

Regular Baptist Review



"A Perspective of Historic Regular Baptist Principles"

Dr. Richard A. Harris, Editor

Fall 1989

Is The Amendment Needed?

Dr. Richard A. Harris

In our Summer, 1989 issue, we mentioned that the Fall publication would deal with the need of the proposed amendment to be voted upon at Niagara Falls. The amendment states, "No salaried servant of the approved agencies shall serve on the Council of Eighteen." The first set of seven articles are excerpts from letters which were written by various GARBC men across America. Two of these men who wrote are former members of the Council of Eighteen.

Following are articles/letters/messages, or portions of them, which relate to the Amendment and/or to the Council of Eighteen. The first one is by Dr. Clay Nuttall, a former Council member, who wrote this to the Council and the churches. He cites problems on the Council of politics and secrecy resulting in important information being withheld from the churches. Additionally, these factors combined with agency men being on the Council have paralyzed the Council from taking appropriate action, especially in the Los Angeles Baptist College and Western Baptist College situations. Agency representation on the Council appears to insulate the particular agency from any disciplinary action by the Council due to peer friendship.

After six other excerpts, the next two are from previous public statements or messages given by current GARBC leaders. The first is by Dr. David Nettleton, current Chairman of the Council of Eighteen. Notice the heading, **1983 GARBC Conference**, on page 5. The quotation is from a message by Dr. Nettleton presented in the Wednesday

evening service at Niagara Falls.

The next excerpt is by our National Representative, Dr. Paul N. Tassell. The content first appeared in the Information Bulletin of May, 1981. On page 7, watch for the heading, **Information Bulletin**.

In 1983 and in 1981 respectively, Dr. Nettleton and Dr. Tassell clearly delineated and supported the separatist doctrine and principles the RBR is now belaboring as critical. Whether these good men still adhere to and espouse these things (and more particularly their application to current postures and trends in approved agen-

cies) is for them to express and for us to discern.

The final article in this Review was submitted by Rev. Daniel K. Corbett, a pastor from Washington State and is entitled **Will Other Men Arise?** While not dealing with our Amendment directly, he compares the loss of a U.S. Secret Service agent, famous for hating and destroying evil, with the loss of militant, separatists at the helm of the GARBC, who hated and destroyed opportunities to compromise. Rev. Corbett challenges young pastors to join the fray and save the day. ■

From Indiana

Dr. Clay Nuttall

"I write to express my heart to you and to clear up a number of matters of old business. Let me begin by saying that the experience of the council has had many positives. There has been some sweet fellowship and it allowed me the benefit of learning many positive lessons from many of you. The experience has also given me a great deal of information that has put me in a rather difficult situation. I do not mean to presume upon God, but I am not sure I would consent to serve on the council again in the future. That does not mean I did not enjoy the times of sweet fellowship.

One of my dear brothers on the council wrote asking me to reconsider my thoughts and actions relative to council information. I have and I will. Please understand that I have not

changed my view on withholding information from the churches. We remain divided on that. On the other hand, I am truly sorry that you were upset by the matter in which I tried to communicate my opposition to council secrecy. The truth is I struggled with some way to convey to you my view that, I may share my mail with anyone I wish. You will note that I have put at the head of this document 'The churches'. You may disagree with me sharing this information with churches, but at least you know I will . . . In any case, I hope you will be able to separate that from the fact that we have at hand a disagreement about withholding information and unless I am convinced otherwise, I stand where I must.

See "INDIANA" page 2

"INDIANA" continued

Since straight speech has been requested, I will do my best. In the matter of the letter about the CBA/Western matter, that information was vital to the churches. Since Dr. Balyo's letter was to the Council, it became church business. For me it was unthinkable to keep any of that from them. While I do not copy and send out other people's letters, I may discuss the same issues without violation from my point of view. I do hope that we can stay on the positions in our discussions and not resort to personal and character attacks.

What grieves me is that the council could have made the same decision that the messengers made with no discussion needed on the floor and no extended hurt to Western and Dr. Balyo. I now understand the reason why LABC departed as it did and why council members pled innocent. It is also very clear why the CBA matter at Western went unchallenged for so long. Since I have already felt the wrath put upon those who are willing to stand up, let me tell you the rest of the story.

