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THE BAPTIST HERITAGE

MARCH 20, 2004

The Impossible Dream

I will phrase my remarks gently so as not to ruffle any feathers or produce any heart-burn among my readers—I am convinced that the commonly preached doctrine of our day that “God wants to be your best friend.” (page 85, The Purpose Driven Life) is not the true Gospel. That is as gentle as I know how to express truth. I left out the “but is a contemptible, damning, and satanically inspired lie” to remain gentle.

Today’s “coming to Jesus, just as you are” is out of tune with yesterday’s coming “just as I am, without one plea, but that Thy blood was shed for me. And that Thou biddest me come to Thee, O Lamb of God, I come to thee.” In the “coming as you are,” there is no perceived need to come “to Thee whose blood can cleanse each spot” to “rid my soul of one dark blot,” because there is no concept of being “poor, wretched, blind” and needing the blood of the Lamb of God to “pardon, cleanse, relieve.” The offense of the cross has been

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this and that

Editor and Staff

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Purpose Driven

No Baptist preacher would ever desire to be purposelessly driven, not even on a Monday. Having lived the ecclesiastical history of the last fifty years I am not surprised at the ecumenical acceptance of the "Forty Days of Purpose"; but, I confess, that it is disconcerting to see Southwide Baptist Fellowship, Baptist Bible Fellowship, and other self-proclaimed fundamental independent Baptists

following this Newly Revised Standard International Version of the old cooperative evangelism. Deluded by visions of grandeur or seduced by desires of greatness, these Baptist lemmings race to the cliff. *I am driven by purpose to stay outside that camp.* —Pastor Manley

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THE IMPOSSIBLE DREAM

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The Ranks Are Thinner Once More

It was not long ago that Dr. Art Wilson changed his address to Gloryland. (His family has developed a web site in his memory www.drartwilson.com) Dr. Wilson was a friend and a faithful reader of this publication. We certainly miss his advice and counsel. Word reached us after the printing of the last issue of The Baptist Heritage of the Homegoing of two of our readers, warriors of the faith. Dr. Dolphus Price and Dr. J. B. Williams have left the field of battle and reported to Headquarters. Both men had long fruitful ministries and both men were gentlemen of the old school: firm in conviction, gracious in disagreement, fervent in service, and faithful in friendship. Their personal commitment to the LORD Jesus stood unquestioned. Certainly, their lengthy multi-faceted ministries were blessed to bring many souls to salvation in Christ and their works will follow them.

In the span of the years, correspondence often came from these men responding to articles in The Baptist Heritage. Their communication often arrived when others were writing to take strong issue with what I had written. I do not imply that either man gave blanket endorsement to all that I wrote, but both men encouraged this editor to to keep on writing. In the last two years, no individual added more names to our mailing list than did Dr. Williams. His comments, whether offering suggestions or commendation, were always gracious and profitable.

We extend condolences to the families and friends of Dr. Price and of Dr. Williams and pray for their families and friends in the loss sustained. The fathers are leaving us one by one.

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him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 31 That, according as it is written, He that glorieth, let him glory in the Lord. [CHAPTER 2] 1 ¶ And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. 2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

It is true that I know more of the 1950's Baptist churches than did my young conversationalist. The fault is clearly not fully his. The responsibility rests primarily upon the shoulders of his "Esau-ian" pastor, who, being hungry for immediate success, has sold out his Baptist inheritance for poisonous potage. May the LORD of the Harvest send an Elisha to cast meal into the pot for this mis-taught youth and the multitude of others just like him.

Reaching the world through the Gospel of the Twenty-first Century Contemporary Christianity is an impossible (irrealizable, inexecutable, unobtainable, unrealizable, infeasible, unfeasible, unattainable—these synonyms selected from the Merriam-Webster Thesaurus.) dream, because it is an UNSCRIP-TURAL VISION.

