



Faith Based Initiative: Cain Come to Town Again

By Greg Dixon

The words “Cain Come to Town Again” are borrowed for this article from Dr. Noel Smith [deceased], who was my theology professor at Baptist Bible College, and the founder and long-time editor of *The Baptist Bible Tribune*, one of the most influential religious periodicals in our nation for nearly three decades. These descriptive words were his skillful use of ridicule to demean the Social Gospel represented by Cain, in contrast to the saving gospel of Jesus Christ represented by that faithful first martyr, Abel.

The apostle Jude was concerned by those who would be influenced by Cain's religion with these words of warning, *Woe unto them! for they have gone in the way of Cain*, (Jude 11a). Some of the harshest words of scripture are reserved for these kinds of religious leaders whom Jude calls filthy dreamers and brute beasts who corrupt themselves. No doubt the Lord Jesus referred to these types as He said, *And many false prophets shall rise, and shall deceive many*. (Matt. 24:11).

Seventeen hundred of these prophets of Baal went to Washington, D.C. right after the first inauguration of President George W. Bush to line up at Caesar's trough for their Faith Based Initiative funds which were promised on the campaign trail. In fact, the *Indianapolis Star* covered the President when he came to Indianapolis during his first bid for the presidency, as he spoke at the Metro Church and said that, if elected, he would earmark \$8 billion dollars to the faith community in tax deductions, credits and grants, and this would just be in his first year. He further said that they would create a social service alliance with churches, charities and outreach groups. The Washington buzz word for these groups are, Faith-based organizations. They are legally called “public charities” by the IRS, and include all tax-exempt groups, including churches, except those organized as New

Testament churches. Bush called for “armies of compassion” to help those left behind. The plan calls for these groups to use this money to battle crime, illiteracy, poverty and other social ills. The Pres' didn't make his \$8 billion dollar goal the first year, but it will add up to that amount at the end of this term.

What is The Social Gospel?

All of this activity is no more than the Social Gospel, which got into high gear in America in the early part of the 20th century after the German rationalists had infiltrated the pulpits of our land by educating an army of young ideologues who had been sent to Germany to study under these brute beasts, as Jude, the brother of James the Apostle, no doubt would have called them. After they stripped these future pastors of any semblance of the true gospel they sent them back to take over the leading pulpits in the main-line denominations in America and other countries. These rationalists were also invited to speak in some of the most prestigious seminaries and pulpits in the U.S. Over a period of time, these change artists turned orthodox congregations of all denominations into nothing but glorified country clubs. Tragically, this gospel of Cain is now permeating the fundamental churches, including Baptists, which in reality are not Baptists at all but rather Bad-Twists, to borrow another phrase from my former pastor, the late Dr. Art Wilson.

The *Encyclopedia Britannica* says the following under the heading of Social Gospel: “In American history, a religious social-reform movement that was prominent about 1870-1920, especially among liberal Protestant groups dedicated to the betterment of industrialized society through application of the biblical principles of charity and justice. Especially persuasive of the movement's views were the works of Charles Monroe Sheldon, (*In His Steps; "What would Jesus Do?"*; 1897), and Walter Rauschenbusch (1861-1918, Baptist and professor of church history at Rochester, N.Y. divinity school. He wrote *Christianity and the Social Crisis*, 1907). Labor reforms – including abolition of child labor, a shorter work week, a living wage, and factory regulation – constituted the Social Gospel's most prominent concerns. During the 1930's, many of these ideals were realized through the rise of organized labor and the legislation of the New Deal. This was the well known rationale for the Democratic party led by four time

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Jerald Finney to be Lead Counsel For Biblical Law Center

Attorney Al Cunningham, of Redding, California started the Biblical Law Center in 1986. He had come to the state of Indiana to defend a church in a property tax dispute, in which he prevailed on behalf of the congregation. It was at that time, after a season of prayer at the Indianapolis Baptist Temple, that he developed the concept of the Declaration of Trust for New Testament churches to use in their organizational structure to offset the new criteria of the Internal Revenue Service that demands that a church have a "distinct legal existence." Mr. Cunningham was able to help scores of churches throughout the nation to either organize or reorganize in a way that the pastor assumed his God given position as the bishop or overseer of the flock and undershepherd of the Lord Jesus Christ (I Tim. 3:1). Tragically, Bro. Cunningham died suddenly last August at 68 years of age of a massive heart attack.

We are happy to report that Attorney Jerald Finney of Austin, Texas has agreed to continue on with this great work of serving the New Testament churches and pastors across the land. Following is his testimony as how God has led him in this new endeavor.

My Testimony

By Jerald Finney

I have nothing to brag about except the Lord. He saved me, and in spite of me, is patient and longsuffering with me, guides me, and loves me.

Before July 1982, I was selfish, living for myself, and hoping to be successful in my business. I was working hard, 12 to 20 hours a day, at the railroad at night and my business during the day, to achieve that success. Then the Lord stepped in and saved me. I was saved one night when I was going to a party. I cried out to the Lord in my car something like this:

"Lord, I am a hopeless lost sinner. I can do nothing to save myself, but you tell us in your word that if I will come to you as a lost sinner, trusting your son the Lord

Jesus Christ as savior, believing that He was born of a virgin, lived a perfect sinless life, died on the cross for my sins, rose the third day and now sits at your right hand in heaven. I trust Him now. I accept Him as my savior."

I didn't start to church right away, but God began to work in my life. Through a series of events, He led me to a tent revival at Community Baptist Church in Fort Worth, Texas in July 1982. Pastor W.N. Otwell, a great man of God and a man for whom I have the greatest of



Jerald Finney

respect unto this day, was the pastor. I made another profession at that revival. I got in church. I loved it. I had never experienced anything like it in my life. I was working nights and running a business during the day. Yet I never missed a service, and never went to sleep during a service. I would work third shift Saturday night and go to church Sunday morning and Sunday night.

Within a year or so after I got in church, God gave our pastor and everyone (I believe) in the church the desire to start a boy's home. Groups from the Roloff homes and Brother Mack Ford's home would occasionally stop by our services and present their testimonies. Our hearts were broken for the children who needed help. We knew that many children were being denied help from those homes every day because they were at capacity.

Being a part of the home was one of the greatest blessings of my life. I was able to work with some of the boys by utilizing them in my business. Within a year

or so, close to 100 boys were in the home. The finances for the home were provided mainly by church members and whatever other donations came in.

