

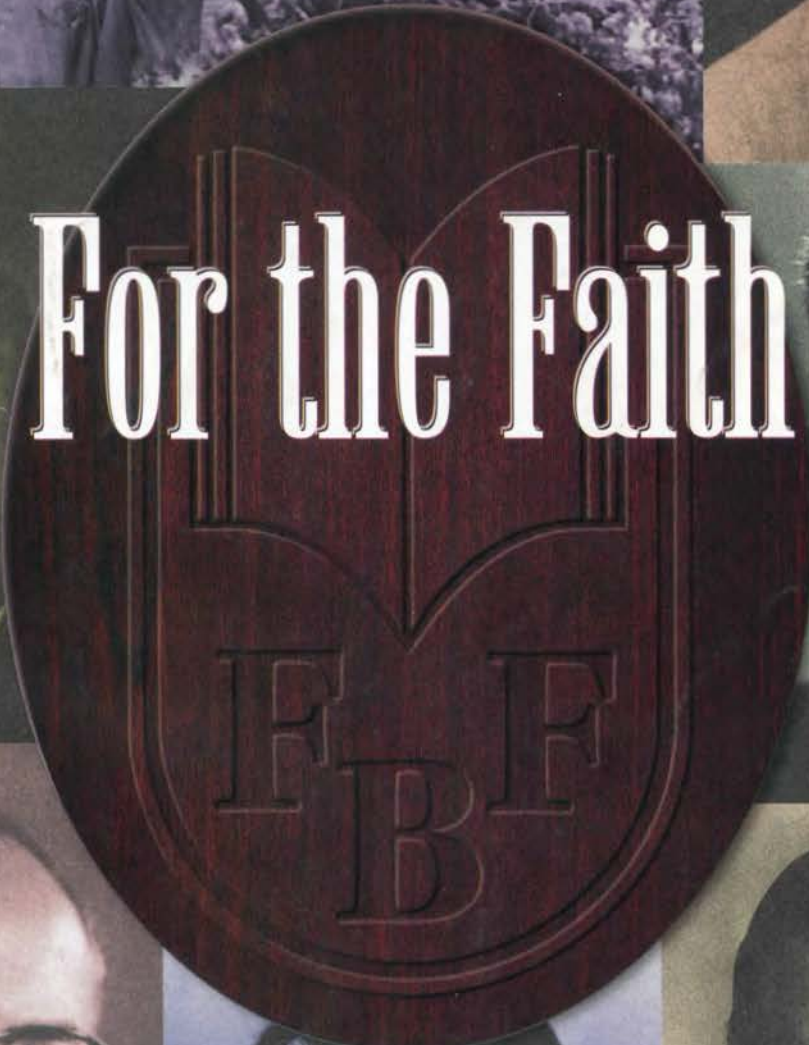
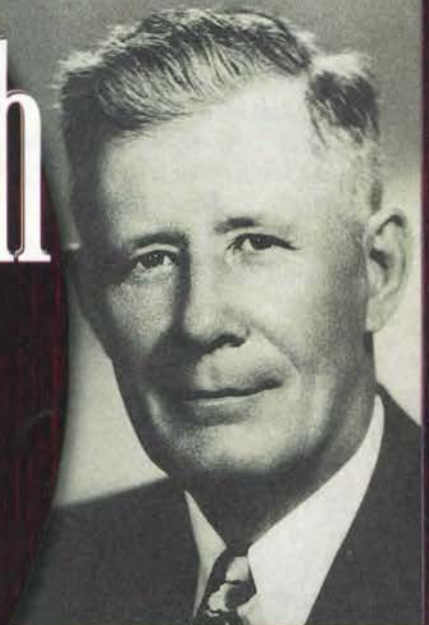
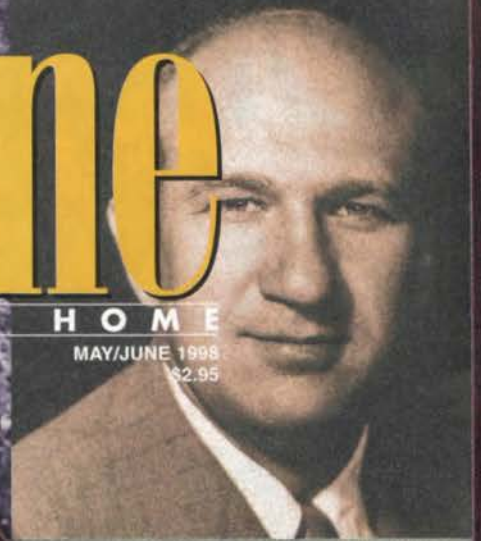
FOR THE FAITH • THE HISTORY AND FUTURE OF THE FBF • WHO AM I?

# FrontLine

BRINGING THE TRUTH HOME

MAY/JUNE 1998  
\$2.95

## For the Faith



# Children's Church

## Worship, Study, Application.

Guide young children in worshipping God with Children's Church curriculum from RBP. Every Sunday help your students study and apply Bible truths through enjoyable learning experiences. Each Children's Church kit comes equipped with everything you need, including

- Easy-to-follow lesson plans
- Creative worksheets to help you teach God's Word
- Colorful pictures and figures to grab and keep children's attention
- Activity pages designed for young worshippers

Make your children's church the best that it can be! Order your Children's Church kit today!



To order kit or request a free brochure, call  
**1-800-727-4440**



Reggie Raccoon puppet, Melodee Bells, and Making Melodee songbook sold separately.

Fax: 847-843-3757 • E-mail: [rbporders@garbc.org](mailto:rbporders@garbc.org) • Web site: [www.garbc.org/rbp/](http://www.garbc.org/rbp/)

Regular Baptist Press







### Setting Our Sails

**T**he Fundamentalist Baptist Fellowship has been working with the same organization and structure for over 22 years. The Fellowship has grown from 35 pastors at the national meeting in 1976 to over 4,000 today. This alone necessitates greater coordination and organization. We now have ten regional meetings and scores of satellite and local meetings. Letters and pleas are coming from other places—the Philippines, Europe, Korea, and Africa—to “come over and help us.”

Recently, the FBF board came to Virginia Beach for a winter meeting. Thirty-four of our 40 board members were present for a two-day working and planning session. There was a touch of heaven upon the meeting. I appointed three standing committees

to work on the following topics—Strengthening Our Organizational Structure, Strengthening Our Effectiveness and Finances, and Extending Our Influence. Each committee had an appointed chairman, and we went to work “brainstorming” and “green lighting.” The overall consensus was the necessity of planning and praying as we set our sails into the 21st century.



DR. ROD BELL

We have a great opportunity facing us, but with great opportunities we also face great dangers. The FBF is going to be heading into the new millennium with a strong, militant defense of the Faith. The board discussed at length the FBF’s purpose. The following paragraph came from my heart:

The purpose of the Fundamental Baptist Fellowship is to bring

glory to God through the power of the Holy Spirit by holding fast the heritage of historic, Baptist Fundamentalism that has been handed down to us, and to perpetuate that heritage pure and undiluted to succeeding generations of Fundamentalists.

The full board will vote on how to accomplish these objectives as the committees give their reports at the National Meeting in June. I want to thank the men and their wives who took time out from their busy schedules to come to Virginia Beach for the two days of working and planning. I feel sure your labor will not be in vain. The cards, letters, and calls since your return have been a great encouragement.

The FBF will celebrate its 78th birthday this year at Bethel Baptist Church in Schaumburg, Illinois, June 9–11. We hope to see you there at this historic meeting.



Members of the FBF board who traveled to Virginia Beach, Virginia, in February for a two-day board meeting



# For the Faith

**IN** 1995 the FBF passed a resolution supporting the writing of a history of the FBF, and some funds were raised for the project. Research for the FBF history has basically been completed, and the authors have begun work on the manuscript. The information in this issue is a direct result of the research done for the forthcoming book, *For the Faith: A History of the Fundamental Baptist Fellowship*. Historical information is by the FBF research secretary Bob Whitmore, unless otherwise noted.

## Overview of FBF History

The FBF traces its roots to the formation of the Fundamental-ist Fellowship of Northern Baptists in 1920. A more militant segment of these early Fundamentalists formed the Baptist Bible Union in 1923, which in 1932 changed its name to the General Association of Regular Baptist Churches and separated from the Northern Baptist Convention (NBC). The Fundamental-ist Fellowship men, however, stayed in the NBC and tried to reform it until the 1940s, when they were practically forced out.









## THE PURPOSE OF THE FUNDAMENTAL BAPTIST FELLOWSHIP

The Fundamental Baptist Fellowship earnestly contends for the Faith and seeks to be "the cutting edge" for fundamental Baptists. It is an international voice for fundamental, independent, separatist Baptists and stands against apostasy and ecclesiastical compromise. What does the FBF do?

1. The FBF provides fellowship for pastors, evangelists, missionaries, and Christian lay leaders. It is not an association of churches. It is not a convention. It is not an ecclesiastical hierarchy. It is a group of individual, fundamental, separatist Baptists who are fellowshipping around the person of Christ and a position on the inspiration of Holy Scriptures.

2. The FBF gives instruction (panels, forums, workshops, etc.) and provides information (literature, *Frontline* magazine, etc.). It maintains files of documents significant to its history, which now exceeds 75 years.

3. The FBF provides inspiration through doctrinal preaching with evangelistic fervor on the issues and trends of the day. The fellowship emphasizes the importance of preaching.

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



Rod Bell (1972)

The Fundamental Baptist Fellowship is an association:

### Unique in Its Structure

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

### Uncompromising in Its Stand

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

### Unselfish in Its Service

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

helping and strengthening each other.

What is the secret to the unity of the Fundamental Baptist Fellowship? It is the unselfish purpose and intent of those who attend its meetings. If we ever come to the place that our fellowship tries to dictate to others on their personal preferences and to "politic" their churches, we have lost our fellowship. All fellowships built around particular schools have eventually become cliquish and clannish, shutting out others who do not identify with that school. We are determined that we will fellowship with all schools who take our fundamental, separatist, Baptist position. We will never use the fellowship as a feeder for any one school. A fellowship cannot be centered on a school, but must be centered on the Savior.

Our function is part of the body. We will not use our fellowship as a feeder for one particular mission board but for all mission boards that are taking our fundamental, separatist, Baptist position. Our fellowship will never revolve around personalities and popularity polls. All who come into the fellowship will be treated the same. There are no big shots, no popes, and no big preachers, but rather only servants of each other. We will try to use preachers who have the proper balance and are mature enough to agree with our purpose, walk circumspectly, and live holy lives in this dark and wicked age. God deliver us from a bitter, critical, mean,

harsh spirit when we are dealing with an erring brother.

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

We gain strength from each other as the Word is preached, as prayer is offered, and as we fellowship one with another. We need each other! God help us never to get to the place where we are so independent that we are independent of our brethren. We need to be independent, fundamental Baptists who are dependent upon the grace of God.

My burden is to keep the proper balance in our "cutting edge" and to "fight the good fight" and "keep the faith." We must know when to fight, whom to fight, and where to fight. We must know when to humble ourselves and when to strengthen a weaker brother. We must always rejoice at the thought of reconciliation and restoration

of a brother. We must be eager to help strengthen a brother who wants to stand with us. God help us to hold each other up in prayer.

Dr. Rod Bell is president of the Fundamental Baptist Fellowship and the pastor of Tabernacle Baptist Church in Virginia Beach, Virginia.

The fellowship's secret is the unity of the spirit for the brethren and the sacrificial giving of ourselves to the cause of Christ.

## Rise Above The Ordinary

- ★academic excellence ★solid music standards
- ★strong soul-winning and local church emphasis
- ★godly dress and dating standards
- ★Baptist heritage

FaithWay Baptist College



*"Training Servants for the Master"*

### Degree Programs in

- Bible
- Education
- Office Administration

2020 Packard Road  
Ypsilanti, MI 48197

**(313) 482-8282**

FAX (313) 483-9548



thrust is of the flesh. Some of it may be, but if we are doing what Jude exhorts in verse 20, there won't be any display of the flesh as we contend. So don't downgrade this business of "contending." Don't think there is a higher road for one to take! Steep yourself in the Word, and after much prayer, as verse 20 indicates, go do it!

Jude was not a pugnacious fellow. He personally wanted to write, in a leisurely fashion, about our common salvation—something everyone agreed upon, something that would not rock the boat—but God wanted him to come out of the spectator stand and step into the arena as a contender.

The phrase "earnestly contend" comes from just one Greek word, and it is found only this one time in the New Testament. That makes it unique and important. In its simple form, the verb is used to describe the athletes as they perform in the arena. Authorities say our word "agony" is the English spelling of the noun form of this word. Mayor, the Greek scholar, says that it means "to fight, standing upon a thing which is assaulted, and which the adversary desires to take away, and it is to fight so as to defend it and to retain it." So "the faith" was delivered unto us, or deposited with us, with the command to stand upon it, and to fight against those who would assault it. This is the test of real Fundamentalism! The posture is that of militancy!

Paul recognized this as being the posture of his ministry, for he wrote in his letter to the Philippians that he was "set for the defense of the gospel" (1:17). That implies he made preparation and plans in that direction; that it involved a deliberate decision on his part. What he was doing, he wanted the Philippians to do as well: "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel" (Phil. 1:27). That should be our position in relation to the FBF. We should stand upon, stand up, and stand fast for the Word of God.

You say, "I can't do that! I'm not a contender. I don't have the disposition for that kind of an emphasis! I would rather deal with 'common salvation' truths. You and others may be suited for that kind of a ministry, but not me!" You can be and will be a contender, however, if you follow the exhortation of the companion verse to this mandating one. Look at verse 20 and note the similarity of wording: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost."

The real Fundamentalist will be constantly digging into the Word. He will saturate his mind and heart with it. He will develop an insatiable hunger for it. He will build himself up in the Word. He will come to love it. That will drive him to his knees. He will become a man of prayer, and one not only willing to disseminate the Word, but one to defend it earnestly.

An excellent example of how we Fundamentalists should function is found in the book of Nehemiah. The task of Nehemiah and his men was to build the walls of Jerusalem. As they gave themselves to this God-given task, the enemy began to attack. By every means possible the en-

emy sought to keep them from doing the job. So what did they do? "Everyone with one of his hands wrought in the work, and with the other hand held a weapon" (4:17). In one hand they held a sword, and in the other a trowel. The next verse reads, "For the builders, everyone had his sword girded by his side" (that is, on his person, at his waist), "and so builded. And he that sounded the trumpet was by me" (4:18).

So on the one hand we are to build ourselves up in the most holy faith, and on the other hand, we are to contend most earnestly for it! Contending without one's own edification would be, in reality, engaging in a quarrel. Self-edification, without contending, would show a blatant indifference or disobedience to the Captain of our salvation. If we contend without building, or if we attempt to build without contending, we are out of balance in our ministry.

In the light of all of this, what should be the future of the FBF? I suggest the following:

1. The FBF of the future must continue to recognize, submit, and operate under the authority of the Word of God.
2. The FBF of the future must have a message that embodies and declares the whole counsel of God.
3. The FBF of the future must sharpen its focus on the New Testament concept of the local church and its mission.
4. The FBF of the future must be prepared to face and endure ridicule and persecution in an increasingly hostile world.
5. The FBF of the future should minimize the worth of and recognize the dangers inherent in the current counseling ministry and call the pastors to return to the fervent preaching and teaching of the Word of God.
6. The FBF of the future must urge pastors and laymen to be ever watchful of their ecclesiastical and secular relationships lest we compromise our witness and the cause of Christ.
7. The FBF of the future must encourage and assist pastors and churches to aggressively engage in church-planting ministries.
8. The FBF of the future must ever remember and declare faithfully the imminency of our Lord's return for His own.

The FBF's history is untarnished, and its future is equally bright as fundamental Baptists face a new millennium. Therefore, let us march on!

The above was written in 1993 by Dr. Arno Q. Weniger Sr., who went to be with the Lord in 1995. During his long and fruitful ministry he served as pastor of Hamilton Square Baptist Church in San Francisco; as president of the CBA of A; as president of San Francisco Baptist Theological Seminary; and in many other positions of leadership. He was an older brother of G. Archer Weniger and the father of Arno Q. Weniger Jr., the president of Maranatha Baptist Bible College.



# J. C. Masee

## A PORTRAIT IN SPIRITUAL TREASON

Bob Dalton

By 1920, most of the major denominations in the North were controlled by theological liberals. The struggle by conservatives to capture control of the denominational machinery lasted through the twenties and thirties, slowing after 1926. The battle was most intense among Baptists and Presbyterians. Conservatives lost every major skirmish in the Fundamentalist-Modernist controversy. The weakness and betrayal of a "tolerant" conservative played a major role in almost every defeat. The man who played this role in the Northern Baptist Convention (NBC) was J.C. Masee. Jasper Cortenus Masee (1871-1965) is identified by historian C. Allyn Russell as "the first general of the organized fundamentalist forces." Masee, pastor of the Baptist Temple in Brooklyn and, beginning in 1922, the Tremont Temple in Boston, was the first president of the Fundamentalist Fellowship (FF). Organized in 1920 at a pre-convention meeting of the NBC, the FF remained in the denomination as a party of loyal opposition. Its purpose was internal reform, not separation. Masee's opening address at the pre-convention conference was a portent of things

to come. His message called attention to the serious liberal inroads made into the seminaries, but rejected a written creed as a test of orthodoxy. After calling for denominational loyalty, Masee concluded, "We will not go (into the Convention) with swords sharpened for conflict, but with spirits prayerfully called to unity."

