

STRAIGHTWAY

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

CHRISTIAN PURITIES FELLOWSHIP

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The Rise and Fall of Christian Fundamentalism, Part One

Dr. H. T. Spence

In the next four articles of *Straightway*, this editor desires to present the imminent dilemma and inevitable extinction of Christian Fundamentalism as a movement of recent Church history. Fundamentalism's extinction will be the result of an internal intelligent and subversive movement that is presently seeking its downfall. Already this historic warship of Fundamentalism is being dismantled and restructured in order to join the prestigious fleet of Neo-Evangelical luxury liners. A new generation of preaching, teaching,

and publications is systematically erasing Fundamentalism's former identification and purpose to a point now that it is questionable whether any would desire to return to its former days of biblical integrity.

The story of Fundamentalism's rise and fall will be one of the saddest enigmas in the annals of the twentieth and twenty-first centuries. Costly battles have already been lost within Fundamentalism. Those to whom we looked in the past for leadership in the battles seem to be selling us to the highest

This edition includes a second article

**The Rise and Fall of
Christian Fundamentalism, Part Two**

religious bidder. The only hope we see is for a remnant to pick up what remains and preserve it with a mighty revival of repentance and a return to the former foundational heart and battle cry of previous days. The enemies that we face by no means have diminished or changed in heart. To the contrary they have only vastly increased, deepened in their deception, and escalated in their influence.

Many will shout a sigh of relief to the changes that have come and are coming to Fundamentalism. These individuals have privately cursed the militancy of this warship and its reputation in the battle, and have longed for it to become a more popular "carnival" ocean liner conformed to a more acceptable worldly, compatible Christianity.

Unless God brings a soil-shaking revival to a remnant found within the last public bastion for Truth in the End Time, Fundamentalism will simply become a blind Samson

enslaved and mocked by its Neo-Christian enemies as it contributes to grinding at their mills of poisoned grain. It is to the remnant that we plead in these articles for a return to the former landmarks and noble separatist heart.

A Divinely Appointed Movement

Fundamentalism was a divinely appointed movement that arose in the 1850s at a crucial hour in history when many enemies to the Word of God were rising in power within the United States and Europe. The aggressive births of Liberalism, Modernism, Unitarianism, the Cults, Evolution, and the subtle, intellectual deception of Neo-Orthodoxy all pressed upon true historical churches for the need of a remnant movement to rise and be counted for the Lord Jesus Christ and His Word, the Bible. This remnant movement began as a "puritan" movement within the denominations calling for an allegiance to the foundational principles of God's Word. These foundation principles became known as the cardinal doctrines of the Christian Faith or the *fundamentals* of the Christian Faith.

The Fundamentalist movement truly started as a militant movement. It raised the battle cry against the high-handed attack and bold invasion of heretical theologies and movements that were rapidly sweeping through these historical denominations. Such theologies and movements were destroying all

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validity of Scripture, its message and miracles, as well as the character and personage of the Lord Jesus Christ. It was in this crucial hour of evangelical history that God raised up a remnant of men in these various denominations to trumpet forth the call to battle against these aggressions.

These aggressions, however, had so infiltrated seminaries training ministers and teachers that denominations inevitably underwent a full transformation into heresy. What was this remnant of men to do? What were their parishioners to do? It was evident that the denominations had become the product of the liberalism and modernism. Therefore, Providence forced the men to the next step for Christ—an irreversible exodus from their denomination's ecclesiastical apostasy. What began as a "puritan" movement was now pressed by God to become a "pilgrim" movement, leaving a Babylonian system of error and apostasy.

As a result of this exodus, the Fundamentalist movement then became a "separatist" movement: a separation from not only sin but also the apostate system of Protestant Christianity. To be delivered from Egypt (a type of sin) is one thing, but to be delivered from Babylon (a type of apostate religion) is another. There must be a separation from sin, and there must be also a separation from the apostasy which controls churches and ministries that are part

of Neo-Christianity.