Then the state found out about the home. They came in and secluded all the boys in the sanctuary with some of their agents. They interrogated all the boys. Not one boy had anything bad to say about the home. They loved it there — it was their home. Nonetheless, the state told us that the home had to get a license because of the Texas 1975 Child Care Act. Our pastor, with the congregation behind him, refused. We considered this to be God's ministry. Needy boys were being helped at no cost to the state. Both criminal and civil laws designed to address child abuse were already in place in Texas. To accept a license would require the implementation of many polices and procedures that were contrary to Biblical principles. For example, boys would be required to see psychologists, a six month menu would have to be prepared, etc.

The state filed suit to force compliance. We stood our ground and a long battle resulted. Many pastors and laymen came to be with us during that battle. For example, Pastor Hank Thompson, my pastor today, came from Austin with many of his congregation and stood with us for several months. Dr. Greg Dixon was also with us. He was a great and tremendous inspiration to us all.

Ultimately, the state made it impossible for us to effectively run the home and the home was shut down. The day that happened was one of the saddest days of my life. A young man who had been helping me had to be placed in a psychiatric ward at the hospital. Others had to go back to the streets. Others returned to homes where the parents were at a loss for what to do with them.

The Lord began to deal with me about the need for more Christian lawyers. There was obviously a need and a cause. As a result, the Lord opened the door and I entered the University of Texas School of Law in August 1990. I got my license to practice law in November of 1993.

All along, I was seeking the Lord's direction. He initially led me to practice criminal law. I knew that not many, if any, of the Christian law firms dealt with or

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President Franklin Delano Roosevelt.”

The Columbia Encyclopedia, Sixth Edition 2001 gives more under the caption Social Gospel: “Liberal movement within American Protestantism that attempted to apply biblical teachings to problems associated with industrialization. It took form during the latter half of the 19th cent.” After adding the name of Washington Gladden to the two names above, it continues, “[they] feared the isolation of religion from the working class. They believed in social progress and the essential goodness of man. The views of the Social Gospel movement were given formal expression in 1908 when the Federal Council of the Churches of Christ in America adopted what was later called ‘the social creed of the churches.’ Advocated in the creed were the abolition of child labor, better working conditions for women, one day off during the week, and the right of every worker to a living wage. With the rise of the organized labor movement in the early 20th cent. the Social Gospel movement lost much of its appeal as an independent force. However many of its ideals were later embodied in the New Deal legislation of the 1930’s.”

The Canadian Mennonite Encyclopedia Online has even more interesting facts on this little known subject. Social Gospel, “...refers to a movement concerned with the unequal distribution of wealth through capitalism, with the exploitation of the poor, and with a christianizing of society in all areas of life. Its goal was to help bring in the kingdom of God, which it believed to be ‘humanity organized according to the will of God.’” It also says that the movement was influential in England and Canada as well.

It continues with these words, “The roots of the Social gospel grew, in part, in liberal theology with its idealism and optimistic view of progress, but also in Evangelicalism. Those standing primarily in the liberal tradition were social evolutionists. The end of slavery now meant that God had opened the way ‘for the redemption and sanctification of our whole social system.’ Progress against evil would be inevitable. Henry Ward Beecher (1813-87) gave his endorsement to the soap advertisement: ‘Cleanliness is next to Godliness.’ Winthrop Hudson was to write later: ‘It was as if God had been ‘natural-

ized and invited...’ to give a weekly editorial commentary on the vagaries of a society, in the image of which he had been made.’ For these clergy, Christ was a moral example, a loving presence whose vision was now finally being realized. There was little mention of the cross of Christ.”

Martin Luther King, Jr., and the African-American Social Gospel

(Prepared by the Staff of the King Papers Project)

These papers document the King family’s long-standing ties to Ebenezer Baptist Church [Atlanta] and the Social Gospel ministries of his father and grandfather, both of whom were civil rights leaders as well as pastors. The papers reveal that King had been uncomfortable with the emotionalism and scriptural literalism that he associated with traditional Baptist liturgy. But this was overcome by his adoption of European-American theological ideas [German rationalism] that ultimately reinforced rather than undermined the African-American social gospel tradition epitomized by his father and grandfather. King’s Social Gospel gave the Afro-American a greater slice of the American pie, but ignored the warnings of the Lord Jesus when He said that Man does not live by bread alone. Eternity will no doubt reveal that far more Blacks will be living in the New Jerusalem with Jesus because of the preaching of the old time saving gospel of Jesus Christ by powerful and highly popular preachers like John Jasper, who were influential with white folks as well as Blacks, than modernists like Martin Luther King whose activities may have elevated his countrymen materially, but have brought them to a low ebb spiritually. Listen to what God said concerning Israel: *They soon forgot his works; they waited not for his counsel: But lusted exceedingly in the wilderness, and tempted God in the desert. And he gave them their request; but sent leanness into their soul.* (Psalms 106:13-15). Of course the other races that inhabit America suffer from this same malady, in fact the white race the most.

The Socialist Party Website shows the impact of the Social Gospel preachers on American politics by 1912. The Socialist Party aimed to become a major party; in the years prior to World War I it elected two Members of Congress, over 70 mayors, innumerable state legislators and city councilors. Its membership topped

100,000, and its Presidential candidate, Eugene Debs, received close to a million votes in 1912 and again in 1920.

Amazingly, very few in Christendom today would disagree with these goals spawned by the Social Gospel and a myriad of other socialistic schemes that have been piled on to these which has created god government at the expense of the God of the Bible, especially in the area of economics. In fact, the Democrats and Republicans were so deep into the socialist experience that the Socialist Party dropped off of the ballot in the early forties. It is also very obvious that the Social Gospel, and hence socialism, was spawned by those who were post-millennialists rather than pre-millennialists. I am not suggesting that the men who were espousing these ideas were all unsaved, nor am I suggesting that all post-millennialists are socialists; however it is an indisputable fact that the founders of the Social Gospel movement were in the main post-mils. The former are kingdom builders in this world; the latter are preparing men for Christ’s Kingdom to come. There is a vast difference between the two. From the short view the post-mils are winning, but this experiment in voodoo economics that has created this colossal Big Brother state will finally result in the words of the Apostle John, *And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name* (Revelation 13:17).

