



Journey's End

This text is from a tract by Rev. Leo D'Arcangelo as told to Lee Heinze

Pacing back and forth in his prison cell, Leo D'Arcangelo was deeply disturbed – who wouldn't be, facing what was ahead of him.

On the run as a boy of eleven, he had picked a lady's handbag on a crowded trolley car. That was the start. Four years of stealing followed before his first arrest at fifteen in a Philadelphia department store.

Leo spent the next fourteen and a half months behind prison bars. As in most reformatories, attempts were made to rehabilitate him, but peer pressure from other inmates destroyed attempts at personal rehabilitation. While there, Leo learned the finer arts of forgery, burglary, and picking men's pockets. When released from the above finishing school, Leo returned to his old neighborhood. His friends were smoking pot. They willingly shared with him their treasure.

Pot became an every night experience in Leo's life. Six months later, a friend introduced Leo to heroin. He knew the danger of becoming hooked, but again peer pressure took its toll. One Sunday morning four months later, Leo awoke and needed a fix, but had none. He knew he was hooked. Then began the seemingly endless arrests: first, for use and possession of drugs; then a few months later for picking pockets. Shortly after, in Los Angeles, Leo was arrested for use of drugs.

"I was picked up at my apartment by detectives who caught me using heroin. Given 90 days, I soon learned what it was to kick a drug habit cold turkey. Those days were pure horror."

No Escape

Brought back to Philadelphia for jumping bail on an earlier drug charge, Leo was sentenced to Holmesburg Prison. When released from prison he began using drugs and was arrested in Atlantic City on narcotic charges and jumped bail again. While living in New York City, Leo was arrested for Grand Larceny, and served one year on Riker's Island. A detainer was lodged against him for forgery of money orders. While awaiting trial in Philadelphia, a detainer came from Atlantic City on charges of drug use and bail jumping. Things were really piling up, and Leo knew he was facing a heavy sentence. Throughout this period in his life, several people attempted to reach him with the Gospel of Jesus Christ without any apparent success.

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***"Those, who say
they are funda-
mentalists, but who
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practice separation
should drop the
fundamentalist
name and. . ."***

PERSPECTIVES

Several years ago a Baptist leader wrote, "I believe there is a new era developing where the majority of second and third generation of fundamentalists will group under a system of doctrine and practice that could be known as conservative-evangelical. For nearly a decade Christians have been uneasy relative to fundamentalism. The inconsistencies once tolerated, the blind loyalty to leadership, rules that go beyond the Bible, and the once never-threatened religious style will no longer be acceptable."

He added, "In Christian circles neo-evangelicals will continue to gain strength as leadership is influenced by a worldly church. Extreme fundamentalists will continue to separate the flock. It is true that compromise can take place within any position. However, it has historically been experienced, to the greater measure, by those who claim to be unbending and uncompromised." One might understand that, according to this leader, fundamentalists are the real compromisers. Another individual, a college president, indicated the same philosophy as he also identified the "extreme" fundamentalists as the "compromisers."

The issue we dare not overlook is what God's Word teaches regarding this issue. We should never hold the fundamentalist position on the basis of the personalities involved, but rather, on the basis of the principles that demand separation from both liberalism and compromise.

It is easy to recall another college president publicly defending the relationship his institution had with the Conservative Baptist Association of America (CBA). He simply ignored the fact that CBA is a member of the National Association of Evangelicals (NAE). The NAE has always been and continues to be an inclusive organization. (It is possible to be a member of the NCC/WCC and the NAE at the same time!)



PERSPECTIVES is written by
Dr. Ralph G. Colas, Executive Secretary
American Council of Christian Churches
World Council of Biblical Churches
P.O. Box 5455 • Bethlehem, PA 18015
tel (610) 865-3009 fax (610) 865-3033

The NAE, in March 1999, elected Bishop Kevin Mannoia as its new president. The Bishop told the press, "We have perhaps drawn the circle too close. We don't need to be looking for litmus tests. We should be replacing block walls with picket fences." (Four years ago another individual, being chosen to lead a Baptist association, suggested the very same thing about the need for picket fences rather than walls).

