



Volume 6, Issue 3

Publication of the Global Independent Baptist Fellowship.

September 2006



The Heritage Pulpit

“Fundamental Baptists: In the Past, In the Present, In Prophecy”

A message by J. H. Melton (1922-1995)

"And what shall I more say? For the time would fail me to tell of Spurgeon, and of Maclaren, and of Hall, and of Evans; and Roberts also, and Bunyan, and Milton, and Mullins, and Carey, and Judson, and Knibb, and Newman, and Dargon, and Christian, and Scroggie, and Meyer, and Gordon, and of others also; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of

bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. AND THESE ALL, HAVING OBTAINED A GOOD REPORT THROUGH FAITH, RECEIVED NOT THE PROMISE: GOD HAVING PROVIDED SOME BETTER THING FOR US, THAT THEY WITHOUT US SHOULD NOT BE MADE PERFECT."

You will recognize immediately that I have paraphrased a portion of this remarkable passage from Hebrews 11. I trust no violence has been done to scripture. Most certainly none has been intended. History affords abundant proof that Fundamental Baptists are related by faith, by practice, and by suffering to the heroes enumerated in the Bible "Hall of Faith." It is estimated that in the first three centuries, three million non-

conformists were put to death, and in the one thousand years known as the Dark Ages, as many as fifty million may have been martyred for their separatist beliefs. Not all of these were Baptists, but multitudes were.

My subject necessitates that in the beginning of the message that I define "Fundamental Baptists."

I do not believe you can be fundamental without being Baptist. There are those who call themselves "fundamental ecumenicists", or "interdenominational fundamentalists." But some of these groups baptize infants, others teach covenant theology, and all of them believe the church to be a universal, invisible ghost. We need to recognize that so-called "fundamental ecumenism" is little more scriptural than *un*fundamental ecumenism. And interdenominationalism is unscriptural in its *message*, classifying such truths as Believer's Baptism, Security of the Believer, and the Pre-millennial

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CONTINUING EDUCATION



By Kevin Folger,
GIBF Moderator

There has always been some debate among fellowshiping Baptists about education. I remember when I was a student at Baptist Bible College in the '70s (I am dating myself), when the Fourth-year Program was instituted. I recall thinking to myself, "My pastor did a great work in Cleveland with only a three-year degree from BBC, why should I need more?" I also thought, "The Lord is coming soon; I better get busy in the ministry before He comes." So, I finished my three-year program (in *three* years!) and headed off into the ministry. This year, 2006, marks my twenty-eighth year in ministry and my eleventh year as Senior Pastor. All of those twenty-eight years have been in the same church I was raised in, from cradle to college.

When I came on staff at Cleveland Baptist Church, I was 21 years old and fresh out of school. I thought I knew everything there was to know about the ministry. Funny thing though, once I got involved, I discovered I was facing issues and dealing with people and problems that seemed far beyond anything I was taught in college. I am not sure any classroom can adequately prepare preachers for dealing with issues that arise. How thankful I am that the Lord, through His precious Holy Spirit, is able to give us wisdom which cannot be attained any other way than through committing our inability to Him. It is amazing, for example, how He will guide you to the right passages of Scripture.

I have always believed that a classroom education is necessary for young people going into the ministry. In this day, I am convinced it is essential. I am grateful for good Bible colleges around the country which have selected curricula and acquired teachers capable of teaching young people how to do the work of God. I believe young people need a minimum of four years in the classroom before they take on the challenge of leading or working with people in a full-time capacity. I also encourage young people to consider getting a bonafide master's degree from a sound Bible college before serving in full-time ministry. Even though I have yet to complete a bachelor's degree, I have still considered pursuing a master's degree. The problem for me has been the time such a school load requires in addition to what I am obligated to do each week in my pastorate.

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GIBF NAT'L SEPT. MEETING SET FOR YPSILANTI

South Side Baptist Tabernacle, Ypsilanti, Michigan (see page 4)



The Future Belongs to Islam

By Hal Lindsey © 2006 WorldNetDaily.com

It seems that there is virtually no way to avoid a military confrontation with Iran's mad clerics, barring some kind of unforeseen miracle – like a student revolt or the regime's collapse. Neither seems particularly likely at this point. Indeed, Iranian President Mahmoud Ahmadinejad brags that Iran has signed up tens of thousands of volunteer suicide bombers sworn to defend Iran (and, perhaps coincidentally, to keep the Iranian populace on their toes). Ahmadinejad is a fanatic who believes it is his destiny to start the global war that will bring about the emergence of the Islamic "Mahdi," which is their equivalent of the Messiah in Judeo-Christianity. The Islamic Mahdi will lead a victorious Islamic army in a global conquest of the world for Islam in the last days, according to Islamic prophecies. Their concept of this prophecy is based on the war of Armageddon from the book of Revelation in the New Testament. The difference is they believe the goal is to subject the whole world to submission to Allah, and to establish

Sharia Law and the Quran as the rule of all people.

Ahmadinejad reaffirmed that goal in his recent letter to President Bush. In it, Ahmadinejad invited George Bush to embrace Islam as a way of reconciling the United States to the Islamic world. The French wire service AFP quoted Iran's hard-line Siasat-e Rooz Daily as saying of the letter, "We expect the government to make the enemy understand that it should change its hostile positions, as the future belongs to Islam."

"It has been the Prophet's way to invite the infidel leaders to the right way," it said. Actually the Quran indicates that this invitation is the prelude to military subjection if refused. Most secular analysts interpreted the letter as merely a stalling tactic designed to send the U.N. Security Council back to the debating table to give Iran more time to process uranium and develop its nuclear program. In reality, this is a letter from a devout believer in the Quran that is following the Quranic pattern to the letter. He believes that if the "gracious invitation" to submit to Allah and the Muslim religion is refused, then he is

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TIMES EDITORIAL

A HALF-DECADE OF SCHOOL AND STILL COUNTING

By David H. Lydick

It has now been five years since the infamous 9-11 attack – a year longer in time than what took place from December 7, 1941 to September of '45.

To recount all the significant events during the four-year period called World War II is remarkable! That time span contains iconic chronicles in American History: the Bataan Death March, Dolittle's Tokyo Raid, the naval battles of Coral Sea and Midway, the D-Day Invasion, Battle of the Bulge, Iwo Jima, and, of course, Hiroshima and Nagasaki, just to name a few. And there was home-front participation in the war, too. It included rationing and scrapping, war materials production, war bond investments, and patriotic support in unnumbered ways. The 1940s war effort was nearly universal in its involvement both at home and abroad. Most folk of that generation describe the time as deeply patriotic, unified, and willingly sacrificial. The gravity of the threat was understood by our entire citizenry, both military and civilian; and we collectively and forcefully responded to that threat. Those responses brought total victory. America overcame formidable enemy forces almost single-handedly, and victory on all fronts was achieved in less than four years. Again: remarkable!

Things are different now. So is the enemy.

Particularly since 9-11, we have been in a struggle just as desperate, if not more-so, than what Pearl Harbor initiated. Axis fascism was one form of terror; Islamic fascism is another. This fascism has an added dimension: it is rooted in a major world-wide religion which moves in civilian "uniforms" and "bivouacs" in civilian confines. This new threat is not just some regional despot's breed of tyranny or the maniacal worship of some nation's emperor. "Islamifascism" is a growing international adherence to *Fundamental* (foundational, rudimentary) Islam, which many believe to be an unmasked, *genuine* Islam.

(*A fundamental* of Christianity is love. Jehovah God is Love. Having a love for others is by which folks know you are a disciple of Christ, and by which you yourself know that God dwells in you. Such a fundamental has its effects: compassion, benevolence, selflessness, forbearance, and

sacrifice, among other graces. Its effects are key to who Americans are as a people, or should I say, *have been*.)

Naim Khoury, a Palestine native who returned to his homeland to plant and pastor First Bible Baptist Church of Bethlehem, tells me that nowhere in the Quran – the foundational law of Islam – will one find the word "love." One will not even find the *concept* of love, let alone the word! A reader of the Quran will only find regimen, judgment, vengeance, and the like. That makes sense. Ishmael characteristics have become unmistakable family traits: "...he will be a wild man; his hand will be against every man, and every man's hand against him..." (Gen. 16:12). Fundamental to Ishmael's religion is Ishmael's nature: violence and hatred. Clearly, the Quran's Allah is *not* the Bible's Jehovah; therefore Fundamental Islam is not in any way comparable to Fundamental Christianity!

America's leaders (including our president), by forbearing to a fault, refuse to declare what is obvious – we are in a *religious* war! Contrasts in Mid-Eastern and Western Civilizations are studies in religion. Western/American values have Christian origins. Arabic values have Muslim origins. And the contrasting cultures are as much in conflict as are the Bible and the Quran which guide them. If Bible-based freedoms are to survive and continue, America must recognize (as we did with Japan's "emperor worship") that Muslim dogma has created the monster we face today, and it is the monster we *must* utterly defeat.

That brings up another difference between 1940s-America and now.

The isolationists and negotiators of the 1930s learned well the folly of their diplomacy regarding international thugs. "Peace in our time" gave place to the "Blitzkrieg of our city" in London; and negotiations with the Japanese were only cover for Tojo's and Yamamoto's sneak attack on Hawaii. Those experiences taught that the only negotiating a rattlesnake understands is the end of a bazooka. The WWII generation realized that the way to a *lasting* "peace in our time" is the total defeat and unconditional surrender of any and all tyrants. (Ronald Reagan was from that generation.) International menaces were not to be tolerated, appeased, nor co-existed with; they were to be obliterated from the planet. Leveling Hiroshima and Nagasaki became our "measured responses" to international terrorism back in '45. Oh, for a warfare Harry Truman-style, which is most concerned for the lives of American soldiers and *their* homeland and *their* families, not for those of the enemy (nor for the opinions of the UN or press corps)!

Recognizing the enemy is different now, too. During WWII, "Krauts" and "Nips," as they were then scorned,

were given no respect, nor benefit of doubt. They were understood to be the enemy, pure and simple. American citizens of German and Japanese nationality suffered due to that understanding (of whom few struggled to explain), but today's armchair critics of 1940s policies have no appreciation of the peril then faced. Doing "what you had to do" was not apologized for. Survival, security, and a lasting peace were the focus!

Someone has well-said, "It's not 75 year-old caucasian Christian ladies from Paducah who are blowing up airplanes and crowded market places!"

And that relates to *responding* to the enemy.

After flying civilian airliners into civilian high-rise buildings and the endless beheadings of defenseless hostages, is there any question that Islamifascists would detonate nuclear devices in our major cities if they could? At what point do American peaceniks discern the true enemy and then find reason to fight? What offense is so offensive to them to warrant a defense? There are only two choices to explain their positions: lunacy or willfully abetting the enemy. There *are* good reasons to investigate the patriotism of some journalists, celebrities, and elected/appointed officials. In the current *World War of Islam*, America has enemies without *and within*.

What is it about "outing" our defense and intelligence systems, denigrating our military, or characterizing our president as "the world's leading terrorist" (during wartime, no less) that ordinary citizens do not understand? Where is the outrage? Where is the demand for enforcement of sedition, sabotage, and treason laws – a demand which *should* come from government and law enforcement itself? Sir Edmund Burke said well, "All that is necessary for evil to triumph is for good men to do nothing." Tentativeness, indifference, betrayal, and pure insanity appear to be the front-runners for war memorials raised to this era in American History.

There is no substitute for the freedom that only comes from total defeat of the enemy (so too, spiritually). Neville Chamberlain's appeasement of Hitler only postponed what should have been done at the outset. Had it been done when it should have been done, much "cruelty," as Gen. Wm. T. Sherman put it, could have been averted, and a four-year war shortened considerably. The WWII generation learned that.