The Social Gospel vs. the Saving Gospel of Jesus Christ

We must ever be aware that just as there are false Christs and false prophets, there is also a false gospel. Paul the Apostle reserved some of his strongest words of warning pertaining to this theme. Writing to the church at Galatia, he said, *I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.* (Galatians 1:6-9)

In that speech in 2000 at Indianapolis, candidate Bush said, "We will never ask an organization to compromise its core values and spiritual mission to get the help it needs." That pledge hit home with Pastor Tommy Glenn of New Birth Ministries, who said that they can stick to their ministry and still receive some compassion from the government. The Rev. Charles Harrison of Barnes United Methodist Church told the Texas Governor of his group's efforts to discourage drug use and crime in city neighborhoods.

In *Bob Jones University vs. U.S.*, the Supreme Court said very clearly that tax-exemption is government subsidy. But now the state-registered churches and other public charities are not just receiving tax-deductible gifts, but are mainlining their infusions of Caesar's money into the coffers of the churches of America. Such a thing has not been heard of in America since the founding of our nation when most of the states, at that time, had State Churches and mandated support of the ministers through the general tax scheme. Constantine has surely come forth from the dead and is offering his hand in marriage again to the Bride of Christ as he did in 315 A.D.

The early church had been suffering through the ten imperial persecutions from the Roman Emperor Nero to perhaps the most brutal of all under Diocletian. Christianity, which claimed a lowly Nazarene to be Lord and King, could not be tolerated by a multi-cultural nation which also claimed godhood to its ruler. The most severe and horrible persecution imaginable had been endured by the church, but it had only proved the time worn axiom, "the blood of the martyrs is the seed of the church." The more the church was brutalized, the more that it grew, until there were more Christians in the Empire than pagans. But as with Israel of old, success led to complacency and finally apostasy. But between the two extremes was the marriage of toleration between the state and the church. It was a marriage of convenience. The church had peace, and the state had political stability. Constantine saw the advantage, and proposed his hand in marriage. His offer was received gladly by the religious noblemen who had grown weary of dying for their faith. The deal was on: peace, prosperity, and property to the churches; fidelity to the

"Christian" Emperor. The church received benefits from the state and the state became the nursing mother to the churches. But in turn, the church was to propagandize for the state. All churches that did not participate in this shotgun wedding became illegal assemblies and were persecuted not only by the Emperor, but the state church mocked the true church just as Cinderella was mocked by her ugly sisters. The true churches didn't fit into the glass slipper offered by the Anti-Christ. Her feet were more comfortable in the bloody shoes of Calvary until her true Prince who is the King of Kings returns to take His Bride away. This state church is depicted by the Whore riding on the back of the beast in the book of Revelation. It has always depended on the state for its sustenance. It cannot trust in Christ alone. It has to have tax-deductible donations, grants, official recognition, etc. Its gospel is the social gospel, which in the words of Paul is another gospel, not the gospel of Christ. Lest anyone should say, "but our church preaches the gospel and is getting people saved and we are tax-exempt" is to beg the subject; to finance the gospel with state money is to deny the gospel. We tell sinners that they will go to hell without faith in Christ, but where is our faith in Christ as we depend on a wicked state and the taxes of lost people to finance the sending forth of the message of Christ? And we wonder why the world despises us?

But the cat is out of the bag. There are strings attached, not withstanding what Bush said about not compromising core values and spiritual mission. The law which is called "Charitable Choice," the forerunner of the Bush proposal, which Congress passed overwhelmingly in 1996, has big strings attached. Whatever organization receives this federal largesse must not mix their social work with proselytizing, which means soul-winning. In other words, they can give them bread, but cannot tell them about the Bread of Life. They can clothe them, but they cannot tell them of the Robe of Righteousness. They can house them, but they cannot tell them of their Heavenly home. They can provide for the body, but they must not tell how their soul can be delivered from an eternal burning lake of fire. Pat Robertson, who is always looking for a handout from Caesar, found this out recently. According to an article in the August 24 Wall Street Journal, Operation Blessing, a group

founded by him that aids the homeless, recently lost a \$50,000 federal grant. The reason? The group asked those it helps if they believe that by being a Christian it would save them from eternal damnation. The Journal said that most religious groups had learned to be more careful. Careful with the gospel of Christ? God forbid, this has to be that bogus gospel of which Paul was speaking.

Rep. Mark Souder, R-Ind., the chief sponsor of the House resolution says, "Faith-based programs work." Some, however, are sounding the alarm. Rep. James Traficant, D-Ohio said, "Congress, open your eyes." Rev. J. Lewis of Georgia, a Democrat and a Baptist minister, called the measure "an assault on the separation of church and state." These voices are apparently drowned out by the stampede to get to Caesar's trough. The pastors and churches have been drinking for a long time through special clergy tax breaks, tax-exemption and tax-deductions; now they are ready to begin begging for school vouchers, which is a Roman Catholic scheme. They ask for government grants for everything imaginable, all in the name of God. What a contrast to the early church, *Because that for His name's sake they went forth, taking nothing from the Gentiles. We therefore ought to receive such, that we might be fellowhelpers to the truth* (3 John v-7).

The Way of Cain

Let us hear Jude on the matter again as he thunders forth against those who would receive the rewards of divination. *Woe unto them! for they have gone in the way of Cain* (Jude v-11a). The preceding verse suggests that this way involves the natural over the supernatural. We know that the New Birth is from above, not from below, and that it is spiritual and not of the flesh. The Lord Jesus told Nicodemus, *That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again* (John 3:6,7). The way of Cain is natural as is recorded in Genesis Chapter 4. "He brought also of the fruit of the ground an offering unto the Lord." This was in contrast to Abel's offering, which was the firstling of his flock and the fat thereof. Cain's was the way of beauty, cleanliness, frugality, human effort, works, pride and of course logical. Abel's was just the opposite in contrast. Blood is

not beautiful, nor clean nor cheap. Nor is it the result of human effort. A sheep can be born without any aid of man, but a garden cannot grow without man's diligent work. What pride must have filled Cain's heart as he brought his beautifully arranged fruit and vegetables to the place of worship. Abel's heart must have been broken as he thought of the lamb that he had just slain and its blood shed. His was an offering of faith. The Hebrew writer said, *By faith Abel offered unto God a more excellent sacrifice than Cain* (Hebrews 11:4a). And we continue to read in the Genesis account that God had respect unto Abel's offering, "But unto Cain and his offering He had not respect." And who does not know the rest of the story, how Cain was angry and killed his brother. Abel was no doubt the first Christian martyr. Who can also deny that he did not know that his bloody lamb spoke of another bloody lamb, even that Lamb of God that was slain before the foundation of the world? The contrast between these two ways was understood by the ancients, *There is a way that seemeth right unto a man but, but the end thereof are the ways of death* (Prov 14:12). Cain's way was the way of self will, Abel's way was the total surrender to the will of God.

