

STRAIGHTWAY

And straightway they forsook their nets, and followed him [Mark 1:18].

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Commitment to God and Holy Duty

Dr. H. T. Spence

As my time on earth has continued some years beyond a fifth decade, these recent days have caused me to reflect upon my ordination to the ministry at the age of twenty. At the age of eighteen, the Lord planted deeply in my heart a calling to the ministry through the passage of I Timothy 4:11-16. Two years later, after appearing before a denominational board of leaders, I knelt at an altar in a Sunday morning conference meeting as eight men, including my dear father, placed their hands upon me in acknowledgment of God's call upon my young life. That morning I was given a charge

from II Timothy 4 of "preaching the Word." This was accompanied by the following exhortation:

Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us (II Timothy 1:13-14).

Little did I know then where such a charge would lead me or what such a commitment would cost.

The early years of my calling began with academic preparation

This edition includes a second article

"Preacher, Ring the Bell!"

that eventually led me through six schools and six earned degrees. Two years after my first pastorate, these early years were also marked by a vital exodus, at the age of twenty-four, from a denomination that had been fast leaving its legacy of holiness and biblical separation and becoming a full-fledged part of the Charismatic movement.

This was a denomination to which my grandparents and dear father and mother had given their lives, a denomination that had officially sent me to Canada at the age of twenty to preach for three months in fifteen churches for ninety consecutive evenings, and a denomination that was a spiritual mother from which I had come to know Christ and His Word. Visions, voices, dreams, feelings, contemporary Christian music, and existential theology quickly became the mainstream fabric of belief of that affiliation, an affiliation that no longer was committed to the legacy

of its forefathers and to the Word of God. What I was charged to do by the grace of God and what I was called upon to commit to were no longer a necessary part of their desire for my life. The winds of public Christianity were changing, and that denomination believed its future existence was to be found in those changes.

Individuals who fought those changes had to either yield or leave, for there was no alternative given in the pressure to conform to the changes. My dear father, I, and others had tried to be puritans within it, calling it back to a commitment to truth. Nevertheless, there is no antidote for apostasy; one must become a separatist and a pilgrim in order to spiritually survive.

Our pilgrim journey began in 1974 on eleven acres located on Interstate 95, with an independent, Fundamental, separatist ministry known today as Foundations Bible Collegiate Church, College, Seminary, and Academy. At the time we only knew of one movement in the earth that was taking a stand against the apostasy and the changes that were sweeping the public view of Christianity. That movement was known as the Christian Fundamentalist/Separatist Movement. The same year of our exodus from an apostatizing denomination brought to us an introduction to the Fundamentalist movement that at its prime was committed to God and the principles of His Word. The preaching

STRAIGHTWAY

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in this movement was strong and dedicated to the separatist position; the music was held to a high standard of biblical conformity with abhorrence for the world's influence and spiritual superficiality. The lingering spiritual powers of the Philadelphia Church Age emboldened men who were willing to stand against the tide of change and publicly declare with the prophet's anointing "Thus saith the Lord." The cry of such leaders pled with the rising generation of preachers to firmly be committed to truth, to the Scriptures, to the Faith once delivered unto the saints, and to the saving of ourselves from conformity to this world in dress, music, lifestyles, philosophy, and academic thinking. Such days and mentor voices surrounded the early middle-age years of my ministry. My own dear earthly father was one such mentor.

But movements, even good movements and organizations, change with their people. A movement's heart is only the heart of those who make up the movement. When its people are given to change, the movement will become what the people want it to become: there is no intrinsic power to resist. Some changes are good and become strength to the life and to the work of God, for they are changes wrought by the grace of Christ.

But there are changes by nature that are innately an enemy, that prompt deterioration to the foundation, inevitably leading to the ruination of

the superstructure. This is what is now happening to conservative, Fundamentalist Christianity. The liberal crowd will no doubt welcome such changes. At one time Fundamentalism was the citadel and the bastion of commitment to God and the foundational principles of His Word, while public Christianity forwarded conformity to the world and ecumenicity with Rome and other religions. But a movement can only take so many changes before the powers of erosion alter that tenacious commitment to God and Holy Duty. There eventually comes a time when "second thoughts" will be given as to whether the absoluteness and dogmatism of truth in former days are really necessary anymore. Even men whom God used in the past, with mighty anointing, will slowly be won over by the institutional church at-large and come to believe that such commitment is no longer needed. Once changes begin, time will force manipulative pressures of repositioning and redefining the ways of God with greater accommodating authority to the belief "this is the way we must go in order to exist." Amidst these changes of commitment, there is heard a cry from the remnant today: Where are the men of old who are still consumed by a tenacious commitment to God, to the principles of His Word, and to Holy Duty of life?