We should be reminded that historical Fundamentalism was not a denominational identification; it was a biblically-based transdenominational unity. Men from various theological backgrounds saw the same apostate encroachment within their denominational and theological system that was devouring others. The common attack was against the fundamentals of the Christian Faith they *all* held dear and believed were essential to being a Christian. Though they possessed varying distinctives, their foundation was the same—the Christ of Scripture, the true Word of God. They wanted a militant stand commingled with an evangelical heart for souls. The united cry was, "Ye must be born again" (John 3:3) and "that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

The Birth of Neo-Evangelicalism

As the Fundamentalist movement continued as a militant, separatist, evangelical movement, there were increasing voices within the movement who believed militancy was no longer needed. As they secretly read the works of Liberals and especially Neo-Orthodox writers, they became infatuated with the enemies' intellect and began to subtly embrace their terminology and form of reasoning. Enamored with such scholastic epistemology, they slowly convinced themselves that these modernist

theologians were not as dangerous as the narrow-minded Fundamentalist leaders had purported. Their fleshly reasoning prompted greater thoughts of sympathy for the enemies of God, desiring some manner of fellowship if only on scholastic grounds. Détente, dialogue, and infiltration became the new approach toward these theological enemies. They reasoned of another way to approach the battle. Should we discard the militancy and separatist position with the hope of winning the enemy? Should we no longer view them as enemies but rather as brethren in the Lord? Could we not become their friend, religiously meeting with them to win their confidence, sitting down with them to dialogue our differences? After all they also profess to love Christ while serving Him in their own way. Perhaps we need to give them a chance to express themselves; we may find them not to be as bad as originally assumed.

In such a rationalistic frame of mind, Neo-Evangelicalism was born. It was truly a new approach to evangelicalism. This growing movement within the movement finally made its separation from the Fundamentalist movement in the late 1940s. We must at least respect them for leaving and discarding the word *Fundamentalist* while claiming still to be evangelical. Those who left indicated that they were not of the spirit and heart of the Fundamentalist (First John 2:18, 19).

Most authors consider Dr. Harold Ockenga's 1948 convocation address at Fuller Theological Seminary to be the official birth of Neo-Evangelicalism. Though Dr. Ockenga did acknowledge the fundamentals of the Christian Faith, he repudiated its ecclesiology and social theory. He also strongly renounced biblical separation and called his followers to more of the social gospel approach rather than the historical approach of Fundamentalism. He also declared that instead of separation from the Liberals and Modernists, Neo-Evangelicalism should engage itself in theological dialogue. On December 8, 1957, Dr. Ockenga wrote the following observation:

The New Evangelicalism has changed its strategy from one of separation to one of infiltration. Instead of static front battles, the new theological war is one of movement. Instead of attack upon error, the New Evangelicals proclaim the great historical doctrines of Christianity. . . . The strategy of the New Evangelicalism is the positive proclamation of truth in distinction from all errors without delving in personalities which embrace error. (P. 6, *New Neutralism II*, by John Ashbrook)

Who was this Harold Ockenga? And what influence did he bring to the evangelical perspective? Dr. Ockenga was well trained in his early days as a conservative Presbyterian preacher. While studying at Princeton Seminary in 1929, Dr. J.

Gresham Machen led a courageous exodus from that school because of Modernism. Harold Ockenga followed his teacher to the newly formed Westminster Seminary becoming one of its first graduates. It is interesting to note that the three prominent students of Dr. Machen during those early days were Harold Ockenga (the father of Neo-Evangelicalism), Carl McIntire (who became a prominent voice in Biblical Fundamentalism), and Francis Schaeffer (the Neo-Evangelical Christian philosopher). Dr. Ockenga later became pastor of Park Street Congregational Church in Boston, the first president of the National Association of Evangelicals in 1942, and the first president of Fuller Theological Seminary in 1947. In 1956 he also became the chairman of the board of *Christianity Today* (the brainchild publication of Billy Graham and his father-in-law Nelson Bell). Dr. Ockenga passed away in 1985.

Over the years Neo-Evangelicalism has continued an intense hatred for the darling, guardian principle of the Christian Faith, the principle of Biblical Separation. In the beginning years of this movement, three entities emerged in great influence over the evangelical world: Billy Graham became the "public relations" spokesperson for the movement; Fuller Theological Seminary became its elite institution of learning; and *Christianity Today* became the publication voice for the movement.

The very Greek term *neo* signifies "new in time," or something never before used. Such a term as *Neo-Evangelical* boldly declares a dislike for the past and the belief that a "new" way must be taken, a way never taken before. In reaction to old Fundamentalism, their "new" path had three major characteristics: (1) a total rejection of Biblical Separation, (2) a direct pursuit to be accepted by the world and liberal Protestant theology, and (3) a promotion of a social rather than Scriptural Gospel.

