



IBFNA THE REVIEW

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A Milestone - The 15th Annual IBFNA Conference

by Dr. Richard Harris

Benjamin Franklin once said, "Dost thou love life? Then do not squander time, for that is the stuff life is made of." How true! When pleading with God, the Psalmist said to Him, "Remember how short my time is." (Psalm 89:47)

Fifteen years may seem rather long to you or perhaps it may seem very short. Time obviously is relative. Two weeks on a vacation is not the same as two weeks on a diet. Regardless, it is important to look back over these fifteen years to see what has been accomplished and what needs to be accomplished. I don't think God is necessarily



in the business of building organizations, but He is in the business of building churches and building people and He, doubtless, uses us to help one another in this task of building. "By this shall all men know that ye are my disciples, if ye have love one to another." Fellowship among the pastors and laymen in God's work is of utmost importance to all of us and to our testimony. There should be no "loners" in the Lord's service.

I believe that God works through us to build a testimony and a witness to His saving power and grace and thereby He builds nations or tears them down, depending upon the responses of the people. "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." (Isaiah 59:19) The testimony of God is crucial for our time and for His people. God warned Paul in a trance, "Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me." The Apostle John said that he was on the isle of Patmos, "for the Word of God and the Testimony of Jesus Christ." God directs and protects His people as we move forward in unity for Him but we have to admit that unity has not been one of Fundamentalism's strong points.

This Fifteenth Annual Conference can be and should be a "turning point" or a "new beginning" point for the Fellowship. God urges us as pastors and laymen to encourage one another, to raise up a standard of righteousness and a testimony for His glory. We need to ask ourselves and to ask God that He might reveal to us where we have succeeded and where we have failed so we can improve in our service for Him. Are we needed as a Fellowship in this hour and can we impact Fundamental Christianity in a positive way? If so, how can we best do it?

There is a broad discussion taking place today on the internet and in periodicals across our nation regarding the failure and future of Fundamentalism. Some very good issues are being raised and discussed and we need to respond to them. Lord willing, we intend to hold some discussion periods at the conference that will stimulate our thinking and get us on the move again. We must discuss the challenges that God may be calling us to accept and fulfill. One of the things we must do is to support and be an example to the next generation of young Fundamentalists ministering in our midst. There are a great many good men and women who wish to be used of God and I believe God is going to use many of them in marvelous ways in these momentous days prior to our Lord's return.

Let's make this Fifteenth Annual Conference a significant one. *

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IBFNA Conference Schedule



“Defending Dispensationalism”

Below is a tentative schedule for the Conference at the Farmstead Inn in Shipshewana, Indiana on June 21, 22, and 23. We are publishing it for your benefit before you arrive. A few changes may occur at the last minute. There will be up-to-date printed copies there at the conference for everyone. Let's pray that God will give us a great time of fellowship and ministry as we rally for Fundamental Christianity.

Tuesday, June 21, 2005		8:45 a.m.	Message – “Not of This World” Dr. Charles Dear
8:00 a.m.	Registration / Greeting of Friends	9:45 a.m.	Fellowship Break / Time for Displays
8:30 a.m.	Welcome / Introductions / Prayer for Conference	10:00 a.m.	Fellowship Business Session This will not be long but it is critical for us all to be present!
8:45 a.m.	Keynote Address: “Where Are We in the Post-Modern Era?” Dr. Duane Brown	11:00 a.m.	Lunch / Fellowship Break
9:45 a.m.	Fellowship Break / Time for Displays	Afternoon is open for sightseeing, family time and evening meal.	
10:00 a.m.	Message – “Dispensationalism: Its History and Present Attacks on it.” Dr. Robert Delnay	7:00 p.m.	Evening Message – “Is Separation Passé?” Dr. Ralph Colas
11:00 a.m.	Lunch / Fellowship Break	Thursday, June 23, 2005	
1:00 p.m.	Message – “Dispensationalism and the Reformed Position, the Weaknesses of Covenant Theology” Rev. Mike Ascher	8:30 a.m.	Devotions / Prayer Time
2:00 p.m.	Workshops Men – “What’s Happened to the Sunday School?” Dr. Allen Harris Ladies – “Faithful Preachers’ Wives” Mrs. Mary Singleton	8:45 a.m.	Message – “Preaching Christ and His Person” Evangelist George Zinn
3:00 p.m.	Mid-afternoon Break	9:45 a.m.	Fellowship Break
3:30 p.m.	Message – “Dispensationalism and our Missions Mandate” Dr. Thomas Wolfe	10:00 a.m.	Message – Life and Death Issues (Resulting from the Terry Schiavo incident) Dr. Mark R. Foster, PhD. M.D.
4:30 p.m.	Supper Break	11:00 a.m.	Lunch / Fellowship Break
7:00 p.m.	Evening Message – “Biblical Hermeneutics, the Basis for Dispensationalism” Dr. Clay Nuttall	1:00 p.m.	Workshops Men – “The Preacher and His Preaching” Dr. Robert Delnay Ladies – “C.H.A.O.S. to Peace in 15 Minutes” – Mrs. Donna Dear
Wednesday, June 22, 2005		2:00 p.m.	Afternoon break
8:30 a.m.	Devotions / Prayer Time	continued on page 8	