NAE's leader Bishop Mannoia added, "Some United Methodists who did not feel easy with the liberalism embraced by some United Methodist pastors would feel at home in the NAE." Mannoia, of course, said nothing about the need of separation from such an apostate denomination.

There are some new evangelicals who believe in many of the fundamentals of the Faith. What distinguishes them from us is separation. Fundamentalists believe, preach and practice separation. Those, who say they are fundamentalists, but who fail to preach and practice separation should drop the fundamentalist name and correctly identify themselves as new evangelicals.

This writer refuses to be identified as a "conservative - evangelical." While it is not a popular designation, we **are fundamentalists**. "And have no fellowship with the unfruitful works of darkness, but rather reprove them" (Ephesians 5:11).

Editorial Sidebar:

The IBFNA's *Articles of Faith* document reads under point **F. Biblical Separation**: "Separation is a clear principle of Scripture, practiced by Baptist who believe the fundamentals of our faith, whereby we do not fellowship with apostates or those who compromisingly fellowship with apostates." It goes on to Biblically explain the impact of God's holiness upon personal, ecclesiastical and political separation.

If you would like a copy of the IBFNA's *Articles of Faith* send \$1.00 along with your request to the IBFNA office in Sellersville, PA or visit the IBFNA Web site at <http://www.ibfna.com> to get a free copy.

The Line That Changed a Life

As he paced back and forth in a courthouse cell, he noticed a few lines crudely scrawled on the wall. "When you come to the end of your journey and this trouble is racked in your mind, and there seems no other way out than by just mourning, turn to Jesus, for it is Him that you must find."

Leo's first thought was to laugh because he had always thought religion was for fools and that Jesus Christ was a con-man who paid the price for getting caught – but those lines on the wall started him thinking.

"People have told me that Jesus Christ has the power to give me a new start in life. They said that all of this was possible because Jesus Christ came to suffer physical punishment in my place (Matthew 27:30). He went to the cross and died for my sins. The Son of God loved me and gave himself for me (Galatians 2:20). God's love was greater than my unbelief, rebellion, and immorality. All my life I have done things my way with total failure as the result. Jesus, I need your help. I've made a mess of my life, and this is the end of my journey, and all the crying isn't going to change my past. Help me make tomorrow different."

For the first time Leo felt something besides despair. Back in his cell with a sentence of only 11.5 to 23 months, he eagerly read the Gospel of John given to the inmates by the local Christian Business Men's Committee.

A New Kind of Hunger

"I was eager to know God's plan for my life. As I began to read, I came to where Jesus Christ, God's Son, said, 'I am the Light of the world; he that followeth me shall not walk in darkness but shall have the light of life' (John 8:12). Christ didn't want me to stumble and fall through life. He provided His book, the Bible, as my guide. I began to realize what a wonderful Savior I had and that Jesus Christ is the only way to peace, joy and a new life, in jail or out" (John 14:27).

Years Later

Released from prison, Leo earned his high school diploma and then went on to graduate from seminary and college. Over the years, God has used Leo in evangelistic services in prisons, youth groups, and churches on both coasts of the U.S.A. He is presently [when this was written] serving the Lord Jesus Christ as Minister of Visitation at the Bible Baptist Church of West Chester, Pennsylvania.

Leo D'Arcangelo



July 21, 1934 – June 27, 1999

"I've described my past so that you might know that Jesus Christ has power to deliver from the bondage of sin. God's Word states that you need a Savior, just as I did. The Bible declares, 'All have sinned and come short of the glory of God' (Romans 3:23). Because we are all sinners, we have separated ourselves from God's fellowship. 'The wages of sin is death, but the gift of God is eternal life' (Romans 6:23). God's love is so great that He sent His only begotten Son to become sin for you and me (John 3:16). Christ suffered and died in your place (Isaiah 53:4-6). He paid the penalty for your sin. You deserve hell for all eternity (Revelation 21:8). Your escape from this penalty is through accepting the finished work of the Lord Jesus Christ (Romans 10:13).

