

GOOD AND MAD • SUPPLICATIONS, PRAYERS, INTERCESSIONS • WHAT SHOULD A CHRISTIAN DO?

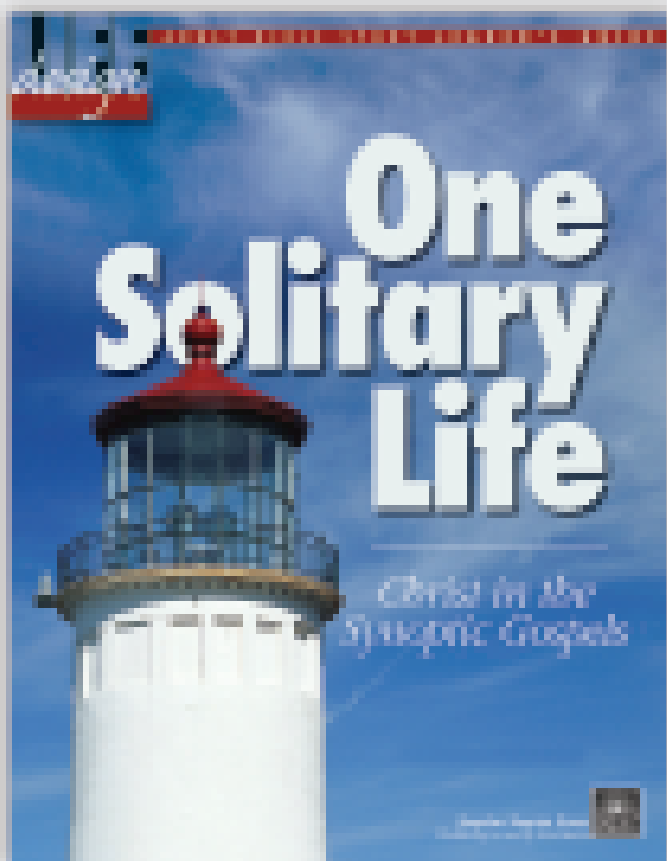
# FrontLine

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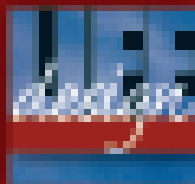
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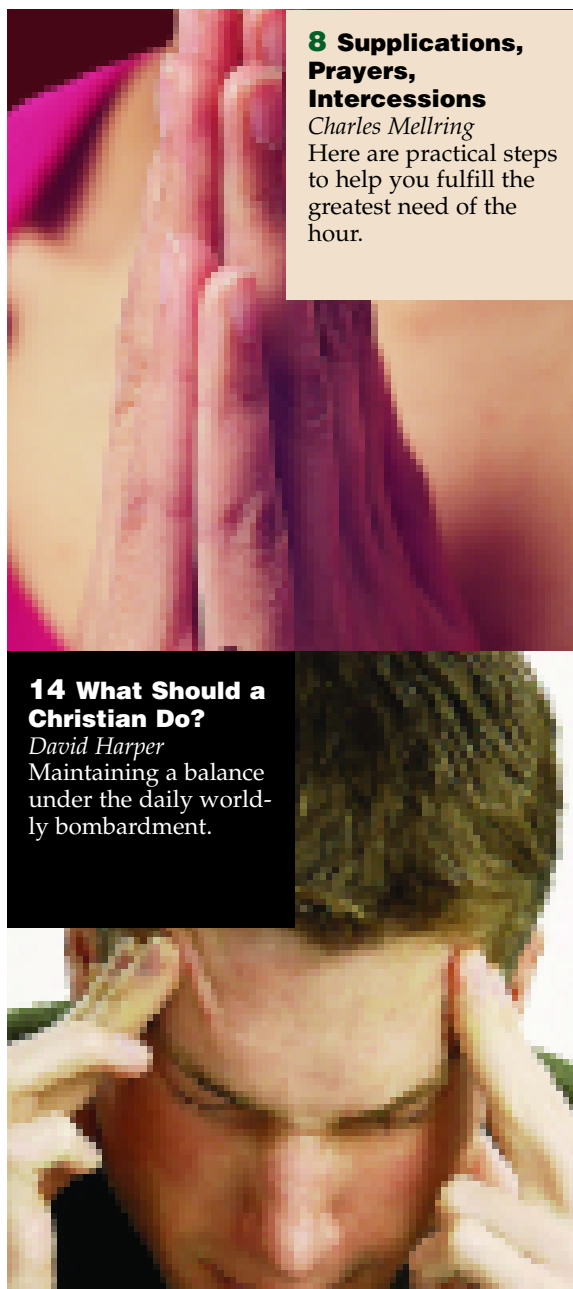
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**T**he magazine Mar/Apr 2004 had some superb articles on "Music in Perspective." I have several friends to which I would like to give copies.

*Fran D. Antere*

**I** am teaching a creative writing class, and I would like to give a photocopy of this article ["Means to a Mightier Pen"] to each of the students. I plan to discuss the article with them to emphasize the importance writing with excellence for God's glory.

*Laura MacPherson  
Greenville, SC*

**F**or many years I have read *FrontLine* from cover to cover. I appreciate every article, and find the magazine spiritually helpful. The recent edition on music very conveniently reflects the topic of my current Sunday school class. . . . I would use it as a tool in the class, as well as encourage these families to "bring the truth home."

*Pastor Joseph LaCava  
Old Forge, PA*

**I** save all my issues and read them over and over again and would like to someday pass them down to future generations if

the Lord so blesses. Thank you so much for producing a wonderful magazine.

*Cathy Haskin  
Williamsburg, MI*

**Y**ou "brought the truth home" with your "Music in Perspective" March/April '04 issue. How much we Fundamentalists need to rediscover a worship APPROPRIATE for our HOLY GOD! We could begin with Psalm 48:10, "According to thy name, O Lord, so is thy praise." As one who loves hymnody, I'm saddened with so much "noise" to which God must say, "Away with the noise of thy songs," Amos 5:23. Let's have the new songs, but let them be SPIRITUAL SONGS reflecting the character of our wonderful God!

*Joe Henderson  
Indianapolis, IN*

**I** give out *FrontLine* subscriptions to all our new members and to every male student in our college. I think it is the best quality magazine in Fundamentalism, bar none.

*Mike Sproul  
Tempe, AZ*

# FrontLine

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### The Trial of Your Faith

**W**ho could better encourage us in the face of trials than Peter? His first epistle was written for this purpose. First Peter 1:3–7 establishes the hope of believers facing trials firmly on the pillars of two of God's attributes: His omniscience and His omnipotence. You are secure even in the face of overwhelming adversity because your loving Heavenly Father both knows and controls every aspect of the situation. He knows what is ahead, and He controls what is at hand.

Paul tells us in Philippians 4:6 that we are not to worry about anything but to pray about everything. Peter's explanation of God's all-knowing control provides just what we need to stop worrying and start praying. He tells us three important things that are ahead to provide the eternal context we need to bear up under temporal trials. The living hope of the Christian is grounded on "the resurrection of Jesus Christ from the dead" (1 Pet. 1:3). Believers are as secure as Christ is alive. Truly, for believers, the resurrection explains everything. Follow any trial through to its worst possible conclusion (death) and you still have the best possible conclusion (Heaven).

This living hope is adorned with the promise of a lasting heritage, "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (1 Pet. 3:4). When faced with the loss of everything you hold dear in life, or even life itself, you still have everything that really matters. Then, on top of these great promises for the future, you have a loving Helper in the present. Until the final experience of salvation, glorification, is realized, you are "kept by the

power of God through faith unto salvation ready to be revealed in the last time" (1 Pet. 1:5). You may wonder whether it is true, but God knows it is true, and He loves you enough to tell you so that you will rest in His omniscience in the face of trials.

Men have often questioned whether God can really know or control all things, but Peter settles the question. God not only knows, He controls. When facing trials, take comfort in the fact that these are God-given circumstances, "wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations" (1 Pet. 3:6). Trials are temporary and necessary, even though they bring the crushing pressure of many kinds of burdens. Here Peter fleshes out another promise God sent to us through Paul: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

And, thankfully, Peter doesn't leave unanswered the nagging question so often asked by Christians facing trials, "Why?" His words ring across the centuries to touch the lives of suffering saints in every age: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Pet. 3:7). He is constantly moving you toward that glorious day when you will stand before Him to hear the words, "Well done thou good and faithful

servant" (Matt. 25:21). Proven faith is "more precious than gold."

With the Word of the omniscient, omnipotent God in your hand you can pray about your problems with the wisdom of Solomon as your guide—"If thou faint in the day of adversity, thy strength is small" (Prov. 24:10). "Adversity" and "small" are very similar words that communicate the idea of the distress of narrowness. The idea is simple, yet profound. If you give up when God narrows your options, it is because your faith is too narrow. Too often do we pray that God will change our circumstances; too seldom do we pray that God will change us.

Later in Peter's epistle, he admonishes us to learn to think differently about our trials. "Beloved, think it not strange concerning the fiery trial that is to try you, as though some strange thing happened unto you: but rejoice" (1 Pet. 4:12). Literally, he says, "Stop thinking that trials are alien" to the Christian life. They are not; they are essential. Trials are to Christian living as tests are to the classroom. They come not so that Christ can know whether we will be faithful, but so that we can know that He always is. After all, Peter is telling us about the trial of our **faith**. James says the "Amen" to this truth when he writes, "Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James 1:3, 4).

*Dr. Vaughn and his wife Brenda took the title of their book, **More Precious than Gold**—The Fiery Trial of a Family's Faith (available from FrontLine Press), from this text.*



DR. JOHN VAUGHN



# Good and Mad

*Be ye angry, and sin not.* Ephesians 4:26

**A**nger is a God-given emotion. It is designed to motivate a person to change actions, attitudes, and adverbs (words) toward the irritant: e.g., a negative person, circumstance, or object. God's anger is always holy. However, anger is manifested by people across a broad spectrum of expression: from simple displeasure to—sadly—even sinful wrath (James 1:20).

Many people think that all human anger is sinful. Yet God's Word says that anger is not necessarily sinful. "Be ye angry, and sin not" implies that one can be angry and yet not sin. One can be good and mad.

Anger can be expressed as benignly as a displeasure with a dripping faucet that motivates one to repair the leak, or as violently as a soldier's rage in battle that motivates him to fight the enemy.

Anger can be sinful if the anger is

**Terry Hagedorn**



expressed in sinful words, thoughts, or deeds. A person who, in a fit of angry frustration, takes a hammer to the leaking faucet, the whole kitchen, and anyone who gets in the way, or a soldier who kills an unarmed prisoner of war or a civilian has committed a sin—and even more than that—a crime!

Unrighteous anger, the “bad mad,” has a negative effect in the life of the angry person, the target of his anger, and even the innocent bystander. What are the attributes of unrighteous anger?

1. It manifests one's carnality. “Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.” (Gal. 5:19–21).
2. It makes one act like a fool. “Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools” (Eccles. 7:9).
3. It mars one's relationship with the Lord. “And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice” (Eph. 4:30, 31).
4. It makes obstacles to answered prayer. “I will therefore that men pray every where, lifting up holy hands, without wrath and doubting” (1 Tim. 2:8).
5. It multiplies onerous sins: gossip, self-righteous judging, maligning, revenge, complaining, bitterness, and many others. “An angry man stirreth up strife, and a furious man aboundeth in transgression” (Prov. 29:22).
6. It mangles our homes, churches, and nations. “It is better to dwell in the wilderness, than with a contentious and an angry woman” (Prov. 21:19).

However, there is a flip side—the right side—to anger. Anger can be righteous! In the Old Testament, the Lord was angry with the children of Israel because of idolatry (Num. 25:3). He was also angered by their transgressions. Amos 1:11 states, “Thus saith the LORD; For three transgressions of Edom, and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever.” The Lord Jesus was angry with Pharisees—self-righteous religionists—because of the hardness of their hearts (Mark 3:5). Paul, Peter, and John express anger toward false teachers and evildoers (1 Cor. 4:21; Acts 5:1–11; 3 John 10).

In fact, “Be angry!” is an imperative—a command. The command to “be angry” is to always be obeyed in a righteous way: “sin not!” It is alarming that more Christians do not get righteously indignant about sin, sinners, and sinning

brethren. It is amazing that many Christians have an unrighteous attitude of tolerance—even accommodation—toward carnality and compromise! That neutrality should make a Fundamentalist—or any Bible believing Christian—mad! Is there not a cause? Yet a preacher is considered “unloving” if he expresses anger like Paul, Peter, John, and the Lord Jesus did toward sin and sinners (cf. John 2:13–17)!

Are you angry? You should be! You should get good and mad at what makes God angry. And allow that anger to motivate you to do God's will.

1. Stand on God's Word—no matter what happens and no matter who gets upset with you.
2. Seek His will and His grace in prayer—be certain that you are in the right.
3. Speak out against sin—all that it takes for evil to abound is for good people to say or do nothing!
4. Separate from unrepentant sinners—neutrality is taken as approval.
5. Stand with those who take a good stand—two are better than one!
6. Show kindness toward those who repent—lest the Devil get the advantage.
7. Show Christlikeness to all—do not give occasion for others to get good and mad at you.

Terry Hagedorn is pastor of Calvary Baptist Church in Reedsville, West Virginia.

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## *Supplications, Prayers, Intercessions*

**W**hen this writer first retired from full-time pastoring—made necessary by my wife's deteriorating health—she and I undertook intercession as our continuing ministry. Our daily agenda included (and some days was dominated by) prayer for others.

It pleased God to promote her to glory in 1996. With additional opportunity (much less time now spent on health care or personal tasks) my prayer ministry broadened and lengthened. I could report upon miraculous and life-changing answers to these intercessions (and will cite

several in this article). But first, let us consider intercessory prayer as it—and its obligation upon all believers—applies—or should apply—to our discipleship. Let us also consider some practical suggestions concerning the carrying out of this Biblical directive.

First, intercessory prayer is a matter of obedience. John 14:15 and 15:14 (hard to forget these handy transposed reference locations) remind us that both our love for Christ and our friendship with Him may be evidenced by obeying the Savior. Those with military experience or

**Charles J. Mellring**



knowledge will best grasp the importance of hearing and heeding the commandments of the Captain of their salvation. If Christ's orders for us "always to pray and not to faint" (Luke 18:1) were voiced only one time (instead of in a host of applicable Scriptures), we still should obey our Commander!

Then consider the matter of obligation. We should work at intercession (more on the "work" part below) because of the debt we owe. In sending the Twelve out to "the lost sheep of Israel," Christ commanded, "Freely ye have received, freely give" (Matt. 10:6, 8). Surely it would not be a misapplication to apply this precept to our obligation to pray freely for others' needs, since so many of our needs have been freely met by our Lord.