2005 Perspectives

by Dr. Ralph Colas



Five mainline denominations recently bashed President George W. Bush because of his new federal budget. Calling economic injustice the "gravest of sins," leaders of the Episcopal Church USA, Evangelical Lutheran Church in America, Presbyterian Church (USA), United Church of Christ and United Methodist Church used the Bible account of the poor man named Lazarus who spent his days lying at the gate of a rich man to prove their charge. They underlined how this rich man ignored the poor man's need, and so ended up in Hell.

"Like many Americans, we read our daily newspaper through the lens of faith; and, when we see injustice, even by a president, it is our duty to expose it," these liberal religious leaders stated. They then called upon all church members and all people of faith to oppose the budget.

One need be little surprised to hear and read of the liberal clergy being critical of our president. The fact is they, for the most part, opposed his election and certainly the war in Iraq. The social gospel they preach, reminds us of painting the outside of the pump above the well, but ignoring the polluted water within the well. They do not acknowledge, in fact the liberals deny, the new birth experience as clearly taught by our Lord Jesus Christ.

The apostate World Council of Churches in May, 2005 has scheduled a major meeting to talk about "Evangelism and Mission." However, their religious dictionary defines these words in a totally different way than the Bible does. Theirs is a salvation of society and not lost sinners being pointed to the Lamb of God.

One of the tenets of New Evangelicalism in rejecting Fundamentalism has been their charge that we ignore the needs of society and preach about "the now and then instead of the here and now." As one who has been permitted to attend, with press credentials, many of the meetings of the National Association of Evangelicals, it has been evident that it is true what a secular reporter declared at one NAE press meeting several years ago. That reporter told the NAE leaders, "You are really going mainline instead of being like evangelicals!" Immediately NAE leadership denied this, but what has followed in their history only proves the fact that this reporter was "on target."

At their 61st annual convention in March 2004, materials were distributed that carried a banner headline asking, "What Kind Of Car Would Jesus Drive?" But that was insufficient for NAE leadership. A statement was adopted by the NAE's Board of Directors later in 2004 entitled, "An Evangelical Call to Civic Responsibility." Included in the paper was a section on "creation care." It said, "Because clean air, pure water and adequate resources are crucial to public health and civic order, government has an opportunity to protect its citizens from the effects of environmental degradation."

The left-wing environmentalists welcomed the NAE and other evangelicals as their allies. "The evangelicals have good

friendships in places where the rest of the environmental community does not," declared the president of the National Wildlife Federation.

The Rev. Richard Cizik, vice president of governmental affairs for the NAE, said, "I don't think God is going to ask us how He created the earth but He will ask us what we did with what He created." Dr. Ted Haggard, president of NAE, said he became passionate about global warming because of his experience scuba diving. Haggard explained, "The question is, will evangelicals make a difference; and the answer is, the Senate thinks so. We represent more than 30 million people, and we can mobilize them if we have to."

An interesting response to all of this came from Cal Thomas, a columnist for Tribune Media Services. He believes this movement by the evangelicals is doomed because it distracts and dilutes the primary calling of evangelicals.

