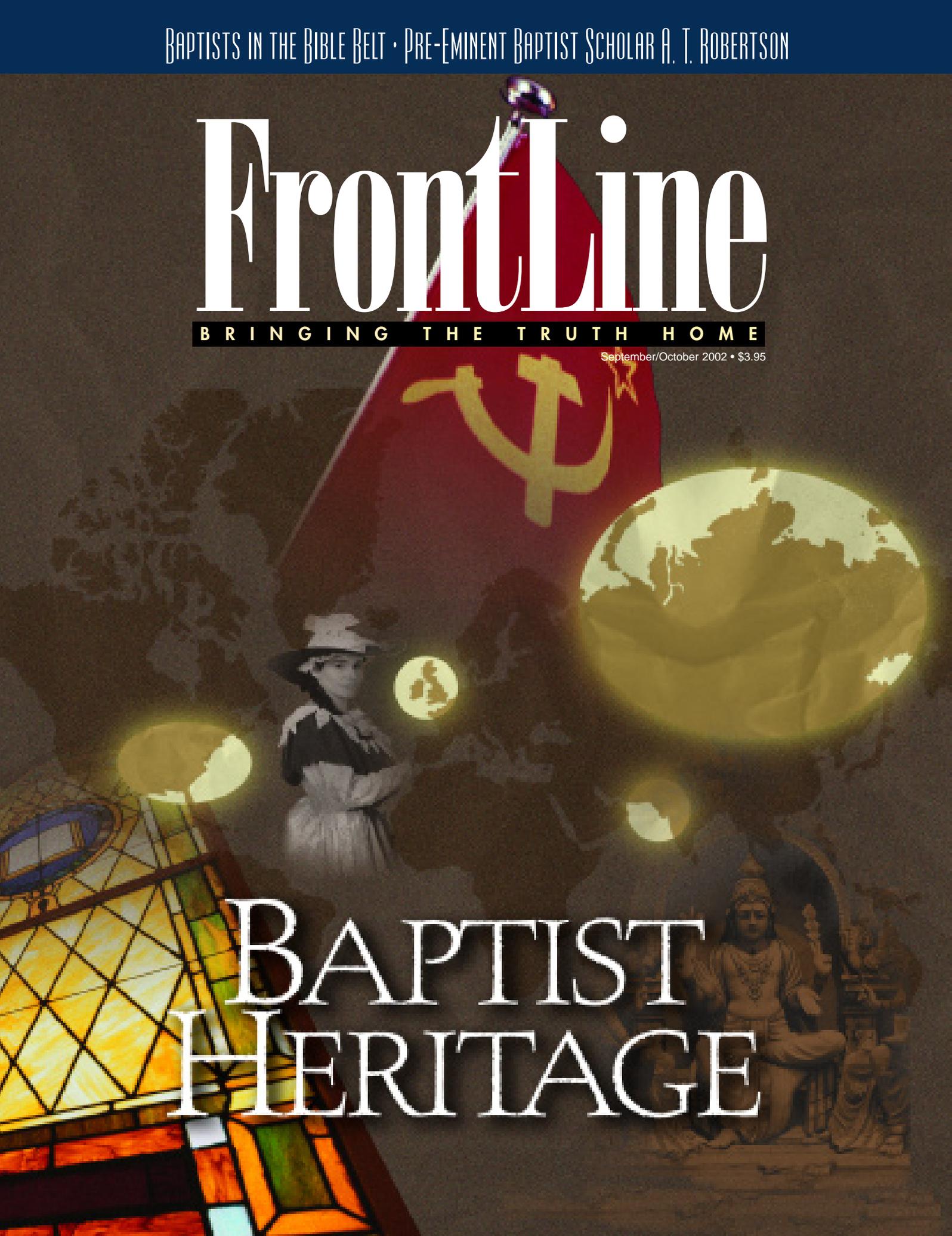


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Contents

SEPTEMBER/OCTOBER 2002

FRONTLINE MAGAZINE

VOLUME 12 • NUMBER 5

11 Pre-Eminent Baptist Scholar A. T. Robertson

Doug Kutilek

Robertson taught seminary classes for 46 years, instructing some 6,000 students in that period.

15 Baptists in Myanmar

James R. Hines

Despite many hardships, fundamental Baptists are carrying on Judson's work.

17 A Baptist Shadow Servant

Betty Henderson

Spurgeon publicly stated that more than 1,000 women had become members of his church through the ministry of Lavinia Bartlett.

21 A Biblical Call to Remember

Layton Talbert

Not only does God remember, but He expects—indeed, commands—us to remember certain things as well.

2 Are Baptists Protestants?

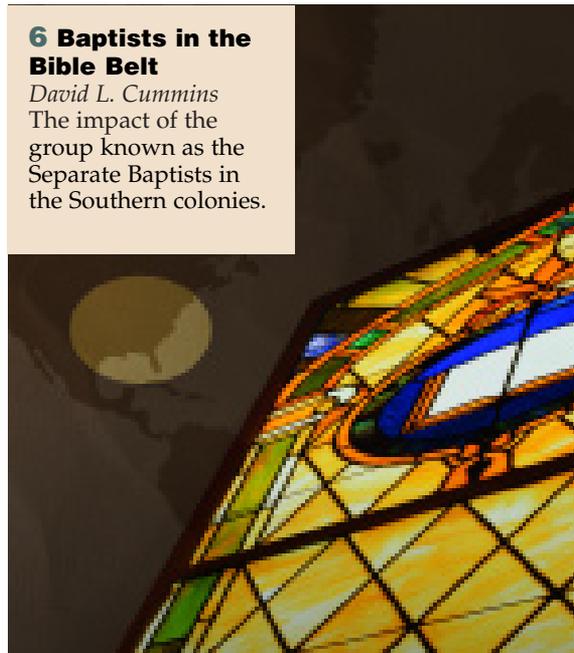
Gerald L. Priest

The answer to that question is a simple yes and no.

6 Baptists in the Bible Belt

David L. Cummins

The impact of the group known as the Separate Baptists in the Southern colonies.



9 The First Russian Baptists

Rick Barry

Just where did Russian Baptist churches come from?



Departments

4 Mail Bag

5 On the Front Line

Charting the Course: The Fellowship Principle
Rod Bell

20 On the Home Front

25 Wit & Wisdom

26 Ladies' Circle

Praying for Men After God's Own Heart
Dianne Heeney

27 The Evangelist's Corner

Faith

Phil Shuler

30 At a Glance

Luke: Introducing God's Man to the World
Layton Talbert

33 Newsworthy

38 Behind the Lines

Baptist By Conviction
John C. Vaughn

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Thanks for the excellent publication. It is a goad, a pillow, and a friend in the ministry to me every month.

*Joseph P. Hansen
Atchison, KS*

Thank you very much for the super issue of *Frontline* on Islam [March/April 2002]. I wish that President Bush and his advisors each had a copy and that they would read it. I loaned my copy to several people. Thanks again.

*Dr. F. D. Henzler
fhenzler@juno.com*

Please renew my subscription and send another to my father-in-law. He has been impressed with the magazine. Poor Ehud and Hedu! ["Dr. Ehud's E-mail," March/April 2002] They will probably be charged by some as being the levity in Fundamentalism. May their tribe increase.

*Pastor Daniel E. Lashley
Imlay City, MI*

I have thoroughly enjoyed being a subscriber to the *Frontline* Magazine. It has been very helpful in my ministry. Thank you for this excellent publication.

*Rev. William L. Wessel
Canton, OH*

I have discovered your website and thank God that such sites exist in these times of apostasy. . . . I have read your resolutions and have joined the fellowship. . . . I was discouraged until I found that Christians of biblical fidelity existed. I am happy now.

*Laurent Cadeac
France*

I received your magazine today. This magazine always encourages me.

*Timothy Sui Lian Mang
Myanmar*

I am so grateful to receive *Frontline*. We thank God for the FBFI. In our country Fundamentalists are so few. We are in need of encouragement and help.

*Pastor David Mang
Yangon, Myanmar*

Matt Herbster's letter to the editor in response to the recent

"Ehud" article was a tremendous blessing to me. As I travel throughout America . . . my heart is heavy because of the polarization among preachers of the Gospel. Have we come to the place where we are more concerned about "who" is right than about "what" is right? In the flyleaf of my Bible are these words: "No attack; no defense." God help us to practice those four words. It appears to me that Ehud's intent was a back-handed attack.

*Dr. Ron Comfort
Lattimore, NC*

Frontline is a blessing to our family. Keep up the good work!

Sharon A. Smith

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Charting the Course: The Fellowship Principle

If you don't have the little booklet called *Charting the Course*, you may order it from the home office. It is a message I delivered to the Executive Board at our Winter Board Meeting in February. These articles on charting the course are adapted from that message. I wanted the board to hear it first, and now I want you to hear it. In the last issue of *FrontLine*, I explained what we mean when we call ourselves Fundamental, Baptist, and Fellowship.

In this issue I want to go a little further to explain the "fellowship principle" that distinguishes us from an association of churches or a denomination. The fellowship principle involves at least seven things:

- It majors on the essentials.
- It is separate from the local church.
- It is broader than the local church.
- It is charitable with brethren on nonessentials.
- It strives to keep the unity of the Spirit.
- It unites around obedience to the essentials.
- It is never compromised. If it is ever compromised, there is no fellowship, only contention and strife.

For example, there is no room for doubt on the inspiration of the Scriptures. However, there is room for doubt on the method of inspiration. I know some good men that believe in the mechanical dictation theory of how God did it. I don't know how God did it. You don't

either. I just know He did it. But, we believe in the same result. A man can believe in mechanical dictation and still be a Fundamentalist.

A Fundamentalist believes in the preservation of Scripture. He can believe in a different method of preservation and still be a Fundamentalist. The Bible is dogmatic on the fact of preservation: "Heaven and earth shall pass away: but my words shall not pass away" (Mark 13:31). But the Bible does not tell us how God has preserved His Word; there's not one single verse that tells us how He did it. You have every right to have convictions on the matter but not to elevate your personal convictions to the level of revelation.

We believe in the preservation of Scripture because it is a Bible doctrine. We have no right to dictate to others how God did it when He didn't tell us. No one has that right. This Fellowship, as long as I am going to be in it, is not going to become a battleground for the textual issue. We'll not do it. When you elevate your opinions and your theories above or equal to the clear teachings of the Scriptures, that's heresy, and you know it. That's dangerous—you're guilty of adding to the Scriptures. This Fellowship is meant to be a fellowship, not a platform for unnecessary conflict.

The fellowship principle is broader than my local church. I take stands appropriate for my personal life, my family, my local church, and my Fellowship, but I need to know the difference. I preach on issues in my local church that I don't have the liberty to require in the Fellowship. When the Word of God is dogmatic, we'll be dogmatic.

When it is not, we will not. That's our spirit. We want to be charitable with our brethren who may not agree with us on how God preserved the Bible, but we can't make them be charitable with us. Nevertheless, all true Fundamentalists believe that God has preserved His Word.

Why would anyone come to a fellowship meeting? To fellowship. If you come to fight each other, stay at home. If you want to fight, go to Afghanistan. Fight your enemies, not your friends. You can't have fellowship with your enemies. I knew a Marine who wrote my dear friend, Dr. James Singleton, and told him, "Meet me out behind the barn, brother, and we'll see who's the best man." Dr. Singleton wrote back and said, "I'm not your enemy, I'm your friend. If you can't tell your friends from your enemies any better than that I would have hated to be in Vietnam with you." In this Fellowship we will strive to keep the unity of the Spirit.

Years ago, I learned in college, "In essentials—unity; in nonessentials—liberty; and in all things—charity." This is the key to the fellowship principle and the Fundamental Baptist Fellowship. The Fundamentals are not for sale. The Baptist distinctives are not for sale. The Fellowship Principle is not for sale. We are not an

association of churches; we are a Fellowship of individuals of like precious faith. We are Fundamental Baptists who fellowship around the fundamentals of the faith. We maintain this stand through leadership, which will be the subject of this column in the next issue.



DR. ROD BELL



While ministering in Enfield, Connecticut, I could not help remembering the impact of Jonathan Edwards's sermon "Sinners in the Hands of an Angry God." I made my way to the very site and attempted to envision what had transpired there on July 8, 1741, as the message was delivered. The only eyewitness account of that occasion was provided by Eleazar Wheelock, founder of Dartmouth College. He was interviewed by Benjamin Trumbull, who summarized the momentous meeting by saying:

A lecture had been appointed at Enfield. . . . When they went into the meeting-house, the appearance of the assembly was thoughtless and vain. The people hardly conducted them-

selves with common decency. The Rev. Mr. Edwards, of Northampton, preached, and before the sermon was ended, the assembly appeared deeply impressed and bowed down, with an awful conviction of their sin and danger. There was such a breathing of distress, and weeping, that the preacher was obliged to speak to the people and desire silence, that he might be heard.¹

Surely the dullness in religion, which Jonathan Edwards so detested during his early ministry at Northampton, came to an end with the Great Awakening.

It should not surprise us to find modern-day revisionist historians speaking disparagingly of the Great Awakening. For instance, in a recent

book entitled *Inventing the Great Awakening*, Frank Lambert postulates that “the Great Awakening was invented—not by historians but by eighteenth-century evangelicals who were skillful and enthusiastic religious promoters.”² However, Mr. Lambert and his adherents have failed to examine the most notable and enduring impact of the Great Awakening, which was to be found among a group known as the Separate Baptists in the Southern colonies.

Little has been written about the subject, but this writer is convinced that the phrase “the Bible Belt,” as it relates to the Southern states, is a misnomer. The famed “Bible Belt” was actually the “Separate Baptist Belt”! Much more research is needed concerning this phenomenon, but a good beginning of the unfolding of the matter was undertaken by William L. Lumpkin. His excellent volume *Baptist Foundations in the South* relates in outline form the story that awaits a full treatment.

The gospel saturated North and South Carolina, Virginia, Georgia, Tennessee, and Kentucky as a result of the evangelism and enthusiasm of the Separate Baptists. George Washington Paschal opined: “I make bold to say that these Separate Baptists have proved to be the most remarkable body of Christians America has known.”³ Surely the Lord of Glory blessed the efforts of these indefatigable evangelists with His presence and power. Morgan Edwards, early Baptist researcher and historian, wrote of the Separate Baptists in these words: “I believe a preternatural and invisible hand works in the assemblies of the Separate-Baptists bearing down the human mind, as was the case in the primitive churches. 1 Corinthians 14:25.”⁴

The story of Shubal Stearns and Daniel Marshall deserves much fuller treatment than it has received. In 1755 these two men, along with their wives and a dozen others settled in Sandy Creek in central North Carolina, were all impacted by the Great Awakening. They were known as Separate or New-Light Baptists. With vision for impacting the Southern colonies for Christ, the 16 members of Sandy Creek Baptist Church chose Shubal Stearns as their pastor, along with Daniel Marshall and Joseph Breed as assistants. The congregation visualized reaping an abundant spiritual harvest. And surely the Lord undertook! The membership of the Sandy Creek congregation soon numbered 606. More importantly, that congregation became the mother to 42 churches, and 125 ministers had sprung from the Sandy Creek church by 1772.

Separatist Baptist Daniel Marshall, who was 65 years old, introduced Baptist principles into Georgia on January 1, 1771.

The scene is in a sylvan grove, and Daniel Marshall is on his knees making the opening prayer. While he beseeches the Throne of Grace, a hand is laid on his shoulder, and he hears a voice say: ‘You are my prisoner!’ Rising, the sedate, earnest-minded man of God, whose sober mien and silvery locks indicate the sixty-five years which have passed since his birth, finds himself confronted by an officer of the law. He is astonished at being arrested, under such circumstances, ‘for preaching in the Parish of St. Paul!’

for, in so doing he has violated the legislative enactment of 1758, which established religious worship in the colony ‘according to the rites and ceremonies of the Church of England.’⁵

Abraham, in his sketch of his father, published in the *Analytical Repository*, 1802, says that the arrested preacher was made to give security for his appearance in Augusta on the following Monday, to answer for this violation of the law, adding: “Accordingly, he stood a trial, and after his meekness and patience were sufficiently exercised, he was ordered to come, as a preacher, no more into Georgia. The reply of Daniel Marshall was similar to that of the Apostles under similar circumstances, ‘Whether it be right to obey God or man, judge ye.’ Consistently with this just and spirited replication, he pursued his luminous course.”⁶ In a matter of time, Samuel Cartledge was baptized, became a deacon in the Kiokee Baptist Church that Daniel Marshall formed, and was ordained to the gospel ministry. His ministry was blessed of God, and he was greatly used of the Lord in Georgia and South Carolina until his death at age 92. “It is interesting to note that this magistrate, Colonel Barnard, was also afterwards converted, and he became a zealous Christian.”⁷

Others like John Leland, outstanding Baptist preacher from Virginia who had much to do with the First Amendment to our National Constitution, testified: “I have seen ice cut more than a foot thick, and people baptized in the water, and yet I have never heard of any person taking cold, or any kind of sickness in so doing.”⁸

In volume two of *Materials Towards a History of the Baptists*, Morgan Edwards reports a host of interesting events among the Separatist Baptists. For instance, in 1778 Elijah Baker was arrested for preaching the gospel and imprisoned in the Accomack County Jail in Virginia. As he preached through the grates of his cell, he was heard by Squire Thomas Batston, who invited him to preach in Delaware. Of course the invitation could not be accepted. In the desire to silence Baker, he was taken from jail and put on board a privateer with orders to the captain to deposit him on any coast outside of America. Baker had a captive congregation, and he began to preach to the crew. The captain soon wearied of this procedure and transferred him to a second ship. When the winds blew contrarily, Baker was considered the culprit, and he was placed on a third ship. When the third captain wearied of Baker’s preaching, he was deposited ashore. Discovering that he was now in Delaware, he sought out the residence of Squire Batston, and soon his preaching ministry began anew. He was joined by Philip Hughes of Virginia, and the two men were used of God in planting 22 churches in Delaware, Maryland, and Virginia.