Masee's pattern of betrayal began in the first confrontation with the liberals in the full meeting of the convention. Held in Buffalo, New York, in 1920, the meeting was preceded by the preconvention conference of Fundamentalists who met to plan a strategic response to liberal trends within the denomination. W. B. Riley insisted that Masee lead the Fundamentalists on the floor of the convention. Masee had been, and remained for the next five years, the chairman of the committee which organized the Fundamentalist strategy at the annual preconvention meetings.

Fundamentalists first moved against the liberals with an amendment, proposed by Masee, to seize the financially unprofitable and doctrinally liberal convention paper, *The Baptist*. In response to the negative reaction of the liberals, Masee agreed to refer the question to a study committee to be brought back for consideration the next year. This was the first of many conservative defeats yet to come.

Many Fundamentalists believed Masee had sold them out. Robert Ketcham, later a founder and president of the General Association of Regular Baptists, said of Masee, "The very first battle we joined we would have won hands down if Masee hadn't thrown the switch under us, and that became Masee's pattern." Ketcham, in summarizing Masee and his role at the Convention, stated, "J. C. Masee proved to be a pussyfooter. There were two or three times in that Buffalo meeting we had the victory right in our hands and Masee took it out."

The fatal softness in Masee's character was again evident in the 1921 convention in Des Moines. As in the Buffalo meeting, Masee again joined the moderates in their successful effort to avoid any confrontation. Masee helped avert a true investigation of the modernism in the denominational schools by failing to challenge the

weak report on the schools. Even more alarming, Masee, despite the presence of a conservative majority, refused to submit the strong statement of faith to a Convention vote. Curtis Lee Laws, editor of the *Watchman Examiner*, explained that the statement was not offered because the Baptist leadership did not want to be controversial or appear "ungentlemanly."

J. C. Masee dealt what was, perhaps, his most demoralizing blow to the Fundamentalists at the 1926 meeting in Washington, D.C. There he called for a six-month moratorium on all controversy in the name of evangelism and a rededication of the denominational machinery. Masee's action, in the minds of many, confirmed the charges that the Fundamentalists were contentious. Liberalism was now able to advance under the protective cloak of peace, evangelism, and missions. Defense of the Faith in this context was made to appear as a vote against the denomination and, more importantly, the souls of men.

Masee defected from Fundamentalism with his resignation from the F.F. in 1925. As a part of his explanation for leaving, he wrote, "I do not believe in the wisdom or the righteousness of denunciation, misinterpretation, the imputing of motives... toward men who declare their conservatism . . . and faithful adherence to the Word of God." Masee made an exception, however, in the case of the Fundamentalists: "I left the Fundamentalists to save my own spirit. They became so self-righteous, so critical, so incapable of being fair that I had to go elsewhere for spiritual nourishment." Nowhere in Masee's writings is found any criticism of the "ungentlemanly" conduct of the liberals who booed, hissed, and jeered at the Fundamentalists during the annual Convention meetings. Having stood in the way of sinners, Masee took the next step of sitting in the seat of the scornful; he told personal friends, "There are fundamentalists and there are [expletive deleted] fundamentalists." There seems to be no greater zealot than an apostate against his former faith.

Bob Dalton is a member of the faculty of Crown College in Powell, Tennessee. Adapted from *The Baptist Vision*, Oct. 1, 1997. Used by permission.

## The Society for Fundamental Studies

The Society for the Advancement and Preservation of Fundamental Studies, encouraging young separatist fundamentalists to set forth their faith through written papers in an annual Writing Contest. We welcome your participation.

Special Announcement—Fifth Year

Papers must be written within the calendar year.  
Cut-Off-Date—December 31, 1998

Select from the "Treasury of Subjects" designated in the Society Packet. Request Society Packet from:

Dr. O. Talmadge Spence, Director  
"Society for Fundamental Studies"  
P.O. Box 1166, Dunn, NC 28335  
800-849-8761  
e-mail info@foundations.net

**\$500 Award to the Selected Writer**

## Baptist Bible Translators Institute

Two semesters of intensive missionary training in Linguistics, Cross-Cultural Communication and Bible Translation Principles. (KJV).



Dr. Charles V. Turner, Ph.D., Director

**Preparing missionaries for planting indigenous, New Testament Baptist churches anywhere in the world.**

Offering a B.A. or M.A. degree in Linguistics.

A ministry of Central Baptist Church, Bowie, Texas  
Paul A. Henderson, Pastor

For a free Catalog of Courses, write or call:

**Baptist Bible Translators**

P.O. Box 1450, Bowie, TX 76230  
1-800-872-5751 • [bbti@morgan.net](mailto:bbti@morgan.net)  
Webpage: [www.morgan.net/~bbti](http://www.morgan.net/~bbti)



# Chester Tulga

## THE CONVICTING CONSCIENCE OF CONSERVATIVE BAPTISTS

Best known as the author of the "Case" books, Chester E. Tulga is one of the most important and fascinating figures in the history of the Fundamental Baptist Fellowship. Born on February 17, 1896, Tulga attended high school only seven months and never attended a college, Bible institute, or seminary. Although Tulga's formal education was scant, during his lifetime he was invited to bring formal addresses before more than 25 colleges, seminaries, and institutes, and was awarded an honorary doctor's degree. Over a period of 25 years Tulga pastored six different Northern Baptist churches.

Tulga made his mark in FBF history with his pen during the period from 1945 to 1956 when he served as research secretary of the Conservative Baptist Fellowship (CBF) and as editor of the CBF's publications, *The News Letter* and *The Information Bulletin*. In the late 1940s he began to document compromise with liberalism within the Conservative Baptist movement, as well as the apostasy of the liberals in the Northern Baptist Convention (NBC). The Conservative Baptist compromisers did not mind Tulga's pointing out liberalism in the NBC,



but they were stung when he pointed out their own inconsistencies. Instead of dealing with the issues he raised, they instead complained that Tulga was too harsh and too negative. Soon these men, many of whom were in leadership positions, especially in the Conservative Baptist Foreign Mission Society (CBFMS), began to fight back. After the CB agencies became independent of the NBC, these men questioned the continued existence of the CBF. They suggested

that the CBF merge with another CB agency. Contributions to the CBF decreased amidst the questions about its demise.

Tulga persevered despite the financial strain. In August 1948, with the CBF \$1,000 in debt, he published the first of his "Case" books, *The Case Against the Federal Council of Churches*. More than 18,000 copies sold in the first year, and the CBF enjoyed a new financial lease on life.<sup>1</sup> Tulga produced more Case books—*The Case Against the Social Gospel*, *The Case for Separation*, *The Case Against Modernism in Evangelism*,<sup>2</sup> etc. These small booklets were usually 64 pages long and sold for 25 cents each. Sales were phenomenal, much to the chagrin of Tulga's opponents. Within a few years some 250,000





Jones University's annual Bible Conference. A tape of one of his messages, entitled "Sentimentalism," is still available, and Fundamentalist historian David O. Beale believes this is the only tape of Tulga's preaching in existence. "I am here because I have always stood where you're standing now," Tulga told the audience, and he referred to a book that he had written, *The Doctrine of Separation in These Times*.

Later in that year Tulga left the GARBC, but he remained friendly toward many GARBC leaders. Tulga next became involved with the American Baptist Association and spent two years teaching at Eastern Baptist Institute in Somerset, Kentucky. The ABA published his tract *Needed: A New Baptist Fundamentalism*.

Though often portrayed as crusty and cantankerous, Tulga's keen sense of humor is frequently manifested in his personal correspondence. "Keep both chins up" he wrote to G. Archer Weniger. "When you get tired of that dreary lanscape [sic] out there come and see us. Kentucky is the original site of the Garden of Eden."

Dr. Tulga continued to speak and write until he died of cancer on January 22, 1976, in Albuquerque, New Mexico, at nearly 80 years of age. G. Archer Weniger eulogized Tulga, calling him "one of the most influential Fundamentalists of this century in American Christianity. . . . Those who knew him best will always remember that wry smile on his face as he mounted the rostrum, usually without notes, to preach the gospel, defend the faith, and destroy the arguments of the opponents of the Word of God. No history of Fundamentalism would be complete without a

large place of recognition for the life, ministry, and defense of the faith given by this noble servant of our Lord Jesus Christ. His last words were a prayer that as he faced death he might be filled with the Holy Spirit. We shall miss him."

## Endnotes

<sup>1</sup> Bruce Shelley, *A History of Conservative Baptists* (Wheaton, IL: Conservative Baptist Press, 1971), p. 63.

<sup>2</sup> George W. Dollar, *A History of Fundamentalism in America* (Greenville, S.C.: Bob Jones University Press, 1975), p. 229. The exact number of Case books is uncertain. Dollar's "complete list" of Case books consists of eleven titles. David O. Beale (*In Pursuit of Purity: American Fundamentalism Since 1850*) says there are "about fourteen" Case books (p. 292). G. Archer Weniger said that there were "about 25" Case books (*Fundamental Baptist Fellowship Information Bulletin*, January-February 1976).

<sup>3</sup> G. Archer Weniger, book review.

<sup>4</sup> Chester E. Tulga, letter to Richard V. Clearwaters and B. Myron Cedarholm, June 20, 1950.

<sup>5</sup> Chester E. Tulga, letter to J. Palmer Muntz and R. V. Clearwaters, December 29, 1950.

<sup>6</sup> Chester E. Tulga, letter to Vincent Brushwyler, November 27, 1950.

<sup>7</sup> Richard S. Beal, letter to Chester Tulga, December 29, 1953.

<sup>8</sup> Gabriel R. Guedj, letter "To the Members of Conservative Baptist Boards," 1954.

<sup>9</sup> Chester E. Tulga, letter to W. H. Lee Spratt, R. V. Clearwaters, and Albert Johnson, August 28, 1954.

<sup>10</sup> Minutes of the meeting of combined boards, January 19, 1954.

<sup>11</sup> Dollar, p. 214.

<sup>12</sup> G. Archer Weniger, *The Information Bulletin*, January-February 1976, pp. 2-3.17.

## FAITHFUL MEN

*I am looking to Jesus, giving all in the race,  
Pressing upward to gain the heavenly prize.  
Faithful men are my witness, who have struggled and died;  
And they watch from the grandstand in the skies.*

*Faithful men have gone before us,  
Faithful men, who fight and stand;  
I want to follow in their footsteps,  
Make me Lord, a faithful man.*

*Jacob joined with the faithful; Joseph followed behind;  
Moses ran with the mighty men of old.  
There were David and Daniel; Then came Peter and Paul.  
Now they chant as they run on streets of gold.*

*Faithful men have gone before us,  
Faithful men, who fight and stand;  
I want to follow in their footsteps,  
Make me Lord, a faithful man.*



# G. Archer Weniger

## A SEPARATIST BAPTIST BULLDOG

*Dr. Weniger served as president of the Fundamental Baptist Fellowship from 1964 to 1977. From the time that he relinquished the presidency until his death in 1982, he served as research secretary in the mold of Chester Tulga. Under Weniger's influence and leadership the FBF became a separatist group, and his policies set the direction of the FBF for many years to come.*



Guy Archer Weniger was born on April 12, 1915, the sixth of seven children born to Rev.

and Mrs. Frederick W. Weniger. "Arch" (or "Archie") obeyed God's call to the ministry when he was yet a young man, and he began a life of study and service. He was educated at Northwestern Bible School in Minneapolis (class of 1937), Northwestern Evangelical Seminary, and Bethel Seminary. He also graduated *cum laude* from the University of Minnesota.

Weniger was ordained on March 1, 1942, at First Baptist Church in Minneapolis, where

the great Fundamentalist W. B. Riley was pastor, and Riley himself preached the ordination sermon. That same year Weniger accepted a call to the 23rd Avenue Baptist Church in Oakland, California. The church later changed its name to Foothill Baptist Church and moved to Castro Valley, a suburb of Oakland. The church was described as "dead and modernistic" when he became pastor, but Weniger soon changed the church's direction back to belief in the Bible. He would minister there for the next 40 years.

Weniger's early years as pastor were marked by hundreds of conversions and baptisms, and he led in starting several new churches. In recognition of his labors, he was awarded an honorary doctor's degree from Northwestern in 1951, conferred by none other than Billy Graham, who was then the school's president.

While winning souls Weniger also engaged in defense of the faith and found common cause with the Conservative Baptist movement. He was a founding member of the board of the CBA of A and served three years as first vice president for the western region.

Somehow in his busy schedule Weniger found time to write. In the early '50s he started a newsletter called *The Blu-Print*, which was printed back and front on a single 11 x 14 sheet of blue paper. It seems to be remembered most for its sometimes caustic style in exposing the hypocrisy of New Evangelicalism and the evil of liberalism. More than anything else, this paper seemed to give Weniger the image of being harsh. Less remembered, however, are its positive aspects; almost every issue of *The Blu-Print* contained a "note promoting some preacher, praising someone's effort, or pushing someone's paper or book. . . . It seemed to please Dr. Weniger to recognize and promote others. . . . His unselfish love for the brethren was an example to all Fundamentalists."<sup>1</sup> Although his hide may have been tough, Weniger's heart remained tender.

Weniger also served as editor of the *CBF Information Bulletin* from 1957 through 1962, and his column, "Weniger's Words of Warning," appeared in the *Sword of the Lord* and many other publications.

Weniger was related by marriage to CBA of A general director B. Myron Cedarholm (his sister Helen married Myron's only brother, Jason). Although they strongly disagreed at times, they remained close friends. For example, in a series of letters over two years Cedarholm implored Weniger to be more "positive" in his writings, saying "people can only be changed 'positively' and not 'negatively.' . . . The positive approach will always do more to correct things than the negative approach."<sup>2</sup>

Weniger, however, stood firm about what he believed his ministry to be: "I appreciate what you say concerning the Information Bulletin and its negativism. Myron, every pastor in this movement has a whole library full of positive material on our shelves, but we do not have anything which exposes the modernism and the apostasy of this hour."<sup>3</sup> "I am sure you don't want me to cover up a mess. . . . What you need is another Tulga in the office to keep you bucked up."<sup>4</sup> Later when Cedarholm found himself embroiled in controversy, Weniger loyally defended him.

In 1958 Weniger was one of the founders of the San Francisco Conservative Baptist Theological Seminary (the word "Conservative" was later dropped from the name), where he served as chairman of the board of trustees and as a professor of practical theology. During his lifetime he would serve on the boards of five different colleges.

Weniger became president of the CBF in 1964, a critical time in its history. Apart from the issues of separation and ecumenical evangelism, the issue of premillennialism caused the final parting of the CBF from the Conservative Baptist movement. Conservative Baptist Fundamentalists wanted a mission board that would appoint only premillennial missionaries, so they started the World Conservative Baptist Mission. The New Evangelicals would have none of it. They fought against it, refused to recognize or support it in any way, and even refused to allow it exhibit space at Conservative Baptist meetings. (NBC liberals had used the same tactics against Conservatives 20 years earlier.) Over the next few years it became clear that there was no place for Fundamentalists in the Conservative Baptist movement.

In 1967 Weniger led the CBF in breaking all ties with the movement it had founded. To distance itself from the Conservative Baptist movement, the CBF changed its name to the Fundamental Baptist Fellowship. For the first time in its history the FBF was totally independent. It was not fighting from within any other group, and its purpose changed accordingly. The FBF began simply to provide fellowship for all like-minded fundamental Baptists while continuing to warn of the dangers of liberalism and New Evangelicalism.

Dr. Weniger's efforts for the cause of Fundamentalism were recognized by Bob Jones University in 1972, when it awarded him the Bob Jones Memorial Award for the Defense of the Scriptures. Two years later, Dr. Weniger, along with his older brother, Arno, and his nephew Arno Jr., was awarded an honorary doctor's degree from Bob Jones University.

In 1977 Dr. Rod Bell agreed to take over the leadership of the FBF, under the condition that Dr. Weniger remain on the board and serve as research secretary. He would continue in that role, warning and informing, for the rest of his life.

Early in 1982 Dr. Weniger suffered a massive heart attack and was forced to retire as pastor of the Foothill Baptist Church. Over those 40 years he saw 125 men and women go out from his church into full-time Christian service, and he led in establishing 24 churches in the area.

On September 6, 1982, Dr. Weniger went to be with his Lord. Those attending his memorial service on September 15 constituted a "Who's Who" of Fundamentalists from around the world. Dr. Ian Paisley, of Northern Ireland's Free Presbyterian Church, summed up the feelings of many regarding Dr. Weniger when he said, "Yes, he was indeed a Baptist to the backbone, but a Fundamentalist to the heart, and that great heart embraced us all."