A Covenant With Death

A Message From the Prophet Isaiah

Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it (Isaiah 28:15-18).

CHARITABLE CHOICE

A Guide to Charitable Choice - The Rules of Section 104 of the 1996 Federal Welfare Law Governing State Cooperation with Faith-based Social-Service Providers

(Published by The Center for Public Justice, Washington DC, and The Christian Legal Society's Center for Law and Religious Freedom, Annandale, Virginia)

The Charitable Choice provision (Section 104) of the federal welfare reform law enacted in the summer of 1996 encourages states to involve community and faith-based organizations in providing federally funded welfare services to the poor and needy.

The Charitable Choice provision is designed to protect the religious character of faith-based organizations that choose to accept federal funds to help the poor. The provision is designed also to protect the religious liberty of beneficiaries of welfare services. *[Editor: notice how Big Brother giveth and then taketh away – you can't have religious freedom for both the organization and those that they serve. This is the reason that rescue missions can no longer demand that recipients of their aid attend a preaching service. Also, Universities like Liberty can no longer insist on mandatory chapel for all students. In the case of Liberty they said, no problem we'll just call it convocation, but it's still not mandatory...too bad Jerry, a rose is still a rose.]*

This guide will help faith-based organizations decide whether to participate in welfare services funded by the new federal welfare block grants. *[Editor: Faith based organizations are not and cannot be New Testament churches. Only state approved IRS public charities (501(c)(3) organizations need apply.]*

A GUIDE TO CHARITABLE CHOICE

Questions and Answers

Q/ How does Charitable Choice foster the involvement of faith-based providers in government welfare programs?

A/ Many faith-based organizations fear that they will have to compromise their religious character if they cooperate with government programs. Government

officials too often have mistakenly thought that the Constitution requires providers to downplay their religious character or even that faith-based providers must be entirely excluded from participation. Charitable Choice affirms that faith-based organizations may not be discriminated against, and secures the religious autonomy and integrity of those that cooperate with government welfare programs. *[Editor: This is pure double speak. This clearly says, by using the word, "discriminated" that the organization is subject to the 1964 Civil Rights Act rather than enjoying its God given protection guaranteed by the 1st Amendment of the U.S. Constitution. In the future, this can be changed by the Congress or the courts. For an organization to participate in this program, they have to surrender their inalienable God given guarantees for privileges and benefits from the state. Of course, they have already done this when they became IRS approved charitable societies subject to section 501(c)(3) of the Internal Revenue Code (IRC). What a shoddy bill of goods the churches have accepted for a few paltry shekels.]*

Q/ What kinds of services can faith-based organizations provide under Charitable Choice?

A/ The new federal welfare law aims to help beneficiaries become self-sufficient, rather than simply give them checks. A wide range of assistance services will be necessary, many of which can be effectively provided by faith-based organizations. Examples are job-search, job-readiness, and job-skills training programs; community service positions; GED and ESL programs; nutrition and food-budgeting advice; second-chance or maternity homes for expectant unmarried minors who cannot live with their own parents; abstinence education; drug-treatment services; and health clinics. *[Editor: Where are any of these things mentioned in the great commission as recorded in Matthew 28:18-20? No where; therefore these things fall into the category of the social gospel, not the saving gospel of Christ. Any religious or non-religious organization can maintain these programs, but only a blood bought church of Jesus Christ can fulfill the commands of Christ.]*

Q/ How does Charitable Choice protect the religious integrity of faith-based providers?

A/ Religious providers who accept government funds to help the poor retain their autonomy as independent organizations, in control of the practice and development of their religious mission, their organizational structure, and their choice of officers and directors. They have the right to maintain a religious environment by displaying religious art, scripture, religious apparel, and other symbols. They retain their right to use religious criteria in hiring, firing, and disciplining employees, while remaining subject to other anti-discrimination laws. *[Editor: How strange that people can't understand that a government that tell these organizations what they can do, can also tell them what they cannot do. Do you really believe that the executive branch of government can dictate to the courts when they enforce the provision above, "...while remaining subject to other anti-discrimination laws?" First the organization has to make a confession that they are a subject (slave), and then once the organization has gotten too deep to back out, the courts will simply say, Too bad, the state cannot discriminate, all recipients of state funds must comply to all anti-discrimination laws including the Equal Opportunity Employment Commission. How quick we forget. It hasn't been too long since the Salvation Army was forced to rehire a lesbian computer operator because the courts said that running computers has nothing to do with religion.]*

Q/ How does Charitable Choice protect the religious liberty of beneficiaries?

A/ A faith-based provider may not discriminate against a beneficiary on the basis of religion, a religious belief or the beneficiary's refusal to actively participate in a religious practice. *[Editor: The scripture says, Now Satan was more subtil than any beast of the field - Gen 3:1. Paul also warned the churches of this fact when he said, For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. : But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ - 2 Cor 11:2,3. Why would the Lord's church trade the simplicity of the Great Commission for the complicity of the IRC? Obviously for filthy lucre. As the*

Bride is to be under the coverture of her husband, so the Lord's assemblies are to be under the protection of Christ, not Congress. Also notice the term "beneficiaries." When did the state become the benefactor of the Lord's church? Never. It is only the benefactor of that which it creates, which are legal entities such as unincorporated associations and non-profit corporations. The whole Bible is replete with scripture that promises us that it is God who is to supply our needs. Paul said, But my God shall supply all your need according to his riches in glory by Christ Jesus - Not the state.]

Q/ May a state ever refuse to enter into contract or voucher arrangements with a particular faith-based provider?

A/ A state that chooses to involve non-governmental organizations may not discriminate against faith-based providers due to their religious character. However, having given such organizations the opportunity to compete, the state must then utilize its usual criteria in order to decide whether any particular organization will be awarded a contract or be allowed to redeem vouchers. *[Editor: This is an outrageous statement. After saying that religious organizations cannot be discriminated against, they now say that they can. Do you really believe with only so many funds available that any preacher that is worth his salt will be allowed to participate? This is nothing more than throwing the "dumb dogs" as Isaiah said, a piece of meat.]*

Q/ May a state exclude churches or other overtly religious organizations from eligibility?