Further, there is the truth of opportunity. While it is true that some (like those brands "[pulled] . . . out of the fire" [Jude 23]) may go to Heaven without having the opportunity to become intercessors, practically every believer is given the time and the task of praying for others. As I write this, I'm remembering some who have covered their negligence in this area with about the same success that Adam and Eve tried to cover their nakedness with the fig leaf aprons—with excuses such as "I've no time; I'm already booked for almost every hour of my day." I suggest that the first part of that alibi is true; we have no time. It is God's time, every hour of every day, and we will answer to Christ for our works (1 Cor. 3:13).

Now, to the actual intercession—be very certain that among all the types and purposes of prayer, the intercessory prayer is work. There are kinds of praying (thanksgiving, communing, adoration, for example) that are surely not work. Rather, they are the kind of fellowshiping and spiritual refreshing we all need and—occasionally—enjoy. But for several reasons (mainly the truth found in Ephesians 6:12), when we undertake to be intercessors we had better be prepared to work at it. It is never easy; Satan doesn't like it; the flesh naturally shrinks from it; but the results on earth and in Heaven do and shall continue to do far more than we could ever envision or imagine. Few benefits come to us without someone's paying for them. While we rejoice in the truth that our eternal salvation is one hundred percent the gift of God's grace and mercy, it is nonetheless still important for every child of God to recognize his responsibility to extend and expand his efforts to follow faithfully his Leader's instructions on intercessory prayer. His Word exhorts us to "pray one for another" (James 5:16).

Let me conclude by briefly—surely not boastfully, but thankfully—testifying as to a little of God's merciful bounty and mighty blessings concerning intercession and answers. I live alone (next door to my son and his wife,

who love the Lord and love me, so I'm not abandoned). But I do have the privilege of setting my own agenda and schedule. I awaken fairly early; before I undertake the necessary daily tasks (showering, shaving, breakfast), I spend however much time is needed to work at intercessory prayer. I pray for my family: two sons, their wives and children, and now their grandchildren. I agonize over a prodigal who needs to come back and for another with grave physical problems.

I pray for schools, staffs, students (by name and needs). I pray for the local church, its pastor and people (again by name and need). I remember those who have great needs, students and suffering saints. Then there are now more than a hundred missionaries and missions for whom I've covenanted to pray (by name and need as I'm aware of them). Next for the evangelists who stand separated for the Truth (again by name and need).

My intercessions continue in behalf of the local churches to which I've been privileged to minister in recent years in supply or interim role (again by name and need as perceived). Then for the few schools I know to be straight, and for those that have slipped; for their staffs and students as known. Then I pray for relatives, some saved, many not yet.

This is of course an incomplete listing but is suggested as a possible guide to setting up a list of those in your life for whom intercession is needed.

To God be the glory! I have seen some for whom God burdened me to pray come to the Lord, including a man on his deathbed recently and also a nurse who attended to my sick wife, to mention two. I have rejoiced to see God's hand—in answer to intercessory prayer—provide funding for a needed church building in Mexico. And I have thanked God for His deliverance to

missionaries in Kenya, Tanzania, Papua New Guinea, and elsewhere.

You may be thinking, "But what about the missionaries and other believers who have not been delivered?" My answer is that God never makes a mistake; and to ask you to consider whether things might have been different if there had been enough fervent, effectual, intercessory prayer.

May we rise above the almost hopeless, helpless level where we seem to see prayer as a last resort. May we realize and act upon the truth that intercession is God's sovereignly chosen method of dealing with needs, opening doors of utterance (cf. Col. 4:3), and defeating the "darkness of this world" (Eph. 6:12).

"Pray without ceasing" (1 Thess. 5:17).

Charles J. Mellring is a retired pastor and freelance writer living in Guy Mills, Pennsylvania.

*. . . let us  
consider inter-  
cessory prayer  
as it—and its  
obligation upon  
all believers—  
applies—or  
should apply—to  
our discipleship.*



## *There Goes Me*

The September 13, 1999, issue of Newsweek contained an article written by George F. Will saying that Professor Peter Singer of Princeton University suggested “we euthanize newborns with severe handicaps.” This statement was approved by Princeton’s president, Harold Shapiro, who chaired the National Bioethics Advisory Commission. It was said hundreds of the handicapped—some in wheelchairs—protested the statement.

Interesting, isn’t it? First, it is abortion or pro-choice. Will euthanization of the disabled come next? It wouldn’t surprise me.

If this mindset had existed on June 7, 1928, they would have euthanized me. I was born with severe cerebral palsy. My parents told me their doctor said to put me away and forget I was born. He advised this

because he thought I could never walk, talk, use my hands, or even think. I am glad they did not do those things in my days. Today I am doing all things—including walking, talking, using my hands, and thinking—by the grace of God.

God, the Creator of all things, made all things according to His will. If you look at the Word of God, you will see that God created the handicapped and dwelt among them. I often say, “I know He loves the afflicted, for He made many of us.” Also, He made it possible for the handicapped to be saved by faith and not by works (Ephesians 2:8–10).

Is this the first time man have thought this way? No. Remember the days of Moses? Pharaoh wanted to eliminate all Hebrew male babies (Exodus 1:22). How about in Christ’s day? King Herod, after hearing about

**William T. Maher**

the birth of the King of the Jews, had all children two years old and under put to death (Matthew 2:16). Satan is still the same today.

I have to smile when I think of this. Why are those who promote euthanasia afraid of the disabled? Is it because the handicapped have proven to be more productive than others? Could be.

In my case, I have had to depend on Him for all things. First, for my salvation. Then for strength for each day. Oh, is that not the same with every person (Philippians 4:13)?

I am grateful for His strength, for He allowed me to have the privilege to do so many things for Him—things such as traveling across America and to other countries preaching the gospel of Christ. If I were to tell all the things I've had the privilege to do, I would not be able to finish this article! He gets all the glory. I just came along to enjoy myself in Him.

Now I hear they are using parts from babies from other countries for people who can afford to pay for this. I am afraid we have become savages. Our so-called educators have gone wild.

Keep in mind, God is the Creator of all things on earth. This includes you and me as well as all men and women, since God created Adam and Eve in the garden of Eden. Sin caused man to fall when Adam and Eve ate the forbidden fruit. Every person inherited sin from his parents.

As a result man has tried to improve himself . . . but he has failed. The only way man can improve is to receive Christ as his Savior. But it's hard for man to accept this. Men want to do it themselves. Each person has to admit he cannot save himself; only Christ can save.

Our so-called educators can come up with improvements for the body, but man's problem is that his soul is degraded. Until a man realizes he cannot improve himself and that he has no future after death, he will continue to look for a way to improve himself at others' expense. Men hate to humble themselves. Humility is not in his vocabulary. Pride is man's downfall (1 John 2:15-17).

What then shall we do? Pray. God is still in control, and He will show these educators who the smart ones truly are. God allows certain ones who are handicapped to show what He can do. It is amazing what can be accomplished when God is control.

Where will we go from here? I do not know, but my trust is in Christ. Where is yours? If you are not sure of your future, ask Christ to save you. Your future will be secure in Him. And heaven will be your home (Romans 10:9-13).

Dr. Bill Maher, missionary to the handicapped and founder of "God's Handiwork," went home to be with the Lord on March 30, 2002. His autobiography, *Beyond My Dreams*, may be purchased by contacting Hidden Treasure Christian School at 864.235.6848.


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# Genuine or Counterfeit?

**I**n 1 Samuel 16:7 we read, “But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth: for man looketh on the outward appearance, but the Lord looketh on the heart.”

During nearly a half century of being a pastor, I have often been called upon to introduce another pastor or evangelist or perhaps a godly laymen to my congregation. Often I tell something of this person’s ministry and then I say something like this: “This person is genuine through and through.” By that I mean that he does not profess or preach one thing and then live a life that does not back it up. He practices what he preaches. He genuinely loves the Lord, and his life demonstrates it.

The next time you have occasion to look at a string of pearls in a store, look at the tag to see whether it says cultured pearls. Those may be

genuine pearls, but they got to be pearls by cheating. I’ll tell you what I mean.

Years ago genuine pearls were extremely expensive. Why? Because divers had to examine thousands of oysters to find just a few pearls large enough for any use. Then, all of a sudden the market became flooded with pearls, and pearl merchants wondered what had happened. They thought that perhaps they were being deceived into accepting imitations. They began to check, and they found that the pearls they were buying were actually made by oysters—but that the Japanese had found a way to make almost every oyster produce a pearl.

God so made oysters that they have a system that heals their wounds by producing a pearl. If some substance lodges in their flesh, a protective fluid forms around the place that has been irritated, and it keeps forming coat after coat until finally there is a perfectly round pearl.

**Marion Fast**

The Japanese discovered this and began to use artificial irritants. They would get thousands of oysters and insert tiny beads or bits of buckshot into their flesh. Then they would let them down into the ocean in nets and wait. When they lifted them out, nearly every oyster contained a pearl! Eventually the people who bought them became suspicious and demanded that the pearls be x-rayed. They found that inside were false hearts of lead or glass—that they were not entirely genuine.

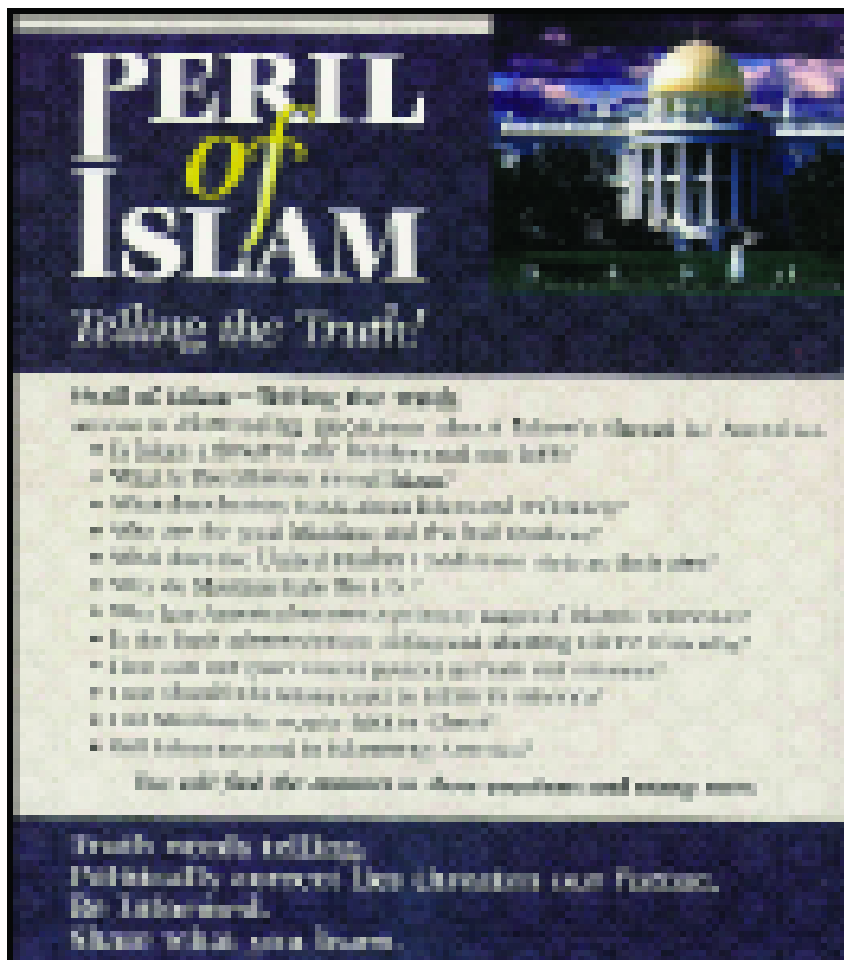
There is a spiritual lesson here that we must not miss. This is a picture of a great many people. Many seem outwardly sound and moral. They appear outwardly to be good Christians. Perhaps they attend church fairly regularly and fool everyone else, but deep down inside they have “false hearts.” They do a fairly good job of fooling men, but they never fool God, for He sees their hearts. Hebrews 4:13 declares, “Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.” In Malachi God calls His saints His jewels (3:17), but there will be many people who have fooled men whom God will leave behind when He comes to collect his jewels—because they are actually counterfeits. They have put on a good outward appearance; nevertheless, their hearts have never been genuinely

born again, and they are eternally lost.

For many years as a boy I told everyone that I was a Christian. I could put on a good outward show. I was never arrested or in trouble with the law. I was a member of a church and president of my church’s youth fellowship and an officer in my state denominational youth organization. But it was all outward because I had never been saved. While many folk were fooled, I never fooled God. He knew that I was a counterfeit Christian, not the genuine article. It was not until I was already enrolled in a Christian college that I came to understand my lost condition before God and trusted Jesus Christ as my personal Savior.

Friend, God doesn’t judge by outward appearances as men do; He looks on the heart. How is it with you today? Are you just putting on an outward religious show, or have you been genuinely saved? God knows. If you have any doubt, why not bow your head right now and call upon the Lord Jesus Christ to forgive your sin and make you a genuine child of God? If you mean business, God has promised that He will make you one of His genuine jewels.

Dr. Marion Fast is Pastor Emeritus at Faith Baptist Church in Longmont, Colorado.



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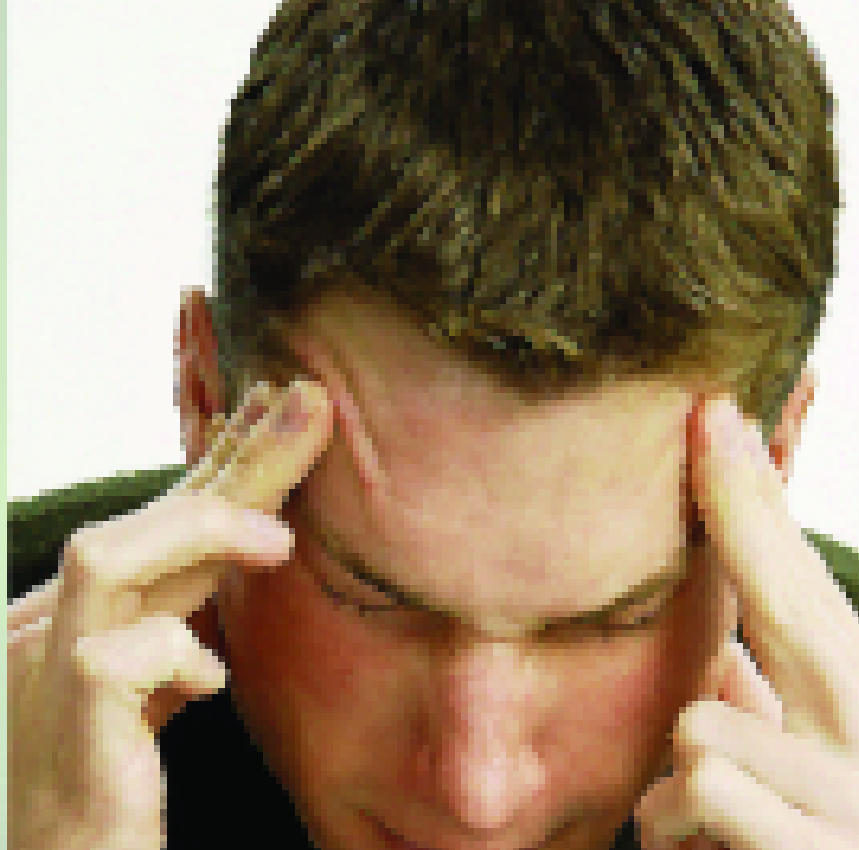
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## What Should a Christian Do?