While winning souls Weniger also engaged in defense of the faith and found common cause with the Conservative Baptist movement.

<sup>1</sup> *CBF News Bulletin*, October 1982, page 1.

<sup>2</sup> B. Myron Cedarholm, in a letter to G. Archer Weniger, January 6, 1959.

<sup>3</sup> G. Archer Weniger, in a letter to B. Myron Cedarholm, March 25, 1959.

<sup>4</sup> G. Archer Weniger, in a letter to B. Myron Cedarholm, March 21, 1958.

# Right ON Target

Make Frontline a blessing all year long!

## YES!

I would like to order the following subscription

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

This is a gift sub from: \_\_\_\_\_

One year (\$13.95)  Two years (\$24.95)  Three years (\$34.95)

Check enclosed

Visa/MasterCard Card Number \_\_\_\_\_

Exp. Date \_\_\_\_\_

Mail this coupon with payment to:

Frontline Magazine, 500 West Lee Road, Taylors, SC 29687

Or call **800-376-6856**

## On the Home Front

### FBF NEWS AND EVENTS

Bob Whitmore, Managing Editor

### Thank You!

The *Frontline* staff would like to express our appreciation to all of our readers who have responded to our suggestion about getting subscriptions for missionaries. If you read the letters on the "Mailbag" page every month, you'll notice that a number of them come from readers outside the United States. Your gifts are appreciated most by the missionaries who benefit from your generosity. We also thank all of the pastors who have helped us increase circulation by having a "Frontline Sunday" in their churches.

### "Guidelines for Writers" Now Available

*Frontline* is always interested in receiving manuscripts, especially practical non-fiction. If you would like to submit an article for publication, we encourage you first to get a copy of our "Guidelines for Writers." It's free for the asking, so call, write, or e-mail your request!

### Historical Information Needed

Missing from our archives are copies of FBF resolutions from national meetings in 1991, 1990, 1986, and 1983. We also do not have copies of any resolutions before 1977. If you have copies of any of these resolutions, please let us know. Also, if you have copies of correspondence or other information pertinent to the FBF's history,

we would like to make copies for our files. We appreciate your help in preserving the heritage of the FBF.

### Has Your Address Changed?

We want to remind our readers that if you change address without letting us know, your next issue of *Frontline* will not reach you. *Frontline* is mailed under a nonprofit bulk mail permit, and the U. S. Postal Service does not forward it. Your magazine will be returned to us with the correct address, but *Frontline* has to pay the return postage, which can exceed \$3! And you miss an issue! So please try to remember to let us know as soon as possible if your mailing address changes.

### Upcoming FBF Meetings

**July 13-15**

#### FBF Alaska Regional Meeting

Soldotna Baptist Church  
223 E. Redoubt Avenue  
Soldotna, AK 99669  
(907) 262-9407

**October 6**

#### FBF Northeast Regional Meeting

Trinity Baptist Church  
80 Clinton Street  
Concord, NH 03301  
(603) 225-3999

**October 12-16**

#### FBF Caribbean Regional Meeting

Calvary Baptist Tabernacle  
P. O. Box 3390  
Carolina, Puerto Rico  
00984

# SOUND WORDS

The farmer that laboreth must be first partaker of the fruits. —2 Timothy 2:6

## First Partaker

### Preaching The Greatest Theme Of All (Part 3)

During one of his last visits to the sick bed of the dying William Carey, the Scottish missionary, Alexander Duff, talked at length about Carey's distinguished missionary life. Finally, the dying man brought the visit to an end with the whispered request, "Pray." Duff knelt and did so, bid goodbye, but then thought that he heard the feeble voice calling him back. Standing near the bed once again, he was implored with gracious solemnity, "Mr. Duff, you have been speaking about Dr. Carey, Dr. Carey; when I am gone, say nothing about Dr. Carey—speak about Dr. Carey's Saviour."

Duff left rebuked and awed, taking a lesson in his heart which he never forgot. It is the same lesson that the last two editions of this column have stressed—that, as Spurgeon proposed at the opening of the Metropolitan Tabernacle, the ministry of a church should center on the person of Jesus Christ. Nothing less is justified as a pulpit's focus, no matter how Biblical.

This is the last of three columns devoted to the critical subject of preaching Christ. The first suggested what must go on in the pulpit: we must preach all texts in relationship to Him. The second addressed what must go on in the study prior to entering the pulpit: we must interpret all texts within the divine emphasis of Scripture. It is a revelatory fact beyond refutation that the Scripture has as its divinely designed emphasis the person and work of Jesus Christ. In his classic, *The Unfolding Drama of*

*Redemption*, W. Graham Scroggie wrote,

No more convincingly are the unity and progress of the Biblical revelation demonstrated than in the fact that Christ dominates the whole revelation. This is not imaginative, but real; it is not a wishful theory, but a satisfying fact.

To trace the preaching of Christ to its true source, let me urge us who preach to reflect upon our vital, experiential knowledge of the One Whom we preach.

#### Know Him

"Learn of me," Christ once urged. So the preacher himself must know the Lord Jesus Christ. He must know Him *deliberately* (meaning that it is his studied choice to pursue this knowledge), *increasingly* (meaning that this pursuit is ongoing and growing) and *intimately* (meaning that it is intensely personal and experiential as opposed to what is merely academic and theoretical).

The Puritans who wrote the forward commending *The Westminster Confession of Faith* to Christian readers described this knowledge excellently: "The knowledge we especially commend, is not a brain knowledge, . . . but an inward, a savoury, an heart knowledge, such as was in that martyr, who, though she could not dispute for Christ, could die for him." Such knowledge will speak tellingly to any congregation.

How can we attain such a "savoury heart knowledge" of our Lord that it would be impossible for us to study any text without constantly tracing its teachings out to Him? Such a rare knowledge of the Lord comes only at the price of a studied neglect of many other good and honorable things. We all readily confess that this is not easy. Letters to answer, phone calls to

#### Inside

Bring . . . the Books—Key books for the pastor's study . . . . .	5
Straight Cuts—An exegetical study . . . . .	6
Windows—Themed sermon illustrations . . . . .	7

return, reviews to write, recommendations to give, visits to make, activities, rehearsals, and luncheons innumerable, and a thousand and one other demanding invitations clamor for a pastor's few waking hours and almost altogether crowd out the Lord. Why are Christians so impatient of quiet and insistent on an incessant round of restless activity? Perhaps we pastors have taught them that this is vital Christianity. I hope not. I may be mistaken, but my impression is that many Christian people are "careful and troubled about many things." To them, and much more so to us

---

***To prepare to preach such sermons, Jonathan Edwards' habit was to ride his horse into the woods, away from the business of his village of Northampton, to find secluded spots in which to walk and think upon the Lord.***

as their pastors, the Lord Himself cautioned that "one thing is needful" (Luke 10:42). He wasn't talking about another luncheon.

I firmly believe that our people would hear more of Christ if we preachers neglected good things for the best thing. To really preach Christ—feelingly—is only the result of quiet hours alone in His presence. But having had such glimpses of the Lord, we are well prepared to preach, no matter what our homiletical skills may or may not be. James S. Stewart, whose lectures on preaching were printed in *Heralds of God*, remarked,

What matter if all the rules [of homiletics] are broken, as long as men are made piercingly aware of Jesus in the midst. It is one thing to learn the technique and mechanics of preaching; it is quite another to preach a sermon which will draw back the veil and make the barriers fall that hide the face of God.

To prepare to preach such sermons, Jonathan Edwards' habit was to ride his horse into the woods, away from the business of his village of Northampton, to find secluded spots in which to walk and think upon the Lord. His experiences with the Lord were unspeakably wealthy.

Once, as I rode out into the woods . . . to walk for divine contemplation and prayer, I had a view that for me was extraordinary, of the glory of the Son of God, as Mediator between God and man, and his wonderful, great, full, pure and sweet grace and love, and

meek and gentle condescension. This grace that appeared so calm and sweet, appeared also great above the heavens. The person of Christ appeared ineffably excellent with an excellency great enough to swallow up all thought and conception—which continued, as near as I can judge, about an hour; which kept me the greater part of the time in a flood of tears and weeping aloud. I felt an ardency of soul to be, what I know not otherwise how to express, emptied and annihilated; to lie in the dust, and to be full of Christ alone; to love Him with a holy and pure love; to trust in Him; to live upon Him; to serve and follow Him; and to be perfectly sanctified and made pure, with a divine and heavenly purity. I have, several other times, had views very much of the same nature, and which have had the same effects.

Few of us have a forest where we may withdraw from the world. But we could go into our studies and "shut the door." What that means varies from man to man. For me it means that my study is at home, in a room entirely set off from the rest of the house. My wife and I planned for such an arrangement for years, and when at last we were able to purchase a home, we patiently held out for one with a suitable separate room. Here, far from the bustle of what is appropriately called an "office" (not a "study") at the church, a phone sits on the little mahogany stand beside my desk. But it never rings from the outside. This room is studiously kept a sanctuary. When I come here I am shut in with God alone. First thing in the morning, without having to spend the most precious hours of the day dressing and grooming and driving across town, I can simply pass from our kitchen into this quiet retreat to meet with the Lord. At night, when the children are tucked in bed, I can again sit in the quiet, surrounded on four sides by the thousands of volumes written by other men who painstakingly sought the face of God and wrote of the glory they found. And my people love to have it so. They encourage me to keep it so. They would not want it any other way. There are, to be sure, hours every week allotted for staff meetings, counseling, letter writing, administration, and all the varied rounds of the church. But nothing, by God's grace and with His help, is allowed to intrude upon the times that are set aside for Him alone. "Let nothing," George Whitefield entreated, "interrupt your communion with the Bridegroom of the Church."

That deliberate, intimate communion is full of glory. It makes a preacher's face shine. David

Martyn Lloyd-Jones recalled times that he had even before leaving medicine to enter the ministry: "I must say that in that little study at our home in Regency Street . . . I had some remarkable experiences. It was entirely God's doing. I have known what it is to be really filled with a joy unspeakable and full of glory."

I know the experiences of which he speaks. I too have had such times alone with Christ that it was all that I could do to keep from throwing up the windows and shouting to the world, "Hallelujah!" I hope that you have had them too. In such moments one truly feels that no experience on earth can compare with the knowledge that we have of our Lord. And were we to imitate the apostolic pattern more closely, we would ungrudgingly and immediately forfeit anything that threatened our attaining the excellency of more of this kind of knowledge (Phil. 3:8). We would agree with Samuel Rutherford, the Scottish pastor: "I would not be content to go to Heaven except I were persuaded that Christ were there."

Perhaps some preacher reading these lines objects to setting aside a major portion of his time every week for such solitude on the grounds that there is active work to be done—people to meet, buildings to build, committees to attend, politicians to promote, plans to make, and places to be. I simply ask you to reflect, really reflect, on the apostles' conviction, "It is not reason that we should leave the word of God, and serve tables. . . . But we will give ourselves continually to prayer, and to the ministry of the word" (Acts 6:2, 4). It is not "reason." Literally, it is not "pleasing." Not pleasing to whom? To God. But we will "give ourselves continually." Literally, "give our strength." Give our strength to what? To prayer . . . and to the ministry of the Word.

"I do my praying on the run," says someone. "I get up my messages in the car," says another. Well, we all are reduced to this more often than we should be. But surely we ought not to give it out as sound advice to one another. Here is wiser counsel with which our consciences will more readily agree.

The spirit of prayer cannot breathe freely in the atmosphere of constant and exciting employment. Not that we would seek retirement, like the contemplative monk, for the purpose of abstraction; but to recruit our spiritual energies for renewed exercises of self-denial and perseverance. . . . Truths that are thus obtained and wrought out in prayer have a peculiar unction. . . . Prayer is one half of our Ministry; and it gives to the other half all its power and success. It is *the appointed medium*

*of receiving spiritual communications for the instruction of our people. . . . [A]nd who knoweth but we shall find that our most successful efforts for our people were the hours—not when we were speaking to them from God, but when we were speaking for them to God. . . . [W]hen we would have any great things to be accomplished, the best policy is, to work by an engine which the world sees nothing of' (Charles Bridges, *The Christian Ministry*, 145–149; original emphasis).*

Consider: if we, of all men in this world, do not make it our conscious, deliberately chosen ambition to study to be quiet that we might pray to and learn of the Lord, who on earth will? Will the politicians? Will the educators? Will the lawyers? Will the businessmen? Who in this world will sit at Jesus' feet and listen to Him? Is no one to do so? Is everyone on earth—including those whose primary calling is to minister the Word—conscience-bound to run about, tyrannized by public obligations and choked with appointments? This is "not pleasing!" A man of the Word is not a man of affairs, much less a man of the world and its doings. An attorney, a CEO, a bank president, a realtor, or a governor is no model for a minister! A man of the Word is a man of the Word.

Charles Bridges issued a warning that we must heed with the utmost seriousness. Apply it to whatever failure in your ministry you may be sensing right now. "The most effectual hindrances to our work," he wrote, "are those which impede our personal communion with the Lord." He went on to explain,

When the great enemy thus successfully intercepts our spiritual supplies, the work of God in our hearts, and connected with it, the work of God in our hands, languishes from the wants of its accustomed and needful support. We have great need to watch, lest public activity should be considered to atone for neglect of private intercourse with God; and thus our profession should become a snare to ourselves, and divested of all spiritual savour to our flock (*ibid.*, p. 150).

## Know Those Who Knew Him

I would like to make one further suggestion for bringing Christ more movingly into our pulpits. Closely related to the irreplaceable necessity of knowing Christ ourselves is the benefit of knowing those who knew Him. Almost every day I find immense spiritual benefit in dipping into the lives or devotional writings of those who have made it their life's ambition to pursue an

ongoing experiential knowledge of the Lord. Let me mention some titles that never fail to minister Christ.

First place goes to F. W. Krummacher's *The Suffering Saviour*. It consists of 53 meditations on the passion of Christ, beginning with His announcement that He must go to Jerusalem to suffer and concluding with His burial. For many years I have read from this book on the afternoon of every Lord's Day our church observes the Lord's Table. It never fails to stir me.

Just last year I began to work carefully through John Flavel's *Fountain of Life*. Subtitled *A Display of Christ in His Essential and Mediatorial Glory*, it contains 42 messages preached by this 17th century English Puritan during those terrible years when Flavel and some 2,000 other English ministers were ejected from their pulpits. This is not easy reading. I find that I have to outline his points as I go along. But apart from Krummacher, nothing I've ever read in this area has so ministered a sense of Christ's glory to my soul. Unless you can find a used copy, you'll have to purchase the six-volume set of his writings in order to obtain this book. It's an expense, but you'll find the entire set to be exceedingly useful.

One of the most profoundly instructive works on Christology is G. Campbell Morgan's *The Crises of the Christ*, a study of the seven greatest events in our Lord's life. You'll catch yourself underlining nearly every line in this volume. Another that is difficult to put down is James Stalker's *The Trial and Death of Jesus Christ*.

I've quoted Spurgeon frequently in these columns. His autobiography, issued in two volumes by Banner of Truth, and any volume of his sermons, will feed your hunger for the Lord. I'm especially amazed at the way in which the autobiography does this. Spurgeon could not relate anything, even the most mundane affairs of his own life, without speaking of his Savior.

Other biographies breathe a similar spirit of deep devotion to Christ. Start with *Andrew Bonar's Diary and Life* (edited by his daughter, Marjory). Read the *Memoir and Remains of Robert Murray M'Cheyne* (edited by his dear friend, Andrew Bonar). Then devour the first volume of Arnold Dallimore's *George Whitefield*. Finally,

Spurgeon referred to *The Letters of Samuel Rutherford* as the nearest thing to inspiration that can be found in all the writings of mere men.

I wish I could mention many more, but I must close with an appeal—preacher to preacher, man to man.

Someone reading this column right now may find it to be God's answer to your prayers that something in your ministry would give way. You feel driven and defeated. You wonder if you are experiencing "burn out." The church has become a taskmaster that you resent instead of a flock that you shepherd. You've considered moving somewhere else, trying to start over, or getting out of the ministry altogether.

But what you need is the breath of heaven about your ministry. It comes in only one way. Spend time there. In heaven. With the Lord. On your knees with an open Bible and an even more open heart.

If you cannot make the life and ministry changes that will put you back on your knees with the Lord where you belong, then appeal for help. Talk to your wife. Talk to your deacons. Be earnest. Humbly, graciously plead for understanding and the liberty to make practical changes. Talk to your entire church about it. Confess your powerlessness and feeling of helplessness. Entreat their prayers and loving support.

Then go into your study and shut the door. Cry out to God to feed your hungry soul. Plead with him to show you His glory. Be importunate. Ask. Seek. Knock until he opens the door and lets you in. Gaze on him. A. W. Tozer said that there were times when he lay on the floor of his study without saying anything, just gazing on God. Gaze on Him. Don't let go of Him until He blesses you (Gen. 32:26).