In Anaheim, a motion was made to call for the end of politics. When John White spoke to me about the motion, I told him it needed to be clear that we were talking about all kinds of politics including gentlemen politics. I supported the motion for that reason. It

was just a matter of days, and I realized the motion only meant those on the right who felt that not everyone in the fellowship means the same thing when they said they were a separatist, and that men's positions on major matters varied greatly and churches needed to know what people's positions were.

I am fully aware of the consequence of doing what I am doing. I do not enjoy the unkindness I know will follow. It is no fun being on the blacklist. While I have no problem with debating the matters at hand, I did not and do not relish being the object of the wolf pack. On the other hand, before God in heaven I cannot leave you without speaking what I see plainly as you have asked.

I am not good at gentlemen politics. I have always encouraged my people to be gracious but not to buy the party line. If they have a burden that no one else sees, I want them to share it. It seems that some want us all to say the same things even if we don't believe it. While you were angry at the men on the right who practiced politics, the council did it and still denies it happens. We say we do not practice secrecy, but keep vital information from the churches. I mention LABC again, the Western matter and what will they think when they know the council voted to encourage a church with a Presbyterian polity to seek fellowship. Agency men continue to be allowed at council meetings, but the

churches have no such access to information.

We say that we are the servants of the churches and it is true that many have served the churches well. On the other hand, it does not appear that we are quick to make decisions that will protect our churches, but continue to favor agencies. This in light of the fact that we stand any time to lose 25 churches and perhaps as many as 250 if we include those who will just drop out of sight. In December, I asked you to consider ways to prevent this. I was left with the impression that we just intended to let them go, the sooner the better. I never thought we would, by action, or inaction, give them a shove.

Is there politics on the council? There is if you consider the appointment of committees, chairman and other responsibilities. Add to this the matter of program and platform responsibilities. Add to that blacklisting in such subtle ways and all of this so done that we all deny it could ever have happened. I remember Dr. Ketcham relating how he was warned by Northern Baptist Leadership that he would never have another pulpit. Would we dare go so far as intercept the will of God with men we disagree with? What of name calling? None of this is new, I have spoken to you repeatedly about it. Are we free to do so just because others do it?" ■

From New York**Rev. Karl Smith**

"I'm with this guy Nuttall. I believe that the best and only strategic move you men can make is to get the information to the grass roots as quickly as possible and in as great a volume as possible. I received a letter in the same mail from a former deacon, a godly man, whom I had urged to attend the meeting in the motel on Monday p.m. He had a rough time getting his motor-home located and said he was not sure whether he would be admitted as a layman so did not drive the 20 mi. necessary to get there with the possibility that he would be turned away.

This man is being kept in the dark as to what is going on. His pastor has not shared a word with his church, and this by testimony of people who attend there. I am sure, and so are you, that this is going on all over the country. The people are in the dark. As Nuttall said, if a little knowledge could produce a vote such as you had, then what would the real truth do if everybody knew it. .

Nothing ever happened in the NBC-GARBC question until the Paul Reveres of the leadership got on their saddles and galloped through every

Middlesex country and town. I can still hear old Dr. Ketcham going to battle, snorting fire, and chasing the enemy into the corner to deliver the death blow. . .

Just want to spur you men on to do what evidently has to be done. If you believe what you are doing and saying is right, then give it all you've got. Be godly men and dynamic leaders, not afraid, and with genuine agape love for the brethren. If we have a rank and file of Baptists out there who are grounded in the truth, then they will know the truth when they hear it." ■

From New York

Dr. Russell R. Camp

"The Lord Jesus Christ has vested His authority in the New Testament local church to fulfill the Great Commission (Matthew 16:16-19; 18:15-20; 28:18-20; I Timothy 3:15). This places the local church in the driver's seat throughout the Age of Grace. Since the local church is primary, all else is sec-

ondary. The local church acknowledges the complementary. It disavows the competitive. Agencies not brought into existence by the local church, and thus not controlled by the local church, are to enhance and expedite the task of the primary institution. It is not well for an agency, nor for an association of

churches, to engage in any practice which lessens the authority of the local church because of conflict of interest. Removal of salaried servants of approved agencies from positions of Associational leadership strengthens the Association in the direction of local church authority." ■