The lines of demarcation were distinctly drawn between the two movements. Neo-Evangelicalism became a major enemy to Fundamentalism. Of necessity, this enemy would need to be carefully watched and consistently warned about as future generations arose in the ranks of the Fundamentalist movement.

Dialecticism—The Infrastructure of Neo-Evangelicalism

It is important to understand the infrastructure of Neo-Evangelicalism in order to see with candor the present-day collapse of historical Fundamentalism. Infatuation with the intellect of Liberalism and especially Neo-Protestantism or Neo-Orthodoxy brought about the birth of Neo-Evangelicalism. Rather than relying on the work of the Holy Spirit and the purity of the message of Scripture itself, Neo-Evangelicalism leaned towards the powers of the intellect to declare the

Gospel. But an underlying reality of this new movement was the abhorrence for biblical separation.

The infrastructure of Neo-Evangelicalism is based upon the philosophical principle of dialecticism. Perhaps an understanding of this principle would aid in our understanding of what is happening in the evangelical world today and why it is the way it is.

Georg Wilhelm Hegel's (1770-1831) proposal of dialecticism as a new form of reasoning was essentially an attack on the linear logic of Western Civilization. Our civilization was based upon the belief of absolutes: there are things that are absolutely true; there are things that are absolutely false; and there can be no compatibility between the two. However, Hegel believed that linear logic could be bent at its opposite ends to form a triangle uniting opposing absolutes. He took a thesis and its antithesis and produced a synthesis. There are no opposite absolutes; facts are simply how you interpret them and reason them. Hegel called this the "Dialectic Principle."

We must understand, however, that the Bible is based upon a linear process of thinking. The apostle Paul in II Corinthians 6:14-17 gives theses and then their antitheses declaring that they cannot be yoked together. Right is right and wrong is wrong. There is the Christ and there is the Antichrist, and these two

are opposites; neither can be brought together. There is light and darkness, there is God and the Devil, there is righteousness and there is unrighteousness, there is that which is clean and that which is unclean. There is the flesh and there is the Spirit. These opposites cannot be brought together and made compatible. Paul tells us that "these are contrary the one to the other: so that ye cannot do the things that ye would" (Galatians 5:17). Christ Himself declared, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6). The Bible declares that the two cannot be mixed.

Neo-Evangelicalism, in its denunciation of biblical separation, has endeavored to dialogue and make compatible error and truth. It is based upon making dialectical the reasoning of Christianity.

Conclusion

It must be emphatically declared that Neo-Evangelicalism is a part of the Neo-Christianity of our times. It is exactly what it purports to be: a new view of evangelicalism. It is "another Gospel" (Galatians 1:6-9). Yes, it is true they came out of Fundamentalism, but they went to another Gospel, one making the message of Christianity more palatable to the secular and liberal theological world. It is one thing to not believe in Christ, with the "wrath" of God abiding upon such a person (John 3:36). It is a different thing to

preach another Gospel and have the "curse" of God upon such a person (Galatians 1:8). It will be a far deeper punishment in hell for those who perverted and distorted the message of Christ than for one who did not believe. We are in the days, the final days, before the coming of Christ, and are experiencing the final deception of the Gospel, "insomuch that, if it were possible, they shall deceive the very elect."

God used the strong, separatist stand of the Fundamentalists in "earnestly contending for the Faith once delivered unto the saints." There has been no other movement to stand against the global apostasy

of the End Time. Fundamentalism arose in the most crucial hour since the Reformation, when Protestantism was apostatizing and contemplating returning to Romanism. However, Fundamentalism in losing its power has lost its identification. There is no longer the clear line of demarcation between it and Neo-Evangelicalism.

While Fundamentalism's public message is practically gone as it is fast becoming a blended part of Neo-Christianity, may God speak to a remnant to return to the legacy of that which gave worth and purpose to Fundamentalism.

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The Rise and Fall of Christian Fundamentalism, Part Two

Dr. H. T. Spence

The providence of God has brought us to a unique time in the history of the world. Global powers are ideologically manipulating political forces in order to bring the world to a greater financial and social unanimity. Nations that were once at philosophical odds are now being internationally pressured to be reconciled toward a greater global agenda. Independence of nations and their personal political agendas will soon be a thing of the past; declarations of interdependence will become necessary for survival. As Northern Ireland is being forced to a dualistic government of Protestant and Roman Catholic leadership, it will also be the beginning of a forced ecumenicity of opposing theologies. Our generation may be witnessing the end of a biblical view of nations that is being replaced by an Antichrist system established for the coming "son of perdition."