**A**ny Christian who watches the news in our day will certainly experience distress. We hear some politicians say ridiculous things; then we listen for other politicians “on our side” to answer—and sometimes there is a deafening silence. As we observe our culture spiraling downward into a moral abyss, we can become burdened, grieved, frustrated, and angry. What should we do with these enormous concerns?

For sure, we should NOT retreat from the ballot box just because our favorite political leaders disappoint us. Make no mistake: *failure to go to the ballot box is a clear and resounding vote*

*for the “other side!”*

For sure, we should NOT give up on America—if the Lord does not come back soon, *our children and grandchildren will be living here!*

For sure, we should NOT fret and stew to the point that we forfeit our peace of soul. *Remember, God is still in control! We should therefore be joyfully resting in His loving and wise care.* But what is God doing? I’m not sure. Perhaps He is testing us, or judging us; or maybe He is purifying us. Maybe we are seeing in our country the beginning of what God has allowed many Christians in other countries to experience—persecution. Whatever God’s plan, we

**David Harper**



should be resting in Him.

For sure, we should NOT become bitter, hateful, unkind, and vitriolic.

Dear Christians, we should remember our Biblical mandates. What are we supposed to be doing here on this earth? Our Biblically stated, God-given purposes are to become more like Jesus Christ, build up other believers in the faith, and evangelize the lost. If God's mandates are our major concerns, we will not be so occupied with worries about the here-and-now that we lose our sense of eternity. However, our sense of eternity should not disassociate us from our society. We do live here, so we should try to make a positive contribution. We should fulfill our civic responsibility by rendering to Caesar the things that are Caesar's. That means that we should be politically active in some measure. We should at least vote—if not do more. But while we are doing what we can for our beloved country, we should not lose sight of that “better country”—our heavenly home (Heb. 11:16).

My plea is for balance. For the Christian, what is the proper balance between Heaven and earth—between the USA and that “better country”? I suspect that God's balance for His children will vary among His children. It will

be according to their gifts, abilities, family settings, and backgrounds. So what should you do?

You should honestly examine your own soul. Do you find yourself excited about political issues but bored with spiritual concerns? If so, you're out of balance. Do the stubs in your checkbook indicate great concern for America and little concern for Fundamental evangelistic efforts? If so, you're out of balance. Do you talk with people about political concerns but fail to witness to them? If so, you're out of balance. And if you are out of balance, your priorities are wrong. You need to “connect” with God's Word and get a spiritual tune-up.

You must not forget that your priorities should be spiritual matters—God, Heaven, Hell, sanctification, fruits of the Spirit, evangelism, etc. These should be uppermost and most obvious in your life. You must honestly look at your own soul in the light of God's Word—and you must then decide how you are going to live during this bizarre time in our history. You must come before the Lord in the privacy of your own prayer closet and seek Him. May God help you to do just that!

David Harper pastors Bible Baptist Church in Wakarusa, Indiana.

*Whatever  
God's plan, we  
should be  
resting in Him.*



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# Does Your Child Belong Here?



# Setting Things in Order

**T**he old saying “easier said than done” comes to mind as I think upon what the apostle Paul’s admonition must have sounded like to Titus (1:5). After appointing spiritual leadership in the churches, Titus was to go about his work of “setting in order” (the term refers to the setting of a broken bone) through the only method that will work in such a crooked situation as the Cretan churches were in: healthy teaching (“sound doctrine,” 2:1).

I am a young (in my thirties) pastor of a small, independent Baptist church. My name is not Titus, but it may as well have been. The church that I now pastor had been planted twenty years earlier as an independent Fundamental work. After a brief stay to get the church going, the founding pastor turned the church over to a young graduate of a well-respected Fundamental college. During this new man’s ministry of over a decade, the

church began to slide in its music standards. Soon, they were fellowshipping with non-Fundamentalist ministries. There was a conspicuous absence of teaching on personal and ecclesiastical separation in the church. As in many churches that have begun to walk through this same By-path Meadow, the people still considered themselves to be strong Fundamentalists. However, when I first arrived here, I learned that many people in the community believed that our church was just another of the many Southern Baptist churches in our area.

I knew it would be a hard row to hoe, but I was convinced that the Lord wanted me here. I was right—on both counts. Immediately after I was elected as pastor, one family (who had joined the church the morning of the election in order to vote against me) left due to my position on the textual issue. Within a few weeks, I

**By an Anonymous Pastor**

began to address the problems with the special music. I encountered great resistance, which I had anticipated, to the changes back to conservative music after a nearly fifteen-year absence. Soon, another family left, commenting that I was a “legalist.” It was not long before I had to take two stands on ecclesiastical separation. Then a wealthy man in the congregation (who had been one of my strongest supporters up to that point) approached me about becoming a deacon. One problem—he was divorced and remarried. They were gone within a few weeks after I made it clear that he could not be a deacon.

What I did not anticipate was the resistance to my “style” of preaching. We are located in an old country town which has been largely influenced by the Charismatics over the years. Many of our people wanted loud, entertaining, emotional preaching. I preached line-upon-line, precept-upon-precept, expository sermons. The preaching was the very thing that the Lord had used in my former ministry to change people and draw others to our church. Listening to my sermons is not like staring at a blank television screen but neither is it like watching a prime-time television sitcom (short, humorous segments; plenty of illustrative commercial breaks; and never more than thirty minutes in length). I told my flock, “You will have to ‘gird up the loins of your mind’ as I preach.” I had the Corinthian problem on my hands: I was feeding them meat and they cried for milk. To add fuel to the fire were some young men whom I inherited who came to our church from a nearby college to minister every weekend. Though they attended the same college that I had attended, they “silently” resisted the conservative philosophy and direction in which I had taken the ministry of the church. Their lack of support only helped to spark what would follow.

I will never forget it as long as I live. It is the kind of thing that I had only heard about but had never experienced myself. I had been at the church four months. The chairman of the deacons (my main supporter) came to me one Friday morning to let me know that a man in the church (whom we assumed would leave the church) had come to him. This man had changed his mind about leaving, commenting to this deacon, “I’m not going down without a fight.” This man then pro-

duced a list of ten families that he had contacted who were supposedly planning on leaving. To top that all off, there had been a secret deacons’ meeting to discuss this man’s concerns and what was going to be done about all the people leaving because of this new young pastor. A deacon uprising and a church split seemed inevitable.

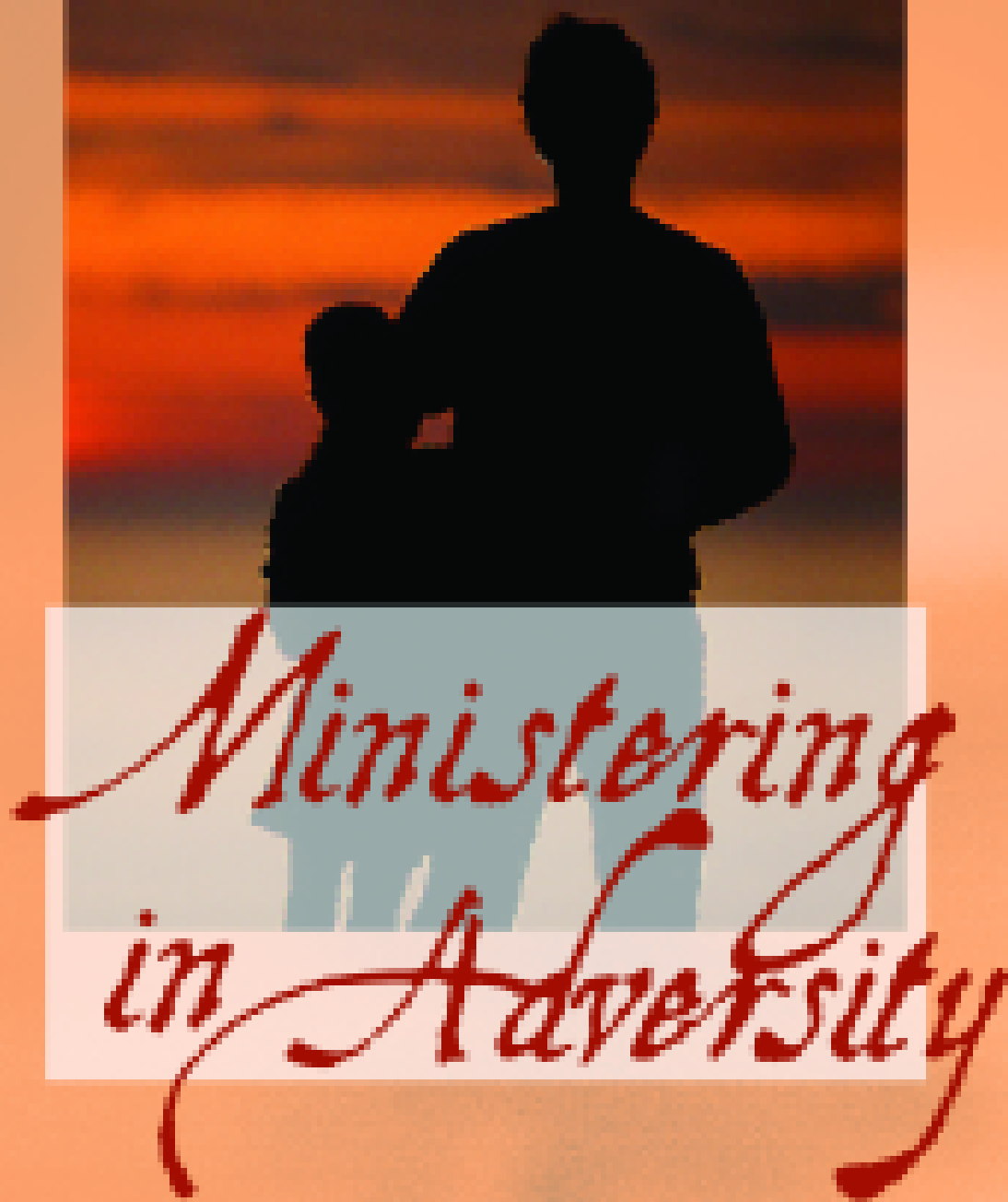
I felt my heart drop. In the midst of this conversation, I went from anger to downright despair. Then the Lord gave me an answer: “A soft answer turneth away wrath” (Prov. 15:1). Ironically, just five days earlier, the Lord had led me to preach on Matthew 18 (how to handle a trespass between brothers). With a soft answer, I met with all of the deacons that night. Things were made right. There were many other things that occurred over the weeks and months that followed which I will not share, but they were nothing short of miraculous in many instances.

Out of about ninety people that I started with, we lost forty. This did not occur all at once, but, by God’s grace, those who would “not endure sound doctrine” left one family at a time over the period of about one year. We have now almost completely rebounded to the original number that we started with. The new folks have not all come at once either—here a little and there a little.

Why do I share this with you? I remember thinking in the great darkness of my trial, “Lord, is there really something wrong with my preaching?” “Will you allow those who stand for the Fundamental cause to be obliterated?” I am a young Fundamentalist. Our battles are different than any generation before us, yet the war remains the same. “The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds” (2 Cor. 10:4). I give the Lord all the glory for our survival. The epistle to Titus still works. The healthy teaching that caused so many to leave was actually the glue that held the rest together. A soft answer to your foes combined with healthy teaching will do the job. Fight your battles from your pulpit every week by preaching the Word. And when you must correct problems in private, have a meek and gentle spirit about you.

Dear young Fundamental brother, if the Lord ever calls upon you to do the work of a Titus, you will have to “speak, and exhort, and rebuke with all authority,” yet nevertheless, “Let no man despise thee” (Titus 2:15).

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**W**e have all read the story of Jim Elliot, Nate Saint, and the men who were killed on the shores of the river in Ecuador. Since we can see the whole picture now, we rejoice over the salvation of the Auca Indians. But put yourself in the shoes of the women who heard the news that their husbands were dead, killed by the very ones they had hoped to reach for Christ. You might have thought that God would take extra good care of those who have surrendered their lives to His ministry. You might even think that God should give them a pass when it comes to the deep trials of life. God does not think like a man thinks. There are no divine perks for ministers, there are no “get out of jail

free cards” either. Trouble and adversity happen to all. What you do with it reveals your confidence in the sovereignty of God.

Bobbi and I had four boys. Up to that point, there were no real problems to speak of. Ben had trouble with wheezing for a few years, and Steven had over 100 warts on his hands. Then the miscarriages came. We wanted more children, but God took four children in the womb. We really did learn to trust God during those days. At one point Bobbi was giving herself shots twice a day, and we believed this child would carry. When that one died, we questioned the power of prayer and God’s wisdom. When Jared was conceived, we thought that he too would miscarry.

**Steve Schroeder**

We did not tell anyone that Bobbi was pregnant because we did not want to have to tell that she miscarried again. By God's plan, Jared was born a healthy, full-term baby. Four months later, Jared began having whole body jerks. We called the doctor who told us to bring him in. Before we left the house, Jared began his first of thousands of grand-mal tonic-clonic seizures. This first seizure lasted for thirty minutes and only stopped when he was injected with Valium. We were told it was probably a febrile seizure, meaning he had a fever and the fever triggered the seizure. Four months later he had another one. Within a few months they were coming every few weeks. Before long, Jared was having daily seizures. Our normally developing two-year-old stopped developing. The seizures affected his ability to walk, talk, and even to feed himself. Jared stopped learning. We began to count the seizures; when Jared was four years old, he had over 800 seizures in one year.

By April of 2001, Jared was having some terrible days. The seizures had made him limp and lifeless. We called our doctor who recommended another change of drugs and then a delay of a couple of weeks. I called my dad; he took me to the University of Chicago Children's Hospital and dropped me off in the ER. I was going to wait with Jared until they would see me. Jared had five seizures while we waited. It took three hours, but I finally met a doctor who took an interest in Jared. This began a series of hospital stays, two surgeries, and a dozen medicines.

There were times at church that I would look down while preaching and see Bobbi holding Jared, and he would be in a seizure while tears streamed down his mother's face. We prayed; we asked others to pray. At one point, I believe Jared was the most prayed-for little boy in the country! But nothing really changed. In fact, Jared's condition grew worse. His little body began to be immune to the medicines that were used to break him out of status epilepsy.

The result of this was twofold. My wife began to think that God was using this to make us miserable. We could never plan family outings; we could never go out without Jared. No one really wanted to baby-sit him, and we were never comfortable leaving him for long. UCH is nearly an hour from home, so one of us would stay with Jared in the hospital while the other would take care of the children at home. Then Stefani was born (after two more miscarriages), and Bobbi could not be long away from her. Our home was under attack, our marriage was under attack, our spiritual security was under attack. The other result was that we were living emotionally drained lives. When you watch your child go through seizure after seizure, all you want to do is hold him and care for his poor twitching and weak body.

