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



Fundamental Baptist Fellowship of America

NEWS BULLETIN

HEADQUARTERS IN VIRGINIA BEACH, VIRGINIA

National Meeting ★ June 16-18 F.B.F. GEARS UP TO PROTEST POPE'S VISIT

VOL. 10 - NO. 2

Headquarters in Virginia Beach, Virginia

MARCH/APRIL, 1987



FROM THE PRESIDENT

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

Dear Friends:

The Pope of Rome is making another pilgrimage to the United States. I think that it would be fitting if the Fundamental Baptist Fellowship lifted up a voice of national protest against the arch enemy of our Lord and His Church. This Pope has done more to unify the one-world church than all the other popes before him. He is truly a "wolf in sheep's clothing." He is determined to build the one-world church.

We should make plans to protest at every stop he makes. His itinerary is as follows:

Thursday	Sept. 10	Arrives in Miami, FL
Friday	Sept. 11	Arrives in Columbia, SC
Saturday	Sept. 12	Arrives in New Orleans, LA
Sunday	Sept. 13	Arrives in San Antonio, TX

Monday	Sept. 14	Arrives in Phoenix, AR
Tuesday	Sept. 15	Arrives in Los Angeles, CA
Wednesday	Sept. 16	Los Angeles, CA
Thursday	Sept. 17	Arrives in San Francisco, CA
Friday	Sept. 18	Returns to Rome

We must be prepared to hand out leaflets and have an organized group to meet him everywhere he goes across this great nation.

He will not be satisfied until America is solidly under the heel of Rome. My brethren, this is much closer than you think.

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DON'T MISS ANOTHER 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.

RELIGIOUS NEWS BRIEFS

1. Guest speakers at the 1987 National Religious Broadcasters Convention (N.R.B.), an affiliate of the National Association of Evangelicals (N.A.E.) included comedian Steve Allen; Dr. J. Vernon McGee, noted Bible teacher; Dr. Adrian Rogers, president of the Southern Baptist Convention (S.B.C.); ecumenical evangelist Luis Palau and numerous other prominent religious and media personalities. (No mistake—comedian Steve Allen was one of the listed speakers!)

2. The president of India, Zail Singh, has urged "Christian missionaries" to declare a "self-imposed moratorium" on efforts to convert Hindus in that country. The Indian president urged suspension of all evangelistic work stating that there was enough for the missionary to do "in terms of service to the country's poor and destitute." (Apostates will probably accede to his request, and some new evangelicals will probably believe the plea deserves serious consideration!)

3. The Minnesota Civil Liberties Union announced that it would seek court action against any public school district that refuses to stop teaching about scientific creationism.

4. Scheduled speakers for the 1987 annual National Fellowship of Conservative Baptists include Dr. E. V. Hill (he supported the radical left wing Jesse Jackson's 1984 bid for the U. S. presidency!); Dr. John MacArthur, president of Masters College; Charles Colson; Dr. Hadon Robinson, president of Conservative Baptist Theological Seminary and several other religious figures.

5. The World Council of Churches is planning to initiate a new "Christian-Marxist" dialogue because of the "common ground" that supposedly exists between the "Christians and marxists." (The apostate W.C.C. and the marxists do share much in common—their hatred of the historic Christian faith and their rejection of the free enterprise system!)

6. Pat Boone, noted charismatic entertainer, and **Pat Robertson**, president of the charismatic Christian Broadcasting Network (700 Club fame), were the guest speakers for the 1986 Concerned Women of America (CWA) convention held in Washington, D.C. (Mrs. Beverly LaHaye is the president of this organization.)

7. The governing board of the National Council of Churches of Christ (NCCC) gave unanimous approval to a request from an Islamic (Muslim) group for inclusion in the NCCC framework on an "observer status" basis.

AN INTERESTING CONTRAST

The following statements provide an interesting contrast between a well-noted preacher today and a famous preacher of another generation. **Dr. Jerry Falwell**: "I believe God has called us in this last quarter of the twentieth century to bring respectability to fundamentalism... we have to bring back respectability to fundamentalism."

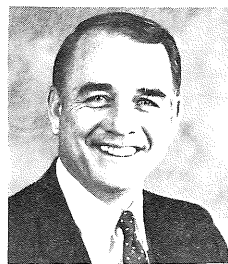
Charles Haddon Spurgeon: "I wish respectability was dead. It is the curse of places wherever it gets in."

Note: We believe the statement of the noted deceased British preacher lines up closer with Scripture than the views of the prominent living American personality. *"But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."* Galatians 5:14.

THANK YOU SO VERY MUCH...

We want to extend our heartfelt thanks to all the pastors and churches who prayed for our son, Rod, Jr., during the past several weeks since his automobile accident. Your prayers have certainly been felt and the results have truly been miraculous. His testimony throughout this ordeal has strengthened my own heart. Please continue to pray for his recovery.

Dr. & Mrs. Rod Bell



DR. H. C. COFTY

Executive Director
Fundamental
Baptist Fellowship

ITINERARY

April 5-8 Macon, GA
Pastor Milton E. Jones
Gateway Baptist Church
4800 Ivey Drive at Eisenhower Pkwy. • 31206

April 12-15 Jacksonville, FL
Pastor Berney Armstrong
West Meadows Baptist Church
11711 Normandy Blvd.

April 27-29 Pineville, NC
Pastor Walter Kirk
South Charlotte Baptist Church
12416 Lancaster Hwy. • 28134
Southeast Regional Meeting

May 1 Tidewater Preacher's Fellowship

May 3 Elizabeth City, NC
Dr. Homer Massey
Homecoming at Emmanuel Baptist Church
109 Chadburn Avenue • 27909

May 20-24 Elizabeth City, NC
Pastor R. L. Parker
Victory Baptist Church
Route 2, Box 406 • 27909

May 28 Elkton, MD
Dr. Robert Hitchens • P. O. Box 66
Commencement Exercises

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Religious News from a Fundamentalist PERSPECTIVE

DR. DON JASMIN

Pastor, Beth Eden Baptist Church
Fitchburg, Massachusetts

Research Secretary

SOVIET AUTHORITIES APPROVE DISTRIBUTION OF BIBLE COMMENTARY

AUTHORED BY APOSTATE CLERGYMAN

According to a report in *Christianity Today* (12-12-86, p. 48), Soviet authorities have granted permission to import 1,000 copies in the Russian language of the **first five volumes** of the late William Barclay's *Daily Study Bible*. Composed of seventeen volumes, Barclay's *Daily Study Bible* is the first Protestant commentary to be translated into Russian. The seven-year translation project, which cost \$350,000, was jointly sponsored by the Baptist World Alliance, the Mennonite Central Committee, the European Baptist Federation, and the All-Union Council of Evangelical Christian Baptist.

At first observation, the distribution of a Bible commentary in the U.S.S.R. might seem like a welcome alternative to the atheistic propaganda constantly spewed out by the communistic presses of the Soviet Union. Upon considering the apostate theologian's doctrinal views, however, it becomes apparent that Barclay's commentary is probably one of the most effective literature tools the communist government could utilize to discredit and destroy the historic Christian faith.

While the research secretary does not possess copies of the above commentary, he does have copies of two books authored by Barclay entitled *William Barclay—A Spiritual Autobiography* and *And He Had Compassion—The Healing Miracles of Jesus*. In those two volumes, the noted theologian denies virtually every cardinal tenet of the Christian faith.

On page 40 of *A Spiritual Autobiography*, Barclay accepts evolution, declaring that "evolution has always happened...." On page 49 he denies the deity of Christ stating, "It is not that Jesus is God...Nowhere does the New Testament identify Jesus and God...there are attributes of God I do not see in Jesus...."

On pages 57-59, Barclay states his belief in universalism, along with the rejection of eternal retribution, saying, "I am a convinced universalist, I believe that in the end all men will be gathered into the love of God...the purpose of punishment is always remedial."

With these universalistic tenets, it comes as no surprise that he believes that there are many ways to God, using as his source the quotation that "there are as many ways to the stars as there are men to climb them." Before concluding his spiritual testament, Barclay declares his belief in the innate goodness of mankind stating, "I believe in the essential goodness and nobility of man." (P. 11)

In his book, *And He Had Compassion*, while he claims to believe in the miracles of Scripture, Barclay denies their literal historical occurrence in nearly every instance. He claims that "the story (of the resurrection of Lazarus) is not meant to be taken literally." (p. 205) "Jonah is not a historical narrative" (p. 219, and that "the book of Daniel is to be read, not as a history book" but merely as a "tremendous word of encouragement to a people up against it." (p. 219)

Barclay's denials culminate in his outright rejection of the virgin birth in Chapter 25, where he says "it is not heresy to reject it" (the virgin birth), p. 244; that "the Isaiah passage (Isaiah 7:14) obviously does not refer to any kind of a miraculous birth" and that "Paul shows no sign of kowowing about the virgin birth." (p. 252) Barclay

plunges to the depths of religious blasphemy of page 256 when he blatantly states, "If we are to take the story of the virgin birth physically, we are confronted with one great difficulty. It destroys his likeness with men....the supreme problem of the virgin birth is that it belittles the humanity of Jesus...."

While the Soviet authorities continue to seek to destroy the historic Christian faith by intense persecution of faithful believers within its boundaries, they have discovered another more powerful weapon—the poison literature of religious apostates.



Church of England Signals Support for "New Style" of Universal Papacy

"The Church of England's General Synod, voting to continue unity discussions with Rome, has signaled its support for acceptance of a modified concept of papal authority. The synod approved a proposal for further discussions on church unity with the Roman Catholic Church, based on a statement issued in Venice by the Anglican-Roman Catholic International Commission (ARCIC). The document explores unity at the 'level of the universal church.'"

"The General Synod also accepted, by large majorities, two other major ecumenical documents—Baptism, Eucharist and Ministry (BEM) and ARCIC's Windsor statement on Holy Communion. All three actions are (were) seen as indicators of the Church of England's willingness to move closer to Rome, and part of the worldwide process underway in both churches to prepare for official decisions on unity by the Vatican and by the Anglicans' international Lambeth Conference in 1988...."

Archbishop of Canterbury Robert Runcie "told the synod there is need for a new style of papal primacy and authority in the church which would accept one of the things modern Anglicanism has discovered—the voice of the laity in church government....Dr. Runcie said "he saw the possibility of a new style of papal leadership." Speaking about the gathering of world religious leaders last fall at Assisi, Italy, Runcie stated, "Pope John Paul was our host, and he welcomed us as such. But then he became—in his own words—'a brother among brothers.'"

The "new style" papacy, with regard to ecumenical unity, would probably **initially** recognize the heads of protestant bodies as "equals" but with the papacy holding a status of "first" among equals. Participating denominations in the ecumenical confederation would also be accepted as "equals," but with the Roman Catholic Institution receiving a "first" among equals status. Having achieved this step, Rome would then simply "gobble up" those "equals" at an appropriate time.

The "first among equals" concept is not new—it is ancient satanic strategy renewed. Christian history records that this is the method by which the pagan Roman hierarchial system developed and which eventually swallowed up the religious bishoprics after the close of the New Testament Canon.

Quotation Source: *Christian News*, 12-1-86, p. 3

FACTS FOR FUNDAMENTALISTS

1. **ALCOHOL:** Alcoholics outnumber drug addicts by a 10-1 ratio.
2. **CRIME:** The prison population in the USA is growing at a rate ten times greater than the general population growth.
3. **DRUGS:** Americans now consume 60% of the world's production of illegal drugs.
4. **NATIONAL DEFENSE:** The USSR spends 20% of its gross national product on national defense, compared to 7% for the USA.
5. **ROMANISM:** Bingo is the second most popular activity in the Roman Catholic Church in the USA.

Hamilton Square Baptist Church.....	San Francisco, CA
Harvest Baptist Church	Guam
Henderson, Joe	Aliquippa, PA
Horizon View Baptist Church	Grand Junction, CO
Lakes Pond Baptist Church	Waterford, CT
Liberty Baptist Church	Grand Junction, CO
Maranatha Baptist Church	Elkton, MD
Marquette Manor Baptist Church	Downers Grove, IL
Metropolitan Baptist Church	Atlanta, GA
Mitchell, John F. (one time gift)	Denver, CO
Mogollon Baptist Church	Payson, AZ
Morgantown Baptist Church	Morgantown, IN
North Platte Baptist Church	North Platte, NE
Ormsby, Mr. & Mrs. L. M.	Palmdale, CA

Continued on Page 7

HOW TO BECOME A NEW EVANGELICAL

Jerry Huffman



Ours is a day of deceptive redefining and dangerous double-speak. After Paul Kurtz published his *Humanist Manifesto II*, he wrote that he did not wish to be known as an atheist but rather preferred to be called a non-theist because he ignores God. Similarly, out of fundamentalism in recent years we have witnessed the emergence of a "non-fundamentalism" which shuns the new evangelical label, but ignores the Bible doctrine of separation, a doctrine necessary to differentiate and identify biblical fundamentalism. Since new evangelicalism has been called the deadliest "ism" of all, and since so few Christians know how to recognize it or are aware of its dangers we need to look at some "first steps" leading toward it:

1. IN PREACHING

a. *Never Preach on Ecclesiastical Separation*

Just evade this vital doctrine, and don't warn and inform your people concerning the apostasy and compromise so rampant in our day. True, you won't be declaring "the whole counsel of God" or "contending for the faith." Satan has at this point neutralized your testimony, and your claiming to be a fundamentalist will cause confusion, just as humanist educators today do when they say they are not against God, but just never mention Him in classrooms. So you might not say you are against separation, but if you never mention it, is there a real conviction? Will not your people conclude it is not important? If they move away from your church, will they know a Bible reason for not joining a Southern Baptist Convention (S.B.C.) church, for example? If **you** moved away, would your people choose a strong fundamentalist, or a compromiser to succeed you?

b. *Preach Love and Sweetness*

Preach only gospel and positive messages. Never be negative, unless perhaps in an occasional message against worldliness. Underline the ministries of true fundamentalists by pointing out the division their stand on the Word of God (you wouldn't call it that, of course) is causing among brethren. Repeat over and over that you won't fight a brother, but sneeringly criticize the peccadillos of biblical fundamentalists who are faithfully trying to expose compromise. Assure everyone that you believe the "five essentials" and that this makes you a fundamentalist.

2. IN PRACTICE

a. *Invite "Positive" Preachers to Your Pulpit*

Never mind that they're from Moody, Dallas, or Liberty—or that they will speak in a Southern Baptist Convention church or new evangelical church the next week.

b. *Excuse Your Compromise*

Hide behind the unscriptural "second-degree separation" smoke screen. (God's directives have no "degrees.")

c. *Support Missionaries on a Friendship Basis*

Overlook the fact that their weakening boards are compromising and becoming new evangelical.

d. *Lower Your Music Standards*

Use the new trendy songs—shallow Christian lyrics with the world's melodies and beat.