Thomas asked, "Do evangelicals have time on their hands because they've finished the mission to 'go and make disciples of all nations'? Is there not a great enough commission that 'global warming' and a host of other 'issues' must be added to make evangelicals contemporary and relevant?"

Thomas continued, "What about passion for Jesus Christ? This attempt to get in step with the environmentalists is a far cry from, 'Not by might, nor by power, but by my Spirit, saith the Lord of hosts' (Zechariah 4:6).

With a measure of discernment Cal Thomas concluded, "The social gospel is about causes, not Christ; agendas, not Alpha and Omega; politics, not the Prince of Peace, more of this world and less of the next one."

The National and World Councils of Churches for decades have focused on improving the world and transforming culture rather than converting hearts. This goal is wrong with failure as the obvious result. But the NAE seems to have adopted this same ministry purpose "hook, line and sinker," as the mainline churches have done since 1908 when the old Federal Council of Churches was organized.

As Bible believing Fundamentalists, we do want clean water and air; but we must NEVER let that become our major emphasis so that we ignore the spiritual needs of lost and dying individuals. The great need is to see changed hearts, which brings about changes not only in the life but the home and elsewhere as well. (II Cor. 5:17)

Let us often ask the Lord to help us to **MAJOR ON THE MAJOR--MINOR ON THE MINOR--AND NOT TO PERMIT THEM TO BE REVERSED!** *

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An Important Question for Our Times - Is Music Amoral?

Part 1 by Kurt Woetzel Reprinted with permission

To be absolutely clear, the question must be stated several ways. Is music neutral? Is sound capable of moral influence? Does music alone, with or without text, carry and communicate moral value? Is music amoral? The answer to this watershed question divides much of the Christian community and greatly influences the character of the music which may be heard in a particular church. When I posed this question to Robert Shaw, he responded without a moment of hesitation, "All the arts are moral." It was very obvious that the most celebrated choral conductor of the twentieth century had seriously pondered this matter prior to our discussion. During a rehearsal with his Collegiate Chorale in February of 1963, he is reported to have said and later written in a letter to the group, "music is the most moral of the arts" (*Dear People*, Joseph Mussulman, p. 108).

It is interesting to note that the neutrality controversy is a relatively recent phenomenon and is primarily limited to the Christian community. Although secular sources from the time of the ancient philosophers to present-day writers allude to the topic frequently, one is indeed hard pressed to find anyone from that contingent who sides with the position that music is amoral. My library includes over seventy books on this general topic. I have yet to find a secular author who even hints at making a case for the neutrality of music. Perhaps the only exception is Stravinsky who reportedly commented that his music was an "object," a "thing," with no particular meaning beyond itself (*What to Listen for in Music*, Aaron Copland, p. 12). Virtually all others write eloquently and with great passion for the music-has-great-moral-impact position. It must be understood that their motivation is, unlike ours, primarily sociological rather than spiritual. The artist and the social scientist are concerned about the impact of music on individuals and society as a whole. Our interest and plea, as believers, comes from a sensitivity regarding the influence of music on the Christian and subsequently on the body of Christ.

A Divisive Debate

In order to gain a more complete perspective of the dynamics of this debate it is entirely appropriate and necessary for us to first consider when, why and under what circumstances this issue evolved. It is critical to our insight because, as Michael Hamilton correctly points out in a *Christianity Today* article, "American churchgoers no longer sort themselves out by denominations so much as by musical preference" ("The Triumph of the Praise Songs," Michael S. Hamilton, *Christianity Today*, July

12, 1999, pp. 29-35). Sacred music, which holds the marvelous power to unite the body of Christ in vertical praise unto the Lord, has become a divisive horizontal entity subject to individual taste and preference while at the same time creating a raging debate and grievous polarization among believers. Mr. Hamilton makes the observation that "Our new sectarianism is a sectarianism of worship style. The sectarian creeds are dogmas of music....Churches that are too small to sustain separate congregations with separate worship styles are either trying to mix musical styles ('blended worship'), or they are fighting and dividing over which music to use." Later in the article Mr. Hamilton reveals his position on this watershed issue when he writes, "The job of the local church is to communicate the good news of Jesus Christ, to draw people into a living relationship with God and to remold disciples of Jesus into a Sermon-on-the-Mount shape. Any worship music that aids a church in these tasks is almost certainly a conduit of the Holy Spirit." It is interesting to note that even though it is obvious from this last comment that this author would not consider music to be moral, he makes a valuable observation which greatly bolsters the moral position when he writes, "When one chooses a musical style today, one is making a statement about whom one identifies with, what one's values are, and ultimately, who one is." How has Mr. Hamilton aided the music-is-moral position with this statement? Music styles selected by individuals are a means by which values are espoused. Individual values are an evidence of morals; therefore, music styles have moral significance.