From Pennsylvania

Dr. E. Allen Griffith

"While there are a number of reasons to justify eliminating paid agency men from the GARBC Council of 18, I would like to highlight just a few. The most obvious reason is conflict of interest. The agency men serve on the very Council that approves the agency they represent, and the agency men on the Council have historically stood with each other. This conflict of interest was

manifested in recent Council votes regarding Western Baptist College.

A second reason became evident to me as I sat as an observer to the Council of 18 in June of 1988. The agency men, in my opinion, were the dominating voices on the Council. I believe men from the agencies could serve well as sources of information and advice to the Council, but as actual

voting members they have hurt the objectivity of the entire Council.

I personally encourage every church to send six voting messengers to the conference in Niagara Falls in 1990 to vote in favor of the amendment to the GARBC Constitution that would eliminate paid agency men from serving on the Council of 18." ■

From Iowa

Rev. Paul A. Heiniger

"For years I have spoken out against agency men serving on the Council of 18 . . . because this is a fellowship of churches . . . and those serving on the Council . . . should only be accountable to a church and not an agency. I had many conversations with

Dr. Gordon Shipp before his home going . . . and this was the same position He held . . . To say, that an agency man would not have integrity . . . is wrong . . . but to say they would not be loyal to the position they hold would also be wrong. What has weakened our Fellowship more than any other thing . . . is the

departure of our approved schools and most recently, one of our mission agencies from our historic stand. This has been accomplished because we have not addressed our approval position . . . which has been weakened with agency men on the Council of 18." ■

From Pennsylvania

Dr. Charles L. Dear, Jr.

"The amendment proposed for the 1990 national conference, limiting the Council of Eighteen to pastors and laymen, is a necessary step to confirm to all our distinct position as a fellowship of churches. Some have misrepresented this amendment as an attack against our agencies and their leaders,

but no one is questioning the quality of leadership chosen by our agencies, nor would anyone challenge their success to establish their respective organizations in our Association. However, the balance between the agencies and the churches has changed over the years, leading to this action to confirm the

primacy of the local church.

Agencies are delegates of local churches employed for reasons of efficiency and economy, whereby churches may work together in concert to achieve the Great Commission. As servants of the churches, they have enriched and extended our ministries in ways previ-

See "PENNSYLVANIA" page 4

"PENNSYLVANIA" continued

ously not possible for one local church to achieve. The amendment however, addresses the question of whether any leaders of such agencies should hold decision-making positions on our Fellowship's Council. Agency representatives already enjoy a favored status as observers to the Council of Eighteen proceedings, whereby they freely pro-

vide any needed input to Council discussions. The decision-making however, belongs in the hands of pastors and laymen who have no conflict of interest regarding any agency, and whose burden for the primacy and welfare of the churches is above reproach. Unfortunately pastors and laymen (who are also eligible for elec-

tion to the Council) do not share the extent of name recognition agency leaders possess, but they are no less capable leaders than agency men, and their exclusive election to the Council of Eighteen will help insure that the Fellowship does not stray from its roots in the local churches." ■

From Connecticut

Dr. Dave Reinhardt

"I am including some material in an article entitled 'Historical Sketch of the Missionary Work of the Connecticut Baptist Convention' in the Connecticut Baptist Convention - - 1866, pages 43-44 that may be interesting with regard to the agency question. . .