In one instance, a mob led by one James Roberts was intent upon breaking up the work of the Dan River Baptist Church in Virginia. Roberts had obtained a warrant to arrest Pastor Dutton Lane and some of the principal men of the church. As they were going to their task, night came on and a strong glare of light shone upon them, temporarily blinding them. Their horses fell to the ground as well. As the light disappeared, they were

surrounded with such thick darkness as rendered them sightless. The animals and ruffians remained absolutely quiet until the men began to recover sight. Not a word was spoken, but Roberts and his men concurred that this was a warning to them, and the Baptists enjoyed a period of peace.

Let the revisionist historians try to explain how the fire and fervor of the Whitefield revival lived on in the Separatist Baptists who preached for a verdict! No one hearing their message could be neutral. The Great Awakening moved into the South under the leadership of Shubal Stearns with great results. In Virginia alone Separate Baptist churches existed in 28 of the 60 counties by the end of 1774. There was at least one Baptist church in every county in which Baptist preachers were imprisoned in the Commonwealth.

Lumpkin summarized the movement when he wrote:

Although the general religious influence of the Separate Baptists is worthy of considerable notice, of far great significance is their specific influence upon the Baptists of the South. It is not too much to say that the Separate Baptists are historically and hereditarily the chief component of Baptist life in the South, both White and Negro.⁹

As we behold the spiritual life of our once great Republic plummet into ruination, let us pray that the God

of Heaven shall again visit America with reviving power. Let us repent of personal sins and ask that we might be such as He can use to “do it again” in our land.

David L. Cummins is Deputation Director of Baptist World Mission in Decatur, Alabama.

¹ Benjamin Trumbull, *A Complete History of Connecticut* (New London: H. D. Utley, 1898), 11:112.

² Frank Lambert, *Inventing the “Great Awakening”* (Princeton, New Jersey: Princeton University Press, 1999).

³ George Washington Paschal, *History of North Carolina Baptists* (Raleigh, North Carolina: Edwards and Broughton Co., 1955), p. 93.

⁴ Morgan Edwards, *Materials Towards a History of the Baptists* (Danielsville, Georgia: Heritage Papers), p. 93.

⁵ —, *History of the Baptist Denomination in Georgia* (Atlanta, Georgia: Jas. P. Harrison and Company, 1881), p. 13.

⁶ *Ibid.*, p. 14.

⁷ *Ibid.*, p. 14.

⁸ John Leland, *The Writings of the Late Elder John Leland* (New York: G. W. Wood, 1845), p. 116.

⁹ Lumpkin, pp. 147, 154

The Tradition Continues...



Jesus Christ, the ultimate Servant, made Himself of no reputation. Kneeling as a slave before house guests, He “poureth water into a bason, and began to wash the disciples’ feet, and to wipe them with the towel wherewith he was girded” (John 13:5).

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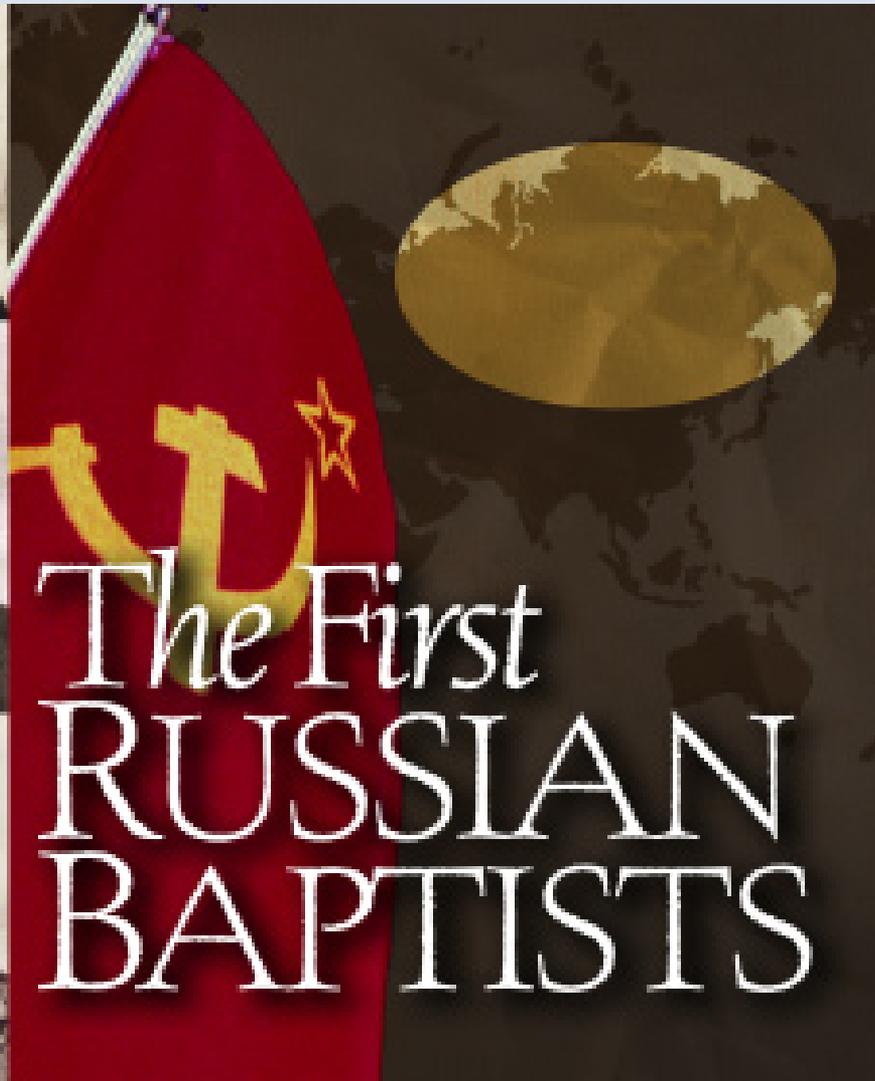
Martin Kalveit



Nikita Voronin



Vasily Pavlov



The last decade has seen almost unprecedented opportunities for Christian ministry in Russia. Today, Russian churches—including Baptist churches—enjoy freedoms that they could scarcely dream of for most of the 20th century as they endured the storms of communistic persecution.

But the question arises, just where did those Russian Baptist churches come from? After all, during the reign of Russia's czars, the Russian Orthodox Church was the state church and had been since the year 988. In fact, even before the Communist Revolution, Russia's czars had decreed that the Russian people were intrinsically Russian Orthodox. Preaching any form of Protestant faith was an offense against the czar and his church. So how did the Russian

Baptists get there in the first place?

To understand the origin of Russia's Baptists, we must go back in history and meet another religious group in Russia, the Molokans. Despite the dominant role of the Russian Orthodox Church, the Molokans were descendants of Spiritual Peasants who withdrew from it (these were pacifists who rejected military service and objected to a number of Orthodox practices, including the use of icons in worship). The Orthodox Church had designated specific days of the year as fast days, but because Molokan peasants ignored the fast and drank milk on those days, the Orthodox branded them "Molokans" ("Milk-drinkers," from the Russian word for milk, *moloko*).

Molokan families formed their own communities, and lay preachers taught in services. In the 1860s, one Molokan teacher, a merchant named Nikita I. Voronin (1840–1905) gained a reputation in the city of Tiflis (modern-day Tbilisi) for fervently seeking true, pure Christianity. He was also known for his lively disputes with Molokan elders, whom he considered guilty of misinterpreting the Scriptures' teaching on baptism and other key issues.

Into this scenario the Lord sent a German Baptist named Martin Kalveit (1833–1918). In the late 18th century, Russia's rulers had offered German settlers free land if they would settle in sparsely populated areas along Russia's European borders. The German immigrants were promised freedom of religion and were exempt from military service in Russia. However, these German communities were supposed to keep any Protestant views to themselves and abstain from preaching among national Russians.

When Voronin encountered Kalveit, he learned that this German Baptist already preached the same Scriptural interpretations that Voronin himself had been coming to after a long internal struggle and study of God's Word. Although from different nationalities, the two recognized each other as brothers in the same faith.

Immediately Nikita Voronin expressed his desire to be Biblically baptized upon his profession of faith in Christ. So, on the night of August 27, 1867, Kalveit baptized Nikita Voronin in the River Kura under the cover of darkness. Voronin thus became the first known Russian to adopt the title "Baptist."

Voronin was extremely vocal in sharing his faith, and in conversations and sermons he regularly shared about salvation by faith in Christ, to be followed by believers' baptism. It is recorded that his home became a place "of constant fervent discussions and prayers." As a result of Voronin's outgoing witness, rumors of his "new" teaching spread throughout the Russian population of that district, and people flocked to listen to him. God blessed Voronin's zeal and preaching, and the merchant founded the first-ever Russian Baptist congregation, which was established in Tiflis.

One of Voronin's most notable converts was Vasily Pavlov (1854–1924), who was just 16 years old when Voronin baptized him. Young Vasily became one of the original members of the Tiflis church, and even as a youth showed a gift for preaching and learning foreign languages. After going to Hamburg, Germany, to study theology, Pavlov returned home, where he was ordained. Preaching and discussing the Bible in many different towns, Pavlov was used of God to bring countless souls to Christ. Through his ministry, new churches were established, and from those arose yet other fervent preachers of the gospel.

Years later, Nikita Voronin was involved in another "first." In 1882, he published *Voice of Faith*, a collection of 207 hymns in the Russian language.

However, Voronin's activities did not escape the notice

of the Russian Orthodox clergy. When regional Orthodox leaders sent the governor a list of troublemakers whom they recommended be shipped away for isolation, Voronin's name topped the list. In 1887 Voronin, his family, and Pavlov were ordered to Orenburg, where they lived for four years under police surveillance. After returning home from this first term of exile, Voronin was once again forcibly sent away, this time to Vologda for five years. Those years spent in exile taxed Voronin's health, and in 1905 he passed into eternity during a congress of Russian Baptists in Rostov-na-Don.

Meanwhile, Martin Kalveit had continued worshiping with and preaching in the Baptist church of Tiflis. Being of foreign nationality, however, was not enough to spare him from the punishment of internal exile, and he was exiled to Gerusy (now Gori, Armenia), where he lived under police supervision and was not allowed to gather with other believers.

Despite repression, Martin Kalveit lived until 1918—long enough to rejoice over the 50th anniversary of the Baptist church in Tiflis, plus the establishment of many similar congregations of born-again Baptist believers and even an organized Russian Baptist Union.

Other factors also played significant roles in the growth of non-Orthodox churches in Russia, including the influence of German Mennonites and a movement in St. Petersburg that led to the formation of the Evangelical Christian denomination

(which eventually merged with the Baptists in 1944 after decades of friendly ties). But, strictly speaking, today's Baptist believers in Russia trace their spiritual heritage back to Nikita Voronin.

Right from the beginning, both under the czarist regime and under the Communists, the Russian brethren have endured discrimination, fines, internal exiles, prisons, labor camps, and even death for their faithfulness to God's Word. But as the Lord Jesus said in Matthew 16:18, "I will build my church, and the gates of hell shall not prevail against it."

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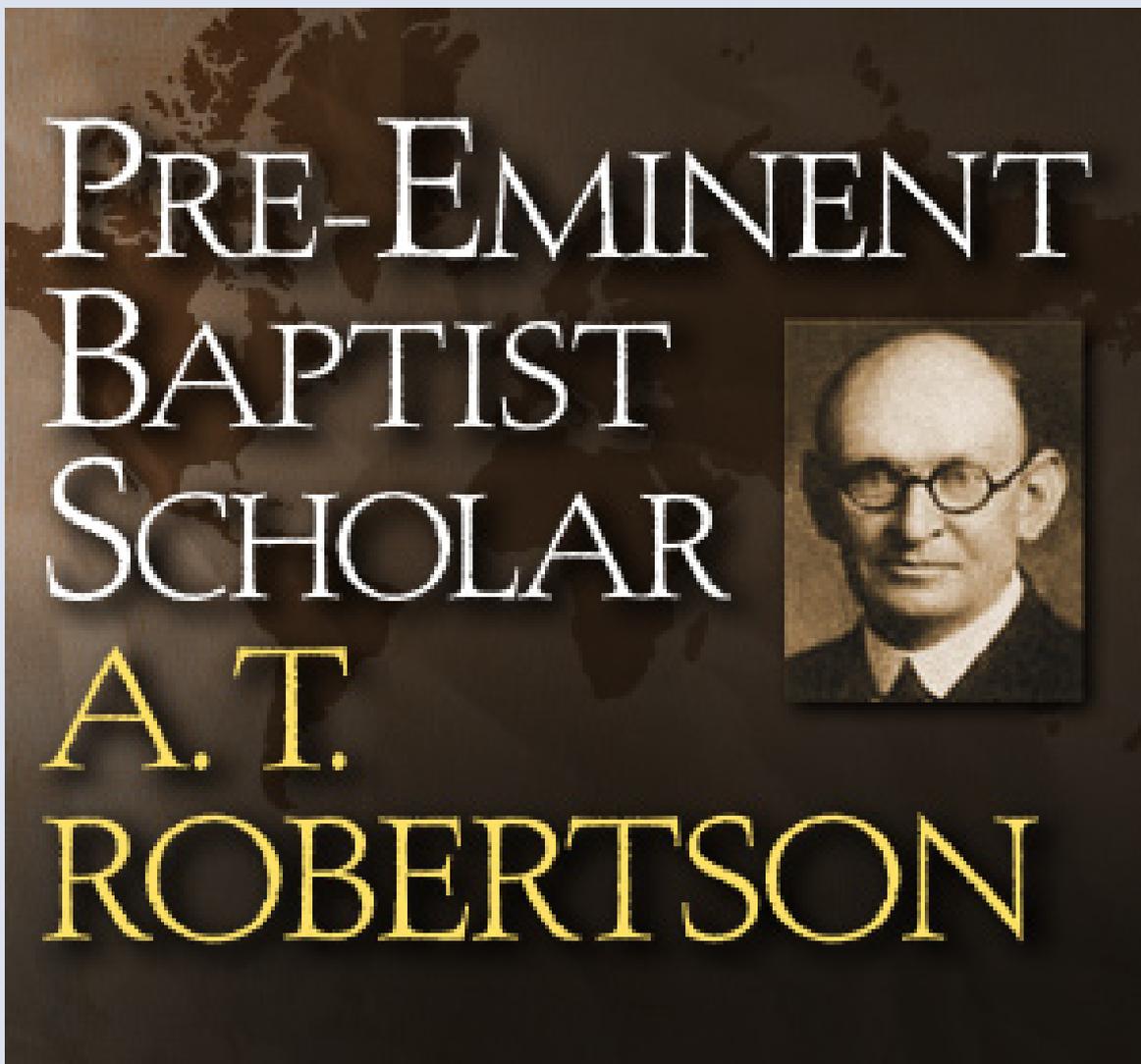
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Rick Barry served as a staff member of Russian Gospel Ministries for fifteen years (1987–2002) and is now a freelance writer and editor living in Indiana.

. . . the Russian brethren have endured discrimination, fines, internal exiles, prisons, labor camps, and even death . . .

Doug Kutilek



Archibald Thomas Robertson was one of the pre-eminent Baptist scholars in American history. Archibald, or “Archie” as his intimate acquaintances called him, was born in Southern Virginia in 1863. He was the seventh of ten children. His father was a physician, and the family owned an estate of some 1,500 acres. With the emancipation of their slaves and the defeat of the Confederacy, the Robertson family fell on hard times. They sold their property in Virginia when Archie was 12 and relocated near Statesville, North Carolina.

Archie was converted in a special revival meeting in March 1876 and began private studies with a pastor in 1878. In 1879 he sensed a divine call upon his life into the gospel min-

istry, and at age 16, with \$2.50 in his pocket and a promise of support from the local Baptist association, he left for Wake Forest College. Six years at that educational institution resulted in both A.B. and A.M. degrees and distinction for his superior knowledge of French, Latin, and Greek. This was followed by three years at Southern Baptist Seminary in Louisville, Kentucky, under the instruction of J. P. Boyce, Basil Manly Jr., and the famed John A. Broadus. He became Broadus’s assistant in the New Testament department, and then his son-in-law. When Broadus died in 1895, he succeeded him in the chair of New Testament Interpretation. In all, Robertson taught at Southern for 46 years, instructing some 6,000 students in that period.

In his early years as a student and professor at Southern, Robertson conducted numerous evangelistic meetings and pastored several churches, all while in constant demand for pulpit supply. Beginning in the 1910s, he was a regular speaker at the summer Bible conferences at Northfield, Massachusetts, and Winona Lake, Indiana.

Robertson's first published book was his biography of John A. Broadus. As a family member, Robertson had immediate access to all of Broadus's papers and correspondence, and the book remains the standard biography of that greatest American Baptist of the 19th century.

Robertson's *magnum opus* was his *A Grammar of the Greek New Testament in the Light of Historical Research*, first published in 1914 and still in print (ultimately going through four editions, the last almost 1,500 pages). This Herculean task occupied more than 25 years of his life and was his chief concern for 12 of those years. (He also prepared a shorter grammar of New Testament Greek.) This "Big Grammar" still remains a valuable tool in studying New Testament Greek. The prefaces to the various editions of the grammatical work are valuable devotional reading. For example, in the "Preface" Robertson wrote, "I make no complaint of the labour of the long years, for I have had my reward in a more intimate knowledge of the words of Jesus and of his reporters and interpreters" (p. xiii). Robertson is reported to have worn out a dozen Greek New Testaments in his lifetime.