—Pastor Manley

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acknowledgment is appreciated.**

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discarded for the gospel of spiritual 'political correctness.' The granddisciples (I coined that word to represent the 'spiritual' grandchildren) of Norman Vincent Peale, the offspring of Robert Schuler are leading this huge parade and, unbelievably, the supposed 'spiritual' grandchildren and great-grandchildren of J. Frank Norris, John R. Rice, Robert Ketchum, W. B. Riley, T. T. Shields, Bob Jones Sr., Noel Smith, Dallas Billington, Art Wilson, Joe Henry Hankins, B. R. Lakin, and a host of others are marching in step and keeping rank. This generation of Baptists does not know their heritage and, as a consequence, are betraying all that their spiritual fathers fought such bloody battles to defend. The citadels that the modernists of the early twentieth century could not take are being delivered gift-wrapped to their descendents by the children and grandchildren of the warriors who safeguarded it. What the enemies of the cross could not win by assault, they are securing by guile. "Hold the Fort" are "Sound the Battle Cry" are discarded because Christ is no longer Captain of a mighty throng—The Soldiers of the Cross have been replaced by a motley cru who do not know the Foe is nigh.

The seminars, the books, the experts of this new twist to an old approach are promoting "seeker friendly" services. As is every Baptist preacher, I am inundated with invitations to attend an exciting conference to learn how to use casual attire, casual lan-

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guage, casual music, casual setting, and most of all, a casual Bible to increase attendance exponentially by the simple procedure of making everyone feel comfortable. This issue of comfortableness is central to the matter. Those fighting Baptist preachers mentioned above were not interested in making people comfortable in their sins; their entire life was devoted to making sinners as miserable and as uncomfortable as possible. Their first goal in preaching was to "get people lost" so they could lead those lost to the One Who could save them. Humanity does not need a friend; humanity needs a Saviour.

I believe with all my heart that if a person comes into a church service with a commitment of life to rebel against God, that person, whether saved or lost, ought to be very uncomfortable from the moment he or she walks in the door. I have no desire to provide comfort to those who reject the LORD Jesus Christ or who treat His shed blood of atonement as a light matter. If a person is tired of the load of sin and desires a new life to begin—then I have *the message for them*—receive the LORD Jesus as Saviour. If the backslider, a term once in the vocabulary of the preacher, desires to return with repentance to fellowship—then, I have good news for them, "Come home, ye who are weary with sin, come home." For those who desire the old life to live, I have a warning not a welcome.

It is my observation that the growth of seeker-

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ship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

Colossians 1:20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

Colossians 2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

Hebrews 12:2 Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

First Corinthians 1

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. 19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. 20 Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world? 21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. 22 For the Jews require a sign, and the Greeks seek after wisdom: 23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; 24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. 25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. 26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*: 27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; 28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: 29 That no flesh should glory in his presence. 30 But of

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A gospel that does not infringe upon the comfort zone of sinners is not the Gospel of Scripture. The cross of Calvary on which the Prince of Glory died is the most contentious issue ever addressed by humanity. The offense of the cross is multifaceted. To suggest that humanity is incapable of solving the problems of existence is an offense to the self-sufficient. To suggest that humanity is in need of repentance and regeneration is to offend the self-righteous. To suggest that mankind is not the captain of fate and the master of destiny is to offend the self-reliant. A Gospel that leaves out the offense of the cross—even though it uses the word ‘cross’ is the antithesis of Biblical Christianity. It is only through weakened paraphrased pseudo-translations that the offense of the cross can be removed. Any 1950’s preacher would easily surpass this list for “proof texts.”

Romans 9:33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

Galatians 5:11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

1 Peter 2:8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

Romans 8:7 Because the carnal mind *is enmity* against God: for it is not subject to the law of God, neither indeed can be.