"Religions say there are many ways to reach peace with God – the Bible declares Jesus Christ as the only way to forgiveness, peace, and eternal salvation (John 14:6). Ask Jesus Christ now to become your Savior and Lord. If you take that first step, He promises to change your life and set you free (John 8:32). Begin immediately to read the Gospel of John found in the New Testament (King James Version). The Bible is God's spiritual food for you. Your Christian development depends on feasting daily in God's great love letter to you. Tell others about your newfound faith in Jesus Christ. Find a church which preaches from the Bible alone."

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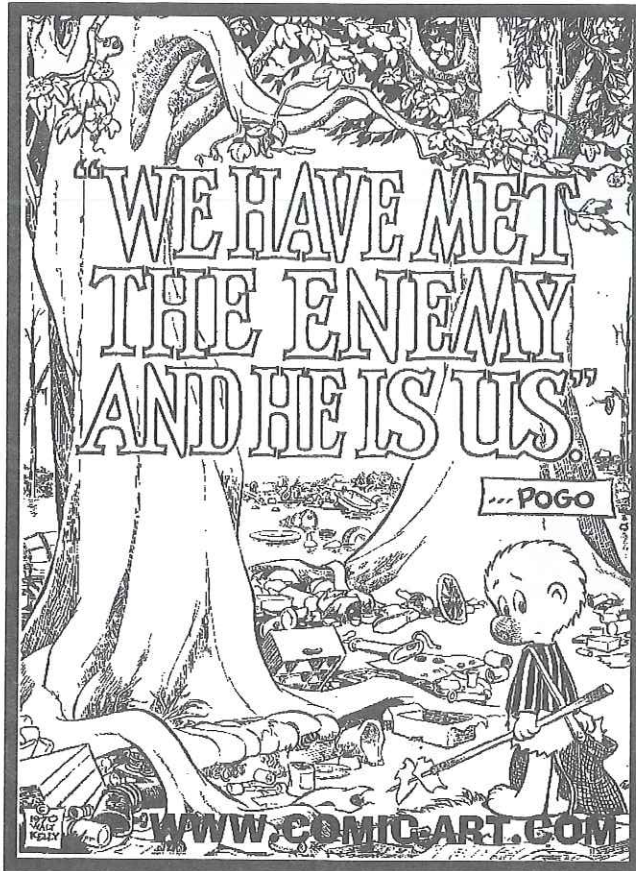
Philadelphia Viewpoint

Charles L. Dear, Moderator

“We have met the enemy and he is us.”

Pogo Possum (Walt Kelly)

It is an often-quoted statement from a cartoon character that appeared decades ago, nevertheless it has proven to be an apt warning to many including fundamental churches today.



As a fellowship we have contended with the compromises and defections from fundamental Baptist principles and organizations for nearly ten years now, but we have been so focused upon what is outside of ourselves, we may fail to honestly appraise our own churches and ministries from within. It ought to be painfully clear that many of our departed brethren were friends who once stood where we are and that the seeds of our own declension threaten us now, if we will permit them to flourish.

Good churches are at risk at any time so long as believers still possess fallen natures. Good churches

are not just corrupted by their leadership; they are also brought low by congregations infected with a greater love for the world than they have for Christ. It is the people who heap to themselves the teachers who will tickle their ears, and it is the hireling shepherd that will tell them what they want to hear. There are warning signs that every one of us needs to recognize, and we present here just a few.

One of the more subtle trends that will lead to compromise in good churches is **the pursuit of shortcuts**. We live in a time when more effort is expended trying to find a way around a problem than solving it head on. It is the eagerness for shortcuts that has brought us to superficial, formulary approaches to try to meet the needs of our people.