And when He has blessed you? You are ready to go forth and engage in the greatest activity that is going on in the earth, to which God Himself bends His ear with delight and in which He smells a sweet savor. You are ready to preach Christ! Whether to five or 5,000, it doesn't matter. It is the subject that matters. It is the approval of God that matters. What matters is that your church is one of the rare places in the earth where, every Lord's Day, a Spirit-filled man is earnestly, powerfully, affectionately, truthfully preaching the only thing that matters in the life that now is or is to come—the inestimable worth of the lovely person and matchless work of the saving and sovereign Son of God, the Lord Jesus Christ. ■



Dr. Mark Minnick is the pastor of Mount Calvary Baptist Church in Greenville, South Carolina, where he has served on the pastoral staff since 1980. He speaks frequently in churches and at conferences across the nation and ministers regularly on mission fields around the world.



# Bring . . . the Books

I am a true fan of the heroes of the past. The hoary head deserves esteem (Prov. 16:31).

As part of a younger generation of Fundamentalists, I believe we have much to learn from such men who have a historical perspective on what is happening today and help to keep Fundamentalism on track. That is why I commend to every pastor (but especially to those of us under 50) Ernest D. Pickering's *The Tragedy of Compromise*.

A careful theologian, Pickering cuts to the heart of the issue when he observes that New Evangelicalism is essentially a mood. A mood is very difficult to describe or to define, yet its effects are palpable. The mood of New Evangelicalism continues slowly and subtly to lead many down a disastrous path.

Speaking of mood, it is not accidental that a common and insidious inroad into the soul of fundamental Christianity is the siren sound of CCM:

Perhaps nothing precipitates a slide toward New Evangelicalism more than the introduction of Contemporary Christian Music. . . . This inevitably leads toward a gradual slide in other areas as well until the entire church is infiltrated by ideas and programs alien to the original position of the church (p. 169).

Pickering lists six factors that contributed to the rise of New Evangelicalism: (1) a reaction to what was perceived as excessive negativism on the part of Fundamentalists; (2) a desire to be accepted by the scholarly world; (3) the influence of training in liberal institutions; (4) the general mindset and spirit of the age; (5) a reaction to the criticism that Fundamentalism lacked a vision for social action; and (6) a growing ecumenical spirit which viewed Fundamentalists as too separatistic.

We live in another generation since the founding of New Evangelicalism in the 1950s. Pickering has done his research and writes a careful synopsis of what happened with Billy Graham and why. For anyone without firsthand knowledge of the 1950s and 1960s, Pickering's observations provide valuable insight into where the path of New Evangelicalism leads.

As soon as we speak out against any ministry or association, we are accused of being unloving. Pickering rightly reminds us, however, that love is always connected with truth. Biblical love is inseparably linked with Biblical truth!

The motivation always seems to be souls, and certainly winning souls to Christ is an honorable

ambition—but *not* at the expense of truth! A noble end *never* justifies an unbiblical means. Anyone genuinely converted in a Biblically compromised situation is not saved *because* of the means employed, but *in spite* of them. Violating Christ's commands or compromising the methodology of the Word of God, even for the purpose of evangelism, is not a Biblical option.

Pickering's 184 pages reads very quickly, and he has assembled a logical and persuasive argument. Have we adopted the New Evangelical mood? Maybe we haven't crossed the line yet in our practice, but mood eventually generates movement. Have we adopted a desire to move? Is there a heart to change? Do we feel a compulsion to make our ministry more current? "True, solid, and scriptural theology," Pickering reminds us, "is not characterized by movement but by stability" (p. 95).

Pickering poignantly makes this point by quoting Francis Schaeffer's warning to his fellow evangelicals in *The Great Evangelical Disaster*:

Within the evangelical circles . . . there is a growing infiltration of humanistic ideas into the theology and practice. There is a growing acceptance of pluralism and accommodation. And what has been the response of the evangelical leadership? Overwhelmingly it has been to keep silent, to let the slide go further and further, to paper over the failure of evangelical leadership to take a stand really on anything that would stand decisively over against the relativistic side of our culture (quoted by Pickering, p. 95).

Martyn Lloyd-Jones once warned, "Be careful with whom you associate if you want to stand fast in the faith. You have got to avoid false teaching, to avoid error, to avoid wrong practice." You may be conservative, you may be orthodox, but Biblical Fundamentalism demands vigilant militancy for its maintenance. *The Tragedy of Compromise* will arm you for the fray.

Let us look up to our wiser, more mature, and more experienced brethren and learn from their battles. Men, earnestly contending for the faith necessarily implies struggle, conflict, and opposition. We will either fight or flee. So "my brethren, be strong in the Lord, and in the power of his might" and "stand, therefore."

Dr. Mark Simmons is the pastor of Marquette Manor Baptist Church in Downers Grove, Illinois. He has ministered as a church planter and senior pastor since earning his Ph.D. from Bob Jones University in 1981.



**A**t the time of his death in 1728, New England Puritan Cotton Mather was preparing a book of directions for ministerial candidates. He captured the heraldic spirit of their future preaching in the subtitle, *The Angels Preparing To Sound the Trumpets*. Church pastors are called "angels" by the risen Christ (Revelation 2-3) and charged by the Spirit "to herald" the Word (2 Timothy 4:2). Mather knew his Bible and how to express its truths colorfully!

What preacher has not returned regularly to 2 Timothy 4:2 to renew his sense of obligation to the charge? But what grips me most is not the charge itself, but the witnesses to the charge mentioned in verse 1: "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom."

The preposition "before" evokes the image of Paul solemnly charging Timothy in the presence of august witnesses: God the Father and the Lord Jesus Christ. When Timothy was charged, these two witnessed the holy undertaking. When preachers today are charged with 2 Timothy 4:2, the Father and the Son still bear witness. But in the future one of these witnesses will assume an additional and most solemn role. The Lord Jesus Christ will judge. We know that He will be the one judging because "the Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22).

There are two kinds of persons who will be judged: "the living and the dead." But even more specifically within the context, both the words

judged when the Lord returns. Less than a mile from Bunhill Fields stands the forlorn tower of Christ Church, Newgate. The Puritan Richard Baxter and his wife, Margaret, were buried in this church, but no one knows the spot of their interment. One of Hitler's bombs demolished the site, reducing the old church to rubble. Somewhere beneath the tower the Baxters' dust lies intermingled with the sod. God knows where. And He knows how to raise it. When He does, Richard Baxter will be judged for his faithfulness to the preacher's charge.

At His appearing and kingdom, the Lord will judge all the dead preachers; but He will judge all the living preachers too. Ours will surely be an even greater accountability, because we have had all of these years to learn from the examples of those who have gone before.

Wesley taught us to evangelize. When God raises his body we'll see a man only five feet three inches tall and weighing less than 130 pounds. But that small man covered more than 250,000 miles on horseback to preach more than 40,000 sermons to sinners who needed Christ. John Bunyan, John Owen, Isaac Watts, and Thomas Goodwin lie buried in Bunhill Fields scarcely 150 feet from one another. They taught us to be pilgrims, living for another time and another place. And Richard Baxter, so sick all of his life that he used to say quite literally that he "preached as a dying man to dying men," taught us to pastor our people faithfully.

All of us who live have the standards set for us by those who have gone before. Ours will therefore be the greater responsibility when we stand before the Judge of all the preachers. No wonder Charles Kingsley was so impassioned when he advised preachers, "Be earnest, earnest, earnest—mad if thou wilt. Do what thou dost as if the stake were Heaven and that thy last deed before the judgment day."

The prospect of such evaluation is sobering. But it can be encouraging as well. It was this encouraging note that Mather sounded at the end of his directions to ministerial candidates. I like to think on this when I revisit the preacher's charge. "And now go thy way, O thou son greatly beloved, and work in thy lot lively, and prayerfully, and cheerfully to the end of thy days. And wait and look for what the glorious Lord will do for thee at the end of thy days, in those endless joys, wherein thou shalt shine as the brightness of the firmament and as the stars forever and ever."

---

***"At His appearing and kingdom, the Lord will judge all the dead preachers; but He will judge all the living preachers, too."***

"living" and "dead" refer not merely to men in general, but to the living and dead preachers! The dead preachers, whose ministries came to end centuries ago, will be judged.

John Wesley is buried in London behind the chapel whose foundation stone he laid in 1777. He will be judged for his faithfulness to the charge when Jesus Christ returns. Across the road from Wesley's Chapel is Bunhill Fields where many non-conformist preachers lay buried. Only God knows how many. But He does know. And each will be

When God is about to do some great work, He usually lays it upon the heart of His people to pray for it. And while the sincere importunate prayer of a single saint gains entrance into the throne room of the Almighty, the entreaties of many believers bombard the gates of Heaven often prove more effectual in accomplishing God's purposes. Christians in various places and times have recognized this and encouraged "concerts of prayer" for divine assistance. Examples of this abound. We will note only a few with the hope that they will stimulate group intercession, so that congregations of God's people may lay hold of the mercy seat in the most holy place and watch Him do the "impossible."

### An International Call to United Prayer

Encouraged by the successes of the Great Awakening, a group of evangelical Scottish ministers began praying in October 1744 at set periods of time throughout the year that God would send worldwide revival "by an abundant effusion of his Holy Spirit." As a result of correspondence with several of these preachers, Jonathan Edwards was burdened to propose united prayer in a book titled *An Humble Attempt to Promote Explicit Agreement and Visible Union of God's People in Extraordinary Prayer* (1748). This work had an extraordinary impact in both Europe and America in fostering concerts of prayer for revival and missionary activity. Edwards' biographer, Sereno E. Dwight, wrote that "this work was immediately republished in England and Scotland, and extensively circulated in both countries, . . . and had great influence in securing the general adoption of the measures proposed—a measure which was pursued for more than half a century by many of the American churches . . . and extensively adopted throughout the Christian world" (*Works of Jonathan Edwards*, Banner of Truth Trust, I:xcii).

After reading a copy of Edwards' *Humble Attempt*, the English Baptist pastor from Olney, John Sutcliff, proposed a concert of prayer during a Particular Baptist Association meeting in 1784 at Nottinghamshire. Sutcliff challenged his fellow ministers to have their churches observe the first Monday of each month in deliberate intercession "that sinners may be converted, the saints edified, the interest of religion revived, and the name of God glorified." He also admonished them to remember, not only their local interests, but "the spread of the Gospel to the most distant parts of

the habitable globe [as] . . . the object of your most fervent requests" (cited in Timothy George, *Faithful Witness: The Life and Mission of William Carey*, p. 48). God graciously answered those entreaties with the creation of the Baptist Missionary Society in 1792. Its first appointee was William Carey, who, along with John Marshman and William Ward, translated the Bible (or parts of it) into 36 different dialects, rendering the Word of God accessible to one third of the world's population!

### Concerts of Prayer and Missions

It was through the influence of Carey and his engaging field reports that many others chose the path of foreign missions, including a young American couple, Adoniram and Ann Judson. These two indefatigable workers for God in Burma were the products of another concert of prayer. The famous Haystack Prayer Meeting of 1806 was the founding event of the American foreign missionary movement. Overtaken by a thunderstorm, a group of seven Williams (Massachusetts) College students, led by Samuel J. Mills Jr., sought shelter under a haystack and began "to pray, ponder, and plan for some missionary agency to the heathen." Some of these men went to Andover Seminary and were joined by Judson, Samuel Newell, and Samuel Nott. The answer to the Congregationalists' prayer was the creation of the first foreign mission agency in America—The American Board of Commissioners for Foreign Missions (1810). Another of those students, Luther Rice, later led in concerts of prayer for the Judsons and in the formation of the first foreign Baptist mission agency—the Triennial Convention in 1814. All of these providential events (and more) God produced through the influence of a book written decades before by Jonathan Edwards to challenge people as groups to pray for revival!

It seems improbable now that Princeton Seminary was once a nurturing place for foreign missions borne along by zealous students committed to concerts of prayer. Such was the case in the early 1800s. Indeed, "from its beginning, Princeton Seminary was a leader in the American missionary movement" (David B. Calhoun,

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

*Princeton Seminary: Faith and Learning 1812–1868*, p. 139). The fervent preaching of professor Archibald Alexander and the visit in 1821 of India missionary William Ward “excited much interest” in missionary work among the heathen. The result was a student-instigated concert of prayer. The Princeton Seminary concert of prayer “had an impressive history for almost a century of uniting Christians in specific times of prayer for the advancement of God’s kingdom on earth” (*ibid.*, p. 141). God used these gatherings to call several students into foreign missions, such as Joseph Barr and John Freeman. Barr would later write that he found “something calculated to awaken the feelings of the soul, in meeting the thousands in Christendom around the mercy-seat; having in view the one great object: the redemption of our world from sin.” Freeman wrote that his “missionary feelings were nurtured by a faithful attendance on the monthly concert of prayer” (*ibid.*, p. 142).

## **Concerts of Prayer and the Second Great Awakening**

An alarming “profaneness, pride, luxury, unjustness, intemperance, lewdness and every species of debauchery and loose indulgence” seemed to abound in America toward the close of the eighteenth century (Frank Beardsley, *A History of American Revivals*, p. 83). A group of 23 New England preachers, including Baptists Stephen Gano and Isaac Backus, sent out a circular letter in 1795 calling for a concert of prayer for spiritual awakening. They suggested devoting the first Tuesday in January and once a quarter thereafter to public prayer for revival in the land. The result was the Second Great Awakening during which hundreds of churches, numerous colleges, and thousands of individuals were affected spiritually.

In 1794, the North Carolina Baptist Kehukee Association “agreed to appoint the Saturday before the fourth Sunday in every month as a day for prayer meetings throughout the churches . . . to make earnest prayer and supplication to Almighty God for a revival of religion” (Lemuel Burkitt and Jesse Read, *Concise History of the Kehukee Baptist Association*, p. 143).

Should we wonder that, with such a widespread concentration of united prayer, God saw fit to pour out His revival blessings? J. Edwin Orr relates that Baptist congregations in the backwoods of the Carolinas grew as much as 80 percent in the years 1802–03 (*Eager Feet*, p. 69). One notable convert of the South Carolina revival was Baptist leader Richard Fuller (1804–1876), whose Seventh Avenue Baptist Church in Baltimore grew from a membership of 87 to over 1,200 under his ministry. Among the many positive consequences of the great revival born from the Concert of Prayer movement is the mid-week prayer meeting, an almost universal practice

among our Baptist churches today.

## **The Prayer Meeting Revival of 1858–1859**

Perhaps the greatest concert of prayer of all time was during 1858–59. Beginning with the sparsely attended noonday prayer meeting at New York City’s North Dutch Church on September 23, 1857, under the direction of lay missionary Jeremiah Lanphier, meetings grew numerically and spread geographically in astonishing proportions. The meetings were “intended to give merchants, mechanics, clerks, strangers and business men generally an opportunity to stop and call upon God amid the perplexities incident to their respective avocations. It will continue one hour” (“How Often Shall I Pray?” in J. Edwin Orr, *The Light of the Nations*, p. 103). Within six months, 10,000 businessmen were gathering at various locations in New York City for prayer.

William Conant, in his *Narrative of Remarkable Conversions and Revival Incidents* (1858), reported phenomenal statistics of prayer concerts in cities all across the nation. Not only the larger cities, but even smaller towns were affected. In all, he counted 2,000 cities and villages in which revival was taking place concurrently in 1858 (*ibid.*, p. 415)! He writes, “No such extensive, deliberate, and earnest turning to God, unprompted by the influence of His special messengers or by extraordinary occasions of excitement, perhaps, was ever seen in the world” (*ibid.*, p. 414). Beardsley writes that for a period of six to eight weeks, when the revival was at its height, it was estimated that 50,000 persons were converted weekly throughout the country (*History of American Revivals*, p. 236).

Another noteworthy benefit of this revival bears mentioning. A young shoe salesman from Boston attended faithfully a noon prayer meeting in Chicago which God used to draw him into full-time evangelism. His name was Dwight L. Moody (1837–1899), a man who ever after placed a high premium on communal prayer for the work of the ministry. It was Moody who said that “those who have left the deepest impression on this sin-cursed earth have been men and women of prayer.”

## **Conclusion**

May we thus gather together, collectively and frequently, at stated times and informal occasions, to intercede with God for the souls of men in this desperate hour. That is what the first Christians did, when realizing their dependence on divine help (Acts 1:14, 2:42, 4:24–31). Such cooperative, fervent prayer God may again mercifully answer by sending forth from revived congregations bold preachers of the gospel to those in urgent need of it.

Jerry Priest is Professor of Historical Theology at Detroit Baptist Theological Seminary.