The Tomb of the Unknown Soldier

One of the most carefully guarded privileges in America is found

among the sentinels of the Third United States Infantry Regiment. Also known as "The Old Guard," they are committed to keeping watch at the Tomb of the Unknown Soldier in Arlington National Cemetery outside Washington, D.C. In order to be a member of this elite group, one must be between 5' 10" and 6' 2" tall with a waist size not exceeding 30". After nine months of duty the guard is given a wreath pin that is worn on his lapel signifying he served as guard of the tomb. There are only 525 presently worn.

It takes a sentinel an average of eight hours a day to prepare his uniform for the next day. All off-duty time within his rotation is spent studying the 175 notable people laid to rest in Arlington National Cemetery. A guard must memorize who they are and where they are interred. Among the notables are President Taft, Joe E. Lewis (the boxer), and Medal of Honor winner Audie Murphy (the most decorated soldier of World War II).

The Sentinel's Creed must be taken:

My dedication to this sacred duty is total and wholehearted. In the responsibility bestowed on me never will I falter. And with dignity and perseverance my standard will remain perfection. Through the years of diligence and praise and the discomfort of the elements, I will walk my tour in humble reverence to the best of my ability. It is he who commands the respect I protect. His bravery that made us so proud.

Surrounded by well meaning crowds by day and alone in the thoughtful peace of night, this soldier will in honored glory rest under my eternal vigilance.

The Third Infantry Regiment at Fort Myer has the responsibility for providing ceremonial units and honor guards for state occasions, White House social functions, public celebrations, and interments at Arlington National Cemetery and standing a very formal sentry watch at the Tomb of the Unknowns.

Many people think that when the cemetery is closed to the public in the evening that this "show" stops. "First, to the men who are dedicated to this work, it is no show. It is a 'charge of honor.' The formality and precious vigilance continues uninterrupted all night. During the nighttime, the drill of relief and the measured step of the on-duty sentry remain unchanged from the daylight hours. To these men, these special men, the continuity of this post is the key to the honor and respect shown to these honored dead, symbolic of all unaccounted for American combat dead. The steady rhythmic step in rain, sleet, snow, hail, heat, and cold must be uninterrupted. Uninterrupted is the important part of the honor shown."

In September 2003 the fury of Hurricane Isabel came through that area of Washington destroying thousands of trees and causing power outages. Although erroneously reported that the Regimental

Commander of the U.S. Third Infantry sent word to the nighttime sentry detail to secure the post and seek shelter from the high winds, no such command was given: the sentry's measured step continued. One of the soldiers remarked, "I've got buddies getting shot at in Iraq who would kick [me] if word got to them that we let them down [I] have no intention of spending my Army career being known as the idiot who couldn't stand a little light breeze and shirked his duty." Responding to a female reporters surprise of taking such purposeless personal risk, he said, "I wouldn't expect you to understand. It's an enlisted man's thing." Soaked to the skin, marching in the pelting rain of a storm, they said that guarding the Tomb was not just an assignment; it was the highest honor that can be afforded to a service person. The tomb has been patrolled continuously, twenty-four hours a day, seven days a week, three hundred and sixty five days a year since July 1, 1937.

When the soldier is on guard by himself, he takes 21 steps during his walk across the tomb of the unknowns, which alludes to the 21-gun salute, the highest honor given any military or foreign dignitary. He then hesitates 21 seconds after his about-face to begin his return walk for the same reason of the 21-gun salute. His gloves are moistened to prevent his losing his grip on the rifle. He carries his rifle on the shoulder away from the tomb. After

his march across the path, he executes an about-face and moves the rifle to the outside shoulder.

Over the years I have witnessed the changing of the guard and the sentinel duty several times in my visits to Arlington National Cemetery. There are roped off galleries where visitors can observe the guards "walking post" with measured step and almost mechanical, silent rifle-shoulder changes. Now and then a visitor may jump the rope. When this happens the guard pulls out of step with rifle drawn, giving a loud warning. Yes, he is the protector of the Tomb, and the protector of the brave. In these days of the defamation of national monuments and sacred places, this guard stands truly ready to protect even the honor of the dead.