In theology, Robertson was decidedly conservative, a thorough-going inerrantist. In eschatology, his published works seem to uniformly espouse amillennialism, but we have an interesting account from H. A. Ironside relevant to this subject. In his book *The Lamp of Prophecy*, Ironside wrote:

Some few years ago it was my great privilege to sit at the feet of Dr. A. T. Robertson as he gave a course of lectures on the Epistle to the Colossians directly from his Greek Testament in Calvary Baptist Church in New York City. He was conducting a ministerial conference, and it was my privilege in that conference to give a series of addresses from my English Bible (because I am not scholar enough to give them from a Greek Testament and most folk are not scholars enough to follow me if I were) and I was rather gratified to see the great man sitting down before me every day. I recognized Dr. Robertson as undoubtedly the outstanding Greek scholar of America, if not of the world, and yet that dear, kindly man of God sat and listened to a poor insignificant person like myself, and he was just as gracious and just as attentive as anyone could possibly be. I went through the two letters to the Thessalonians, and at the close of the last address, Dr. Robertson came to me and said, "Well, this is the first time that I have ever listened to anyone go carefully through those epistles from the premillennial standpoint, and I must say that my judgment has gone with you

through the entire series. I have never definitely declared myself as a premillennialist, but I think if I had my life to live over again I would be much more positive concerning this for I have never in all my ministry known a premillennialist who was a modernist." I thought this was an interesting testimony. There is that about the premillennial position that necessitates a belief in the full inspiration of this Book (pp. 128–29).

Robertson's published books had several different origins. Some books are the notes he prepared for use in classroom instruction. Others were based on his summer Bible conference lectures. Still others were compilations of some of his articles published in various magazines and journals. His character studies are among my favorites. These include:

Epochs in the Life of Jesus
Epochs in the Life of Paul
Epochs in the Life of Peter
Epochs in the Life of the Apostle John
Luke the Historian (outstanding in every way)
John the Loyal (about John the Baptist—an absolutely superb book)
Making Good in the Ministry (about John Mark)
The Mother of Jesus
Types of Preachers in the New Testament
Some Minor Characters in the New Testament

Besides his commentary set on the whole New Testament, *Word Pictures in the New Testament* in 6 volumes, he wrote several commentaries or studies of individual New Testament books. Among Robertson's articles compiled into books are: *Paul the Interpreter of Christ*; *The Christ of the Logia*; and (my favorite of all) *The Minister and His Greek New Testament*. One book of his sermons, *Jesus as a Soul Winner*, was published posthumously.

Most of Robertson's books, beyond the Big Grammar, *Word Pictures*, and *A Harmony of the Gospels*, are not in print, though about a dozen of his shorter, topical books were reprinted by *Baker and Broadman* as recently as the 1970s, and so can occasionally be found in used bookstores, as can some of the original hardback editions. One may generally characterize Robertson's literary productions as having a full head and a warm heart, and displaying his exacting thoroughness in research and meticulous attention to detail.

The only book-length biography of Robertson ever published, to my knowledge, was that written by Everett Gill in the 1940s, *A. T. Robertson: A Biography* (Macmillan, 1943).

My life and my ministry are abundantly enriched as I sit at the feet of A. T. Robertson through the pages of his published works. I thank God for his diligence in seeking to expound and explain the New Testament, and for his fervent attachment to Divine truth and his faithfulness to the Christ of the Scripture.

Doug Kutilek is a commuting missionary to Romania based in Wichita, Kansas.

SOME QUOTATIONS FROM A. T. ROBERTSON taken from the biography by Everett Gill

"The greatest proof that the Bible is inspired is that it has stood so much bad preaching." (p. 178)

"Tell the truth even if you are a Baptist preacher." (p. 178)

(Quoting Broadus)—"If some sermons had small-pox the text would never catch it." (p. 180)

"Give a man an open Bible, an open mind, and a conscience in good working order, and he will have a hard time to keep from being a Baptist." (p. 181)

"Never get out of a text what was never in it." (p. 188)

"The most vehement opponent is the man who is afraid he is wrong." (p. 188)

"It is astonishing how much ignorance some people can accumulate in a life time." (p. 189)

"I have never looked into the Greek New Testament five minutes without finding something I never saw before." (p. 189)

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James R. Hines



Burma. The name summons up images of robed monks and gilded pagodas, palm trees and dusty roads, all shrouded in the mystery of the East. It is a land of startling contrasts, where you can get a good meal for 75 cents or an intricately hand-carved tea table for \$18, but must make a down payment over \$2,000 to lease a cell phone; a land where the temple domes are covered with gold leaf but most people eat only two meals a day because they can't afford three; a place where the fields are still plowed with an ox and wooden sticks, but you can get your computer repaired in ten minutes.

The average tourist doesn't find much to attract him in this land with the current name of Myanmar. There are no Disney Worlds, hot-air

balloons, or ski resorts. There are no great museums or modern shopping malls. In the capital of Yangon, the golden-domed Shwedegon Pagoda towers over the city, its diamond-capped spire marking the most elaborate Buddhist temple in the world. Those who will have the most interest in seeing this country are fundamental Christians who want to see what the Lord is doing in this backward land through the continuing influence of Adoniram Judson.

When Adoniram Judson went to Burma in 1813, he set up his work in the capital, Rangoon, and directed his efforts toward reaching the Bamar people (hence the name, "Burma"), ardent Buddhists who controlled the central plain of the country. There was never

much response from these people. Later missionaries directed their attention to the tribal groups all around the fringes of the country who were animists—the Chin, Kachin, Shan, Mon, Karen, and others. These people responded readily to the gospel, and thousands were converted. The American Baptists were the leaders in these efforts. However, with liberalism saturating the American Baptist Convention in the first half of the 20th century, most of the later Christians in these groups were Christians in name only, having a form of godliness without the power of conversion.

Still today a visitor in Ava can see the site where Judson was imprisoned by King Bawdgidaw and one leaning tower still standing over the remains of his palace. Most don't know that this king's palace was completely destroyed by an earthquake, and the king became insane and died just a few years after incarcerating Judson. Visitors can also stop and see the small Baptist church built in his memory by Judson's son Edward, on or near the other prison where Judson was incarcerated in a lion's cage. The lion had died, and the cage gave him a little privacy from the other prisoners. The church is now thoroughly liberal, with a withering congregation.

In the early 1960s Pentecostal evangelists went through some of these areas, particularly the Chin Hills, preaching the gospel of the new birth. Many nominal Christians heard the gospel for the first time and were soundly converted. Great revivals spread through the area. Being led by the Spirit to study the Bible, many of these folk began to recognize the shallowness and false teachings of the Pentecostal leaders and turned away from them to Biblical principles. Then, due to a government upheaval in 1965, all foreign missionaries were compelled to leave the country. There have been no foreign missionaries in Myanmar since that time, and the churches have been left to their own devices.

Within the last few years the government began granting visas to foreigners to visit for up to four weeks at a time. Visitors are allowed to speak in churches freely, as long as they do not insult the Buddhists or say anything against the government. Military intelligence officers are often present in church meetings to monitor the activities of foreign speakers. Copies of conference notes often must be turned over to the authorities for review, but this is usually only a formality.

Is it a good thing that Christians can now visit Myanmar with relative freedom? It is a mixed blessing. Fundamentalists can now go and preach to large crowds and teach dedicated young people in the schools. But this has also opened the door for New Evangelicals and

Pentecostals to descend on the country in droves. Since most Christians in Myanmar have not been trained and do not have much discernment, they welcome any American Christians and assume that whatever they say is right. One can already hear the influence of contemporary music in the churches of Yangon. If fundamental Christianity is going to remain strong in Myanmar, Fundamentalists must be there to help the churches.

It appears that there are five separate associations of fundamental churches. They represent about 100 churches totaling about 5,000 members. There are Fundamentalist Bible schools and seminaries in Yangon, Mandalay, Pyin Oo Lwin, and Mytkgina, several of them with 100 students or more. Many of the Bible school students spend their vacations traveling in groups from village to village, preaching the gospel.

Baptist World Mission supports a seminary in Yangon, led by Dr. Neng Khan Thang, a native of Myanmar. U Tha Win, the pastor of the Judson Baptist Church in Mandalay, is a grandson of one of the first converts in Mandalay. Around 700 people attended their annual Christian workers conference in 1999. Recently the fundamental pastors there have organized a Fellowship of Fundamental Pastors so that pastors and Christian workers can identify themselves as Fundamentalists. They are in the process of printing a handbook in Burmese and English which includes a doctrinal statement and

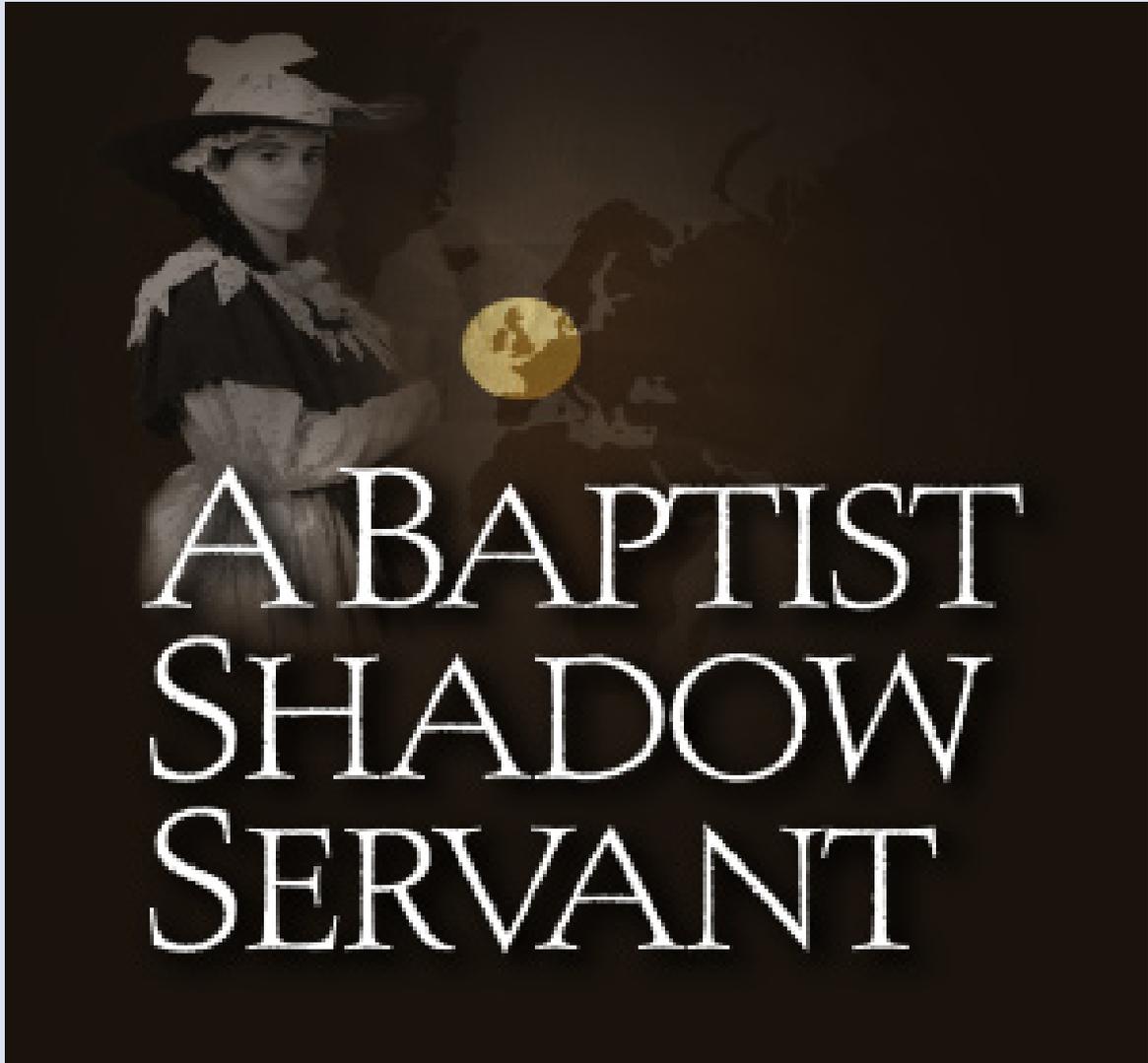
positions on a number of issues that concern them. This will assist them in maintaining a clear position and in encouraging other pastors to identify themselves as Fundamentalists. Three large conferences on Fundamentalism were scheduled for November 2000 in three different parts of the country.

It is a blessing and encouragement to the fundamental churches of Myanmar that several fundamental pastors and teachers from the United States and Singapore have been visiting there to assist the schools and churches. Perhaps you would like to join them. Or the Lord might burden you to pray that God would yet do a mighty work in turning Judson's Burma to God.

James R. Hines is the pastor of the Brentwood Baptist Church of Des Plaines, Illinois. For years he has had an interest in the work of Adoniram Judson in Burma. During a trip to India in 1995, he met several Bible college students who encouraged him to visit Burma. He has made five trips to Myanmar in the past three years and has lectured in a number of the Fundamental Bible schools there. Recently, at their request, he has assisted fundamental Christian leaders there in beginning the Fundamental Pastors Fellowship of Myanmar. He is also assisting with the production of needed Christian literature for churches in that country. If you have an interest in being involved in helping believers there, you may contact him at 847-298-3399 or by e-mail at HINESJRH@aol.com.

*If
fundamental
Christianity is
going to remain
strong in
Myanmar,
Fundamentalists
must be there to
help them.*

Betty Henderson



A BAPTIST SHADOW SERVANT

In the years that Queen Victoria reigned, Charles Spurgeon was a giant for God. However, even a godly giant could not accomplish by himself all of the great works Spurgeon did for the glory of God. In the shadow of Mr. Spurgeon, countless men and women served the Lord at the great Metropolitan Tabernacle. This is the story of just one of his “shadow servants.” Her name was Lavinia Bartlett.

Mrs. Bartlett began her life as Lavinia Hartnell in 1806, in the Hampshire area of England. Here, she began what would be a life-long teaching ministry. Her first students were her siblings. She carefully passed on to them the Bible knowledge she gained from attending a small nonconformist chapel.

Later she became a Sunday school teacher at

the chapel, and her earnestness and faithfulness earned her the title of the “preaching, praying teacher” who taught the “preaching, praying class.” Unknown to Lavinia, God was preparing her for a future teaching ministry that this simple country girl could not have imagined.

In the early 19th century, opportunities for poor young girls to be educated were almost unheard of. Needing to help increase her family’s income, Lavinia became the teacher of yet another group of students when she organized a boarding school for young ladies. For sixteen years she taught and trained countless girls who otherwise would not have been educated. She also taught them the skill of fancy needlework, and with God’s help, her students were able to sell their crafts to well-known retailers in London.

At the age of 30, she became Mrs. Bartlett and moved to London with her new husband. Health-wise, Mrs. Bartlett did not do well in such a crowded, damp and smoky city. She developed a serious heart ailment, which led to her confinement for several years. She later suffered more grief when her husband of seventeen years died suddenly of cholera.

Lavinia had earlier been blessed by the birth of two sons, Edward and George. As a widow, she especially considered their spiritual training to be her most important teaching opportunity, and she went about it with much prayer and great faithfulness.

Meanwhile, in another area of London, a very young preacher—not much older than Lavinia’s sons—was causing not a little interest. Charles Spurgeon was called to pastor the New Park Street Chapel in 1854 at the age of 20. News of this boy preacher from the country reached Lavinia’s sons, and they soon joined the crushing crowds that gladly heard him preach. Both Bartlett boys were saved and baptized through the ministry of Pastor Spurgeon.

As for Lavinia, she wanted nothing to do with the “boy wonder.” She insisted that Spurgeon was leading a “sensational or kind of ranting service got up for excitement.”¹ Certainly he was a passing fad, she thought, and for some time she resisted invitations from her sons to join them at the Chapel. When she could resist their invitations no longer, she hesitatingly agreed to hear Spurgeon. Once she had heard him, she would not go anywhere else, and at the age of fifty she happily joined her sons as a member of what would soon become the Metropolitan Tabernacle.

It was not long before Mrs. Bartlett gladly became one of an army of “shadow servants” at the Tabernacle. Deacon Thomas Olney (another “shadow servant”), encouraged her to replace a teacher in a Sunday school class. She thought herself too lacking in education to teach city folks, and in addition her health often hindered her from attending church activities. Thankfully, Deacon Olney continued to insist that she teach the class, which would eventually come to be known throughout Britain as “Mrs. Bartlett’s Class.”

She taught the class for sixteen years, and God greatly used this humble “shadow servant.” As the years passed, the class came to number nearly 800 women from all walks of life. Humanly speaking, one wonders how a frail

little woman had the strength and ability to teach so many while unaided by a sound system! One can almost hear her pleading voice as she regularly used her familiar challenge to the women: “Keep near the Cross, my sisters!”

Lavinia’s great burden was to see needy women come to Jesus, be baptized, and join her beloved Metropolitan Tabernacle. She continually visited and encouraged women to live for God. Tabernacle deacons, and Spurgeon himself, frequently requested that she visit women who needed comfort, encouragement, and guidance.

Often her pastor would speak of her valuable ministry. He publicly stated that over one thousand women had become members of his church through the ministry of his “shadow servant,” Mrs. Bartlett. “He regarded Mrs. Bartlett as his right-hand supporter in Christian labor, and never thought of her without the deepest gratitude to God for raising up for him such a zealous co-worker.”²

When she died in 1875, her beloved pastor led the church family in grieving the loss of their dear sister in Christ. He preached her funeral before thousands at the Tabernacle, and then led throngs of mourners as her body was laid to rest on Dissenters Row, Nunhead Cemetery, South London.

A special monument was erected by her grieving stu-

dents. The inscription on the monument was written by her pastor. On the marble stone he made sure to include Lavinia’s well-known admonition, “Keep near the Cross, my sisters!”

While visiting London recently, my husband and I went in search of Lavinia Bartlett’s grave. The cemetery office copied her burial record for us, and with map in hand we headed for an old and overgrown portion of the cemetery. We dug through many years of brush and bramble as we searched for the monument of this great “shadow servant.” And, thanks to my husband’s diligence, we found the monument so lovingly placed on her grave by the people of London’s greatest church. A fallen tree has now broken the large marble monument into three pieces, but the words engraved on the stone are otherwise untouched by over 125 years of London weather. We read every one of Spurgeon’s comforting words, and then we thanked God for the memory of this faithful servant.

For over eleven years my pastor has entrusted to me the teaching of the Ladies Bible Study at Colonial Hills Baptist Church. I have often told our ladies about my

Inscription on her tomb:

In affectionate memory of
LAVINIA BARTLETT,
Who departed to her
blissful home,
August 2, 1875
In her 69th year.
The pastors, deacons, and
Elders of the church in the
Metropolitan Tabernacle
Unite with her class and the
Students of the Pastor’s College
In erecting this memorial
To her surpassing worth.