The *World War of Islam* has now had our current generation on a five year learning curve, with little evidence of any learning or of an end to the "school term" any time soon.



GLOBAL BAPTIST TIMES

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Published quarterly by the
Global Independent Baptist Fellowship

Please address all correspondence to:
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The *Baptist Times* is dedicated to facilitate the GIBF by providing information, edification and exhortation for independent Baptist pastors, missionaries and full time workers. We encourage pertinent information, photos, articles, etc. worthy of publication. Information contained within should not necessarily be interpreted as endorsement by the fellowship.

The *Times* is provided free of charge for pastors and full time workers / \$15 annually for individual subscriptions.

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GIBM SERVICE OFFICE REPORT

WITNESSING THE SUCCESS OF A BIBLICAL PATTERN

By Robert Lewis, GIBM
Executive Asst. Director

When considering the number of missionaries who are now associated with Global Independent Baptist Missions, we must realize there are several factors at work. First of all, we recognize that the Lord is providing the missionaries. We have no solicitations or big promotions, but we already number almost twenty missionary families. It is the Lord of the Harvest Who sends laborers into the fields. This growing number of missionaries is a real answer to prayer. Next, we understand that our missionaries are getting into the churches and being well-received. Many exciting reports are received from them as they travel. And another blessing is that the missionaries are being supported by the churches they visit. Something is at work here!

We praise the Lord for His goodness in helping these missionaries. This equates to hundreds of churches sending monthly support through the GIBM Service Office. For these churches and the pastors who lead them, we thank the Lord. Each one is a tool in God's work of world evangelism.

In May 2006, the Tim Herndon Family completed their deputation and left for India. Here is a brief summary of their experience after arriving on the field:

"Hello from India! We made it all safe and sound. The flights were on time and uneventful. We are all healthy, happy, and recuperated from the nearly twelve hour time

difference here... The economy here is booming... We finally found a rental house suitable for our needs as well as our budget... One friend set up an introductory meeting with an Anglo-Indian man named Jude. He demonstrated to us a good representation of the mindset of the Anglo-Indians here... There are many Indians who feel most comfortable with the English language and are reluctant to attend a church where another language is spoken – even if English translation is provided... Pray for us that we would acclimate to the Indian culture, get settled in our new home, and get busy winning India for Christ." The Herndons expressed their appreciation for the privilege of being "GIBM Missionaries." You have made it possible, and we expect to hear of great blessings from them continually.

There is no goal regarding the number of missionaries we want to be involved with, but there will never be too many. As the Lord provides the missionaries and the churches provide the support, we will continue to see that the old fashioned, Bible-centered goal of reaching "*every creature*" be accomplished. We now know there are hundreds of churches working together in this growing endeavor. It's a joy to be a part of it all!

Hard work has gone into making the Service Office, the web site, and the email list a blessing to fundamental independent Baptists all over the world. The gospel message must remain clear; the method of presenting it is one-on-one soul-winning; and the machinery to accomplish it all is churches helping churches. That is the biblical pattern.

II Cor. 8:23 tells us, "*Whether any do enquire of Titus, he is my partner and fellowhelper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ.*" Titus is my partner; Titus is my fellowhelper. The brethren are messengers of the churches of Macedonia. This enterprise was

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Return of Christ as non-essential teachings of scripture. Interdenominationalism is unscriptural in its *method*, denying the local assembly to be the only divinely-constituted agency for the spread of the gospel. Interdenominationalism is unscriptural in its *motive*, seeking to unify what it calls the "Body of Christ" instead of calling apart believers into local assemblies. I submit to you that there are seven doctrines which must be embraced if one is to rightly claim to be a Fundamental Baptist, and, I repeat: there is no other "fundamentalism". You ask, "Where did you get the authority to say who is a Fundamental Baptist and who is not?" I answer, "From scripture and from history." The separatist churches in scripture and in history held to these cardinal tenets of the Christian faith. IT IS NOT WHAT YOU BELONG TO THAT MAKES YOU A BAPTIST! IT IS WHAT YOU HOLD TO OF THE WORD OF GOD!

1. *Priority of Our Scriptures* -- All the Bible is Scripture, and all Scripture is in the sixty-six books of the Bible. The Word of God is the absolute, supreme, sole, and final authority for all matters pertaining to faith and practice of believers.
2. *The Person of Our Saviour* – No one can be a Fundamental Baptist who does not believe in, adhere to, and contend for the Virgin Birth, the Virtuous Life, the Vicarious Death, the Victorious Resurrection, and the Visible Return of the Son of God.
3. *The Plan of Our Salvation* – God never has had, does not now have, nor ever will have but *one* plan of salvation – salvation by grace through faith in the shed blood of the Worthy Lamb, Jesus Christ.
4. *The Purity of Our Symbols* – "Believer's Baptism" and the Lord's Supper mean today just what they meant in the scriptures, and must not be tampered with or tainted with addition or subtraction.
5. *The Preservation of Our Saints* – A person is saved forever the moment he or she experiences regeneration. A faith that is conditioned upon "living it out," "holding on to it," is not *saving* faith. A faith that must be supplemented by baptism, church membership, or "sacraments" for salvation is not saving faith. We are saved by "*the offering of the body of Jesus Christ once for all*" (Hebrews 10:14). And we are "*kept by the power of God*" (I Peter 1:5; II Timothy 1:12).
6. *The Parousia of Our Saviour* – The foremost truth in the Word of God after that of salvation is the imminent, visible, literal return of

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commissioned to examine the sincerity of the Corinthian Church. "*Wherefore shew ye to them* (the churches of Macedonia) *...the proof of your love, and of our boasting on your behalf*" (8:24). The missionary endeavor was supported by other churches that were superior in carrying the burden! The Corinthians were to increase their faith and their giving.

In this simple text we see the need for churches to cooperate and help one another in the work of the Lord. It is not only the deliberate raising of money that is involved, but there is "*boasting*" (giving a testimony of the Lord's working). There is "*the proof*" of love (actions do speak louder than words). The words "*partner*" and "*fellowhelper*" are used in connection with the "*churches*" of Macedonia. It seems that these partners and fellowhelpers were, in fact, "*messengers of the churches*." They were working with more than one church. They were certainly sent by *a* church; but in this context, they were working with a plurality of churches. They had a reputation among the churches; they had identity among the churches; and they had trustworthiness among the churches.

Churches working together through GIBM are trying to develop the same kind of reputation – an identity and trustworthiness among the churches. It is the right thing. It is a biblical thing.



- the Son of God to this earth to reign for a thousand years. Whether one is pre-millennial determines his acceptance or rejection of much of the Word of God. This eliminates a lot of folks who claim to be "fundamental" and a whole lot more who claim to be Baptist.
7. *The Pre-eminence of Our 'Sembly* – The local assembly of baptized believers is sovereign, autonomous, and self-governing – not subject to the jurisdiction of an ecclesiastical hierarchy and/or denominational control. This nearly eliminates all others who call themselves Baptist, and leaves the independent, fundamental, missionary, evangelistic, pre-millennial, Bible-believing, Bible-teaching, Bible-preaching, Bible-practicing local assemblies as the only rightful wearers of the name "Fundamental" and/or "Baptist."

Having defined Fundamental Baptists, let me proceed to discuss their past, their present, and their future.

Look first at **Fundamental Baptists in the Past**. We are no "Johnny Come-latelys." We have not always been called Baptists. Some have referred to us in language not printable or usable. We have been in existence since our Founder, Jesus Christ, started us. Our past can be set forth in five words: Antiquity, Austerity, Adversity, Activity, and Affinity.

"Antiquity": "that which belongs to or survives from ancient times." We do not claim apostolic succession, but we do claim, with proof, the perpetuity of faith. We do claim, and rightly so, the New Testament apostles as our fundamentalist Baptist ancestors. In I Cor. 12:28, the Bible says, "*And God hath set some in the church, first apostles...*" And that church He set them in was a *Baptist* church, believing the same "*faith...once delivered unto the saints*" that we do; believing in believer's baptism, as we do; believing in the symbolism of the ordinances and the autonomy of the assembly, as we do.

Certain characters in history are named as founders of various denominations: the Campbellites (so-called Church of Christ) with Alexander Campbell; the Methodists with John Wesley (though Wesley never left the Church of England); the Presbyterians with John Calvin; the Martin Lutherans; the Church of England with Henry VIII; and the Catholics with Gregory. The trouble with the Protestants that came out of Rome is that they did not come far-enough out. They are now slipping back into the same pit from which they came.

There is no personality this side of Jesus Christ who is a satisfactory explanation for the origin of Baptists. We originated, not at the Reformation, nor in the Dark Ages, nor in any century after the apostles. Our marching orders are the Great Commission, and the *first* Baptist church was the one established by the Saviour Himself, as recorded in the sixteenth chapter of Matthew's Gospel.

Baptist principles are as old as is Christianity, and we acknowledge no founder but Christ. All great church historians over the centuries are in agreement with this fact. Catholic Cardinal Hosius, president of the Council of Trent, 1545, wrote: "If the truth of religion were to be judged by the readiness and boldness of which a man in any sect shows in suffering, then the opinions and persuasions of no sect can be truer and surer than those of the Anabaptists (re-baptizers), since there have been none for the 1200 years past that have been more generally punished or that have more cheerfully and steadfastly undergone punishment, and have even offered themselves to the most cruel sort of punishment than these people" (Hosius, "Letters Apud Opera", 112, 113. *Baptist Magazine*, CVIII, 278, May, 1826).

Methodist John Clark Ridpath, in his *History of the World*, states, "In the year 100 A.D., all Christians were Baptists."

Mosheim, a Lutheran, says, "Before the rise of Luther and Calvin there lay concealed in almost all the countries of Europe, persons who adhered tenaciously to the principles of Baptists." Again he said, "The origin of Baptists is lost in the remote depths of antiquity."

Zwingli said in the sixteenth century, of the people we now call Baptists, "They have caused a great disturbance for 1300 years."

Here is another testimony from a well-known man: "The sentiments of Baptists and their practice of baptism from the Apostolic Age to the present have had a continued chain of advocates, and public monuments of their existence in every century can be produced." Who would you think contributed this verification of our antiquity? It was Alexander Campbell, in his debate with McCalla at Washington, Mason County, Kentucky, October 15, 1823.

Campbell's so-called Church of Christ, claims to have restored Christianity to its primitive form, but Campbell himself said that Baptists have been here all the time.

Someone may raise the question, "Were these Baptists in all the centuries past independent Baptists?" Again, let the records of the historians speak.

Cardinal Gibbon, in his monumental work, *The Decline and Fall of the Roman Empire*, published in Boston, 1854, says, "Such was the mild and equal constitution by which the Christians were governed for more than a hundred years after the death of the apostles. Every society formed within itself a separate and independent republic; and although the more distant of these little states maintained a mutual as well as friendly intercourse of letters and deputations, the Christian world was not yet connected by any supreme or legislative assembly" (Vol. I., 554).

H. E. Dana, for years Professor of New Testament at Southwestern Seminary, Fort Worth, Texas, and at his death President of Central Baptist Seminary, Kansas City, wrote: "There is no term in the New Testament which has suffered more distortion of meaning than 'ekklesia.' It is translated into English by the word 'church,' and this word carries with it associations totally foreign to the Greek term as used in the New Testament. It is perfectly consistent to use the term 'church' by way of accommodation in speaking of 'The Methodist Church,' 'The Episcopalian Church,' etc., with the understanding that the usage of the term in this manner is aside from the scriptural meaning. It is entirely inconsistent, however, to speak of 'The Baptist Church,' for no such ecclesiastical organization exists. With all possible emphasis let it be said that there is no 'Baptist Church,' but a multitude of Baptist *churches*, each one a complete and independent unit within itself. The Baptist definition of 'church' is: a local assembly of baptized believers, banded together for the full performance of the will of Christ" (*Manual of Ecclesiology*, Central Seminary Press, 1944, pgs. 13, 23).