I sense a condescending attitude toward churches in the material - - the term *destitute* (not strong or autonomous) frequently modifies *church*. The article goes on to describe how the giving program developed. Then there

is a section entitled *Incidental Results*, starting on page 49. "The present State Convention is one of the results of Domestic Missions . . . It has had an important influence in checking that individualism of so excessive a growth in our Churches." I see a similar checking of individualism--rugged and having strength of conviction - - in our fellowship. Appeasement of agencies is growing rather than churches with conviction. . . Agencies are distinct by our structure as a fellowship of churches. From an historical perspective, we need

to emphasize this distinction. Ours is a fellowship of churches that has chosen to approve agencies. The approval process is delegated to the Council of Eighteen. Especially in this period when the whole concept of approval is being questioned - - let alone the process - - the need for distinguishing the people of the Council from those of the agencies is apparent. The specter of a conflict of interest and the calling to be above reproach leave room for nothing less." ■

The State Of The Review

Dr. Richard A. Harris

With this issue, we begin our third year of publication of the Regular Baptist Review. God has been gracious to us in giving us the opportunity of printing this quarterly paper. We continue to try to use what God has given us to alert the pastors and churches to the need of the hour in the GARBC and in our personal lives. As has been stated many times, our goal is revival, and the Review is simply a means to encourage it.

Revival is a renewed obedience to the commands of Christ. We Regular Baptists for Revival have been calling our brethren to a renewed emphasis on our Association's founding purpose, because it is fully based upon obedience to God's Word, especially in terms

of the doctrine of separation. Sadly, along the way in the Review, we have tried to document the drift away from our original moorings, which is slowly paralyzing our Fellowship.

We see the issue of the proposed amendment banning agency men from the Council of Eighteen as directly related to our desire for revival in our ranks. In many if not most religious groups of the past, the drift away from Biblical truth has begun in the educational domain. The issues of most concern to us in the GARBC largely involve our educational agencies, but not exclusively. The GARBC stands the greatest chance of remaining strong and pure, to the extent that the sovereignty and autonomy of the local church

is stressed and maintained, in the proceedings of the Council of Eighteen. The local church stands the greatest chance of remaining strong and pure, to the extent that it asserts and retains its independence. The only alternative is a denominational dependence, which degrades, demotes, and detours the local church from the unique purpose God created it to fulfill.

The Review is our spokesman or mouthpiece to communicate with the hundreds of GARBC pastors across America. It continues to be sent freely to each GARBC-affiliated church at great expense. It will be the vehicle of primary communication, as we prepare for Niagara Falls.

See "THE REVIEW" page 8

1983 GARBC Conference

Dr. David Nettleton

“ . . . Again I quote from Ironside, talking about ecclesiastical sanctification. He has a good word. ‘But this brings responsibility. I am not to go on with the evil, protesting perhaps, but fellowshiping it still, though it be in a reserved, half-hearted way. I am called to separate from it. In so doing, I may seem to be separated from dear children of God and beloved servants of Christ, but this is necessary if they do not judge the apostate condition’ . . . Ironside picks up the echo that when false doctrine comes in and we can’t get it out, we’re to get out. This we believe.

Now a question arises. We all as Regular Baptists believe in separating from false doctrine, don’t we? We’re not part of something where some men believe in the virgin birth and some don’t; where some men believe in inerrancy and some don’t. We all believe that, and anyone who doesn’t believe that doesn’t belong here as part of the Association. You belong here to listen to it. But we all agree in that. And yet the question arises today: What about secondary separation? What about separating, not only from apostates but what about separating from believers who may in some way be related to apostasy. When the question is asked, it’s a good idea to remember our history. Do you know that the very doctrinal basis of the General Association of Regular Baptist Churches is not only separation but what some call ‘Secondary Separation?’ Let me read it to you. In our own constitution, it says this: ‘Any Baptist church on the North American continent, the United States and her territorial possessions which is not in fellowship or cooperation with any local, state or national convention, association or group which permits the presence of liberals or liberalism and which church subscribes to the constitution and articles of faith of the General Association of Regular Baptist Churches contained in the current church directory, and which desires to fellowship with the GARBC shall make

application.’