# Challenged by experts

#4 in a series about our dedication to preacher training

**Sitting at the feet of experts** in your field is one of the best ways to learn. So, each year, we invite 24 pastors and evangelists to speak to our preacher boys and to share experience and wisdom to help them with their future ministry. This year's speakers include:

- 1 **Terry Beckwith**, Grace Bible Church, Cohoes, NY
- 2 **Wayne Golson**, Community Baptist Church, Bradenton, FL
- 3 **Ken Lynch**, Evangelist, West Chester, PA
- 4 **Brian Rebert**, New Hope Baptist Church, Farmington, ME
- 5 **Kevin Schaal**, Northwest Valley Baptist Church, Glendale, AZ
- 6 **Kevin Schmidt**, Grace Baptist Church, Sonora, CA
- 7 **Louis Baldwin**, Crossroads Baptist Church, Baileys Crossroads, VA
- 8 **Bill Hall**, Evangelist, Eads, TN
- 9 **Dave Harper**, Bible Baptist Church, Wakarusa, IN
- 10 **Daryl Jeffers**, Calvary Baptist Church, Clymer, PA
- 11 **Thomas Nieman**, Galilee Baptist Church, Kent, WA
- 12 **John Vaughn**, Faith Baptist Church, Taylors, SC
- 13 **Ken Collier**, The WILDS, Brevard, NC
- 14 **Carl Herbster**, Tri-City Baptist Church, Blue Springs, MO
- 15 **Ben Jaquith**, Westgate Baptist Church, Tigard, OR
- 16 **Al McClaran II**, Morningside Baptist Church, Greenville, SC
- 17 **Travis Smith**, Hillsdale Baptist Church, Tampa, FL
- 18 **Hal Webb**, Evangelist, Conklin, NY
- 19 **Dave Janke**, Central Valley Baptist Church, Clearbrook, British Columbia, Can.
- 20 **Matt Recker**, Heritage Baptist Church, New York, NY
- 21 **Royce Short**, Kaysville Bible Church, Kaysville, UT
- 22 **Brent Snook**, First Baptist Church of Glen Este, Batavia, OH
- 23 **Ronald VanHee**, Grace Baptist Church, Rock Springs, WY
- 24 **Mike Yarborough**, Bethany Hills Baptist Church, Raleigh, NC

Because we bring in men who've dedicated their lives to the ministry to speak to our preacher boys, their dedication will be passed on to the next generation of preachers and evangelists. Our ministerial students leave BJU well-equipped for their future ministry. For more information about preacher training at BJU, call **1-800-BJ-AND-ME** or visit our web site at [www.bju.edu](http://www.bju.edu).

## **BOB JONES University**

Greenville, SC 29614 • [www.bju.edu](http://www.bju.edu)

*Training preachers is the thing we love most and do best.*

*Stands without apology for the old-time religion and absolute authority of the Bible.*

## Harriet Bratrud: The FBF Board's Only Lifetime Member

**M**rs. Harriet J. Bratrud of Minnesota was elected to the position of 'Life Member' of the FBF Board, the first such honor awarded in the history of the Fellowship, to our knowledge" (*FBF Information Bulletin*, July/August 1969). What? A woman on the FBF board? A lifetime member of the FBF board? Just who was Mrs. Bratrud anyway?

Mrs. Harriet Bratrud was the wife of a prominent Minneapolis physician, Dr. Arthur F. Bratrud. Originally the Bratruds were members of First Baptist Church, where the famed Dr. W. B. Riley was pastor. When that church drifted from its Fundamentalist moorings, the Bratruds moved their membership to Fourth Baptist Church and became staunch allies of the long-time Fundamentalist leader Dr. Richard V. Clearwaters. The Bratruds' large home on Lake Calhoun was frequently used by the young people of Fourth Baptist for Sunday night singspirations following the church's evening service.

By 1953 Mrs. Bratrud was already a member of the board of the Conservative Baptist Fellowship, and in 1955 she was added to the board of the Conservative Baptist Foreign Missionary Society. In 1961 she even chaired the CBF's Nominating Committee.

Dr. Bratrud died one year after his retirement, but Mrs. Bratrud was as active after his death as she had been before. She served with Dr. Clearwaters on several key boards in her home state of Minnesota. Through the years she served on the boards of the Minnesota Baptist Convention, Central Baptist Theological

Seminary, and Pillsbury Baptist Bible College. She was a great contributor to the college and probably also to the CBF and FBF. Because of her staunch separatist convictions, she became a founding member of the board of the World Conservative Baptist Mission, which later became Baptist World Mission.

In 1966, Pillsbury Baptist Bible College awarded Mrs. Bratrud the honorary degree of Doctor of Humanities. The degree was conferred by Pillsbury's president, Dr. B. Myron Cedarholm, who described her as "a well-known Bible teacher and speaker among women" who had "a far-reaching ministry among fundamental, separatist Baptists down through the years."

Mrs. Bratrud suffered a stroke in 1967 and lost her ability to speak. It is likely that she was made a lifetime member of the FBF board to honor her for

her many years of service and as an encouragement after her illness. She died a short time later at the Maranatha Home, which was operated by the Minnesota Baptist Convention. Those who remember Mrs. Bratrud agree that she was an impressive personality for the cause of Baptist Fundamentalism.

The above information was contributed by the following: Dr. Gerald Carlson, Dr. Thelma Cedarholm, Dr. Ed Caughill, Dr. Arno Weniger Jr., and Prof. Randy Miller.



Mrs. Harriet Bratrud, flanked by Dr. B. Myron Cedarholm and Dr. Monroe Parker



## The Plight of a Third Generation Fundamentalist

Tom Fuller

# Who Am I?

I am told that I fall into the younger segment of preachers known as third generation Fundamentalists. I'm a bit confused as to what kind of a creature that makes me. I feel somewhat like a Ping-Pong ball swatted back and forth across a table of great debate. I once thought that the competitors volleying for my attention were a unified army of leadership fearlessly moving the cause of Christ forward against the onslaught of an aggressively godless society. Today it appears they are still playing at the same table, but at opposite ends, with a philosophical net in between.

While I struggle to understand who I am, I do know from where I've come. I was born in a pastor's home and saved at an early age. Unfortunately not even my home was spared from the intrusion of a sensual and promiscuous society. I was raised by a courageous single-parent mom. She moved our family to a town where we had only a few new friends and no family. Her sole purpose in doing so was to enroll us in a Christian school and join a church that turned out to be intensely loyal to a historic Fundamentalist philosophy. I clearly remember the numerous rules, regulations, and expectations of my home and that ministry. The pulpit, I remember, regularly attacked the errors of humanism, CCM, ecumenism, Hyles-Andersonism, and Swindolism, and at the same time called men to come to Christ. I thank God daily for the courageous stands of my mother and that ministry, stands which I saw then and see now as an attempt to protect me.

I followed the party line when it came to Bible college and seminary. It was through time spent in these institutions and wonderful summer ministry opportunities that God enlarged my understanding of His call on my life for

full-time ministry and gave me a passion to know and preach His Word. It was also during these days that I realized that not all of my classmates, perhaps not many of my classmates, had the same privileged background I had.

Today I am still quite young and inexperienced, but I have been studious regarding the roots and defining elements of Fundamentalism. I have read New Evangelical works with some profit, and I'm willing to recognize and discuss the problems that have beset Fundamentalism in the past two or three decades. As far as I can tell, these are the factors that have turned me and my classmates into Ping-Pong balls. At times it feels very flattering that a whole segment of Fundamentalism seems to be catering to us and accommodating our youthful notions. At other times it is frightening, confusing, and disheartening.

As my friends and I are bouncing back and forth, we have begun to debate whether music is an issue of separation, whether we should be preaching against Hollywood movies, videos, TV, and mixed swimming. We debate about what modesty is, and whether you can even find distinction in the Bible as applying to dress and outward appearance. We debate whether the dating game and the common physical relationship which most often accompanies it is a Biblical method of finding a spouse, a harmless wholesome occupation of youth, or a trapping of a self-indulged secularized society. We debate whether our Fundamentalist mentors have ever been right in their theology, philosophy, and practice, or whether they have always been stuck in tradition as cultural rejects fixated on isolationism and empire building. We debate whether or not New Evangelicals have one up on us when it comes to preaching, real ministry, methodology, and genuine love. We

debate whether we should be spending long hours studying theology, or get a quick grasp on psychological principles to solve people's problems. We debate whether or not divorce and remarriage is sanctioned by Scripture. If it isn't, should we risk sticking the knife in even further by preaching this to those who have experienced such a tragedy? Should we have any rules and regulations for our church leadership, youth groups, Christian schools, and camps, or is this promoting and almost ensuring legalism?

Some of our professors and Christian leaders have told us not to preach specifics because this produces decisions on the basis of guilt, binds consciences, and controls lives. We are also told never to use critical words, harsh words, or display angry spirits when exposing error, and do whatever we can to avoid a fight because this was our Savior's example. We are encouraged to understand leadership as inward piety that avoids confrontations and public rebuke. We are now being told that the distinctive lifestyle preached and practiced by the "old-timers" has not only produced a new pharisaism, but has actually been hindering evangelism all along. We are further instructed that if the situation is going to be remedied we are going to have to dispatch the traditionalism of the former generation and embrace at least some of the facets of the New Evangelical philosophy which has been more successful at impacting society.

I am somewhat puzzled to read and hear a number of these pleas. I find the preaching of the Prince of Peace to be quite specific and, on occasion, abundant with scathing condemnation of the religious apostasy of His day. I don't think I have ever heard a preacher repeatedly use such caustic and indicting words in one setting as are found in Matthew 23. I have never seen a preacher take a whip and physically drive out corruption. It also seems as though the life and ministry of the apostle Paul stands in contradiction at several points with the model of leadership I have just presented. His leadership was confident and authoritative, and his confrontation of another apostle was so public that I can still read about it today in Galatians 2. Furthermore, the idea that we must be

very careful not to appear odd in the world's eyes lest we unnecessarily thwart evangelism flies in the face of the overriding witness of the Scripture (1 Pet. 2:9). Listen to the words of Martyn Lloyd-Jones:

Our Lord attracted sinners because He was different. They drew near to Him because they felt that there was something different about Him. . . . And the world always expects us to be different. This idea that you are going to win people to the Christian faith by showing them that after all you are remarkably like them, is theologically and psychologically a profound blunder.<sup>1</sup>

The case becomes very confusing when I read what New Evangelicals are saying about their own movement. Books such as: *Ashamed of the Gospel: When the Church Becomes Like the World*,<sup>2</sup> by John MacArthur and *No Place for Truth or Whatever Happened to Evangelical Theology*<sup>3</sup> by David Wells decry the state of impotency in which the modern evangelical movement finds itself. Wells, a leading voice in the evangelical community, diagnoses the present health of the movement with these words:

Without a sharp, cogent, differentiating identity, evangelicals, no less than the Liberals before them, are simply absorbed into the conventions of the modern world in which they live. . . . Why is it that with more than a third of the nation's adults in 1990 claiming a born-again experience and many more beyond that claiming allegiance to Christian values, the society moves on oblivious to its religious citizens, reshaping laws and policies as if they were not there? The answer, in a sense, is that they are not there.<sup>4</sup>

And earlier he stated: "The evangelical form of separation is as real as was that of the Fundamentalists; it is

*Furthermore, the idea that we must be very careful not to appear odd in the world's eyes lest we unnecessarily thwart evangelism flies in the face of the overriding witness of the Scripture.*

simply not as effective, and it is much more damaging to the Protestantism of which they are the heirs."<sup>5</sup>

It is a dizzying experience to read Fundamentalists who sound like New Evangelicals and New Evangelicals who at times sound something like

Fundamentalists, though both sides would vehemently oppose such a generalization. It appears that while there are numerous branches within evangelicalism, there may be several within Fundamentalism as well. It is no wonder that many young preachers like myself are asking, "Who am I?" It appears to me that some of our elder mentors aren't exactly sure who they are either.

A study of recent church history underscores the fact that these developments are not new. One thing I have already learned from experience is that a militant defense of the truth and an aggressive fight against worldliness is tiring. It regularly brings a man to mental, emotional, physical, and even spiritual exhaustion. This must be a primary reason that there is a repeating cycle of once strong men and organizations dropping their guard. A.W. Tozer insisted that was the case over 40 years ago. For centuries the Church stood solidly against every form of worldly entertainment, recognizing it for what it was—a device for wasting time, a refuge from the disturbing voice of conscience, a scheme to divert attention from moral accountability. For this she got herself abused roundly by the sons of this world. But of late she has become tired of the abuse and has given over the struggle.<sup>6</sup>

There are of course many other factors that effect sweeping changes in broad movements, but a significant influence in this present situation is the displacement of Biblical teaching concerning holiness. While verbal assent is given to the doctrine of holiness, it seems to have been robbed



of its position as the defining attribute of God and of its emphasis in governing the lifestyle of believers. Standards which many of God's people have embraced for years as being a direct outgrowth of personal holiness have now been labeled petty preferences and idiosyncrasies. Would not Spurgeon have lamented the spirit of our day as he did his?

Ah, sirs! there may have been a time when Christians were too precise, but it has not been in my day. There may have been such a dreadful thing as Puritanic rigidity, but I have never seen it. We are quite free from that evil now, if it ever existed. We have gone from liberty to libertarianism. We have passed beyond the dubious into the dangerous, and none can prophesy where we shall stop. Where is the holiness of the church of God to-day??

Who am I? It is hard to know what to call anyone anymore. Many would call me a legalist, though a Biblical definition of the term seems inapplicable. I am one who greatly appreciates the

sacrifices of those who have preserved historic Fundamentalism. I never met a first generation Fundamentalist, and I have only come into contact with a couple of second generation Fundamentalists, but my heart thrills every time I read their writings and their sermons and learn of their stories. I grieve at every new attempt to portray them as mean-spirited dictators. I am also one who greatly appreciates those older third generation Fundamentalists who have not laid down the weapons of war and deserted the cause of their predecessors. Call me what you will.

<sup>1</sup> *Preaching and Preachers* (Grand Rapids: Zondervan, 1971), p. 140.

<sup>2</sup> Wheaton, Ill.: Crossway Books, 1993.

<sup>3</sup> Grand Rapids: Wm. B. Eerdmans, 1993.

<sup>4</sup> *Ibid.*, pp. 135, 136.

<sup>5</sup> *Ibid.*, p. 131.

<sup>6</sup> *The Root of the Righteous* (Harrisburg, Penn.: Christian Publications, 1955), p. 32.

<sup>7</sup> "A Dirge for the Down-Grade, and a Song for Faith," *The Metropolitan Tabernacle Pulpit*, vol. 35 (London: Passmore and Alabaster, 1889), p. 269. Cited in *Ashamed of the Gospel: When the Church Becomes Like the World*.

Reprinted from *Preach the Word* periodical. Used by permission.

Rev. Tom Fuller is assistant pastor of Falls Baptist Church in Menomonee Falls, Wisconsin.

## International Baptist Missions



A LOCAL CHURCH CENTERED MISSION BOARD

**With Missionaries Serving in:**  
Mexico • Singapore  
India • Kenya • Spain  
Romania • Poland

**Dr. James E. Singleton** President  
**Dr. David Sproul** General Director

2150 E. Southern Avenue,  
Tempe, Arizona 85282  
(602) 838-5430 or (602) 967-8783

# Confused?

Real Estate?

CD's?

Silver

Gold?

We offer a **GUARANTEED 12%** fixed annual interest rate for a minimum investment unit of **\$5,000.** (60 month min. term)

This program is limited in participation to a total unit volume. However, multiple units of \$5,000 may be purchased by the same investor in order to achieve greater interest growth.

Mutual Funds?

STOCKS?

Call **BONDS?**

**L.A.M. Associates**  
**(717) 992-4432**

**CANTICLE PRESS**  
INCORPORATED

*A distinctive offering of fine sacred music*

Choral Octavo Series One  
"My Saviour's Love" — Vocal Solo Collection  
"Infant Holy" — A Christmas Festival

- ◆ Fresh arrangements
- ◆ Original compositions

*Call for choral membership and a free demonstration tape.*

# "impressed by their love for the lost"

Dave Barba  
 Walter Coles  
 Martin East  
 Phil Golden  
 Bill Hall  
 Mike Harding  
 Ken Hay  
 Gary Jones  
 Mark Minnick  
 Matt Olson  
 Chuck Phelps  
 Dave Stortz  
 Robert Taylor  
 John Vaughn  
 Wilson Wahl



Dr. Chuck Phelps, Jr., Pastor  
 Trinity Baptist Church, Concord, New Hampshire

"As Gospel Fellowship Association missionaries have visited our church, and as I have visited them on the field, I have always been impressed with their devotion to the Lord, their love for the lost and their personal integrity. GFA missions is a family of missionaries committed to carrying the Gospel to the lost world with uncompromising compassion and unparalleled courtesy."