She was indeed
“A mother in Israel.”

Often did she say: “Keep near the
Cross, my sisters.”

“She being dead yet speaketh.”
Hebrews 11:4

“friend” Lavinia, and her fervent love, zeal, and burden for the souls of women. I have frequently challenged our 21st-century ladies’ class with the statement of this little English woman from the 19th century. Her charge to them echoes the need of hearts in every century. If we would be “shadow servants” in our churches, we must “keep near the cross, my sisters!”

¹ Edward H. Bartlett. *Mrs. Bartlett and Her Class at the Metropolitan Tabernacle*. London, England; Passmore and Alabaster, 1877.

² Ibid.

Other reading on Mrs. Bartlett:

Faith Cook, *Seeing the Invisible*, Darlington, Co. Durham, England, Evangelical Press. 1998.

Charles H. Spurgeon *Autobiography: Volume 2*, Banner of Truth Trust, Carlisle, PA. 1976.

Charles H. Spurgeon, *The Sword and the Trowel, Volume 4*, Pilgrim Publications, Pasadena, TX. 1978.

Betty Henderson is a freelance writer in Indianapolis, IN. She is a member of Colonial Hills Baptist Church.

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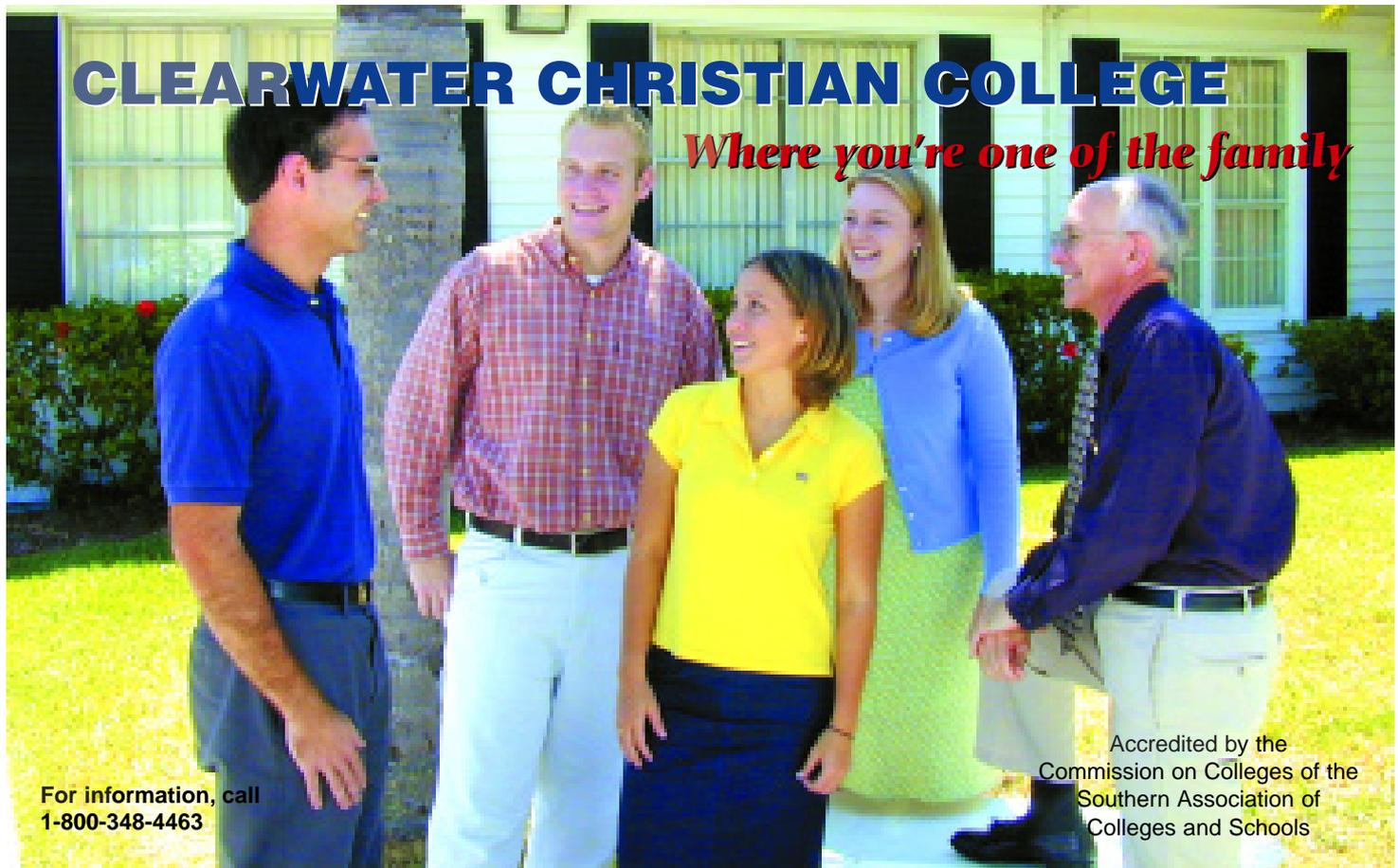
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Please notice the date for our national meeting in Concord, NH. The previous dates had to be changed due to another convention in the area. If you have any further questions contact the home office.

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rent information and subscription cards, promotional magazines, and other FBFI materials. Please contact the home office for your orders.

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Mid-America Regional Meeting
Pillsbury Baptist Bible College
315 South Grove Avenue
Owatonna, MN 55060
1-800-747-4557

October 28–November 1

Caribbean Regional Meeting
Dr. Johnny Daniels
Calvary Baptist Tabernacle
P.O. Box 3390
Carolina, PR 00984

November 4–5

Southwest Regional Meeting
Dr. Michael D. Sproul
Tri-City Baptist Church
2150 E. Southern Avenue
Tempe, AZ 85282
(480) 838-5430

November 14–15

Northern California Region
Lucerne Christian Conference
Center
P.O. Box 487
Lucerne, CA 95458
(707) 274-1164

November 19

Northeast Regional Meeting
Dr. Chuck Phelps
Trinity Baptist Church
80 Clinton Street
Concord, NH 03301
(603) 225-3999

November 19–20

Southwest Regional Meeting
Pastor David L. Earnhart
Fundamental Baptist Church
111 North Ash Street
Escondido, CA 92027
(760) 743-1600

January 27–28, 2003

North Central Regional Meeting
Pastor Jim Efaw
Beth Eden Baptist Church
2600 Wadsworth Blvd
Wheat Ridge, CO 80033
(303) 238-7711

April 14–16, 2003

Southeast Regional Meeting
Pastor Brent Armstrong
Oakwood Baptist Church
304 Pearman Dairy Road
Anderson, SC 29625
(864) 255-6262

National Meeting June 17–19, 2003

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

SOUND WORDS

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

First Partaker

August 24 this year marked the three-hundred-fortieth anniversary of the infamous 1662 ejection of nonconforming English and Scottish ministers from their pulpits. Some 2,000 English and 300 Scottish ministers, nearly one-quarter of all ordained pastors in those countries, were forcibly put out of their pulpits, homes, and pastoral ministries for nothing more than being unable in good conscience to sign an act of Parliament entitled “The Act of Uniformity.”

The Act of Uniformity required ministers to declare their “unfeigned assent and consent” to the 1662 Prayer Book. But Biblically astute men objected that it contained ceremonies either tainted by Romanism or patently unscriptural. In addition, they balked at the Act’s requirement that many of them be re-ordained.

Living as we do, in a culture of welfare, Medicare, food stamps and food banks, disability insurance, severance pay, retirement packages, and entitlement programs, it’s utterly impossible for us to imagine the appalling destitution into which many of these faithful men plunged when they were summarily ejected from the only livelihood most of them knew. Richard Baxter observed,

Many hundreds of them with their wives and children had neither house nor bread. . . . Though they were as frugal as possible they could hardly live; some lived on little more than brown bread and water. Many had but eight or ten pounds a year to maintain a family, so that a piece of flesh had not come to the table of one of them in 6 weeks’ time. In many cases their income scarcely provided bread and cheese.

In addition to suffering the desperate poverty, an estimated 15% of these nonconformists were hustled off to jail when they resorted to preaching in private homes or what were termed “conventicles”(unlawful assemblies). Among them were Bartholomew and John Wesley, great grandfather and grandfather of John and Charles on their father’s side, and Samuel Annesley, their mother’s father. Isaac Watts, the future hymnist, noted in his diary at age 9: *My father persecuted and imprisoned for nonconformity six months. After that forced to leave his family and live privately in London for two years.*

Joseph Alleine, author of the now classic *Alarm to the Unconverted*, was imprisoned in 1663 for nothing more than singing psalms and preaching to his family. John Flavel’s mother and father were imprisoned in Newgate, the infamous London prison, where both eventually died of the jail’s diseased atmosphere.

Insofar as he was able to obtain them, a later nonconformist named Edmund Calamy compiled and published the subsequent experiences of these forgotten brethren in 1702. Further accounts were added by Samuel Palmer in 1775, and the result was published in two volumes of over 500 finely printed pages each. It’s truly spiritually invigorating reading, especially in our current climate of relentless pressure for political correctness. So in respectful remembrance of these who chose to suffer rather than to conform, and to give heart to any who are alike constrained, here is a sampling of men whose faith was worthy to follow. I’m giving portions of their stories verbatim from Palmer’s 1775 edition, *The Nonconformist’s Memorial*, with the addition of only occasional editorial notes in brackets. I trust that the Lord will make an edifying use of them now again, three centuries after Calamy first gave them to the public.

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

Inside

Bring . . . the Books—Key books for the pastor’s study5
 Straight Cuts—An exegetical study6
 Windows—Themed sermon illustrations7

Combe Hay, Mr. Thomas Crees. Of St. Alban's Hall, Oxford, whence, in time of the war, he went to Cambridge. After his ejection, in 1662, he continued all his life a quiet, patient, silent Nonconformist. He had 13 children, who all lived to be men and women. He had little to live upon, but Providence took care of him and his. He was of a melancholy disposition, but an excellent Christian. He died in his 76th year.

Dittesham, Mr. Edmund Tucker, of Trinity College, Cambridge. He suffered much for his Nonconformity. He was convicted for a conventicle [an unlawful assembly], and fined 30 l. for praying with three gentlewomen who came to visit his wife, and comfort her upon the death of her only child, who was drowned at sea. In his case there was a remarkable instance of the partiality of the famous justice Beer or Bear, and the barbarity of the informers; who tore down all the goods in Mr. Tucker's house, seized not only his bed and bedclothes, but the poor children's wearing apparel, and the very victuals in the house, and left no corner or place unsearched for money. He had a wife and ten children, and nothing to subsist upon; but God provided for him and for them. He was afflicted with the gout, stone, and diabetes; through which, and the failure of his intellects, he was taken off from preaching more than a year before his death, which was somewhat suddenly, July 5, 1702, in the 75th year of his age.

He was one of the few ministers who had the zeal and courage to abide in the city amidst all the fury of the pestilence in 1665 [an outbreak of what is believed to have been the bubonic plague; in 1665 it killed one-fifth of London's residents], and pursued his ministerial work in that needful, but dangerous season, with all diligence and intrepidity, both in public and private.

Mr. James Janeway, M. A. of Christ Church, Oxford. His father was a minister in Herefordshire. He lived privately for some time, after leaving the university; and, when the times would allow it, set up a meeting at Redriff near London, where he had a very numerous auditory, and a great reformation was wrought amongst many of them. But this so enraged the high party, that several of them threatened to shoot Mr. Janeway, and accordingly it was attempted; for as he was once walking upon Redriff wall, a fellow shot at

him, and the bullet went through his hat; but, as Providence ordered it, did him no further hurt.

The soldiers pulled down the place in which he preached, which obliged his people to build a larger to receive the hearers. Soon after it was built, a number of troopers came in, when Mr. Janeway was preaching, and Mr. Kentish sat behind him in the pulpit; got upon a bench [the troopers, not Mr. Kentish], and cried out aloud, "Down with him! Down with him!"

At that instant the bench broke, and they all fell down. In the confusion this occasioned, Mr. Janeway came out of the pulpit, and some of the people having thrown a colored coat over him, and put a white hat on his head, he got out unobserved. But they seized on Mr. Kentish, and carried him to the Marshalsea [an infamous prison], where he was kept prisoner for some time.

At another time Mr. Janeway preaching at a gardener's house, several troopers came to seize him there; but lying on the ground, and his friends covering him with cabbage leaves, he escaped again.

He died March 16, 1674, and was succeeded by Mr. Rosewell. He was a man of eminent piety, an affectionate preacher, and very useful in his station. In his last sickness his spirit was under a sort of cloud, on reflecting upon his aptness to hurry over private duties [that is, his private Bible reading, prayer, and meditation]. However, Mr. N. Vincent, in his funeral sermon, says, "It pleased God to dissipate the cloud, and help him to discern and look back upon the uprightness of his heart with satisfaction," and that not long before he died, he said, "He could now as easily die as shut his eyes," adding, "Here am I, longing to be silent in the dust, and enjoy Christ in glory."

St. Mary, Fifth-Street, Mr. Thomas Brooks. He was a very affecting preacher, and useful to many. Though he used many homely phrases, and sometimes too familiar resemblances, which to nice critics might appear ridiculous, he did more good to souls than many who deliver the most exact composures. And let the wits of the age pass what censures they please, "He that winneth souls is wise."

Mr. Thomas Vincent, M. A. of Christ Church, Oxford. Born at Hereford in May 1634.

He had the whole New Testament and Psalms by heart. He took this pains (as he often said), "not knowing but they who took from him his pulpit, might in time demand his Bible also."

He was one of the few ministers who had the zeal and courage to abide in the city amidst all the fury of the pestilence in 1665 [an outbreak of what is believed to have been the bubonic plague; in 1665 it killed one-fifth of London's residents], and pursued his ministerial work in that needful, but dangerous season, with all diligence and intrepidity, both in public and private.

He constantly preached every Lord's Day through the whole visitation in some parish-church. His subjects were the most moving and important; and his management of them most pathetic and searching. The awfulness of the judgment,

then everywhere obvious, gave a peculiar edge to the preacher and his auditors. It was a general inquiry through the preceding week, where he was to preach: multitudes followed him wherever he went; and several were awakened by every sermon. He visited all that sent for him, without fear, and did the best he could for them in their extremity; especially to save their souls from death. And it pleased God to take particular care of him; for though the whole number reckoned to die of the plague in London this year was 68,596, and 7 persons died of it in the family where he lived, he continued in perfect health all the while; and was afterwards useful, by his unwearied labors, to a numerous congregation, till the year 1678, when he died at Hoxton.

Mr. William Jenkyn, M. A. of St. John's College, Cambridge. On Sept. 2, 1684, being with Mr. Reynolds, Mr. John Flavel, and Mr. Keeling, spending the day in prayer with many of his friends, in a place where they thought themselves out of danger; the soldiers broke in upon them in the midst of the exercise. All the ministers made their escape, except Mr. Jenkyn. (Mr. Flavel was so near, that he heard the insolence of the officers and soldiers to Mr. Jenkyn when they had taken him; and observes, in his diary, that Mr. Jenkyn might have escaped as well as himself, had it not been for a piece of vanity in a lady, whose long train hindered his going down stairs, Mr. Jenkyn out of his too great civility, having let her pass before him.)

Upon his refusing the Oxford-oath, they committed him to Newgate [a London prison across the street from St. Sepulchre, a church which still stands], rejecting his offer of 40 l. fine, which the law impowered them to take, though it was urged that the air of Newgate would infallibly suffocate him. He petitioned the king [Charles II] for a release, which was backed by an assurance from his physicians, that his life was in danger for his close imprisonment. But no answer could be obtained but this, "Jenkyn shall be a prisoner as long as he lives."

He died in Newgate, January 19, 1685, aged 72, having been a prisoner there four months. (A nobleman having heard of his happy release, said to the king, "May it please your majesty, Jenkyn has got his liberty." Upon which he asked with eagerness, "Aye, who gave it him?" The nobleman replied, "A greater than your majesty, the King of kings," with which the king seemed greatly struck, and remained silent). Mr. Jenkyn was buried by his friends with great honor in Bunhill Fields.

St. Stephen's, Walbrook, Mr. Thomas Watson, M. A. of Emmanuel College, Cambridge, where he was noted for being a hard student. He was a man of considerable learning, a popular but judicious preacher, (if one may judge from his writings) and eminent in the gift of prayer. Of this the following story is sufficient proof:

Once on a lecture day, before the Bartholomew-act took place, the learned Bishop Richardson came to hear him, who was much pleased with his sermon, but especially with his prayer after it so that he followed him home to give him thanks, and earnestly desired to copy it. "Alas! (said Mr.

Watson), that is what I cannot give, for I do not sue to pen my prayers; it was not a studied thing, but uttered as God enabled me, from the abundance of my heart and affections." Upon which the good Bishop went away, wondering that any man could pray in that manner extempore [English churchmen recited their prayers from the official prayer book].

After his ejection he continued the exercise of his ministry in the city as Providence gave opportunity for many years; but his strength wearing away, he retired into Essex, and there died suddenly in his closet at prayer.

St. Hilary, Mr. Joseph Sherwood. Soon after his ejection he was cited to the spiritual court for not going to church. He appeared, and gave for a reason, that there was no preaching, and that he could not, with any satisfaction, attend there only to hear the clerk read the prayers, but promised to go the next Lord's-day if there was a sermon.

Finding upon enquiry that there was no minister then, any more than before, he went not, and so was cited again, and gave the same answer. The Lord's-day following great multitudes came to church out of novelty to see Mr. Sherwood; who, being informed by the churchwarden, who was his friend, that there would be no sermon, went into the church, and seated himself in the clerk's desk all the time of prayers, and then went up into the pulpit and prayed and preached from those words, "I will avenge the quarrel of my covenant" [Leviticus 26:25].