We borrow from popular religious book culture to adopt “Twelve Steps” to a better spiritual life, “Six Easy Lessons” in spiritual empowerment, or “Three Ways” to discover your spiritual gift. The books presenting these cure-alls freely employ psychological jargon, and even elements of eastern religion that are more designed to impress people with their sophistication than produce any remaining fruit. Eager to jump on present bandwagons, too many blindly parrot this nonsense without knowing either its origins or present context. It has all the attraction and mindless simplicity of an oriental prayer wheel, but the wills of the people remain unbroken before God, their hearts untouched by His Word and unmoved by His Holy Spirit.

It is also marked by **the collecting of religious clichés and slogans** that stir more emotion than serious thought. Some of these are now set to music in church-sounding mantras that seem to anesthetize congregations more than express anything of doctrinal significance. There are also the clichés that disassociate ministries from the straw man of Fundamentalism. For example, one of the newer slogans, “we are anti-divisive,” may sound good, but it means little. Without context we would not know whether this was an echo of the Apostle Paul’s clear teaching in Romans 16:17 or the battle cry of an ecumenicist. Likewise, we have heard the diatribes against canonizing “personal preferences” into doctrinal precepts, but this is also political double-talk and empty rhetoric. Those, who claim to be “...willing and desirous to be a Separatist,” have historically and consistently pushed the envelope towards

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worldliness and away from holiness and have simply championed their own preferences over others. Has anyone heard them express any concern over becoming a stumbling block to others in their demands that we sanction their own preferences? Don't hold your breath.

It is marked in a **progressive paralysis in preaching**. This is a complex problem, first, in the poorer quality of preaching from our pulpits and conformity to a superficial spirituality of our people and, second, in the decline of English literacy. Look at the declining numbers of programs to prepare men to be pastors in Bible colleges and seminaries. While specialties abound (especially in counseling), schools are failing to prepare men to meet the increasing, real-world demands of local church pastorates. We train good Bible mechanics. We teach young men the formulae and equations that promise to grow a church by applying worldly business practices. We introduce them to extra-Biblical counseling, and we produce men who call themselves "thinking pastors;" but they have neither the heart for God's holiness nor a genuine burden for ministering to His people.

The truth is we have traded prideful ambitions for scholarship and peer recognition in exchange for godly men who can "rightly divide the word of truth," message after message, week after week—men who can be used and empowered of God to effectively preach His Word to lost souls and strengthen believers in the faith. It is an embarrassing exchange that makes us look more like egotistical hirelings than the humble servants of Christ. The time has come to ask ourselves whether we have permitted anything else to eclipse the pulpit ministry. Let's listen to ourselves as we preach and see if we recognize the weaving together of Bible clichés or the feel-good shortcuts and easy paths that pacify the spiritually anemic and perpetuate a dependency not unlike that of the people upon their priests through the dark ages.

Our communication needs to be clear and unequivocal in a time when slogans and clichés are regularly used out of context to purposely deceive and confuse godly people into accepting unsound doctrinal changes in their local churches. Failure to define terms and blind trust of leaders who now demonstrate shocking changes, no matter how they stood years before, already have undermined local churches that historically stood as flagships of Fundamentalism. **The real tragedy, however, is that it happened while sound,**

Bible-believing members either slept or stood by in silence until it was too late.

This is a call to those within our fellowship to take proper warning and search our own hearts and ministries, lest the leaven from within be overlooked in the scrutiny of corruption from without. While we stoutly defend the front door, the back doors of our hearts and churches are far more vulnerable than we may admit; and we cannot claim consistency for ourselves until we adequately protect both.

JOURNEY'S END, continued

Pastor Marty Masitto of Bible Baptist Church in West Chester, PA, wrote these final thoughts.

On June 27, 1999, the Lord delivered His servant, Leo D'Arcangelo, from a third round with cancer. Mr. D' wrote for his funeral, "Today my body lies in this coffin, but the real me, Leo D'Arcangelo, is with Jesus Christ my Savior. I have waited for this soul and body to separate for many years. This body, like most bodies, at times gives great pain and sorrow. That now has ended. Amen!"