Gospel Fellowship Association  
 Dr. Mark Batory, Missions Director  
 Dr. John Dreisbach, Field Representative  
 Suite 205, 1430 Wade Hampton Blvd.  
 Greenville, SC 29609 • (864) 242-1598

## Dublin Christian Academy



*Experience the Difference!*

**Bible Based Philosophy  
 Academic Excellence  
 Experienced, Dedicated Staff  
 Traditional Curriculum  
 Disciplined, Loving Atmosphere**



Day Students, Grades K-12  
 Boarding Students, Grades 7-12

**A Boarding School Can Make the Difference**

Office: (603) 563-8505 Admissions: 1-800-537-6292

Fax: (603) 563-8008

Visit our website at: [www.dublinchristian.org](http://www.dublinchristian.org) Promotional Video Available

**Dublin, New Hampshire**

# WIT & WISDOM

"Sin becomes exquisitely painful only to the exquisitely pure."  
—C.H. Spurgeon

"O Lord, I am astonished at the difference between my receivings and my deservings."  
—a Puritan

"Success has many fathers, but failure is an orphan."  
—Unknown

"Faith never knows where it is being led, but it loves and knows the One who is leading."  
—Oswald Chambers

"He that loves not his wife and children feeds a lioness at home and broods a nest of sorrow."  
—Jeremy Taylor

"A favor is to a grateful man delightful always; to an ungrateful man only once."  
—Seneca

"What are all histories but God manifesting Himself?"  
—Oliver Cromwell

"He that sees the beauty of holiness, or true moral good, sees the greatest and most important thing in the world."  
—Jonathan Edwards

"The history of the world is the judge of the world."  
—Hermann Ullmann

"O Liberty, what things are done in thy name!"  
—Thomas Carlyle

"The history of liberty is a history of resistance."  
—Woodrow Wilson

"Life has no question that faith cannot answer."  
—Thomas L. Johns

"Golgotha was a historical event like the murder of Julius Caesar, but we don't meet God in the murder of Caesar."  
—Emil Brunner

"If you wish to be a leader you will be frustrated, for very few people *wish* to be led. If you aim to be a servant you will never be frustrated."  
—Frank F. Warren

"Help me to honour Thee by believing before I feel, for great is the sin if I make feeling a cause of faith."  
—a Puritan

"Strike from mankind the principle of faith, and men would have no more history than a flock of sheep."  
—Henry Bulwer

"Marryin' a man ain't like setting alongside him nights and hearing him talk pretty; that's the first prayer. There's lots and lots o' meetin' after that."  
—Rose Terry Cooke

"There is no Christianity without repentance of some kind."  
—Addison H. Leitch

"Some clergy prepare their sermons; others prepare themselves."  
—Samuel Wilberforce

"Attachment to Christ results in detachment from the world."  
—Mirmar

"He that seeks trouble never misses."  
—George Herbert

"A half-truth is a dangerous thing, especially if you have got hold of the wrong half."  
—Myron F. Boyd

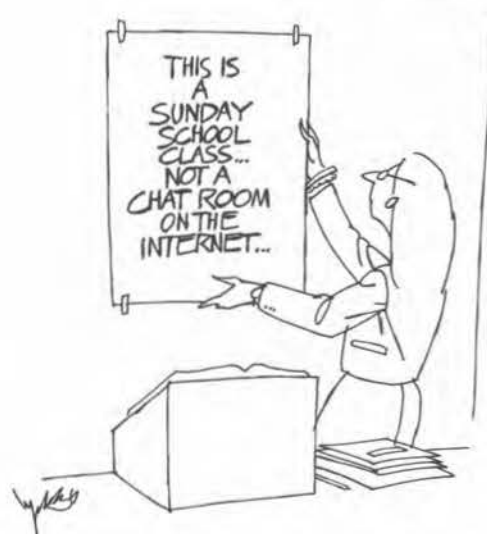
"A knowledgeable fool is a greater fool than an ignorant fool."  
—Moliere

"A fellow who is always declaring he's no fool usually has his suspicions."  
—Wilson Mizner

"Conformism is so hot on the heels of the mass-produced avant garde that the 'ins' and the 'outs' change places with the speed of mach 3."  
—Igor Stravinsky

"Truth, for its own sake, had never been a virtue with the Roman clergy."  
—Charles Kingsley

"I deny the lawfulness of telling a lie to a sick man for fear of alarming him. You have no business with consequences; you are to tell the truth."  
—Samuel Johnson



Compiled by Dr. David Atkinson, pastor of Dyer Baptist Church, Dyer, Indiana.

# Pre-school Clubs Children's Clubs Teen Clubs

Our club programs:

Are local church.  
Independent Baptist.  
Fundamentally sound and separated.  
King James in all texts.  
Have great learning and memory programs.  
Utilize awards and incentives.



For more information

## King's Kids Int. Baptist Mission

22648 Grosenbach Road, Washington, IL 61571 Ph. 309-698-2000 FAX 698-2065



## Preserving a Legacy

Dr. Bob Jones Jr. is shown here as Shylock in *The Merchant of Venice*. His legacy of classic works is showcased in these ShowForth videos.

Call for  
a FREE  
catalog

Featuring  
*An Evening with  
Bob Jones*  
Item # 074252  
\$19.95



1-800-845-5731



ShowForth Videos • Customer Services • Greenville, SC 29614-0062

## First Releases from Canticle Press

Canticle Press is a new sacred music publishing company that offers a distinctive selection of fine music for your church and school. The press offers music that is conservative yet current without being contemporary. Choral Octavo Series One introduces eight new exciting anthems for SATB choir. All arrangements are designed to be accessible to most choirs. To add variety to a growing instrumental program, optional orchestral accompaniment is available. My Saviour's Love, a vocal solo collection, contains ten inspiring selections for testimony and praise. All are written with the intermediate vocalist in mind. Infant Holy, A Christmas Festival is a unique collection of original and traditional carols for SATB choir, ensembles, and soloists, arranged with Scripture and poetry.

Canticle Press offers music that is not only beautifully soul-stirring, but also doctrinally sound and biblically based. For a free demonstration tape and choral membership, contact Canticle Press, Inc.  
 PO Box 260864, Tampa, FL 33685  
 (888) 332-5330  
[canticle@compuserve.com](mailto:canticle@compuserve.com)



## New Series Announced

Rob Congdon combines 26 years of mechanical engineering experience with 20 years of Bible teaching and preaching to examine the "Patterns of God" as seen in the Bible.

This series examines situations in which God reveals His Divine Personhood by His repetitive acts throughout the Bible.

This particular booklet examines the Glory's manifestation in relation to the Temple Site in Jerusalem. Study God's first instructions to Abraham and see how God chose a very special location upon the earth, for His Glory to be manifested. See the events which took place upon a specific mountain in Israel. Read how God manifested Himself at that mountain to David, Solomon, Ezekiel, the Apostles, and the Church. Learn what that mountain has to do with you in the coming Age and come to a fuller appreciation of the Glory of God, the Shekinah Glory. (\$3.00 plus \$1 s&h, 36 pages)



701 State St., Yorkville, IL 60560  
 (630) 553-1640  
<http://www.netcom.com/~ccts>

## Baptist World Mission

Beaming the light of God's Word to new lands and a new century.

"...among whom ye shine as lights in the world"  
 Philippians 2:15



Dr. Fred Moritz, Executive Director  
 Dr. Ron Brooks, Field Director  
 Dr. David Cummins, Deputation Director  
 Dr. Jack McLanahan, Field Director  
 Dr. Dennis Walton, Field Director

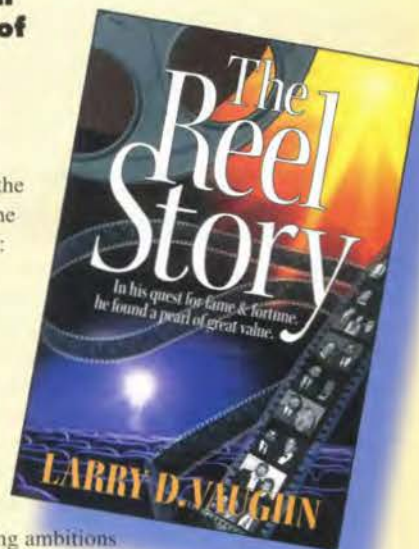
P. O. Box 2149 • Decatur, AL 35602  
 (256) 353-2221

## The Reel Story

The fascinating account of how God so worked in the heart of a man who'd reached the pinnacle of a lucrative career in the Hollywood movie industry, that he left it all for Christ.

In *The Reel Story*, author Larry Vaughn relates the true account of his successful career in one of the world's most influential and wealthy businesses: the Hollywood entertainment industry. He reveals the inner workings of the Hollywood film buying process and gives the reader an inside view of what it's like to rub shoulders with some of Hollywood's biggest stars and most influential decision-makers.

At the pinnacle of his career, Larry is compelled to face the even more daunting task of squaring his personal and professional life with his new-found Christian faith. These warring ambitions drive him to the only decision that will truly bring peace.



\$16.95 • 400 pages  
 ISBN 0-9662343-0-8

Individual Orders:  
**1-800-673-5441**

*Faber Publishing*

Quantity Orders:  
**1-864-297-5004**

P.O. Box 25473 • Greenville, SC 29616-0473

# AT A GLANCE

Written and Compiled by Dr. Layton Talbert

Part 2 of this series focused on the historical fulfillment of Daniel's prophecies regarding the intertestamental events from about 335 to 165 BC (Alexander the Great to Antiochus Epiphanes). In response to the forcible Hellenization of the Jews by Antiochus Epiphanes and the ultimate desecration of the Temple at Jerusalem in 167 BC, faithful Jews vowed never to capitulate to the ways of the heathen. With a priest named Mattathias, the resistance shifted from passive to militant. These are some of those described in Daniel 11:32–35—the intertestamental martyrs and heroes—through whose courage and loyalty God granted His people a century of respite and independence from their oppressors. But the victory of the faithful did not last; the wild oats of Hellenism had already been sown.

## Mattathias: Revolt Begins (167–166 BC)

After Antiochus Epiphanes' desecration of the temple, the priest Mattathias fled with his five sons (John, Simon, Judas, Eleazar, and Jonathan) to Modin (15 miles northwest of Jerusalem). A government official requested Mattathias to offer a heathen sacrifice. Mattathias flatly refused. When another Jew volunteered to make the sacrifice, the enraged Mattathias slew both him and the king's official and pulled down the pagan altar. Issuing a call to all who were faithful to God and His law, Mattathias fled with his sons and followers into the mountains between Jerusalem and Samaria. From there they launched highly successful guerrilla warfare against both government forces and apostate Jews. The revolt was primarily religious in its origins. The Hasadim, a devout group within Judaism zealous for the Law, joined the rebellion. It soon became apparent, however, that there could be no religious freedom without political freedom. The religious revolt inevitably evolved into a political struggle. Mattathias, already aged when the revolt began, died a year later, and the mantle of leadership fell to his third son, Judas.

## Judas Maccabeus: Religious Liberation (166–160 BC)

■ Nicknamed *Maccabee*, the Hammer(er), Judas' guerrilla tactics were extremely effective against Antiochus Epiphanes' forces. Judas' small but significant victories won his soldiers weapons, morale, and more followers. Judas' tactics shifted from small guerrilla strikes to large-scale, well-planned battles.

■ By 164, Judas had gained control of Judea and Jerusalem. He appointed priests who had remained faithful, tore down the altar of Zeus, erected a new altar, and cleansed the Temple. On **Chislev 25, 164** (exactly three years after Antiochus Epiphanes had defiled it) the Temple was rededicated and the daily sacrifices reinstated (1 Macc. 4:36–61). The event is commemorated by **Hannukah**, the eight-day Festival of Lights, also called the Feast of Dedication and observed by our Lord nearly two centuries later (see Jn. 10:22ff.).

■ In 163, Syria made peace with Judas Maccabeus. Still

## BETWEEN THE Jewish Revolt and

technically under Syrian rule, the Jews had officially obtained religious freedom.

■ In 161, in light of the ongoing power struggle between Judea and Syria (and between Hellenistic and orthodox Jews within Judea), Judas struck a treaty with Rome. Shortly after, Judas was slain in battle. His alliance with Rome, however, set in motion relationships and events that would come to fruition a century later.

## Jonathan: Political Consolidation (160–143 BC)

■ The death of Judas Maccabeus dealt a blow to the Jewish revolt. The Hellenistic Jews gained control while Jonathan (fourth son of Mattathias) was forced into hiding in the wilderness where he resumed guerrilla warfare.

■ In 157, Jonathan's forces defeated Syria. He negotiated a peace in which he was granted governance over a limited area.

■ By 152 Jonathan, skillfully shifting his loyalty between warring factions within Syria, had obtained control over Jerusalem and was appointed high priest and governor of Judea. As a precautionary measure, Jonathan reaffirmed the previously negotiated alliance with Rome.

■ In 143, Jonathan was killed. His brother Simon succeeded him.

## Simon: Political Independence (142–135 BC)

■ Through yet another Syrian internal power struggle, Simon negotiated the release of Judea from any further taxation to Syria, effectually securing Judea's political independence in 142 BC. For the first time in the nearly five centuries since the Babylonian captivity, Judea had become an independent and autonomous state, free from any Gentile control. Simon also renewed Judea's alliance with Rome.

■ In 140, the Jews commemorated the deeds of Simon and his family by establishing a political and religious dynasty, appointing him (and his descendants) as high priest and governor "forever, until there should arise a faithful prophet." Thus Simon marks both the end of the **Maccabean** era (as the last son of Mattathias) and the beginning of the **Hasmonean** era (as the first of a newly appointed dynasty)—a term that refers to the high priestly house from this time until Roman intervention in 63 BC.

■ In 135, Simon and two of his sons were slain at a banquet by his ambitious son-in-law, Ptolemy VII, who failed in an attempt to murder Simon's other son, John Hyrcanus.

## John Hyrcanus: Territorial Expansion (135–104 BC)

■ Syria sought to reimpose tribute on Judea. Hyrcanus strengthened ties with Rome (who warned Syria not to

# TESTAMENTS (PART 3):

## Independence (167–63 BC)

infringe on Judea's independence) and began expanding Judea's territory eastward into Transjordan, northward into Samaria and Galilee, and southward into Idumea (forcing circumcision and proselytization on the Edomite remnant there, including the ancestors of Herod the Great, the future king of the Jews under Rome a century later). Hyrcanus became the first Jewish ruler to strike coinage bearing his own name—a tangible display of independence.

■ Internal divisions began to emerge among the Jews at this time. The **Pharisees**, successors of the orthodox Hasadim, suspected Hyrcanus of Hellenistic sympathies, and some questioned the legitimacy of his high priesthood. The **Sadducees**—a pragmatic “progressive” party of “aristocratic liberals” with Hellenistic sympathies who disdained the Pharisees—supported Hyrcanus. The **Essenes** were “hyper-Hasadim,” so disenchanted with the political and religious situation that they withdrew to the Dead Sea wilderness to create their own isolated community.

■ In 104 BC, Hyrcanus died peacefully, leaving five sons. However, this Hasmonean dynasty which governed Judah till 63 BC became infamous for its secularism, bloodshed, internal power struggles, and blatant Hellenistic sympathies. “Ironically,” notes Charles Pfeiffer, “these heirs of the Maccabees became thoroughly Hellenized.”

### Aristobulus I: Degeneration (104–103 BC)

■ John Hyrcanus intended his wife to succeed him as governor and named his oldest son Aristobulus as high priest. Aristobulus imprisoned three of his brothers and his mother (allowing her to starve to death), and assumed both the religious and civil government of the Jews. He shared the civil rule with Antigonus, the one brother he did not imprison, but later had Antigonus murdered as well. Aristobulus was the first to take the formal title of “king.”

■ He extended the Jewish borders northward to Mount Lebanon, conquering Iturea (northern Galilee; cf. Lk. 3:1) and forcing upon them circumcision and the Mosaic Law.

■ Aristobulus I reigned only about a year, cut short by drink and disease exacerbated by his grief over having his brother murdered.

### Alexander Jannaeus: A Tragedy of Ironies (103–76 BC)

■ Aristobulus' widow, Salome Alexandra, released Aristobulus' brothers from prison. Alexander Jannaeus, the oldest of Aristobulus' three remaining brothers, became high priest, took the title of “king,” and later married Salome Alexandra.

■ Alexander continued the nation's expansion until the Jewish state regained its Solomonic proportions. Conquered regions were forcibly Judaized.

■ Though a military success, Alexander was a notoriously immoral drunk despised by the Pharisees and the Jewish com-

moners. In an ensuing civil war, Alexander slew thousands of his fellow Jews with mercenary forces, singling out the Pharisees for particularly cruel crucifixions. Thousands of Jews fled the country. (It was during the chaotic reign of this notorious Jewish ruler that godly saints such as Anna (Lk. 2:36-37)—and probably Simeon, Zacharias and Elizabeth—were born and reared.)

■ Alexander Jannaeus died of a lengthy ailment induced by his drinking. On his deathbed, he named his wife, Salome Alexandra, his successor, instructing her to turn from the Sadducees and ally herself with the Pharisees—which she did.

### Salome Alexandra: A Brief Calm Before Another Storm (76–67 BC)

■ Coming to the throne as “regent” in her autumn years, Salome reversed the government's pro-Sadducean posture in favor of the Pharisaic party. Thus, the Pharisees gained the ascendancy as the chief government advisors and gained control of the **Sanhedrin** (the Jewish council of state, presided over by the high priest and holding religious, civil, and judicial jurisdiction). Consequently, the laws and traditions of the Pharisees held sway among the people.