James 4:4 Ye adulterers and adulteresses, know ye not that the friend-

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friendly churches is not primarily through the attracting of un-churched individuals in attendance, but is attained instead by appealing to certain churched individuals. Some come from small churches that cannot (financially) or will not (doctrinally) offer the high energy, professional quality level of paid entertainment. Others who have no desire for the teaching of doctrine attend—as one family advised me: “We have no desire to hear Bible doctrine. We want something practical like preparing for retirement.” Many are church members who drawn because they prefer to walk in the ways of the world as touching music, clothing, movies, and ‘adult beverages’ (Those Baptist preachers listed above called it ‘booze.’). Those are the attendees gravitating to the seeker friendly churches. But, this conclusion is not the sour grape ramblings of an isolated Baptist. G. A. Pritchard in his documented study on seeker services found the percentage of actual un-churched seekers to be less than fifteen percent at Willow Creek, the bastion of seeker services.

In depreciatingly delivered terms I was informed recently that I pastor “a 1950’s church.” When I sought the definition of the ‘compliment,’ I learned that the church that I pastor is “a 1950’s church” because (1) “You wear a suit.” (2) “You have a pulpit.” (3) “A lot of the men in the congregation wear ties.” (4) “You use a hymnal.” (5) “You do not have a drum.”

My response is that the pipsqueak that labels

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Heritage Baptist Church of Pensacola (NOT TO BE CONFUSED WITH HERITAGE BAPTIST CHURCH OF CANTONMENT THAT SOMETIMES LISTS A PENSACOLA ADDRESS) as “a 1950’s church” obviously never attended a service in a Baptist church in the 1950’s. I did and did so Sunday morning, Sunday evening, Wednesday evening, and for two and three week revivals the entire decade of the 1950’s. I know a 1950’s Baptist church. Sometimes, I even wish I pastored one. In a 1950’s Baptist church, on Sunday morning—

The women wore hats and gloves.

Children would be sitting with their parents.

There might be a “bawl room” nearby for crying babies and baby feedings—but there were no nurseries.

Not every man owned a suit and tie—those who did wore them. Those who did not wore the cleanest and newest clothing they had—including bibbed overalls.

The men would have a filled hat-rack in the foyer and were hoarse by the time the service was over from the “amen” and “hallelujah” involvement.

The song-leader was a layman.

The Sunday School superintendent was a layman.

And, the service would last until one o’clock.

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claim a reinvented, redesigned, reduced Christianity that does not possess the offense of the cross or the affront of righteousness. Words that are gender neutral and politically correct are designed not to be offensive to anyone. This gospel of a generic Christ that is innocuous and inoffensive to unregenerate hearts is ineffective and inadequate to regenerate those hearts. The message of accommodation with the world dilutes truth to make it essentially innocuous and effectively inoculates this generation against the Gospel. Contemporary Christianity is a full step beyond ‘easy believe-ism.’ Salvation is not even ‘making a decision’ in Contemporary Christianity; instead, it is simply substituting Christianized terminology for the act of conversion. Repentance is not only de-emphasized or re-defined; it is ignored, even often completely discouraged. This neutered “Christianity” will not change the world and it will not save the soul of any seeker.

Accommodation never succeeds. In geo-politics, it is termed appeasement. Terrorists, Hitlers, Husseins, wharf rats, grizzlies, and rattlesnakes cannot be accommodated—they view appeasement as an invitation to devour. The world is no friend to grace, striving to encourage the seeker on to God. The world is the enemy of grace and strives to deceive seekers so they are damned for eternity.

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are, where they are, and on their terms.

Material abundance, intellectual contentment, and sensual satisfaction are, to twenty-first century Christianity, the rightful pursuits and the legitimate possessions of every person. They need only to be accepted as the kindly provisions of the benevolent Deity. Knowingly or unknowingly, all humanity, so Contemporary Christianity teaches, is desirous of having a good relationship with God. These "seekers" are to be comforted and cajoled into allowing this Deity to be their patron and never confronted with anything distasteful or condemning. To entice and to lure these discontented, dissatisfied, unhappy, unfulfilled "seekers" into a place where they may discover a positive, favorable relationship with Deity, reviews of marketing techniques and manuals adjusting methodological practices become the Authorized Bible of seeker seekers.