I was aware that our marriage was being challenged. I was aware that my wife's spirituality was under attack. I could not help her spiritual heart, but I could pull her close to myself. The doctor told me that 70% of families going through chronic illness have marriage troubles. I went to Bobbi and told her that we had to stick together; we needed each other now more than ever before. A church family reached out to us. Some friends came to the

hospital and prayed with us.

Bobbi and I decided that we did not want to go through this trial so that we could later be a help to others; we just wanted our son to stop seizing. (Of course, this was not a very Biblical response.) In the meantime, we were still planting a church, running a business, preaching every week, and parenting our other five children. That is when we began to question whether God really knew what was going on. We asked, "Why?"

Events like those in Jared's life often completely blindsides you. They attack your faith, your finances, your marriage, and your future. Areas where you believe you are strong come under the greatest attack. For example, your prayer life slips. You ask, "Does God hear my prayer?" "Does my prayer make a difference?" "Does prayer change God's mind?" "Is it even worth praying?" We learned the meaning of Romans 8: 26: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

Of course, trials take you through a whole range of emotions. We asked whether Romans 8:28 was reliable. Would God use my sick child for His glory? Do I care if I will be able to help somebody else someday? Is God purposefully trying to ruin my family and my life? We would ask, "What does the future hold for my child, my family, and my ministry?" How should we find the right medical help? Educational help? Financial help? The doctor told us that neurology is an imperfect science. He gave us statistics, potential side effects of meds, made suggestions, and then asked us what we wanted to do.

When you experience these kinds of trials, you feel as if everything has been turned upside-down. The darkest hours take your joy away—unless your faith in the sovereignty of God is strong. At those times, if you are standing, you are not standing in your strength. As a pastor, I often had to go from the hospital room to the pulpit. Because epilepsy strikes without warning, the seizures often came in the middle of important events. For a period of time, we were in the hospital with Jared every weekend. Christian friends can help shoulder your load. They cannot carry it for you, but they can shoulder it. Christian music is also a great help. Husband and wife must be committed to work together. In those dark times, it is faith in the Word of God, and in the sovereign will of God that keeps you standing.

Jared has just completed a nineteen-month diet which has reduced his seizures to one a day. We are still waiting to see if his body holds or if he takes off again. Do not feel sorry for Jared. He is a happy little boy who lives in his own little world. Pray for us to find out how to educate him. Pray that his seizures stay at one a day or less. In the meantime, God has molded and shaped Jared's family in ways that we never could have been shaped otherwise. Yes, God is sovereign over the affairs of men; and yes, God does all things well. It took us awhile to come to this place, but we are here, and we thank God for Jared.

Steve Schroeder pastors New Life Baptist Church in Aurora, Illinois.



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# SOUND WORDS

HOLD FAST THE FORM OF SOUND WORDS—2 TIMOTHY 1:13

## First Partaker

### America's First Foreign Missionary Casualty

I wish that all believers could experience the immensely enriching benefit that some of us obtain from reading Christian biography. So much of what Hollywood and secular historians portray as the past is just pathetic fabrication. It simply didn't happen that way.

But factual Christian biography that is reverently written opens a pleasurable and profitable window into the real world of living, breathing, suffering, and embattled saints who, in many cases, are only a few lifetimes removed from us. No descriptions are adequate for the seasons of refreshing many of us experience from being carried back into those times by good books.

Several years ago my attention was called to the life of a young missionary wife whose moving story has become largely lost. But in early nineteenth-century America it was retold again and again. I went searching and finally turned up a volume of the young woman's memoirs and letters. This copy was published just thirty-one years after her death, but was already the ninth edition of what was being eagerly read in Christian households all over New England at the time. Perhaps you too might be blessed by the story of America's first foreign missionary casualty.

Adoniram Judson is often called "America's first foreign missionary." Actually, however, when Judson sailed from Salem, Massachusetts, in February of 1812, he was accompanied by three other gospel pioneers: his wife, Nancy, and the newly married Samuel and

Harriet Newell. Harriet, slender, frail, and susceptible to toothaches and tuberculosis, was one of nine children and only eighteen years old.

From the time of her conversion six years earlier Harriet's will had been gladly offered to her Lord. To a friend she wrote that she was "willing to leave everything to God; willing to be called by any name, which tongue can utter, and to undergo any sufferings, if it would but make me humble and be for His glory. I care not for myself. Though He lay ever so much upon me, I would be content." Astonishing sentiments for a twelve-year-old girl, even two hundred years ago when raw life often compelled even the youngest children to mature both socially and spiritually in a regretful hurry.

Harriet was no childish romantic. Almost a year before the missionaries' departure she'd mused, "Destined to a far distant land, my affectionate friends, my pleasant home, my much loved country, I must leave forever. . . . Instead of being enlivened by the cheering voice of a believing friend, I shall behold thousands prostrating themselves before dumb idols, while the air will ring with the horrid sounds of idol music. No churches will be found for the refreshment of weary pilgrims; no joyful assemblies, where saints can resort to unite in the reviving exercises of social worship. All will be dark, everything will be dreary, and not a hope of worldly happiness will be for a moment indulged. The prime of life will be spent in an unhealthy country, a burning region, amongst a people of strange language, at a returnless distance from my native land, where I shall never more behold the friends of my youth. Amid these discouragements, I often find my sinking heart desponding."

But higher interests constrained her to disregard such feelings. One motivation was a sense of duty. "If . . . I refuse to make this sacrifice, refuse to lend

*"The husbandman that laboreth must be first partaker of the fruits"*  
(2 Tim. 2:6)

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my little aid in the promulgation of the Gospel amongst the heathen," she asked a skeptical friend, "how could I ever expect to enjoy the blessing of God, and peace of conscience, though surrounded with every temporal mercy?" Her mother, though widowed and with a house full of younger children to feed, reinforced this profound sense of responsibility. With brimming eyes she responded to her daughter's request for permission to leave: "If a conviction of duty, and love to the souls of the perishing heathen, lead you to India, as much as I love you, Harriet, I can only say, Go."

"Love to the souls of the perishing heathen." Harriet thought often of that too.

"Those who have never felt the worth of their own souls, account it superstition and hypocritical zeal, for Christians to sacrifice their earthly pleasures, for the sake of telling the heathen world of a Saviour," she observed. "But the dear heathen," she reflected, "are destitute of Bible, Sabbaths, and churches."

"Have we any benevolence?" she asked. "Are we susceptible of feeling for the distresses of our fellow creatures? As we value the salvation which the Saviour offers; as we value His tears, His labors, and His death, let us now seriously ask what we shall do for the salvation of the benighted heathen?" Her own resolve was to let "the destitute millions of Asia and Africa know, there is compassion in the hearts of Christians." She longed to "tell them of the love of Jesus, and the road to bliss on high."

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***The voyage to India proved to be harrowing indeed. Harriet was wretchedly seasick for the first week. Then the vessel sprang a leak. "We were in the greatest danger of sinking during the night," she wrote her mother. And the trip was slow, even at best. "The wind is favorable," she recorded. "We go nearly seven miles an hour."***

Sometimes she staggered at the sacrifices before her. "Surely nothing but the sovereign power of God could have led me to contemplate, with serenity and composure, the painful scenes of a missionary life. . . . O, how can I think of that hour!" Yet the possibility of being used in the life of even one person overrode all her troubled thoughts. "O, could I become the instrument of

bringing one degraded female to Jesus, how should I be repaid for every pain!"

Then, stretching away far beyond the few years she might spend in dutiful sacrifice to reach those desperate souls, was the prospect of a swift entrance into rest. Her letters leading up to the voyage make frequent reference to it. "Our pilgrimage will shortly be ended, and all the trials of life will be over" (April 29, 1811). "The wintry storms of life will soon be over; and if I have committed my immortal interest into the hands of God, I shall shortly find a sweet release from every woe" (May, 1811). "This is indeed a wretched world. How few the joys! How many and various the sorrows of life! . . . O for a dismissal from this clay tabernacle—O for an entrance into those lovely mansions! My soul pants for the full enjoyment of God. I cannot bear this little spirituality" (August 14, 1811). "Soon will my mortal state be ended . . . pleasure, without the least alloy, will be found in heaven" (September 20, 1811). "Trials will wean us from this alluring world, and prepare us for that rest which is reserved for the righteous. And how sweet will that rest be, after a life of toil and suffering. O how does the anticipation of future bliss sweeten the bitter cup of life" (November 10, 1811).

Most of all was deep concern for God's glory. "This evening has been in contemplating the probable scenes of my future life, and in praying for the mission. I hope I have been enabled to say, 'Here am I, Lord, send me' to distant Indian shores, if it may be for thy glory." To a girlfriend in Boston she confided her conviction: "If I am actuated by love to the Saviour and His cause, nothing on earth or hell can hurt me."

The voyage to India proved to be harrowing indeed. Harriet was wretchedly seasick for the first week. Then the vessel sprang a leak. "We were in the greatest danger of sinking during the night," she wrote her mother. And the trip was slow, even at best. "The wind is favorable," she recorded. "We go nearly seven miles an hour."

Once they reached the equator temperatures soared. "It is excessively warm today. We are now in the torrid Zone. . . . I am sitting with the window and door opened, covered with sweat. . . . We all feel the want of more thin clothes."

Despite the challenges, the missionaries used their time profitably. Harriet sewed, drank coffee and tea ("though I cannot yet drink [it] without milk"), wrote letters, walked the deck three times a day for exercise, and delighted in the sight of fish the sailors caught, especially sharks. "Frightful appearance . . . far exceeded the description I have often heard given of them." Most of all, she enjoyed their little band's daily times of prayer and Bible study and the opportunity for reading afforded by the long, quiet days rocked rhythmically away by the ship's gentle roll.

It was 114 difficult days from the group's last sight of

the New England coast to their first of a shoreline in the Bay of Bengal. Six weeks into the voyage Harriet divulged to her mother how difficult it was to be parted from her. "I have at times the most ardent desire to see you, and my other dear friends. These desires for a moment, are almost insupportable." But in the monotony and loneliness she prospered spiritually. She reflected on her childhood and wrote, "My mother, my dear mother, can you, will you forgive me for causing you so much pain, as I surely have done in the course of my life, and for making you so few returns for the unwearied care and kindness you have ever shown me?"

Her perspective on earthly things gradually matured as well. In her journal she testified, "My attachment to the world has greatly lessened since I left my country, and with it all the honors, pleasures and riches of life. . . I feel this morning like a pilgrim and a traveller in a dry and thirsty land, where no water is. Heaven is my home—there I trust my weary soul will sweetly rest, after a tempestuous voyage across the ocean of life. I love to think of what I shall shortly be when I have finished my Heavenly Father's work on earth."

In the absence of all other friends, the bond to Samuel was especially strengthened. "In one bosom friend I find the endearing qualities of a parent, a brother, and a husband all united," she wrote. "This sympathy alleviates every sorrow—his prayers diffuse joy and consolation through my heart, and while he lessens my earthly griefs, he points me to that world where the weary are at rest."

Upon arriving in Calcutta, the sea-battered volunteers contacted William Carey, who graciously offered them hospitality at Serampore, where he and his Baptist colleagues had established a remarkable Indian mission station. Harriett was particularly thankful for both the respite and the companionship of other women. She was four months pregnant.

The sights and smells and sounds of the new land were exciting. "The smell of the land is reviving. We hear the birds singing sweetly in the bushes. The people were particularly fascinating. After passing hundreds of the Hindoo cottages, which resemble haystacks in their form and color, in the midst of coconut, banana and date trees, a large English house will appear to vary the scenes. Here will be seen a large white Pagoda through the trees, the place where the idol gods are worshipped. . . . Some Hindoos were seen bathing in the waters of the Ganges; others fishing; others sitting at their ease on its banks; others driving home their cattle, which are very numerous; and others, walking with fruit and umbrellas in their hands, with the little tawny children around them."

Harriet was deeply moved over the prospects of reaching these people. "O that their hearts might be opened to receive the blessings of the Gospel. O my mother, my heart is pained within me at what I have

already seen of these wretched Pagans. Here we are, surrounded by hundreds of them, whose only object is to get their rice, eat, drink and sleep. . . . O the superstition that prevails through this country! I am sure, if we gain admittance, I shall plead harder with American Christians to send missionaries to these Bengal heathen, than ever a missionary did before."

Her impressions of the need seemed to intensify with every new experience. A week after arriving she related, "I have just returned from a scene calculated to awaken every compassionate feeling. At nine in the morning we took a boat, and went three or four miles up the river to see the worship. . . . The god of wood was taken from his pagoda, and bathed in the sacred waters of the Ganges. The assembled worshippers followed the example, and thousands flocked to the river, where with prayers and many superstitious rites, they bathed! Miserable wretches! O that American Christians could but form an adequate idea of the gross darkness which covers this people."

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***Her perspective on earthly things gradually matured as well. In her journal she testified, "My attachment to the world has greatly lessened since I left my country, and with it all the honors, pleasures and riches of life. . . . I feel this morning like a pilgrim and a traveller in a dry and thirsty land, where no water is. Heaven is my home—there I trust my weary soul will sweetly rest, after a tempestuous voyage across the ocean of life."***

But the American party was soon to be deeply disappointed in their hopes of breaking new ground for the gospel in India. Harriet had written to her mother the very day of their arrival there that "the English East India Company are violently opposed to missions." It turned out to be no exaggeration.

Within two weeks Judson and Newell were summoned to the police station for an order to return to America at once. Days of desperate appeals and negotiations followed. Finally, the young missionaries were granted permission to sail to the Isle of France, a tiny little speck of an island off the east coast of Madagascar.

But the first ship making port of call there could give passage to only two of the party. It was decided that the Newells, now within three months of the birth of their first baby, should go immediately.

Once aboard Harriet was almost immediately confined to bed by high fever. Just a few weeks after recovering she was again stricken, this time with severe stomach pain. The ship itself made little progress due to contrary winds that drove it aimlessly about the Bay of Bengal and eventually sprung its timbers so that it took on dangerous amounts of water. It was almost too much to bear. "My wicked heart," Harriet wrote, "is inclined to think it hard, that I should suffer such fatigue and hardship. I sinfully envy those whose lot it is to live in tranquility on land. Happy people! Ye know not the toils and trials of voyagers across the rough and stormy deep. O for a little Indian hut on land—But hush my warring passions; it is for Jesus, who sacrificed the joys of His Father's kingdom, and expired on a cross to redeem a fallen world, that thus I wander from place to place and feel no where at home. How reviving the thought! How great the consolation it yields to my sinking heart!"