The many years Mr. D' waited for his Savior were not spent in vain. His consistent love for the Lord and testimony of salvation was known from the East Coast to the West Coast. He helped found Bible Baptist Church of West Chester, PA, in 1967, where he served as the principal of West Chester Christian School from 1971-1985. The Lord moved him and his wife Armie to California to serve as interim pastor and principal of Liberty Baptist Church in Irvine, and later as pastor of Bethel Baptist Church in Torrance, California. Mr. D' returned to Bible Baptist Church in 1989 and served as the Minister of Outreach, overseeing the visitation, prison, and Senior Saint ministries.

Mr. D's life could be characterized by Eleazar, one of David's mighty men, of 2 Samuel 23:9-10. He shared the gospel faithfully, "...until his hand was weary, and his hand clave unto the sword...." Leo's last days on this earth were very difficult. Talking with him was next to impossible. However, some of his last audible words were a testimony and plea for a loved one who was visiting that they might turn to Christ. We rejoice that, after forty years of faithful service, he has now entered into that perfect rest!

The Return of Christ

P. W. Gustine, Editor

IBFNA New Jersey Regional

Members and friends of the IBFNA gathered Tuesday, October 19, 1999, at Parsippany, NJ, for meetings around the theme of the Return of Christ. The Parsippany Baptist Church led by Pastor Alan Brown treated us royally with a brunch on arrival, a sumptuous buffet at noon and beautiful floral pieces providing the atmosphere for wonderful fellowship.

Our Moderator, Charles Dear, gave the keynote address reminding us that the Return of Jesus Christ for the Church is the next event in Biblical prophecy. He developed the Biblical teaching on this doctrine. The coming of Christ should bear fruit in the mission of the churches and the character of our lives. He pointed out that date setting is a trademark of cult groups. It has never been part of Biblical Fundamentalism.

In his message, "Historic Review of Date-Setters," David Reinhardt, Secretary of the IBFNA, surveyed the Biblical testimony for imminency regarding Christ's return for the Church. Noting Jesus' warnings against date setting, he identified three dangers in this practice—the undermining of imminency, the rejection of the teaching of Jesus Christ, and the denial of the sovereignty of God. Pastor Reinhardt gave us an overview of the cacophony of false prophets that may be found on the Internet. He listed many dates and frequent revisions by the false prophets. The principle to observe here is that the practice of date setting destroys the credibility of these speculators in any area of Bible teaching.

Pastor Dan Brown, Kendall Park, NY, moderated the panel discussion on "Y2K and the Christian." The pastors, Dear, Reinhardt and Barny, debunked the alarmist mentality about the new millennium. The general tenor was a low-key approach to the concerns. Our resources for all uncertainties are trust in God and reliance upon the grace of God. Churches were encouraged to use the event as an opportunity to witness for the Lord Jesus.

The final message, "How Should We Then Live," followed the charges in Hebrews 10:22—"Let us draw near," "Let us hold fast," and "Let us exhort." Greg Barny, Atlantic City, NJ, exhorted us to be like Jesus Christ and to maintain unity in our churches whereby we can profitably make the most of the time before Jesus returns. His searching, final question was "Will anyone go to heaven because of you?"

The program was completed by God-honoring music. Mark Strangman, Kendall Park, NJ, led the congregation. Four Parsippany men formed a swell quartet: Jeff Briden, John Watts, Ed Watson and Rick Sandifer. Two ladies, Kim Sand and Tara Walters, sang a duet. The piano accompanist was Gail Barch. David Watts played an able rendition of "Nothing But the Blood" on the violin—complete with beautiful passages of double stops. The forte was two numbers by the Choir of Parsippany Christian School and another by an ensemble from the school—both led by Jennifer Marine. They sang very appropriate songs: "Welcome Home, Children," "He Is My Strength," and "When He Shall Come."

The evidence is convincing that there is a great committee backed by solid church support advancing the IBFNA in New Jersey. Judging by Hopewell '98 and Parsippany '99 we can expect more exciting events there in the future.