Archaic methods such as a reasoning of righteousness, temperance, and judgment to come are considered dysfunctional or counter-productive Neanderthalism. The preaching of the cross is, in Twenty First century Christianity, a foolish pursuit. These things would (undoubtedly) make the "seekers" uncomfortable and ill at ease and would be counter-productive to "the cause." The intent and purpose of Contemporary Christianity is to pro-

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On Sunday evening—

The service started at 7:30 and lasted until after nine. There were not as many hats and gloves on the women and a few more men without ties—but the rest of the service was much the same, except the message was directed directly to the lost. It was soul-winning pulpit style. Believers brought family and friends counting on the Gospel to change lives.

On Wednesday evening—

There was actually a prayer service that was followed by more preaching and again that lasted until after nine. The time of prayer was kneeling time for the older saints. Weeping was not uncommon.

The piano player (not many 'pianists' were around) may have had former employment in the local honky-tonk, but when she "got saved," so did her music. When the doors of the church were opened, the sound of the music of the ungodly did not crush the eardrums. The 1950's church was a place to worship God, not to please carnality.

The preacher may have preached with his shirt sleeves rolled up and with his tie all askew, but his suit coat was tossed over a folding chair—preaching in a 1950's church was serious business—far too serious for a preacher to dress like a clown. Arthur Godfrey wore Hawaiian shirts—but if he visited a

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1950's Baptist church, he would have worn a white shirt and a tie. Not many preachers were dignified, but the dignity of the pulpit was respected.

One problem with the casual contemporary service of the first decade of the 2000's is that while there is certainly as much flesh showing as with Adam and Eve after the Fall, there is absolutely no concept of the nakedness. Adam knew he was a sinner. The woman knew she was a sinner. They knew they were unclothed before a holy righteous God and they were ashamed. The attire of the female and *male* performers in the churches of the 2000's would have had them removed from the 1950's churches. There was no 'swinging and swaying'—bebop, boogie-woogie, jazz and the blues were not welcomed. 'Rock' was belching its ugly sounds with all the sensuality and ungodliness of its origins. Baptist preachers of the 1950's burned the records; they did not use the music in the services to make the ungodly feel comfortable. They knew its origin and they understood its purpose. Therefore, they desired to make anyone who listened to 'rock and roll' feel very uncomfortable. Back then, it was called bringing conviction. Today, we are told with a straight face, "There is no such thing as 'Christian' music; there are only Christian lyrics. It is the words that make a song sacred, not the tune. There are no

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tor. The pastor is a shepherd, not the godfather of the church. When a pastor usurps dictatorship or the congregation abdicates responsibility, the church quickly steers a wrong course.

Numbers are unwilling to leave the comfort of the nest. They are believers that have given their years of service and giving to support their church and cannot bear the thoughts of losing the investment by leaving the church.

Sadly, in many communities there exists no local alternative to Contemporary Christianity. Countless believers do not know of a Baptist church in their city (and many localities do not have one) that does not follow Contemporary Christianity. They are, indeed, sheep without a shepherd milling about in the desert place.

Twenty-first century Christianity is dedicated to the proposition that God exists to make humanity happy, wealthy, and wise and is wedded to the sentimental concept that "If you want to know how much you matter to God, look at Christ with his [sic] arms outstretched on the cross, saying, "I love you this much! I'd rather die than live without you." (page 79, *The Purpose Driven Life*). Therefore, it is believed and practiced that God will tolerate the use of anyone and everything just as long as people hear the good news that God accepts them as they

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along with the louder voices. Others are simply addicted to the music. They liked rock or rap in the concerts and movies and they love it in church.

Not a few are victims of the philosophies (1) that growth always means God is blessing, (2) winning the lost at any cost is evangelism, and (3) the preacher is the voice of God. Perhaps those three ideologies have done as much to corrupt Biblical Christianity as television, Hollywood, and Madison Avenue combined. Anyone in the south with kudzu experience knows the first concept is not true. That weed, imported from Japan for control of erosion, allegedly grows at a rate up to four feet a day and is almost impossible to control. Kudzu growth is no blessing. The second theory, "winning the lost at any cost" is a feel-good slogan that is shorthand for "compromise." As to the third, the closest any preacher ever comes to being "a voice for God" (never "the voice OF God") is when he reads the word of God to his people.