A/ No. States may not rule any organization out of consideration simply on the basis of its religious character. *[Editor: That's right, Virginia, the state cannot discriminate between the various state approved religions, but the problem is attaining that status which requires a church to be a state entity to apply for the grants. Therefore, the greater sin is not in the applying, but in the bowing before god state and denying the Lord Jesus Christ as the Lord of His own blood bought assembly. Our Savior was very exact on this issue with the following stern warning, But whosoever shall deny me before men, him will I also deny before my Father which is in heaven - (Mt 10:33).]*

Q/ May a state require that a faith-based organization attenuate or modify its religious convictions or its religious style of providing services as a condition of participation?

A/ No. The Charitable Choice provision explicitly provides that participating faith-based organizations retain their right to control "the definition, development, practice, and expression" of their religious convictions. However, faith-based organizations may not require beneficiaries to actively participate in religious activities in order to receive services. Further, faith-based providers may not use contract funds to pay for worship services, sectarian instruction, or proselytization, so as to avoid the appearance of governmental promotion of the provider's religious doctrines. No such restriction is necessary in the case of vouchers, where it is the beneficiary who selects the service provider, not the government. *[Editor: Now they speak plainly. The information above has been deliberately contradictory, but not now. The god state has finally taken the mask and velvet glove off of the iron clad fist, and revealed himself for the deceiver and liar that he is. Notice that after saying that the faith-based organizations retain their right to control "the definition, development, practice, and expression" of their religious convictions, they totally take all of this so called freedom away in the next sentence with the word "however," which is a qualifier. The organization cannot require mandatory participation in religious activities (preaching services). No funds can be used for worship, sectarian instruction, or proselytization (soul-winning), including the facilities either owned or leased. Leave these things out and all activity is done in the name of the state rather than Christ. Any believer who participates in this scam has just said goodbye to any reward from Christ at His coming.]*

Q/ May a faith-based organization use religious principles as part of contracted services?

A/ In counseling beneficiaries concerning the need for changes in behavior or attitudes, some organizations use principles originating in a religious tradition. Such principles may not be prohibited simply due to their religious roots. Many current laws, such as the prohibitions on murder and robbery, have their origins in reli-

gious teachings. So long as a public purpose is served by the principles being taught, such as instilling the virtues of responsibility, self-control, care for dependents, and work, a faith-based organization may use principles rooted in its belief system. *[Editor: In other words, the god state is to get the glory, not the God of the bible. Also the provider can give a watered down message as to how the recipient should be a good little boy for the good of society, but just try to preach the power of redemption through the blood of Jesus Christ and see what happens.]*

A Letter From Former Senator John Ashcroft

United States Senate
Washington, DC 20510-250
December 1996

Dear Friend:

The Personal Responsibility and Work Opportunity Reconciliation Act of 1996 presents an excellent opportunity for achieving real success in the war on poverty and dependence. A key feature of this landmark welfare reform law is the Charitable Choice provision (section 104), which encourages states to utilize charitable and faith-based organizations in serving the poor and needy. *[Editor: Three times in the New Testament, the man of God is warned about taking filthy lucre. Twice by Paul and once by Peter. Lucre means monetary gain or reward. Woe unto them! for they have...ran greedily after the error of Balaam for reward. According to Moses' account as recorded in Numbers Chapter 22, these verses warn of the "rewards of divination." Whatever the church deals in that is extra biblical is divination or witchcraft. Peter continues with this thought with these words, And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not (2 Pet 2:3).]*

In the past, many successful faith-based organizations have not participated in government programs for fear of having to compromise their religious integrity or being hobbled by excessive government regulation and intrusion. The confusing array of legal precedents has often led

government officials to conclude mistakenly that constitutional law requires that faith-based organizations be excluded from the mix of private service providers, or that entities accepting government funds must forego their religious character. *[Editor: It is obvious that then Senator John Ashcroft, a Pentecostal, who along with Senator Dan Coats, a fellow Republican from Indiana and a so called Baptist, who are the architects of this legislation, can't read. We have already learned that there can be no proselytizing – i.e., soul-winning – done on the premises where this money is used for any purpose. What happened to the preachers who have been telling us that soul-winning is the main thing. What we really have here are duplicitous preachers who think as Balaam to take Balak's money and still preach the word of God. Well it won't wash and it won't work. The prophet Jeremiah said it well: Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. Is Israel a servant? is he a homeborn slave? why is he spoiled? (Jeremiah, 2:11-14).*

The Lord Jesus stated it thusly, Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. (Rev. 2:5).]

One of my goals in proposing the charitable choice provision was to encourage faith-based organizations to expand their involvement in the welfare reform effort by providing assurances that their religious integrity would be protected. The charitable choice provision embodies U.S. Supreme Court case precedents to clarify what is constitutionally permissible when states and local governments cooperate with the religious and charitable sector of society. The provision protects the rights of faith-based providers as well as the religious liberty of the individuals they may serve. *[Editor: This supposed Christian*

and darling of the "Christian Right" is endorsing the well-fare state or socialism. In reality, the distribution of wealth is a communist term. It is nothing but high class theft. The ideal of taking from the rich and giving to the poor is not a Baptist doctrine, but rather Catholic in origin.]

Many states have already experienced positive results from partnering with charitable and faith-based organizations in working with the poor and less fortunate. These institutions have proven to be efficient and effective while serving the poor with dignity and compassion. Congress passed the charitable choice provision with the hope that such cooperative efforts between states and faith-based and private charities would flourish. *[Editor: Again I ask, who will get the glory if the church partners with the state, God or the state? Where does the money come from, God or the state? Who will the recipients bless, God or the state? It is said that the pope said to St. Thomas Aquinas, "Tom, the church no longer has to say with Peter, 'Gold and silver have we none,' " and Thomas replied, "That's right, sire, and neither can it say, 'In the name of Jesus rise up and walk.' " We must always remember that "God will not give His glory to another" (Is. 42:8).]*