We also live in a unique time of church history. At an accelerated pace, biblical absolutes are being forced into extinction by the modern madness within public Christianity to clone the contemporary for its identity. Although the Last Days commenced with the coming of Christ to earth (Acts 2), we have come to the End Time of these Last Days. This End Time of the Last Days is also culminating the Laodicean Church Age. One of the saddest deaths occurring in this last church age at the end of the Last Days concerns that last bastion of biblical Christianity in any public forum. The dying of this voice has been demonstrated in the dismantling piece by piece of its historical doctrinal and separatist foundation. This historical bastion for Truth is a movement that transcended denominations for well over the last century; it finds itself now collapsing from within. This implosion of intentional self-destruction is found in the only movement remaining on earth that has been the clear defender and preserver of the true, Christian Faith. That movement has historically been called *Christian Fundamentalism*.

Although the early, infamous enemies that rose up against the cardinal doctrines of the Christian Faith were Liberalism and Modernism, the Fundamentalist movement has had to face other enemies during its existence. Among these enemies of the Cross have been the continued threats of Universalism, Evolution, the cults, Neo-Orthodoxy, Situationalism's Neo-Morality, Charismaticism as well as the mutating false piety of Roman Catholicism. The foes to combat have continued to increase as the apostasy of Christianity has mutated into global proportions. Historic Fundamentalism did well in those decades when the battle was

raging. Its leaders did their homework, studying carefully each new enemy that arose to attack the Word of God. This precious movement of God stood firm amidst the overwhelming hatred, foul names, and obscene caricatures hurled at it. The Holy Spirit empowered the movement to be strong and militant against both Roman Catholic and Protestant apostasies.

The "Darling" Enemy

In the latter part of the prime years of historic Christian Fundamentalism an enemy from within arose. It had the features and likeness of the Fundamentalist, but it became the Judas-betrayer of twentieth century Christianity. It called itself Neo-Evangelicalism. It gave claim to the fundamentals of the Christian Faith; it even gave lip service at times to the inerrancy of Scripture. Nevertheless, it became syncretistic and dialectic in its thinking, being strongly influenced in the theological reasonings of Liberalism, Modernism, and Neo-Orthodoxy. These enemies of Fundamentalism became the steady intellectual diet of the Neo-Evangelicals who through their preaching and writing sought to accommodate and sympathize with such enemies.

For the most part Neo-Evangelicals, rather than boldly denouncing the fundamentals, sought the intellectual and methodological fellowship of the enemies of God. Convinced that the end justifies the means, Situational Ethics became their pragmatic method. The product of their pursuit was a dialectic methodology of evangelism that tried to make cohabitational the flesh and the spirit.

As a result, the message of the Gospel had to be made palatable to the world in order to "win the world" to Christ. Thus a *neo*-Jesus and a *neo*-Holy Spirit were created from a *neo*-Gospel. This new movement of Neo-Evangelicalism brought a mood and spirit across America that has eventually become *the* public presentation of Christianity. Their compromising doctrines and practices became the core of the infrastructure of the movement. What new innovations came through this new movement?

1. First, this neo movement believed that Fundamentalism was excessively negative and that the presentation of the Gospel needed to be from a more positive side. This philosophical presupposition demanded less emphasis on repentance, righteousness, holiness, judgment, godly living, dress standards, and anything that suggested a truly changed life from the world.
2. Neo-Evangelicalism wanted to be more accepted by the scholastic world in order to give greater credibility to their message. Believing

that association with liberal and modernistic seminaries would contribute more affluence and clout to their movement, they plunged their young men into a study and eventual acceptance of the Liberal and Neo-Orthodox view. These men then carried these beliefs into mainstream denominational pulpits. This in return placed pressure upon their own colleges and universities to become prestigiously accepted and accredited by the world's eyes.