3. IN PERSPECTIVE

a. *Be Concerned about Popularity, Be Image Conscious*

Make statements like "What do you mean, 'bearing His reproach outside the camp'? I would be called an obscurantist!"

b. *Be Concerned about Criticism, What Others Think*

Say to yourself things like "If I start exposing compromisers, warning and naming names (as Paul and others did), I might get unjustly criticized in a 'Heart Disease' book or called 'hyper,' 'legalist,' or 'lunatic fringe!'" If you must have a "nice guy" image, fundamentalism is not for you! But Jesus said "beware when all men speak well of you"

4. IN POSTURE

Many men gradually retreat from a strong position of defending the faith, often unaware that they have drifted. They may sincerely think, because they still believe the Bible and are not left-wing new evangelicals that they are still fundamentalists. We have tried, however, to list some "first step" indications that one has left fundamentalism and is in the dangerous "neutralist" first stage of new evangelicalism. The following poetical verse may describe how it happened:

"Most defectors from our churches,
If God's Word had been their guide,
Might have still been standing faithfully,
But they drifted with the tide."

It is not too late to turn back, to start taking a strong stand and "strengthen the things that remain." Separation is a Bible term, a Bible command, a Bible doctrine. We must not evade it but simply obey it. As we guard against a harsh spirit and seek to speak the truth in love, we must not let Satan deceive and silence us. He doesn't want us to expose and warn when wolves come within the flock, or when disobedient brethren "draw away disciples" (Acts 20:29-31).

A fundamentalist not only **believes** the truth of God's Word, he also is willing to obediently **battle** the forces of Satan which oppose that truth. A non-militant fundamentalist is actually a non-fundamentalist. In other words, a pacifist fundamentalist is a practical new evangelical.

A "layman" who possesses a keen sense of discernment, Mr. Huffman has been employed by the National Aeronautics and Space Administration (NASA) for over 25 years. He serves as a deacon in the Calvary Baptist Church of Huntsville, Alabama (his pastor, Rev. Greg McLaughlin is a member of the national F.B.F. board, and is the editor of the *Calvary Contender*, a semi-monthly publication which deals with current spiritual issues facing fundamentalists.)

ILLUSTRATION

The Atonement is Finished

In the book *Come to Christ* (published 1897) author Frances Havergal made the following comments concerning Christ's sixth statement on the cross in John 17:4, "It is finished."

"'It is finished!' What is finished? 'I have finished the work that Thou gavest me to do' (Christ's words) And what is that work? Simply the work of our salvation. That is the reason why all things are now ready, because Jesus has finished that all inclusive work. When a thing is finished, how much is there left to do? The question sounds too absurd with respect to ordinary things. We hardly take the trouble to answer, 'why nothing, of course!'"

"When Jesus has finished the work, how much is there left for you to do? Do you not see? NOTHING, of course! You have only to accept that work as really finished, and accept his dying declaration that it is so. (II Timothy 2:13) What further assurance would you have? Is this not enough? Does your heart say yes, or no?"

"PROFILES IN HISTORY"

Mordecai F. Ham Fervent Revivalism

Mordecai F. Ham (1877-1961) was one of the great spiritual trailblazers for God during the first half of the twentieth century. Noted primarily as a fervent southern revivalist, his colorful ministry spanned a period of more than sixty years. With the exception of a two-year interlude in the pastorate, his entire preaching career was invested in the ministry of full-time evangelism.

For more than forty years, he crisscrossed the south and lower midwest conducting city-wide and local church tent and tabernacle campaigns. In the last twenty years of his life, he maintained an extensive radio outreach, along with itinerant preaching engagements. An estimated 1,000,000 souls "hit" the altar under the influence of his powerful, fearless preaching.

The Ham family background prepared him well spiritually for the ministry ahead. Both Ham's father and grandfather were preachers. His grandfather labored for more than fifty years in the gospel ministry, while his father pastored fourteen churches (establishing five of them for infancy), baptizing 1,500 souls and performing 800 weddings during his pastoral service.

After a short "stint" as a salesman, Ham yielded to God's call upon his life and secluded himself for an eight-month period, where he intensely studied God's Word, plus a few carefully chosen books. An unexpected invitation at an associational meeting gave him his first opportunity, and after that service he never lacked for invitations. Ham went straight to preaching and never stopped until his homegoing some sixty years later.

In pursuing two books dealing with his ministry, the Research Secretary noted five characteristics that obviously contributed to the spiritual success of his lengthy ministry.

Mordecai Ham maintained a biblical philosophy of evangelism

In analyzing Ham's ministry in his **Biography of M. F. Ham**, E. E. Ham states that Ham's "first motive has not been (was not) 'additions,' but always the glorifying of the Lord Jesus Christ." Two things were never allowed "unduly to occupy his mind: the thought of past victories and the desire for present popularity. . . ."

Ham's philosophy of evangelism was similar to the late Dr. Bob Jones Sr. in that Ham declared, "I started my meetings with preaching intended to clean up all the backslidden church members; then, after I had them thoroughly convicted and in a praying disposition, I could start on the sinners and take the hide off them. In some of our longer meetings, I had to preach several weeks before giving an invitation. I offered, at first, propositions that I knew my hearers would not accept so that the conviction would be deepened. When we finally did give an invitation, it was like the opening of a mighty dam.

Mordecai Ham manifested a willingness to take unpopular stands, exposing the unscriptural evils, movements, and trends of his day

Ham was not afraid to become embroiled in necessary controversy about vital spiritual issues. E. E. Ham (referring to Mordecai Ham) stated, "A man's worth can be judged more by the bitterness of his foes, than by the warmth of his friends." Ham himself declared, "Wherever the apostles went, they either got souls or stones and they either had revivals or riots and sometimes both." Speaking with fighting fervor, he proclaimed, "God does not get 'battleship' material from rose gardens. Every true servant will be put through the 'fires.'"

With crusading zeal, Ham vigorously contested the liquor traffic of his generation. His reasons were solidly biblical and evangelistic. Ham wrote, "I am an evangelist, called of God to preach salvation from sin through Jesus Christ, freely given to all who accept Him as their Saviour by repentance and faith. The experience of several years in this work has demonstrated to me that thousands of men reject Christ

because they are not willing to give up drink; and that other thousands, who would be glad to be freed from the appetite for drink, nevertheless reject Christ because they do not believe they have the strength to give it up. Being ignorant of things spiritual, they do not know that Christ will give them the necessary strength when they accept Him in good faith. Hence, I am persuaded that drink is the greatest hindrance to the salvation of men. For that reason, I preach against it as faithfully as against any other sin. I could not do otherwise and remain true to my divine call and commission." The results were apparent. In city after city where Ham preached, the citizens voted to prohibit the sale of alcoholic beverages. Nine southern states voted "to go dry."

Ham was also a vigorous, outspoken opponent of the religious apostasy that was sweeping over the country. Ham believed in both personal and ecclesiastical separation. He wrote, "The word 'separation' stamped upon our lives as Christians is a very necessary word if we are to have the favor of the Lord in our work."

While alcohol was considered a dangerous foe, modernism was viewed as an even more deadly poison. E. E. Ham accurately appraised the menace of modernism when he wrote, "Destroy a people's spiritual faith and one has done infinitely more damage than he could do by debauching a percentage of individuals with alcohol. The size of a victory always depends upon the size of a fight, and in assailing the new threat to spiritual America, Mr. Ham was encountering a foe infinitely more subtle and resourceful than he ever faced in John Barleycorn. . . . Mr. Ham soon found that bartenders are easier targets for just rebuke than are 'modernist' pulpiteers. A devil with horns is far more easily discredited than is a devil with clerical cloth and a Bible."

According to E. E. Ham Evangelist Ham's greatest contribution may have been made when, during the decade of the 1920's, he defended the Bible against the infidel slurs, led multiplied thousands of souls to Christ and started hundreds of scripturally-grounded men on their way into the ministry."

Ecclesiastical idolaters, who worshipped the shrine of denominational machinery while disobeying the Word of God, were also strongly attacked by Ham's spiritual cannons. E. E. Ham, summarized the attitude of militant fundamentalists well toward this issue.

Why is the true voice of prophecy silent in so many places? Is it not because God's men have transferred **first allegiance and their first confidence from their God to their denominational leaders?** When a man is bound down by the fear of offending some other person or persons, how can he have a free tongue? Were he to listen to God, he might be first instructed to **expose the spiritual apostasy** of those whose feelings are his principal concern (Galatians 1:9). Can human endorsement ever honestly justify spiritual error? Are leaders and institutions ever to be considered immune to scriptural rebuke merely because of their honored position? . . . Can a true prophet of God ever exercise his prophetic office without colliding with at least some of his brethren who **prefer the easier course of agreement for the sake of peace?**"

Because of his stand against ecclesiastical idolatry, Ham encountered much opposition—to the point of cleavage—with his own brethren. E. E. Ham states that while Evangelist Ham was never "antagonistic to any who wholeheartedly preached the Word of God" and sought to "turn souls to Christ," he still "felt it a part of his calling, as a prophet-revivalist, to rebuke those who blindly serve the cause of religious machinery, even in the name of Christ." Ham thundered, "world conforming ecclesiastical leadership in any age would seemingly rather that people should go to Hell. . . than to have respectable world opinion displeased with them." In 1935, in recognition of his militant stand and his vital contributions in the field of evangelism, Bob Jones College (Bob Jones University) conferred upon him an honorary doctor of divinity degree.

Ham's centrality of the Bible in his preaching contributed to his greatness

E. E. Ham relates, "The evangelist regarded unbelief as a disease which can be treated only with the medicine of Scripture. In this is a succinct clue to the explanation of the revivalist's phenomenal power in the pulpit.

Continued on Page 7

PROFILES, Continued from Page 6

Again and again, it can be emphasized that Mr. Ham used the Bible in all his messages. He not only selected his texts from the Bible, but also drew his most telling illustrations from the sacred pages of Scriptures ... He wisely and effectively 'crammed' as much of the book into every sermon as possible. He never found it necessary to go afield from the Bible, and in its pages, he found answers to every problem and every challenge."

Ham was a man of great prayer

E. E. Ham records "one might even puzzle over what steel-like quality in Mr. Ham's character made him proof against the bitter satanic lies that were hurled against him. The answer is **prayer**. The evangelist won his victory in a day by day wrestling with God on his knees."

The Western Kentucky Herald, 2-12-1904, in giving its impression of Ham said in part, "He is a man of prayer. Sometimes he spends hours in his room wrestling with God. He is also a very humble man... that is one of the things that makes him mighty with God and man." Ham knew the secret that "prayer moves the hand that controls this universe."

Ham displayed a love for souls, along with a corresponding exaltation of the Saviour

When first launching a campaign, he would hunt for the lowest sinners in the community and after finding them, would pray for them and plead with them until they surrendered to Christ. Many a story could be told about a hard-hearted, rebellious soul and noted sinner who finally wilted under the pressure of Ham's prayers and pleadings.

His love for souls extended to the enemies who bitterly opposed him. In his prayer diary from his Elizabeth City, NC crusade, he prayed, "Dear Father, Do not let me say or do anything that will embarrass you and especially about... Lord, convict and save that man. May his reign for evil cease in this community. May the people see that he is an antichrist. Dear Father, I feel sorry for him and his blindness."

Ham's fervent exaltation of Christ resulted in the composition of at least one well-known gospel song. During a campaign in Gonzales, Texas in 1910, he preached one night on "Christ our Refuge." Present in the audience was a man who had killed four men and despaired of ever being saved. He listened to Mr. Ham explain that Christ is a refuge for sinners of every stripe and that the cities of refuge in the Old Testament were a type of Christ, the haven of refuge for all who will flee to him.

Midway during the sermon, this man jumped up from his seat and shouted "Saved! Saved!" Mr. Jack Scofield, Mr. Ham's songleader was so inspired that the next afternoon he sat outside the hotel where the Ham party was staying and composed both the words and music for the gospel song, "Saved, Saved!" (I've found a friend who is all to me....)

Where would Mordecai Ham stand today if he were living with regard to the burning issues within fundamentalism? No one can really say, but Ham exhibited unusual discernment in a couple areas that can be applied to two unscriptural movements of our generation.

Ham believed that 'healing' campaigns that center upon the ability of a man to use the power of Christ, rather than to be used by Christ, "were paving the way for the world to receive the antichrist." He also observed that "over-emphasizing healing and dramatic effects leads to worldliness. Worldliness is more than what most folks think it is. Whenever one emphasizes the here and the material more than the hereafter and the spiritual, he is worldly."

The modern charismatic movement, which flows from this Pentecostal stream, is ecumenical ("paving the way for the world to receive the antichrist"). The charismatic movement is saturated with a "world-

liness," apart from scriptural standards, and is existentially oriented ("emphasizes the here and the material more than the hereafter").

In recent years, Dr. Jerry Falwell has been attempting to rewrite fundamentalist history and make past heroes of the Faith (including Mordecai Ham) fit his compromising definition of the term. The February, 1984 issue of the *Fundamentalist Journal*, featuring an article of Ham's life and ministry was such an attempt.

Falwell would have grave difficulty fitting Ham's philosophy into his (Falwell's) compromising mold. Analyzing Evangelist Ham's ministry, E. E. Ham wrote, "He (Mordecai Ham) never surrendered to mass hysteria and has even been suspicious of **slogans that were not of sound spiritual content**." The Moral Majority (now the Liberty Federation) is based upon an unscriptural concept and slogan (There is no "moral majority" either in the Scripture or in today's America) and the great problem is not between the moral and immoral, but between the spiritual and the carnal.

E. E. Ham states that during all his ministry, "Mr. Ham drew sharp contrast between the spiritual and the carnal, in contrast to many of his contemporaries who emphasized differences between the moral and immoral." Ham proclaimed, "The Devil's philosophy of self-generated righteousness is as false as is that of evolution... **the devil preaches morality against immorality. The Bible does not recognize any such distinction. The Bible distinction is between spirituality and carnality.**"

In what could be applied as a stinging indictment of the former "Moral Majority" movement Ham wrote, "**any morality that does not come to the cross is a fake**. The most spiritually dangerous and harmful man in your community is the so-called clean, moral man who is nevertheless unconverted and irreligious. He usually wields a powerful influence, by which he keeps others in his own dangerous and lost condition. The barroom bum and the open sinner are not nearly so dangerous because they are without prestige to influence others."

Some time ago, Dr. Falwell issued "A DECLARATION OF WAR against the evils threatening America." His declaration included several grievous sins, but omitted any reference to the worst evil—the raging apostasy of our day. E. E. Ham's comments about evangelist Ham's attitude with regard to the priority of fighting sinful evils needs to be heard and heeded by Dr. Falwell. E. E. Ham stated, "Mr. Ham has eyed the growing liquor traffic and the increasing demoralization of the country with great alarm (Falwell even omitted the alcohol issue in his "declaration"), but he, as do others, realizes that it would be **futile to undertake a new fight for moral righteousness on any great scale, until the tide of spiritual apostasy has been hurled back.**"

Mordecai Ham was a "fervent revivalist," rising from a stalwart spiritual breed and stock; a stock which is unfortunately rapidly disappearing from the face of American evangelism. Ham blazed a powerful trail for God which needs to be traveled afresh by fundamentalists today.

Dr. Don Jasmin

This "profile" was originally printed in the January/February, 1985 issue of the *Fundamental Information Service (FIS)* which the Research Secretary formerly edited.