IBFNA Information

2000 IBFNA Officers:

Moderator

Dr. Charles L. Dear
Chkdear@juno.com

Secretary

Dr. David W. Reinhardt
daver@ntplx.net

Treasurer

Rev. Jeffrey R. Bailey
jbailey5@juno.com

Editor—THE REVIEW

Rev. Paul W. Gustine
bbcn@crocker.com

Contact the IBFNA:

Memberships & Subscriptions
754 East Rockhill Road
Sellersville, PA 18960-1799
Office: (215) 536-9200
Fax: (215) 536-2229
E-mail: ibfna@bethelbc.org
Web Site: <http://www.ibfna.com>

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Pogo Possum written by Walt Kelly
taken from www.comic-art.com

A Responsibility From Which There Is No Escaping

C. H. Spurgeon

The most conclusive evidence that we are correct in our statement, that "the new theology" is rampant among us, is supplied by *The Christian World*. To this paper is largely due the prevalence of this mischief; and it by no means hides its hand. Whoever else may hesitate, we have in this paper plain and bold avowals of its faith, or want of faith. Its articles and the letters which it has inserted prove our position up to the hilt; nay, more, they lead us into inner "chambers of imagery" into which little light has as yet been admitted. What is meant by the illusion to the doctrine of the Trinity in the extract which is now before us? We forbear further comment, the paragraph speaks very plainly for itself:

We are now at the parting of the ways, and the younger ministers especially must decide whether or not they will embrace and undisguisedly proclaim that 'modern thought' which in Mr. Spurgeon's eyes is a 'deadly cobra,' while in ours it is the glory of the century. It discards many of the doctrines dear to Mr. Spurgeon and his school, not only as untrue and unscriptural, but as in the strictest sense immoral; for it cannot recognize the moral possibility of imputing either guilt or goodness, or the justice of inflicting everlasting punishment for temporary sin. It is not so irrational as to pin its faith to verbal inspiration, or so idolatrous as to make its acceptance of a true Trinity of divine manifestation cover polytheism.

Nothing can be required more definite than this; and if there had been any such need, the letters which have been inserted in the same paper would have superabundantly supplied it. As several of these are from Baptist ministers, and are an ingenuous avowal of the most thorough-going advance from the things which have been assuredly believed among us, we are led to ask the practical question: *Are brethren who remain orthodox prepared to endorse such sentiments by remaining in union with those who hold and teach them?* These men have full liberty to think as they like; **however, those who love the old gospel have equally the liberty to dissociate themselves from them, and that liberty also involves a responsibility from which there is no escaping** [emphasis added]. If we do not believe in Universalism, or in Purgatory, and if we do believe in the inspiration of Scripture, the Fall, and the great sacrifice of Christ for sin, **it behooves us to see that we do not become accomplices with those who teach another gospel** [emphasis added], and as it would seem from one writer, have avowedly another God.

... Our lament was not, however, confined to vital doctrines; we mentioned a decline of spiritual life, and the growth of worldliness, and gave as two outward signs thereof the falling-off in prayer-meetings, and ministers attending the theatre. The first has been pooh-pooed as a mere trifle. *The Nonconformist*, which is a fit companion for *The Christian World*, dismisses the subject in the following sentence: "If the conventional prayer-meetings are not largely attended, why should the Christian community be judged by its greater or less use of one particular religious expedient?" What would James and Jay have said of this dismissal of "conventional prayer-meetings," whatever that may mean? **At any rate, we are not yet alone in the opinion that our meetings for prayer are very excellent thermometers of the spiritual condition of our people** [emphasis added]. God save us from the spirit which regards gathering together for prayer as "a religious expedient!" This one paragraph is sorrowfully sufficient to justify much more than we have written.

The same newspaper thus deals with our mention of theatre-going preachers. Let the reader note what a fine mouthful of words it is, and how unwittingly it admits, with a guarded commendation, that which we remarked upon with censure:

As for theatres, while we should be much surprised to learn that many ministers of the gospel take a view of life which would permit them to spend much time there, yet, remembering that men of unquestionable piety do find recreation for themselves and their families in the drama, we are not content to see a great branch of art placed under a ban, as if it were no more than an agency of evil.