Soon after his ejection he was cited to the spiritual court for not going to church. He appeared, and gave for a reason, that there was no preaching, and that he could not, with any satisfaction, attend there only to hear the clerk read the prayers, but promised to go the next Lord's-day if there was a sermon.

He was then carried to a petty session of justices, where one Mr. Robinson sat as chairman, who greatly reviled Mr. Sherwood and called him a rebel, etc., which he bore patiently with this reply, "That as he was a minister of the gospel, and at the church where there was so great an assembly, he could not but have compassion on the multitude and give them a word of exhortation." Mr. Robinson said, "But did ever man preach from such a rebellious text?" "Sir," (replied Mr. Sherwood) "I know man is a rebel against his Creator, but I never knew that the Creator could be a rebel against his creature." Mr. Robinson cried out, "Write his mittimus for Launceston jail." And then turning to Mr. Sherwood said, "I say, Sir, it was a rebellious text." Mr.

Sherwood looked him full in the face, and addressed him in these words: "Sir, if you die the common death of all men, God never spake by me."

He was sent to prison, where he found favor with the keeper and had liberty to walk about the castle and town. Mr. Robinson returned home; and a few days after, walking in the fields, a bull that had been very tame came up to a gate where he stood, and his maid before him, who had been milking, and turning her aside with his horns, ran directly upon Mr. Robinson and tore out his bowels.

This strange Providence brought to mind what had passed at the sessions. And in a little time, Mr. Sherwood getting leave to return home, he was sent for to Penzance, where some justices met. When he came there, Mr. Godolphin came out, and took him into another room, and said, "Sir, I sent for you to know how you came to express yourself in such a manner, when we committed you; you know, Sir, what has since befallen Mr. Robinson." Mr. Sherwood, replied, "Sir, I was far from bearing any malice against Mr. Robinson and give no other answer than that "when we are called before rulers for his name's sake," whom we serve, "it shall be given us in that very hour what we shall say." To

was an instrument, in the hand of God, for the conversion of a soldier, who had been a very loose profligate man, and was concerned with others in a drunken riot, in which a poor man lost his life. Mr. Tong observes, when the man came to die, he made such a declaration of the manner of God's working upon his soul, and of the benefit he had received from Mr. Hall's instructions and prayers, as very much affected all that heard him, and filled the whole city with wonder. The good man thought his six months imprisonment abundantly compensated by being an instrument of so much good to a precious soul, that was in so much danger of perishing forever.

Stoke (South). Mr. Henry Staples. Some time after his ejection he removed to Ireland, where he was a diligent, constant, and faithful preacher. His ordinary discourses were short sermons, and his holy life was the application of them.

Once at an inn, which he often used in Ireland, a sturdy butcher had his stall under the window of his room. Mr. Staples hearing him swear, opened the casement, and having given him a reproof, shut it again; but the butcher continuing to multiply his oaths, Mr. Staples set the casement open, that he might the more readily continue his reproofs, which the man received with all imaginable contempt both in words and gestures. However, Mr. Staples persisted, and he did so to good purpose, for there not only was some present reformation, but the man was led into close reflection on his ways, and a change was produced. When Mr. Staples afterwards came to the same place, the butcher used to treat him with all respect, often acknowledged his past folly, thanked Mr. Staples for his reproof, and told another person, "This good man has saved my soul from hell."

Mr. Staples in his last visit to England, came to the house of his good friend, the worthy John Lee, esquire; of Plaistow where he spent his last Sabbath on earth. Next morning his horse, soon after he was mounted, raising himself up, cast his rider backward, fell upon him, and killed him, August 1, 1686. He was buried at Green.

Kirk-Heaton, Mr. Christopher Richardson. After his ejection, he retired to his own house at Lassell Hall. Besides preaching on Lord's-days, he had a lecture in his house once a month, in which several of his brethren joined with him. He afterwards went to Liverpool, preaching one day in Tuxtoth Park chapel, and the other day in the town. His preaching to the last was very neat and accurate, but plain and popular. He had an healthful constitution, which continued till old age. He died in December, 1698, aged about 80.

He was a man mighty in the scriptures, being able on a sudden to analyze, expound, and draw useful observations from any chapter he read in any of the pious families into which he came. When he lived in Yorkshire, his preaching was much followed. A neighbouring minister, whose parishioners used to go to hear him, complaining once to him that he drew away his flock, Mr. Richardson answered, "Feed them better, and they will not stray." 

. . . during his imprisonment was an instrument, in the hand of God, for the conversion of a soldier, who had been a very loose profligate man, . . . when the man came to die, he made such a declaration of the manner of God's working upon his soul, and of the benefit he had received from Mr. Hall's instructions and prayers, as very much affected all that heard him, and filled the whole city with wonder.

which Mr. Godolphin replied, "Well, Sir, for your sake, I will never more have a hand in prosecuting Dissenters." And he was as good as his word. [This extraordinary story is well attested.]

Mear. Mr. Ralph Hall. Mr. Hall was committed to the North-gate prison, upon the 5-mile-act [a further harsh ruling of Parliament prohibiting the ejected ministers from coming within 5 miles of any town in which they had previously pastored]; and during his imprisonment



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Bring . . . the Books

Jonathan Edwards: A New Biography (Iain Murray)

Years ago a seminary professor challenged me to make a habit of reading the biographies of great Christians. Perhaps no other single pursuit has yielded richer treasure or been of greater spiritual profit. However, I had repeatedly passed over one biography on my shelf—the life of Jonathan Edwards. Perhaps it was the severe picture of Edwards on the cover. Perhaps it was my resistance to the unhealthy overemphasis on the sovereignty of God so recently popularized in certain evangelical circles, and the constant appeal to Edwards’s writings as justification for this theological imbalance that discouraged me. However, I found quite a different picture in Iain Murray’s fascinating *Jonathan Edwards: A New Biography* (Banner of Truth).

I was immediately captivated by Edwards’s life. I found myself writing extensive comments in the margins of the book so that by the time I was finished, Murray had not only set many of my misconceptions at ease, he had created in me genuine admiration and warm appreciation of the man as well as his theological contributions. After finishing the book, I agreed with Lloyd-Jones’s assessment:

No man is more relevant to the present condition of Christianity than Jonathan Edwards. . . . He was a mighty theologian and a great evangelist at the same time. . . . He was pre-eminently the theologian of revival. If you want to know anything about true revival, Edwards is the man to consult. Revivals have often started as the result of people reading volumes such as the two volumes of Edwards’ Works.

Born October 5, 1703 (an only son with ten sisters), Edwards came from good ministerial stock. His father and grandfather were both preachers. Converted at a young age, Edwards was part of the first student body at Yale. In 1727, he accepted a call to serve at Northampton as associate minister to his famous grandfather, Samuel Stoddard. Later that same year he married Sarah Pierpont, who became his life companion for over 30 years.

Edwards longed to see God move in revival during his own ministry. Contrary to the general conception of Edwards as a boring speaker who read his messages, Murray presents strong evidence that Edwards was a passionate preacher who touched often on themes designed to stir slumbering men and shake them from their positions of ease and comfort in preparation for the Spirit’s work in their midst. The secret to Edwards’s power in the pulpit is found in the long hours spent each day in his study. He was not just striving to understand God’s Word—he was hungry to know God intimately.

Edwards’s role in the Great Awakening as well as the controversies that subsequently developed are forthrightly

presented in the book. Murray makes a compelling and refreshingly unapologetic defense of Edwards’s role in the Awakening, as well as his theological argumentation against the Arminian and Antinomian opposition that followed the Awakening.

Unfortunately, the congregation that had seen such powerful evidence of God’s hand upon their preacher ultimately rejected the very man whom God had used to stir them to spiritual things. Edwards was fired by the congregation he had faithfully served for 23 years. During his final years at Northampton, Edwards became fast friends with his future son-in-law, David Brainerd. The result was one of Edwards’s greatest spiritual contributions to the modern missionary movement, his famous *Life and Diary of David Brainerd*.

After Northampton, Edwards served as a missionary pastor in the frontier village of Stockbridge. Here among the Indians he had come to evangelize, Edwards finally found the time to write, and many of his literary works were written during this period. Edwards later reluctantly assumed the presidency of Princeton upon the unexpected death of its first president, Aaron Burr, Sr. (also Edwards’s son-in-law). Due to a failed inoculation against small-pox, Edwards’s tenure was cut short when he contracted the disease and died shortly after on March 22, 1758, at age 54. Edwards’s influence continues long after his death. Andrew Fuller, friend of William Carey and father of the American missionary movement, wrote the following:

We have some who have been giving out, of late, that if some had preached more of Christ, and less of Jonathan Edwards, they would have been more useful. If those who talked thus preached Christ half as much as Jonathan Edwards did, and were half as useful as he was, their usefulness would be double what it is.

What is needed today is not so much a renewed interest in one aspect of Edwards’s theology but rather a balanced approach to the fuller picture of his theological convictions. If men were as passionate and verbal for Edwards’s intimacy with God, his uncompromising stand for the application of holiness to specific practices in life, and his consuming desire to see revival as some of these men seem to be for one aspect of Edwards’s theology, perhaps once again God would be pleased to visit all of us with a new season of spiritual revival. ☞

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

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Straight Cuts

Galatians 6:1–5 deals with the subject of restoring a sinning brother. When a brother is caught up in a sinful situation, the Spirit-controlled believer is commanded to help mend or repair or restore his fellow Christian. As the Apostle Paul enlarges upon this subject, he makes two statements that seem to rival one another. In verse 2, the writer commands, “Bear ye one another’s burdens”; in verse 5, he exhorts, “For every man shall bear his own burden.” How does one relieve the tension in this passage? What is in our Lord’s heart concerning the believer’s business of burden-bearing? Practically speaking, am I responsible to bear my brother’s burdens, or is he responsible to bear them himself? The answer is, “Yes.” Believers are to bear one another’s burdens and their own burdens.

First, the wording of the text supports this dual responsibility of burden-bearing. Since every word of the Scripture is inspired by God, it is interesting to note that the Holy Spirit breathed out two different words when He spoke of our burdens. The word translated *burdens* in verse 2 is *baros*, and the word the Spirit of God employed in verse 5 is the word *phortion*. The emphasis of *baros* is on the heaviness of the matter, the weight of it. It denotes something extremely burdensome. Everyone has these kinds of burdens from time to time. They are mountain burdens that weigh the believer down—perhaps a death in the family; a terminal illness; or the burden of a besetting sin in which the young believer finds himself trapped, and real victory seems nearly hopeless. Every life has these heavy, “unbearable” weights from time to time. How encouraging it is to the struggling, burdened believer to have a fellow comrade come and say he is praying for him during his battle. How necessary it is that we help carry these kinds of burdens for one another. “Bear ye one another’s burdens.”

The word *phortion*, translated *burden* in verse 5, however, has a different connotation. It refers to a load that is carried or borne and emphasizes the individual responsibility of the one doing the bearing. In ancient literature, this word is employed for the soldier’s pack. No soldier expects another soldier to carry his pack for him. That is something each man must bear himself. Practically, this burden is the load that every disciple of Christ carries alone. Our Lord gives to all of His children certain obligations that accompany their Christian life. Each believer must live his own life for Christ according to the call of God for him. He bears this burden through the

divine enablement of the Spirit of God, but it is his own load to carry. A parent cannot live his child’s Christian life for him. The godly parent will train his child and pray for his child and model a Christlike example before his child, but he cannot do for the child what God has called the child to do for himself. He must bear his own burden. “Let every man bear his own burden.”

“Rightly
dividing
the Word
of Truth”
(2 Tim. 2:15)

Second, in addition to the words, the context of the passage also indicates our dual responsibility. A careful look at the context immediately reveals that the Spirit of God is asking the believer to do something in regard to another believer, particularly another believer in need. This struggling believer is “overtaken in a fault.” He is in the clutches of the enemy and is in desperate need of help. The spiritual believer, the one who is Spirit-controlled, has a duty to fulfill: he must go to his fallen comrade and restore him back to Spirit-filled living. Note that it is in this context that the Apostle Paul exhorts, “Bear ye one another’s burdens.” In this case the burden was the heavy weight of sin. In *The Pilgrim’s Progress*, John Bunyan spoke of the weight of sin that Christian felt as his burden. Christian earnestly sought to be rid of his burden: “That which I seek for, even to be rid of this heavy Burden; but get it off myself, I cannot.” With what joy Christian came to the Cross, where his burden fell from his back. The context of Galatians 6:1 is a believer overburdened with sin. This struggling, burdened Christian is in need of someone who can help him with his burden. “Bear ye one another’s burdens.”

In verses 4 and 5, the context is of a more individual nature. Every man is exhorted to examine his own life to see that he is living as he should. The standard for his examination is the life of Christ, not how he thinks he looks as compared to other believers. He has a responsibility to live his own life—to carry his own load. Therefore, “let every man bear his own burden.”

In summary, the tension of the passage is relieved when we consider the wording and the context. Believers should help fellow believers bear their burdens. Certainly God is the ultimate source of strength and help. Psalm 55:22 exhorts us to cast *our burdens* upon the Lord. God uses fellow believers to encourage one another in this way. Yet the burden of our own life and ministry we bear ourselves, all through the divine enablement of the Spirit of God. ☞

Principal Rainy, of whom a child once remarked that she believed he went to Heaven every night because he was so happy every day, once used a fine metaphor about a Christian's joy. "Joy," he said, "is the flag which is flown from the castle of the heart when the King is in residence there."

Sources of Joy

Men have pursued joy in every avenue imaginable. Some have successfully found it while others have not. Perhaps it would be easier to describe where joy cannot be found:

- Not in Unbelief—Voltaire was an infidel of the most pronounced type. He wrote: "I wish I had never been born."
- Not in Pleasure—Lord Byron lived a life of pleasure if anyone did. He wrote: "The worm, the canker, and grief are mine alone."
- Not in Money—Jay Gould, the American millionaire, had plenty of that. When dying, he said: "I suppose I am the most miserable man on earth."
- Not in Position and Fame—Lord Beaconsfield enjoyed more than his share of both. He wrote: "Youth is a mistake; manhood a struggle; old age a regret."
- Not in Military Glory—Alexander the Great conquered the known world in his day. Having done so, he wept in his tent, before he said, "There are no more worlds to conquer."

Where then is real joy found? The answer is simple: in Christ alone.

The triune God is the source of our joy. We read in Romans 15:13 that God the Father gives joy: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Isaiah 61:3 tells us that the Lord Jesus was appointed to give joy, "to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness." Paul said in 1 Thessalonians 1:6 that the believers at Thessalonica were "followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost."

Robert Murray McCheyne, the great Scottish preacher wrote: "The truest, purest joy flows from a discovery of Jesus Christ. He is the hidden treasure that gives such joy to the finder (Matt. 13:44). Do you think you have found that treasure? Touching question! For if not, you are poor indeed. But how much joy may you have in Christ? 'The God of hope fill you with all joy.' You need not be afraid to take the full joy that Jesus gives. If you really come

unto Christ, you come unto the love of Jehovah, and that is a filling love. The love of the creature does not fill the heart; but God's love coming full upon the soul gives fullness of joy (1 John 1:4). It is holy love, sovereign love. I have been interrupted several times in writing this little note. I will not be long in writing you again. Do decide the question of your eternity. One thing is needful: have you closed with the great Mediator? Have you a saving knowledge of Jesus? Then only will death lose its power, and the grave become the bed of peaceful rest."

The gospel of Jesus Christ is also a source of great joy. In announcing the birth of the Lord Jesus, the angel said in Luke 2:10–11, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

The Word of God is a source of great joy to those who read and heed it. In Nehemiah 8:12, we are told that "the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them." Jeremiah the prophet wrote in the fifteenth chapter of his book, verse 16: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts."

Joy comes in the path of duty. William Barclay said: "WE ARE CHOSEN FOR JOY. However hard the Christian way, it is both in the travelling and in the goal, the way of joy. There is always a joy in doing the right thing. When we evade some duty or some task, when at last we set our hand to it, joy comes to us. The Christian is the man of joy. The Christian is the laughing cavalier of Christ. A gloomy Christian is a contradiction in terms, and nothing in all religious history has done Christianity more harm than its connection with black clothes and long face."

Basis for Joy

God promises to joy to those who know and love Him. The Lord said Psalm 132:16: "I will also clothe her priests with salvation: and her saints shall shout aloud for joy." Psalm 105:3–5 makes clear that the ability to experience joy comes as we seek the Lord and His strength: "Glory ye in his holy name: let the heart of them rejoice that seek the LORD. Seek the LORD, and his strength: seek his face evermore." Psalm 70:4 enjoins, "Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified." Psalm 16:11 reminds us that there is joy in the presence of the

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

Charles Spurgeon

Lord: "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

Jonathan Edwards once said: "The unparalleled joy that many of them speak of, is what they find when they are lowest in the dust, emptied most of themselves, and as it were annihilating themselves before God; when they are nothing, and God is all; seeing their own unworthiness, depending not at all on themselves, but alone on Christ, and ascribing all glory to God. Then their souls are most in the enjoyment of satisfying rest; excepting that, at such times, they apprehend themselves to be not sufficiently self-abased; for then above all times do they long to be lower. Some speak much of the exquisite sweetness, and rest of soul, that is to be found in the exercise of resignation to God, and humble submission to His will. Many express earnest longings of soul to praise God; but at the same time complain that they cannot praise Him as they would, and they want to have others help them in praising Him. They want to have every one praise God, and are ready to call upon every thing to praise Him. They express a longing desire to live to God's glory, and to do something to His honor; but at the same time complain of their insufficiency and barrenness; that they are poor and impotent creatures, can do nothing of themselves, and are utterly insufficient to glorify their Creator and Redeemer."

Joy comes as we worship and praise the Lord. The Lord commands His people in Psalm 32:11 to "be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart." We are told in Psalm 89:16 "in thy name shall they rejoice all the day: and in thy righteousness shall they be exalted." Luke 24:52 tells us that "...they worshipped him, and returned to Jerusalem with great joy."