Two days before her nineteenth birthday and with no one to aid her but Samuel, Harriet gave birth to a little girl on the ship's cabin floor. Almost immediately she and the baby were drenched in a violent tropical storm. The baby contracted pneumonia and died just five days after birth. The broken parents committed the little form to the great ocean depths. Harriet penned a few lines to her mother. "Heart-rending stroke. . . . Mine almost bled with deep anguish." Samuel wrote in his journal, "It was painful, inexpressibly painful, especially to the mother to part with her. . . . with many tears we committed her to a watery grave." And then, with heart bursting, he pled, "May God sanctify this bereavement to us, and O may he spare my dear wife."

But it was not to be. Exhausted, grieving, and deathly ill, Harriet wasted away. Though the ship eventually reached the Isle of France and the collapsed sufferer was carried on land to be carefully attended by the chief surgeon of the occupying British army, about four o'clock on the afternoon of November thirtieth her eyesight entirely failed, and within the hour she died. All that night, with no one near but his Negro manservant, Samuel sat forlorn beside the gloomy coffin holding his dear wife's remains. The next day, though nearly prostrated with grief but forced by the climate to do something with the body immediately, he mustered the strength to have his teenage wife buried under an evergreen tree in a quiet corner of a local cemetery.

A short while later the Judsons' ship, too, dropped anchor at Port Louis. Nancy made a lonely trip to the grave. The visit revived many painful, solemn feelings. "But a little while ago, she was with us on board ship, and joined us daily in prayer and praise. Now her body is crumbling to dust, in a land of strangers."


Samuel testified, in a pathetic letter to Harriet's mother, "During the whole of her sickness she talked in the most familiar manner, and with great delight of death, and the glory that was to follow. When Dr. B. one day told her, those were gloomy thoughts, she had better get rid of them, she replied, that on the contrary they were to her cheering and joyful beyond what she could express. When I attempted to persuade her that she would recover, (which I fondly hoped,) it seemed to strike her like a disappointment. She would say, 'You ought rather to pray that I may depart, that I may be perfectly free from sin, and be where God is.'"

Later he recalled, "Within a day or two of her death, such conversation as the following passed between us: 'Should you not be willing to recover, and live a while longer here?'" he had asked. "On some accounts it would be desirable," she responded. "I wish to do something for God before I die," she continued. "But the experience I have had of the deceitfulness of my heart leads me to expect, that if I should recover, my future life would be much the same as my past has been, and I long to be perfectly free from sin."

Regarding the opportunity for service that would be lost by her passing, Harriet had consoled herself Scripturally. "God has called me away before we have entered upon the work of the mission, but the case of David affords me comfort. I have had it in my heart to do what I can for the heathen, and I hope God will accept me."

Of course, the hardest part was the thought of parting from her young husband. "What shall I do when you are gone?" Samuel had asked one day after it was apparent to them both that she would not recover. "How can I bear the separation?" "Jesus will be your best friend," Harriet had comforted him. "Our separation will be short. We shall soon, very soon, meet in a better world; if I thought we should not, it would be painful indeed to part with you."

At the time of their parting, Samuel and Harriet Newell had been married just ten short months. Samuel was left, apart from the Judsons, entirely without a friend to so much as console him. He often sat beside his young wife's grave. "O Harriet, Harriet, my heart bleeds afresh at the sound of thy name; and yet I love to repeat it, and to dwell upon the sound."

"She enjoys, I doubt not," he wrote to her mother a year later, "what she often spoke of on earth, 'the light of Immanuel's countenance,' and the friendship and converse of angels and saints." 



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# Bring . . . the Books

**Duncan Matheson:  
Scotland's Forgotten Evangelist**

This column is the fifth and final review of the lives of five great evangelists of yesteryear. Their stories have been preserved in various biographies and personal accounts, but we have met them through the pages of John Armstrong's work on true revival entitled *Five Great Evangelists* published by Christian Focus Publications in 1997. Armstrong introduces us to the ministries of Wesley, Whitefield, Asahel Nettleton, and Howell Harris. In this final review, we turn to the little-known but powerful lay preacher/evangelist from Scotland, Duncan Matheson.

Born in 1824, Matheson was one of five children. While Duncan's parents were faithful church attendees, there was little gospel being preached in the official Church of Scotland. "Worship without clarity, prayer without passion—these describe the times of Matheson's childhood church experience," Armstrong writes. However, there were preachers who stood against the apathy and cold formality of the church of their day; they were known as Dissenters. One of the more famous of these godly preachers was Duncan's great uncle, George Cowie, who came to minister in Duncan's village. Cowie's passionate ministry and earnest gospel preaching drew crowds from near and far away. Many who heard him went away convinced of the gospel and having turned to Christ. Years later, after his conversion, Duncan would frequently pray for a "double portion" of his great uncle's ministry.


Duncan came to Christ after a period of intense conviction and struggle. He was consumed with thoughts of the sad state of his unconverted soul. He struggled with the reality of the Hell that awaited him and his constant propensity for sin. He experienced the tragic loss of a younger sister followed by a period of personal illness where his spiritual struggle intensified. For a year he regularly heard Robert Murray McCheyne in the parish of Dundee. McCheyne's preaching heightened the conviction of the Holy Spirit. Later that year, his mother died after a lengthy bout of tuberculosis. Her dying words urged him to come to the Savior, but still he resisted. One year later, he heard Andrew Bonar preach on Psalm 11, prompting him to reconsider the state of his soul. Shortly after, he sought out a private meeting with an elderly pastor who spoke clearly and frankly to the state of his soul and his need for Christ.

Young man, were I to say I am pleased with you, you would go down that stair in a happy frame, but you are yet far from the kingdom of God. You have never yet dealt with the justice of God. His justice in condemning you for breaking His law has never entered your thoughts. I see you are angry with God for not giving you salvation as the reward of works. But it must be grace from first to last.

Finally, God removed his blindness, and on October 26, 1846, Duncan came to Christ and was born again.

Immediately, he engaged in a lifelong ministry of making the gospel message known to others through lay preaching and through the distribution of gospel literature. Duncan relates that his early days after conversion were days of spiritual struggle over certain doctrines that troubled him for years. Yet in the midst of this struggle, he knew enough to realize God had given him eternal life and wanted him to take that message to others.

Although Duncan preached for over two decades, his real ministry was the printing and distribution of Biblical literature challenging men to consider their eternal state. His first tract consisted of extracts from Jonathan Edwards, Thomas Boston, and John Flavel interwoven with his thoughts. Over 10,000 copies of this first effort were handed out. During the Crimean War, Duncan had a powerful witness through his tract ministry. On one occasion he handed out some 25,000 tracts in less than a week. Over the course of the war, he personally distributed 52,000 tracts, 622 Bibles, and 1,477 New Testaments in English. He gave away thousands more in French. After the war, he went to Sardinia where he distributed 2,347 Italian Bibles, some 1,230 New Testaments, and over 3,400 other books and tracts. Eventually, he started and edited a gospel newsletter titled *The Herald of Mercy*, which reached a monthly circulation of 32,000. During this time, he also preached regularly. In August 1859, God began to bless his preaching with unusual power, and a spiritual awakening stirred in the town of Aberdeen that followed him to other towns and villages throughout Scotland for the next two years.

Duncan's passion for the gospel and his concern for lost men continued to be the drive behind his ministry right up until his final week of life. He once said, "I do not know if ten minutes of my life ever pass without thinking of the salvation of souls." Eventually, twenty grueling years of ministry took their toll, and after a brief time of illness (during which he continued to preach and write), he passed into the presence of his Savior on September 16, 1869. His life reminds us that the Lord of the harvest will send forth laborers into His harvest. May the Lord again raise up in our day men like Duncan Matheson who will abandon their lives for the glory of God and the advancement of His name among the nations. 

**"... when  
thou comest,  
bring with thee  
... the books"  
(2 Tim. 4:13)**

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**W**e're safe in saying that Genesis 15:6 is one of the most significant verses in all of the Old Testament. It's not only quoted in three different New Testament books (Rom. 4:3; Gal. 3:6; James 2:23), but it's presented here and in all of those New Testament verses as the most pivotal event in a man's life. The only one by which he is saved.

But it's very possible that the reader may misunderstand part of the text, the words that say "he counted it to him for righteousness." The antecedent to "it" is Abraham's faith. So the text reads as though Abraham's faith is what was accounted (credited, imputed) to him as his righteousness. Read the text one more time—it (his faith) *was imputed to him for (as) righteousness*.

On the basis of this misunderstanding, Jewish commentators have taught that faith is meritorious. Thus in a Halakic Midrash to Exodus the rabbis wrote, "Our father Abraham became the heir of this and of the coming world simply by the merit of the faith with which he believed in the Lord, as it is written, 'He believed in the Lord, and he counted it to him for righteousness'" (found at Exod. 14:31). Christian interpreters too have made this same serious mistake. The otherwise revered Puritan, Richard Baxter, taught that our salvation requires not only the righteousness of Jesus Christ but also our own, in obeying the gospel by faith. Our faith, he taught, is an obedience that is regarded by God as a required righteousness.

Jewish misinterpretation (due to theological prejudice) aside, the thing that is giving English readers this fatal misunderstanding (and it is fatal to the doctrine of justification) is not the Hebrew or Greek text, but our tendency to misunderstand it when expressed in English. Let me explain.

It's true that Abraham's faith was credited to him. God can credit someone with having what he does *not* have (as when he imputes to us Christ's righteousness) or He can place to his account what He does (as when he imputes to us our faith). (Ponder Romans 4:8, for instance. God does not "impute" some men's sins to them.


But the opposite is also true—God does "impute" some men's sins to them.) What this means is that when God credited Abraham with having faith, it meant that from that point on God regarded him to be a believer. But the belief itself was *not* meritorious. Despite the way our translations read, it was *not* his faith that was his righteousness.

How then should we understand the text? The troublesome little word to us here is the English preposition "for." The Greek word is *eis*. It occurs over 1700 times in the Greek New Testament and is translated over 25 different ways in the King James. Only 140 times is it translated "for." Over 200 times it is translated "unto," and that understanding helps us here.

*Abraham believed God, and it (his faith) was counted (credited, imputed) to him unto righteousness.* That is, the **result** of Abraham's being credited as a believer was that he obtained righteousness from God. The *eis* is a **resultant** preposition, a standard usage with nouns in the accusative case, like *dikaïosunen* (righteousness) in all three NT quotations.

This accords with the entirety of New Testament teaching about the relationship between faith and justification. But the clincher is that this is precisely the way that relationship is explained in another key New Testament verse.

Romans 10:10 reads "with the heart man believeth unto righteousness." Significantly for our discussion, this verse employs the same expression *eis dikaïosunen*. Here, we read it as "unto righteousness," which means "**resulting in** righteousness." Man believes—that is, he has faith—and it **results** in his obtaining righteousness. He believes **unto** (the desired result of his obtaining) righteousness.

When we teach from these verses, it is essential that we understand the Holy Spirit's intent and that we explain this truth to our people so that they not misunderstand. It is not unusual to meet someone who will tell you that he is trusting what Christ has done, when he may actually be trusing his own belief to save him. Teaching these verses clearly will prevent this error. 

**"Rightly  
dividing  
the Word  
of Truth"  
(2 Tim. 2:15)**



Charles Haddon Spurgeon once said to students of the ministry,

If there be a minister, deacon, or elder present who can say that he believes he is occupied with God in prayer to the full extent he might be, I should be pleased to know him. I can only say, that if he can claim this excellence, he leaves me far behind, for I can make no such claim: I wish I could; and I make the confession with no small degree of shame-facedness and confusion, but I am obliged to make it (*Lectures to My Students*, p. 48).

So are many. In the 1980s more than 2,000 pastors and their wives attended a conference on prayer for spiritual awakening. By their own admission, they were praying less than seven minutes a day (Donald Whitney, *Spiritual Disciplines for the Christian Life*, p. 66). Several times through the years I've listened incredulously to disappointed assistants as they confided that their senior pastor never prayed with them for the needs of the ministry.

God seldom does things in the same way that you and I would. We wouldn't attempt to conquer a city, towering over us with glowering walls of timber and huge stones, by marching in ranks around it and blowing furiously on horns. We wouldn't venture to kindle a water-drenched sacrifice by crying down a sheet of flame out of the clear sky. Nor would we commit the most arduous but critical task in world history, the person-by-person evangelism of every nation on earth, to people who are, for the most part, foolish, weak, base, despised, and ignoble. Likewise we wouldn't think that spiritual work can only be done by deliberately withdrawing from the scenes of muscled activity into secluded closets.

That's because we don't conceive of prayer as the work. We think of it as preliminary or supplementary to the real activity, hardly ever as the thing itself. So we relegate it to second place. We don't make it our ambition to develop it as an occupational skill. We don't include it among the nonnegotiables in our job descriptions for pastors. Our conception is that someone given to prayer would be infirmed, disabled, shut in, and therefore necessarily inactive. And that explains our results.

Has secret communion with God come to be one of the lost arts of the Church? Can it be the case, as it is often said to be, that comparatively few who name the Christian name, spend more than five minutes of each day alone with God? If so, the weakness and worldliness and unfruitfulness of the professing Church are explained at once (G. H. Knight, *In the Secret of His Presence*, p. 3).

A. C. Dixon, who pastored Moody Memorial Church in Chicago, observed,

When we depend upon organizations, we get what organizations can do; when we depend upon education, we get what education can do; when we depend upon man we get what man can do; but when we depend upon prayer, we get what God can do (quoted by G. Michael Cocoris in *Evangelism: A Biblical Approach*, p. 108).

What will God do if we pray? Shortly before He died, our Lord gathered the eleven around Him for a final, lengthy teaching session. Seven times in this final crucial meeting, the Lord referred to their "asking." We may know that. But have we ever really laid the footers of our convictions in the words that follow each of the first three of those admonitions to ask?

"Whatsoever ye shall ask in my name, **that will I do**" (John 14:13). "If ye shall ask any thing in my name, **I will do it**" (John 14:14). "Ask what ye will, and **it shall be done unto you**" (John 15:7). Look who's doing what happens: "I will do it."

Shades of Jericho and Carmel! Blow your horns! Hoist your faith-filled cries up into the sky! Leverage them in His name. **Ask!** "And ye shall receive" (John 16:24).

And keep it up. "Watch and pray," our Lord admonished (Matt. 26:41). "Men ought always to pray," He clarified for those looking for loopholes (Luke 18:1). Paul laid down believers' need to "[continue] instant in prayer" as one of the first evidences of a life not conformed but transformed (Rom. 12:12). "Continue in prayer," he commanded (Col. 4:2). "Through every [instance of] prayer and petition, praying in every season in the Spirit," he explained further (Eph. 6:18, literal translation). "Pray without ceasing" (1 Thess. 5:17). No loopholes there. And in contrast to the common notion that only women and shut-ins are slated by God to be the church's real prayer workers, Paul especially commands, "I will therefore that *men* pray every where" (1 Tim. 2:8).