■ She appointed her elder son, Hyrcanus II, as high priest. Another son, Aristobulus II, received command of the military but was a Sadducean sympathizer.

■ Upon Salome's death, Hyrcanus succeeded to the throne. Aristobulus, however, immediately declared war on him and within three months had driven Hyrcanus out of power, taking the throne and the high priesthood.

### Aristobulus II: Jewish Independence Ends (67–63 BC)

■ A power struggle ensued between Aristobulus II and those loyal to Hyrcanus II. The Roman army, under Pompey, was moving through Asia Minor at this time. When Pompey came to Damascus, ambassadors from Hyrcanus, Aristobulus, and even the Pharisees (who wanted Hasmonean rule abolished and proper high priestly rule restored) requested his intervention on their behalf. Pompey wanted to delay a settlement. Displeased, Aristobulus dropped his military assistance for Pompey's Nabatean campaign and refused to admit Pompey's general into Jerusalem. Outraged, Pompey attacked Jerusalem. Hyrcanus' followers managed to open the gates, and Pompey took Jerusalem in 63 BC.

■ Pompey reinstated Hyrcanus II as high priest under Rome. Aristobulus was taken to Rome as a prisoner of war where, in a triumphal parade in 61 BC, he was forced to walk before Pompey's chariot. Judean independence had ended.

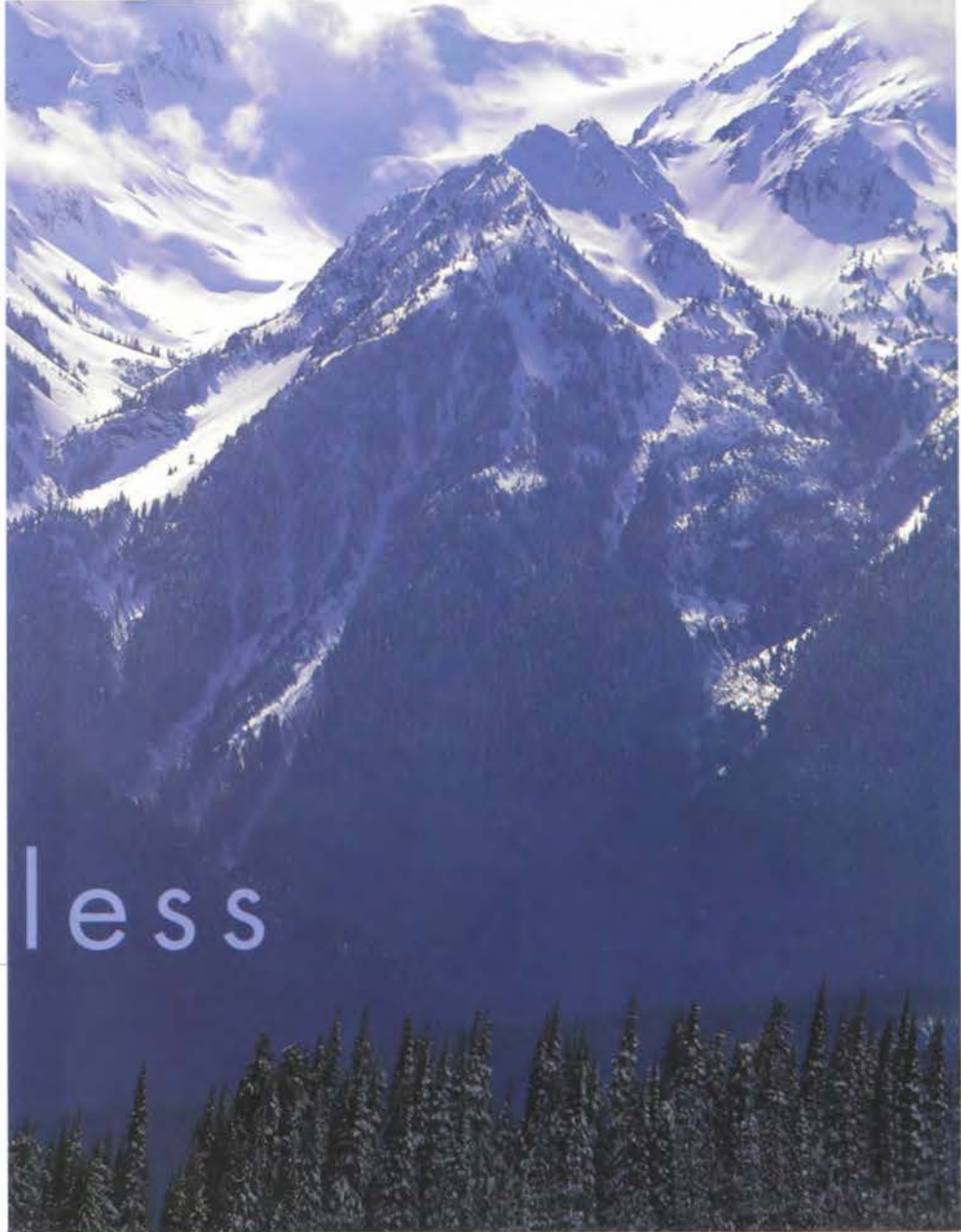
Material drawn largely from Harold Hoehner, “Between the Testaments” in *Expositors Bible Commentary* (I), and David O'Brien, “Between the Testaments” in Leon Wood's *A Survey of Israel's History*, revised.

In 1927, a founder dedicated to his "boys and girls." Seventy years later, a school still dedicated to the students.

# Matchless

Meet the original.

Call **1-800-BJ-AND-ME**



## **BOB JONES** *University*

Greenville, SC 29614 • [www.bju.edu](http://www.bju.edu)

*Stands without apology  
for the old-time religion and  
the absolute authority of the Bible.*



## FCC Requires V-Chip Installation

The U.S. Federal Communications Commission has ruled that the V-chip, which will allow the blocking of television programs deemed inappropriate for children, must be installed in at least half of all TV sets sold by 1999. The chip must be installed in all sets sold in the U.S. by the year 2000. (*The Daily Brief*, 3/13/98)

## Church Budgets Rise

The median yearly operating budget of a local church in the United States is \$123,000, which represents a 78 percent increase over what it was ten years ago. (*Current Thoughts & Trends*, January 1998)

## Would You Pass the Test?

An informal survey was conducted at the February convention of the National Religious Broadcasters in Washington, D.C. A booth at the convention gave passersby a list of "agree" or "disagree" statements. One statement read, "Justification is the process by which I am made holy by God's spirit." Of the 26 who responded, 24 agreed. The problem? The statement reflects the classic Roman Catholic view of justification—namely, "that we are infused with holiness rather than having Christ's holiness imputed to us and received by faith alone." Do the survey results merely reflect a careless reading of the question? Or do they

suggest something deeper and more troubling—a dangerous neglect of precision in theology among evangelicals? (*World*, 2/28/98)

## Episcopalians Split Over Female Priests

Conservative Episcopalians opposed to the ordination of women have announced a formal split with the mainstream U.S. branch of the church. The conservatives, including several bishops, said in a statement they had set up the Protestant Episcopal Church in the United States of America, known in brief as PECUSA. (*Christian News*, 1/5/98)

## Denying Internet Porn to Schools

Sen. John McCain (R-Arizona) has introduced legislation in the Senate that would deny federally subsidized Internet hook-ups to schools and libraries that fail to prevent children from accessing pornographic materials on the Internet. (*The Daily Brief*, 2/11/98)

## Egyptian Convert Arrested, Held For Five Days

An Egyptian Muslim who converted to Christianity more than ten years ago was arrested at the Cairo International Airport January 4 and held incommunicado by security officials for five days. After interrogation and beatings, he was released on the night of January 9 and allowed to leave the country

the following day. Mohammed Sallam, 32, was returning with his wife to their home in another Arab capital after a two-week holiday in Egypt. Sallam said that the State Security Investigation gave him no reason for either his arrest or his release. Sallam had previously been arrested in 1990 and held in a Cairo prison for ten months on religious charges. (*Compass Direct News Summaries*, 1/23/98)

## China Deports Christians For "Opening Their Bibles"

Two foreign Christians studying in Guangzhou (Canton), southern China, were deported last November because they happened to open the Bible while local Chinese were visiting in their apartment. According to reliable sources, the deportations sent "shock waves around the expatriate Christian community." Long-term teachers of English who are Christians report that the level of surveillance and control increased greatly during and after Jiang Zemin's October-November trip to the United States. (*Compass Direct News Summaries*, 1/23/98)

## Bad and Good in Texas

The state of Texas, known for big things, will be the home of the biggest homosexual church in the Universal Fellowship of Metropolitan Community Churches. The 2,000-member Cathedral of Hope in Dallas is raising \$25 million

to replace its present 800-seat building. (*Christian News*, 2/9/98) On a positive note, the Texas Board of Education voted to dump \$30 million of Disney stock in response to efforts by the American Family Association (AFA) of Texas. (*Christian News*, 2/23/98)

## Barnes & Noble Indicted for Selling Child Pornography

Alabama became the second state to indict Barnes & Noble, the nation's largest bookseller, for distributing the photography books of David Hamilton and Jock Sturges. The books contain images of nude children. Last November, the company was named in indictments in Tennessee. The FBI is reportedly investigating the two photographers to determine whether their photos violate federal child pornography laws. (*World*, 3/14/98)

## Washington Outlaws Same-Sex Marriage

Washington became the 27th state to outlaw same-sex marriage. The bill, HB1130, defines marriage as the union of one man and one woman and says the state will refuse to recognize any same-gender marriages performed elsewhere. The bill was vetoed by Governor Locke, but there was a bipartisan override by super-majorities in both houses. Foes of the bill vow to take this battle to the courts. (*The Salt Server*, 2/15/98)

**Boy Scouts Not Subject to State Civil Rights Laws**

The California Supreme Court ruled on March 23 that the Boy Scouts have the right to bar homosexuals and atheists from membership in the organization. The court said the organization is a private one and is therefore not covered by state civil rights laws. (*The Daily Brief*, 3/24/98)

**Ambassador Nominee Supports Homosexual Marriage**

James Hormel, the first openly homosexual nominee for a U.S. ambassadorship, has actively promoted the legalization of homosexual "marriage" in Hawaii. According to Mike Gabbard, president of Hawaii-based Stop Promoting Homosexuality International, "It's astounding that the president of the United States has nominated someone to such a prestigious position who is actively campaigning to legalize so-called 'gay marriage.'" Gabbard said that Hormel offered Hawaii homosexual activists a challenge grant of \$10,000 to help legalize "gay marriages" in 1993. In addition, Hormel contributed \$17,000 toward the production of a video documentary called *It's Elementary*, which indoctrinates young school children into accepting homosexuality as normal and natural behavior. President Clinton nominated Hormel to be ambassador to Luxembourg last October, but at this writing the confirmation process is stalled in the Senate. (*The Salt Server*, 2/2/98)

Evangelist Billy Graham told viewers of NBC's *Today* . . . that he forgives President Clinton because "I know the frailty of human nature. . . . He has such tremendous personality that I think the ladies just go wild over him." . . . In the story of the woman taken in adultery, Jesus tells her to "go and sin no more." Mr. Clinton could take Mr. Graham's forgiveness (which is really absolution) and see it as permission to go and sin some more. —columnist Cal Thomas

To sin by silence makes cowards of all men. . . . It is time for us to worry less about what is right for the party and more about teaching young people about what is right and what is wrong. And it is time for us to say what we know to be right, to say, "Mr. President, if these allegations are true, you have disgraced yourself, you have disgraced this country, you have disgraced the office and you should leave." —Sen. John Ashcroft of Missouri

Here we are confronted with a remarkable fact. When "anti-fundamentalists" generalize about "Fundamentalism," they use . . . very strong language; they describe it as "obscurantist," "heretical," "sectarian," "schismatic," "crude" and "atavistic," and its influence as "disastrous." Nothing seems too bad to say about it! —J. I. Packer, in his book *Fundamentalism and the Word of God*

The middle-of-the-road man commonly mistakes compromise for discretion. . . . The middle-of-the-road man will tell you in private conversation that he accepts all these [the fundamentals], but when there comes a showdown in the Convention, he uniformly votes with the opposition and consequently disclaims the Faith which he himself has professed, since he is easily the balance of power in popular assemblies. On that account, the middle-of-the-road man is a greater menace to his denomination than is the modernist. Believers can meet the modernist in the intellectual forum and worst him in debate, but that fact avails little since the victory and the argument are wrested by the popular vote. That is why the middle-of-the-road man menaces the very life of the true church. —W. B. Riley

"With charity toward all, and malice toward none," there is a little company of believers who, content to be in the minority, remember that Truth has never yet, in this sinful world, perched on the banner of the majority. The "voice of the people" is not now, and never has been, the "voice of God." It was *vox populi* that cried "Crucify Him," and it is equally untrustworthy today. —A. T. Pierson, writing in *Watchword and Truth*, January 1900

As we grow older, we must move from power to wisdom. Those who try to hold power too long are resented. Even parents who try to hold power over their children lose the love of their children. However, when we are able to give up [power] at the right time and become a wisdom figure, then we are useful, honored, and kept in the mainstream. —Fred Smith, writing in *Leadership Journal*

**Marriage Outmoded, Say Social Science Textbooks**

Marriage is a relic with no place in a street-smart society, according to social science textbooks studied by many of today's college students. So says *Closed Hearts, Closed Minds*, a report released by the New York-based Institute for American Values. This non-partisan group studied 20 college textbooks written in the last four years and offered some dire conclusions. "These books repeatedly suggest that marriage is more a problem than a solution," the report stated. The textbooks take a pessimistic view of marriage, emphasizing marital failures rather than the joys and benefits of traditional commitment and monogamy. (*The Baptist Challenge*, January 1998)

**Maine Repeals Homosexual "Rights" Law**

In February the citizens of Maine voted to repeal a law enacted last year that gave homosexuals special rights. Some 58,000 Christians joined together by signing a petition to put the issue on the state ballots. This issue, the only issue on the ballot, was voted on by 33 percent of registered voters in Maine, a turnout much larger than officials had projected. (*The Salt Server*, 2/11/98)

**Oklahoma Votes Down Casino Gambling**

In Oklahoma the issue of legalized casino gambling was on the ballot in February. The citizens of Oklahoma voted down—for a second time—this

proposal, with the number of "no" votes outnumbering the "yes" votes 2 to 1. State legislators claimed that "the grassroots of moral, conservative Oklahoma" turned out for the vote. (*The Salt Server*, 2/11/98)

### **Erosion of Morality**

Only 21 percent of adults surveyed in 1972 said they saw "nothing wrong" with premarital sex. In less than 20 years, that percentage had doubled. The same survey showed that among conservative Protestants who were regular churchgoers, views about sex before marriage had not changed at all. (*Current Thoughts & Trends*, January 1998)

### **Lyons Arrested For Grand Theft, Racketeering**

The Rev. Henry Lyons, president of the National Baptist Convention USA, has been charged with two counts of grand theft and one count of racketeering. According to an affidavit, investigator for the Pinellas County (Florida) State Attorney's office, Lyons and a "business partner" "were engaged in various schemes to defraud several large corporations." Kurash said Lyons accepted \$225,000 from the Anti-Defamation League to help rebuild burned black churches in the South, but distributed only \$39,000. The rest was allegedly transferred to a secret bank account. Investigators also say Lyons misrepresented the size of the National Baptist Convention, saying it was the largest predominantly black church group

in the U.S. and had 8.5 million members in 33,000 churches. Authorities say the true size of the convention's membership is probably less than a million people in 4,800 churches. Lyons allegedly lied about the size of the convention to enhance deals with corporations to sell products to the group's members and reportedly kept up to 75 percent of the corporate fees as "commissions." He has also been accused of taking \$350,000 in secret payments from Nigeria's military dictatorship, then acting as an unregistered lobbyist for the Nigerian government. He has also been charged with illegally giving church funds to his wife, his daughter, and church secretary Brenda Harris.

Lyons survived a series of no-confidence votes at the denomination's national convention last year, acknowledging "serious errors in judgment" and "human weaknesses and frailties." (Evangelical Press News Service, 3/15/98)

### **First Lady Praises Muslim Values**

Hillary Clinton equated Muslim values with American values during a White House reception held to mark the end of the Islamic holy month of Ramadan. It was the second time the White House has hosted such a reception. (*Christian News*, 2/9/98)

### **Baptist Church Hosts Liberal**

Marcus Borg, author of *Meeting Jesus Again for the First Time*, spoke at Myers

Park Baptist Church in Charlotte, North Carolina, according to *The Charlotte Observer* (February 16). Myers made such statements as "I do not think Jesus proclaimed himself the Messiah or thought that he was"; "I believe Jesus was raised from the dead, but I'm skeptical that it involved his corpse"; and "We need to be utterly candid that the Bible is a human product, not a divine product." Myers Park Baptist was described as a church that "unlike Southern Baptist churches, has a congregation that's moderate to liberal." The article, however, did not say mention if Myers Park belonged to any other Baptist group.