The following materials are intended as a preliminary guide for utilizing this innovative principle for welfare cooperation. The materials are meant to: (1) assist state and local officials in implementing the principles of charitable choice; and (2) help faith-based organizations understand and act upon this opportunity for expanding their service to the public now that specific protections for their religious integrity and mission are anchored by law. *[Editor: What law? Not the 1st Amendment that prohibits Congress from making any law pertaining to religion, but rather a nebulous theory called, "Constitutional Law," which is evolutionary in nature. It deals in privileges and benefits for subjects of the state and is subject to change by legislation or the courts. This law system is not American or biblical, but rather Roman and pagan. Neither is it unalienable.]*

I invite and encourage both government officials and faith-based providers to use this guide to understand the overall design as well as the details of the charita-

ble choice provision. We should all explore the potential for government and private and religious communities to cooperate more fully and fruitfully in serving the poor and needy to the maximum extent possible. The nation will benefit if we do. *[Editor: Where in the Bible do we have a mandate from God to His church to, "serve the poor and needy" of the world? The only obligation of the church is to care for the widows indeed and orphans within the church family. There is also an indication that individuals are to care for the poor and needy, and not from the assembly as a whole. Notice what the Apostle James says in this regard. If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? James 2:14-20. To show the hypocrisy of the state in regards to helping the poor, why have they consistently shut down and even destroyed every ministry in the US who tried to help the poor without state aid, such as Roloff and Otwell in Texas, Fountain in Mississippi and Sileven in Nebraska? The state cannot stand competition or competence. These ministries so outshined state agencies that they had to be destroyed out of embarrassment.]*

Sincerely yours,
John Ashcroft
United States Senator

And many false prophets shall rise, and shall deceive many. (Matt 24:11)

Is it not interesting that the man who gave the final order for the total destruction of the property and buildings of the Indianapolis Baptist Temple and the closing of its educational ministry, primarily to the poor, was the primary architect of this wicked plan that will no doubt be the final nail in the coffin of the churches of America. Through the influence of this one man and others, God now has no choice but to judge the churches of our land and after that the nation itself for, *For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? (I Pet 4:17).*

Women in the Military

The following recommendation was made by the pastors and laymen attending the annual Unregistered Baptist Fellowship at the Indianapolis Baptist Temple in Indianapolis in October 2003. The statement is not binding in any way upon the churches, but we highly suggest that in the light of the approaching registration and drafting of women to serve in the military in America, that all churches pass this resolution as soon as possible. In that Ecclesiastical Law has always historically surpassed civil law, this is absolutely necessary if the young ladies who are members of the churches want to contest this issue on religious grounds. Unless their church has taken a public stand on this issue, they won't have a chance in the courts. The scripture says that, *Having a form of godliness, but denying the power thereof...* (2 Timothy 3:5)

RESOLUTION REGARDING WOMEN SERVING IN THE MILITARY

BE IT RESOLVED:

That whereas, as the woman is to be honored "as unto the weaker vessel" (I Peter 3:7);

And whereas, "the head of the woman is the man" (I Corinthians 11:3);

And whereas, women are "to be discreet, chaste, keepers at home, obedient to their own husbands, that the word of God be not blasphemed." (Titus 2:5);

And whereas, women are to have a "meek and quiet spirit" (I Peter 3:4), which spirit is impossible to maintain in a military environment which requires aggression and domination;

And whereas, a woman is "not to teach nor to usurp authority over the man" (I Timothy 2:12);

And whereas, a woman is not to "wear that which pertaineth to a man" (Deuteronomy 22:5) and is to "adorn themselves in modest apparel, with shamefacedness and sobriety" (I Timothy 2:9), a woman should not wear the pants, combat boots, and T-shirts that are standard military uniforms;

And whereas, Christians are to "abstain from all appearance of evil" (I Thessalonians 5:22), women should not be cohabiting with, sleeping in close proximity to, or working alone with men as the military requires;

And whereas, women in the military are in constant danger of sexual defilement by male soldiers, both friendly and enemy;

And whereas, the American military is contributing to the breakdown of families by encouraging women to abandon the raising of their children in order to serve, and is creating orphans by allowing mothers and fathers both to serve in the military;

THEREFORE,

Be it resolved that those present at the Annual Unregistered Baptist Fellowship in Indianapolis, Indiana on October 15, 2003 absolutely stand against the drafting or voluntary enlistment of women into military service.

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1. Even though The Trumpet is a ministry of the Indianapolis Baptist Temple and therefore totally responsible for its content, we wish with the Lord's help to be a servant to the unregistered churches of the U.S. and around the world and especially to the Unregistered Baptist Fellowship.

2. The Trumpet without apology will present the historic Baptist position on all subjects. We are fundamental in all our doctrinal positions including the inerrancy of the Scriptures. Eschatologically, we are Pre-millennial. However, we will not hold all contributors or source material responsible to agree with us on all points.

3. The Trumpet will vigorously contend for all of the biblical positions regarding faith and practice in the area of morals, culture, economics and government.

4. The Trumpet will stand vigilantly for the separation of Church and State especially as it is stated in the First Amendment to the U.S. Constitution and the various state constitutions.

5. The Trumpet will oppose all worldliness, denominationalism, ecumenicalism, socialism, communism, and compromise as promoted by the modern day state church.

6. The Trumpet claims no infallibility. We therefore invite readers to notify us of any errors of fact, judgement, or theology. If any mistake of fact is made, we will try to correct it in the next issue.

7. The Trumpet invites our readers to supply facts, articles and poetry without charge and, if used, credit will be given; if not, it will not be returned.

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FINNEY - continued from page 2

specialized in criminal law.

The Lord confirmed my choice. Very soon after I started practicing, I helped an Eastern Orthodox priest with a criminal charge. He was charged under a criminal statute for trying to expose the promotion of homosexuality and other sins. God gave the victory in that case.

Then a young man named Steve, a Christian who counseled outside abortion clinics, called me. He was charged with a crime under the Austin Sign Ordinance for his activities outside an abortion clinic. Being a new lawyer, I called the Rutherford Institute. They asked me to send them a summary of the facts and a copy of the Sign Ordinance. Then they told me that we could not win the case and that they would not help. We lost at trial, but God gave us the victory on appeal. The Austin Police Department immediately cited Steve for violation of the state sign ordinance. The Lord gave the victory at trial.

My first felony trial came about a year and six months after I started practicing law. A single mother in our church was charged with third degree felony injury to a child for spanking her six year old son. She left some prominent stripes across his rear end and also a stripe across his face when he turned suddenly during the spanking. The Lord gave us the victory at trial.