Andrew Bonar, Scottish pastor for fifty-seven years and one who spent hours in secret prayer, not just weekly but *daily*, encouraged his people:

God likes to see His people shut up to this, that there is no hope but in prayer. Herein lies the Church's power against the world. It is not right for God's people to say when a matter for prayer is put before them, "O, what can **my** prayers do?" What can **your God** do (Andrew Bonar: *The Good Pastor*, by Marjory Bonar, p. 56)?

*"To every preacher of righteousness as well as to Noah, wisdom gives the command, 'A window shalt thou make in the ark.'"*

*Charles Spurgeon*

There's no excuse, no self-justification, no job description behind which to hide. Bonar's Glasgow church had over one thousand members. Luther, preaching every day of the week and often four times on the Lord's Day, said, "As it is the business of tailors to make clothes and of cobblers to mend shoes, so it is the business of Christians to pray." Sounds apostolic. "We will give ourselves continually to prayer," they insisted (Acts 6:4).

John Henry Jowett quoted an older minister who, upon looking back over a long ministry, analyzed his habits.

I have not failed to study: I have not failed to visit: I have not failed to write and meditate: but I have failed to pray. . . . Now why have I not prayed? Sometimes because I did not like it: at other times because I hardly dared to; and yet at other times because I had something else to do (*The Preacher: His Life and Work*, p. 64).

Something else to do. Woe, woe, woe. We ought to change our job description and make time to pray. We ought to ask ordainees what they intend to do in the way of praying.

Here's a congregation of people. Every breadwinner must be up and out and about his business or his family will soon starve. The pastor alone has almost complete control over his time. Even in a large ministry it's nearly all discretionary as to what he accepts into his schedule. The congregation ought to request that while they labor in the world, he shut himself in to pray. To engage in real, earnest, believing, hard-working prayer. The kind that after an hour or two transports him up into the heavenlies, achieves a happy hearing before God's Throne, does something grand to his spirit, and leaves him humbled to think that he's had the ear of God.

The effects on the preacher's influence for good are dramatic. A candidate to the China Inland Mission related his first attendance at a meeting chaired by the mission's founder, Hudson Taylor.

Like most young men, I suppose, I associated power with noise, and looked for great physical presence in a leader. But when he said, "Let us pray," and proceeded to lead the meeting in prayer, my ideas underwent a change. I had never heard anyone pray like that. There was a simplicity, a tenderness, a boldness, a power that hushed and subdued one, and made it clear that God had admitted him into the inner circle of his friendship (*Hudson Taylor and the China Inland Mission*, pp. 220–21).

D. L. Moody once related:

I came four thousand miles to hear Mr. Spurgeon.

What impressed me most was not the praise, though I thought I had never heard such grand congregational singing; it was not Mr. Spurgeon's exposition, fine though it was, nor even his sermon; IT WAS HIS PRAYING. He seemed to have such access to God that he could bring down the power from heaven; that was the great secret of his influence (C. H. Spurgeon, *The Pastor in Prayer*, p. 167).

Moses' face shone in public because he met with God in secret. But it doesn't come without a price. "It will cost something to walk slow in the parade of the ages while excited men of time rush about confusing motion with progress. But it will pay in the long run, and the true Christian is not much interested in anything short of that" (A. W. Tozer, quoted in James L. Snyder, *In Pursuit of God*, p. 135).


Tozer practiced what he wrote. When interviewed for the pastorate of the Southside Gospel Tabernacle in Chicago, where he would spend 31 years of his life, he explained that his work would require hours of study, prayer, and meditation each day. Though the conditions seemed unusual, the pulpit committee consented. Tozer kept his word. "The bulk of his time each day was spent wrestling with God in prayer." Sometimes he would kneel by his chair. Sometimes he would "pray totally prostrated on the floor, a piece of paper under his face to keep him from breathing carpet dust" (Snyder, pp. 144, 145).

I wonder if we feel liberty to do this? Do we realize that we have the permission of Heaven to order our time so that we can pray? Are we aware that our hesitancy is *not from God*?

John Newton wrote a younger minister,

Let your backwardness to prayer and reading the Scripture be ever so great, you must strive against it. This backwardness, with the doubts you speak of, are partly from your own evil heart, but perhaps chiefly temptations of Satan: he knows, if he can keep you from drawing water out of the wells of salvation, he will have much advantage (*Works*, II, pp. 56–57).

How about beginning tonight or tomorrow morning? Where to start? A full hour or so, down on our knees.

Someone told a parable about Duckland. It was Sunday morning and all the ducks waddled dutifully into church and squatted down in the pews. The duck preacher waddled into the pulpit. Opening the duck Bible he read, "Ducks, you have wings, and with wings you can fly like eagles! You can soar into the sky! Use your wings!" It was a marvelous, duck-inspiring admonition, and all the ducks quacked their pin-tailed assent. And then, when the service was over, they all hopped down off the pews and waddled home (R. Kent Hughes, *James: Faith that Works*, p. 115). 



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# PRIVILEGE & RESPONSIBILITY

"To preach the Word of God is a privilege almost beyond imagination. To preach accurately from God's Word and in a way that speaks to the real spiritual needs of people is also a great responsibility. Our goal is to help young men fulfill that responsibility by teaching them how to prepare messages and deliver them following an expository philosophy of preaching ministry."—Dr. Steve Hankins, Dean of the Seminary & Graduate School of Religion

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# 2004 FBFI Resolutions

**A**t the 84<sup>th</sup> meeting of the Fundamental Baptist Fellowship International at Bethel Baptist Church in Schaumburg, Illinois, the following resolutions were adopted:

## **Resolution 04-01: Concerning Dr. Rod Bell**

Meeting in Atlanta, Georgia, on February 9–10, 2004, the Executive Board of the FBFI received a letter from Dr. Rod Bell dated January 26, 2004. This tender expression of full responsibility for the actions and events that led to Dr. Bell's resignation from the Presidency of the FBFI on November 22, 2003, was a sincere request for forgiveness. Everyone in attendance was touched by the spirit and outstanding example of the letter. There were many supportive comments offered to verify Dr. Bell's consistent, Biblical response. This response, especially as expressed in his letter, and his accountability to his local church, is an exemplary demonstration of the great ministry he has had to us. After a season of prayer for the Bell family, the Board of the FBFI unanimously and humbly expresses forgiveness and continued love to our dear friend, Dr. Rod Bell, and resolves to build faithfully on the foundation he was used of God to provide during his nearly thirty years of leadership.

## **Resolution 04-02: Concerning Dr. J.B. Williams**

In recognition of the Christ-honoring ministry of Dr. J. B. Williams, a faithful servant of God, an expositor, a careful translator of the Word of God, and a missionary statesman in the Great Commission whose leadership has influenced a generation of men to follow the Lord, we, the Fundamental Baptist Fellowship International, express our love, condolences and prayers for his family in this time of grief at his passing. We further resolve to thank the Lord for Dr. Williams and his family and to emulate the example of this wonderful man of God.

## **Resolution 04-03: Concerning the interfaith movement and our insistence for the gospel of Jesus Christ**

Encroaching liberalism in the early 20<sup>th</sup> century gave rise to the initial protests of Christian Fundamentalism. At that time, Baptist Fundamentalists were particularly concerned about the Ecumenical Movement that followed the liberal infection of the Protestant denominations. Later, New Evangelicalism weakened even the Baptists, making clear the need for a strong, separatist Baptist Fundamentalism. In the early 21<sup>st</sup> century, a new danger lurks in the so-called "Interfaith Movement." Assemblies of professing Christians (including Roman Catholics), Hindus, Buddhists, Muslims, and other false religions

meet in defiance of Christ's clear statement in John 14:6 that He is the only way of salvation. The FBFI stands firmly against this disobedience and the cultural calls for "tolerance" of false religions when they deny the right of Christian evangelism. The claim that evangelism is a precursor to "terrorism" is absurd. This new movement is not the way to peace but to the One-world Church of Antichrist. Peace is only in Jesus Christ, whom we must preach regardless of "political correctness."

## **Resolution 04-04: Concerning the sanctity of marriage and judicial activism for the homo-sexual agenda**

The Fundamental Baptist Fellowship International decries the unlawful use of the bench to destroy the benchmark of the Bible in regards to marriage. Marriage is not a secular institution, but rather one that is ordained and created sacred by God. Though God has granted government the authority to put some limitations upon marriage, eternal truths and principles are not subject to either change or the rulings of human courts. Given and defined by God from the very beginning, marriage is a holy and honorable union between one man and one woman for life. The specific language of Scripture allows for nothing other than for a man to leave his father and his mother and to cleave unto his wife, and for the two of them to become "one flesh." This human relationship is basic to the common good of a governed society, the church, and the home. Therefore, the FBFI supports the national and state efforts to amend their constitutions in order to reflect and protect the perfect design and will of God.

## **Resolution 04-05: Concerning our identification as "fundamentalists" in light of media abuse of the term**

The Fundamental Baptist Fellowship International recognizes that the media has, at times, abused the term "fundamentalist." In the minds of some, the term has been equated with "terrorist." In recent usage, however, the term has returned to its historic meaning of "one who adheres to the basics or core values" by appealing to the original source. This usage recognizes that the "tolerance ethic" is incorrect because the clash in values goes to the very root of those values. Thus the media has begun to use terms such as "investing fundamentalists," "secular fundamentalists," and "religious fundamentalists" to show that fundamentalists act upon their core values. With this in mind, the Fundamental Baptist Fellowship International continues to identify ourselves as "Biblical Fundamentalists" to demonstrate that we are appealing to the Bible as the basis for our values and core beliefs.



#### **Resolution 04-06: Concerning an appeal for young leaders to be strong**

The Fundamental Baptist Fellowship International calls upon younger preachers to embrace and advance our Fundamental Baptist Heritage. While it readily recognizes that issues and trends change from generation to generation, it also acknowledges the need for doctrinal teaching that clearly enunciates the Biblical principles of ecclesiastical and personal separation existing in this day. Therefore, it urges young men to reject any temptation to lower Biblical standards in order to gain acceptance of those in the world or among theologically accommodating Christian movements. It encourages younger Fundamentalists to reject the tangential issues that unnecessarily divide Fundamentalism and to base their faith and practice upon the perfectly balanced Word of God. The FBFI also appeals to younger preachers to maintain a two-pronged ministry emphasis of aggressive evangelism and solid Biblical discipleship. It further urges younger and older preachers alike to provide Biblically-based preaching with warm-hearted passion.

#### **Resolution 04-07: Concerning unity in the essentials**

Historic Fundamentalism exercised great latitude among the brethren regarding convictions over which good men disagree. Therefore, we must not so restrict this latitude in our day by narrowing our fellowship exclusively to those brethren with whom we agree on all points and thereby hinder the greater cause of Christ. We must continue to study, know, and defend the essentials and to agree to disagree, if necessary, on those which are not (such as philosophy of youth work, pastoral authority, political involvement, versions, certain aspects of Calvinism, dating, divorce, evangelism/discipleship methodology, etc.). As Baptists we certainly wish to practice the doctrine of individual soul liberty and allow others to do so, but we need to pursue unity in every Biblical way that we can, especially in a day when there is much division over things not essential. Within the Fundamental Baptist movement we must prioritize an active love for our brethren, so that we demonstrate a Biblically-based tolerance towards those with whom we disagree.

#### **Resolution 04-08: Concerning our chaplains and troops**

The Fundamental Baptist Fellowship International commends FBFI chaplains for being faithful to the fundamentals of the faith, for being in the world but not of the world, and for boldly proclaiming the true gospel of our

Lord Jesus Christ. Their steadfastness to the task during the Iraq War has been exemplary. They have touched the lives of American troops who are in constant danger because of terrorists and thugs. Further, the FBFI commends the United States military for their tireless effort in Iraq. The troops have demonstrated true American courage and compassion while making the greatest sacrifice. The FBFI extends its condolences to the families who have lost relatives in this conflict. We pledge ourselves to pray for the FBFI chaplains and US military who continue to put their lives on the line in an effort to protect our country and free another strategic country so that its people can live in peace and enjoy the inalienable right of true religious freedom.

#### **Resolution 04-09: Concerning our host**

The FBFI expresses sincere appreciation to Rev. Bradley Smith and the people of Bethel Baptist Church of Schaumburg, Illinois, for hosting the National Meeting of the Fellowship, June 15–17, 2004. We are well aware that Bethel Baptist has taken on this responsibility many times and continues to demonstrate an exemplary spirit of servant-leadership and sacrifice. We are deeply indebted to Bethel and its leadership for their consistent and regular blessings to the FBFI.

#### **Resolution 04-10: Concerning Recent Loss of Life at Christian Colleges**

During the recent academic year, two tragedies at Christian colleges led to multiple deaths. The untimely loss of any potential Christian leader is painful and grievous, but these two accidents, which caused the deaths of five students from Crown College and two students from Northland Baptist Bible College, brought unusual sorrow and loss. The FBFI wishes to express its deepest sympathies and Christian love to the students' families, friends, and teachers as they face this time of loss. We regret this loss of life and the great loss of potential future leaders and servants among Biblical Fundamentalists, but we trust the Providential God of Heaven even in this difficulty. May the God of all comfort be your sure foundation in this time.

#### **2004 Resolutions Committee**

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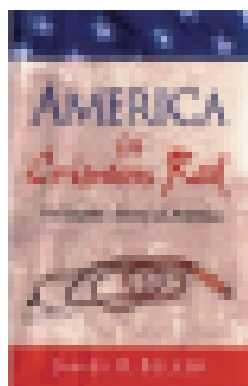
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Joy bursts in on our lives when we go about doing the good at hand and not trying to manipulate things and times to achieve joy.  
—C.S. Lewis

God's wrath is His utter intolerance of whatever degrades and destroys. He hates iniquity as a mother hates the polio that would take the life of the child.  
—A.W. Tozer

We never see God in failure, but only in success—a strange attitude for people who have the cross as the center of their faith.  
—Cheryl Forbes

People grow old only by deserting their ideals.  
—Douglas MacArthur

He who is not angry at sin is not in love with virtue.  
—James Strachan

One of the striking differences between a cat and a lie is a cat only has nine lives.  
—Mark Twain

Whenever we place a higher priority on solving our problems than on pursuing God, we are immoral.  
—Larry Crabb

All the good maxims have been written. It only remains to put them into practice.  
—Blaise Pascal

Don't confuse fame with success. Madonna is one, and Helen Keller is the other.  
—Erma Bombeck

The joy which the Gospel brings is not borrowed but blooms in its own garden.  
—C.H. Spurgeon

To great evils we submit; we resent little provocations.  
—William Hazlitt

The schools ain't what they used to be and never was.  
—Will Rogers

Do your duty in all things. You could not do more. You would not wish to do less.  
—Robert E. Lee

When possible make the decisions now, even if action is in the future. A reviewed decision usually is better than one reached at the last moment.  
—William B. Given Jr.