As a third-century man was anticipating death, he penned these last words to a friend: "It's a bad world, an incredibly bad world. But I have discovered in the midst of it a quiet and holy people who have learned a great secret. They have found a joy which is a thousand times better than any pleasure of our sinful life. They are despised and persecuted, but they care not. They are masters of their souls. They have overcome the world. These people are the Christians—and I am one of them."

Contrast that description with the words of the noted agnostic Robert Ingersoll. When he died, the printed funeral notices said, "There will be no singing." Look not for hymns, anthems, oratorios, carols, and spiritual songs among infidels, agnostics, or skeptics. Without God, without Christ, without redemption, without a divine revelation and without hope, what have they to sing about?

Blessings of Joy

A Christian leader tells this story about his mother and their "misery dinner." It was the night after his

father came home and said it looked as if he would have to go into bankruptcy because his partner had absconded with their firm's funds. His mother went out and sold some jewelry to buy food for a sumptuous feast. Other members of the family scolded her for it. But she told them that "the time for joy is now, when we need it most, not next week." Her courageous act rallied the family.

God often brings joy in and through adversity. Great suffering for righteousness' sake gives birth to great joy. Job 41:22 tells us that God can work joy out of life's greatest heartaches: "sorrow is turned into joy before him." Psalm 30:5 makes clear that joy comes after a period of affliction and darkness: "weeping may endure for a night, but joy cometh in the morning."

Someone said, "The brook would lose its song if we removed the rocks." Another observed: "The triumph song of life would lose its melody without its minor keys." Seneca once remarked: "Difficulties strengthen the mind as labour does the body."

John D. Rockefeller Sr. was strong and husky when small. He early determined to earn money and drove himself to the limit. At age 33, he earned his first million dollars. At age 43, he controlled the biggest company in the world. At age 53, he was the richest man on earth and the world's only billionaire.

Then he developed a sickness called "alopecia," where the hair of his head dropped off, his eyelashes and eyebrows disappeared, and he was shrunken like a mummy. His weekly income was one million dollars, but he digested only milk and crackers. He was so hated in Pennsylvania that he had to have bodyguards day and night. He could not sleep, stopped smiling long since, and enjoyed nothing in life.

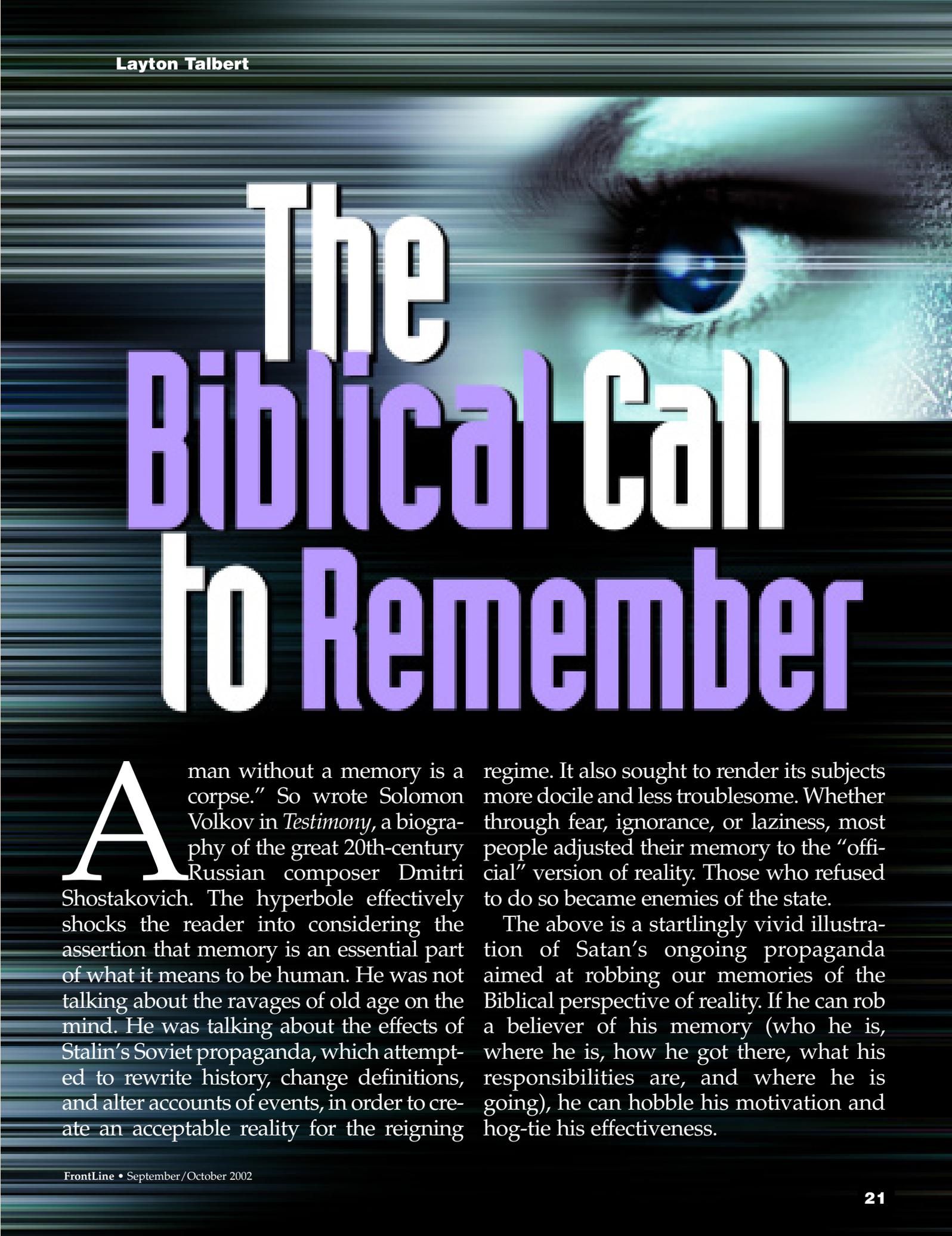
The doctors predicted he would not live over one year. The newspaper had gleefully written his obituary in advance—for convenience in sudden use. Those sleepless nights set him thinking. He realized with a new light that he "could not take one dime into the next world." Money was not everything.

The next morning found him a new man. He began to help churches with his amassed wealth; the poor and needy were not overlooked. He established the Rockefeller Foundation whose funding of medical researches led to the discovery of penicillin and other wonder drugs. John D. began to sleep well, eat and enjoy life.

The doctors had predicted he would not live past his 54th year. He died at the age of 98.

Of all the blessings of joy, the greatest is the salvation of the lost. Dr. Luke tells us in Acts 15:3: "And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren." Our Lord said in Luke 15:3, "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." 

Mike Yarborough pastors Bethany Hills Baptist Church in Raleigh, N.C.



The Biblical Call to Remember

A man without a memory is a corpse." So wrote Solomon Volkov in *Testimony*, a biography of the great 20th-century Russian composer Dmitri Shostakovich. The hyperbole effectively shocks the reader into considering the assertion that memory is an essential part of what it means to be human. He was not talking about the ravages of old age on the mind. He was talking about the effects of Stalin's Soviet propaganda, which attempted to rewrite history, change definitions, and alter accounts of events, in order to create an acceptable reality for the reigning

regime. It also sought to render its subjects more docile and less troublesome. Whether through fear, ignorance, or laziness, most people adjusted their memory to the "official" version of reality. Those who refused to do so became enemies of the state.

The above is a startlingly vivid illustration of Satan's ongoing propaganda aimed at robbing our memories of the Biblical perspective of reality. If he can rob a believer of his memory (who he is, where he is, how he got there, what his responsibilities are, and where he is going), he can hobble his motivation and hog-tie his effectiveness.

The Bible places a premium on memory. So frequently and emphatically do the Scriptures call for God's people to remember truth that its importance can hardly be overstated. Maintaining a Biblically informed memory makes you an enemy of Satan's city/state (the "world"). It is often unpopular; it is often contrary to officially accepted viewpoints; and it is often even contrary to appearances: but it is the one exercise (and I have chosen that word *exercise* intentionally) that prevents spiritual myopia (near-sightedness), provides motivation for service, provides direction for decisions, and promotes genuine holiness of life.

Does it strike us as odd that the Lord would command us to do something that many find so difficult? How can God command us to perform a mental process with which we already have so much weakness? In fact, it only gets worse with age!

The Old Testament verb for remember (*zakar*) is the root from which the name Zachariah ("Jehovah Remembers") is derived. Even though Zachariah and Elizabeth were aged and had stopped praying for a child (Luke 1:5-7), the Lord remembered and answered those prayers, even when it seemed unlikely and impossible.

Not only does God remember, but He expects and commands us to remember certain facts as well. In the Bible, remembering is not an accidental or incidental event. It is a spiritual *exercise*. The command to "remember" denotes a conscious, purposeful, intentional, willful calling to mind.

If something is important, we do not leave remembering it to chance. We write ourselves a note, or tie a string on our finger, or mark it on our calendar. The more important something is, the more consciously we make sure we don't forget.

This is precisely what the Lord means when He commands us to remember our former bondage, His gracious salvation, our unworthiness of His goodness, His mighty acts, or His Word. We must take the steps and make the time necessary to think back, to contemplate, to call to mind, and to meditate on these all-important truths. There are several dimensions to exercising our memory and a number of means to prompt it.

First, simply take the time to meditate consciously on God and His doings: "I remember the days of old; I meditate on all thy works; I muse on the work of thy hands" (Ps. 143:5).

Second, talk to those who have more spiritual memory

by virtue of their experience: "Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee" (Ps. 32:7).

Third, talk about Him and His doings, both to others and even to God Himself: "O give thanks unto the LORD; call upon his name: make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works.... Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth" (Ps. 105:1-2, 5).

Finally, follow the example of the psalmists and other Biblical writers themselves by journaling your thoughts of God and memories of His work in your life. Puritan John Flavel offers sage advice on remembering:

I cannot but judge it the concern of Christians that have time and ability for such a work, to keep written memorials or journals of Providence by them, for their own and others' use and benefit. For want of collecting and communicating such observations, not only ourselves, but the Church of God is greatly impoverished . . . If Christians in reading the Scriptures would judiciously collect and record the providences they shall meet with there, and but add those that have fallen out in their own time and experience, O what a precious treasure would these make . . . Providence carries our lives, liberties and concerns in its hand every moment. Your bread is in its cupboard, your money in its

purse, your safety in its enfolding arms; and surely it is the least part of what you owe to record the favors you receive at its hands. Do not trust your slippery memories with such a multitude of remarkable passages of Providence as you have, and shall meet with in your way to heaven . . . Written memorials secure us against that hazard [of forgetting God's providences], and besides, make them useful to others when we are gone, so that you do not carry away all your treasure to heaven with you, but leave these choice legacies to your surviving friends . . . Take heed of clasping up those rich treasures in a book, and thinking it enough to have noted them there; but have frequent recourse to them, as oft as new needs,

Not only does God remember, but He expects and commands us to remember the truth as well. In the Bible "Remembering" is not an accidental or incidental event.

fears or difficulties arise and assault you.

Why is remembering God and reality as He records it so important? Simply put, there *is* nothing else; there is no other reality. "Remember the former things of old: for I am God, and there is none else; I am the LORD, and there is no other" (Isa. 49:6, 45:5).

A person who does not remember where he has been can have no clear idea of where he is or where he is going. We have a word for someone like that; he is "lost." When we forget where we used to be or what we have seen; when we forget what God is to us, what He has shown us, and how He has provided for us—that is to say, when we fail to call these things to mind—we end up wandering around aimlessly in a spiritual wilderness. We may be busy but we are oblivious of the larger picture and forgetful of the vital realities that give context, perspective, humility, and holiness to our lives. A Christian without a memory is a spiritual corpse, dead while he lives. May the Lord grant us a fresh appreciation for the emphasis He places on remembering the realities that He intends to govern our behavior, guide our decisions, and reinvigorate our worship of Him.

Dr. Layton Talbert is a *Frontline* Contributing Editor and a member of the faculty at Bob Jones Seminary and Graduate School of Religion in Greenville, South Carolina.

Things God Commands His People Remember

A brief survey reveals that a disproportionate preponderance of the Bible's commands to remember appear in Deuteronomy. An important theme uniquely underscored in Deuteronomy is the call to *remember*. Twenty-five times God's people are commanded to "remember" (5:15; 7:18; 8:2, 18; 9:7, 27; 15:15; 16:3, 12; 24:9, 18, 22; 25:17; 32:7) or warned not to "forget" (4:9, 23, 31; 6:12; 8:11, 14, 19; 9:7; 25:19).

Here is a brief overview of what God's people are exhorted to call to mind.

Remember Your Past Bondage

Deut. 5:15; 15:15; 16:3, 12; 24:18, 22

Remember God's Salvation

Exod. 13:3; 1 Cor. 11:23ff.

Remember God's Discipline

Deut. 8:2–6

Remember God's Mighty Acts

Deut. 7:18–19; Mark 8:18–21; 2 Tim. 2:8–9

Remember Your Unworthiness

Deut. 9:3–8

Remember God's Judgments

Deut. 24:8–9; Luke 17:32

Remember God's Word

Num. 15:39–40; Mal. 4:4; John 15:20; Luke 24:6–9; Acts 20:35

Remember God's Day

Exod. 20:8–11; Deut. 5:15

Remember God's Servants

Col. 4:18; Heb. 13:3, 7–8

Remember God's Prosperity

Deut. 8:10–19

Remember God's Chastisement

Jer. 51:50; Zech. 10:9; Rev. 2:2–5

Remember God

Eccles. 12:1; Neh. 4:14; Ps. 20:7

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Pastor, Hampton Park Baptist Church



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WIT & WISDOM

The public cannot be too curious concerning the characters of public men. —Samuel Adams

Public affairs go on pretty much as usual: perpetual chicanery and rather more personal abuse than there used to be.... —John Adams

Self-reverence, self-knowledge, self-control. These three alone lead to sovereign power. —Alfred Lord Tennyson

Almost all our faults are more pardonable than the methods we resort to to hide them. —Francois, Duc de la Rochefoucauld

Who lies for you will lie against you. —Bosnian proverb

Our repugnance to death increases in proportion to our consciousness of having lived in vain. —William Hazlitt

Did you ever know a politician that was not “facing the most critical time in the world’s affairs” every time he spoke in public? —Will Rogers

If Christ be God and died for me, then no sacrifice is too great for me to give for Him. —C. T. Studd

It is altogether in accordance with our pilgrim character to see how much we can afford to give to the poor or to the work of God in every week. —George Mueller

How shall we take our stand beneath the cross and continue to love the selves that put Him there? —Elisabeth Elliot

God did not tell us to follow Him because He needed our help, but because He knew that serving Him would make us whole. —Irenaeus

So many people feel able to do better a job that they do not have, who are careless about the one they do possess. —A. T. Robertson

It has become quite the thing to lambast the fundamentalists, but we are declared lacking in Christian love if we express even a suspicion of wolves in sheep’s clothing. —Vance Havner

We stand here on the only island of freedom that is left in the whole world. . . . We defend freedom here or it is gone. . . . If we fail I think we face telling our children, and our children’s children, what it is we found more precious than freedom. —Ronald Reagan

The contest, for ages, has been to rescue liberty from the grasp of executive power. —Daniel Webster

Saddam Hussein promised us the “mother of all battles” but in the event produced something like the daughter-in-law of an obscure cat fight. —Wesley Pruden

It is error alone which needs the support of government. Truth can stand by itself. —Thomas Jefferson

In war there is no substitute for victory. —Douglas MacArthur

We men may often make very bad priests. That is because we are insufficiently masculine. It is no cure at all to call in those who are not masculine at all. —C.S. Lewis

We must never forget that we are defending a free society, not just a particular plot of land located in North America. —Doug Bandow



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

Praying for Men after God's Own Heart

Dianne Heeney

We have been impressed in recent days with the need to pray for those serving in the leadership positions of our country. We are even afforded a measure of comfort in the fact that our "king," by his own profession, has placed his heart in the hand of the Lord. But the greatness of our country does not rest in that profession. Our "one nation, under God" was originally comprised of many godly men—some prominent, some quite average—who had a common strength of character that is uncommon today. When you pray for the president, do you also pray for the leadership in your own "Jerusalem," like your pastor, your deacons, and your husband? Psalm 112 provides some direction for us in praying for that "Founding Father's Fortitude."

In Psalm 112:1, we are encouraged to look backward to discover the source of greatness in God's man. We hear echoes of Psalm 111:10 (these two psalms are companions). This man fears the Lord, and has consequently begun to have wisdom. He experiences blessing because he has learned to prize righteousness above all else (Jer. 9:23–24). He delights in God's commandments, knows that in his flesh dwells no good thing, and is glad for the safety found in divine restriction.

This man leaves a legacy of potential blessing (verse 2), that is "incorruptible, undefiled and that fadeth not away." He is spiritually rich (Rom. 8:17), and he makes others rich (2 Cor. 6:10) by his deeds and example (verse 3). Because his roots are deeply planted (Ps. 1:3), he can say, "I will fear no evil," and others can look to him for "light" (verse 4) in times of adversity.

This man of Psalm 112 follows the example of his Father (Matt. 5:45; Luke 6:26) in graciousness (Ps. 111:4 and Ps. 112:4b). He has works to prove his faith, and he embodies discretion, which has been called the "chief of virtues." His character lends itself to a sterling reputation and he seeks an "everlasting remembrance" (verse 5), rather than the fleeting rewards of this life (Matt. 25:21).

When a trial lays its hand upon him, the godly man gives no consideration to panic. His heart is "fixed" (verse 7) and "established" (verse 8). His resolve is solidly founded upon what he knows about his God. He does not give in to frenzied feelings. He knows that, as one man said, "God is unchangeable; and therefore faith is invincible, for it sets the heart on Him, fastens it there on the rock of eternity; then let winds blow and storms arise, it cares not" (quote from Robert Leighton, *Treasury of David*, Vol. III, p. 24).