Let it never be forgotten that even irreligious men, who themselves enjoy the amusements of the theatre, lose all respect for ministers when they see them in the play-house. **Their common sense tells them that men of such an order are unfit to be their guides in spiritual things** [emphasis added]. But we will not debate the point: the fact that it is debated is to us sufficient evidence that spiritual religion is at a low ebb in such quarters.

Copied from Richard Briscoe Cook, *The Wit and Wisdom of Rev. Charles H. Spurgeon, Containing Selections from His Writings, and a Sketch of His Life and Work*. Lenox Publishing Co., 1892, pp. 279-81. This book contains a selection of his articles on the Down-Grade reprinted from *The Sword and the Trowel*, August, September, October and November, 1887, pp. 261-300.

Am I a Soldier of the Cross?

P. W. Gustine, Editor

"Thou therefore endure hardness, as a good soldier of Jesus Christ." II Timothy 2:3

How much would it take to cause me to turn back? In 1824 the Burmese and the British were at war. Rangoon fell easily to the British. At Ava the Burmese arrested Adoniram Judson and Dr. Price. They were imprisoned first at Amarapura and then at a wretched place called Oung-pen-la. Mrs. Ann Judson followed them with little Maria, two adopted Burmese children, Mary and Abby, and a faithful old Bengali cook.

"... Mary, one of the little Burman girls, caught the smallpox. Her daughter Maria, only three months and a half old, caught the disease. Meanwhile Mr. Judson's fever continued, and for several days he was unable to move because of the mangled condition of his feet. He carried the marks of the journey, as well as those of the shackles, for the remainder of his life.

Watching, fatigue, poor food and poorer lodging, at length caused Mrs. Judson's health to give way. Little Maria, deprived of her nourishment, was consequently a great sufferer, and threatened with starvation. By making presents to the jailors, the helpless mother

obtained leave for Mr. Judson daily to come out of the prison to carry the poor little wailing Maria from door to door, begging the mothers of pagan babies to spare her a little milk. His daily round as a beggar was painfully made. He could only shuffle along; for a short chain still connected his shackled feet."¹

The Lord delivered them from all these trials after a year and a half of imprisonment. They established themselves in a new town, Amherst, in 1826. While Adoniram was away with an envoy working on a treaty in Ava, his wife, Ann was afflicted with another fever and died, October 24, 1826. Adoniram did not arrive back at his desolate home until January 24, 1827. He laid Maria next to her mother under the hopia tree, April 24, 1827.

But Adoniram Judson, though despondent for a time due to his physical suffering and emotional exhaustion, was comforted of God and did not quit!

¹ G. Winfred Hervey, *The Story of Baptist Missions in Foreign Lands, From the Time of Carey to the Present Date*. (St. Louis: Chancy R. Barns, 1886), pp. 151-52.

Editor's Clipboard

New Supporting Churches

First Baptist Church, North Conway, NH
Bible Baptist Church, West Chester, PA

New Ministry

(Began February 7)
Rev. Jerry Johnson, Executive Director
Grace Independent Baptist Mission
754 East Rockhill Road
Sellersville, PA 18960-1799
215-529-9100
E-mail: jerryjohnson@bethelbc.org
Web site: www.gibm.org

Directory Correction

p. 24, Gordon Katsion
E-mail Address: gkatsion@biblesint.org

Address Change

Mr. Gerald & Mrs. Dolores McKenzie
moved from West Virginia to Pennsylvania:
P.O. Box 179
Salisbury, PA 15558
Home phone: 814-662-1364

Praise

Recovering from recent operations: Ralph Colas,
Richard Harris and James Singleton

Prayer Requests

Continuing treatments: Ralph Colas and James
Singleton
Returning to Kenya June 2000: Joel and Mary
Ann Weaver, seeking financial support

Sanctification and the Knowledge and Love of God

Gary Freel, Pastor of Berean Baptist Church, Boone, IA

IBFNA Iowa Regional Conference

On Monday, November 8, 1999, members and friends of the IBFNA gathered in Boone, IA, for a Fall Regional meeting at Berean Baptist Church. A number traveled from Kansas and southwest Iowa to attend. The morning began with a fellowship time and coffee. This meeting was a little different than what has been done in the past. Two changes were made in our format. One, we had one speaker. Two, there were four sessions rather than three. These changes gave a unique continuity to each session.