Great things are done when men and mountains meet.  
—William Blake

When you cannot make up your mind which of two evenly balanced courses of action you should take—choose the bolder.  
—W. J. Slim

All grace keeps man dependent upon God.  
—John Duncan

My center is giving way, my right is retreating, situation excellent, I am attacking.  
—Ferdinand Foch

Applause is the spur of noble minds, the end and aim of weak ones.  
—Charles C. Colton

We have nothing whatever to do with what men call success or failure. If God's command is clear, and the constraint of his Spirit is clear, we have nothing to do with the result of our obedience.  
—Oswald Chambers

A man who studies revenge keeps his own wounds green.  
—Francis Bacon



*Wit & Wisdom* is compiled by Dr. David Atkinson,  
pastor of Dyer Baptist Church, Dyer, Indiana.

## A Good Neighbor

**Doris Fisher Harris**

**T**hirty percent of those polled would not want me for a neighbor. How hurtful. How disturbing. I would be a very good neighbor.

Why is it that you chuckle over the man who shouts to the housetop that a Ford, a Chevy, a Pontiac, a VW, etc., etc., is the only car to have? You don't chuckle tolerantly toward me.

Why is it that you pat Aunt Suzy on the shoulder and pretend to agree with her when she tells you that a poultice made of rhubarb and poison ivy will cure anything that ails you? Yet you turn your back on me.

Why is it that you smile at the man next door who has an orange car with juvenile stickers of an animal plastered all over it? (He even ordered an orange coffin!) He jumps up and down and shouts and screams as he urges his orange-clad (it may be red, or blue, or brown) college team on to victory. He cheerfully makes a fool of himself in public. He's a fan. You call me a fanatic.

You try to talk over the loud music at the restaurant or the pizza parlor even though you'd rather have it quieter. You smile and say, "The kids need to have their music," and you are tolerant of them. If I sing hymns when gardening or working outside you shake your head and smile at the "religious nut."

In some areas Americans are the most tolerant of all peoples. But statistics indicate that we will tolerate nearly anyone except those who are devoted to their faith. Isn't it ironic and interesting that individuals who treasure our heritage, whose homes are filled with treasures of our past, totally reject the values of the past? Wouldn't it be logical to expect a person who values Grandma's four-poster at least to be tolerant of the religious values

of Grandma's time? The old time furniture is a treasure but the old time religion is hated. Fundamentalism and Evangelicalism are hated.

Granted, part of the problem is lack of knowledge as to exactly who the Christians are and what they believe. The media are guilty of misusing the term "fundamentalist." There is a tendency to call any fanatic religious group fundamentalists. Everything from the Jim Jones religious empire to the terrorists of Islam to the TV swindlers and con men seem to be indiscriminately branded with the term.

An accurate definition of a Fundamentalist includes four qualities: "One who believes the Bible. One who defends the Bible. One who proclaims the Bible. One who obeys the Bible" (Dr. Bob Jones Jr.). Anyone who claims to be a Fundamentalist but who is not living by this standard is not a true Fundamentalist.

In 1981 only 11 percent would reject a Fundamentalist and hate to have him for a neighbor. By 1987 the percentage had grown to 13 percent. And more recently it is 30 percent. The same Gallup poll

reveals that prejudice against other groups (Vietnamese, Hispanics, African-Americans, Jews, and Catholics) has not significantly changed.

Why wouldn't you want me for a neighbor? I'm intelligent. I'm a college teacher. My children have never been in trouble with the law or drunk or "busted" for dope. They would be a good influence upon your children.

Why wouldn't you want me as a neighbor? My husband and I have a stable and wonderful marriage. You won't hear screaming voices through your windows. We paint our house, mow our lawn, and pay

*The old time  
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religion  
is hated.*

Continued on next page

our debts. If you are new in the neighborhood or if you are sick, I'll be there with flowers or homemade soup because I care about you.

Why wouldn't you want me as a neighbor? If you anger me, I won't curse you. If you ask for help, I won't turn you away. I live by the rules that would make me the best of neighbors. On Sunday morning and evening and Wednesday evening, you'll see me pile my family into the car and go to our church. You'll see us with picnic baskets and sports equipment on our way to a church picnic, a ballgame, mountain climbing, or whitewater rafting. We have a great time. We're fun-loving people.

Why wouldn't you want me as a neighbor? Perhaps it is because you really don't know who we are. Perhaps you have come into contact with someone who embraces only one of the four qualities, and you see the inconsistency. Perhaps you have met the one who talks about Christianity but does not live it.

Let's be fair. There are unpleasant clods and boors in every group of human beings whom no one would want as neighbors. But to judge a whole group of people by small sampling is generalizing. And any thinking person realizes that this is the weakest kind of reasoning. Much of the tragedy of contemporary society comes from this kind of generalization regarding those who differ from us.

I am a Fundamentalist, and I

resent the generalizations that condemn me. I believe the Bible, I defend the Bible, I proclaim the message of the Bible, and I try to obey the Bible. Those very qualities make me a good neighbor.

In fact, if you take time to evaluate the situation you'll find we are good neighbors. In my hometown the rescue mission reaches the addict and the hungry; the children's home cares for the homeless and abused; the Christian college students are repairing substandard homes for the elderly and cleaning the parks. We reach out to the hungry, the lonely, the addicted. In reality we are very good neighbors.

I think if we were gone, this nation would be poorer. You would miss me . . . neighbor.

Doris Fisher Harris is a freelance writer living in Greenville, South Carolina.



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## The Power of the Word of God (Part 2)

**Jerry Sivnksty**

In Isaiah 55:11 we read, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." It's a great comfort to realize that when the Word of God goes forth under the power of the Holy Spirit, it will produce eternal results. We may not see the results immediately or even know what the Lord did in a person's life for a long time.

For example, many years ago I preached a meeting in Tennessee. A married couple purchased one of our sermon tapes on the subject of Hell during that week. One night as they were listening to the tape, their ten-year-old son was also listening to the sermon through his bedroom walls. He came under great conviction of his need of salvation, and his parents had the privilege of leading him to the Lord that night. This young man later went to college, married, and he and his wife now have two children. His family is now serving the Lord as missionaries in Vietnam. Our church helps support him, and recently he was in our church and gave a report of his work in Vietnam. This has thrilled my heart because I had no idea this young man was saved by listening to one of our sermon tapes. The power of God's Word will never return void!

I've written a gospel tract entitled "The Most Important Thing in Life Is . . ." I developed this tract when I was flying to a meeting several years ago. I was witnessing to someone on the plane and gave the person a tract. This person read the tract and then began to fill in a crossword puzzle. I noticed that many passengers were filling in crossword puzzles, and it sparked this question in my mind: Why not develop a fill-in-the-blank gospel tract? So I did, and I will never forget the first response I received. It was from a very intelligent but God-hating person who ridiculed the tract as well as me. I was thrilled! I said, "Praise the Lord, He is going to use this tract. If we are already facing opposition and the Devil is stirring people with this kind of reaction, I just know the Lord is going to bless and use it!" And He has. We've had tracts returned from all across the United States and around the world.

One night after a service, I saw a mother and her daughter anxiously waiting to talk to me. When they reached me, I saw that the mother had tears in her eyes; with trembling lips she said, "Last year my daughter began reading your gospel tract and filled in the blanks. She's been eager to meet you and tell you something." The young lady said, "I want you to know that I was saved by reading the tract you wrote." The power of God's Word will never return void!

Many years ago I had a meeting in West Virginia. It was a wonderful meeting, and the Lord saved souls and wrought many decisions among Christians. About a month later, the pastor of that church called me and said, "I want you to know that since our meeting with you, we've had more than fifty people saved as a direct result of the meeting. I just wanted to encourage you since you would have no idea how greatly the Lord stirred our people through your preaching." The power of God's Word will never return void!

I've shared these blessings with you to encourage and challenge you with the truth that the results will come. Maybe not when you expect them, but they will come! The reason is because of the power of the Word of God. We should never try to manipulate people into making a decision for Christ, nor should we try to create an atmosphere or play upon people's emotions to get them to accept Christ as their Savior. The Word of God is enough! Rely upon its power as it is directed by the Holy Spirit to produce eternal results. The apostle Paul said in I Corinthians 3:6, 7, "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." He will give the increase if we are found faithful and wait upon the power of His Word to work in a person's life. Remember Isaiah 55:11: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Evangelist Jerry Sivnksty may be contacted at P.O. Box 141, Starr, SC 29684 or via e-mail at [evangisivn@aol.com](mailto:evangisivn@aol.com).



## THE THREEFOLD OFFICE OF

It is natural for modern man, especially Americans, to disdain monarchy. Our Revolutionary War was a battle for independence from the tyranny of monarchy. We esteem the individualism and independence of democracy (broadly conceived) as the highest form of human government. But democracy uncurbed by the external boundaries of law and the internal constraints of Biblically informed conscience will become as tyrannical as any dictatorship, as shockingly savage as William Golding's *Lord of the Flies*. Its Achilles' heel is reliance upon fallen human nature, a flaw our Founding Fathers recognized and counterbalanced by express dependence on civil law and Biblical principle. Winston Churchill once quipped that democracy is the very *worst* form of government . . . *except* for all the others.

The Bible knows nothing of democracy, *per se* (though it does esteem private property rights both in ancient Israel as well as in the future millennial state). Instead, the Bible exalts monarchy as the normative model government. God was Israel's King and Sovereign (Exod. 15:18; Num. 23:21; Jer. 10:10). Nor was Israel's monarchy an error or accident, still less a judgment for their insistence on a king. The *timing* ("now," 1 Sam. 8:5), *nature* ("no, we insist," 1 Sam. 8:19), and *motive* ("so we can be like all the other nations," 1 Sam. 8:20) of their demand was wrong. But monarchy was clearly part of God's plan for Israel all along (Gen. 17:6, 16; 35:11; 49:10; Deut. 17:14–20; Judges 17:6; 18:1; 19:1; 21:25; 1 Sam. 2:10). It set the stage for the appearance of their King and Sovereign from heaven (cf. Zech. 14:3, 4, 9). Even the term "Messiah" ("anointed") carries royal overtones.

Christ is the believer's Prophet, Priest, and King. Each office has roots in the OT that spring to life "at the scent of water" in the NT, finding its present fruition and future fulfillment in the Person and work of Christ. In fact, it is not theological overstatement to say that Christ is the *world's* Prophet, Priest, and King. **As Prophet**, Christ is the *final Revealer to mankind of God*. **As Priest**, Christ is the *only Reconciler of mankind to God*. **As King**, Christ is the *supreme Ruler over mankind for God*. Just as Scripture reveals one eternal God in three Persons, it unveils one Messiah in three offices.

### A King Anticipated in the Old Testament

The historical books of the Old Testament (Joshua through Esther) cover the broadest time span, from the initial entrance into Palestine after the Exodus to the

return to Palestine after the Babylonian captivity (1400–430 B.C.). This segment focuses on the issue of the leadership of God's people and the repeated failures of both the people and their leadership. Even the great King David, exalted as the standard to which every subsequent king was measured and whose name appears more than any other in the Bible (apart from deity), was guilty of serious moral failure. Consequently, the historical books in particular create anticipation for a perfect King who will never fail, who can effectually secure the submission and fealty of His subjects, and whose kingdom is unconquerable and without end.

But the anticipation of the coming of such a King is not only abstractly anticipated in the historical books. It is expressly predicted in every segment of the OT. Many passages explicitly foresee a coming King of divine origin (e.g., Ps. 2:6, 7; 110:1, 2; Mic. 5:2; Zech. 14:1–8) and eternal, righteous, universal dominion (e.g., Ps. 2:8, 9; Isa. 9:6, 7; 32:1; Dan. 7:14; Zech. 14:9–21).

### A King Presented in the New Testament

Likewise, every segment of the NT announces the arrival of the anticipated King in the Person of Jesus the Christ. ("Christ" is the Greek equivalent of the Hebrew title "Messiah.") According to Luke, the angel Gabriel announced to Mary the royal identity of the child she was to bear (1:32, 33). Jesus' kingly Davidic lineage is laid out (Luke 3:31; Matt. 1:6), and it is expressly this King that the Magi come to seek (Matt. 2:2). Christ accepted royal designations as entirely truthful and appropriate (John 1:49). Jesus told a parable about his own future kingly rule (Luke 19:11ff.) and claimed the prerogatives of both royalty *and* deity (Matt. 22:41–46). Just prior to Jesus' ascension, the apostles ask whether He would now take up His role of King over Israel (Acts 1:6, 7)—a viewpoint He allows to stand. In his first sermon at Pentecost, Peter announces that Christ has come from the line of David and will sit on David's throne; in the meantime, He has been exalted by God as both Lord and Messiah ("anointed")—both titles with royal overtones (Acts 1:29–36). The kingdom, Paul asserts, belongs to Christ (Eph. 5:5; Col. 1:13). The culmination of this presentation of the King, however, appears in the Book of Revelation.

### Awaiting the Present King's Future Return

When some of the Jews thought Jesus was about to enter Jerusalem and reestablish the kingdom, Jesus told a

# CHRIST (PART THREE): CHRIST AS KING

parable designed explicitly to correct that chronological misconception (Luke 19:11). Instead, He explained by way of illustration, He would be departing for “a far country to receive for himself a kingdom, and to return” (Luke 19:12). During His absence, many would reject His rule (Luke 19:14). When He returns, it is clear he has come back to reign (Luke 19:15ff.). Like the nobleman in the parable, He does not *become* King only upon His return. He is proclaimed King in the far country (cf. Acts 2:36) and returns only to exercise personally the authority already granted to Him at the empire’s capital. (Incidentally, Jesus’ hearers had contemporary examples of this very procedure. Herod the Great, for example, had journeyed to Rome to be pronounced king of Judea.) It is the Book of Revelation that describes in detail the nature of His return and reign as King.

The believers who come through the earthly tribulation sing to Christ “the song of the Lamb” which addresses Him as “King of saints” (Rev. 15:3). But He is not merely a King over only His own people. Jesus is “the prince of the kings of the earth” (Rev. 1:5). We think of a prince as subordinate to a king, but this phrase literally describes Him as the *head* or *ruler over* all the kings of the earth. He is, in fact, *King over all other kings* (Rev. 17:14; 19:16). Exercising His kingly prerogative, He will *rule* all the nations with a rod of iron (Rev. 2:27; 12:5; 19:15). Simply put, the Book of Revelation unveils the return of the King.

## Conclusion

One of my favorite Shakespearian plays is *Henry V*. And one of my favorite lines comes when young King Henry V sends his ambassador to the King of France in order to claim, by virtue of his lineage, the bulk of the realm of France. The ambassador delivers Henry V’s demand that the King of France “divest himself” of his “borrowed glories” and deliver up to Henry V what rightfully belongs to him and his heirs—namely, the crown. To that demand he adds this ominous and insightful warning: “For if you hide the crown, *even in your hearts*, there will he rake for it.” He will not tolerate a temporary and external compliance that merely masks internal insurrection.