PAVING THE WAY, CONTINUED

Pear Park Baptist Church	Grand Junction, CO
Rhodes, Robert F.	Roseville, MI
Sligo Baptist Church	Silver Springs, MD
South Charlotte Baptist Church	Pineville, NC
South Sheridan Baptist Church	Denver, CO
Tabernacle Baptist Church	Virginia Beach, VA
Thrifhaven Baptist Church	Memphis, TN
Tri-City Baptist Church	Tempe, AZ
Van Dyke Baptist Church	Warren, MI
Vawter, Mr. & Mrs. Wayne	Portage, WI
Walnut Creek Baptist Church	Walnut Creek, PA
Woodcrest Baptist Church	Minneapolis, MN

GIFTS FROM MEETINGS (not previously listed)

Berean Baptist Church	Waterbury, CT
Bible Baptist Church	Chesapeake, VA
Grace Baptist Church	Corinth, MS
Seashore Baptist Church	Nags Head, NC
Truth Baptist Church	East Hartford, CT
Victory Baptist Church	Elizabeth City, NC

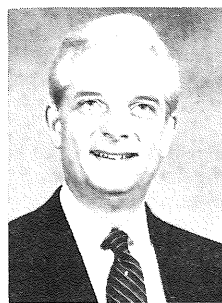
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FUNDAMENTAL BAPTIST FELLOWSHIP NATIONAL MEETING

JUNE 16 - 18, 1987



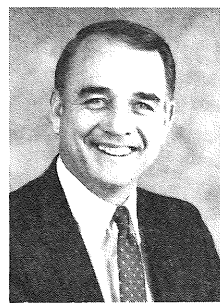
Dr. Rod Bell



Dr. Charles Britt



Dr. B. Myron Cedarholm



Dr. H. C. Cofty



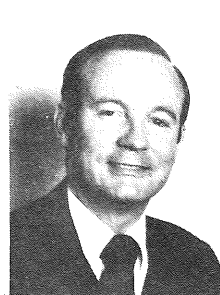
Evangelist Bill Hall



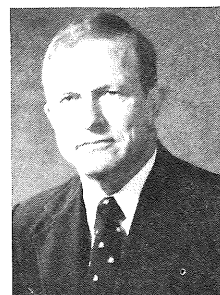
Dr. Don Jasmin



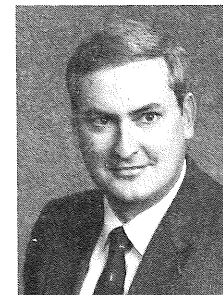
Dr. Bob Jones, III



Rev. Milton Jones



Rev. Gene Lasley



Rev. Greg McLaughlin

SPEAKERS' SCHEDULE

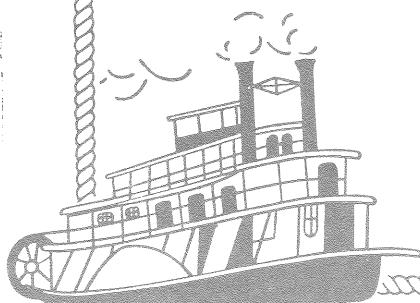
TIME	TUESDAY, JUNE 16	WEDNESDAY, JUNE 17	THURSDAY, JUNE 18
9:00 a.m.		Prayer Time Dr. H. C. Cofty	Prayer Time Dr. H. C. Cofty
10:00 a.m.	"BE THOU AN EXAMPLE..." I Timothy 4:12	Rev. Milton Jones "...In Preparation"	Dr. Charles Britt "...In Pastoring"
11:00 a.m.		Dr. Donald Jasmin "...In Practice"	Rev. Greg McLaughlin "...In Prayer"
1:00 p.m.		Executive Board Meeting	
7:00 p.m.	Dr. B. Myron Cedarholm "...In Perseverance"	Evangelist Bill Hall "...In Passion for Souls"	Dr. Rod Bell "...In Purpose"
8:00 p.m.	Rev. Gene Lasley "...In Preaching"	Dr. Rod Bell "...In Philosophy"	Dr. Bob Jones, III "...In Purity"

THRIFTHAVEN BAPTIST CHURCH

3925 CHELSEA AVENUE • MEMPHIS, TENNESSEE 38108

Dr. Charles Britt, Pastor

Contact: Leslie Rheinheimer at: 901/386-8960 for additional information



May 1987
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3

JUL. 8 1987

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



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NEWS BULLETIN

HEADQUARTERS IN VIRGINIA BEACH, VIRGINIA

Falwell's Compromise of Baptist Heritage! **PSEUDO-FUNDAMENTALIST BECOME "BAPTICOSTAL"**

VOL. 1 - NO. 3

Headquarters in Virginia Beach, Virginia

MAY/JUNE, 1987



FROM THE PRESIDENT

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

Never in the history of our fundamental Baptist movement in America have we ever seen such blatant and open compromise in the name of Christian charity and trying to help a brother, as we have seen with Dr. Jerry Falwell and his role in the PTL charismatic network. The charismatic movement is not of God. It is based on extra-biblical revelation, emotionalism, the flesh, and experience.

No fundamental Bible-believing Baptist man would want to salvage a charismatic network. The best thing that could happen to PTL is that it should go under.

Paul said, "...*though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.*"

The charismatic movement is preaching another gospel! It is preaching another Jesus. The PTL network and "spiritual Disney-

land" should close down for the glory of God. It should be sold as another Disney World.

This may sound harsh, but the truth will stand throughout eternal ages. We fundamental Baptists must take our stand against the open, blatant compromise of Dr. Jerry Falwell, and his association and identification with the charismatic movement. This is one of the worst compromises that the fundamental Baptist movement has seen in the last forty years.

Dr. Falwell is being used to build the one-world church and suck more uninformed and spiritually immature Christians into the one-world church.

There is no way that we can be identified with Dr. Falwell and his movement. We **must take our stand and must not be associated with it** in any way. "How can two walk together, except they be agreed?" No Baptist has ever been in agreement with the charismatics.

JERRY FALWELL (1977): PTL "OF THE DEVIL" — Dr. Jerry Falwell, speaking at the Southwide Baptist Fellowship at Charlotte (10-5-77) gave this good advice: "Do you know why you are losing some members to the charismatic movements, the PTL Club, the 700 Club? Because you aren't teaching your people sound doctrine. You can, without being ugly, teach them about tongues. And, you don't have to couch it in words. You can say it like this: 'of the Devil.' A lot of good people get hooked on that which is of the Devil.... We, at our school... don't accept faculty members or students who subscribe to the modern-day charismatic movement." Again, in the 9-16-77 Baptist Bible Tribune, Falwell in applying for BBF approval for his schools said: "We openly and frequently decry the modern charismatic movement to be of satanic origin." *What a difference a decade of increasing inclusivism has made in the discernment of Dr. Falwell!* Actually, within a few months after making the above statements he was already consorting with the "devilish" charismatics and being praised on PTL (6-27-78 **Blu-Print** and 6/78 **Plains Baptist Challenger**).
—*Calvary Contender*, 5/87

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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.

★★ JUST PRIOR TO "COPY" DATE, the daily newspapers and other media began breaking the story about the resignation of Jim Bakker as head of the charismatic PTL organization and his turning over the PTL chairmanship to Dr. Jerry Falwell. In subsequent days since this disclosure, the research secretary has been compiling a voluminous record of the events surrounding this moral and spiritual "debacle," and he will be making a written assessment of Dr. Falwell's unprecedented compromise in the July/August issue. Due to the spiritual significance of this transaction, the feature article dealing with another theme is being temporarily "shelved" and an article entitled *The Scriptural Analysis of the Charismatic Movement* will appear in its place.

THE IMPORTANCE OF CONSCIENTIOUS BIBLE STUDY IN A PASTOR'S MINISTRY

In the book, *Bits of Advice to a Clergyman* (published 1878, N. Tibbals and Sons), Dr. E. G. Taylor contributed a chapter entitled "How to Gather the Whole Church for the Study of God's Word." In that chapter, Dr. Taylor emphasized the prime place that personal, consistent, conscientious Bible study must occupy in a pastor's life. Dr. Taylor wrote:

"The pastor must, himself, be a conscientious and continual Bible student. However versed—or deficient in other learning, he must be a man of one book, he must know the Bible. The reason is obvious. How can he teach other than superficially what he knows but imperfectly, or impress men with the wonderful wealth of the Word if he does not delve into its exhaustless mines?"

"He must be the centre of Bible study in his congregation, the heart whose Scripture pulsations will reach to its remotest extremities... the church ordinarily takes its tone from the pastor. Let him, therefore, determine that his church shall be, first of all, a Bible-loving and Bible-searching people, and fit himself by thorough work for this great end..."

"Exalt the Bible in all your preaching and infuse its language and spirit into all your ministration... A wise pastor will scatter the Word everywhere, that the people may taste it and love and long for more. His preaching will be biblical, whether it runs in a theological or expository channel. It will be the direct outflow of the Word... The great and successful preachers of the ages have been, and will continue to be biblical preachers."

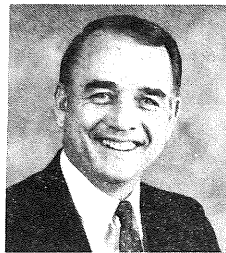
Dr. Taylor also strongly exhorted pastors to encourage their congregations to carry their Bibles to church and use them in the services stating that "the rustle of Bible 'leaves' upon such occasions is sweeter music than choir or organ can produce."

Fundamental Bible preachers should heed Dr. Taylor's admonition, also remembering that "depth in public proclamation depends upon diligence in private preparation." (last quote mine-D.J.)

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HOW TO DETECT AN APOSTATE PREACHER

1. What is his attitude toward the place of Scripture?
II Timothy 2:16-17 and John 7:47
2. What is his attitude toward the person of the Saviour?
John 7:26 and II John 10-11
3. What is his attitude toward the plan of salvation?
Ephesians 2:8, 9 and Galatians 1:6-9



DR. H. C. COFTY

Executive Director
Fundamental
Baptist Fellowship

ITINERARY

- June 16-18 Memphis, TN
Thrifhaven Baptist Church, Dr. Charles Britt, pastor
F.B.F. NATIONAL MEETING
- June 28 Virginia Beach, VA
Tabernacle Baptist Church, Dr. Rod Bell, pastor
GOD & COUNTRY DAY
- July 5 West Hartford, CT
Farmington Avenue Baptist Church, Pastor Gary Jones
GOD & COUNTRY DAY
- July 6-10 Greenville, SC
Bob Jones University
SWORD OF THE LORD CONFERENCE
- July 12-17 Akron, NY
Tabernacle Baptist Church, Pastor Barry Shaff
REVIVAL MEETING
- July 19 & 22 Franklin, VA
Connerdale Baptist Church, Pastor Howard Vincent
- July 26-31 Payson, AZ
Mogollon Baptist Church, Pastor Brad Hilgeman

COMING IN THE JULY-AUGUST ISSUE... HOW TO DEFEND YOUR FAITH by Dr. Dell Johnson

THE DOCTRINE OF IMPUTATION
Bible study by the Research Secretary

**A SCRIPTURAL ANALYSIS OF
THE CHARISMATIC MOVEMENT**

plus "Facts for Fundamentalists," Quotable Quotes, Practical Illustration, Sermon Outlines, Religious News from a Fundamentalist Perspective, Practical "Ideas" and much more!

★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★★
The F.B.F. News Bulletin is published bi-monthly by Tabernacle Baptist Press, Virginia Beach, Virginia, (Subscription rate: \$8.50 for six issues). Please send all address corrections to 717 N. Whitehurst Landing Road, Virginia Beach, Virginia 23464. Note: Any article copied in whole or part must have the express written permission of the F.B.F. president, Dr. Rod Bell.

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Religious News from a Fundamentalist PERSPECTIVE

DR. DON JASMIN

Pastor, Beth Eden Baptist Church
Fitchburg, Massachusetts

Research Secretary

"TEAM" FOREIGN RADIO MINISTRY HEADED BY SOUTHERN BAPTIST ECUMENIST

Team Horizons is the official magazine of The Evangelical Alliance Missions (TEAM). The March-April 1987 issue, p. 7, reveals that Dr. Billy Kim (a noted Korean preacher in the Southern Baptist Convention), controls the operational management of station HLKX. According to the **Team Horizons** article, HLKX was formed by TEAM in 1956. A consequent partnership between TEAM and the Far East Broadcasting Company (FEBC) was formed in 1977, at which time, "the station management was given to Dr. Billy Kim of FEBC."

In the **FBF News Bulletin** for March-April 1980, p. 2, the former FBF Research Secretary, Dr. Archer Weniger (now home with His Lord), indicated that Dr. Kim had at that time served as director of Korea Youth for Christ for 10 years, that he had been the interpreter for the 1973 ecumenical Billy Graham Campaign in Korea and that he had been elected president of the SBC of Korea.

Dr. Kim maintains strong friendship ties with leaders in the heretical charismatic movement, as well as direct links with apostate anti-christ one-world ecumenical organizations. In 1983, Dr. Duke McCall, the president of the Baptist World Alliance (an international organization composed of several apostate Baptist conventions-conferences), toured six Asian countries in which BWA-related denominations had churches. Analyzing Dr. McCall's theological views, the late Dr. G. Archer Weniger called Dr. McCall "a neo-orthodox liberal who is the main defender of the modernist status quo in the SBC seminaries" (**FBF News Bulletin**, March-April 1980, p.2). Dr. Weniger's assertions concerning Dr. McCall are validated in an article in the **Religious News Service** for May 5, 1980, where Dr. McCall stated that if the campaign by "biblical inerrancy advocates" within the SBC succeeded, it would be comparable to a "communist takeover" of the SBC!

During Dr. McCall's tour of Korea, he preached in the largest charismatic church in the world, the Full Gospel Church of Seoul, at the invitation of the pastor Dr. Paul Yong Gi Cho. According to Dr. McCall, when Dr. Kim "heard of this opportunity," "he almost pushed me into accepting the invitation" (**Baptist World**, Jan., 1984, p. 1). This is the same Dr. McCall who had earlier resigned the presidency of the Southern Baptist Seminary in Louisville under pressure when it was learned that he had a serious alcohol problem. It is also the same Dr. McCall who, according to the editor of the **Evangelist** (Jan. 16, 1983, p. 1), was the "principal speaker" some years earlier at an ecumenical service in Nashville, Tennessee, where "Protestant, Catholic, and Jewish clergy marched side by side" as a symbol of the "ecumenical spirit that prevailed."

The **Christian Beacon** (August 7, 1986, p. 3) indicates that Dr. Kim is a direct participant in the ecumenical apostasy, serving as a vice-president of the Baptist World Alliance. Leaders of the BWA met in Singapore in the summer of 1986 (with Dr. Kim participating) and planned a BWA congress for 1990 in Seoul, Korea. Among the resolutions passed at that meeting in Singapore by BWA leaders (Dr. Kim included!) was a statement voicing "solidarity with the Nicaraguan Baptist Convention," a denomination which Dr. McIntire, **Christian Beacon** editor, says supports the brutal communist Sandanista revolution in Nicaragua. The **Christian Beacon** for July 17, 1986 (p. 6), also relates that representatives of the Baptist World Alliance and the Vatican Secretariat for Promoting Christian Unity met last June 2-7 for a "third time" for "theological dialogue," using the theme "Our common testimony in the world" as a dialog basis. Dr. Kim was also a featured speaker at the 1986 Billy Graham conference for itinerant evangelists

in Amsterdam, Holland; a conference where anti-communist leaders from behind the iron curtain were silenced but pro-communist loyalists were saluted.