### **Southern Baptist No-Shows**

More than half of the Southern Baptist Convention's 15.7 million members are inactive, according to a study by the SBC Sunday School Board. More than 20 percent of church members have stopped attending, and 31.8 percent have moved away but remain on the local church's rolls. (*World*, 2/28/98)

We are grateful to *Current Trends and Updates* for portions of this news. CNT is a fundamental e-mail news service. Contact CT\_N\_U@dmci.net for more information.

This news is presented to inform believers. The people or sources mentioned do not necessarily carry the endorsement of the Fundamental Baptist Fellowship.



# FUNDAMENTAL BIBLE MISSIONS

## Church Development Program

A program designed to assist smaller churches in the support of their pastor. This ministry enables a pastor to direct all of his attention to the work of the ministry.

## Church Planting

Our desire is to plant local churches in America and overseas. If you are interested in church planting, why not consider FBM?

**Fundamental • Baptistic • Separated**

# FUNDAMENTAL BIBLE MISSIONS

PO Box 206 • Penns Grove, NJ 08069  
(609) 299-2118  
e-mail: [ffbc.usa@juno.com](mailto:ffbc.usa@juno.com)

# Bread and Circuses

**A**ncient Rome had a pragmatic policy for keeping the masses cooperative. The once-powerful conquerors of the western world clung to the illusion of control by promising welfare and entertainment to those needed to populate the empire and finance the lifestyles of its leaders. Modern America, like Christianity, remains historically illiterate at its own peril. "Bread and Circuses" is no new policy, nor are its inevitable consequences.

The notion that leadership can be effective in performance while flawed in character denies the fact that leadership is not mere management. The tragedy of American society is not that leaders are without character, but that they are leaders—worse yet, that their lack of character is irrelevant. When we value dollars more than values, we endorse the values of those who make the dollars flow. Successes are trotted out as evidence of a man's leadership, while his flaws and sins are brushed away. "He must be a good leader. Look how well off I am." Dollars are the bait; depravity is the trap.

By exalting contaminated men, we exalt contamination. What we tolerate, we teach. Leading New Evangelicals redefine forgiveness by offering it to the unrepentant. The outrageous provokes no outrage. Previously hidden corruption becomes a hideous eruption of nationwide proportions, and "Who cares?" the common refrain. God's people must remember 1 Samuel 8:7, 9: "They have not rejected thee, but they have rejected me, that I should not reign over them . . . howbeit yet protest solemnly unto them, and shew them the manner of the king." As in Rome, two options are open: indulge in the bread and cir-

cuses, or enter the arena. The martyrs of old were not seeking merely to confront their culture; they were willing to be destroyed by it to remain true to Christ.

We need men today who will stand as the early Fundamentalists stood. God uses corrupt kings and cultures to illustrate what His people have become or to show them what they should never become. Fundamentalists are not immune to the pressure of personal preference

or the pleasure of "bread and circuses." We are properly appalled at the parallel between worldly amusements and the current "Evangelical" approach to so-called "worship."

But, it may be that some of the problems we face are the result of trying to redefine Fundamentalism to include only what Fundamentalists enjoy.

Let's admit it: most of us like church. We like the music, the preaching (if it isn't too long), even the announcements (if they are *our* announcements—*your* announcements "take too much time from *real* worship"). We like what we like. In fact, we love it! But, do we love the Lord? Many Americans are flocking to worldly, entertaining churches simply because their tastes have changed. If we like Fundamentalism because that is our comfort zone, what impact can we hope to make on our culture? The early Fundamentalists weren't trying to start a movement called Fundamentalism; they were simply being honest and faithful.

Conventional wisdom supports the smug opinion that the early Fundamentalists were brash, bitter men. The record reveals a far different character.

These were godly, compassionate men who paid a price for principle, not pragmatism. They preached without apology and saw lives changed without compromise. They were ridiculed, shouted down, mocked, and manipulated by the Machiavellian machinery of their dying denominations. Our founders weren't the offenders, they were the offended. They walked away not because their cause was compromised, but because their Savior was slandered. Those of us who were born or born again into Fundamentalism will eventually come to our own crisis of conscience. No one is a Fundamentalist for convenience. There is still a price to pay.

The recent question, "Why are some young Fundamentalists leaving Fundamentalism?" begs the question. "What brings a man into Fundamentalism in the first place?" is more to the point. With the crisis of character evident at the highest levels of national leadership and the increasing shallowness of Christian life within an entertainment culture, there is a mandate for the freshness of true Fundamentalism. We need not be embarrassed at the boldness of our forebears; we need their boldness ourselves. A man doesn't become a Fundamentalist because he follows the flag of Fundamentalism, but because he loves the Living Word.

The very idea that a man could "leave Fundamentalism" without turning his back on Christ betrays a phenomenal ignorance of what Fundamentalism was and is. May God give us men who will stay off the slippery slope of compromise, who will provide moral leadership for those seeking to escape the avalanche of indulgence—men who won't be bought off with "bread and circuses" because they are too cowardly to face the foe with only the peace of God in their hearts.

**By exalting contaminated men, we exalt contamination.**



DR. JOHN VAUGHN

# What's on the Web

Bob Whitmore

A few weeks ago a reader asked me how to get in touch with Kerusso Ministries, an outreach to homosexuals. I did not have an address and have not been able to locate the group. I did, however, find an excellent web site called "Christian Resources about Homosexuality and AIDS" (<http://www.exodus.base.org>), and Kerusso Ministries was listed on the page called "Christian Ministries for People Wanting Help in Dealing with Homosexuality." These ministries are listed state-by-state and internationally, so you should be able to find a group near you.

This site provides "Christian help for people who are dealing with homosexuality, their families, and their friends." It also provides references—helpful books and articles and even "testimonies about how to help someone dealing with homosexuality." An apologetics section provides a Christian response to common questions.

Little of what you find may be written from a fundamental perspective, but you should still be able to find information helpful in witnessing and ministering to homosexuals.

The next site will be of interest to parents with elementary and junior high children. When my teen boys were small, they enjoyed listening to "Uncle Charlie" in his "Story Time" radio broadcast. They also enjoyed the *Keys for Kids* devotional booklets published by the radio program's producer, the Children's Bible Hour. Now your children don't have to wait for the next broadcast of "Story Time." All they have to do is go to the Children's Bible Hour web site at <http://www.cbhonline.com> to listen to a story (assuming your computer has those capabilities) or to read the daily *Keys for Kids* devotional.

The last site we'll consider is for those who interested in rare books and other information from the reformed theological perspective. "Gems in the

Attic: Rare Book Room II" (which includes a page called the "Museum of Pilgrims and Rare Book Room") has a long address: <http://www.iserv.net/~bettysul/attic.htm>. This site has an extensive variety of books, articles, diaries, letters, tracts, and commentaries (some in Spanish) by Charles Hodge, C. H. Spurgeon, Jonathan Edwards, Asahel Nettleton, J. C. Philpot, A. W. Pink, David Brainerd, Horatius Bonar, and many others. Accounts of historical revivals should prove especially interesting to anyone studying the subject. A "Lord Jesus Christ Web Page" is listed among several other links to related web sites.

If you have a favorite web site that you would like to share with *Frontline* readers, let us know about it. Perhaps we can review it in a coming issue.

"SPOT" is a winner! and so are all the



Children's Bible Club  
Visualized Gospel Stories

by "Aunt Carolyn"

Ready for

Jr. Church, DVBS, Sunday School,  
Child Evangelism Classes, etc.

Full sized illustrations  
Spiral Bound (No lost pictures)  
Eye Catching • Heart Searching

✳ Exciting  
✳ Relevant  
✳ Biblical

Send for your FREE Brochure and  
discount coupon on your first order.



The Children's  
Bible Club

PO Box 643-F  
Milton, FL 32572  
Phone: (904) 623-4671  
FAX:  
(904) 983-0055

## Books from Foundations

Dr. O. Talmadge Spence, President

- Foundations Bible Commentary  
Vol. I, Pentateuch .....\$33.95
  - The Timely Music Primer .....\$13.95
  - The Lives of the Principal Reformers
  - A Reproduction Reprint .....\$39.95
- (All prices postage included)



Send for a complete list of publications.

### Foundations Bible College

P.O. Box 1166  
Dunn, NC 28335

or call 1-800-849-8761

or email: [foundations@usa.net](mailto:foundations@usa.net)

## Maybe Today

Marguerite Nutting

It was one of those beautiful days when spring is new. The trees were just bursting into leaf and the woods beyond the field where John Clay was plowing were spotted with the pink and white of dogwood blooms. As the plow cut into the ground, the fresh, pungent smell of the warm spring earth reached his nostrils. Yet in spite of the beauty around him, today his heart was heavy. Just a week ago, his wife Ruth had received word that her father had died. It was in the height of the Great Depression, and money was scarce on the farm that year, but John finally scraped up enough for her to return home for the funeral. He had wanted so much to go with her, to comfort her in this time of grief, but even if they had had the money the responsibilities of the farm made it impossible.

Ruth had been gone for a week now, but it seemed more like a year to John. So many little things puzzled him, not the least of these was his small daughter, Linda. John had often cared for his younger brothers in his youth, but somehow, little girls were different. He glanced over at the little figure in blue, sitting under one of the trees on the edge of the woods that bordered the field. All morning long she had followed him, walking right behind him in the furrow, stepping in his footsteps. Only when the sun had grown hot had he been able to persuade her to go over under the trees to rest. He stopped plowing and walked across the freshly turned earth to where she was sitting.

"Honey, why don't you go on back to the house and take a little nap? You can lie right in the window and watch me plow from there. You've come out here with me every day for nearly a whole week. I'm afraid you'll get too tired, and then if you get sick, Mommy will think I haven't taken good care of you."

"I don't want to, Daddy, because ... because ..." Her voice trailed off,



and before he knew it, she was crying! "What's this? Tears? Now just what's the trouble with Daddy's helper?"

"I want Mommy," she sobbed. "It's lonesome without her. And besides, Mommy cried when she got the letter in the big yellow envelope. I don't want Mommy to cry. Did she cry because the letter said Grampa died, Daddy?"

John's voice was soft. "Yes, honey. She was always close to her father."

"But Daddy, what does it mean to die? Me and Grampa used to have so much fun. He used to take me on his knee and tell me stories. And now if Grampa has gone away, he can't tell me any more stories, and ... and ... I know why Mommy was crying! She doesn't have her daddy

anymore. Oh Daddy, won't we ever see Grampa again?"

"Of course we will, dear."

Her voice was insistent. "But when?"

"When we get to heaven."

"But Daddy, that might be a long, long time. I wish we could see Grampa today!" At her words a passage of Scripture flashed through John's mind. *For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord.* If only he could explain it to her. John decided that he had to try.

"Maybe your wish will come true, honey. We might see Grampa again soon—maybe today, or tomorrow, or even next week."

"But how, Daddy? Grampa 'is died,' and you said we'd have to wait until we get to heaven."

"Linda, just before Jesus went away into heaven, He said that He would come back again someday, in the same way that He went away. You remember how He went away, don't you?"

She nodded. "We learned about that in Sunday school. He went up in the clouds. But they didn't say he was coming back again."

"Well, He said that He would, Linda. And when He comes back, Grampa and all the folks who trusted Him and have died will rise first to meet Him. Then you and Mommy and I and all the people left on earth who know Him will be caught up together with them in the clouds to meet the Lord in the air. And after that, we'll always be together. But best of all, we'll always be with Jesus!"

Linda's face lit up. "When did Jesus say He'd come back?"

"He didn't say for sure. He said He

might come at any time, and so we should watch for Him."

Linda pondered these words, then her blue eyes grew round. "Then He might come today! Daddy, stay right here until I get back. I have to go back to the house and get something. Don't go off 'cause I'll need you to help me."

John smiled at her eagerness. "I'll help you tonight, honey. Your Daddy's got a lot more plowing to do before the sun goes down."

"No, Daddy, I have to do it right now. Please?"

John couldn't resist the pleading in her eyes. "Well, if it's all that important, I guess I can wait a few minutes more."

He dropped down on the moss under the trees to wait for her return. He couldn't help wondering what she had gone to get, but whatever it was, it was plain to see that it was most urgent to her. In a few minutes he saw her, running back across the field, her golden curls flying in the wind, her blue eyes sparkling. She threw herself on the ground beside him and thrust something into his hands. Then he saw what she had gone to get.

"But Linda, what's the pencil and paper for?"

"I want you to help me write a letter to Mommy. If Mommy knew that Jesus might come back maybe even today and bring Grampa with him, she wouldn't cry any more. Hurry, Daddy. We've got to get the letter to her quick!"

John's heart smote him. "Honey, Mommy already knows. But we'll write your letter anyhow." With shame he slowly admitted, "Maybe Mommy's just kind of forgotten, like I almost did. But you're right, Linda. Jesus might come back today, and that's the most wonderful hope in all the world!"

Marguerite Nutting is a freelance writer in Terre Haute, Indiana, where her husband serves as pastor of First Baptist Church.

Looking for a way to

get the  
whole  
church  
involved

in  
soulwinning?

We have it!

Our  
Tract-of-the-Week  
Program:

- Creates soul-conscious, prepared Christians
- Provides conversation ice-breakers
- Encourages boldness through habitual tract distribution

For more information  
Don't delay — Write today!



**Bible Tracts, Inc.**

PO Box 188 Bloomington, IL 61702-0188

Paul J. Levin, Founder

*The word of GOD to all the world*



**FOUNDATIONS BIBLE COLLEGE  
AND SEMINARY**



*O. Talmadge Spence, Th.D., D.D., President*

Exit 77, Interstate 95  
Between Benson & Dunn, NC

Post Office Box 1166  
Dunn, NC 28335-1166

(910) 892-8761

1-800-849-8761

FAX (910) 892-9322

e-mail: [info@foundations.net](mailto:info@foundations.net)

**"SEPARATIST FUNDAMENTALISTS:  
MILITANT AGAINST THE APOSTASY;  
MAGNIFICENT FOR THE LORD"**

# Clearwater CHRISTIAN COLLEGE

## Making A Difference



My undergraduate education has prepared me well for the rigors of seminary and provided a strong basis for continued study.

### preparation

TYARARR JONES, a 1997 Church Ministries major enrolled in Calvary Baptist Seminary, Lansdale, PA, is working on a graduate degree in Theological Studies.



CCC is committed to making a difference today in the lives of those whose leadership will make a difference tomorrow.

### leadership

DR. DON STRANGE, pastor of Winkler Road Baptist Church in Ft. Myers, FL, and a Clearwater Christian College board member.



The College consistently turns out graduates who capably uphold the banner of Biblical fundamentalism and separation.

### doctrine

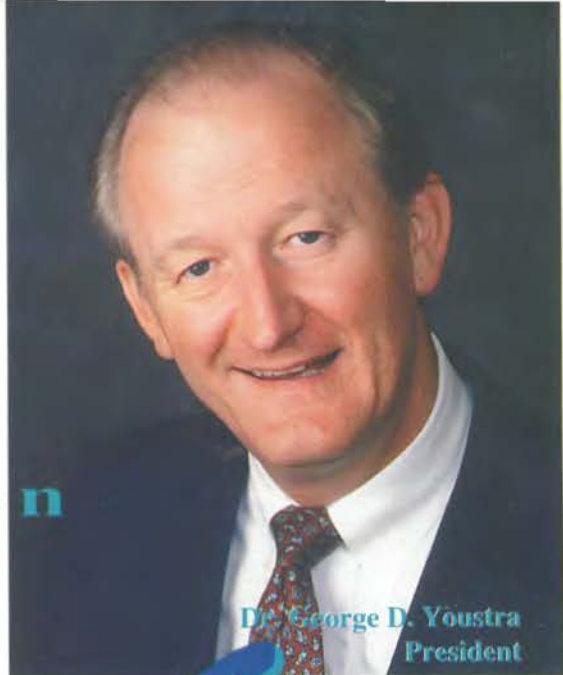
DR. NORMAN PYLE, pastor of Bible Baptist Church in Hampton, GA, editor of *Christian View of the News*, and a CCC board member.



By emphasizing self-discipline and character development, CCC provided a fertile ground for my call to the ministry.

### service

JOE OLACHEA, Jr. (1978), pastor of Shadyrest Bible Church, Trenton, NJ, president of Central Jersey Bible Institute, president of New Jersey Council of Alcohol and Drug Education, chaplain of the Derby Fire Company, and married father of five.



Dr. George D. Youstra  
President

Servant Leadership is a phrase we often hear on the

lips of concerned Christians everywhere. Men and women are searching for doctrinally sound leaders who are dedicated servants and can communicate God's truth. Clearwater Christian College is providing the solution.

For more information, contact us at 1-800-348-4863 OR e-mail us at [admissions@clearwater.edu](mailto:admissions@clearwater.edu)

Frontline Magazine  
500 West Lee Road  
Taylors, SC 29687  
*A Publication of the Fundamental Baptist Fellowship*

Nonprofit Organization  
U.S. Postage  
PAID  
Permit No. 823  
Greenville, SC

Address Service Requested