In Days of Change: The Need of Commitment to God and His Word

What commitment of heart and life these men have given for the dead, for a marble tomb! Presidents come and go, Senators are in Washington for a season and then gone, but the sentinel watch at Arlington has continued every moment of the day and night since 1937. Who is the mind and heart behind such dedication and commitment? What man or men keep the sentinels ever vigilant to this natural, noble calling? Who or what is the inspiration that claims the very existence of these to "guard" a tomb, believing it is the highest

honor that could be given to a mortal? Yes, it causes one to weep to contemplate with human admiration such commitment and steadfastness.

How much more God's men should be committed to Him and His Word in protecting the Name and the principles of that Name. Such a commitment should consume heart and life in sentinel duty day and night, even when no one is looking. The latter is the evidence that one takes his stand not for the show of it, but for the love and loyalty to One Whom he believes to be worthy. Have the stands for God in the past by men who are now changing simply been for show? Was there ever a true tenacity of heart and life?

The Fundamentalist/Separatist movement was inaugurated by God in a crucial season of end-time history through men who believed in God's Word and were willing to give their lives in the defense of that Word. It was the biblical voice that rose up against liberalism, modernism, and the public Neo-Christianity. But a movement is fluid; its tendency is to change once inaugurated. The hearts of those leading will dictate the path it flows and the changes that will come. Hearts of men are fragile and influenced easily. The only thing that will keep the heart is communion with God. Even the greatest of men are given to change when communion is lost with God. And then they find other men in the same spiritual condition with whom to talk concerning ways to

make the movement more compatible to their change of heart. Once the powers of change take place, and no repentance is forthcoming, light will become darkness and darkness will be viewed as light.

Changes tend to be slow and gradual. Much of change is based on circumstances, and man tends to be governed by circumstances. But though circumstances are constantly changing, we are called upon to preserve God's Word, works, and ways in those circumstances without change. The days in which we live are constantly pressing God's people to neutrality and compromise, which eventually leads to apostasy.

Conclusion

"That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us" (II Timothy 1:14). There are great differences of natural temperament in different men. There are those whose courage is naturally high; their instinct is to brave danger, and to be confident of overcoming it. They do not seem to know what nervousness, sinking of heart, or the devices of timidity mean. Others are of a wholly different temperament; the approach of danger unnerves them. Their instinct is to avoid, not to overcome danger; to shrink from suffering, not to confront it.

There are ever in the Church the bold and dauntless Gideons and the wavering and timid Peters. But the grace of God is able to strengthen

the weak hands and to confirm the feeble knees. He can say to them that are of fearful heart, "Be strong; fear not." He can give power to the faint, and increase strength to them that have no might. There is perhaps no more edifying sight than that of the quiet, unyielding courage of those whose natural timidity has been overcome by an overpowering sense of commitment, duty, and love for Christ. Those who have learned, in meditation of the Word and dwelling in the Cross, to endure hardness without flinching, as good soldiers of Jesus Christ. But to yield to fear (and under its influence to be ashamed to confess the name of Jesus Christ) and to repudiate fellowship with those who are suffering for Christ's sake and the gospel's (lest we should fall into the same reproach with them) is sin. It is a sin most unworthy of those for whom Christ died, those who have been made

partakers of so great salvation. No plea of natural timidity can excuse such unworthy conduct. It is needful, therefore, for men of a timid and gentle spirit to fortify their faith by frequent contemplation of the Cross of Christ and His Word, and habitually to take up that cross, and by it crucify the flesh with its affections and lusts. Let them think often of their holy calling, remember that they are the servants of Him Who "endured the cross, despising the shame," and look forward to the recompense of reward.

May God enable us in our commitment and holy duty to Him in these days when men are afraid to stand, afraid of the elements of this age, and afraid of the frowns of the carnal and the daughters of Jerusalem. This is the day for men to step forward and be the guardian and the protector of what is right, no matter what it costs them!