3. More and more Neo-Evangelical students adopted the spirit of this age and began to theologically reason as the liberals. To gain more people in attendance to their crusades, churches, and seminaries, they acclimated their Gospel message to include an appearance and appeal of the world.
4. One of the escalating beliefs in Neo-Evangelicalism became a strong ecumenical spirit that fellowshiped the broadest spectrum of professing Christianity. This fellowship included anyone who gave some semblance to identifying with Christ. The elasticity of their ecumenicity eventually has embraced Roman Catholicism.
5. The increased emphasis for social vision and social programs to reshape the gospel to a social gospel became a mandate for the movement. When one leaves biblical, spiritual living for God, there is an inevitable inclination to exchange a burden of the "spiritual man" for the "natural man." Obviously, the social reform of the natural man is their mission and church planting their pursuit now.
6. Neo-Evangelicalism also became tired of the old "war-horse" English translation of the Bible, the King James Version. This Bible became more and more hated for its antiquity because it had been the sword in the English-speaking world against Roman Catholicism and Liberalism. Neo-Evangelicalism began to draw more from the Critical Text because it was a more recent discovery making it the scholastic, contemporary text for their contemporary movement. Westcott and Hort became their intellectual champions, resulting in a flood of lauded English versions.
7. Amidst their preeminent pursuit of evangelism and the Great Commission, there was a conspicuous absence of "earnestly contending for the faith, once delivered to the saints."
8. While science was becoming equal in its authority with the Scriptures (and at times even superior when apparent contradictions appeared), there was an increasing curiosity of and emphasis in modern psychology. To the Neo-Evangelicals, counseling became more

successful than preaching. Since their gospel message was impotent (no anointing of the Holy Spirit), they succumbed to the natural man's sciences to repair the growing emotional and mental problems of their parishioners. "Christian Counseling" became the watchword of Christian universities and Bible colleges suggesting an effective method to answer all of man's problems. More and more their ministers filled their preaching with secular psychology, merely adding a Scriptural twist to it in order to Christianize this secularist tool. Neo-Evangelicalism embraced this uncircumcised Philistine giant to now fight the growing twentieth-century despair of its people.

9. It is also interesting to note that Neo-Pentecostalism, under the leadership of men such as Oral Roberts, was born around the same time as Neo-Evangelicalism. This new view of Pentecostalism later birthed the Charismatic movement in the late 1960s. The majority of characteristics found in the Charismatic movement are also found in Neo-Evangelicalism with perhaps the exception of "speaking in tongues." In the mid-1960s a close association arose between Billy Graham (of Neo-Evangelicalism) and Oral Roberts (of Neo-Pentecostalism) when Graham dedicated Oral Roberts University. Soon afterward, Billy Graham invited Oral Roberts to the World Congress of Evangelism. The two movements have become more and more alike because of the likeness of principles.
10. Both Charismatism and Neo-Evangelicalism became strong promoters of a powerful, fleshly tool in their ministries called Contemporary Christian Music. CCM is literally the world's secular music forced into a "Christian" context. This music was innovative, moving, highly emotional, imitative of the Spirit's moving, and powerfully manipulative of the flesh. It was a sound the world would love whether within or without the institution of the church.

The invitation of such music began with "easy-listening" Christian music, an effective sedative for the growing falling-away symptoms in Christianity. This music enticed male voices toward an effeminate soothing tone. Musicians prided themselves in a non-offensive music found acceptable in any camp of theology; soon, even greater popularity resulted as they crossed over into secular musical charts. The visceral became the greater thrust over the spiritual. CCM animates the spiritually dead with synthetic life. In harmony with their non-offensive message was the casual, non-offensive appearance of their singing groups. All of this made the world's crowd feel at ease around these "professing" Christians. People moved by this visceral

and fleshly entertainment falsely credited it to the work of the Holy Spirit. They were convinced that this fleshly music was God's new-found tool for evangelistic results.

11. Another part of the infrastructure of Neo-Evangelicalism was a strong retreat from any dogmatic stand of principle; in its place appeared an emphasis upon "the love of God." No longer did man need true repentance and the Grace of God; the attribute of God's love became the central focus of saving power in modern evangelism. This unbiblical view of God's love eventually leads to Universalism.
12. The dominance of expositional preaching provided Neo-Evangelicalism a way of presenting the Scriptures without actually dealing with the growing spiritual issues destroying spirituality and biblical separation. Conventions and "How-to" seminars took the place of the old Fundamentalist's solid, Bible preaching that dealt with the issues and pertinent spiritual needs. More succinctly stated, golf tournaments replaced prayer meetings.

In a March 1956 article from *Christian Life*, the Neo-Evangelicals spoke of their own goals and desires: (a) "a friendly attitude toward secular science"; (b) "a willingness to re-examine beliefs concerning the work of the Holy Spirit"; (c) "a more tolerant attitude toward varying views of eschatology"; (d) "a shift away from so-called extreme dispensationalism"; (e) "an increased emphasis on scholarship"; (f) "a more definite recognition of social responsibility"; (g) "a re-opening of the subject of biblical inspiration"; and, (h) "a growing willingness of evangelical theologians to converse with liberal theologians."