John T. Christian, who was professor of Christian History in what is now New Orleans Baptist Theological Seminary, when he wrote *A History of the Baptists*, published by the Sunday School Board of the Southern Baptist Convention, 1922, wrote: "A New Testament Church is a company of baptized believers voluntarily associated together for the maintenance of the ordinances and the spread of the gospel of Jesus Christ. Such a church is a voluntary association and is independent of all outward control, and is responsible to Jesus Christ alone. In the New Testament sense of the church there can be no such organization as a National or General Council, composed of a number of local organizations. The church in the scriptural sense is always an independent, local organization" (pgs. 13, 14).

David Benedict, a Baptist minister who resigned his pastorate and traveled for years accumulating data for his *General History of the Baptist Denomination in America*, published by Lincoln & Emands, London, 1813, says: "The manner in which the Messiah appeared, His ministry, His death, and all the affairs of His kingdom and people, for many years after He ascended on high, are recorded in the New Testament. His disciples began to congregate into churches. These churches were composed of professed believers who had been baptized by immersion on the profession of their faith. Every church was an independent body, and no one claimed a right to regulate the affairs of another. If they met in council, as they did at Jerusalem, it was to advise, not to give law" (pg. 8).

As fundamental Baptists, we are a people of antiquity, perpetuity, and continuity. In *every* century since the incarnation of our Lord, there have been local assemblies believing and practicing as we do.

"Austerity": "severity of manner of life; harsh discipline; rigorous simplicity." Most of our churches began on the back side of nowhere. Many times we would have been better-off without any building than the one we started in. But the words of a hymn express our experience: "Does the place you're called to labor seem so small and little known? It is great if God is in it, and He'll never forget His own. Little is much, when God is in it; labor not for wealth or fame. There's a crown and you can win it, if you'll go in Jesus' name." We have accomplished much with Moses' rod, Shamgar's ox-goad, and David's slingshot.

The distinctive mark of our college is its product. The men who go out from this school – they may be boys when they get here, but they are men when they leave – get a burden for a certain area; they go into that area and start knocking on doors. They get a dozen people together, organize, and build a church. They support themselves with secular work as long as – and only as long as – it

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is absolutely necessary. With denial of the luxuries and even many necessities of life, with "harsh discipline" and rigorous simplicity, they build fundamental Baptist churches on the home mission field (for that is what America has now become), and on the foreign mission field.

"Adversity": "misery; the opposite of prosperity." Remember, I am dealing now with our past. Fundamental Baptists have always been opposed and oppressed by the State Church – whether Catholic, Protestant, or Jewish. The present attitude of the ecumenicists towards us is typical of their predecessors in history – Luther, Zwingli, and other so-called Protestant reformers who were merciless in their attitude toward non-conformists. But fundamental Baptists have been like the Israelites in Egypt. The more we have been oppressed, the heavier our burdens, the more-cruel our taskmasters, the more we have multiplied. We thrive on hardship. We make stepping stones out of stumbling blocks.

I quote again from John T. Christian: "Baptist churches have the most slender ties of organization, and a strong government is not according to their policy. They are like the river Rhone, which sometimes flows as a river broad and deep, but at other times is hidden in the sands. (But) it...never loses its continuity or its existence. It is simply hidden for a period. Baptist churches may disappear (from public view) and reappear in the most unaccountable manner. Persecuted everywhere by sword and fire, their principles would appear to be almost extinct, when in a wondrous way, God would raise up some man, or some group of martyrs, to proclaim the truth. The footsteps of Baptists can more easily be traced by blood than by baptism. It is a lineage of suffering rather than a succession of bishops; a martyrdom of principle, rather than an iron chain of succession, which, while trying to rattle its links back to the apostles, has been of more service in chaining some protesting Baptist to the stake than in proclaiming the truth of the New Testament. It is, nevertheless, a right royal succession, that in every age the Baptists have been advocates of liberty for all, and have held that the gospel of the Son of God makes every man a free man in Jesus Christ."

This old world has never been a friend to grace. God's minority has always been hated as bigots, extremists, and non-conformists.

"Activity": "the active faculty; nimbleness; agility; the habit of diligence and vigor." Contrary to the image some would impose upon us (that of "grammatoi idiotoi", totally ignorant and unlearned men), fundamental Baptists have stood in the forefront of every phase of Christian endeavor. Our Fundamental Baptist Hall of Fame includes in its illustrious galaxy of ancestors the leaders in preaching, scholarship, theology, missions, history, religious liberty, and scriptural social reforms (as contrasted with the advocates of the so-called "Great Society," Lyndon Johnson's totally counterfeit millennium).

The princes of the pulpit have been Baptists! Charles H. Spurgeon, Alexander MacLaren, Robert Hall, Christmas Evans, Evans Roberts, John Bunyan, Jeoffrey King, Douglas Brown, Stephen Oxford, George Fox, Francis Dickinson, F. B. Meyer, A. J. Gordon, Andrew Fuller, and legions of others. Dr. Chalmers said of the English Baptist preachers of his day: "Perhaps there is not a more intelligent community of ministers in our island, or who have put forth to their number a greater amount of mental power and mental activity in the defense and illustration of our common faith."

It is interesting that many of the most avid supporters of education are pastors who lament their own failure to obtain formal training. There is no excuse for anyone failing to do so today. This unique institution, our beloved college, offers preparation and training for the Lord's work to any and all that have enough desire and determination to get it. It is doubtful that you will mean much to the Lord's work without these traits of character – with or without an education.

When you study the biographies of the peerless preachers of history, you find that the greatest of them were fundamental, independent Baptists. **In theology** (Queen of the Sciences), **the names of fundamental Baptists stand tall:** Augustus Strong, Alvah Hovey, Edgar Young Mullins, Bancroft, Clark, and others, including some who are yet with us!

Some of the greatest missionaries and missionary statesmen in history were fundamental Baptists! Andrew Fuller (who held the rope while Carey went down into the well of India); William Carey (India);

Adoniram Judson (Burma); William Knibb (Jamaica); Joshua Marshman (the first to translate the Bible into the Chinese language); Francis Mason (who gave the Karens their first version); Nathan Brown (who provided the first translation for Japan and Assam); Lyman Jewett (who rendered a similar service to the Telegus); Luther Rice (who organized the first American Baptist Foreign Missionary Society in which churches voluntarily supported Judson and others in a manner similar to ours today). In every mission field of the world, the footprints of fundamental Baptists are seen.

What about Church History? **The greatest of all church historians were fundamental Baptists!** Albert Henry Newman, Edward C. Dargon, John T. Christian, Robert Tolbert, C. H. Orchard, J. M. Pendleton, David Benedict, etc. And what of **biblical scholarship?** Who can compare with such as William Graham Scroggie, John A. Broadus, J. B. Tidwell, and others. Unfortunately, my definition of fundamental Baptists excludes a great mental giant, B. H. Carroll, who, except for his incredible post-millennialism, would be numbered with us.

Consider, too, **education!** The first president of Harvard College was Henry Dunster, who, by his scholarship, enthusiasm, and proficiency, and by the

sacrifice of his means and his health for its interest, brought the college into a position exceeding the hopes of its best friends. He lost his office because of his espousal of Baptist views. The largest early benefactors of Harvard College were Thomas Hollis, a wealthy Baptist, and his descendants. Hollis founded the Hollis Choir of Theology, the first in the United States. The fact that Harvard now breeds atheistic intellectuals for our social welfare state does not dim the luster of its noble founders! Brown University was founded by Baptists in 1764, and the charter requires that the president be a Baptist. Rhode Island Baptist, John Clarke, in 1675, was among the first to advocate a public school system.

Then, there's **literature!** The literature of the world has been enriched by Baptist writers. Daniel DeFoe, author of *Robinson Crusoe*; John Foster, the great essayist; John Howard, philanthropist; John Milton, epic poet and statesman; and John Bunyan, the immortal dreamer whose *Pilgrim's Progress* has been sold in more copies than any other book except the Bible; they were all Baptists. John Milton held the fundamental Baptist principle of separation of church and state, rejected infant baptism, and contended that immersion is the proper mode of baptism:

...continued on page 5

GLOBAL INDEPENDENT BAPTIST FELLOWSHIP REVIVE US AGAIN

Fall Meeting September 18 - 20, 2006
South Side Baptist Tabernacle, Ypsilanti, Michigan



Jimmy Walker
Host Pastor



Dr. Mike Bagwell
Cumming, GA



Dr. Sam Davison
Oklahoma City, OK



Dave McCracken
Oklahoma City, OK



Terry Randolph
Phoenix, AZ



Frankie Hunt
Gratis, OH



Mike Mislan
Missionary to the Philippines



Rich Farinella
Woodinville, WA



Kevin Folger
Cleveland, OH

RED ROOF INN
45501 North I-94 Service Dr. • Belleville, MI 48111
734.697.2244

Amenities: Business Suite including King Size Bed (lmt. avail.), Juice Bar, Next to Cracker Barrel
Distance to South Side Baptist Tabernacle: 8 miles
Distance to Detroit Metro Airport: 8 miles
Discount Code: Ask for GIBF Meeting
Price: \$55.00 per room

SUPER 8 MOTEL
45707 South I-94 Service Dr. • Belleville, MI 48111
734.699.1888

Amenities: 2 Full or 1 King Size Bed, Continental Breakfast, Cracker Barrel ½ mile away
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Rate Cutoff: 9/1/06
Price: \$59.95 per room

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734.973.-6100

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Distance to Detroit Metro Airport: 22 miles
Discount Code: Group #2128 or ask for GIBF Meeting
Rate Cutoff: 9/1/06
Price: \$65.00 per room

MONDAY
7:00 pm : Sam Davison • Oklahoma City, OK
Snack provided after service

TUESDAY
9:00 am : Rich Farinella • Woodinville, WA
Frankie Hunt • Gratis, OH
Dr. Mike Bagwell • Cumming, GA

12:00 pm : Lunch provided
7:00 pm : Evangelist Dave McCracken
Oklahoma City, OK
Snack provided after service

WEDNESDAY
9:00 am : Terry Randolph • Phoenix, AZ
Mike Mislan • Philippines
Dr. Mike Bagwell • Cumming, GA

12:00 pm : Lunch provided
7:00 pm : Kevin Folger • Cleveland, OH
Snack provided after service

South Side Baptist Tabernacle
6710 Textile Road
Ypsilanti, Michigan 48197

For more information, contact the following:
734.482.4122 • www.ssbtonline.org • debbie@ssbtonline.org

"Wilt thou not revive us again: that thy people may rejoice in thee?"
Psalm 85:6



THE HERITAGE PULPIT
continued from page 4....

“The bodies of believers, who engage themselves to pureness of life, are immersed in running water” (*Christian Doctrine*). Milton and Bunyan were fundamental Baptists!

Dare we forget **hymnology**? It is noteworthy that to the Baptists the world is indebted for the most popular national hymn in our language, "My Country, 'Tis of Thee," by Samuel Francis Smith. The hymn is expressive of the patriotism exhibited by fundamental Baptists throughout our nation's history. Baptists have composed many of our best hymns, a few being: "Come Thou Fount of Every Blessing," "Blest be the Tie that Binds," "How Firm a Foundation," "Safe in the Arms of Jesus," "Majestic Sweetness Sits Enthroned," "Shall We Gather at the River," "Almost Persuaded," "On Jordan's Stormy Banks," "My Jesus, I Love Thee," "Holy Bible, Book Divine," "Wonderful Words of Life," "Bringing in the Sheaves," and many, many others.