Now let me summarize that. The only kind of churches which may be received into our Association are the churches which have broken their ties with the wrong association. So we are practicing what some call secondary separation. We are separate from them until they separate from apostasy. That’s second-degree separation. Did you realize we’ve always practiced that and built this Association on it? I go back far enough to realize when some other associations were formed. I don’t go back to the beginning of this, fifty years ago. But I saw the great battle where some were saying, let’s get all together out and be all together free from all entanglements, so that when we meet together we are a fellowship of Bible believers. That’s what we are. But some others said, No, let’s hang on to the old association, but because there are many things in it that we don’t approve, we’ll form a new association and we’ll be part of this and part of that. What we’re saying is what any woman would say to any man; ‘I’ll hold your hand when you let go of hers.’ Religiously, that’s secondary, or so-called second degree separation. Call it what you will. I like to call it total separation. Second degree sounds just a little funny to me. It just means that we are totally separated, not part way . . .

One of my favorite Christian biographers, Ellsworth Day, wrote . . . about Henry Parsons Crowell who was the founder of the Quaker Oats breakfast food industry. Henry Parsons Crowell was a very wise and sharp businessman back at the turn of the century or just after that, and he was in one of our great denominations of this land when the big battle was going on. You know there were days when the Methodists had great Bible conferences and great evangelistic meetings. There were days when the Presbyterians were staunch, solid, sound theologians but it all changed. And Henry Parsons Crowell was a member of one of those large denominations, and he began to see

evil coming his way and he didn’t like it. But the more he protested, the more he saw that many were not with him in this. His biographer, Ellsworth Day, says of him: ‘Mr. Crowell saw that the battle of the leaven of the Sadducees was being lost in Christendom by reason of (now get this and don’t ever forget it) the battle in Christendom was being lost by reason of tolerance towards believers who were tolerant of unbelievers.’

One day I walked down the street of one of our fine cities in New Jersey. I guess ladies notice clothing stores and all kinds of stores - - I notice churches. And I saw one church of a certain denomination, cathedral-like building, must have cost a lot. And I got farther down the street and I saw another church of the same denomination but with a prefix on it to show that it was a break-off of the one from down the street. When they did that, they gave up hundreds of thousands of dollars worth of real estate. And I began to think of all the churches in our land whose real estate was given away and I think if you just imagine for a short while and did some calculating that it would amount to some several billions of dollars of church buildings, camps, seminaries, and colleges which were given away to the liberals because some believers were soft. That’s just about the same as robbing God of some billions of dollars - - being soft. Because they would tolerate believers who would in turn tolerate unbelievers and the clean break wasn’t made. Every generation stands in danger of doing the same thing that its fathers did . . .

Back in the books of the Chronicles there’s the story of a great king of Judah named Jehoshaphat, a good king. The story is found in II Chronicles, chapters 18 and 19. Jehoshaphat was not only a godly man, he was a broad-minded man; nothing narrow about him. He had a heart for the people up there across the border. All those other tribes, now called Israel, which in truth were still the sons of Jacob and in a sense,

See “1983 CONFERENCE” page 6

“1983 CONFERENCE” continued

racially and religiously had been their brethren. Was this separation right? It happened under Rehoboam and Jeroboam when Jeroboam said, ‘To your tents, oh Israel.’ And then they started their great system of idolatry to keep the people from coming back down to Jerusalem to worship and thus keep them away from the true religion and the nation of Judah. Jehoshaphat sought to correct that. When Ahab, the most wicked king that the northern kingdom ever had, came to Jehoshaphat and said, will you be with me in battle against Ramoth-Gilead, what would you have said? We could work together. After years and decades of separation, we could work together, we could war together . . . He said, I am as thou art. My people are as thy people. We will be with thee in the war. And so the great division was over and they got together. Now a man by the name of Micaiah had warned them because Jehoshaphat wanted to hear what the prophet of God had to say before they went out in the war. Ahab brought in all the false prophets, but Jehoshaphat was smarter than that. He said, isn’t there a prophet of Jehovah around? He said, I’ve got one named Micaiah, but I hate him, a separatist . . . They brought him in. And Micaiah looked at that strange uniting of apostasy and truth and pronounced a curse on it, and for that was slapped back in jail while Jehoshaphat did nothing about that. He befriended Ahab. He did not befriend Micaiah. Jehoshaphat and Ahab went away in the war and Jehoshaphat not only lost his shirt, he

almost lost his life. And when he returned from the war, let’s turn to II Chronicles 19: ‘And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. And Jehu the son of Hanani the seer (part of a separatist group) went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord.’ And then he went on to commend him for the good things he had done but to pronounce wrath from God because this good king had teamed up with a bad king while he would not stand with a separatist.