Ninth Congress of Christian Fundamentalists

Theme:

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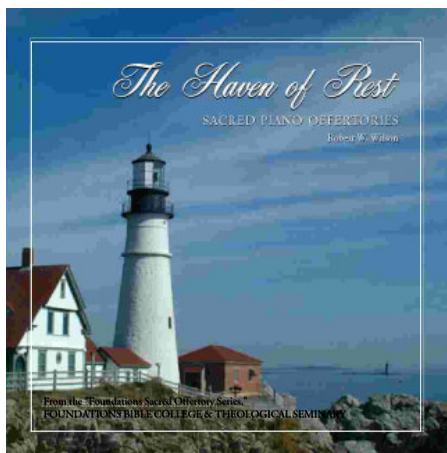
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"Preacher, Ring the Bell!"

Dr. H. T. Spence

Over the years of my earthly father's ministry, a variety of observations have been made about his preaching. About thirty years ago, while preaching in a Bible Conference, he poured out his heart as he always did in preaching. After a particular service a young boy came up to him and asked, "Why do you preach so loud?" My father knelt down by him and in a gentle voice stated, "Well, young man, I am a bell, and in my preaching I am ringing out warnings to the people about this world, and sin, and the need of living for God. I preach loud and strong, for this is the purpose of a bell. Do you understand?" The young boy responded that he did. About that time his mother came up, and the boy immediately introduced my father to her by stating, "Mom, this preacher is a bell." Of course, my father had to explain the situation to the mother. The young boy throughout the rest of the Bible Conference continued to address my father by saying, "Hello, Preacher Bell."

My father passed away five years ago; his bout with Lou Gehrig's disease reduced him from 195 pounds to around 90 pounds at his death. He lost his ability to speak in the last year of his life, silencing the voice of a prophet. Nonetheless, I will always remember him as one who rang forth the truth of God amidst the neutrality and compromise increasingly evident among so many of his contemporaries. His voice was strong, his words were clear; he was a bell ringing loud and strong amidst the encroaching darkness and fog of the end-time apostasy. Like others who were strong in their preaching, condemning the subtle changes of their times, he has entered into eternity to be with his Savior. The warning bells are becoming fewer and fewer as the rocky shoals of apostate modern Christianity are claiming church after church and ministry after ministry.

The Bell Silenced

There is a story that dates back to the turn of the twentieth century concerning a ship that was anchored for several days off a terribly rocky seacoast. A buoy was nearby with a bell attached to the top. It had been placed there to warn ships of the imminent dangers of the area. All day and night as the buoy was bobbing up and down in the waves, the bell clanged and clanged. Finally the ship's captain got so tired of hearing the clanging of the bell that he rode a dinghy over from his ship to the buoy and cut the line that held the bell in place. Down it went, never to ring again.

The captain and the ship left the next day for an appointed destination and some weeks later came back to the same rocky seacoast. This time it

was night, and a terrible storm had formed. The mad waves tossed the ship like a little toy. The captain knew he was near the rocks but was unable to see his surroundings. Only now was he regretfully aware he had silenced the bell, the clanging sentinel that had warned of the rocks. Suddenly a rending crash was heard; striking a large rock in the water, the ship was rent in two and all were lost. Having earlier severed the bell, the captain had foolishly destined his ship to destruction.

The last fifty years or more have been marked by a growing apathy and disrespect for the appointed bells of God. Where the once indicted “amen” of the congregation accompanied their preaching, the love for such preaching has grown dim. The ever-increasing cares of life and the subtle proclivity toward lukewarmness in our Laodicean age have all contributed to the growing weariness of the people for the bell warnings and the prophet’s cries against the destructive rocks and sandbars of the apostasy. God has always had a remnant of men in each generation who have sounded forth the clarity of the Scriptures with each movement of the waves of the sea of humanity.

More and more today people want the ropes tying the bell to the Scriptures to be severed in order to silence the bell once and for all. This new church age wants to be refreshed with messages of self-esteem, positivism, and that which builds up the human potential. The church has now found its power in the flesh, and there is no longer the need of the Spirit of Truth. Ministers are feeling the pressures to accommodate the complaints of the people who are fed up with the “old path” preaching. The change is for more “up-beat” services, more programs to meet the demands of the social needs of its parishioners, and plans to expand the boundaries of acceptable music and places of entertainment. There is a subtle movement growing in Fundamentalism to become “like other churches” and have what they have and enjoy what they enjoy. The bells that have rung for years the clear Word of God with insight to the age are now being cut off. Their silence is now being replaced by the clamor and noise of a contemporary Jesus and a contemporary gospel.