The most-renowned Baptist distinctives may be **separation of church and state and religious liberty!** John Clarke, a pronounced Baptist, secured the charter of 1643 which made Rhode Island a colony with full provision for liberty of conscience; and he was, as has been said, the originator of the free public school system. Statler, before his tongue was torn out and his body burned, wrote his confessions in which he demanded for himself and for all others the right of a free conscience; he was a Baptist. Felix Mantz, who in 1527, for the crime of believer's baptism, was sentenced to be drowned; he was a Baptist. There was Obadiah Holmes, who for meeting to worship in the home of blind William Witter, was whipped by Massachusetts authorities until his body was such a welter of sores that he had to sleep on his hands and knees for two weeks: a Baptist. President Abraham Lincoln and President Jefferson Davis were both sons of Baptist deacons. Lincoln attributed all that he was to a Baptist mother. Davis devoted ground where he was born in Fairview, Kentucky, as a site for a Baptist church; and it is so-used now. The man who snatched the Southwest from Mexico and handed back to the U.S. what is now Texas (if indeed that is still a part of the United States), part of New Mexico, Oklahoma, Kansas, Colorado, and Wyoming, was General Sam Houston, a loyal Baptist. Henry Clay and President Chester A. Arthur were sons of Baptist preachers.

Fundamental Baptists have no cause to blush with shame for *anything*! Our footprints lead the achievements in every category of Christian history! I am persuaded that time is so short and the Parousia of our Lord so near that no earthly historian will have opportunity to write the deeds of this century. But I trust that when the Divine Chronicler Himself reveals the record of the last half of the twentieth century, He may note that the men of our movement were here! Their footprints are everywhere to be seen – in the pulpit, in the classrooms, on the mission field, in the

ministry of music, in Biblical scholarship, in theology, and in their willingness to suffer, bleed, and die for "*the Faith*."

“Affinity”: the last word that characterizes our past. Fundamental Baptists have always had an affinity for the Word of God and the Son of God – so much so that one of the watchwords of the past was, "The Crown Rights of the Redeemer." We have had an affinity for one another in the defense of the inerrancy of scripture and the proclamation of the absolute deity of the Saviour. I remember one of our men saying at a national fellowship meeting, "I have found my people." As Bible-believing churches we have as great an obligation to fellowship together as do the individual members of a local congregation. We must never interpret independence to mean isolation.

So, as fundamental Baptists we salute our illustrious ancestors of the past. We acknowledge our debt to them; and we do not intend to fail them...or Him. Remember what Baptists used to be – and what *we* still are! That brings us to **Fundamental Baptists in the Present**.

"...That we should earnestly contend for the faith that was once delivered to the saints" (Jude 3). Fundamental Baptists have left their footprints upon the sands of time in every age and in every part of the earth from the days of John the Baptist and the Lord Jesus Christ until this very hour of atheistic apostasy, cowardly compromise, and ecumenical ecclesiasticism. So, what of our present state? It may be summed up in three words: Diversity, Unity, and Growth!

“Diversity”: we do not have any mold to which every pastor and church is forced to conform. We do not have any mortal program to which a pastor must give loyalty so as to have an opportunity. Opportunity in fellowship is not determined by the size of a church or the amount of the offerings.

We have *diversity of background*. Some have been fortunate to be trained in our independent Baptist churches and our incomparable college here in Springfield. Others have been drawn from “used-to-be Baptists” to this fellowship -- drawn by conviction and heart-hunger for just what they have found. Some have been able to secure education in varying degrees; others have little or no formal education. Some come from noble birth of devout Christian parents. More, I suspect, have been saved out of broken homes of poverty and shame. Our backgrounds are diverse.

We have *diversity of size*. I do not speak of the difference in the size of pastors, though it must be acknowledged that the girth of our preachers differs greatly, as does the rest of our appearance. Some are handsome (not any excessively so). Most are anything but handsome (and excessively so)!

Our churches vary in size from the largest in the world to very, very small congregations. I do not know of a single pastor of a large church who does not rejoice to serve alongside pastors of the smallest churches.

There is a *diversity of method*. We do not all do things alike. Some of us yell when we preach; some use a quieter demeanor. Some preach with sermon notes, others do not. Some say "Ah-men," others "A-men." (I'm afraid to say

"Ah-men" because some might think I'm *a*-millennial, and I'd just as soon be accused of being a Democrat!) Some use one type of music, others a different type. Personally, I prefer the type of music that the college choir sings – that which appeals to the soul rather than the feet. But such are matters of method, and we are diverse in method. We are diverse, but we are all *scriptural* in our diversity.

And we have **“Unity!”** I want to make it absolutely clear that there is a difference between unity and union. We have no organic union. We have no denomination. We have no convention. We have no council of churches. You do not *join* this fellowship. There isn't anything to join. There isn't any membership. Those who want to voluntarily support our college, our newspaper, and our missionaries are not IN the Fellowship but WITH the Fellowship. They can quit anytime they can get the Lord's permission to – and no one is going into court to try to stop them! We have no popes, no archbishops, no bishops, no executive secretaries, no superintendents, no associational consultants – not one single salaried official to promote a program and seek to coerce pastors and churches; we have no program. We magnify the Word of God and glorify the Son of God. We have no one who aspires to a position of dominance over others. All of our pastors love life too much to become sitting ducks upon which 1500 to 2000 other pastors practice their marksmanship. But we are united!

We are *united in message!* *“Teaching them to observe all things whatsoever I have commanded you”* (Matthew 28:20a). *“For I have not shunned to declare unto you all the counsel of God”* (Acts 20:27). There are *no* non-essentials! *“For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Christ's sake”* (2 Corinthians 4:5). We believe in, adhere to, and contend for every book, every chapter, every verse, and every word of the Word of God.

We are *united in mission!* And our mission is three-fold:

1) *The emancipation of the sinner*. The winning of the lost is the end objective of everything we do. *“Knowing the terror of the Lord, we persuade men.”* We believe every individual in the world of an accountable age, without Christ, to be lost and hell-bound. Our one passion is to turn men from hell to heaven by way of the cross.

2) *The edification of the saint* – *“Teaching them...”* Our task has only begun when we have won an individual to a saving faith in the Saviour. It is then our duty to train that person to win and train others. We teach the Bible, not something about the Bible. Our one subject is *“the faith...once delivered to the saints.”* We do not accommodate our teaching to people's morals or lack of morals. We purpose to see every saved person grow in the grace and knowledge of our Lord Jesus Christ.

3) *The exaltation of the Saviour* – *"And I, if I be lifted up, will draw all men unto me."* Fundamental Baptists are united in their purpose to exalt the Person of the Lord Jesus. Christianity *is* Christ, not merely the teachings of Christ or the works of Christ; it is primarily the Person of Christ.

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THE FLORIDA
BAPTIST COLLEGE
REPORT

The Anticipation
of Our Second Year

By Pastor Bruce E. Turner,
President

It is hard to believe summer is fading and the fall season is before us. In Florida you must pay attention to the calendar since the leaves are not dropping and the days are not getting much cooler. Trees and flowers are in full bloom and colors abound. Yes, it is still quite warm here, but the humidity is lowering and preparing us for the most beautiful months of the year.

It is also beautiful to see applications coming in for the 2006-2007 Florida Baptist College school year. Some students have already arrived and are getting situated. Others are due-in for the President's dinner I will host on August 25th for all the pastors, parents, and students. Our chef is preparing for a delightful meal and our entire staff is looking forward to greeting our students

and their families and other friends of the college.

This year everyone arriving will see a vastly-improved campus. Nearly ten acres have been added to the campus. Construction which began last year is nearing completion. Almost eight thousand newly-planted trees and shrubs adorn the campus, accenting over three hundred new parking spots already completed. And a large sitting area created in a park-like atmosphere will be ready for the students when they arrive. Eight thousand square feet of new college classrooms have been added as well. FBC students will be able to enjoy services in our new 1,456-seat auditorium, scheduled for completion on October 30th. Our current building has been remodeled to add an inside pavilion for student fellowship, and a new snack bar is being included. All this will provide our students a nice place to study and fellowship together.

Obviously, it has been a busy summer! Working long hours has been the norm, and excitement and anticipation describe our spirit. We are thankful to God for the privilege just to serve Him. Apostle Paul said it with such eloquence when he said, *“But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts”* (I Thess. 2:4). The faculty and staff of FBC feel so honored to have the privilege of passing on to the next generation the truths of God. We do not claim exclusivity in the privilege, as

The faculty and staff
of FBC feel so honored to
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the truths of God.

we are glad to support other sound Baptist colleges. The time is short, the need is great, and the laborers are few.

So, here we go into another school year of training preachers to be pastors and missionaries, training education majors to teach in church schools all across the world, training support staff to work in local New Testament Baptist churches, and teaching them all to live holy lives, separated from sin and unto God. What a privilege and what a blessing! Battles put aside, I have no regrets and I look forward to what God will do this year for Florida Baptist College.

I thank all the pastors who have called us, prayed for us, and supported us. A small but growing number have supported us on a monthly basis, and others have participated with special offerings. West Gate Baptist Church has stepped up with hundreds of thousands of dollars to bring FBC to this point, but every dollar sent from supporting churches has made a profound difference. I cherish the men who have sat on the college Advisory Board and who have helped to guide us since we set sail in 2005. Your friendship and counsel have been a blessing.

With the experience of our first year behind us, the anticipation of a new year before us, and the hope of Christ ever in us, Florida Baptist College moves ahead, assured that God will fulfill His plans for us. He will be Sovereign God in our lives. What more can one desire?



THE HEARTLAND BBC REPORT



Summer, Fall, and Heartland



By Pastor Sam Davison,
President

Like most pastors and workers, my head is spinning trying to figure out what happened to the summer of 2006. Every fall or early winter, when my wife and I wander into a Lowe's store or a Wal-Mart Supercenter, we'll see patio furniture or yard furniture at greatly reduced prices. "Man, that would be great for our patio or backyard. We ought to buy that while it is so cheap," I will suggest with some excitement. Sandra has a one word answer every time: "Why?" She says for that stuff to be enjoyed, a person must actually be at home, and she reminds me it is not for decorative purposes, and even if it was, we wouldn't have much time to look at it, let alone use it. (I thought men were supposed to be the logical ones in a marriage.)

I am not complaining. I feel this has been a good summer for exposure of Heartland Baptist Bible College. I have preached in three youth camps and two family camps. Jeff Copes, Executive Vice-President, and staff members, Jason Gaddis and Ted Inman, have also preached in youth camps this summer. Of course all of us are talking with pastors, youth workers, parents, and young people about Heartland. The interest has been exceptionally good. What is exciting to me is talking to teenagers in their freshman, sophomore, and junior years who are already set on attending HBBC. We have also met seniors who have either settled on HBBC or will be attending College Days in March as their decision about a college gets closer. Our approach with the young people we meet would be considered by some as rather low key. We go to youth camps and preach the Word. We answer the questions from whomever the questions are asked. We give them the strengths of Heartland and the advantages of attending college in Oklahoma City, and we talk about the church life of Southwest Baptist Church. We avoid pressure tactics.

As far as I recall, this has been my best summer of preaching in youth camps. In every camp the young people received the Word, were attentive and respectful, and a pure joy to be around. I am so encouraged to see God working in the lives of many young men and women.

Besides youth camps, two Heartland department heads, Ed Pearson and Keith Hainline, took our display to the National Sword of the Lord Conference in Walkertown, NC, at the Gospel Light Baptist Church. They manned the booth from Monday night through Friday night, made many acquaintances, and talked to scores of people about HBBC.