The above documentation clearly proves that Dr. Billy Kim is a compromising new evangelical who has sold out a once promising ministry for a bowl of rotten apostate ecumenical pottage. The direct association of TEAM with this leading new evangelical ecumenical sympathizer also proves that TEAM has gone much further down the compromising route than previously surmised.

The route of compromise always leads to the houses of apostasy and communism. The BWA includes representatives from the compromising All Union Council of Evangelical Christian Baptist (AUCECB) in Moscow, some of whom have been identified as agents of the dreaded KGB! The AUCECB supports the blasphemous communist government of the USSR.

BAPTIST BIBLE FELLOWSHIP GATHERING FEATURES NOTED PRO-ECUMENICAL NEW EVANGELICAL PREACHER

Fundamentalist friends of the Baptist Bible Fellowship International will be disappointed to know that the opening "keynote speaker" for the Fall 1986 meeting of the BBF in Bellflower, California, was the leading noted new evangelical preacher, Dr. S. M. Lockridge of San Diego, California. Dr. Lockridge pastors the Calvary Baptist Church of San Diego, California, a church associated with the National Baptist Convention; a convention which in turn is a member of the Apostate National Council of Churches of Christ (NCCC) and has been a member since the formation of the NCCC in 1950! (The featured second day speaker at this BBF meeting was another new evangelical psychologist, Dr. Clyde Narramore.)

Dr. Lockridge's compromising associations are numerous. In 1981, he was a featured speaker at the joint convention of the National Association of Evangelicals (NAE) and the National Religious Broadcaster (NRB). Among the other speakers at that gathering were ecumenical evangelist Dr. Billy Graham and the ecumenical-oriented charismatic pastor from Korea, Dr. Paul Cho. In 1980, Dr. Lockridge appeared on the platform for the Founder's Week program of Bethel College and Seminary in St. Paul, Minnesota, an institution which retains an outward facade of "evangelical" doctrine, but has long since capitulated to an apostate neo-orthodox theology. Other speakers included Dr. Harm Weber, president of Judson College (Illinois), an American Baptist Churches (ABC) affiliated school and Cliff Barrows of the Billy Graham team.

In 1979, Dr. Lockridge participated in the "National Convocation of Christian Leaders jointly sponsored by the Lowell Berry Foundation and Fuller Theological Seminary. The "Convocation" was described in the promotional brochure as a "unique and exciting ecumenical effort by Catholic and Protestant leaders." The Catholic Archdiocese of San Francisco and the Diocese of Oakland were listed as cooperating organizations. The conference featured, in addition to Dr. Lockridge, the well-known heretical "Power of Possibility Thinking" preacher Dr. Robert Schuller and Dr. Alvin Illig, the executive director of the National Conference of Catholic Bishops. The **Blu-Print**, July 10, 1979, indicated that Dr. Lockridge had been a guest in nine Billy Graham crusades and had served on the faculty of the Billy Graham School of Evangelism in both Detroit and Hollywood.

Perhaps the most tragic note about the above-mentioned BBF meeting is that it was a return engagement for Dr. Lockridge. He was the featured speaker at the 1979 BBF fellowship in Chula Vista, California. The choice of platform speakers by any organization is a valid means of determining its spiritual direction. By choosing two leading new evangelicals for its 1986 meeting, the BBF clearly indicated it is traveling down the road that leads to new evangelicalism. Unless there is a dramatic reversal, the BBF appears doomed to wind up clearly in the new evangelical camp—a religious camp just a brief distance from new evangelical compromise to modernist apostasy is a brief span—an extremely brief stretch.

FOUR GREAT WORDS—

LEAVE (Genesis 2:24) **CLEAVE** (Matthew 19:5)
WEAVE (Ephesians 5:21 -"one") **CONCEIVE** (Genesis 1:28)

SOLUTIONS TO THE CHRISTIAN SCHOOL CRISIS

By Dr. Hal Webb, Evangelist



"The fear of the Lord is the beginning of knowledge."

(Proverbs 1:7) I am and always have been a strong supporter of the Christian School movement. All my children went to Christian elementary, then high school, and finished with college at Bob Jones University. Presently Christian schools are facing some very great problems. In some states growth has slowed and in several is declining. Meanwhile the concept is good and certainly scriptural. However, great problems are being encountered and solutions need to be sought. Almost daily I speak in Christian schools, listen to the cry of educators and observe students. I want to share some ideas and offer some solutions lovingly for these critical issues.

Keep the chapels hot:

Isaiah 58:1 tells us to ***"cry aloud and shew my people their transgressions."*** Chapels tend to fall into a rut, a mere break in the day, and sometimes an only once a week mechanical event. Mediocre speakers are often engaged at the last minute, those who are cheap or available. Take a careful look at your chapel kids. Are they a bored, noisy, rebellious, know-it-all bunch? Do you ever see tears, or see tearful invitations with students deeply touched and getting right with God? Sometimes chapel boredom invades the lives of both teachers and students and must be combated by strong preaching of the Word. I find most schools badly in need of revival, which only comes by much prayer and hard preaching. It takes daily push to keep students right with God. The chapel time should be the most important time of the day. It must be a planned, prayed over event carried out in the power of the spirit of God.

Christian schools should challenge students to Christian service:

I find the majority of Christian students feel that Christian education is just the same as Christian service. Pastors report that church participation is better from public school students than from Christian school students. Christian students must be taught to be ***"steadfast, unmoveable, always abounding in the work of the Lord."*** (1 Corinthians 15:58) Your whole staff must see a lost world. Students must see school as **basic training**, a time to discover talents, accept responsibility, and prepare to serve God. Check your last year's yearbook. How many seniors went on to Bible school or showed any desire for lifetime service for God?

We must counteract the "pity party," "sorry for self" attitude among students:

An officer candidate in a military school is taught he is someone special, honored to even be there and endowed with great responsibility. Christian students must be brought to see the privilege of their training and get thrilled with their potential development. They must be taught the benefits of their godly atmosphere, the value of interaction with fellow believers, and the opportunity to press ahead of public school students. A Christian education is not a penalty, but an experience to treasure. Christian discipleship takes "cross-bearing and forsaking," Luke 14:27,33. Christian schools control more hours of learning than either family or church. It must therefore accept more responsibility for the challenge of Romans 12:1-2.

There needs to be recognition of spirituality:

Emphasis in most schools is too much on sports, with trophies often given to the most worldly kids because of athletic ability. How about rewards for soul winning, Christian character, maturing growth, and service? We need to place greater honor on those who "heartily serve the Lord," Colossians 3:23.

Provide a number of ways to serve Christ:

If we let them wait for graduation, very few will elect to serve the Lord. Students must learn the thrill of doing things for Christ when still young. Reach beyond the usual musical department choir and encourage students to form groups to sing, minister, visit and serve God. They should visit each others' churches, rest homes, witness door-to-door with tracts; anything that gives them opportunity to serve God.

Be sure there is a climate for spiritual goal setting:

It seems to be normal to set scholastic goals, but we must elevate spiritual ones. Elementary students are tender and pliable and can be aimed at something for God. Constant vigilance and encouragement can keep them on track for the high school years. Concentrate on ***whatsoever ye do in word or deed, do all to the glory of God (1 Corinthians 10:31)***. One of the beginning goals of Christian education was to train tomorrow's leaders in great abundance. This has not happened at many schools.

Counselor and teacher efforts

should lead to student's decision making:

We must counteract the selfish "do my own thing" attitudes of most students. When the majority of your seniors have made no decision by graduation as to the aim of their life, we are failing in Christian education. We must teach each student that God has a will for each life. This they must seek and ***"press toward the mark for the high calling of God in Christ Jesus" (Philippians 3:13-14)***. All fields of service and much opportunity for Christian surrender must be offered. Good literature, challenging speakers, films, and a variety of information must be available for each student of varied talents to make the best choice.

Present the vision of a lost world:

Show students that without the dedication and surrender of others they would never have been saved. ***Where there is no vision, the people perish (Proverbs 29:18)***. We must show them a lost world, the foolishness of worldly entanglement, and the thrill of living in the light of eternity. We are indeed our brother's keeper. Every avenue must be utilized to get the sights of our students higher than to just graduate, marry, and retire from serving the Lord before they hardly begin. Graduation is not an end, it is but a beginning.

Maintain a faculty of standards, dedication, and vision:

Teachers must not just teach academics. They must be clear examples of dedicated discipline, teaching by precept that pleasing Christ is the most important thing in their lives. Kids sense the difference between mechanical teaching and the total commitment of instructors that really care for them. A teacher who undermines the school must be quickly dealt with, for a little leaven can quickly spoil the school. Remember, bored teachers; stagnate students. Students and teachers together must face the challenges of Christian education. Example is a powerful tool of learning. ***Thou that teachest another, teachest not thyself (Romans 2:21)?***

Maintain firm, biblical, godly standards:

I am appalled at the sag in standards now occurring in many Christian schools. Proper apparel and hair length are not jokes, but marks of dedication and discipline. Class and corridor rules continue the process of character building. **The reason for rules must be clearly and biblically understood and upheld.** Once these are relaxed or ignored, a great reason for Christian education is lost. Daily vigilance is required to stay on course and maintain the standards that are a distinguishing

Continued on Page 5

CHRISTIAN SCHOOL, Continued from Page 4
factor of Christian education. If we are not going to continue a course of biblical standards, we should close down. If our standards are not better than the world we lose the climate of Christ-honoring influence which enhances education.

Beware of the new musical trends and the destructive fads of the present worldly Christian crowd which cry "freedom and liberty for self indulgence" instead of dying to self and bearing the cross.

Bathe the school and each student in prayer:

Call unto me and I will answer thee, and shew thee great and mighty things which thou knowest not...(Jeremiah 33:3). Often prayer becomes a brief, expected pause of religious ritual, instead of genuine practice. Heartfelt prayer is essential to counselling, teaching, or administration. It should bathe each lesson and each activity of the day. **"Pray without ceasing" (I Thessalonians 5:17).**

Require the reading of books about the lives of great Christians:

Students need to read of God's working in real life situations. Most have no idea of what's ahead, and many don't care. They need to catch a vision of the battle, defeats, and victories and miracles of Christian service. Little room for self pity is left after reading **"Foxes' Book of Martyrs,"** I was captivated by the thrill of evangelism by reading of the lives of evangelists. Books by missionaries can widen a student's horizon to a world in need. They must be taught that serving Christ is a challenge, not a chore. Their faith must be kindled to really believe, **"I can do all things through Christ which strengtheneth me" (Philippians 4:13).**

Many of tomorrow's Christian leaders are sitting now in Christian schools. We must find them and train them for the task of great leadership. We will never get another chance. Time is short. It must be done now and God requires our best. Let us rededicate our lives to this great purpose of preparing youth for a lifetime of service through Christian schooling.

Dr. Hal Webb has been engaged in a full-time evangelistic ministry for over 35 years. Having spoken in hundreds of Christian day schools and counseled literally thousands of young people, he is thoroughly acquainted with the problems, pitfalls and potentials of the Christian day school movement.

LITERATURE TO CONSIDER

BE SURE..... by Dr. Ian Paisley

Subtitled **"Seven Rules for Public Speaking,"** the author presents in concise form (80 pages — 4 x 6-inches) what it would probably take most public speakers a large volume to delineate. While not written for preaching, but for public speaking in general, any Christian worker who stands in front of audiences regularly will benefit from the useful information contained in its pages.

This little volume is filled with principles and practical suggestions for effective public speech by an experienced master of the art. The mastery and use of the seven rules described (each presented as a separate chapter with numerous subpoints) will improve the effectiveness of any public speaker, regardless of inherent ability.

Available from **Bob Jones University Bookstore**, \$2.25; please add appropriate postage.



FIVE VITAL NEEDS FOR BUILDING A CHRISTIAN HOME

by Evangelist Gordon Sears

In writing a booklet on this timely theme, the author has

two distinct advantages that enhance the effectiveness of his words. First, Brother Sears presents in simple concise manner, five biblical principles for constructing a successful Christian home derived from David's final counsel to his son Solomon in I Chronicles 28:9-10. Practical applications of these principles are interwoven with the biblical text, so that any **dad** or **mom** may benefit, if appropriated.

The writer's second advantage is that he writes from proven practical experience and can substantiate those principles in his family, which serve as living examples. In his **commendation** on the back of the booklet, Dr. Ed Nelson states, "This scriptural book challenges parents to rear godly children. Mr. Sears has five outstanding credentials, giving him the right to have parents listen—his five godly, sweet, respectful and spiritually mature children." Having utilized the musical ministry of this family on several occasions as an evangelist, and later as a pastor for evangelistic meetings, the research secretary fully concurs with Dr. Nelson's commendation.

We encourage pastors to stock a good size supply of this 36-page booklet for distribution in family counseling, gifts to engaged couples, etc., and sale in church bookstores.

A contribution of \$5.00 towards the ministry is suggested or you may send \$3.00 plus postage per copy. Evangelist Gordon Sears, 5217 West 149th Street, Oak Forest IL 60452.



WHY SHOULD A BELIEVER NOT MARRY AN UNBELIEVER?

by Dr. James E. Bellis

The basic principle upon which a believer approaches marriage is found in II Corinthians 6:14: **"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"** I Corinthians 7:39 states about a widow that **"she is at liberty to be married to whom she will; only in the Lord."**

In Deuteronomy 7:3-4, the Lord declared to Moses about the Canaanites: **"Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly."**

In this case the future generations of God's people would have been affected, and this principle is still true today. The believer and the unbeliever will have distinct differences in viewpoints about life which will adversely affect their offspring. The saved person who marries an unbeliever not only faces a life of possible conflict and misery, but also the possibility of seeing his or her children reject Christ.

Moreover, the dedicated believer who marries a lukewarm Christian runs a similar risk. The dedicated believer will create friction when he expends his time, energy, and money in God's service. The lukewarm Christian mate will be a weight to hold him back and also a constant source of temptation to cool his zeal. When children come, they will recognize the conflict and become part of it. They will be pulled by both parents and experience frustrations similar to those of the children of the Christian and non-Christian. Therefore, it is imperative for a believer to seek a mate who is not only saved but also equally dedicated to the Lord.

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RELIGIOUS NEWS BRIEFS.....

1. The African National Congress (ANC) and the South West Africa People's Organization (SWAPO) have received grants of \$80,000 and \$110,000 respectively from the World Council of Churches. The ANC and SWAPO groups are saturated with marxist leaders and followers, and engage in barbaric terrorism that almost defies description.

2. The winter 1987 issue of *Inform*, the official magazine of Wheaton College, listed the Crystal Cathedral in Garden Grove, California (apostate "Possibility Thinker," Dr. Robert Schuller is the pastor) as one of the churches where the Wheaton College Concert Choir would appear on its spring tour.