Now you have three groups represented there. You have apostate Ahab, and you have on the other extreme, Micaiah and Jehu and in the middle you have Jehoshaphat. Now if you had your choice of which one to use as an example, which one would you use? Hanani and Micaiah? But Jehu stood against a believer because of that believer’s association with evil. Call it second-degree. I like to call it all out, total separation . . .

Let me tell you how that position is being challenged today. Somebody sends to me the Fundamentalist Journal which has a lot of good in it. Not too long ago, I think it was in the April issue, it had an article on separation. The more I read, the better it got. And we ought to separate from apostasy. Then I came to this . . . from the Fundamentalist Journal, not written by its editor, but written by someone from Southeast Bible College. Here it is: ‘Several observations might help churches and

pastors make a practical and Biblical application. First, these passages emphasize separation from false teachers, not from people not practicing separation. Regardless of arguments that might substantiate the liabilities of association with orthodox men in ecclesiastical fellowships which tolerate doctrinal deviation, the point here is that ecclesiastical separation applies to false teachers and personal toleration of such teachers. The suggestion is, therefore, that what has been called second-degree ecclesiastical separation is not Biblical.’ According to that, for fifty years, we’ve been wrong! I don’t think so. Our position is being severely challenged. I’m not speaking against the editor. I don’t know the situation that well. But I tremble to think that many people might get pulled into something because of its size and because of personalities, when from within that group comes a statement like this that what we practiced for 50 years for the sake of our own protection and in obedience to Biblical commands now is called ‘not Biblical.’ That is in essence saying that our 1600 churches are not Biblical. Again I say that separated people should fellowship with separated people. I don’t get any pleasure out of being separated from anybody. Certainly not another believer -- one who loves our Lord Jesus Christ with whom I’m going to spend eternity. At the same time I don’t believe that the fault is to be laid at our feet. I believe it’s to be laid at their feet, and we should say we’ll hold your hand when you let go of hers. That’s the problem. . . ” ■

Additional Suggested Reading

Should We Ever Separate From Christian Brethren?

by Ernest Pickering, Th.D.

An Analysis of the Conservative Baptist Movement

by Ernest Pickering, Th.D.

Information Bulletin

Dr. Paul N. Tassell

"Scholarship is not synonymous with spirituality. In fact, colleges and seminaries have all too often been the ruination of once great denominations. Scholarship without spirituality becomes skepticism. 'Knowledge puffeth up, but love buildeth up. And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know' (1 Cor. 8:1,2). Scholarship without the Scriptures precludes spirituality. All, and I

mean all, academic pursuits must bow to the authority of the Word of God. If our GARBC movement is to remain virile, vigorous and valid, we must approve only colleges and seminaries that are unashamedly and unabashedly and unwaveringly separatist. Our approved schools must teach Biblical separation from the chapel platform, feature Biblical separatists from their Bible conference platforms and refuse

to give a platform to speakers who are not sympathetic to our Biblical and Associational position . . .

Our GARBC will remain strong if we faithfully maintain separatist attitudes, sanctified associations, spiritual ambitions, Scriptural affirmations, strong affections, sacred activities and sound academics. May our God be glorified as we do." ■

Will Other Men Arise?

Rev. Daniel K. Corbett

We stood at the graveside of my friend Henry Hazen. At eighty-nine years of age, he had lived a full life and gathered many honors, including the Robert Galatin Award from the U.S. Treasury Department and multitudes of personal notes and commendations from four United States Presidents and their families. One unexpected thought took command over all others as we stood at the head of his casket ready to begin the graveside service. Where will our Country ever find more men like Henry to fill the ranks of the Secret Service? Henry hated evil. He hated injustice and crime. He despised the criminal personality and its defiance of law and God. Are there young men today with the same burning determination to stop evil - men who cannot be tempted?