"Finish the Course" was the theme for the August 2-4 Southwest Baptist Youth Conference of the Heartland held at Southwest Baptist Church. What a blessing! In 2005, we attempted to combine the youth conference with College Days. I hate to admit it was my idea, because it was not a really good one ("My bad" as I've heard young people say). Moving it back to August, we expected an attendance of 300-400 this first year. Instead, it was more like 600! I preached on Wednesday night, Kenny Baldwin preached Thursday morning and evening, and Jason Gaddis closed out the conference with a powerful message on Friday morning. A good number of young people were saved and a good many more surrendered to ministry. Praise the Lord! We all enjoyed Heartland's *Glorybound Quartet*.

Speaking of *Glorybound*, they had a very good tour in the eastern part of the country this summer while "*Witness!*" was in the western part. We praise God for these students who have been so instrumental in churches, youth camps, and youth rallies. They have represented the college well, and many a prospective student is first interested in Heartland because of the groups' testimonies and ministries.

Summer projects at the campus are complete. A strong enrollment and large first-year class are expected. We are anticipating a great fall at Heartland Baptist Bible College.

Please accept our thanks once again for all the prayers, words of encouragement, financial support, and for sending precious lives to HBBC. And don't forget to pray and participate in the fundraising effort for the new chapel auditorium. New dormitory plans must also be on the table soon. May God continue to multiply such needs!



THE FUTURE BELONGS TO ISLAM

continued from page 1....

fully justified by the Quran to use all military means possible to subject the "pre-warned, obstinate infidels to either convert, subject or be killed." The United States officially dismissed the letter as a ploy that offered "no new insights." To view the letter in this way is to fail to understand the gravity it portends in the context of the religious views that created it. Viewed in the light of Ahmadinejad's fervent religious convictions, the letter shows us what is, in his view, our only option. This is what the Ahmadinejad letter stated in no uncertain terms. He wrote: Mr. President, according to divine verses, we have all been called upon to worship one God [Allah] and follow the teachings of the divine [Muslim] prophets. We increasingly see that people around the world are flocking toward a main focal point – that is the Almighty God. Undoubtedly through faith in God and the teachings of the prophets, the people will conquer their problems.

"In reality, this is a letter from a devout believer in the Quran that is following the Quranic pattern to the letter."

My question for you is: "Do you not want to join them?"

It is a matter of record that Ahmadinejad's goal is to use nuclear weapons to advance the spread of Islam, destroy Israel, hasten the return of the Mahdi, and bring about the glorious Islamic "End Days" in which all the world will live in their concept of an Islamic paradise. But first, the Quran requires that an infidel be invited to voluntarily submit to Islam before an attack is justified. Ahmadinejad's letter did precisely that – officially offering President Bush the chance to embrace Islam in front of the entire Islamic world. Far from containing "nothing new," Ahmadinejad's letter is a religious ultimatum – submit to Islam, or face the consequences.

In the light of this letter, the West, and especially the United States, faces only two options – conventional war now...or nuclear war in a few months. If we do not have the courage to face the facts and act now, we had better start learning the Quran.



GIBF NATIONAL MID-WINTER MEETING

February 19-21, 2007

"Your labour is not in vain in the Lord."



Pastor and Mrs.
Larry Obero



Bible Baptist Church



Bible Baptist Church
2432 E. 18th Street
National City, CA 91950
Church Ph: (619) 267-3761
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www.bbcso.org

Bible Baptist Church is excited to host the February 2007 meeting of the Global Independent Baptist Fellowship. We are located in sunny San Diego.

San Diego is a very beautiful city with nice weather, friendly people, world famous amusement parks, sandy beaches and gorgeous sunsets. It is the home of the US Navy Seventh Fleet.

Please mark your calendar. We invite you to join us for a wonderful time of fellowship and be encouraged by the soul-stirring music and dynamic preaching from the Word of God by the men of God.

Guest Speakers

- Dr. Dave Hardy
- Dr. Sam Davison
- Pastor Willie Del
- Dr. Kevin Folger
- Dr. Paul Chappell
- Pastor Wayne Hardy
- Pastor Bill Rench
- Dr. Bruce Turner
- Dr. Dick Webster



Dr. Dave Hardy
Tulsa, OK



Dr. Sam Davison
Oklahoma City, OK



Dr. Kevin Folger
Cleveland, OH



Dr. Paul Chappell
Lancaster, CA

Directions to Bible Baptist Church

From San Diego Airport

Take South I-5
Exit - 8th Street (turn Right)
Right turn - Highland Ave.
Left turn - 18th Street
End: 2432 E. 18th St.
Bible Baptist Church

From 805

Take South 805
Exit - Plaza Blvd
Left turn - Plaza Blvd.
Right turn - Euclid Ave.
Left turn - 18th Street
End: 2432 E. 18th St.
Bible Baptist Church



"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." - 1 Corinthians 15:58

FAITHFULNESS IN MAMMON *Stewardship and Estate Planning*

By Joe Asbury



FINANCIAL CONCERNS IN CALLING A PASTOR

The calling of a new pastor can be “trying” for a church as well as for the prospective pastor. It is especially so if the new pastor is coming from outside the congregation. Sometimes an associate pastor is called to be the senior pastor, and this transition is usually amicable. However, when calling a new pastor whom the congregation may have never met, the entire matter can be quite different.

It is not my intention to discuss how to call a new pastor, but rather to consider some matters in the process. I will list a few things to think about and offer some suggestions. By no means are these suggestions the authoritative solution or cure-all. My submissions are mere guidelines for an effective church-pastor relationship regarding finances. I do not believe the old adage, “If the Lord will keep the pastor humble, we’ll keep him reliant.” I honestly believe churches want to financially do right by their pastor and his family within the church budget. All things being equal, God will provide for both “ledgers.”

Salary is always a consideration, and then comes housing along with medical care and retirement. Yes, *retirement!* That may have been a nasty word in days-gone-by as many elder preachers did not believe in retirement savings, social security, life insurance, etc. But many spouses of those pastors certainly wish now that there had been more concern about it!

The first issue addressed is usually the salary, but let’s come back to that; for I believe, in a budgetary way, the amount left over after the package benefits (which should be provided) is what the pastor must actually live on.

The church, of course, should think about where the pastor will live. He should live as comfortably as the average person he shepherds. Many churches provide a parsonage for the pastor. That is fine; however, as a pastor ages, it is wise for him to have his own place, especially for his family in case of death or permanent disability. In addition, as he pays for his own home, he is building equity for himself. So, in the initial pay package some of the salary amount should be designated as housing, or at least a consideration be given to designating portions of future salary increases.

Medical insurance ought to also be provided. A church with only a pastor, or he and one staff associate, should designate each family’s medical policies separately. It would be difficult to obtain a group policy for so few “employees.” Also, if a staff member moves away, the policy is then transportable with no interrupted coverage.

Another thing rarely mentioned in a pastor’s pay package, and difficult to bring up especially in smaller churches, is a retirement provision. Sadly, most churches do nothing in this area, mainly because they have never been asked to or taught to. When a church calls a new pastor, it would be much easier on both parties if the church said it would put “X-amount” in a retirement plan for the pastor and his family. I believe a Roth IRA is the easiest, best, and most beneficial way to provide for retirement -- better than a 403B, a regular IRA or annuities. If a church provided such benefits from the beginning of a man’s pastorate and every month or quarter deposited the amount on the pastor’s behalf, the investments would be procured and disciplined nearly “unseen” to him. Many factory retirement programs operate in this manner.

Now the salary: that amount is what’s left from what the church can or will offer the pastor up-front. It is much simpler and less stressful for a pastor to budget his family operations if he doesn’t have to decide between laying aside for retirement, paying health insurance premiums or purchasing a needed tire for the car.

I trust any church in the process of calling a new pastor might find these guidelines useful. The relationship between pastor and church is a two-way street. The pastor should be concerned for the stability of his church and the church should be concerned for the welfare of its pastor.

Any questions or inquiries concerning church/pastor finances, estate planning matters or any interest in such seminars held in churches are welcomed. Contact me at P.O. Box 519, Hymera, Indiana 47855; (812) 201-5082, or asburyinc@aol.com.



The Preacher’s Study

with Bro Dave Hardy



PREACHING: LIKE JESUS OR LIKE THE SCRIBES

This is the fourth year Grace and I have been on the road. We are still being asked: “What do you see out there?” I have already addressed one issue seen – the need for pastors to train younger men to take their place and to turn the church over to them while the church is still healthy and growing. By that I mean for pastors to base their tenure on the well-being of the church, not on their own personal welfare or personal desire. That issue continues to be a major concern for the future of our churches.

Another issue noted is an absence of authority. This problem manifests itself in two ways. First, a pastor may not be a man of authority; and/or second, the people may not have been taught about Bible authority.

G. Campbell Morgan said that preachers of the first century preached *to* people, but preachers of the twenty-first century preach *in front of* people. There is a world of difference between the two and the people may know the difference better than the preacher. People care little about what you discuss *in front of* them, yet they can get quite “cranked up” about what you say *to* them.

In discussing the authority problem with a young pastor, I was asked, “How do you know if you have authority?” I gave him a scenario based on I Timothy 3, which talks about church leadership and how its qualifications begin in the home. Imagine that you have a 4-6 year-old son or daughter and you are visiting in someone’s home. Your child becomes intrigued with some object and picks it up. You simply say, “No!” If the child ignores you or throws a fit, you do not have authority. A better example may be your 2 year-old child’s behavior in an adult worship service at church. Over the first few weeks, you may have to take him out of the service a time or two; but, if you continue to have problems, you don’t have authority. Similar examples would apply to discipline of children up through their teen years.

The Bible is emphatic on the authority issue. When you read I Tim. 3:1-7, you will notice verse five is in parentheses. Two things are happening here. First, a conclusion is drawn that a man who cannot lead his home cannot lead a church. Second, it is good to read through the text and ignore the verse in parenthesis to keep the continuity of the immediate thought. If you skip verse five, it becomes clear that the Bible says a man who does not lead or exercise authority in his home is a novice.

Failure in the exercise of authority comes at a great price. Adam failed in the Garden of Eden in regards to both his wife and the serpent. Consequently, God’s fellowship with man was broken, the world was thrown into sin, and one of Adam’s own sons murdered the other. Another example, Eli, failed to exercise authority over his sons, Hophni and Phinehas. God viewed that failure as Eli honoring his sons above God. The result was that the people abhorred the Lord’s offering, and the Ark, God’s Glory, was lost (1 Samuel 1-4). Neither did Samuel exercise authority with *his* sons. The price for him was that the Israelites said, “...*Thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations*” (1 Samuel 8:5). The Theocracy, God’s leadership of the nation, was gone.

Pastors need to know about biblical authority. They need to model it and teach it to their congregations. And parents who do not understand nor exercise leadership in their own homes will themselves struggle in responding to pastoral authority. That is because they have not experienced the wonderful benefits that come with this key part of God’s plan. Dads need to hear and see authority exercised by their pastor that they may know how to wield it at home. The passiveness and inability of men to lead is a far greater problem than drugs, pornography, or immorality. When fathers assume their God-given roles with godly authority, vice peddlers of any kind will be hard-pressed to operate.

At the close of the Sermon on the Mount, Matthew 7:29 tells us the people were astonished. The passage explains that it was because Jesus taught as one having “authority,” and not as the scribes. If Jesus is our example, and the primary characteristic that distinguished His teaching from that of the scribes was authority,

what should we do? It is good to remember that all authority (and power) finds its origin in God (Romans 13). Well then, we better be sure we are in line with that authority. An inventory of how things are going at home will help determine whether the power is flowing.