3. Rev. Joseph Stowell III has been named the new president designate of Moody Bible Institute, replacing Dr. George Sweeting. Stowell has served as pastor (for several years) of the Highland Park Baptist Church in Southfield, Michigan, a leading new evangelical church within the conservative Baptist movement. (Stowell's father, Dr. Joseph Stowell, during his years as a pastor within the GARBC and later as national representative for that association, was a leader for a militant separatist fundamentalism! How unfortunate that the name "Stowell" is now primarily associated with an inclusivist new evangelicalism rather than a separatist fundamentalism.)

4. The March, 1987 issue of *Ministry*, an international journal for clergy, sponsored by the Seventh Day Adventist (SDA) denomination contained a lengthy article by the editor (J.R. Spangler) whitewashing the atheistic godless communistic government of the U.S.S.R. The editor claimed that the "objective student of religious history" could not "make a wholesale condemnation of the Communist system," that the winds of "religious freedom" were increasing in that country, that "communism's restrictions" had been overplayed, and that there is "no shortage of Bibles in Czechoslovakia." It is becoming apparent that the leadership of the SDA movement in the U.S.A. is not only antibiblical (it has always been a cult!), but increasingly antipatriotic in its position. (This is the second article appearing in *Ministry* in recent months that has presented the communists in a favorable light).

—PAVING THE WAY—

F.B.F. Contributors through May 5, 1987

Anchor Baptist Church	Millersville, MD
Beth Eden Baptist Church	Fitchburg, MA
Bethel Baptist Church	Schaumburg, IL
Bible Baptist Church	Nashua, NH
Bob Jones University	Greenville, SC
Buffalo Ridge Baptist Church	Gray, TN
Calvary Baptist Church	Huntsville, AL
Calvary Baptist Church	San Francisco, CA
Calvary Baptist Church	Normal, IL
Calvary Baptist Church	Henderson, NC
Calvary Baptist Church	New Bern, NC
Calvary Baptist Church	Cookeville, TN
Central Baptist Church	Dothan, AL
Cofty, Dr. & Mrs. H. C.	Virginia Beach, VA
Danford, William	Ponce, Puerto Rico
Donnelly, Dr. & Mrs. S.	Midlothian, IL
Eagledale Baptist Church	Indianapolis, IN
Faith Baptist Church	Longmont, CO
Faith Baptist Church (one time gift)	Warsaw, IN
Faith Baptist Church	Morgantown, WV
Faith Baptist Church	Sellersville, PA
Falls Baptist Church	Menomonee Falls, WI
Farmington Avenue Baptist Church	West Hartford, CT
First Baptist Church	Yuba City, CA
First Baptist Church	Troy, MI
First Baptist Church	Sidney, NE
First Spanish Baptist Church	Oakland, CA
Foothill Baptist Church	Castro Valley, CA
Front Range Baptist Church	Ft. Collins, CO
Grace Baptist Church	Cody, WY
Green, Vinton L. (one time gift)	Salem, OR
Hamilton Square Baptist Church	San Francisco, CA
Harvest Baptist Church	Guam
Henderson, Joe	Aliquippa, PA
Horizon View Baptist Church	Grand Junction, CO
Lakes Pond Baptist Church	Waterford, CT
Liberty Baptist Church	Grand Junction, CO
Maranatha Baptist Church	Elkton, MD
Marquette Manor Baptist Church	Downers Grove, IL
Metropolitan Baptist Church	Atlanta, GA
Mitchell, John F. (one time gift)	Denver, CO

Mogollon Baptist Church	Payson, AZ
Morgantown Baptist Church	Morgantown, IN
North Platte Baptist Church	North Platte, NE
Ormsby, Mr. & Mrs. L. M.	Palmdale, CA
Pear Park Baptist Church	Grand Junction, CO
Rhodes, Robert F.	Roseville, MI
Sligo Baptist Church	Silver Springs, MD
South Charlotte Baptist Church	Pineville, NC
Tabernacle Baptist Church	Virginia Beach, VA
Thrifhaven Baptist Church	Memphis, TN
Tri-City Baptist Church	Tempe, AZ
Truth Missionary Baptist Church	Moncure, NC
Van Dyke Baptist Church	Warren, MI
Vawter, Mr. & Mrs. Wayne	Portage, WI
Victory Baptist Ministries	Elizabeth City, NC
Walnut Creek Baptist Church	Walnut Creek, PA
Woodcrest Baptist Church	Minneapolis, MN

OTHER GIFTS (not previously listed)

Calvary Missionary Baptist Church	Carrboro, NC
Grace Baptist Church	Panama City, FL
Living Water Bible Ranch	Graysville, PA
Mrs. Traylor's Plantation Foods	Parker FL
Rocky Mountain F.B.F.	Ft. Collins, CO
Temple Baptist Church	Hopewell, VA

“ON THE DETERIORATION OF THE PTL MINISTRIES”

by N. C. Marks

Religious men across the nation are concerned that a demise of PTL could do great harm to the Christian cause. Is this a valid fear? What has the PTL ever done that identifies her with sound Christianity? PTL musicians and guests are styled exactly like the world. Many PTL guests are big lights in the charismatic movement and Hollywood stars like Mickey Rooney. The PTL history has been a collection of "miracle" money, properties, antiques, livestock, and personalities. Money has been the whole pitch from day one. I Timothy 6: 8-10 warns that wealth brings with it temptations, snares, sorrows, lusts, and a lack of contentment. The great commission says, "Go ye," not, "collect ye." When Jim Bakker was exposed for immoral deeds and when his wife was found to be a slave of drugs, our sympathies were played upon, but there has been no sign that they have repented and submitted themselves to God as in Psalm 119:71, 75, 76; Psalm 51:1-14. Jim Bakker must be handled according to I Timothy 5:19-25. Bakker should be rebuked before all, he must not be allowed to play on our sympathies, and he should not be demanding six or eight million dollars for royalties and expenses. Considering all these things, how could the demise of PTL harm the cause of Christ? A rebuke of Jim Bakker and the demise of PTL would serve notice to the "electric church" that they have gone further than too far.

Jerry Falwell has been called upon to rescue the perishing PTL. Why should a Baptist preacher desire to save a charismatic ministry, especially when morals charges and drugs are involved? Does Falwell not know the scriptures cited above? Certainly he knows these scriptures and he is not about to quote them. Upon examination it will be found that PTL and Falwell have always been much alike: They both promote unity despite doctrinal differences, they both tolerate Roman Catholic heresy, they both use crises fund raising, they both have appealed to Americans to buy them large amounts of property, and they both would be embarrassed if the American public shuts down the flow of cash, and they are both heavy into National Religious Broadcasters. They are the heart of the "electric church" movement. If Falwell could keep PTL going, he would gain more property to control, more TV exposure, continued avenues of fund raising, and general media "hype." Jim Bakker gets an "A" for picking Falwell to rescue him. He did his homework and learned what makes Falwell really tick. Falwell's wife warned him, "Jerry, you can't do that." Jim felt he would.

Those Christians who have been embarrassed during the crises pleas to help "poor Jesus" float the "electric church," and the pastors who have boldly spoken out against PTL will not lose a thing because of its demise. It would all be over and the air would be clear if Falwell had not plugged it into the resuscitator. The more time Falwell has to keep PTL breathing, the more men will give in to his scheme. Actually, Christianity stands to suffer if PTL **continues**.

BIBLE STUDY**“ACCEPTED IN THE BELOVED”****EPHESIANS 1:6**

“To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.”

One of the research secretary's favorite names for Christ is the one recorded by Paul in Ephesians 1:6 where the Lord Jesus is declared to be “the Beloved” (one). This title is used approximately 70 times in Scripture, with 22 of these references occurring in the Song of Solomon, where the “Beloved” (one) becomes a beautiful type of our Lord.

The apostle Paul states that the believing sinner is “made accepted” (made acceptable) in “the beloved” (one) Christ. The Greek word for “beloved” means “the one having been loved.” God the Father has set his seal of loving favor upon his Son in a special way that cannot be compared with any human portrayal. Using the highest Greek root word for love—agape, the apostle Paul proclaims that Christ is especially loved by the Father and thus deserves our unrivaled admiration. (The actual Greek tense is a perfect passive participle of the verbal form—agapao.) In this “beloved” (one), the believer has full, unlimited acceptance.

In the phrase cited by the Apostle Paul and vividly illustrated in the Song of Solomon, there are three precious truths to note about this acceptance: (1) The completeness of this acceptance; (2) the concord in this acceptance, and (3) the communion through this acceptance.

I. THE COMPLETENESS OF THIS ACCEPTANCE IS RELATED TO THE GRACE OF THE “BELOVED” (ONE). “TO THE PRAISE OF THE GLORY OF HIS GRACE”

The great question of the ages (How can sinful man find acceptance with God?) has a biblical answer: Acceptance comes solely through the imputed righteousness of Christ based wholly on God's grace (I Corinthians 1:30, Ephesians 2:7-9). There are many cults-false religions which claim to believe in divine grace, but they all teach that man needs to “add” something in human merit to that grace. This heretical view proclaims that man must assist God in providing this acceptance. The biblical position, however, is that man is a total sinner without any innate divine goodness (Romans 3:20), is with a human righteousness that is totally bankrupt (Isaiah 64:6) and is unable to obtain justification (declaration of divine righteousness) by any efforts of self. Justification (the result of which is divine acceptance—reconciliation—with God) comes solely by grace.

This acceptance is not partial or conditional, but results in full privileges (spiritual blessings—riches Ephesians 1:2, 2:7) in the “beloved” (one) Christ—Ephesians 1:6. The songwriter expressed it clearly when he wrote, “Oh the depths of the riches of love, the riches of love in Christ Jesus; far greater than gold or wealth untold, are the riches of love in Christ Jesus.”

The completeness of this acceptance is further disclosed in texts such as Romans 8:1 (“no condemnation to them which are in Christ Jesus”) and Song of Solomon 2:6 and 6:13 where the virgin bride states that “I am my beloved's and my beloved is mine,” implying that all the privileges—riches—blessings—treasures of the “beloved” (one) are equally true concerning her. Since the believer's human righteousness is not acceptable to God and man's works are not sufficient to obtain that acceptance, grace supplies that which the sinner totally lacks by granting him on an unconditional basis, the righteousness of Christ. Through the grace (God's unmerited favor) of the “beloved” (one) we thus find complete acceptance with God!

II. THE CONCORD IN THIS ACCEPTANCE IS RELATED TO THE “GLORY” OF THE “BELOVED” (ONE). “TO THE PRAISE OF THE GLORY OF HIS GRACE”

Song of Solomon 2:16 and 6:3 reveal a oneness (harmony—unity—concord) between the bride and the “beloved” (one) (“my beloved is mine, and I am his”). This oneness comes from meditating on the pleasantness and beauty of the “beloved” (one), (“behold, thou art fair, my beloved, yea, pleasant: Song of Solomon 1:16; see also 4:13, 16; 7:6).

In Psalm 133:1, the psalmist describes “how good and how pleasant it is for brethren to dwell together in unity.” This concord and unity within a local church is possible **ONLY** when believers constantly dwell and meditate upon the pleasantness (the beauty and glory) of their beloved Saviour.

One major cause of dissension and discord in local churches can be traced to the lack of real admiration for the glory (the sum total of Christ's attributes) of our risen Saviour. Division, disunity, disharmony and strife in local churches would be minimized or eliminated if every member would keep his eyes (with resultant action) fixed upon the “glory of God” (Psalm 19:1) is a spiritual skill rarely practiced, but sorely needed today (II Corinthians 4:6-7).

III. THE COMMUNION RESULTING FROM THIS ACCEPTANCE IS RELATED TO THE “GARDEN” OF THE “BELOVED” (ONE)

In Song of Solomon 4:16 we learn that there is a special location where this bride meets her bridegroom in pleasant unity and love—a garden. The bride longingly exclaims “let my beloved come into his garden and eat his pleasant fruits.” (See also 6: 2-3) Eleanor A. Schroll reverently expressed this figure of the communion between Christ and the believer when she wrote, “There's a garden where Jesus is waiting, there's a place that is wondrously fair; for it glows with the light of His presence, 'tis the beautiful garden of prayer. O the beautiful garden, the garden of prayer, O the beautiful garden of prayer; there my Saviour awaits and he opens the gates to the beautiful garden of prayer.”

This garden where the bride and the “beloved” (one) meet is a **garden of fruit**. In Song of Solomon 6:11 the bride speaks about going into this garden to view the “fruits of the valley” and to check the “vine” (the grapes) and the “pomegranates.” (The pomegranate produces an orange-like fruit.) In John 15:16 Christ declares that it is His will that believers produce spiritual fruit; the apostle Paul indicates in Galatians 5:22-23 that this desired fruit is the “fruit of the Spirit.” The believer who manifests the “fruit of the Spirit.” is the saint who spent much time communing with His Saviour in the garden of prayer!

Secondly, this garden where the bride and “beloved” (one) commune is also a **garden of flowers**. The flowers portray the beauty of Christ which a child of God can comprehend fully only when he/she communes with the Saviour in the garden of prayer. Thirdly, this garden of communion is a **garden of fragrance**. In Song of Solomon 1:14, the bride states that her “beloved” (one) is like a cluster of camphire, (“The camphire is a shrub that produces white fragrant flowers.) In chapter six and verse two, she mentions the “beds of spices” and the “lilies” which her “beloved” (one) gathers in his garden. The flowers and spices picture the fragrance, incense and sweet odors of the believer's prayers. Revelation 5:8 declares that the “prayers of the saints” produce “fragrant” odours before the throne of the “Lamb.”

Fourthly, this garden is a **garden of frequenting**. In the Song of Solomon, the bride can frequently be located in that garden, either meditating upon her “beloved” (one) or communing with him. In chapter eight and verse thirteen, the bride becomes so entranced by the gardens which her “beloved” (one) has bestowed upon her, that she makes it her home. (“Thou that dwellest in the gardens.”) The book concludes in the last verse (8:14) with the bride praying in the gardens for the return of her “beloved” one who has been absent while on a journey, a picturesque figure of the church praying for the return of Christ. (“*Even so come Lord Jesus.*” Revelation 22:20) The privileges which the believer enjoys in the garden of prayer are the result of his/her acceptance “*In the beloved*” (one)—Ephesians 1:6. In a day when spiritual indifference, carelessness, and neglect seem to reign among professing believers, true saints need to appropriate and appreciate the divine privileges granted through this acceptance in the “beloved” (one)!



HYMN OF THE MONTH

"ON THE LAMB MY SOUL IS RESTING"

C. and F. Jousard



On the Lamb my soul is resting,
What His love no tongue can say;
All my sins so great, so many,
In His love are washed away.

Sweetest rest and peace have filled me,
Sweeter praise than tongue can tell;
God is satisfied with Jesus, I am satisfied as well.



Conscience now no more condemns me,
For His own most precious blood,
Once for all has washed and cleansed me,
Cleansed me in the eyes of God.



Filled with this sweet peace forever,
On I go through strife and care,
Till I find that peace around me
In the Lamb's bright glory there.