The Lord has brought numerous other legal spiritual battles my way. The most

recent of those battles ended a few months ago. Since that time, and even before, I have felt that the Lord was telling me that it is time to move on. I have been seeking His will. My prayer was that He would show me His direction. Again He has answered my prayers. While at the April Camp Meeting at Heritage Baptist Church outside Mount Enterprise, Texas, I sat down to eat the first meal at the only open chair I spotted on my side of the room. As it turned out, Dr. Greg Dixon was sitting diagonally across the table from me. As a result of that encounter, Dr. Dixon ultimately asked me to consider becoming legal counsel for the Biblical Law Center.

It did not take me long to decide that if the Lord opened that door, I would step in. Since my early Christian life, I have considered the issue of separation of church and state as taught in the Bible (not the perversion that our United States Supreme Court has fashioned according to their social agenda) to be one of the primary issues facing the fundamental Baptist Church today. I believe, based upon what the bible teaches, that incorporating or intentionally operating as an unincorporated association takes the church from under the headship of Christ and puts the church under the headship of the state. I believe that taking scriptures out of context and applying human reasoning which is contrary to Biblical teaching (such as "Obey every ordinance of man," or "we should be good stewards and incorporation is good stewardship") in order to justify unbiblical marriage with the state is an abomination to God.

While practicing law, I also have been faithful to my church. Besides being regular in attendance at all of the services for many years, I participated in, and then led a rest home ministry. I participated in, then led, and now participate in street preaching here in Austin and in other areas.

I grew up in the Texas Panhandle, graduated valedictorian of a class of 320 from my high school in Plainview, Texas; graduated from Texas Tech University in 1970; served as an officer in the Army, and then went to Viet Nam. I am now reporting for duty once again to my Commander in Chief, the Lord Jesus Christ to serve him with the Biblical Law Center to be a servant to the New Testament churches in America.

NEW POLICY ON THE TRUMPET

The new technology available to us has allowed us to be more effective with The Trumpet. It will be distributed quarterly beginning January 1, 2004. It will be posted on our web sites, indianapolisbaptisttemple.com and unregisteredbaptistfellowship.com. It will also be sent to our e-mail list. Anyone who wants a hard copy via U.S. mail, please send annual gift of any amount to The Trumpet to help us with the expenses of this ministry. Bundles of Trumpets are available to churches upon request. Please limit them to one per family. We would like every Bible Believing Preacher in America to receive The Trumpet. If you would like to sponsor one or more Preachers, please enclose the suggested gift and mailing address: (if you would like for us to pick one for you, leave it blank.)

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Missionary Ray Wilson Has Finished His Course and is Home with the Lord

Fifty-eight years ago, when Ray Wilson was just 12 years of age, he ventured over to the first block of Volusia Street on the East side of Wichita, Kansas, where he encountered a foul mouthed little punk who went by the nick name of Bud. When Bud saw this little roly poly boy on the sidewalk in front of his house, he went over and knocked him off of his bike, and began cursing him and told him to stay off of his street. Picking himself up off the ground, Ray said that he was going to tell his mother, and Bud said that he would go with him and tell her for him. So Ray, crying, left his bike on the sidewalk and ran to his home on Chautauqua, the next street over, with Bud hot on his trail.

It seemed that Bud stood in the front yard by the big porch that covered the entire breadth of the house for a long time, until finally his heart nearly jumped into his throat when he saw this beautiful angel come out of the front door with little Roly Poly right behind her. It seemed that her



Elaine Sweet Wilson

face actually shined. Just as those in the Bible were often frightened when they saw angels, Bud, being plenty scared, figured that the jig was up and he better change the subject pronto, which he did by saying, "May I come over and play basket ball in your back yard?" The angel said, "NO! We don't let little boys play in our yard that use the kind of language that you use." Right there and then, at the age of 14, Bud felt Holy Ghost conviction for the first time in his life, and he said, "I promise that I won't use bad language," and the angel said, "Alright then, you can come and play." Bud noticed that Roly Poly wasn't as excited about the matter as his mother was, but Bud was most relieved. Then the angel told him that they were having a tent meeting and wanted to know if he would like to come, to which Bud immediately agreed.

As evidence that God was working in Bud's life, his foster mother, "Mom" Lucas, with whom Bud had lived from four to eight years of age along with her husband Luke the Barber, called the next day to ask if he would like to go to a tent revival meeting with them, to which he expressed his desire to go. They picked him up the next evening.



The tent used by Evangelist Art Wilson, where many trod the sawdust trail.

The tent, at the corner of Waco and Douglas in downtown Wichita, was the biggest tent that Bud had ever seen. It had the mid-forties wooden seats and sawdust on the floors. After Bud's eyes got used to the light, he saw Roly Poly sitting across the aisle in the next section. Bud curled his hand into a fist and said, "Fatty, I'm going to get you when the meeting is over." Bud had no idea that the fiery evangelist was Roly Poly's dad, Dr. Art Wilson, and the angel was his wife Elaine. All he knew was that he forgot about the little boy that he had been mean to and for the next two hours, became absorbed in the sermon. He didn't think that it would ever end, because he had a boxcar load of sin weighing down upon his heart that was literally pushing him down to the ground, and he had to get some relief. The Holy Spirit had him pinned to the mat and he was down for the count without even trying for the 2nd or 3rd round. The relief finally came when the invitation began and Bud turned to "Mom" and asked her to walk down the aisle with him. Amazingly, she refused and told him that he would have to go on his own. The hardest thing that Bud ever had to do in his life, other than facing that angel, was taking that first step down that old sawdust trail, but when he took the first step it seemed that angels took him the rest of the way. Somewhere between the seat toward the back, and the front of the tent, Bud experienced a dose of old fashioned Holy Ghost salvation that has never left him for so much as one second since.

It was the custom in those days to have new converts and those that had rededicated to stand in front of the platform facing the crowd, and the people

would file by and give them the right hand of fellowship as they called it. The first one to shake bully's hand was Roly Poly. The little fat boy was Ray Wilson, who later with his wife Bonnie spent 40 years as missionaries in Mexico, and the mean bully was this preacher who started going by his given name Greg, short for Gregory, when he accepted the pastorate of the Indianapolis Baptist Temple in 1955.

Ray and I have been as close as brothers for all of these years. In reality he was the human instrument that God used to start my journey toward God. He was with me in the beginning of my walk with Christ, and it was my privilege to be with him and Bonnie at the end of his as he made the crossing at 70 years from that hospital room in McAllen, Texas on March the 20th.