The inherent contradiction evident in the *Christianity Today* article reflects the dilemma of those in the Christian community who stoutly maintain that music is neutral, yet who have to admit to its power and notable influence on character and values. I Cor. 15:33 gives further insight and an unmistakable warning—"Be not deceived, evil communications corrupt good manners." Music is a powerful instrument of communication. Manners are the fleshing out of values and character. That which is neutral, obviously, cannot impact character. However, when we ascribe or attribute morality to an entity, it must, by its very nature, have the capacity to affect and influence character. If music is moral, then it will, by necessity, prevail upon behavior—the evidence of character. We can't have it both ways! Music is either neutral and has no bearing on values or it is moral and, as do other moral agents, impacts character and values. Therefore, it is inconsistent and illogical to say music is amoral, and yet has influence upon values.

Kurt Woetzel is the minister of music at Trinity Baptist Church of Concord, NH. He is the co-author (along with Dr. Frank Garlock) of the book, *Music in the Balance*. He has been an instructor at the Majesty Music College seminars for several years and is a frequent contributing author to *InChoir*.

The world has a rather precise perspective of music's influence on the individual and society as a whole. Dr. Peter Wicke is the Director of the Center of Popular Music Research at Humbolt University in Berlin, Germany. He has been active for many years as an author and music critic. In *Rockin' the Boat, Mass Music and Mass Movements*, he writes on page 81, "Music is a medium which is able to convey meaning and values which—even (or, perhaps, particularly) if hidden within the indecipherable world of sound—can shape patterns of behavior imperceptibly over time until they become visible background of real political activity."

A Brief History of the Question—Is Music Moral?

Music-is-neutral thinking evolved in Christian circles in the late 1960's and in the early 1970's. It was during this same period that western culture experienced a traumatic and turbulent upheaval. Judeo Christian values and mores were ridiculed, attacked and promptly discarded. The revolution in music played no small role in that process. From evangelicals came the clamor for the church to relate to contemporary culture. Music, a marvelous expression of faith for the believer and often a propellant of cultural change, was chosen as the vehicle for the church to connect to a society experiencing tumultuous change.

In 1969, Don Wyrzten, a young, gifted, influential musician and familiar name in Christian music circles, wrote in his Master of Theology Thesis at Dallas Theological Seminary, "Every generation of Christians is responsible to impart the Christian message to the cultural setting in which it finds itself." He continued by claiming that "Christianity will not get a hearing in the contemporary culture until Christians become unshackled from their cultural apathy and begin to enter the arena where the debates of our time are taking place" (*An Introduction to a Christian View of the Arts*, Donald John Wyrzten, Dallas Theological Seminary, 1969, pp. 61-61).

The debate, which continues to this day, encompassed an entirely new approach to sacred music. The pop sound, which was considered inappropriate for church music, began to gain respectability. Since that time, the new religious music (today known as contemporary Christian music—CCM), virtually indistinguishable from the music of the world in its sound, sensibility, and antics, has been welcomed into an increasing number of churches. Today it is prominent on the platform, firmly planted in the pew, and even more securely anchored in the private listening habits of the average believer. How did CCM get invited and who did the inviting? What conditions hastened a monumental change in practice, in philosophy and in the purpose of sacred music? How did that which was art-oriented, contemplative, uplifting, wholesome, and orderly get replaced with the pop sound from the lounge, dance floor, honky tonk, and other places where the world congregates to feed the flesh?

It all ensued with a change in purpose. Purpose dictates practice. "We must relate to our culture," was the cry. Since that day the clamor has increased, and the movement has magnetized followers and matured in focus. The nebulous goal of "relating to a culture" has now become clearly defined and is uniformly articulated

with a new chorus, "We must reach the people." Today, evangelism is the primary thrust of CCM.