Who are the popular ministers of today? They are those with the smile, with a modified psychology message, and a human-interest story that makes the stressed-out churchgoers feel better in their weak, cold, lifeless Christianity. They are those who make the worldling feel at ease and comfortable while attending church services. They proclaim with open arms the “come-as-you-are” philosophy, and labor at presenting a non-offensive message from God.

The theme of Oral Roberts for many years has been “Something good is

going to happen to you.” Now this theme has been interwoven within the popular ministries of our contemporary, although each gives a little different twist to its delivery. While the Spirit of Truth has been intentionally alienated from such churches, the people have been convinced that CCM is the manipulative sound that can actually bring God’s presence into the service like some incantation. The Charismatics for years have claimed the moving power of rock music to be the music of the Holy Ghost.

With such bold teachings by the modern mega church, the bells of biblical preaching have been severed and silenced. According to the Scriptures, the next two God-appointed international preachers will be hated rather than accepted. The two prophets of Revelation 11 (Elijah and Enoch or Moses) will come with judgmental preaching, fire proceeding out of their mouth and devouring their enemies (11:5). The powers of nature will be under their authority to bring judgment upon the people of the earth. They will be so hated that they will be killed and their bodies left in the streets of Jerusalem:

And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth (11:10).

Perhaps this is the way Christmas will end: the rejoicing over the death of the prophets, the silencing of the bells.

We are now witnessing the silencing of godly bells that have been warning us of the falling away within God’s camp. “Silence the bell! We are tired of hearing his clanging noise about the dangers of our time, the falling away of the churches, the dress standards, and the living standards, and the Neo movements. Let us silence the bell!”

The Hearing of the Word

Amos 8 warns, “Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD.” What is this famine of hearing? Is it a famine of people not wanting to hear the Word of God? Although, this certainly is true in our times, this verse is from another perspective.

The absence of the true Word of God being preached is the burden of Amos. A time will come when one will not be able to hear the plain Word of God. For the prophet Amos goes on to state, “And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it.” It is becoming more difficult to find a pulpit now that is preaching the Word with insight of the times. The remnant that is longing for the pure Word of God is

going from church to church, town to town, seeking such a pulpit. A city could have two hundred churches, but are any of them sounding the bell? Yes, “they shall run to and fro to *seek* the word of the LORD, and *shall not* find it” (emphasis added). Even in Fundamentalism churches that give a clear sound of the Word to the times in which we live have become scarce.

A Recent Storm

Our beloved nation was hit in recent days with Hurricane Katrina, which devastated an area almost as large as Great Britain. Levees broke; waters rose to overwhelming flood proportions and inundated miles of land, homes, businesses, and properties. Oilrigs and seaports were destroyed. Our heart truly goes out to the victims of such a tragedy and the bereaved families of some estimated ten thousand who may have died. It will take years to recover, and perhaps we will never recover from the financial cost to our country.

We must remember that God is in control of the powers of nature. Will this latest disaster be viewed by anyone in the light of God? Hurricanes Fran and Floyd hit our own state of North Carolina several years ago; we must understand it the same way. Anytime such a tragedy hits a city or nation it is a judgment from God. God does not send nations to hell; He judges them in their lifetime either by using other nations to conquer them or by tragedies such as storms, earthquakes, and tsunamis. Our nation is now witnessing almost constant attacks by the providences of God; what is yet ahead of us? God-fearing men have been warning us for years of the judgment of God being “overdue” because of our ever-growing national sins. We are now witnessing increasing natural catastrophes throughout the world; they may be preludes of more to come.

One only needs to read the historical account of the deep sins of Pompey to get the greater meaning to the eruption of Mount Vesuvius. Many of Pompey’s citizens were solidified by molten lava in the very acts of sin, testifying for posterity their deep wickedness.

Christ prophesied of the destruction of Jerusalem accomplished in A.D. 70 by the army of Titus. Christ declared the following:

For these be the days of vengeance that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! For there shall be great distress in the land, and wrath upon this people (Luke 21:22-23).

This principle is given time and time again in the Scriptures beginning with the universal Flood in the days of Noah and the burning of Sodom and Gomorrah. Sometimes God’s remnant is spared or kept (as was Noah and

later Lot). But there are times God's people, though innocent of the wrong, suffer in the judgment of a nation or city (such as Jeremiah and Daniel, and no doubt millions of babies that died in the Flood and were the innocent victims in the burning of Sodom).