The "darling" enemy of Fundamentalism, the enemy that departed from its ranks, continued to grow in greater alliance with the enemies of historic Christianity.

Alarmingly, Fundamentalism is following in the same path Neo-Evangelicalism took to Liberalism. Therefore, Fundamentalism's fall necessitates passing through the twilight of Neo-Evangelicalism before arriving at the full darkness of modern Liberalism and Universalism. Fundamentalism's greatest foe now is *not* Liberalism or Romanism; it is Neo-Evangelicalism, the enemy nearest to us in belief yet estranged from us by its heretical heart for the Neo-Christianity of the End Time. Before the final collapse can come to Fundamentalism, it must first yield to the powers of Neo-Evangelicalism. The inevitable yielding to Neo-Evangelicalism will become the gate to its inevitable assimilation into one-world religious powers.

The Trojan Horse Appears

From Virgil's Latin epic poem *The Aeneid* comes the story of the Trojan horse. After the Trojan army had kidnapped Helen, Queen of Sparta, and held her captive in the city of Troy, the Greek Spartans began an unsuccessful ten-year war to liberate their Queen. The chief problem the Spartans faced was the insurmountable gates and walls which surrounded Troy. Ulysses, the Greek hero, thought of building a huge, hollow wooden horse on wheels as an apparent gift or truce offering. This hollow gift could hold a band of warriors that the people of Troy would draw into the city. After the Spartans presented the gift, they seemingly sailed away, appearing to forfeit the victory. After ten long years of battle, it was hard for the people of Troy to believe that the Spartans had finally left. After some care and reluctance, the people opened their gates and pulled the wooden horse into the city. As the curious crowd gathered around the horse, a priest threw a spear at the horse; noticing its hollow sound, he warned the people not to accept the "gift" so quickly. However, no one would listen to the priest. As the people became drunk in their celebration that night, the Greek warriors slipped out of the horse, opened the gates of the city to waiting fellow warriors, and pillaged the city killing all its men and enslaving its women and children.

Fundamentalism has been fighting Neo-Evangelicalism since 1948, and its spirit even earlier. In our generation it is evident that Fundamental preachers, churches, and educational institutions have become tired of the war. As our churches and schools flourish and prosper, we see a parallel flourishing of Neo-Evangelicalism among us. Have the national and international popularity and acceptance of Neo-Evangelicalism made Fundamentalism envious? Have our ministers been reading and digesting Neo-Evangelical presuppositions and standards? Have our Fundamentalist music leaders secretly been listening to their contemporary sound and year by year more boldly convincing pastors and congregations to accept this sound to evangelize the lost and build churches?

The Lord knows that Fundamentalism has had a remnant of men to arise as the priest of Troy and hurl the Word of God at this hollow, man-made movement of Neo-Evangelicalism. They have warned the schools, the seminaries, the musicians, the pastors and evangelists that there is definitely something wrong with this *neo*-gospel. They have warned that taking such a gospel into our churches would destroy the Truth with which God has blessed and honored us. Sadly, most have scoffed at these warnings, calling these voices "prophets of doom" and "isolationists" who are too serious about life.

Has Fundamentalism convinced itself that God will never leave it, that God will never allow it to collapse and go the way of all flesh? Does it believe that no matter the changes that come, we will still be the Lord's people? The cry of the young fundamentalists is that "it is time for a change." This call to change is toward Neo-Evangelicalism although cloaked in the term *Neo-Fundamentalism*.

Conclusion

Fundamentalism is not in need of a new theology; it is not in need of a new approach to preaching; it is not in need of a cutting-edge music aesthetic. To the contrary, it is in need of a mighty awakening and revival among its churches, its pastors, and its music directors that calls us back to our heritage, to our foundation, and to the Word of God. There is nothing in Neo-Evangelicalism's contemporary music, its prestigious and accredited schools, or its carnal and worldly churches of which to be envious. Their popularity with Presidents, politicians, professional athletes, and Hollywood stars is but empty pomp and show.

Within our midst is a perilous Trojan horse preparing for a full annihilation of the historic Fundamentalist movement. The only remaining hope for Fundamentalism will involve a deep humbling before God, a "coming out from among them," and a being separated to and for the glory of Christ. As we candidly approach the remaining two articles on the fall and collapse of historical Fundamentalism, may God the Holy Ghost grant us the eyes to see and the ears to hear.

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