The image of god or beast carved in metal, wood, or stone is not the world’s ultimate idolatry problem. It is the human heart, iniquitous as it is ubiquitous, present in the

bosom of every man, woman and child and always ready to revolt against anything that threatens to impose upon it any will other than its own. Self-will was the first idol ever invented by the first idolator, Satan. It is a conveniently portable idol to which we are all susceptible.

Denying to Christ the crown in your heart, and with it your allegiance and willing submission to His claims on your life, is the essence of rebellion. According to Samuel the prophet (rebuking the rebellion of Israel’s first king), outright witchcraft and idolatry would be no worse (1 Sam. 15:23). Withholding the crown of Christ the King and hiding it in your heart bring inevitable consequences. And those consequences never affect only you, but those around you and under your influence as well.

God insists repeatedly that He alone is the only God and Savior and has sworn that every knee *will*, sooner or later, bow in submission to Him (Isa. 45:21–23). Read Isaiah 45:23 carefully in its context. It should sound familiar. In Philippians 2:10, 11, Paul identifies the speaker and swearer in Isaiah 45 as none other than Jesus, the Savior, to whom every knee will bow and whose Lordship every tongue will confess. It should be noted that the title “Lord” is not a religious title of deity only. It is a royal title of sovereignty, a title applied to kings and rulers. Every being, human or angelic, will one day yield to Jesus’ kingly sovereignty.

That is why that kingly Psalm 2 ends with a sober appeal: “Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son [a sign of submission and reverence], lest he be angry, and ye perish from the way, when his wrath is kindled but a little” (Ps. 2:10–12a). All who refuse Him that honor now will be impelled from without and compelled from within to do so when they come face to face with the terrible goodness they have spurned. “And then shall know both devil and man,” says an ancient hymn text, “what I was and what I am.”

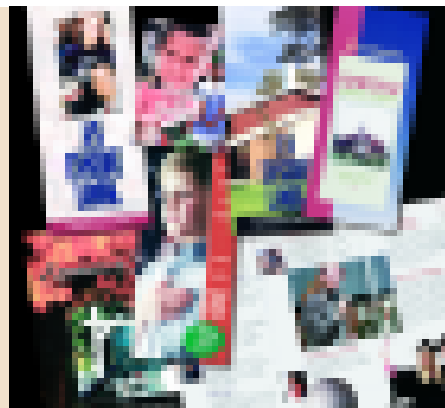
But Psalm 2 does not end with a threat. The last line, so typical of God, is one of hope: “Blessed are all they that put their trust in him” (Ps. 2:12b). You may come now and embrace His claims as the Creator of your being, the Sustainer of your life, the Savior of your needy and sinful soul, and your King. You need only respond to His gracious appeal. Like Psalm 2, that appeal is uttered in the same breath with His sworn oath to receive universal submission: “Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else” (Isa. 45:22).



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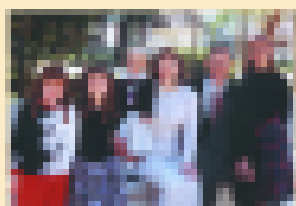
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## International Baptist Network Forming

The March 2004 issue of the Baptist Bible Tribune announced the formation of the International Baptist Network (IBN) which will attempt to act as an umbrella group to bring together members of the Baptist Bible Fellowship International, the General Association of Regular Baptists, the Independent Baptist Fellowship International, the Southern Baptist Convention, the Southwide Baptist Fellowship, and the World Baptist Fellowship. This effort is guided by the (John) Rawlings Foundation, a partner with Liberty University. The group's doctrinal statement at [www.thebaptistnetwork.com](http://www.thebaptistnetwork.com) makes no implicit or explicit statements concerning ecclesiastical or personal separation.

## National GARBC Meeting

The messengers at the recent meeting of the General Association of Regular Baptist Churches (GARBC) revoked the partnering plan that had replaced their former approval system. Therefore, the GARBC took no further action against its affiliated schools that had entered

into partnering agreements with the Southern Baptist Convention.

## New Helpful Publication

*The New Evangelicalism: Its History, Theology, and Practice*, by Rolland McCune, Th.D., is a new release from Ambassador-Emerald International. In this work Dr. McCune explains the rise of liberalism that led to the Fundamentalist-Modernist controversy, the contributing factors that led to the formation of the New Evangelical movement, the pervasive effects of ecumenism on New Evangelical thought and activity, the New Evangelical problems with ecclesiastical separation, and the present deviations within New Evangelicalism in the areas of Biblical inspiration, inerrancy and ultimate religious authority. The book looks closely at "three major doctrinal storms that shook the new evangelical movement in the closing years of the 20<sup>th</sup> century, namely the status of the unevangelized, the destiny of the finally impenitent, and the radical open theism view of God."

## Alliance of Baptists

The Alliance of Baptists, a denomination consisting of 115 congregations, adopted a "Statement on

Same Sex Marriage" that demands that same sex marriage be legalized and fully supported throughout the United States. This resolution was passed during its 2004 convocation in Dayton, Ohio. (*Baptist Press News*, April 30, 2004)

## SBC Withdrawes from BWA

The messengers of the Southern Baptist Convention voted on June 15, 2004, to withdraw from the Baptist World Alliance. The recommendation to withdraw cited the anti-American stance of the Alliance, its liberal theology, and its unwillingness to follow its own procedures. As part of the discussion, Dr. Paige Patterson, "calling attention to the word 'alliance,' warned messengers: 'What you are allied with, you are giving tacit—at least—agreement to,' adding that Southern Baptists can no longer afford to give 'either money or [their] name' to support an organization like the BWA." (*Baptist Press*, June 15, 2004)

## Spies at Church?

In anticipation of a close presidential race, several civil liberties groups around the U.S. have begun to target churches with threats of the loss of tax-exemption. According to several conservative

websites, these liberal groups state that they are sending "spies" into church services searching for anything "of a political nature." This year, the political stakes are particularly high because of a strong push in defense of Scriptural, traditional marriage. According to Alliance Defense Fund, these tactics and threats have routinely failed. Attorney Gary S. McCaleb, in a June 3, 2004 letter on behalf of the Alliance Defense Fund, cited the findings of the Supreme Court:

"[a]dherents of particular faiths and individual churches frequently take strong positions on public issues including . . . vigorous advocacy of legal or constitutional positions. Of course, churches as much as secular bodies, and private citizens have that [constitutional] right." *Walz v. Tax Comm'n*, 397 U.S. 664, 670 (1969).

<http://www.frc.org/>

## DNA and Mormonism

Though the Church of Jesus Christ of Latter Day Saints insists that the recent attacks on the Book

of Mormon using DNA evidence are ill considered, numerous groups are pointing out that the recent study of DNA evidence conclusively proves that the Book of Mormon is fiction. This has led Mormon scholars to advocate new interpretations of the Book of Mormon and, in so doing, contradicting the decades of writings by Mormon "prophets."

### Gibson's "Passion"

Mel Gibson's film, *The Passion of Christ*, will be released in DVD on August 31. Projections indicate that it will be the biggest selling DVD in recent memory, largely driven by bulk sales to churches. Gibson's film, a cinematic passion play, took

## NOTABLE QUOTES

**M**y soul, thou art receiving a music lesson from thy Father. Thou art being educated for the choir invisible. There are parts in the symphony that none can take but thee. Thy Father is training thee for the part the angels cannot sing, and the school is sorrow. In the night He is preparing thy song. In the valley He is tuning thy voice. In the cloud He is deepening thy chords. In the rain He is sweetening thy melody. In the cold He is molding thy expression. Despise not the school of sorrow. —George Matheson

**T**he agony of a man's affliction is often necessary to put him into the right mood to face the fundamental things of life. The Psalmist says: "Before I was afflicted I went astray, but now have I kept Thy word." —Oswald Chambers

**R**eceive every inward and outward trouble, every disappointment, pain, uneasiness, temptation, darkness and desolation with both hands, as to a true opportunity and blessed occasion of dying to self and entering into a fuller fellowship with thy self-denying suffering Savior. —John Wesley

in more than \$370 million at the box office.

### Parliament of World Religions

The Fourth Parliament of World Religions convened recently in Barcelona, Spain. The speakers included liberal theologian, Hans Kung and author Deepak Chopra. The events executive director was the Rev. Dirk Ficca of the Presbyterian Church (USA). Ficca created an uproar in the PCUSA in 2001 with the question, "What's the big deal about Jesus?" *The Salt Lake Tribune* July 10, 2004

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## The Muslim World, Part II

Pearson Johnson

In our last article we introduced the subject of missions to Muslims and began answering the question, "Why have Fundamentalists made no substantial effort to reach them?" We addressed our faulty assumptions about Muslims and their response to the gospel. Now to action. What creative means are necessary to reach Muslim populations today?

We must first of all be willing to invest something tangible for something intangible. The "bang for the buck" approach that has become part of the Western worldview will undercut efforts to reach Muslims. We want to buy something. We want to build something. We want statistical results. With much Muslim ministry, we cannot expect to see pictures of new church buildings, colleges, or orphanages. Though we like to have something we can see or touch, the results of Muslim missions will be much more on an exclusively foundation-laying and spiritual level than we are used to.

We must commit to partnering in prayer like never before. We must do so without expecting the frequent and detailed updates we have grown to enjoy. For some missionaries in Restricted Access Nations (RANs), to even correspond frequently with those in the States brings censure and the risk of one's residency status in the host country. Certainly our prayers become all the more important when our missionaries are serving in such a sensitive environment.

We must step back and reevaluate how we prepare those whom the Lord has called and how we evaluate those we choose as churches to support. Missionaries entering most RANs must do so with secular or service credentials. Men and women can enter as tentmakers, working a secular job and concentrating their free time on the mission. Others can enter through service agencies which work under the umbrella of medical services, agricultural or civil development, education, and other services. Last week we completed an SGI vision trip to Turkey, where we learned that one can obtain a visa to be a pastor of an international church. This is a legitimate platform from which Turks can be reached. Many mission agencies have established Non-Government Organizations (NGOs) in these countries so their workers

can enter and remain. There are many creative ways to enter RAN countries.

Some missions-minded students should be encouraged by their churches to get training in a secular field alongside their Bible and seminary training so they are adequately prepared for this type of ministry. Churches will want to fund vision trips into Muslim nations. Rather than focusing on a project or program, these trips emphasize prayer, observation, and surveying. They are necessary in order to mobilize the next generation of missionaries to these areas.

We must carefully evaluate which missionaries we choose to support. We have rightly battled the errant theology behind the social gospel and holistic missions, prioritizing church planting missions. While many, if not most evangelical tentmaking missionaries are involved in holistic-type approaches, there is no necessary connection between the two approaches to mission. While doing legitimate secular or service work, missionaries can actively share their faith, disciple new believers, and facilitate the formation of local churches. Fundamental Baptist churches and mission boards are incorporating this type of missionary into a church-planting philosophy. Bill Mosher of Baptist Mid-Missions states, "A nontraditional Great Commission

strategy that includes bivocational missionary workers must be embraced to fulfill the Lord's directive and reach those for whom Christ died in the RAN countries."

We also must share the task with other believers around the world. Ministry to Muslims has become the burden of many in Latin America and China—people who are not affected by the anti-American sentiments in Muslim nations. We can get involved by facilitating the training of these missionaries on the fields where we are already ministering and by reaching international students in our backyards and then sending them out.

The task of missions to Muslims is certainly not easy. By God's grace and for His glory, along with the development of some creative means, we can obey Christ's commission to take the gospel to the ends of the earth!

Pearson Johnson is Missions

Pastor at Inter-City Baptist Church in Allen Park, Michigan.

*Though we like to have something we can see or touch, the results of Muslim missions will be much more on an exclusively foundation-laying and spiritual level than we are used to.*

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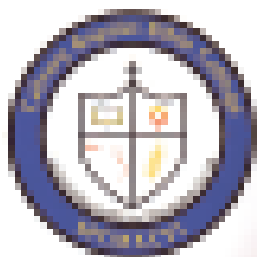
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## The Great Open Door

**A**t the national meeting of the FBFI held at Bethel Baptist Church in Schaumburg, Illinois, we heard challenging messages about our horizons—the future of Fundamental Baptists. Two particular messages gripped my own heart, and by all accounts, stirred the hearts of many others. The general session and the follow-up workshop session on “The Next Great Horizon of the Great Commission: China” communicated a simple but powerful burden: Fundamental Baptists must work together toward implementing the Great Commission in China.

The theme for this edition of *FrontLine* magazine (“In the Face of Trials”) could easily serve as a summary description of the church’s advance in China. Punished and polished by communistic persecution, the churches of China have persevered. According to their leaders, they believe that the humble churches of China are the key to evangelizing all of Asia and the Near East—including the Islamic regions.

Mission directors and educators have been discussing this strategy for some time. The great need of the hour is for churches—God’s divinely ordained institution for the fulfillment of the Great Commission—to take the lead. As pastors, we must lead our churches to fulfill their destiny of ordaining missionaries and

planning the evangelistic strategy. We must establish “the beachhead to a billion.”

As Fundamental Baptists we must frankly confess to the fact that we were not prepared for the last great open door. When the Iron Curtain was battered down, New Evangelical groups entered the region with a better network and secured the largest sphere of influence. The result? The majority of Baptist churches in Eastern Europe are ecumenical. The new generation in Eastern Europe is saturated with the contemporary worship model of the West with its de-emphasis on preaching and teaching. We know that it is just a matter of time before the fall of the Bamboo Curtain unveils a new ministry to one-fifth of the world’s population (1.3 billion people).

The great need of the hour is for independent Fundamental Baptist churches to work together to implement Matthew 28:19, 20 in China. We need a renewed emphasis on this Great Commission as well as a continued emphasis on contending for the faith in order to deliver a pure, unadulterated gospel to the congregations in China.

Several pastors have begun to discuss the formation of a pastors’ roundtable on China. This is the next crucial step in planning a strategy. This

discussion will help us to guide our own youth groups, as well as colleges, mission boards, camps and publishers toward the new horizon in China. With this in mind, we will devote the next issue of *FrontLine* magazine to amplify this burden. We will discuss the planks of a new strategy, the historic need for independent Baptist churches to work together in missions, the urgency of moving quickly to implement a short-term plan, the long-range strategy to send our own children through this new open door, and the hurdles they must overcome to minister effectively. Many of the businessmen from our Baptist congregations already make regular trips to China. They could be greatly used of the Lord immediately with proper training. Many of our college students have already been to China to teach English and are praying for the Lord’s guidance with reference to their future in China. As you can see, the Lord has already blessed us with the resources and connections we need to work together for the Great Commission.

Would you pray earnestly about this new open door? The next edition of *FrontLine* will feature a map of China including its regions and largest cities. Would you begin to pray to the Lord of the harvest that He would send forth laborers into His harvest?

*If you are interested in joining the pastors’ roundtable discussion on China, please contact me at [gdickson@fbfi.org](mailto:gdickson@fbfi.org).*



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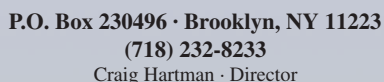
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