CONTINUING EDUCATION *continued from page 1....*

Some time ago, I was given an honorary Doctor of Divinity degree from a Bible college in Canada. (No, it was not a mail-order house; and it was *given*, not requested.) But, I don’t use the title, *Dr.* Kevin Folger; I have always been a little embarrassed by titles. And, honestly, I have never had anyone ask me about my education, other than by way of some interest in where I went to school.

So, to young men studying for the ministry, take it from a guy who has been there: seek the Lord and complete the program. I am always impressed with those in the ministry who are working on completing another phase of their degree program.

In addition, let me say a word to those of you who are like me: busy in a ministry and feeling constrained by all you are doing, thinking that the completion of a degree is beyond your ability. While all that may be true, there really is no excuse for not continuing to learn. What I mean is that the day we stop growing and expanding our minds by reading and studying is the day we, our churches, and our respective ministries wither and die. I purpose to constantly read and study.

May I give you some ideas about continuing your education for your own benefit and the benefit of the ministry?

We live in a day of great resources. Computers and the internet allow us to access information on nearly any subject. In my sermon preparation I know that I use a lot of material I have gleaned from years in the ministry, but I also find that I must study. Laptop software allows me to take my library with me when I travel. I am able to prepare messages while flying and traveling. Also I have made it a regular part of my budget to purchase either physical or electronic books for my library to add to my study experience. I have a great workspace set up in my home. My kids are grown and gone, so I find mornings in my home office most beneficial for studying. I keep my books at my fingertips. Currently, I use [SwordSearcher](#) as my “Bible software.” I also have [WordSearch 7](#) and [Libronix Digital Library System](#) which give me access to great commentaries and other helpful study material. Beyond those resources, I try to read a couple of books every month. I have found biographies of great Christians helpful to me. I also read Christian and secular books on leadership, as well as history. I benefit from my wife who works part-time in our county library and she is able to pick up good books for me.

There are some great resources for busy people in the ministry. I subscribe to Bro. Paul Chappell’s “Striving Together” monthly leadership lessons. Brother Chappell is a personal friend and a great leader in Fundamental Christianity. His annual Leadership Conference is something that will help anyone wanting to continue their education and grow. I have also attended Bro. Clarence Sexton’s “Pastors College” and found it a real benefit and help to the ministry God has given me. Attending a national Bible conference or a week of meetings at Heartland Baptist Bible College are some other great ways to expand your education.

What I am saying is that whether we are working on a degree program or not, we must still continue our education; we must continue to grow! Readers are leaders and God’s work demands that we grow spiritually and intellectually. I want to encourage you. Regardless of the size of your work, find time to deepen your mind and expand your heart through study. Don’t just throw together a little message for Sunday morning and Sunday night. Spend the time necessary in your study so that your people will know you have been with God. Make sure what you give them is fresh and anointed.

It is wonderful the respect people will give to a true and genuine man of God. It takes time and continuing education to grow into the person that God wants us to be. May we place high value on continuing our education so that our churches and our ministries may benefit, and that the work of God may go forward!





Anniversary Celebrations for an Oregon Pastor

An Edited Report by T.J. Smith



My six children together with **Harvest Baptist Church of Albany, Oregon**, where I am pastor, **hosted a 50th Wedding Anniversary celebration for my wife, Alene, and me on Saturday, June 24th.**

Many friends, family and church members, past and present, joined us for a wonderful time of rejoicing, remembrance and renewal. **Evangelist Bill Bramblett conducted a ceremony** where we renewed our wedding vows. Our children and their spouses stood with us.

Then **August 1st also marked 44 years in the pastorate for my wife and me.** Amid those years many of our wedding anniversaries were "celebrated" at youth camps and vacation Bible schools. Alene has been my helpmeet and my joy, and a vital part of my ministry. We thank God for the privilege of serving Him together through the years. I am asked regularly, "When are you going to retire?" My answer is always the same: "Why would I retire when I'm having so much joy doing the work of the Lord?" My prayer is that God would help me discern the time in which I am limited to the point I need to step down; but after marking these anniversaries and thanking God for His goodness, I am still having a great time in my place of service. To Him be all the glory!

College Graduation Ceremony in the Fiji Islands

An Edited Report by Navi Bola



South Pacific Baptist College, a ministry of Liberty Baptist Church of Ba, Fiji Islands, in cooperation with sister Baptist churches in Fiji, **held their Second Commencement Exercise June 10th.** **Navi Bola is pastor** of Liberty Baptist Church. Pastor Taakadiyel Thomson of Biblical Baptist Church, Kerala, India, father of one of the graduates, delivered the commencement message. With the help of other Fiji missionaries and their churches, SPBC has now graduated two classes totaling nine graduates.

Dr. W.L. Smith of GLOBE Ministries out of Southwest Baptist Church in Oklahoma City was the featured preacher during the opening services for the college's 2006 fall semester. The 2006-07 student body of nineteen is composed of one student from Sydney, Australia, one from Port Moresby, PNG, two from Vanuatu, one from the USA, and the rest from Fiji. Inquiries about the college or interest in helping support the ministry should be directed to Bro. Bola at navibola@connect.com.fj

Sherman, Texas, Church Commemorates Its 75th Year

An Edited Report by Patsy Johnson

Grayson Bible Baptist Church, Sherman, Texas celebrated their 75th Anniversary with a Homecoming Celebration July 14-16, 2006.

Founded by the late John R. Rice in 1931, the church has, over the years, changed its name from Fundamental Baptist Church to Central Baptist Church to its current name. **Dr. Eddie Johnson has been the pastor since November, 1992.**

In 2004 the church moved to its present location on US Highway 82; and the church's **Grayson Christian School** ministry, in operation for 33 years, just moved into its new facility in August, immediately following the anniversary.

Homecoming activities began on Friday night, July 14th, with a Youth Department Reunion. Saturday night was a church-wide reception for all returning former members and was followed by a "singspiration" which featured many current and former musicians. And the Sunday celebration services included great singing and preaching, an afternoon complimentary barbeque lunch, and family photos taken for an anniversary directory. Over 550 were in attendance. **Former pastor Don Elmore of Springdale, Arkansas, was the special guest preacher**, and special notice was also made of the recent passing of former pastor **Tommy Stone.**

Pastor Johnson and the entire Grayson Church family thank God for His goodness and grace over the years and rejoice in the great time of remembering and refreshing held on Anniversary Sunday. Former members and others interested in more information about the event may contact the church at 4400 E. Hwy 82, Sherman, TX 75090; (903) 892-2141; graysonbbc@juno.com.

Men's Retreat to gather near Omaha

By the Editor

The 2006 High Plains Baptist Men's Retreat will meet near Ashland, Nebraska, October 5th-7th (Thurs. eve.—Sat. noon). Featured speakers include **Pastor Kevin Folger, Cleveland Baptist Church, Cleveland, Ohio**, Nat'l Moderator of the GIBF, and **Bro. Jeff Copes**, Executive VP of **Heartland Baptist Bible College, Oklahoma City.** Heartland's **Glory Bound Quartet** is also scheduled to be in attendance. The Retreat site is a remote, self-contained campground facility about 15 miles SW of Omaha. All the men need bring is bedding, towels, and toiletries. For Retreat fees and other details, contact **Midlands Bible Baptist Church, 2407 Chandler Road East, Bellevue, NE 68005; (402) 731-5932; DTaylor@midlandsbbc.org**

Organizational Meeting of the Texas GIBF

A Report by Don Smith

The recently-formed **Texas State GIBF had its organizational meeting July 10-11, hosted by the Harvest Baptist Church, Waxahachie, Texas, and Pastor Paul Shearin.** The following men were chosen to lead the Texas Fellowship: **Dr. Charles Trull**, Twin Cities Baptist Temple, Wake Village, Moderator; **Bro. Dennis Webster**, Bible Baptist Church, Ennis, Vice-Moderator; and **Dr. Don Smith**, Landmark Independent Baptist Church, Corsicana, Secretary. Meetings are scheduled for every other month "somewhere in Texas." The first meeting in Waxahachie was a tremendous time of fellowship, planning, and co-laboring. Guidelines were established for assisting church-planting pastors and projects. The first project was presented at this meeting: raising money to help the new work of **Pastor Tracy Curington**, Bible Baptist Church, Ardmore, Oklahoma. \$2,790.00 was given for air conditioning and the construction of a baptistery. The September TGIBF Meeting was then hosted by Brother Curington and the Ardmore church September 11-12. The Monday evening preaching service began the meeting, followed by a "working service" on Tuesday morning as all the preachers helped install the new baptistery.

In November, the Texas GIBF will gather again at the Liberty Baptist Church, Abilene, Texas, **Pastor Darvin Shipman**; and then in January, with **Pastor Paul Price** and the Gatewood Baptist Church, Garland, Texas. Anyone wanting more information on the Texas GIBF please contact Secretary Don Smith – DonaldSmith7@aol.com or (214) 729-4060.

Regional Fellowship Meeting in Nebraska

A Report by the Editor

The Missouri Valley Concord of Independent Baptists

(pastors from the north-central region of the U.S. primarily fellowshipping around church-planting needs in that area of the country) **held their August 11th fellowship meeting at Midlands Bible Baptist Church in Bellevue, Nebraska; David Lydick** is the pastor there. Featured preachers for the meeting were Pastors **Matt Sperling**, Monona Baptist Tabernacle, Onawa, Iowa; **Doug Robertson**, West Omaha Baptist Church, Omaha, Nebraska; and Evang. **Richard King**, Oklahoma City, Oklahoma. The preacher in the evening service was Pastor **Phil Spencer**, East Side Baptist Church, Sioux Falls, South Dakota.

The MVCIB has been blessed by the Lord with several young men of God planting new churches in the region. Bro. Doug Robertson, out of Bro. **Lou Baldwin's** church in Bailey's Crossroads, Virginia, is the newest. He is preparing for his first service in September. In addition, baby churches have recently been started in Wahoo, Nebraska, Anita, Iowa, and Hamlin, Iowa, and Spencer, Iowa. Some "resurrection work" is also being done by other new men in some



small, struggling churches. God is doing good things in this region of the country, for which we praise His name.

Memorable Youth Camp in the Northwest

A Report by Dan Lydick



The 2006 Northwest Baptist Youth Camp, co-directed by Pastors Dave Brown of Yakima Bible Baptist Church in Yakima, Washington, **and Dan Lydick** of Rocky Mountain Baptist Church in Kalispell, Montana, **was held at a camp facility near Spokane, Washington, June 26 to July 1.** Three hundred fifty campers attended from Idaho, Montana, Oregon, and Washington. **Pastor Sam Davison** of Southwest Baptist Church, Oklahoma City, **was the featured preacher.** Missionaries **Garry Matheny** of Romania, **Ron Reasoner** of Russia, **Seth Mau** of Cambodia, **Seth Richards** of Germany, and **Tracie Williams** of Africa taught the morning classes. The special additions of the ensemble **"Witness!"** and violinist **Lindsey Krug** from Heartland Baptist Bible College enhanced the camp program which was brought together by the Lord.

Tremendous results are expected every year at the camp event, but God did some special, amazing things this year. **There were 40 saved and 25 surrendered to some area of full-time service**, and numerous other decisions were made as well. The altar calls on Thursday and Friday nights were exceptionally fruitful as teens responded in great numbers. At the beginning of the week counselors had spoken of scores of "hardened" teens at camp, noting that the worldly influences which surround teenagers today are developing hardened hearts. Bro. Davison's messages hammered away at the hardness, and on Wednesday night the sensitivity prayed for began to take place.

On Friday night, the last service, nearly half the teens had still not moved. At the beginning of the service a shocking event suddenly broke things wide-open. Brothers Brown and Lydick were called out of the service. The caretaker of the rented camp facility was boating at the waterfront with his camp crew of about 20 workers. They were using two speedboats. The caretaker was pulling his seven year-old son and another teenage girl behind his boat in an inner-tube, and a woman driving the other boat was apparently not paying attention and she ran over the tube, killing the man's son.