A striking resemblance between this man and his female counterpart, the "Proverbs 31 Woman," can be seen in comparing Psalm 112:9 and Proverbs 31:20, 28 (among other verses). Both might have as their motto, "It is more blessed to give than to receive" (Acts 20:35). The godly man acknowledges that he must give freely because he has received freely. It can be said of his testimony that "many shall see it and fear and shall trust in the Lord" (Ps. 40:3). Yet, as his Lord was despised, even so will he be (verse 10); but the darts of the adversary shall fall powerless to the ground.

The "Psalm 112 Man" is a man of power and principle. We need men with this caliber of integrity and conviction in our churches and homes. Our men need the fortitude of our founding fathers. Let us pray daily to that end.

Praying Psalm 112

Sunday: *That he would fear God. That he would delight in the Word of God. That he would obey God's commandments. (v. 1)*

Monday: *That he will be a consistent example to his children and others. That he would have a faith worthy of imitation. (v. 2)*

Tuesday: *That he would strive to "make others rich," beginning with his own house. (v. 3)*

Wednesday: *That he would have discernment, especially in difficulty or temptation. (v. 4)*

Thursday: *That he would have works to prove his faith (James), know how to demonstrate agape (selfless) love, and have the mind of Christ in ordering his affairs. That he would know the blessedness of giving, realizing how much he has been given. (vv. 5, 9)*

Friday: *That he would have tenacity for the truth and a resolve to do right. That he would live his life practicing the presence of Christ—for His approval and not man's. That his feet may be solidly planted when facing opposition, that he would desire the good of those that would be his enemies. (vv. 6, 8)*

Saturday: *That he would have an inner strength and unswerving and fearless dedication to his God. (v. 7)*

Diane Heeney is a freelance writer in Pinedale, Wyoming, where she and her husband are helping a growing church. The Heeneys have two small children, Erin and Michael.

Faith

Phil Shuler

The Gospel of Mark tells us the story of blind Bartimaeus's marvelous restoration of sight (10:46–52). I cannot read this wonderful story without thinking of my good friend Billy Renstrom who traveled with me for several years as my singer. Billy, a member of Patton's Third Army, lost his eyesight in WWII while attempting to disarm a land mine. At the time of the accident, the doctors told him that he would never regain his sight; but, some years ago, he received an operation in his only remaining eye, and today can read the labels on the cans at a grocery store.

I remember talking with Billy back in our motel after a service. He told me about God's wonderful gift to him which he received after the loss of his eyesight, a keenness in his hearing. You could not sneak up on Billy! I remember taking him to his home after the Santa Fe, New Mexico, meeting, and his little daughter misbehaved while I was visiting. He called her over to him, but she refused to come. Instead, that little tot just froze where she was. In a stern voice, Billy called her again, but she did not move. So Billy began to answer a question I had purposed, and as he did, his daughter eased by his chair to get out of the room. Somehow he heard her and was on her like crows on a June bug!

I am sure Bartimaeus had the same quality of hearing. He sat by the highway begging and on this occasion heard the crowd that accompanied Jesus. Having been blind for such a period of time, he had to learn by asking. Without a doubt he had spoken to many travelers who brought up the name of Jesus Christ, a man from the northern providence of Galilee. The news of the wedding in Cana would finally reach him, as well as the changing of the water into wine. I cannot help but think that he mused, "That is a miracle! If He could change water into wine, perhaps He could touch my blind eyes that I might see." I think he heard about the blind man whom Christ healed with spittle and clay, and the one that Jesus touched who saw men as trees, walking. I cannot believe that much escaped the ears of Bartimaeus, and that what he heard about this miracle worker gave him great hope. "If only I could meet Him!" That was the rub.

So it is with the unsaved mind. They hear of drunkards that Christ has saved. The testimonies of converted felons shake their very souls. The problem is the lack of contact, and after that, the lack of faith. Let us consider Bartimaeus for moment.

The mob thought they were going to set up an earthly kingdom, John and Peter on thrones beside Jesus, and a healing line all the way to Jericho! They were cheering Christ on, and Bartimaeus heard the mob as they cried out their encouragement. After asking someone what this meant, he was told that Jesus of Nazareth was passing by this way. Now stop right here in this story and review what has preceded this event. Bartimaeus had no doubt heard all about Jesus. He believed him to be the Son of God with power to heal him (note the words, "thou Son of David" in Mark 10:48). His problem was that he

could not find his way to Him; so Jesus found His way to Bartimaeus. Can you hear his cry? He said, "Jesus, thou son of David, have mercy on me!" The followers of Jesus told him to shut-up, which made him shout all the louder. And now (what a beautiful scene) as Jesus stands still with a mob about Him and Jerusalem ahead of Him—He still had time for one lone sinner!

And here we see the key to the salvation of Bartimaeus. It says, "And he, casting away his garment, rose and came to Jesus" (Mark 10:50). In the day of Christ the beggars wore an outer garment of coarse brown cloth, identifying themselves as blind and in need of alms. Bartimaeus, no doubt, wore such a garment. But when he heard that Jesus would give him audience, he took it off, dropped it, and went to Him knowing that when Jesus was through with him, he would not be blind any more.

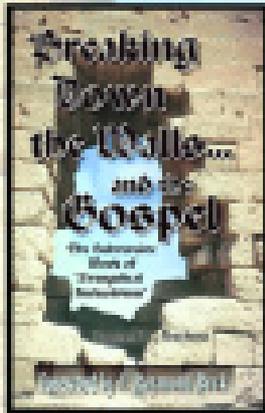
THAT IS FAITH. And that is what is lacking in many of our so-called conversions today. There are few who drop that garment of sin that identifies them as hell-bound and KNOW that Christ is going to save them. I testify to you that I have seen sinners believe before they ever hit the altar. I have seen them saved before I can take them through the plan of salvation. The garment. The garment. You don't need it anymore. When Christ gets through with you, you'll be a child of God.

[He] went to Him knowing that when Jesus was through with him, he would not be blind any more. THAT IS FAITH

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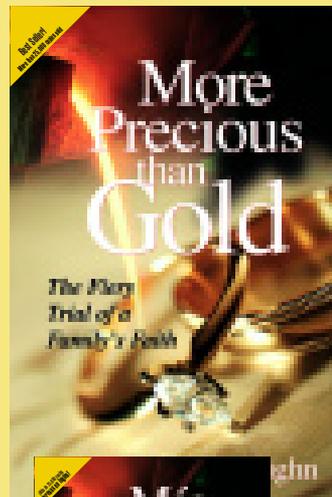
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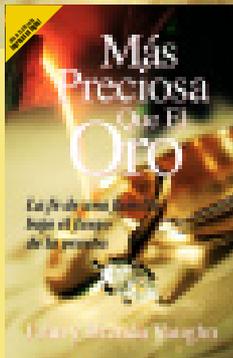


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Are Baptists Protestants?

Gerald L. Priest

The answer to that question is a simple yes and no. Some Baptists have suggested that, since their spiritual fathers were not a part of the mainline branches of the Protestant Reformation and therefore did not separate from the Roman Catholic Church as these branches did, they cannot be Protestants. But that is only part of the story.

There is a sense in which Baptists are part of the Protestant effort, that is, of protesting against Roman Catholicism. It is true that Baptists did not originate in the 16th century with the Lutheran, Reformed, or Anglican branches of the Reformation, but they nevertheless have identified themselves strongly with the cause of anti-Catholicism. Some of the sternest polemics against the papacy have come from Baptist leaders over the years. Indeed, we can say that Baptists are even more decisively Protestant than the mainline Protestant groups. While the latter have retained some elements of Catholic tradition, such as infant baptism by sprinkling, state involvement in church affairs, sacramentalism, and some form of hierarchialism, Baptists have repudiated these and believe they are more closely aligned to New Testament faith and practice than any of the other groups.

Not only philosophically, but historically, there is a sense in which Baptists are Protestants. Baptists, as a

distinct denominational entity, originated in 17th-century England out of the Puritan movement. Both the Particular and the General Baptists opposed what all Puritans contested, that is, a Roman Catholic or episcopal state church. In that regard, Baptists, along with Congregationalists and Presbyterians, are historically part of the English Nonconformist movement (i.e., refusing to conform to Anglicanism). This is definitely in keeping with the genius of Protestantism. In fact, this is carrying Protestantism to its logical end—the complete disavowal of Romanism. In this respect, we may call Puritans (including Baptists) Protestants of the Protestants. They were protesting episcopacy in the “Protestant Church of England” because it retained the “rags of popery.” However, what distinguishes Baptists from the other Nonconformist Puritans is mainly their refusal to baptize infants and their insistence on separation of church and state. But when Baptists

left the Puritan movement to venture out on their own as a distinct denomination, they retained much of Puritanism (e.g., its piety, its high moral standards, its Calvinistic theology, and its congregational polity).

There is also a sense in which Baptists are not Protestants. I have already hinted at this in the previous

... what distinguishes Baptists from the other Nonconformist Puritans is mainly their refusal to baptize infants and their insistence on separation of church and state.

Continued on page 32

AT A GLANCE

Written and Compiled by Dr. Layton Talbert

A number of distinctions set Luke apart from all other writers of Scripture. Contrary to popular assumption, Luke (not Paul) penned the lion's share of our New Testament. (In terms of overall material, 27% comes from the pen of Luke; Paul contributed 25.6% , and John 17.7%.) He was also the only (so far as we know) Gentile among the human authors of the Bible, and the only physician—cultured, well-educated, well-traveled, and a long-time and loyal companion of Paul. This column, fourth in a series on the Gospels, is devoted to the Gospel According to Luke.

Although Luke's name does not appear in the Gospel that bears his name, it is clear from both internal and external evidence that Luke-Acts forms a literary unit from the same pen. The external evidence consists of multiple early church testimonies. The internal evidence includes the language, structure, and style of both compositions; the fact that both are addressed to same individual (Theophilus) with similar introductions, the reference in Acts (1:1–2) back to the Gospel as the author's "former treatise . . . of all that Jesus began both to do and teach"), and the unmistakable link between end of Luke (24:50–53) and Acts (1:9–12). It is equally clear from both internal and external evidence in connection with Acts that the pen that composed the Gospel under consideration belonged to Luke.

Audience

"Theophilus" means "lover of God." Some have supposed this to be a pseudonym, a kind of metaphor for a collective, Christian reading audience. Luke's mode of address and language (e.g., "most excellent"), however, suggests that this was not a pseudonymous reference to a general audience (to all "lovers of God") but to a specific individual of rank and/or wealth. Some have even suggested, in keeping with the culture of the day, that Theophilus may have been Luke's patron who undertook the copying and distribution of the treatises.

Luke-Acts is clearly addressed to Theophilus, intended for his personal edification (1:4) and, by extension, for any other readers. Nonetheless, this is not merely a letter to an individual, nor a personal project. The nature of the material, the scope of the research, and the magnitude of the project indicate this was intended for publication and widespread distribution.

Whatever larger audience was targeted beyond Theophilus was clearly a Greek audience. Luke typically used Greek terminology rather than Hebraisms (e.g., "Calvary" rather than "Golgotha") and generally avoided Semitic terms (such as Abba, Rabbi, Hosanna) commonly found in the other Gospels. Nevertheless, he frequently

emphasizes the OT roots of many sayings and events in his Gospel by citing the OT over forty times.

Function

Luke's Gospel serves an *apologetic* and *confessional* function. Luke 1:1–4 could be more literally translated, "I have written a narrative accurately and sequentially (in chronological order) . . . that you may know the certainty of those things you have been taught." Luke's Gospel, written later during Paul's ministry, also served an important purpose of demonstrating the place of Gentiles in the kingdom.

Style

Luke demonstrates an impressive command of Greek, a wealth of vocabulary, and a sensitive breadth of stylistic expression (sometimes more classical Hellenistic, sometimes more Semitic, depending on the subject and context).

Organization

As a purposefully chronological account (Lk. 1:1, 3; see "Function" above), Luke's Gospel does not display a particular thematic or topical arrangement (like Matthew), but follows the chronological order and development of Jesus' ministry.

Content

Of all the Synoptic Gospels (Matthew, Mark, Luke), Luke contains the largest amount of independent, distinctive material:

- 1:1–2:52 (Annunciation, Birth, Infancy, Early Life of John the Baptist and Jesus)
- 7:11–17 (Raising of Widow of Nain's son)
- 7:36–50 (Anointing of Christ by sinful woman)
- 10:1–18:14 (Details of Judean and Perea ministries)
- 19:1–28 (Zacchaeus and Parable of Minas)
- 22:24–30 (Dissension of disciples at Last Supper)
- 23:6–12 (2nd Roman hearing before Herod)
- 24:13–35 (Appearance to disciples on road to Emmaus)
- 24:44–53 (Appearance to disciples in Jerusalem and ascension)

Themes and Emphases

Luke includes a variety of emphases that are, in most cases, unique to Luke. Even when they are not exclusive to Luke, they are noticeably emphasized in his Gospel.

Joyfulness of the Gospel (1:14, 44, 47, 58; 2:10; 6:23; 8:13; 10:17, 20; 13:17; 15:5, 7, 10, 32; 19:6, 37; 24:41, 52) [all references are unique to Luke except 6:23 and 8:13]

- Luke uses "joy/rejoice" 20x (MT=16x; MK=4x; JN=9x)

Newness/Availability of the Gospel

- See 2:11; 4:21; 5:26; 19:5, 9; 23:43

GOD'S MAN TO THE WORLD

- This use of "today" or "this day" is unique to Luke

Saviorhood of Christ (19:9–10 is a key thematic verse)

- "Savior"—2x (1:47; 2:11) (MT=0x; MK=0x; JN=1x; ACTS=2x)
- "Salvation"—6x (1:69, 71, 77; 2:30; 3:6; 19:9) (MT=0x; MK=0x; JN=1x; ACTS=6x)
- "Save"—18x (MT=15x; MK=14x; JN=6x; ACTS=13x)

Sinners (as the object and focus of Christ's ministry)

- "Sinner(s)"—17x (MT=5x; MK=6x; JN=4x)

Repentance (emphasized in Luke's Gospel and Acts)

- *Metanoeo* 9x (MT=5x; MK=2x; JN=0x; ACTS=5x)
- *Metanoia* 5x (MT=3x; MK=2x; JN=0x; ACTS=6x)

Prayer (a marked and distinctive emphasis on prayer in Luke; most of the references below are unique to Luke)

- Jesus' prayer (3:21; 5:16; 6:12; 9:18, 29; 10:21; 11:1; 22:32, 41, 44, 45; 23:46)
- Others' prayers or instruction to pray (1:10, 13; 2:37; 5:33; 6:28; 9:28; 10:2; 11:1, 2; 18:1, 10, 11; 19:46; 20:47; 21:36; 22:40, 46)

Holy Spirit, 17x (1:15, 35, 41, 67; 2:25, 26, 27; 3:16, 22; 4:1 (2x), 14, 18; 10:21 [?]; 11:13; 12:10, 12)

Word (*rhema*) = 19x (NT=70x; MT=6x; MK=2x; JN=12x)

- 1:37, 38, 65; 2:15, 17, 19, 29, 50, 51; 3:2; 4:4; 5:5; 7:1; 9:45 (2x); 18:34; 20:26; 24:8, 11
- Emphasizes importance and reliability of God's (Jesus') words

Women

- Plummer refers to Luke as the "Gospel of Womanhood," adding that "in the gospels there is no instance of a woman being hostile to Christ."
- The material in Luke's Gospel (and Acts) demonstrates Luke's unique attention and insight regarding female perspectives, experiences, responses, characteristics, involvement, and role models.
- Only 2 Synoptic stories involving women are not recorded by Luke (Syrophenician woman and Mary's anointing of Jesus)
- However, Luke records a number of significant passages involving women that are unique to Luke either in their entirety or in their extended focus on women
 - 1:5–25 (Elizabeth's conception of John)
 - 1:26–38 (Angelic announcement to Mary of her conception of Messiah)
 - 1:39–45 (Mary's visit with Elizabeth)
 - 1:46–56 (Mary's *Magnificat*)

- 1:57–66 (Elizabeth's role in naming John)
- 2:19 (Mary's response to shepherds' message)
- 2:34–35 (Simeon's words addressed to Mary)
- 2:36–38 (Anna the prophetess)
- 4:25–26 (Elijah sent to Gentile widow)
- 7:11–15 (widow of Nain's son resurrected)
- 7:36–50 (Jesus' anointing by sinful woman)
- 8:2–3 (women who accompanied and ministered to Jesus)
- 10:38–42 (Jesus' visit with Martha and Mary)
- 11:27–28 (woman's words to Jesus as He taught)
- 13:10–17 (crippled woman's healing on Sabbath; note *luo*, vv. 15, 16)
- 15:8–10 (parable of lost coin; woman pictures concern and joy of God)
- 17:32 ("Remember Lot's wife!"); woman pictures danger of worldliness of heart)
- 18:1–8 (parable of persistent widow; woman illustrates reward of persistent prayer)
- 23:27–28 (women following Jesus to Golgotha and His words to them)
- 24:10, 22–24 (emphasis on women's report of empty tomb to disciples)

Poverty & Wealth

- "poor" 9x (MT=5x; MK=5x; JN=0x)
- "rich" 13x (MT=3x; MK=2x; JN=0x)

Humor (6:41–42; 7:24–25; 7:31–34; 11:5–8; 11:11–12; 18:4–5; 18:11–12; 22:25)

- Luke includes the most examples of Christ's sense and use of humor in His teaching.
- For fuller discussion see "The Use of Humor in the Teaching of Christ," *Frontline*, March-April 1996.

Conclusion

More obviously than any other Gospel, Luke highlights the universal humanitarian focus of Christ's ministry as Savior and underscores the genuine and full humanity of Christ in His personality, in His interaction and familiarity with people of all ranks, and in His exemplary reliance on prayer and the Holy Spirit. Luke's Gospel, called by believers and unbelievers alike "the most beautiful book ever written," fittingly focuses on the singularly unique human figure in all of history. It is the introduction of God's Man, the God-Man, to the world.

discussion. In the first place, Baptists did not begin with the original Reformation groups. Baptists should not be identified historically with the 16th-century Swiss Brethren Anabaptists, the so-called Radical branch of the Reformation, but they are a part of a broader movement that began simultaneously with the Swiss Brethren in 1525—Free Church Separatism. The concept of an autonomous church with a gathered regenerate membership, practicing believer's baptism and separated from hierarchical ecclesiastical or governmental control, was at the heart of this movement. It is in stark contrast to the magisterial Reformation of the mainline Protestant groups who retained, to some degree, sponsorship of the state. Secondly, Baptists did not directly or physically come out of the Roman Catholic system unless we acknowledge an indirect departure via Puritan separatism from the episcopal Church of England.