I realize that my Presbyterian friends and the 'presbyterianized' Baptist adherents of so-called 'eldership' find congregational government to be an abomination needing the reform of a presbytery, and that Catholics, Episcopalians, Anglicans, Methodists, and others find the hierarchy preferable. Regardless of their opinions, the Biblical pattern was congregational rule under the leadership of a pas-

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spiritual tunes. If I played a song for you without the words, you'd have no way of knowing if it were a 'Christian' song." (The Purpose Driven Life, page 66) No words, not even a Psalm, could make one of the current top one hundred rap or rock or pop tunes 'Christian.' Some music is sensual and every honest person admits it. It is a lie, deliberate and premeditated, to say otherwise. "God loves all kinds of music because he [sic] invented it all—fast and slow, loud and soft, old and new. You probably don't like it all, but God does!" (The Purpose Driven Life, page 65) I am trying to remain gentle, but that statement is brazen and blasphemous. Some music is unholy and ungodly—not just in words, but in tunes. God did not create it and God does not like it.

The preacher and the pulpit of the 1950's has been transformed into a communicator with a wireless microphone. The songs of Zion hang on the willows while the music of Babylon manages the stage. In 1938, Dr. Harry Ironside wrote:

I heard a minister suggest to a group of pastors: "One thing that will help boost attendance is different colored lights; people will come from far and wide to see the special effects. Then you can do much with rhythmic dancing. And movies will draw a crowd to your night service. Some of you may not approve of such modern ideas, but I say you have to take your choice between empty

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pews and up-to-date methods.” But he was wrong; we do not have to make any such choice. The church of God does not exist for the amusement of people.” (1 Corinthians, page 244)

The other day I heard a widely-advertised man telling ministers how to preach. He is thought of as an outstanding religious leader, but after I listened carefully for nearly an hour, I did not hear him quote one verse of Scripture. Instead he quoted from Shakespeare, from George Bernard Shaw, and from a number of trashy novels, and he drew his illustrations from ancient and modern literature. If preachers have to listen to that kind of teacher, it is no wonder they deliver sermons that never could convert one poor sinner. (page 243)

One of our well-known American pulpit orators stated that expository preaching is the poorest type of preaching in the world because it leaves so little scope for the imagination. Thank God for any kind of preaching that leaves little scope for man’s imagination, because the word of God says, “God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually” (Genesis 6:5) It ought to be the earnest desire of the real minister of Christ to subject himself to the Word so that all unholy imaging might be cast down and only the solemn serious truth

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erately designed, carefully calculated, exquisitely executed ‘seeker-friendly’ environment.

Twenty-first century Christianity is dedicated to an unachievable goal—an impossible idle dream. The evidence of two thousand years of historical record has been disregarded and the commands of Scripture have been ignored in the pursuit of an agenda that is satanically arrogant if intentional and spiritually ignorant if accidental. Whether the motive is a sincere and misguided desire to ‘win the lost at any cost’ or a satanic and malignant scheme to damn as many as possible is a needless, even worthless, inquiry. The motive, however noble in intent or grand in design cannot justify the means—no motive has ever purified the filthy, cleansed the unclean, redeemed the irremediable, pardoned the unpardonable, or justified the guilty. It is impossible to unite holiness and worldliness, spirituality and carnality, godliness and ungodliness.

I do not suggest that all who are involved in advocating or practicing Contemporary Christianity are doing so with a desire to defile Christianity or to fulfill a satanic scheme. Many are sincere. They simply feel good about what they are doing. Others are impressed with the results. They like the larger buildings, the bigger crowds, the professional entertainment, and the increased income. Some are ignorant of Scripture. They just run on feelings or go

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My response to the misguided novice who so labeled the Heritage Baptist Church of Pensacola was that to be identified as a 1950's church is the highest compliment that he could give. I would wear the label as though it were the equal of the Congressional Medal of Honor. The 1950's Baptist church was not perfect by any means; but it was centuries closer to Biblical Christianity than the seeker services of the 2000's.