BELIEVE IT OR NOT

1. When Pope John Paul III visited Australia last fall, the Salvation Army in Australia made 100,000 foam rubber 'hands of hope' in support of his visit. The giant hands contained a picture of the pope on one side with the word 'hope' and the papal tour insignia on the reverse. A Roman Catholic mass was also held, sponsored by an Australian brewery with the music being supplied by the Salvation Army Band. The title "Salvation Army" is a misnomer, since the "army" has surrendered completely to Romanism and the world. (Ephesians 5:11, 1 John 2:15-17.)

2. When charismatic leader Oral Roberts was questioned as to what one book, outside the Bible, influenced him the most he stated, "Outside the Word of God, one book influenced my life the most and still does: *How I Raised Myself from Failure to Success in Selling* by Frank Bettger." Roberts declared that since he obtained his first copy in 1949, he has read the book "an average of twice a year—a total of 84 times." (86 by now!) Although Roberts' statement reveals his deplorable set of materialistic values, his words, for once, appear both credible and attestable! When it comes to obtaining funds from the gullible naive "religious" public, Oral Roberts is the "Prima donna" of the art, an unrivaled success in his natural field (1 Timothy 6:10).

QUOTABLE QUOTES**GREAT VOICES FROM EARLIER GENERATIONS**

APOSTASY: "Modernism and communism are reverse sides of the same coin."
Evangelist Billy Sunday

BIBLE: "There is only one way to keep clean and that is to take frequent baths in the Word of God."
Dr. R. A. Torrey

CHRISTLIKENESS: "Christian experience is the making real in ourselves of what is already true for us in Christ."
Dr. A. J. Gordon

DEFENSE OF THE FAITH: "The most effective protest against apostasy is separation from it."
Chas. Haddon Spurgeon

HABIT: "Habit is the mirror of man as he is, and the mould of a man as he is to be."
George Mueller

HOLY SPIRIT: "We are leaky vessels and we need to stay under the fountain all the time."
D. L. Moody

POLITICS: "A man who is privately corrupt can never be politically pure."
Evangelist Sam Jones

NOTE: When utilizing the above quotes, Christian workers are encouraged to take a moment or two and inform audiences about the ministry of these departed heroes of the faith.

CITIES BUILT ON SINKING SAND

A recent issue of the *Worcester (MA) Telegram* (August 8, 1985) contained an article entitled "sinking cities" with the shocking news that several of our world's major cities are sinking into the lands on which they were built, some at the rate of almost a foot a year. Among the sinking cities listed were London, Shanghai, Houston, New Orleans, Mexico City, and Las Vegas. According to the report, Bangkok, Thailand, could be totally beneath the sea by the year 2000 if her present rate of sinking continues.

These cities are sagging and sinking because so much ground water has been pumped out from under them and they are actually sitting on soft sand, silt, or clay that easily compacts when large volumes of water are withdrawn. Houston, Texas has sunk four feet in the last eighty years and is expected to sink four feet more in the next twenty years. In Mexico City, if one steps off a curb in some places, he may have to step down more than a foot due to the sinking payment.

To put it plainly, the foundations of these cities are built on sinking sand, rather than on solid rock. These cities are representative spiritually of all human society outside of Jesus Christ. In Matthew 7:24-27, Christ presented the parable of the two foundations: a wise man who built his house on the solid foundation of Christ, the rock; while foolish men construct their lives for earth alone on the shifting unstable sands of self. "Wise" individuals will make sure that their lives are built upon the unshakeable, solid, sure foundation, the Lord Jesus Christ.

"For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Corinthians 3:11).

**"ACTION" LINE**

Most *F.B.F. News Bulletin* readers are aware of the religious persecution and legal battles which the Christian schools in Nebraska faced a few years ago. After properly intensified pressure was placed upon the state legislators, limited legislative relief was granted to Christian schools provided they follow the guidelines set forth in the code (Nebraska Administrative Code, Title 92, Chapter 13, effective August 22, 1984). The law required that all initial state contacts (actions) be made through the authorized parent representatives of each Christian school.

On March 6, 1987, the Nebraska state board of education passed a resolution (LB 928, rule 13) which circumvents and bypasses the intent of this "relief" granted by the state legislature. The resolution directs the commissioner of Education to require each county school superintendent to visit each "exempted" school every **four** months and to make an assessment as to whether those schools are offering programs of instruction leading to the acquisition of basic skills in language, mathematics, science, social studies, and health. The resolution also directs the commissioner of education to require each "authorized" representative of the exempted schools to submit **every month** to the education commissioner a copy of the tests given with regard to those skills, as well as the test scores of **every student**. "Authorized" representatives would be required also to make an affirmation each month of the correctness of these scores before a notary public.

The exorbitant costs of such paperwork for Christian schools is obvious, let alone additional staff that would be required by the state board of education. God's saints are requested to pray for Pastor Bob Gelsthorpe, pastor of the North Platte Baptist Church (Bro. Gelsthorpe is a member of the F.B.F. board) who has requested a formal investigation and legal opinion on the legality of this resolution. The above-mentioned resolution is another attempt of humanist educators to control the curriculum and destroy the freedom of Christian schools in Nebraska.

THE RIGHT HAND OF GOD IS... a place of exaltation of the Saviour (Acts 2:33); ... **a place of enjoyment for the saints** (Psalm 16:11); ... **a place of entrance for the sinner** (Hebrews 7:25).

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



Fundamental Baptist Fellowship
of America

NEWS BULLETIN

HEADQUARTERS IN VIRGINIA BEACH, VIRGINIA

National Meeting—Kansas City

VOL. 10 - NO. 6

Headquarters in Virginia Beach, Virginia

NOVEMBER/DECEMBER, 1987



FROM THE PRESIDENT

Dr. Rod Bell

PASTOR
Tabernacle Baptist Church
Virginia Beach, Virginia

We are looking forward to having one of the best National F.B.F. Meetings ever this June. **Dr. Carl Herbster**, at **Tri-City Baptist Church** has promised us a "royal welcome!" Plans are under way to give us the best accommodations and show the preachers the their wives a wonderful time of preaching and fellowship in Kansas City. I would like to encourage all of the regional moderators to prepare to head for Kansas City! If you have any questions concerning the national meeting, accommodations, etc., contact Dr. Carl Herbster at (816) 358-7693, or write to him at Tri-City Baptist Church, 11401 East 47th Street, Kansas City, Missouri 64133.

Our speakers are: **Dr. Warren Dafoe**, **Dr. Bob Jones**, **Dr. Ed Nelson**, **Dr. Les Ollila**, **Dr. Monroe Parker**, **Dr. J. B. Williams**, and **Dr. Rod Bell**.

I am also looking for one of our best "cutting edges" to be presented. Fundamental Baptists in America today need to

identify the enemy of neo-evangelicalism. We have plans to do that at our national meeting.

Our theme is from Nehemiah 4:6 — "Building." It is time for us to build great independent, soul-winning, Baptist churches. The fires of soul winning are beginning to burn in our churches. Make plans now to be in Kansas City, June 14, 15, 16!

— FOR YOUR INFORMATION —

The F.B.F. has a new telephone number. It is:

1-804-420-2272

Please make a note of this new number.

BULK MAILING RATES

If you would like to receive more than one copy of the **F.B.F. News Bulletin**, the following rates apply for bulk mailings:

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Dr. Cofty Goes Into Evangelism

Here is a man who has been working with the Fundamental Baptist Fellowship full time for the last 4½ years. God has greatly used him across the nation. Due to the financial pressures, he has submitted his resignation and is going into the field of evangelism. It is with regret that we see this man leave our fellowship staff. However, I believe that he will be greatly used in the local churches. Pastors, use him! If you would like to have him for a week of revival meetings, contact him at 1633 Rokeby Avenue, Chesapeake, Virginia 23325, telephone (804) 523-1296. Pray for him as he steps out into evangelism. God bless you our brother. We will miss you greatly!

GUEST EDITORIAL

HOW TO DEFEND YOUR FAITH

Every believer attempting to live a consistent Christian life before the world has found himself in the midst of much the same dilemma as the New Testament writer, Jude. His desire to talk about a common salvation in Jesus Christ was thwarted because irreverent men were denying the authority of Christ. Jude was forced into "contending for the faith which was once delivered unto the saints" (Jude 3). Fighting for belief but once challenged on major doctrines, he shifted his emphasis. Rather than using pious excuses for running away from the fray he faced the enemy and engaged in polemics (aggressive warfare in refuting the opinions and principles of another). The word "contend" comes from a Greek word (agon) which refers to an athletic contest, hence signifying a struggle or fight in the face of great opposition (Jude 3). But just how does one go about defending his faith in Christ; when is it necessary; why go to all the trouble?

First, consider the motive for becoming entangled in a doctrinal battle. Is it to attain negative status in the "fundamentalist cult" as one new evangelical leader suggested, or is it an unending quest to find a "scapegoat" so the orthodox can blame someone for the evils in society (cf. the article "Orthodoxy: Cultic vs. Classical" by E. J. Carnell, March 30, 1960, *The Christian Century*)? No, these were invalid observations about the Fundamentalists of an earlier day and are incorrect concerning biblicists of the present. Why did Jude "contend" for the faith? It was not his love of a fight but rather his undying love for the faith, i.e., that body of objective revelation given "once" for all time through Jesus Christ. Jude affirmed the doctrine of the incarnation of Christ in such a way as to eliminate those false teachers who had entered the fellowship of pure faith with the purpose of destroying it. Jude made assent to doctrine the basis of church fellowship. The battle was real and called for courage and character which were to be grounded in the "love of God" (v. 21). This love for God was neither a giddy sentimentality nor cowardly piety; it was a wholehearted desire to serve the Creator-Sustainer and to uphold the Master's Word. Jude said, "remember ye the words of the apostles of the Lord Jesus Christ" (v. 17). Why would a believer risk losing his friendships or tarnishing his reputation? The answer is clear: the love of truth, God's truth, which Jude placed above human relationships or personal gain. "We command you... direct your hearts into the love of God" and "withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (II Thess. 3:4-6). Love of God and His truth both precedes and prescribes man's love for his fellow men.

Second, consider when a Christian should take up the struggle of conflict with deniers of the faith. Jude took up the matter when the doctrine of Christ was at stake and when the fellowship of the church was threatened (v. 4). Other examples are also found in the Scriptures. Jesus chose to defend Himself when the opposition criticized His deeds of mercy (Sabbath-day healing of the crippled, John 5), and when they questioned His deity. Peter encouraged believers to defend themselves when they were in "terror" or "troubles" by the persecutions of the unbelieving (I Peter 3:14).

All three of these individuals evidence a time when believers must verbalize their defense. Jude did not wish that the congregation be deceived by the heretical; thus he informed the church members as to the principle, the people, and the perversion that were involved. Jesus, not desiring to have His hearers cheated out of an understanding of His power and equality (with the Father) argued with His detractors. Peter, urging the Christians not to be credulous ("Who is he that will harm you, if ye be followers of that which is good?" I Peter 3:13), commanded them to give verbal "answer" to those who needed explanations.

This brings us back to the original question, and third point of consideration, how does one go about giving a defense, or waging verbal battle for his faith in the Lord Jesus Christ? There are three basic methods. First, Jude responded by writing the truth. He went to print with the issue and exposed the problem in a manner that could be passed on to all who could read

Continued on Page 4

FEARLESSNESS IN PREACHING

The following excerpt was taken from an article entitled "*The Manner of Preaching*" and was printed in the combined issues of *The Christian Advocate*, January-May 1823-24, and simply signed "Atticus." In an age of cowardly compromise in many pulpits, its message needs to be loudly trumpeted among preachers who remain silent due to the "fear of man" (Proverbs 29:25).

"The manner of the Gospel ministry should also be independent. This is so far from being inconsistent with tenderness, that it is called for by that love which prompts him to do his duty, and is absolutely necessary to support the dignity of his station.

"He that speaks for Jehovah should not be afraid of men. He must then remember the authority by which he acts and the presence of the being he serves. But here he is under peculiar temptations. He may be surrounded by those who admire and love him—who delight in showing him every evidence of kindness and doing every thing necessary for his comfort. The apprehension of offending those who are thus endeared to him by many considerations, must be painful to a man of sensibility. But fidelity to his master, concern for the souls of his flock and regard to his own peace, should all conspire to determine him to declare the truth, whether they will hear or whether they will forbear. And that people certainly must be blinded to their own interest and regardless of the safety of their pastor's own soul, who would wish to deter him from declaring the truth or to flatter him into a toleration of their sins.

"The disposition which is natural, to please those whom he addresses, is often a strong temptation to the minister of the Gospel. The message he bears is opposed to every feeling of the unrenowned soul, and to deliver it with firmness and prudence is certainly no easy task. He might dress his sermons in charms that would take from the pungency of Gospel truth, and please the fancy of his hearers; and for this he might be applauded by those who were soothed and infatuated by his smooth sayings.

"He might flatter himself too with the idea, that he was making the Gospel more acceptable by his fine decorations, but although such a method may be admired by the men of the world, it will assuredly leave the pious to starve and the guilty to perish. Higher motives must excite the ambassador of Christ to higher attempts. His mind must be engrossed with the vast and overpowering object of his ministry; and this object he must bring forward with a fearless determination to do his duty.

"He must not so use the 'excellency of speech or of wisdom,' as to keep out of view the simplicity of 'the truth as it is in Jesus.' He should speak for the sake of his hearers and for the glory of his Redeemer, and not for his own applause. His language should be such as may give the most force to his thoughts, and his thoughts such as may best promote the cause of truth."

COMING IN THE NEXT FBF NEWS BULLETIN

An in-depth analysis of *Lifestyle Evangelism*
as promoted by Dr. Joseph Aldrich

Bible Study: "The Right Hand of God"

Guest Editorial

The second half of the life of **George Dana Boardman**,
pioneer missionary to Burma.

Plus: Religious News from a Fundamentalist Perspective,
sermon outlines and illustrations, facts for fundamentalists
and much more!

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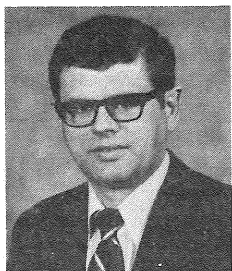
USE OF SOURCES CONSULTED DOES NOT NECESSARILY IMPLY ENDORSEMENT.
SOURCES ARE LISTED ONLY TO VALIDATE MATERIAL QUOTED. ALL ITEMS IN THE
NEWS BULLETIN ARE BY THE RESEARCH SECRETARY UNLESS OTHERWISE NOTED.

Religious News from a Fundamentalist PERSPECTIVE

Dr. Don Jasmin

Pastor, Beth Eden Baptist Church
Fitchburg, Massachusetts

Research Secretary



In a previous issue of the *FBF News Bulletin* (March-April, 1987, p. 2), the research secretary pointed out the strong contrast between the position of Dr. Jerry Falwell and that of a great defender of the faith of another century, Charles Haddon Spurgeon with regard to the desire for respectability from the world. Dr. Falwell declared he believed that God had called him to "bring back respectability to fundamentalism," while Spurgeon stated that he wished "respectability was dead," and that it was "the curse of places wherever it gets in."