Certain cities hit in this recent storm were given over to festivities of open sin, such as Mardi Gras, and to the powers of witchcraft, voodoo, all forms of occult, gambling, drugs, alcohol, and the dark life accompanying the Jazz world of music. The city of New Orleans was to once again witness the gathering of well over 100,000 sodomites over the Labor Day Weekend. In spite of the flooding, there still were a few sodomites that met for their annual "Decadence Parade" Labor Day weekend.

Many buses were sent to evacuate the people before the hurricane, but residents refused to leave. How like the people in the days of Noah and the building of the ark—no one wanted to enter that ark of salvation before the Flood came.

As to when the cup of iniquity of a city or nation is full, God is the only one who knows. However, there is another principle that must be viewed: God never sends a judgment without warning. What remnant of voices, of bells, has rung over the years warning these communities of God's concern? The question may be asked why God chooses one city in judgment and not another which seems to be worse. But we must believe "Shall not the Judge of all the earth do right?" (Genesis 18:25). We are in the prelude of such disasters hitting this planet; more are yet to come. Yea, the whole earth in the Tribulation Period will groan against man and nations because of their sins against the Almighty and Eternal God.

The Bell of Preaching

One of the final spiritual commands of the Apostle Paul to Timothy was to "Preach the Word!" (II Timothy 4:1). In Isaiah 58:1 God commanded Isaiah, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." These are the words of a true preacher for his times! He was a bell ringing clear the warnings; as the sea waves roar even louder, God's bells will get louder.

But where are such men today? Most ministers have become sedatives crying, "peace, peace," even when there is no peace. It is evident they lack the anointing of the Holy Spirit; they are given to lightness, levity, and frivolity. When they gather for fellowship, it is not for prayer and serious conversations around the Word, but for golf or to talk of cars, sports, and the World Series. Biblical words are rare. The bell heart and life are not evident.

God's man must be consumed with his calling. The preacher *must* preach the Word of God. It is the greater, God-appointed method. It is higher than theatrical drama, dialogue, puppets, concerts, so-called "Christian psychology," and other forms of human methodology that the modern church now believes is needed to "reach this generation for Christ." It is still true, in this day when the church is given to carnality and endeavoring to live the Christian life through the power of the flesh, that "the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (I Corinthians 1:18). Christian schools and Bible colleges are leaving off the spiritual training of their students preparing for the ministry. They substitute for Bible preaching the art of a non-offensive message and manner.

The bell heard in the crying and weeping of the prophets of old . . . heard in the clear, loud voice dealing with sin, as John the Baptist and Jesus Christ Himself . . . heard in the unapologetic proclamation of "Thus saith the Lord". . . and heard in the Pentecost preaching that heralds with power, "Save yourselves from this untoward generation" . . . all these bells have been cut off, severed from the present concept of preaching. John Knox, the great preacher of Scotland declared, "When I preach I am not master of myself, but I must obey Him who has commanded me to speak plain, and to flatter no flesh on the face of the earth."

Conclusion

One of the great reasons we are losing our way as a professing people of God is that we have allowed certain men to tamper with the chart and compass that God has appointed to get us through this sin-laden, end-time, falling-away time in history. It is important that *every* preacher keep ringing the bell! We must not allow the shifting tides of personal opinion to dominate or the howling winds of false doctrine to manipulate our thinking. We must remain true to the Word of God for our moral standards and not allow the subtle belief, "if it feels good, do it," or "nobody is going to tell me what to do," cause the voice of Scripture to be silenced.

Though the world is against the Word of God and the men who represent that Word, the sad reality of our times is that the professing people of God, the congregations themselves, are cutting the bells from the buoys that God has established for His people. *It is a gift from God when a congregation is given a bell in the pulpit; it is a judgment from God when He takes such a bell away.* If providence gives you such a man, respect him, encourage him to preach the unadulterated Word, praying that God will keep him from the powers that are out to sever his appointed burden of warning and guidance.

Preacher, Preacher! Ring the bell!
You must be God's sentinel!
Lift your voice: a bell to toll!
Warn the apathetic soul!

Churches sleep with lifeless creed!
They believe they have no need!
You must sound the truth of God,
Seeking not the world's applaud!

Preacher, Preacher! Ring the bell!
Enemies now rise from hell!
Churches love carnality!
End Time brings apostasy!

— H. T. Spence

AUGUST / SEPTEMBER "TAPES OF THE MONTH"

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DR. H. T. SPENCE, PASTOR

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