The Christianity of the First Century and the Twenty-first Century Christianity are not the same. Differences between the two distinctly defined Christianities are vastly greater than the surface similarities. The terminology does indeed seem 'generally' alike; the concurrently used words are spelled the same; however, the definitions understood by the two groups have no resemblance to each other. Though the thought is horrible to consider by those who desire the first century variety and just mentioning the fact is deemed offensive by those who practice the twenty-first brand, the purposes of the two Christianities are irreconcilable. Twenty-first Century Christianity presents a message designed (*Choreographed may be a better word choice.*) to entice the postmodern generation to consider participation in a movement to fulfill humanity's potential. The public gatherings are conducted in a delib-

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of God be brought to bear on the minds of people. God give us teachers of the Bible! (page 243)

The Contemporary Christianity syndrome was examined and rejected by faithful Harry Ironside fifty-six years ago! Though he died in 1951, Dr. Ironside had a great influence on 1950's Baptist churches through his 51 books, mostly commentaries. Men such as Bob Jones Sr. (who gave Ironside an honorary doctorate in 1942), Noel Smith, Robert Ketchum, and Art Wilson found Contemporary Christianity to be contemptible compromise and Baptist preachers and Baptist churches continued to contend for the faith through the foolishness of preaching. Pastors in the 1950's were not CEO's of enterprises; they were preachers who had no idea how to accommodate worldliness and carnality. They were not interested in adapting the message to fit the audience; they were with charged with bringing the audience to conform to the message. They did not concern themselves with using the words of the world to make their message meaningful; they preached the word of God and depended upon the Holy Spirit to convert the soul. The 1950's Baptist preacher would have died in the battle rather than allow a McDonald's or Starbucks to be opened within the church "complex." As I think of it, I would have enjoyed watching the reaction of J. Frank Norris to

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any deacon who suggested that the church open a bowling alley and restaurant. The 1950's preacher was a preacher, first, last, and always.

In a 1950's church, sinners came down the aisle weeping, ashamed for their sin—precisely because of the preaching against sin. In the contemporary casual seeker friendly environment, there is no place for being ashamed, no room for tears—because sin is just a slight disagreement between the two seekers. God is just another seeker in that service; He is seeking to make friends with those who seek a better life. The current gospel, the contemporary gospel, is expressed this way:

“While life on earth offers many choices, eternity offers only two: heaven or hell. Your relationship to God on earth will determine your relationship to him [sic] in eternity. If you learn to love and trust God's Son, Jesus, you will be invited to spend the rest of eternity with him [sic]. On the other hand, if you reject his [sic] love, forgiveness, and salvation, you will spend eternity apart from God forever.” (The Purpose Driven Life, page 37)

There is not enough Gospel in that paragraph to save anyone; but there is enough error to damn all who set out to “learn to love and trust” hoping to “be invited to spend the rest of eternity with him [sic]” This watered down gospel of today leads to the

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mantra that whatever is required to bring God into reconciliation with humanity is justifiable. In the Garden of Eden, on the Mount of Temptation, and in the pulpits of Baptist churches, the temptation from Satan was and is to acquire the pleasures and fulfillment of the present world. “God wants you to have the good, the pleasant, the desirable, and the wisdom of experience so ‘just do it’ and ‘do it my way.’”

The real motivation, I suspect, is to accumulate numbers. In the 1950's, Baptist churches were burdened to reach lost souls—those of family, friends, neighbors, and co-workers. Visitation was not a night; it was a life. Witnessing was not a skill learned; it was a faith expressed in life and by mouth. Promotion was the advancement from one grade level in Sunday School to the next; it was not the way of success. Music was not a drawing card (cards had no place in a 1950's church); it was the expression of hearts praising the God of Heaven. The day the first quartet found that it could make a living by buying a bus, holding concerts, and selling records is a day that will live in infamy; it changed the course of Christian music. Until that day, no one made a living by composing, producing, performing, or marketing Christian music. One wonders whether John Newton regrets not having received the royalties of “Amazing Grace.”

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