Ministering to the grieving family amid the tragedy occupied Bros. Brown and Lydick for most of the evening service time, but Bro. Davison calmed the crowd and began to preach with special unction from the Holy Spirit!

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REPORTS FROM THE FIRING LINE

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Brown and Lydick returned in time to see young people under great conviction streaming down the aisles during the invitation.

Though the tragedy continues to weigh heavy upon those involved, it was some comfort to the caretaker and his family to know so many received Christ, due in part to the impact of their loved one's tragic death.

The Northwest churches-group is always the camp staff's favorite of the summer, for they know that the intent of that week is focused on spiritual results; "fun" is secondary. The father and mother of the lad killed greatly appreciated the outpouring of help and concern from all the "Northwest people" at camp. This camp will be long-remembered; and for several, it was a life-changing experience!

NTCP Meets at Battlefield

A Report by Gen. Randall Moody

Nearly every member of the *New Testament Church Planting* ministry (more than 30 folks) *gathered last April 18-21, for a special meeting at Wilson Creek Baptist Church in Battlefield, Missouri*, during the church's annual Faith Promise Missions Conference. **Bob**



Perryman, longtime leader of the NTCP home-missions ministry, and **Randall Moody**, pastor of the church, announced plans to make the NTCP National Meeting an annual event. The NTCP ministry is sent out of Wilson Creek Baptist Church, with Moody and Perryman working closely in its oversight. Though NTCP has grown significantly over the years, the leaders emphasized that there are still far more requests for construction help than available manpower. The same is true concerning the ministry's loan fund, though Perryman expects a boost in that part of the ministry soon.

The April gathering featured preaching by Bro. Perryman together with strategy and planning sessions related to the ministry's continued growth. **Ray McCullough**, the primary scheduler for construction jobs, and **Don Kennedy**, Field Representative, also made presentations. There were announcements disclosing a more advanced and streamlined system of processing incoming funds, an updating and development of the ministry's web site, and the possible soon-addition of more ministry members. Moody commented that he was "very pleased" with the initial National Meeting, but that future meetings would focus on inviting supporting pastors to attend. All agreed that an Annual NTCP Meeting would create a forum for providing information to and receiving input from supporting pastors.

For further information about NTCP and/or next year's meeting, contact Randall Moody at r-moody@sbcglobal.net or (417) 883-2468.

20-Year Anniversary in Sioux City

A Report by Laura McLay

Sunday, July 23rd, Buchanan Avenue Baptist Church in Sioux City, Iowa, celebrated its 20th Anniversary. Evangelist/soloist Doug Ramage and his wife, Cheryl, were special guests for the day of celebration. Brother Ramage ministered in music, including singing several songs with the BABC Choir. Time was spent recalling how God's hand has been on the Sioux City church from its humble beginnings to the present. *Honor and thanks were given to Pastor and Mrs. Dan Thornton for their 20 years of sacrifice and labor in planting and serving the church.* Bro. Thornton then "preached the Word" as he has faithfully done over the span of those two decades.

The morning service was followed by a catered

Sunday dinner. Once the fried chicken had been consumed, everyone returned to the sanctuary for an afternoon service which featured singing, testimonies, and praising the Lord for His blessings. No one wanted to see the day of celebration end, as the Spirit of God noticeably rested upon the events of the day. Pastor Thornton chose as the Anniversary theme verse: I Timothy 1:12 – the verse which is also a personal testimony of his life: "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry."

BABC is very thankful for what the Lord has done through its ministry these last 20 years, and now prays for Him to give another 20 years, if He tarries.



"Revive Us Again" – The 2006 Fall GIBF Meeting

By Rich Farinella

For those of us who are familiar with Michigan in the early fall, we're looking forward to enjoying the pleasant "Indian Summer" of the

region. Michigan is a place where a full four seasons manifest themselves. The leaves will be turning and the warm sunny afternoons change to be crisp and clear. One of the most hospitable churches around is preparing to make your visit both spiritually challenging and physically comfortable at the Fall Meeting of the Global Independent Baptist Fellowship. Pastor Jimmy Walker and the good folks of Southside Baptist Tabernacle in Ypsilanti, Michigan will roll out the red carpet for preachers and Christian workers around the nation and the globe on September 18th – 20th.

Southside Baptist Tabernacle was founded in 1958 by Pastor Delbert Schroeder. The church flourished for nine years from 1971 under the pastorate of the late Duane Rutherford (affectionately called "Rapid-fire Rutherford" by his peers), and he led it to purchase the 30 acres it presently occupies. Pastor Jimmy Walker is one of the few successful pastors who started out as a young member in the very church he now leads. He married his college sweetheart, Ruby Moore, in 1972 and became Southside's youth director in 1976. Pastor Walker became pastor in 1980.

One cannot hear about Southside Baptist Tabernacle without hearing about their unique and flourishing camp meetings. The name, "Camp Achor", comes from the famed valley where Achan and his family were judged for their sin (Joshua 7), but later was referred to as "a door of hope" (Hosea 2:15). The camp meetings are designed to be just that – a place of hope, refreshment and joy for labor-weary servants. Many saints (preachers, missionaries, evangelists and Christian workers) have renewed their love and service for their Lord as a result of the Camp Achor ministry and its tireless staff of servants.

Just as unique as the church is, their pastor is a one of a kind! Hearing Bro. Jimmy Walker once will indelibly impress his mark upon the memory annals of catalogued sermons. "Colorful" is an understatement when it comes to Bro. Walker's preaching. But equally impressive is his love for the Lord and God's servants. I can personally vouch for that, having been a home missionary sent out from Southside twenty years ago to start a church on the West Coast. Over the years we have benefited greatly from the love, care and support Bro. Walker and SSBT showered upon us.

"Revive us again" is the worthy theme of this year's Fall Meeting, in that we are begging God to favor His servants with a revitalizing visitation of His power and presence. With all the prayer, promotion and Michigander preparations, we predict a grand time of hope, refreshment and joy if the Lord truly blesses us with revival! Come to get a blessing, or come to give a blessing... but come to be revived.

I think it safe to say that we can anticipate a great meeting forty miles west of Detroit in the Great Lakes State. Don't miss out!



Quotable "Quotes"

"The reason God made 71% of the earth water was so that no one would have an excuse for not being baptized."

-- *Louis Entzminger*

"Why do men wait for a 'call' when they already have a command?"

-- *Bob Hughes*

"Some want to live within the sound of a church or chapel bell; I want to run a rescue shop within a yard of hell."

-- *C.T. Studd*

"The only difference between a tax man and a taxidermist is that the taxidermist leaves the skin." -- *Mark Twain*

"Senator Kerry talked of reducing terrorism to 'a nuisance'; and compared it to prostitution and illegal gambling. I couldn't disagree more. Our goal is not to reduce terror to some acceptable level of nuisance. Our goal is to defeat terror by staying on the offensive, destroying terrorists and spreading freedom and liberty around the world."

-- *George W. Bush*

"O Lord, help me to be, to think, to act what is right because it is right; make me truthful, honest, and honorable in all things; make me intellectually honest for the sake of right and honor and without thought of reward to me."

-- *Robert E. Lee*

"Whether you believe you can do a thing or not, you are right."

--*Henry Ford*

"One candlestick in the darkness makes itself relevant."

-- *Sam Davison*

"Our family was so poor that when you threw a bone to the dog, he had to call for a fair catch."

-- *B.R. Lakin*

"If someone came along and started preaching that in order to be born again you had to enter again into your mother's womb, as Nicodemus thought, then there would be a crowd that would believe it, and even try to *practice* it. Some folks will believe *anything* but simple gospel truth."

-- *David A. Cavin*

"War is cruelty. The crueller it is the sooner it will expire."

-- *William Tecumseh Sherman*

"Many of our people, without knowing it, are Christian heathen, and demand as much missionary effort as the heathen of foreign lands."

-- *Booker T. Washington*

"The only time 'success' comes before 'work' is in the dictionary."

-- *Al Wells*



THE HERITAGE PULPIT

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He was not just a great prophet or a great preacher. He is *God* manifest in the flesh (John 1:14).

We are also *united in method*! I previously stated that we are diverse in method, but we are also *united* in method. Fundamental Baptists believe that the local, Bible-teaching, Bible-preaching, Bible-practicing, fundamental, missionary, evangelistic, pre-millennial, independent New Testament Baptist church is the *only* institution, instrument, and agency through which the Son of God is pleased to propagate His gospel.

We are going to maintain the unity of message, mission, and method! We are bound together by the cords of conviction, and we intend to continue so-holding to the Word of God that any not in harmony with the Word of God will get as far as possible from us. Our convictions will divide *from* us those who would divide us.

Thirdly, we have **“Growth!”**

We have *numerical growth*. Although there is no “membership” in our fellowship, there is, of course, a ledger of churches contributing support to our missionaries. The number of contributing churches has increased from little more than a hundred to close to two thousand over a period of sixteen years. And the membership of churches within the fellowship has multiplied many times over. This is remarkable in this day of apostasy versus our belief in a regenerate church membership. We do not ask people just to come forward and shake hands with the preacher. We ask those who desire membership in our churches to give testimony to a genuine experience of regeneration before they are received.

We have *material growth*. Our college has moved from the barracks in which it was once housed into modern, comfortable facilities. Some of the most beautiful edifices in the world are the sanctuaries and facilities of independent fundamental Baptist churches.

Most importantly, we have *spiritual growth*. We will not allow our numerical and material growth to swell us up with pride. We have elegant buildings, eloquent preachers, skillfully administered organizations, incomparable musicians, and gifted teachers; but we know that we would not have any of these except God had given them. Our dependence is not at all in the arm of the flesh, but in the power of the Spirit of God. We know the peril of success and growth: that when we win our mightiest victories, we are in that moment most-susceptible and vulnerable to attack. We are conscious, as never before, of our utter dependence upon the Holy Spirit. The blessings of the Lord humble us, send us to our knees and upon our faces in humble recognition of and gratitude for the Lord's blessings.

Now, let us consider **Fundamental Baptists in Prophecy**.

“*Marvel not, my brethren, if the world hate you*” (I John 3:13). We are not misguided visionaries. We have no delusions of grandeur; we know what our future is. We have a chart, a map, a prophecy of our future in the same Book that tells of our past and our present. Our future will be characterized by Loneliness, Suffering, and Triumph!

First, regarding **Loneliness**, there is *loneliness for our pastors*. Many serve in areas where brethren who love the Word of God and the Son of God are at great distances from each other. In those areas they cannot, they should not and will not sacrifice conviction, principle, and loyalty to the Saviour in order to meet with some ministerial alliance of Catholics, Protestants, and Jews. "It's Not an Easy Road;" but it's the right road, and only road.

Secondly, there is *loneliness for our missionaries*. We have more missionaries in proportion to the number of churches supporting them than any other people on earth. The problem is even more acute for them when they are thousands of miles from home in distant lands. On some fields, we have only one missionary family. The problem of loneliness looms large. Our missionary effort not only excels in quantity but also in quality. Our missionaries are missionaries – not veterinarians, agricultural experts, or dieticians. The one objective of our missionaries is to make disciples, and with those they win to Christ to establish the same kind of local, New Testament assemblies we have here in the States. Methods differ on every field. What is necessary on one field may not be on another; but the end objective is the same. And it's a lonely task.