The speaker for the all the sessions was Dr. Kevin T. Bauder, Associate Professor of Systematic and Historical Theology at Central Baptist Theological Seminary, Plymouth, MN. Dr. Bauder delivered a series of messages entitled, "The Fundamentals of Biblical Religion: How God Really Expects His People to Live." The messages centered on the idea that **the doctrine of sanctification should be regarded as a "fundamental" doctrine for the lives of all God's people.** A booklet on this topic was provided for each person in attendance.

The first session dealt with an introduction to the topic and then into the doctrine that is fundamental to Biblical Religion: The confession of faith found in the 'SHEMA' of Deuteronomy 6:4, that is, "God alone is God." Dr. Bauder showed that this "leads inescapably to a moral obligation (loyal trust). **Doctrine points straight to practice.**"

A local caterer then served a lunch of barbequed chicken. This was also a time to renew acquaintances and friendships. The conversation was lively and informative during the lunch hour.

The second session covered the topic of "The Fundamental Devotion of Biblical Religion." Dr. Bauder showed the connection with the "SHEMA" he covered in the first session, namely, that **the fundamental requirement of God's law is to love Him** (Deuteronomy 6:5). Here he spoke on "Right Thinking, Right Conduct, and Right Feeling." All three are necessary if one is to practice devotion to God.

The third session combined two more fundamentals—"The Fundamental Danger to Biblical Religion" and "The Fundamental Defense of Biblical Religion." Here Dr. Bauder spoke of **two seductions** we face as we practice our faith. "The First Seduction is: Love of the wrong things, for the wrong reasons, or in the wrong proportions." Then, "The Second Seduction is: Loving the right things with the wrong love." The defense for these dangers is **"The soul must be guarded, and contents of the heart must be regulated (Dt. 4:9)."**

In the final session, Dr. Bauder spoke of "The Fundamental Duty of Biblical Religion." Here we find the duty to love God with all our heart, soul, mind and strength "commits us to a whole series of lesser loves. The difference, however, is that these lesser loves are never ends in themselves. They are always aspects of the one great love of God. **To love God requires us to love what God loves, to hate what God hates, in proportion as God loves or hates it.** This love is perfectly compatible with a recognition that all things are created as instruments for the glory of God."

Dr. Bauder had a wonderful ministry here at the meeting. He gave us all much to think through as we live out the faith entrusted to us. There are reasons for doing or not doing certain things. The importance of thinking and living Biblically was clear. The messages were timely and very much appreciated.

Ordination of Gary Freel

The Ordination Council examining Gary Freel met October 29, 1999. Dr. Kevin T. Bauder of Central Baptist Seminary, Plymouth, MN, served as the moderator. The secretary for the council was Pastor Marcus Moffitt of Calvary Baptist Church, Sheldon, IA. Berean Baptist Church of Boone, IA, held the service of ordination on October 31, 1999. Dr. Eugene J. Petersen of Cable, WI, delivered the charge to the church. Pastor Scott J. Goodwill of Calvary Baptist Church, Granada, MN, delivered the charge to the candidate.

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IBFNA Coming Events

***June 20-22, 2000, Annual Family Bible Conference, 10th Anniversary, Bethel Baptist Church,
Sellersville, PA; 215-536-9200; Local Committee Chairman: Pastor Richard Harris***

***"Set For the Defence of the Gospel"
Philippians 1:17***

IBFNA Members are invited to also attend:

***October 24-26, 2000, Annual Conference, American Council of Christian Churches,
Free Presbyterian Church, Toronto, Canada; Dr. Frank McClelland, Pastor; 416-297-6569;
Speakers include Dr. Ian Paisley, Dr. Bob Jones III and Rev. John Ashbrook***

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