Two days earlier, I had stood by Bonnie's side as the neurosurgeon showed her the CT of Ray's brain. I had never seen such a sight in my life. The only way I can describe it is that it looked like a city with the lights out in one half and on in the other half. The doctor just shook his head and said that there was no hope. Bonnie had been faithful to the end as she had been for the 44 years of their marriage. She had been administering dialysis to Ray five times a day even on the road traveling in and out of Mexico. After the sad news of the 18th, she had continued to give him his treatments though he lay unconscious in his hospital bed.

Ray had gone to McAllen to have five-way bypass surgery. The surgery was a success, but the doctors said that in order to save his life, they would have to operate on the carotid artery in his neck. Shortly afterwards he suffered a massive stroke from which he never recovered.

Ray and his wife Bonnie had been honored and respected missionaries through the Baptist Bible Fellowship International for over forty years. However, two years ago, he resigned from the mission board to pursue his missionary goals as totally independent from any denominational strings. He wrote to his constituents on June 25, 2003 the following words: "As you read these lines we are finishing our first month of separation from BBFI as their missionaries. We thank God for the many years of service God gave us to serve under their auspices. However, as times have changed so have

some of God's people, pastors and churches. Many have written asking for a complete explanation and reasons why we left. I purposely made my last letter obscure in its nature, not wanting to hurt or influence in any way the work of the Lord, but just silently steal away to further service for God as an independent, sent out from my home and sending church. So with this News Letter I am also enclosing a copy of "Reasons Why I Left BBFI", not for reasons of contention but rather to completely explain my position, convictions and how the Holy Spirit has dealt with me these past few years; causing me to make this traumatic decision. Yes, we have lost support, our health and life insurance, our missionary home, etc. But God has been good; giving us some new supporters and has supplied our every need ... including the procurement of health care plans that

should take care of our physical needs, at least for the foreseeable future."

The fact is Ray and Bonnie lost over half of their support from BBFI churches, and yet God miraculously supplied their needs for the past two years until Ray's death. Bonnie is continuing the work in Mexico, and we encourage all of the churches that have supported them through the years to continue, because she is fully capable of carrying on the ministry there including their medical ministry which she directs.

In his letter of explanation, Ray explained that the BBFI had changed in their separatist philosophy in which they had begun over fifty years before, and that he just couldn't go along with their modern ways in music, dress, and other innovations that they were promoting in their col-

leges and churches. At his age and health, it was a terrifying decision for him and Bonnie to make, but make it he did and no doubt he heard those words from our blessed Lord, "Well done thou good and faithful servant."

Following is the obituary that his brother Mark read at his funeral on March 22, 2005 at the Harvest Baptist Church in Edinburg, Texas. His desire to be buried in Mexico was fulfilled a few days later, and there was also a large funeral service held in Leone at the Good Shepherd Baptist Church that he founded. The service was conducted by his son-in-law Pedro Hernandez.

Gifts can be sent to Bonnie Wilson through the Central Missionary Clearing House, Box 12964, Houston, Texas 77217.

— GD

Raymond Woodrow Wilson 1934-2005

Raymond Woodrow Wilson was born September 22nd, 1934, and graduated from this life Sunday morning, March 20th, 2005, at the age of 70 years and 6 months.

Ray was born in Denver, Colorado, September 22nd, 1934, son of the late Dr. Art and Rowena Wilson. At 4 years of age, he moved with his family to Wichita, Kansas, where his father, Dr. Art Wilson, founded the Wichita Baptist Tabernacle in 1938, which he then pastored for 31 years.

Ray was preceded in death by his mother, Rowena Wilson; his father, Dr. Art Wilson; and a brother, Don.

Ray accepted the Lord Jesus Christ as his personal Saviour at the age of 6 years in the basement of the Baptist Tabernacle. After his early schooling days, he then attended Baptist Bible College in Springfield, Missouri from 1953 - 1955. After graduating from BBC, he served as youth pastor at the Tabernacle from 1955 - 1957. He then moved to Dodge City, Kansas, where he started the Bible Baptist Church of Dodge City, which is still going forth today, and includes a large Spanish ministry.

In 1960, Ray moved to Cincinnati, Ohio, where he served as Associate Pastor at the Bible Baptist Church with Bro. Bruce Woodruff. There, he started the Royal Rangers youth program and also met his future wife, Bonnie Jean Minor. They were married in September, 1961.

Ray and Bonnie then moved to Riverside, California, where he served as music and choir director at the Riverside Baptist Temple. From there, they returned to Baptist Bible College in Springfield, Missouri, where Bonnie studied and graduated from the missions course in 1965. Ray and Bonnie were immediately approved as BBFI missionaries to Mexico.

After one year on deputation, they moved to Toluca, Mexico, and founded the Liberty Baptist Church, and worked there for 11 years. During this 11 years, they also established several other churches and missions throughout the region. During this time, even though they never had children of their own, they took in 6 orphan children and raised two of them, Cita and Lillia, as their adopted daughters. One of their converts to Christ, Pedro Hernandez, later married Cita, and is now pastoring the Good Shephard Baptist Church in Leon, GTO, Mexico, for 22 years.

Ray and Bonnie founded a medical clinic ministry, teaming up with a younger missionary, nurse Karen Nolen. They also have a Christian doctor who serves in this clinic. Through this clinic alone, they have seen over 200 people come to trust Christ, just since January 2004.

Over the years of their lives spent for Christ, Ray and Bonnie have seen approximately 21 preacher boys sent forth into the harvest.

Ray is survived by his wife of 44 years, Bonnie Wilson of Leon, Mexico; his step-mother, Elaine Wilson of Springfield, Missouri; two brothers, Paul Wilson and Karen of Wichita, Kansas; and Mark Wilson and Ruth of Springfield, Missouri; one sister, Rose Fields and Dave of Wichita, Kansas; two adopted daughters, Lillia Hernandez Morales and Romualdo of Hidalgo, Mexico; and Cita Garcia Hernandez and Pedro of Leon, GTO, Mexico; seven grand-children and one great grand-child, due to be born in April, 2005.

Ray's wife, Bonnie, and all of the family, wish to express our deep gratitude for your presence this evening, to share with us, the life and heavenly home going of our loved one.



Bonnie, Dr. and Mrs. Art Wilson, and Ray

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Further details to come in future issues of *The Trumpet*.

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