Lastly, there is *loneliness for our churches*. Fundamental Baptists are going to be left out of the one-world church and the one-world government. That crowd will not include us. We are not going to become acceptable to Bishop Pike, Bishop Blake, and

Bishop Billy, any more than Jesus was acceptable to the Herodians, the Sadducees, and the Pharisees. Neither are we going to become acceptable to the “Great Society,” because we serve a King Who is going to establish His Own Kingdom. In Jesus’ Kingdom there will be no “War on Poverty” because there will be no poverty. There will be no Medicare because there will be no sickness. There will be no increase in taxes because everything will belong to Him, and we are joint-heirs with Him.

Fundamental Baptists have no basis for “fellowship” with Bishop Pike, Bishop Blake, Bishop Graham, Bishop Kennedy, Bishop Sheen, Cardinal Spellman, Cardinal Cushing, Pope Pius, Pope John, Pope Paul or some other pope with a name more fitting his character and relation to history. We have no intention of embracing LBJ, HHH, and the other counterfeit imitators of the *True* Great Society that only the Son of God can build.

We know better than to expect the counterfeits to open their liberal embrace to us. Our future is one of loneliness. All that is necessary for inclusion in the ecumenical movement is to believe that some stump or river is a supreme being – and such belief leaves us out, once and for all. It's not just that we want to be different, or that we glory in being odd-balls. We are confined within the limits of truth. In the sixth chapter of John's Gospel, the Lord Jesus taught on the “Bread of Life.” The Jews said, “*This is a hard saying.*” What was Jesus’ reaction? He simply stated the truth again. And in response, “*...many of his disciples went back and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God*” (John 6:66-69).

Like Peter, we have no choice. We cannot turn away from the Son of God. But we will not pine away in our loneliness – a separation necessitated by the apostasy of others. We will benefit from our loneliness as did the Apostle Paul in the prisons of Caesarea and Rome, and John on Patmos, and John Bunyan in the Bedford Jail.

We are alone, but we are *not* alone. Our Saviour said, “*Lo, I am with you **always**, even unto the end of the age*” (Matthew 28:20b); and “*I will **never** leave thee nor forsake thee*” (Hebrews 13:5). We prefer the comradeship, companionship, and fellowship of our Saviour to that of all the Pikes, Blakes, Grahams, popes, priests, bishops, archbishops, cardinals, denominationalists, interdenominationalists, and ecumenicists by whatever title!

Suffering, too, is in our future! “*Yea, and all that will live godly...shall suffer persecution*” (II Timothy 3:12). We expect to be treated as our Saviour was, because we desire to be like Him. We are willing to suffer in body, mind, and soul. Let those who oppress, persecute and afflict us know this: we will not vary from the course set out for us in this Book! We will not be disloyal to the Son of God to make it easier or lighter on ourselves. We may burn, but we will not bend! We will not bow down to the graven images of our day! Dr. Peter Connolly called my attention to a wonderful thought in Hebrews 11: there is a faith that refuses deliverance as well as a faith that brings deliverance. Daniel's three friends knew both.

The queen offered John Bunyan release from Bedford's Jail and a return to his little blind girl if he would but cease his preaching. Bunyan stayed in the dungeon. The queen then appealed to his wife, Mary, saying she would give John his liberty if Mary would promise that her husband would never preach again. The brave Welsh woman wept as she exclaimed, “I would rather have my husband's head in my apron than to promise that!”

Adoniram Judson stepped out of a dungeon, blinded by the brightness of daylight due to his long imprisonment. He threw his emaciated hands up to protect his eyes from the glare of the sunlight and exclaimed, “Lord Jesus, when I get to heaven, I want to see the nail prints You got in Your hands for me; and I want to show you these chain marks on my wrists that I got for You.”

We are not at all in agreement with Martin Luther's theology, but we admire his courage before the emperor: “The Word of God is not my word; I therefore cannot abandon it: but in all things short of that, I am ready to be docile and obedient. You shall have my blood, my life, rather than a single word of retraction: for it is better to obey God rather than to obey man. It is no fault of mine that this matter creates confusion among you. HERE STAND I! I cannot do otherwise. God help me!”

The Blessed Hope will be our **Triumph**! “*For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be*

revealed in us” (Romans 8:18). I most assuredly do not intend any defeatism or depressive tone to this message. It is by the way of the cross that we reach the throne. There is strength in struggle. Beethoven was deaf when he composed his greatest oratorios. Fanny Crosby was blind when she wrote many of our greatest hymns. LaHome Troy, designer of many favorite children's toys, had neither arms nor legs. In the early 1930s, Hitler's legions marched in the cold and rain in Munich, chanting, “We may be hungry, we may be cold, but we will rule the world.” What the satanically-possessed legions of Germany's false messiah could not do, the armies of the Captain of the Lord of Hosts *will* do!

Let me say a word to those who oppress us, oppose us, and seek to obliterate us: you cannot be rid of us, anymore than your pompous predecessors could be rid of our Saviour. You may send us to a lions' den, BUT WE WILL BE BACK! You may thrust us into a fiery furnace, BUT WE WILL BE BACK! You may cause us to waste away in your dungeons, BUT WE WILL BE BACK!

Jude quoted Enoch who prophesied, “*Behold, the Lord cometh with ten thousands of his saints*” (v. 14). That's US! The vehicle that carries us to the dungeon, to the stake to be burned, to the lion's den, to the fiery furnace is also the chariot that carries us to the Throne Room of the Son of God, from whence we shall return with Him in exalted glory to enjoy forever the commendation of our Saviour for our faithfulness to Him. So pour it on! MORE persecution! MORE denigration! MORE opposition!

“*And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. **And the armies which were in heaven (THAT'S US) followed him upon white horses, clothed in fine linen, white and clean...And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS***” (Revelation 19:11-14, 16).

Queen Victoria was present at the singing of *The Messiah*. She was told that it was customary for the audience to stand when the “Hallelujah Chorus” was sung, but that as reigning monarch, she need not stand. When the great choir began to sing the Chorus, the Christian queen immediately stood to her feet, took the crown of the British Empire off her head, and exclaimed, “Oh, that I could lay it at His feet!”

“It will be worth it all when we see Jesus; Life's trials will seem so small, when we see Christ; One glimpse of His dear face, all sorrow will erase; So bravely run the race, till we see Christ.”



Notes from the Mailbag

Brother Lydick,

I think you have enhanced the work of the Times greatly. It was already producing a significant testimony as to what we are about, but the July issue is certainly showing signs of change for the better. Your meticulous work is showing.

Robert Lewis, Exec. Asst. Director / GIBM Lewisville, Texas

Bro Lydick,

I just read *The Heritage Pulpit* and Noel Smith's message on “The Separation of Church and State.” It is a great article and shows specifically what Baptists have and do believe. Thanks for reminding us what our fathers in the faith did believe about some things.

Rev Scott Buller
Pratt, Kansas

Thank you, Bro. Scott. You have touched on the very purpose for The Heritage Pulpit feature – to remind us of and to rejoice in our Baptist History.

-- Editor



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- **Evangelism Missions, Inc.**
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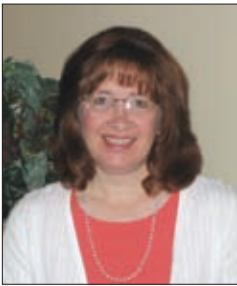
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The Pastor’s Wife

HE’S THE POTTER;
I’M THE CLAY

By Diane Holmes,
Anita, Iowa



Everybody has heard someone say, “Hindsight is 20/20” – a statement quite often followed by, “If only I’d known then what I know now.” Both statements are usually born out of regret over past mistakes and hard lessons that are, sadly, sometimes never learned.

A short 18 months ago my husband answered God’s call to become a church planter, making me a pastor’s wife. I have been many things in my life: a daughter, a sister, a Navy wife, a kindergarten teacher, a home-school mom, a church member, a youth leader, a choir singer, an organization president, an event director, a friend, and now an empty-nester. But none have been more humbling, or at times as terrifying, as becoming a pastor’s wife. So much responsibility weighs heavy on one so unqualified. And yet, since becoming a pastor’s wife, God has given me the ability to learn my new “job requirements” quickly. What I’m most grateful for is being able to see things through God’s eyes. Spiritual insight is something that grows sharper as a believer matures into total dependence upon God.

With every new challenge comes a fresh vision through God’s “tutoring” in past experiences. Even though I have no formal Bible college training, I see how He has used every event in my life to “educate” and “equip” me for my new responsibilities. I have learned practical lessons and skills that have helped in planning special services like our church’s first anniversary and our first upcoming missions conference.

The role of counselor is the one “job requirement” for which I’ve had the greatest concern. But when Satan sits on my shoulder whispering, “You have no training; you don’t know what you’re talking about,” the Holy Spirit restores my confidence with reminders of God’s faithfulness. By His “mighty hand,” He delivered the children of Israel out of Egypt, and by His grace and mercy He provided for them in the wilderness. When Joshua was faithful and obedient to God’s commands, the walls of Jericho fell. I serve the same God.

Many times the Lord reminds me that my ministry is not *my* ministry, but *His*. Passages of scripture such as: “*I can do all things through Christ which strengtheneth me*”

(Phil. 4:13), or “*He that hath begun a good work in you will perform it until the day of Jesus Christ*” (Phil. 1:6) keep me conscious of that truth. At other times He uses a line from a favorite book, “You don’t have to be perfect, just usable;” or He brings to mind the words of my pastor, my husband, “Remember Whose you are.”

The Lord recently gave me opportunity to counsel a young woman in our church who faces lifelong physical problems. Doctors have told her that a spinal condition may prevent her from fulfilling a dream of working with children. I faced a similar situation as a teenager. Doctors told me that there were things I’d never be able to do, such as having children, and that I would be in a wheelchair by the time I was thirty years old. But because God “disposes,” I not only have three children, but I’ve already passed thirty and there’s no wheelchair in sight! God knew all along that I would one day be a pastor’s wife and that I would cross paths with a young woman who would need to hear, “*With God all things are possible.*”

I am living proof that God can enable you to do anything He calls you to do. Looking back over my life with my new spiritual eyes I can see He was equipping me for His purposes even before I knew Him!

Is hindsight 20/20? Rarely. But spiritual sight – seeing my life through God’s eyes – has become a forever-precious blessing. Seeing His faithfulness and provision in every circumstance of my life has made me *somewhat more comfortable* with my new title, but a *great deal more confident* that the Lord will fulfill His purposes through me.

“*And I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry...*” (1 Tim. 1:12).



Attention pastor’s wives:

Any articles that you could send our way for this column would be greatly appreciated.

Please e-mail them to:
Editor@BaptistTimes.org
or by mail on disk to:
P.O. Box 570, Woodinville, WA. 98072.

A photo of yourself would also be nice.
Thanks for your participation!

I MET THE MASTER FACE TO FACE
AUTHOR UNKNOWN

I WALKED LIFE’S WAY WITH AN EASY TREAD –
HAD FOLLOWED WHERE COMFORTS
AND PLEASURES LEAD;

UNTIL ONE DAY IN A QUIET PLACE,
I MET THE MASTER FACE TO FACE.

I MET HIM AND KNEW HIM, AND BLUSHED TO SEE,
THAT HIS EYES FULL OF PITY
WERE FIXED ON ME.

I FALTERED AND FELL AT HIS FEET THAT DAY,
WHILE MY CASTLES MELTED AND
VANISHED AWAY.

VANISHED AWAY, AND IN THEIR PLACE,
NAUGHT ELSE COULD I SEE BUT
THE MASTER’S FACE;

AND I CRIED ALOUD, OH MAKE ME MEET,
TO FOLLOW THE PATH OF THY
WOUNDED FEET.

MY THOUGHTS ARE NOW FOR THE SOULS OF MEN.
I’VE LOST MY LIFE TO GAIN IT AGAIN.

E’ER SINCE THAT DAY IN QUIET PLACE,
I MET THE MASTER FACE TO FACE.



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