Now we apply this same question to our own General Association of Regular Baptist Churches. Where will we find more men who hate all attacks upon God's Word, more men who love our separatist, Baptist heritage and will defend it at all costs. In fact, we want to do more than just apply this question in a hypothetical sense to our Fellowship. We want to broadcast it as a challenge to other young pastors. Are we willing to brave all attacks, both subtle and obvious, that would destroy what others have built for us? The ranks of the

stalwarts in our Fellowship have already begun to thin in the past few years, and we young pastors must now face the challenge seriously.

There are many young men in our Fellowship who have already shown themselves to be champions of our position. We do not say that there are now none to face the enemy. We do desire however, to place this question upon a banner in the largest, boldest letters, so that we all might be faced with the cry: Will other men arise?

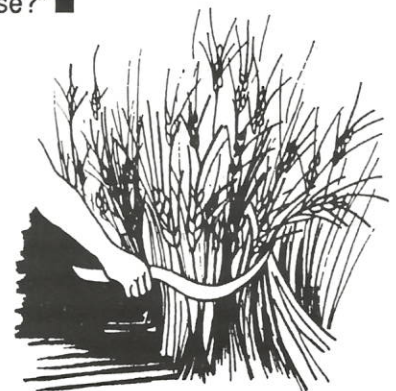
There are new attacks, new problems, new subtleties of questionable things that must be faced and must be answered. There are new opinions, ideas, and attitudes among both the saved and the unsaved that must be understood. The new problems as well as many of the old ones voice a loud challenge to the armies of God, and they cry from the other side of the valley for someone to come and do battle against them. Are we up to the challenge, fellow soldiers?

We now enjoy the companionship and advice of older men in our Fellowship who are concerned about the drift into a imprecise stand on ecclesiastical separation and worldly practices, which have not only crept into our circles, but have set up residence and called for the old tenants to conform or move. These men will not be with us forever, nor do

we know when the Lord will return. When he does, will he find young men who have gladly donned the mantles of their spiritual fathers?

Let us rise up young men! Let us meet the challenge of the foe! Let us determine to defend our heritage, which is the true faith once delivered to the saints. Let us learn from those older pastors who have proven themselves, so that, when we are called upon, we will not give an uncertain sound.

If we are true to God's Word, our turn in His vineyard will be one of which He can be proud. We have been given a goodly field that was cleared and planted and harvested by those who have gone before. Now it is our responsibility to make sure that in the second harvest and replanting time, we will be good husbandmen. No bad seed must be planted for the next harvest . . . and the next . . . and the next. Will other men arise?" ■



"THE REVIEW" continued

The Review, though limited in some respects, has provided a sufficient amount of information for each pastor to answer questions of import, as we think ahead toward Niagara Falls:

1 - Do I agree there is a need for revival in the GARBC?

2 - Do I agree that the proposed amendment is needed as a step in the direction of revival?

3 - Do I consider it imperative to be in attendance at the Niagara Falls Conference.

4 - Do I consider it an absolute must, that my church have its full contingent of voting messengers present at the 1990 GARBC Conference?

Should the Lord's imminent return be farther away that it seems, some day or year the Regular Baptist Review will be phased out no doubt. Right now, it is so critical, because the state of the Review reflects and relates to the state of the GARBC. This publication thus has a mission. We want it to be used of God to promulgate the truth and to encourage the revival so desperately needed in ourselves and in our Fellowship and Nation. The Review implements a burden and a vision we have, and that more pastors seem to be acquiring at the conviction level. To God be the glory for anything worthwhile which is accomplished! ■

EIGHTH ANNUAL WINTER CONFERENCE ON THE*Fundamentals Of The Faith***January 18-19, 1990**

HOST PASTOR: Rev. Daniel K. Corbett
First Baptist Church of South Whidbey
P.O. Box 113, Freeland, Washington 98249

THEME: WHAT WE NEED NOW!
SPEAKER: Rev. Jack Keep
Evangel Baptist Church, Dale City, Virginia

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