Rather than saying that Baptists are not Protestants, it is better to say that they are not an integral part of the Protestant Reformation, in the technical sense of those terms. That is, Baptists, unlike Luther, Calvin, or Zwingli, have no wish to reform the institutional church, but to restore and

retain the doctrines and practices of the primitive New Testament churches. Like the earlier Anabaptists, Baptists have contended that one cannot reform or revive a corpse (the Roman Catholic system), nor do they need some comprehensive networking denominationalism to maintain themselves. Where exists a local assembly of regenerate believer priests, under the headship of Christ and the proper leadership of pastor and deacons, practicing the New Testament ordinances, preaching and obeying the Word of God in purity and clarity, separated from worldliness and external ecclesiastical and civil control, there you have the church, emphatically protesting against the world, the flesh, and the Devil.

Dr. Gerald Priest is a professor of history and practical theology at Detroit Baptist Theological Seminary in Allen Park, Michigan.

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Miami Homosexual Rights Ordinance

The Baptist Press News reports that an effort to repeal the homosexual-rights ordinance of Miami-Dade County failed in the primary election in Florida, September 10, 2002. Fifty-three percent of voters sought not to repeal the ordinance. The ordinance adds "sexual orientation" to discrimination prohibitions in housing, employment, lending and public accommodations.—*Baptist Press News*, 9/11/01

SBC's Union with BWA

The Southern Baptist Convention is the largest contributing member of the Baptist World Alliance. Historically the BWA has been a vocal proponent of the ecumenical movement and liberal theology. Current membership includes American Baptist Churches, the Baptist General Conference, the National Baptist Convention, and the Progressive National Baptist Convention. Readers can view an article detailing the BWA's pluralism by clicking on their web site and reading the listed research documents.—Managing Editor

Pluralism in the PCUSA

The PCUSA General Assembly approved a statement that attempts to please conservatives and liberals. The PCUSA has long been divided over the exclusiveness of salvation

through Christ. The current statement says, "Jesus Christ is the only Savior and Lord, and all people everywhere are called to place their faith, hope and love in Him . . . No one is saved apart from God's gracious redemption in Jesus Christ. Yet we do not presume to limit the sovereign freedom of God . . . we neither restrict the grace of God to those who profess explicit faith in Christ nor assume that all people are saved regardless of faith."—*Foundation*, July-August 2002, Volume XXIII Issue 4

Homosexuals Invade Big Brothers of America

Big Brothers-Big Sisters of America (BBBSA) is now requiring all 500 of its local affiliates to allow homosexuals as volunteers to mentor children. Many children will soon be paired with homosexual mentors; in fact those children in the school-based program will not even be told of the sexual orientation of those with whom they have been matched up.—AFA online, 7/26/02

Airport security

A fully armed federal marshal is reported to have made his way through airport security after flashing his identification card. However, when it came time to check his carry-on luggage, screeners confiscated his tweezers, as dangerous weapons are not allowed on board.—*The Federalist* 7/31/02

The VA Approves Homosexual Chaplains

The Veteran's Administration agreed to allow the United Federation of Metropolitan Community Churches, a denomination of gay, lesbian, bisexual, and transgender churches, to serve as veteran chaplains. The UFMCC found a loophole in the VA policy by stating that their homosexuality was part of their religious belief and practice and thus protected by the First Amendment. The homosexual group plans on applying for commissions as military chaplains.—*Baptist Press News*, 8/8/02

Episcopal Blessing

The latest reason traditionalists in the Episcopal Church are shaking their heads in disbelief: Bishop William Smalley of Kansas announced he will now permit the liturgical "blessing" of unmarried couples—whether heterosexual or homosexual. For some heterosexual couples, he explained, marriage could create a financial hardship. He cited as an example older people who would lose a pension or disability benefit from a deceased spouse if they marry.

He said the new policy is in line with a resolution the denomination adopted in 2000. It "acknowledged" that some church members were living in life-long committed relationships outside of marriage. He said the rite is not to be a substitute for

Holy Matrimony, and must not resemble it (though the homosexual press routinely refers to such blessings as marriage ceremonies).—*World*, 7/20/02

IBFNA Resolution: Responding to Compromise in the GARBC

WHEREAS, the Independent Baptist Fellowship of North American (IBFNA) exists to lead the cause for Biblical Separation and this leadership requires both teaching the truth and warning against compromise (Col. 1:28), and WHEREAS, continuing compromise is evident in many of the churches affiliated with the General Association of Regular Baptist Churches (GARBC) and its partnering schools and agencies, and WHEREAS, symptomatic of this compromise is the appointment of Dr. William Brown, currently the president of new-evangelical Bryan College (Dayton, TN) as the next president of Cedarville University, and WHEREAS, this appointment continues the theological decline of Cedarville University has pursued for many years under the leadership of its retiring president, Dr. Paul Dixon, as demonstrated by the speakers in its chapel pulpit, the lack of separatist teaching in its classrooms, the rapid descent into worldliness in its most recent jazz festival, and the discarding of its former musical and theological

cal standards, and WHEREAS, the GARBC is cooperating with the theological compromise of Cedarville University, the site of the 2002 Annual Conference, through its partnering relationship, and WHEREAS, partnering has proved no better than the approval system but has only served to deflect criticism of the GARBC, and WHEREAS, we recognize that there are several of our fundamentalist brethren who remain in the GARBC, BE IT THEREFORE RESOLVED that we, the members of the IBFNA meeting in Annual Conference in Middleburg Heights, Ohio, June 25–27, 2002, do affirm that affiliation with the GARBC is inconsistent with the Biblical Doctrine of Separation that has been the very purpose of the IBFNA from its inception. BE IT FURTHER RESOLVED that we encourage all of our fundamentalist brethren to withdraw from the GARBC and that they rally together with the IBFNA in raising high the standard carried by the separatist founders of the GARBC. BE IT FINALLY RESOLVED that we instruct the Editor of the IBFNA Review to provide Pastors and church members with current information about the compromise in the GARBC so that the IBFNA continues to follow the example of Dr. Robert T. Ketcham, Dr. Paul R. Jackson, and other past leaders of the GARBC, who challenged the compromises of their day and defended Biblical Separation in official GARBC publications.—*Calvary Contender*, 8/02

NOTABLE QUOTES

Let the American youth never forget, that they possess a noble inheritance, bought by the toils, and sufferings, and blood of their ancestors; and capacity, if wisely improved, and faithfully guarded, of transmitting to their latest posterity all the substantial blessings of life, the peaceful enjoyment of liberty, property, religion, and independence. —Joseph Story (Federalist Brief, www.Federalist.com)

Our military strength is a prerequisite to peace, but let it be clear we maintain this strength in the hope it will never be used, for the ultimate determinant in the struggle that's now going on in the world will not be bombs and rockets but a test of wills and ideas, a trial of spiritual resolve, the values we hold, the beliefs we cherish, the ideals to which we are dedicated. —Ronald Reagan (1982) (Federalist Brief, www.Federalist.com)

I have a simple answer to any American patriot who claims that there is no conflict between his love of country and his desire to hitch our fate to the United Nations: 'You're mistaken.' And, therefore, I'm thinking of adding this corollary to my General Rule of patriotism: The more intellectually consistent and pro-UN you are, the less patriotic you are likely to be. —Jonah Goldberg (Federalist Brief, www.Federalist.com)

I'm on the side of the — the men who invented the country. They believed in the Second Amendment, and I believe in it, too. —Charlton Heston (Federalist Brief, www.Federalist.com)

The Bush administration is no longer debating whether to launch a war against Iraq. The only question now is which empty gesture to make before attacking. —Jacob Sullum (Federalist Brief, www.Federalist.com)

Instead of obsessing over why angry primitives hate Americans, a more fruitful area for Democrats to examine might be why Americans are beginning to hate Democrats. —Ann Coulter (Federalist Brief, www.Federalist.com)

I hate Saddam Hussein. I don't hate a lot of people. I don't hate easily, but I think he's, as I say, his word is no good and he's a brute. He's used poison gas on his own people. So there's nothing redeeming about this man. I have nothing but hatred in my heart for him. —Former President George Bush (Federalist Brief, www.Federalist.com)

SBC affirms their commitment to the Family

In a Nashville, TN meeting the Ethics and Religious Liberty Commission reiterated their commitment to the biblical model of the family. ERLC President, Richard Land said, "It is hard to imagine how this family-unfriendly culture can be turned around without Southern Baptists playing an integral role;" and, "We live in Corinth. The culture today more closely resembles Corinth than any society since the fall of the Roman Empire." Land promised the ERLC would remain aggressive in its efforts to preserve and protect the traditional family in its word in Washington, D.C., and across the country. —Baptist Press News, 9/13/2002

College Diversity Activists and Freshman Orientation

Freshman orientation classes at major universities no longer focus on where to buy books or on helping students find their class. Instead facilitators focus on diversity in a pluralistic society. Liberal diversity trainers, like Edwin J Nichols, charges \$5000 to teach students to recognize "White Privilege." Some Orientation Directors argue that they are trying to combat racism and homophobia. —World, 9/14/2002

Churches and Tax Exemptions

The U.S. House of Representatives defeats the Houses of Worship Political Speech Protection Act (H.R.

2357) with a vote of 239-178. Had the bill passed it would have amended the Revenue Act of 1954, which was added to Section 501(c)(3) of the IRS code prohibiting churches from engaging in partisan politicking. Specifically, the 1954 amendment to the IRS code restricts churches and other charitable organizations desiring tax-exempt status from endorsing candidates for public office. Those who opposed H.R. 2357 say they have saved churches from themselves. —Baptist Press News, 10/04/02

California Governor Vetoes Bill

Governor Gray Davis of California vetoed a bill that would have affirmed the rights of transsexual

foster-care youth and expanded the recruitment of transsexuals as foster parents. Foes of the bill said the legislation would have discriminated against foster parents with strong religious convictions. Foster parents who expressed concern or disapproval of deviant sexual behavior would have been reported to the state. This veto is a departure from the norm for the homosexual Governor. —Baptist Press News, 10/03/02

Cobb County School Board

The Cobb County School board in Atlanta received letters from twenty-eight scientists from the University of Georgia, Georgia Institute of Technology, Emory University and other institutions appealing for academic freedom to teach the scientific controversy over Darwinian evolution. The Georgia

scientists joined 132 other scientists nationwide who have all signed the statement, "A Scientific Dissent From Darwinism." The statement urged "careful examination of the evidence for Darwinian Theory" in the classroom, while also expressing skepticism toward the Darwinian claim that "random mutation and natural selection account for the complexity of life." The intelligent design theory has been debated in other states, Ohio and Michigan, and people around the country are taking notice. —Baptist News Press, 9/23/02

Lesbian Couple Applies for Big Brothers Big Sisters

Shortly after the Big

Brothers Big Sisters organization announced that it would open the door for homosexual involvement in the program, a lesbian couple in Wichita, Kansas applied for the position. Officials with the Wichita-area BBBS have not announced how they will respond to the lesbian's application. The local United Way board of directors adopted a "donor accommodation policy" to allow donors to exclude BBBS from their contributions. —Baptist News Press, 10/02/02

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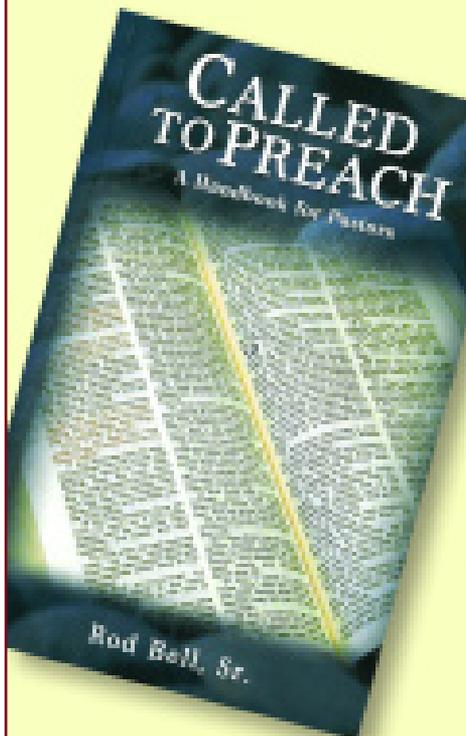


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You've heard it said, "I'm Baptist by conviction, not convenience." Of course, a person who chooses to be a Baptist is not necessarily stronger in his convictions than a person who was raised Baptist, or saved in a Baptist church at an early age. But, I certainly identify with the statement, "I'm a Baptist by conviction."

My father graduated from Asbury College in the mid-forties to become a pastor in the Christian Church, sometimes known in Kentucky as the Campbellites. He did pastor two churches, each for a short time, and each one "handed him his walking papers" as Dad put it. They weren't the least interested in the kind of preaching Dad brought with him. He had learned the Bible under Dr. Morrison at Asbury.

Some years later, after working on the railroad and teaching school, he was told by a friend from Asbury that he could find a ministry in the Methodist Church. He did, starting out in a part-time pastorate and working his way up to a full-time church where he stayed for four years while I was in high school. Thereafter, like most Methodist preachers, he moved every two or three years.

Needing seminary training, he moved to the North Georgia Conference while taking a Master of Divinity—at the Candler School of Theology of Emory University. He was finishing up while I was discharged from the military and enrolling at Bob Jones University. I believe his Methodist ministry, especially after his denomination became

the United Methodist Church, and his time at Emory put him in an early grave.

While Dad was plugging away at Emory, I was in Thailand with the Air Force getting saved in the home of a Christian & Missionary Alliance missionary. When I got back to the states as a new Christian, having realized that being a Methodist and being a Christian were not necessarily the same thing, my wife and I started looking for a church. I told the pastor

I told the pastor of the United Methodist church we visited that I was now saved and called to preach. He offered to backdate our membership to avoid the year I'd have to wait to get a license, and we never went back.

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We visited the Base Chapel a couple of times and knew that we'd never learn the Bible under the Chaplain we heard. It never occurred to us to consider a Baptist church. My wife had been raised in both the Methodist

Church, and then the Missionary Baptist churches of Southeastern Kentucky. To put it nicely, we thought the Baptist Church was for folks who hadn't been to school much. We didn't know where to go, but after our last service at the Chapel, we prayed the Lord would show us. The next night, a couple from a small Bible church came to our door on Thursday night visitation. Their pastor and head deacon were graduates of Bob Jones University. They didn't have the name, but they were Baptists.

We knew from the first service we attended that we were home. As the folks where we grew up would say, "Everything just rang true." What we saw in our Bibles was what we heard from the pulpit, and what we saw in the leadership. Within our first year, we knew we were in a Baptist church for sure, when it split over whether the pastor was really in charge. We went with the pastor and never regretted it. He sent me off to Bob Jones University to prepare for the ministry as soon as I was discharged.

By the early 80's Dad was already counting the Sundays he had left until retirement—he never did leave the denomination—and I was the excited pastor of a Fundamental Baptist Church. The first sermon he heard me preach was at his request at my grandmother's funeral. I believe that her years in the C&MA and faithful prayers for me was the reason I ended up in that missionary's home in Thailand. As I rode with her pastor in the funeral director's car to the graveside, he asked me, "Now, your grandmother was in the Christian & Missionary Alliance; your father is a United Methodist pastor; how did you come to be a Baptist?"

I gave him my testimony and concluded, "When I found out what a Baptist was, I realized that is what I had become when I got saved." I was

sincere. He was offended. We rode to the graveside in silence. But it was true. I know there are godly, fundamental Christians who are not Baptists, but I thank God He led me out of sin and compromise where I could learn and teach the Bible. I'm a Baptist by conviction.



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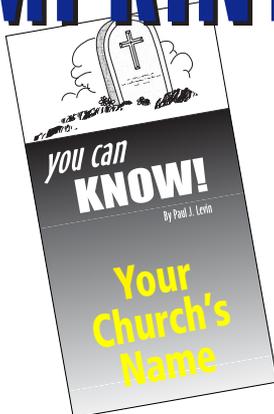
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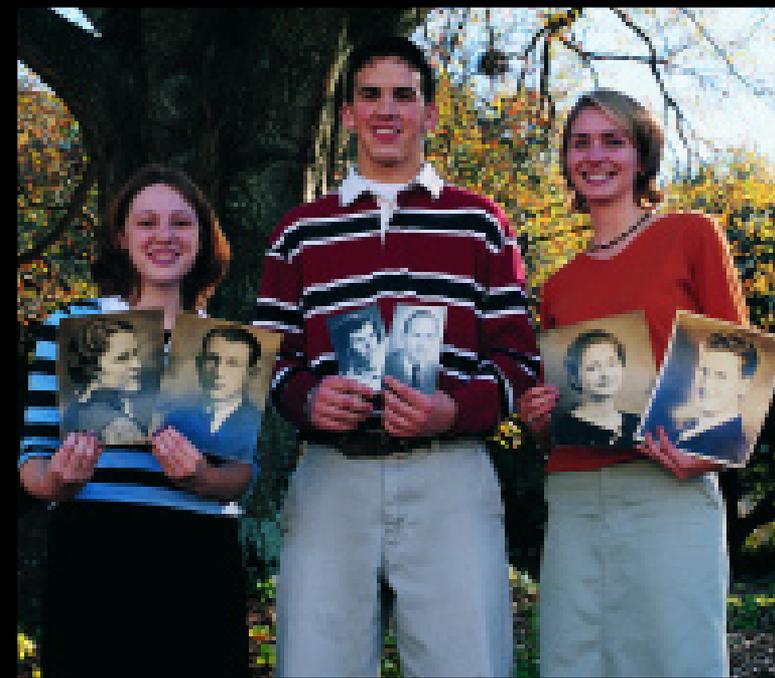
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