Dr. Falwell continues to publicly proclaim that he is a fundamentalist but his stated goal is exactly similar to that of the declared goal of the new evangelicals. In the book, *The Worldly Evangelicals*, author Richard Quebedeaux plainly affirms the guiding philosophy of new evangelicalism. Quebedeaux states (p. 13), "The new evangelicals broke with fundamentalism in the early 40's because the world was passing them by; and they were no longer convinced that the world is that bad after all—at least, not as bad as the fundamentalists had maintained.... evangelicals decided to enter the world to change it...the evangelicals knew that to influence the world for Christ they would have to become **respectable by the world's standards**. And in this effort, the evangelicals have been most successful. (An incorrect analysis of an unscriptural goal—gaining the world's respectability is the exact opposite of the biblical teaching in James 4:4, 1 John 2:15-17.)

Quebedeaux goes on, however, to honestly declare the spiritual price the new evangelicals have had to pay to establish this "respectability." Quebedeaux says, "In the course of establishing their respectability in the eyes of the wider society, the evangelicals have become harder and harder to distinguish from other people." He then spends several pages validating and regretting such trends.

Several of the older new evangelical leaders (Dr. Harold Lindsell, the late Dr. Francis Schaeffer) have exhibited their concerns over the drifting leftward trends, but have failed to offer the scriptural solution—biblical separation—as the correct alternative.

When an individual talks like a new evangelical, acts like a new evangelical, writes like a new evangelical, and constantly associates with new evangelicals—such as Dr. Falwell has done for the past several years—then he ought to be properly branded as a **new evangelical**! In pursuing the new evangelical goal of respectability from the world, the generation of younger believers blindly following Dr. Falwell's compromising steps are going to reap the tragic result—the gradual blurring of the distinction between spiritual light and spiritual darkness in their ministries, and the total loss of the light—the darkness of apostasy in their posterity.

One encouraging factor is that in the light of Dr. Falwell's aborted involvement with the charismatic PTL operation, it appears as though many sincere, naive brethren are beginning to recognize the real nature of his compromise and withdrawing support for his ministries.

QUOTABLE "QUOTES"

FAMILY LIVING: "Family living is made up of good for-givers."
Dr. Jim Singleton

APOSTASY: "False religion is always an easy religion."
Dr. Ian Paisley

THE RAGING APOSTASY OF THE UNITED METHODISTS

1. METHODIST MINISTER CALLS FOR DESTRUCTION OF "INDIVIDUALISM," WITH REPLACEMENT BY MARXIST SOCIALISM (COMMUNISM)

Canaan Banana, a Methodist minister, is the president of Zimbabwe (formerly Rhodesia). In a seminar address entitled, "Socialism and Religion," he called for the destruction of "individualism" and its replacement with a collective socialism. Banana declared, "For me, socialism is the legitimate child of Christianity. . . genuine Christianity and capitalism can never be bedmates. . . Christianity makes the primacy of man its starting point. . . Let us destroy individualism so that we can rediscover our true identity within the context of the collective."

2. METHODIST PASTOR ENDORSES ROSARY: CLAIMS "MARY" IS THE KEY TO AUTHENTIC ECUMENISM

Donald Charles Lacy is the pastor of the Meadowdale United Methodist Church in Indianapolis, Indiana. In an article that appeared in the October 1987 issue of *International Christian Digest* entitled "Devotion to Mary should Transcend Denomination" (pp. 30-31) he stated, "It is devotion to the Blessed Mother that helps unite us as Christians. . . Is the 'Hail, Mary' meant for all Christians? My answer is a resounding affirmation! . . . Will we someday find the 'Hail Mary' in hymnals and books of worship throughout the faith? I fully expect this to happen. Why? Because the Blessed Mother is the key to authentic ecumenism in our day and time." Lacy also urged "Roman Catholics to stop apologizing for their emphasis on her in order not to offend the Protestant community" and claimed that "in time" Pope John Paul II would probably "greatly aid in dispelling misinformation and prejudice" about the real Roman Catholic view of Mary.

Lacy is either willfully ignorant of Roman practice and emphasis with regard to Mary, or he is deliberately deceived. It is a sad day in American religious history, when an apostate Methodist preacher propagates pagan Romanish teachings!

3. METHODIST THEOLOGIAN REJECTS BIBLE AS BASIS FOR "BLACK THEOLOGY: ISSUES CALL FOR NEW THEOLOGICAL SYSTEM BASED ON EPISTEMOLOGY (THE SCIENCE OF THE GROUNDS OF KNOWLEDGE) SIMILAR TO MARX AND ENGELS

Itumeleng J. Mosala is an ordained minister of the Methodist church and a lecturer in Old Testament and Black Theology at the University of Cape Town (South Africa). In an article entitled, "The Use of the Bible in Black Theology," Mosala decries the fact that liberation theology advocates have attempted to use the Bible to substantiate their views. Mosala urges black liberation theological leaders to openly repudiate the Bible and so-called "spiritual" purposes in their theological beliefs and honestly begin with a materialistic starting point rooted in an epistemology similar to Marx and Engels.

Mosala declared "It (the belief in the Bible as the Word of God) has, to all intents and purposes, been bourgeois exegesis applied to the working class situation. Black theology needs a new exegetical starting point if it is become a force capable of gripping the black working class and peasant masses.

"Such a starting point needs to be rooted in the kind of epistemology that underlies the word of Marx and Engels Most of the Bible offers no certain starting point for a theology of liberation within itself...it is a ruling class document and represents the ideological and political interests of the ruling

HOW TO DEFEND YOUR FAITH, continued

orto all who could hear what was read. Placing on paper a battle of words assured that more than one generation would be confronted by the truths that were about to be sacrificed by false and compromising teachers.

Second, Jesus urged researching the truth. He declared, "Search the scriptures" (John 5:39). Why? Because getting others to read and to understand the Holy Writ is the ultimate defense one can make; the Bible is the highest court of appeal and in the end the final word on the issue. Defending the faith is not to be confused with rationalizing personal feelings and opinions; rather, it involves the positive understanding of the teachings of the Scripture in their historical, grammatical and literal sense. This understanding of the Word required a "search" (*ereunao*) or careful examination.

Third, Peter's manner of defense was speaking the truth. He said be alert "to give an answer to every man that asketh a reason for the hope that is in you" (I Peter 3:15). Our English word "answer" is the Greek word "apology" which in this context refers to a spoken defense. The believer whose Christian life and testimony is under attack ought to be ready at all times with a verbal explanation of why he lives as he does. Here an important lesson is learned as to how our defense should be given. Peter says that the defensive action is to be done with an attitude or spirit of "meekness and fear" on the part of the defender (I Peter 3:15). Further, he states that the vindication takes place while Christ is being "sanctified in the heart" (3:15). Therein lies the source of strength in the heat of battle: a clean heart, a clear conscience, and thus a courageous character.

Also he emphasizes the content or nature of the given "answer" or apologia. What was the "reason of the hope that is in you?" From the context one discerns that it is the Gospel message. Christian suffering due to persecution is the main subject of the context (referred to twelve times in 3:14-15). When suffering Christians are asked why they choose to be persecuted, why they persist in a way of life that leads to suffering when it would be so easy to renounce one's position, these believers are to be ready to give their inquirers an immediate testimony of the Gospel.

This manner is not designed to glorify the intellectual acumen of believers by advocating a system of rationalism. Peter was not advocating having at one's fingertips a list of the scientific evidences which refute the accusations of the unbelieving empiricist nor was he suggesting that one memorize the various philosophies which dispute the proddings of the disbelieving rationalist.

The use of rationalism assumes two factors: (1) the continuity between the mind of the unsaved and the mind of God, and (2) the unbeliever's ability to sort out logically and consistently truth from anity's truth claims. Unregenerate man living in a fallen world cannot properly use the laws of thought in conjunction with the tests of biblical truth (internal consistency and external coherence) to sift through the religion of the world.

Instead, as Peter, Jude and Jesus, we must approach the defense of the faith presupposing the existence of God, the trustworthiness of Scripture and the sinfulness of man. Arguing these points by amassing the evidences or compiling the philosophies is an exercise in futility as well as an affront to the power of the Gospel message (Romans 1:16) and to the convicting ministry of the Spirit of God (John 16:8).

Dr. Dell Johnson is the assistant pastor of the Beth Eden Baptist Church in Denver, Colorado, with major responsibilities there in Christian education. A former college professor, he maintains a keen interest in the field of biblical apologetics.

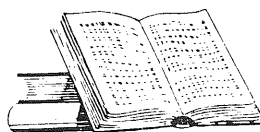
SERMON OUTLINES—

OUR WONDERFUL SAVIOUR—ISAIAH 9:6-7

1. Christ is "wonderful" because of His worth—John 1:1, 1:14
2. Christ is "wonderful" because of His Word—Colossians 3:16-17
3. Christ is "wonderful" because of His work—Ephesians 1:7

THE LOCAL CHURCH --ACTS 2:42

1. A Believing People---"Gladly received His Word"
2. A Baptizing People---"Were Baptized"
3. A Belonging People---"Added unto them about 3,000 Souls"



Literature to Consider

Multiple Marriage—A Study of Polygamy in Light of the Bible

by Dr. Robert J. Hitchens

Have you ever wondered where polygamy originated? What are some of the reasons for its practice? Why did God permit it in the Old Testament times? Is monogamy the only form of marriage that can be considered to be scriptural? How extensive is polygamy in the world today? Should it be permitted because of culture? These questions and many more are answered in Dr. Hitchen's timely book on this subject.

In a review of the book, Dr. Chuck Cofty, executive director of the FBF of America states this treatise is vitally important because (1) polygamy is a very real problem on the mission field; (2) many mission boards do not have biblical policies for dealing with the problem; (3) it is the only book in print that deals with the subject of polygamy from a biblical perspective. In reviewing the strong points of the book, Dr. Cofty declares that (1) every verse in the Bible dealing with polygamy has been researched and dealt with in a lengthy manner; (2) there is a complete history of polygamy traced from its beginning in Genesis to the present time; (3) there are approximately 200 sources consulted which are listed in the bibliography; (4) the book contains the results of a survey of the policies of mission boards in dealing with polygamy.

The book also is highly recommended by Dr. Ernest Gambrell, president of the Fundamental Baptist World-Wide Mission ("should be required reading for every missionary"); Dr. Monroe Parker, president of Baptist World Mission ("an excellent treatment of the subject") and Dr. Al Dickerson, president of Maryland Baptist Bible College ("should be used in the missions department of every Christian college and university").

Dr. Hitchens, who serves as academic dean of the Maryland Baptist Bible College, is to be commended for his extensive research and exhaustive biblical treatment on a neglected but much needed question. Single copies are available for \$6.95 (plus \$1.25 for postage and handling) to Doulos Publishers, P.O. Box 66, Elkton, MD 21921. Multiple discounts available upon request.

RELIGIOUS NEWS BRIEFS

1. While Pope John Paul has been gone from the USA for several months, his visit is anything but forgotten by the nine U. S. cities and R. C. dioceses that are still paying the bills for his ten-day visit. While the final tally may never be known, the papal stay cost more than 32 million dollars (about \$133,000 an hour!), with over 12 million of the cost being borne by local, state, and federal governments responsible for security, cleanup, and transportation.
2. Members of St. John, the Evangelist Church (Episcopal) in Boston have asked the country's largest Episcopal diocese to prod the national church towards recognizing homosexual relationships with a formal service. The church's resolution claimed that by withholding it's blessing from homosexual (sodomite!) relationships, the national church was "participating in their oppression." The head of the Massachusetts Diocese, Bishop David A. Johnson welcomed the resolution claiming that it offered the opportunity to dialogue about the "many differing configurations of relationships other than Christian monogamous marriage" among church members. (Jude 7-16 aptly describes such apostates!)
3. The popular children's song, "Jesus Loves the Little Children" will not appear in the United Methodist Church's new hymnal. The hymnal revision committee rejected the song claiming it could make children "too color conscious."
4. President Gaddafi of Libya declared holy war against Christianity in Africa during a visit to Kigali, Rwanda, Gaddafi stated, "Africans

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PROFILES OF HISTORY

George Dana Boardman Pioneer Missionary to Burma

George Dana Boardman (1801-1831) was a pioneer missionary to Burma whose monumental labors amid grave difficulties stand out as a prime example of heroic missionary service. His brief life was characterized by a continual "panting" after divine righteousness, an intimate longing to experience the knowledge of Christ in all its fullness, and a consuming passion to reach the Burmese people with the saving grace of our Lord.

Born in Livermore, Maine, on February 8, 1801, as the son of a Baptist preacher, his parents moved to N. Yarmouth, Maine in 1810, where he attended academies at N. Yarmouth and Farmington. A scholarly student, he developed an early thirst for knowledge and attachment to books. When finished with his daily tasks, he could be found most of the time with a book in his hand.

At age 16, he started teaching. Even though his face manifested a youthful countenance, he demonstrated versatility and enjoyed great success, being able to govern even the most unmanageable schools to the satisfaction of parents and students.

Though unconverted, in 1819, Boardman enrolled in the seminary (college) at Waterville, Maine. The three prior years of serious heart searching and the fellow prayers of concerned students proved fruitful and he was soon converted. On July 16, 1820, he made a public profession of faith and was baptized into the membership of the Waterville, Maine Baptist Church.

His zeal for witnessing exhibited upon his baptism, was symbolical of the evangelistic drive that characterized the remainder of his life. Boardman declared, "I wanted to tell the world what a dear Saviour I had found. The half of the enjoyment to be found in the service of God had not been told me. My heart throbbed with joy, while my eyes were suffused with tears."

At the age of 21, he dedicated his life to the will of God, placing himself upon the altar for useful service wherever God would desire. He wrote, "I shall soon be 21 years of age. It becomes me seriously to inquire what the Lord would have me to do...My talents for speaking are small, but my mind is swallowed up in the cause of Christ...The churches at home are destitute of pastors and souls are perishing by the thousands in heathen lands without the knowledge of the Saviour. O my God, what shall I do? Where shall I go? I am willing, so far as I know myself, to devote my all for the service of my God. O Lord direct me. Send me where thou wilt. I am thine. Only let me glorify thee in all things, whether by life or by death." He would also state: "I am willing to go where He shall direct, whether among the Indians of North America, or of Hindostan (India) or among the islands of the sea.

Boardman did not wait until he reached a foreign field to become a missionary, witnessing arduously to residents regularly in the college town of Waterville. One fellow student later wrote that Boardman "probably visited more among the inhabitants of the town and labored for their spiritual good more assiduously than any other student."

Because of his brilliant scholarship, upon completion of his college training, he became a tutor (instructor) immediately, with the offer of a permanent professorship when the post became available. The president of the college, Dr. Chaplin, thought so highly of Boardman, that he made plans to groom him eventually for the college presidency upon Dr. Chaplin's retirement, after Boardman worked his way up the academic ladder.

Boardman, however, spent only one year as a tutor, his whole soul being "engrossed with the state of the heathen" and his "desire to go among them." His interest in Burma developed in 1822, upon reading the public death notice of James Coleman, a missionary to that land. With the constant question overwhelming him, "Who will go to fill his place?", Boardman yielded to the Spirit's compulsion with "I'll go." With that response, his attention was never diverted and he wrote, "The more I enjoyed of spiritual communion with God the more I felt inclined...to become a missionary, and a missionary to the east."

To further his training, he attended Andover Seminary, devoting his spare time to the reading of missionary works. To Boardman, the place of earthly habitation was relatively unimportant, so long as he could be of useful service to Christ, even in his death. He would write,

"Eternity will be just as long and heaven just as sweet if I die on a desolate island, or on some heathen shore, as though I should die at home in the midst of my weeping relatives. And as for a resting place for my body when I shall lay it aside, my bones can rest, my ashes sleep, as securely in Burma as in America; on a desolate, unfrequented island, as in a Christian churchyard. Why should I fear to lay me down in Burma?"

A complete yieldedness to God's will captivated his intentions, stating, "It is a comparatively small importance to me, whither I go, or is a matter of comparatively small importance to me, whither I go, or where I die, if I may but do what God would have me...an overwhelming view of the worth of souls, and of their perishing state, and an ardent desire to promote, in the greatest degree possible, their eternal welfare, has compelled me to say, 'send me wherever my services are most needed. Much as I love my friends—such as I prize the pleasures of home and the friendship of my native land—much as I dread the loss of all I hold dear in America, I will go wherever duty calls, I'll go to China, to Burma, to Palestine, or Turkey. I'll stay in Waterville, or I'll become the pastor of some little church in this country, only let me be employed where and as long as the Lord will...it is the greatness of the work more than the trials which attend, that makes me tremble most."

Throughout his brief life, Boardman maintained a constant thirst for God, to experience Christ in all his fulness. With each succeeding year, his hunger and thirst for intimacy and communion with his Saviour increased. On March 13, 1823, he would state, "I want to be holy. I want to be swallowed up in God. I want Jesus to reign in me. I want the same spirit to dwell within me and to subdue every evil propensity. I pant for perfection." On March 30 of the same year he would say, "I feel an impulse which is restrained by no earthly ties," while of April 6 he would declare, "I seem lost in God, swallowed up in Him...I long to go, and I can think of no disappointment so great as that of a denial."

He thus offered himself as a candidate for missionary service, and in April 1823, he was accepted by the Baptist Board of Foreign Missions. His response upon hearing of his acceptance was, "the board accepted my offer and soon gave me an appointment to Burma. There may I live, labor, and die."

Continuing his preparations at Andover Seminary, he studied the biblical languages (Hebrew, Greek) arduously, taking a great delight in consumption of these subjects, recognizing that comprehension and translation of the biblical text would be of supreme importance to his labors. At Andover he would pen these lines, "I am engaged in the study of Hebrew...I am delighted with the study, because it is immediately preparatory to the work I expect to perform when I arrive Burma...every advance I make prepares me for greater usefulness in that interesting mission I hope finally to join."

While at Andover, his burden for missions increased and he became a member of a missionary society called the "Society of Inquiry Respecting Missions," where serious papers and themes dealing with missions were presented. Included in the missionary library of that society were journals, biographies, manuscripts, correspondence, ornaments, missionary intelligence etc. of all sorts. Boardman knew the value of such a missionary emphasis. Concerning the establishment of a similar missionary society at his alma mater he would say, "If the brethren feel their own souls kindle with a holy passion for missions while at college, they will wherever they go, carry the spirit with them and will transfuse it into all with whom they associate. (He also spoke about how such a burden would stir others to pray for missions and missionaries! Our fundamentalist seminaries today would greatly benefit by similar libraries, societies, and emphases. The lack of missionary candidates in our fundamentalist colleges and seminaries is of great concern—the real key rests in such an emphasis in the home and the local church.

Experiencing continued spiritual progress, he dedicated his body wholly for the glory of God, writing, "O what a blessed employment it is to live for God alone. Here, now, I give away my whole body and soul and spirit and am far richer for the gift. Ah, tis not a gift: it is only acknow-

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Baptist College & Seminary of the West (pamphlet)
(Formerly San Francisco Baptist Seminary)



There's peace in believing, sweet peace to the soul
To know that He maketh me perfectly whole;
Oh, come to the fountain—Oh, come at His call!
There's healing and cleansing, and welcome for all.

Torrey declared that the “tongues” movement is a “movement upon which God has set the stamp of His DISAPPROVAL in a most unmistakable way in His Word, and also in what He has permitted to develop in connection with it. It is a movement that everyone who believes and obeys the Word of God should leave severely alone except to expose, as there may be occasion, the gross errors and evils connected with it.”



FEDERAL GOVERNMENT—The USA is now the largest debtor nation in the world, with foreign debts totaling more than 400 billion dollars.



Dr. Chuck Cofty
Executive Director
 Fundamental Baptist
 Fellowship
ITINERARY

- January 3-8** **New Bern, NC**
 Pastor Bill Wingard
 Calvary Baptist Church, Revival Meeting
- January 10-15** **Ayden, NC**
 Pastor Stan Wingard
 Community Baptist Church, Revival Meeting
- January 16** **Waverly, VA**
 Pastor Lewis Lawson
 Faith Baptist Church, Wild Game & Fish Feast
- January 23-24** **Gray, TN**
 Pastor Gene Lasley
 Buffalo Ridge Baptist Church
 Sports Spectacular & Sunday Services
- February 3-5** **Kansas City, MO**
 Mid-America Assoc. of Christian Schools
 Adam's Mark Center, Exhibitor
- February 3 & 7** **Kansas City, MO**
 Dr. Carl Herbster
 Tri-City Baptist Church
 Mid-week Service & Sunday Services
- February 8-12** **Kansas City, MO**
 Tri-City Baptist Church
 Planning meeting for National Meeting
- February 10** **To Be Announced**
 Kansas City Area Church
- February 16-18** **Memphis, TN**
 Dr. Charles Britt
 Thrifhaven Baptist Church, Regional Meeting
- February 28-March 4** **Alquippa, PA**
 Pastor Robert Kern
 Community Baptist Church, Revival Meeting
- March 7 & 8** **Richmond, VA**
 Pastor Ernest Tonetti
 Faith Memorial Baptist Church
 Southeast Regional Satellite Meeting
- March 13-18** **Escondido, CA**
 Pastor Eldon Martens
 Fundamental Baptist Church, Revival Meeting

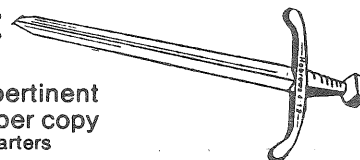
Southeast Regional Satellite Meeting
February 15 & 16

Special Speakers:

- DR. J. B. WILLIAMS • DR. MONROE PARKER
 - REV. ROBERT BRADBURY
- Buford Highway Baptist Church**
 6690 Buford Hwy., Doraville, GA
 REV. WALDO MULLEN, PASTOR

The CUTTING EDGE
1987

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—PAVING THE WAY—

F. B. F. Contributors through December, 1987

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| Beth Eden Baptist Church | Fitchburg, MA |
| Bethel Baptist Church | Schaumburg, IL |
| Bible Baptist Church | Nashua, NH |
| Bob Jones University | Greenville, SC |
| Buffalo Ridge Baptist Church | Gray, TN |
| Calvary Baptist Church | Huntsville, AL |
| Calvary Baptist Church | San Francisco, CA |
| Calvary Baptist Church | Normal, IL |
| Calvary Baptist Church | Henderson, NC |
| Calvary Baptist Church | New Bern, NC |
| Calvary Baptist Church | Cookeville, TN |
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| Faith Baptist Church | Sellersville, PA |
| Falls Baptist Church | Menomonee Falls, WI |
| Farmington Avenue Baptist Church | West Hartford, CT |
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| South Sheridan Baptist Church | Denver, CO |
| Tabernacle Baptist Church | Virginia Beach, VA |
| Thrifhaven Baptist Church | Memphis, TN |
| Tri-City Baptist Church | Tempe, AZ |
| Truth Missionary Baptist Church | Moncure, NC |
| Van Dyke Baptist Church | Warren, MI |
| Vawter, Mr. & Mrs. Wayne | Portage, WI |
| Victory Baptist Ministries | Elizabeth City, NC |
| Walnut Creek Baptist Church | Walnut Creek, CA |
| Woodcrest Baptist Church | Minneapolis, MN |

OTHER GIFTS (not previously listed)

- | | |
|---|-------------------|
| Aultman Baptist Church | Aultman, PA |
| Calvary Baptist Church | Hartwell, GA |
| First Baptist Church | Burbank, IL |
| First Baptist Church | Pendle, WY |
| Fundamental Baptist Church | Escondido, CA |
| Fundamental Baptist Fellowship | West Hartford, CT |
| Grace Independent Baptist Church | Sheloceta, PA |
| Hagedorn, Pastor Terry | Arthurdale, WV |
| Marks, Dr. Norman | Hummelstown, PA |
| Northeast Assoc. of Christian Schools | Concord, NH |
| Open Door Baptist Church | Wattsburg, PA |
| Parker, Dr. Monroe | Decatur, AL |
| Pillsbury Baptist Bible College | Owatonna, MN |
| Potomac Highland Baptist Church | Keyser, WV |
| Ridge Baptist Church | Lubec, ME |
| Simi Baptist Church | Simi Valley, CA |
| Southern California Assoc. of Christian Schools | Thousand Oaks, CA |
| Truth Missionary Baptist Church | Moncure, NC |
| Van Duzen Baptist Church | Bridgeville, CA |
| Wattsburg Area Baptist | Wattsburg, PA |

RAGING APOSTASY, Continued from Page 3

class." According to Mosala, this new black theological system must have a "materialist hermeneutical starting point...anything else is a tinkering with what in fact must be destroyed."

While Bible believers deplore Mosala's blasphemous apostate views, he has unmasked the hypocritical strategy of the liberation theology promoters who have been using the Bible as a guise for their perverted purposes. Mosala's alternative views, while honest, are equally poisonous to the human soul. The starting point for all theological beliefs must be an unswerving faith in the verbal-plenary inspiration of the Holy Scriptures (II Timothy 3:14-17).

JUDGE RULES IN FAVOR OF CHRISTIAN DAY SCHOOL: *Declares Public School Committee Overstepped Bounds*

"A fundamentalist Baptist school in East Longmeadow (Mass.) won its claim that the local school committee overstepped the bounds of the state's compulsory education law and violated the students' constitutional right to freedom of religion."

"U. S. District Judge Mark I. Wolf, in a 93-page decision, ordered the East Longmeadow School Committee to halt its review of the 119 student New Life Baptist Church Academy and said the committee had acted improperly in trying to supervise and monitor the testing of students at the church school." In his ruling Wolf wrote that "when there is a conflict between individual's constitutional rights to the free exercise of their religious beliefs and the state's compelling interest in assuring that children are adequately educated, the government must show that it is using the least restrictive means possible to satisfy its interest."

The school committee had "informed New Life officials that they would have to submit an application for approval of the academy by the committee, and warned them that parents could be subject to prosecution if the academy was not approved and they continued to send their children there." Judge Wolf ordered the committee not to prosecute the parents.

The church had filed suit against the school committee when the committee sought to get involved in the school's administration of standardized student tests. Wolf determined that the school committee could rely on the academy's instructors to administer the standardized tests without the committee's surveillance. Wolf also declared that the "approval process the committee wanted to impose for teachers" at the East Longmeadow School burdened "the free exercise of religious beliefs."

According to the newspaper report, the decision "may have broad implications in the way local school committees (in Mass.) approve or disapprove religious schools under the current guidelines provided by the state board of education."

P.S. Our FBF News Bulletin readers will surely be pleased to know also that the Nebraska Supreme Court **dismissed** the \$19,000 fine levied against Rev. Robert Gelsthorpe of the North Platte (Neb.) Baptist Church, declaring that he was **not** in willful contempt of the law when he refused to close his school in 1984-85. (Bro. Gelsthorpe is a member of the national FBF board.) Unfortunately, not all Christian day schools and fundamentalist pastors around the U. S. have been accorded similar treatment. The Tabernacle Baptist Church of Virginia

Beach, VA pastored by our own FBF president, Dr. Rod Bell, has been fighting (and apparently losing) a legal battle with the state of Virginia for over ten years concerning its convictions. FBF readers are urged to pray for TBC and Dr. Bell in this precedent case in the state of Virginia.

NEWS BRIEFS, Continued from Page 4

must be Muslim. Christians are intruders in Africa and agents of colonialism. We must wage a holy war so that Islam will spread in Africa." Gaddafi asked the Rwandese to send Muslim missionaries to combat the "evil activities" of Christian missionaries, promising to build mosques and Islamic centers everywhere in the struggle against Christianity.

5. Although the Roman Catholic Church is not an official member of the World Council of Churches, Roman Catholics are full members of 33 national councils of churches, and regional ecumenical organizations in the Pacific and the Caribbean.

6. A California Appeals Court has ruled that a \$1 million lawsuit in which a California couple is blaming incompetent counseling by church pastors for the suicide of their 24-year old son, is valid and may be brought to trial. The case had originally been dismissed by a Superior Court judge when he ruled that the parents had failed to establish valid grounds against the Grace Community Church of Sun Valley, California. Samuel Erickson, executive director of the Christian Legal Society, who acted as one of the defense lawyers called it a "tragic opinion." The case is believed to be the first in the USA involving malpractice by members of the clergy in performance of their duties.

7. The Rev. Jesse Jackson, democratic candidate for the presidency of the U.S. was a featured speaker at the national March on Washington for Lesbian and Gay Rights. The march was the high point of a six-day campaign in which activists lobbied congressmen to pass a gay-rights bill and obtain more funding for AIDS research and treatment. (Jackson denies the Virgin Birth, calls Adam and Eve a "myth," has high praise for the brutal communist Sandanistas in Nicaragua and despotic communist dictator Fidel Castro, while calling Bob Jones University "Antichrist")

8. Spiro Zodhiates, president of AMG International, writes a regular column for **Ministries Today** (formerly **Ministries**), a charismatic-oriented magazine published by Strang Communications Company. Strang Communications also published **Charisma**, the largest, most influential charismatic magazine in the world. Other regular columnists in **Ministries Today** include Jamie Buckingham, noted charismatic author, and C. Peter Wagner, (professor at Fuller Seminary), a promoter of the charismatic "third wave-signs and wonders" concept.

9. Dr. David Hubbard, president of Fuller Theological Seminary and Cecil M. Robeck, Jr. (an assistant dean at the same seminary) were among signers of a lengthy statement issued by the National Council of Churches (NCCC) that welcomed Pope John Paul II to the USA. The document pledges to make the pope's irrevocable commitment toward ecumenism a "lived reality" in the U.S. through collaboration in "mission, spirituality, and dialogue."

10. The Volume 13, No. 3 (1987) issue of the Radio Bible Class publication **Discovery Digest** contained a favorable review of the book, **Lifestyle Evangelism** by Joseph Aldrich. **Discovery Digest** reviewer Kurt DeHaan claims Aldrich presents a "healthy, biblical, and proven model for evangelism." (In the book Aldrich actually implies that social drinking and attending movies can be effective steps in establishing a Christlike witness to the unsaved! In the next issue of the **F.B.F. News Bulletin** the research secretary will offer an in-depth analysis of Aldrich's book, **proving** why the book, **Lifestyle Evangelism**, cannot be a "healthy, biblical, proven model" for evangelism.)

QUOTABLE "QUOTE"

Discipline: "Discipline is not just a program in a Christian day school, it's a priority for life.

Dr. Arno Weniger, Jr.