Is CCM accomplishing its goal? We discover the answer by asking some searching questions. Has the culture become more like the church or has the church become more like the culture? Has the world adopted the values of the church or has the church been shaped by that which preoccupies the world? Has the cause of Christ prospered by Christians modeling, mirroring, and mimicking the world? The answers are obvious. And the new music, intended as an ambassador *from* the church, has come home as entertainment *for* the church, producing legions of fans but precious few followers. William Willimon, Dean of the Chapel at Duke University, made a valuable observation when he reportedly said, "In an effort to reach the world, we've leaned over, lost our balance, and fallen in."

When the goal, motivation, and mission for sacred music were modified from exalting the Lord and encouraging the saints to identifying with a culture and reaching the lost, the music had to change. If Christian music is to become a major tool to reach the world for Christ, then it is imperative that such music communicate to the world with a sound and a style with which the majority of the world can easily identify. Therefore, not only was a refurbishing of the music in the church required, but more importantly, the character, guidelines, and philosophy which governed and reflected that music needed a remake.

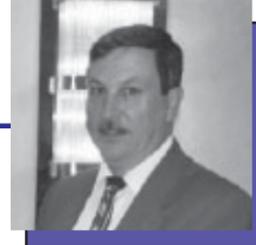
April of 1971 proved to be a pivotal turning point. "After weeks of coast-to-coast surveying and numerous personal interviews by *Eternity's* staff," executive editor William J. Petersen wrote an article with the momentous title, "O, What a Fantastic New Day for Christian Music." In the magazine's own words—this article "brings everything into focus." Indeed it did.

What was the tone and how did the attitudes change in the "new-day" Christian community? First, the new culture-directed focus for sacred music was to become external and horizontal rather than remain internal and vertical. The Scriptural model for sacred music is quite clear. Ephesians 5:19 suggests, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." The sister passage, Colossians 3:16, reminds us that we are to be "teaching one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Hebrews 2:12 echoes these two passages with "...I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." The believer's music is to be an in-house, vertical activity. Speaking to *yourselves*, teaching *one another*, and declaring the Lord's name *in the midst of the church*, do not even hint at evangelism. Sacred music is for the saints and unto the Lord. Over and over the admonition of music references in God's Word includes the same sentiment, "unto Him, unto the Lord, unto the Most High, unto Thee, unto Thy Name." When a society abandons its mores, restraints, and conscience, as it did in the 1960's it is not the duty of the church, nor is it appropriate for individual believers, to cast off the Scriptural model of music and follow a decadent-bent community in locked-step for the opportunity "to get a hearing in the contemporary culture."

continued on page 8

The Passing of the Torch

Editorial by Dr. Charles L. Dear



Across the dials, screens, magazine and newspaper pages, ad nauseam, we were confronted with the spectacle of the changing of the popes. There was plenty of pomp and pageantry, and even the music sounded nice; but the worst of it all was to hear the gushing sighs of evangelical Christians over the loss of John Paul II and their apprehension over his successor.

Dateline - Philadelphia, April 3, 2005, from the spokesman for a leading pro-life organization in Philadelphia

A Courageous Hero Who Protestants Loved

“The passing of John Paul II saddens hearts of Catholics and non-Catholics all over the world. Protestants throughout the United States loved this Pope because he did something many of us evangelical Protestants (sic) leaders were afraid to do: he stood for principle and he loved human life, family, children and the institution of marriage. While many denominations abandoned Biblical truth during the 26-year reign of this Pope, John Paul stood tall for transcendent truth. This is why so many in the Protestant tradition loved him...”

If there is anything we should note in the transition of Catholic popes in our day, it is the serious progress that Ecumenicism has made in general and how deeply it has made inroads into the Evangelical camp over the last 25 years. We can admire the efforts made within the Catholic Church against abortion, but such a relatively small part of the testimony of the Catholic Church cannot bootstrap acceptance of all their blatant blasphemy against the saving grace of God in Jesus Christ alone. It is an amazing phenomenon to observe self-proclaimed Protestants verbally recant the Reformation by their praise of Catholic leadership and fond hopes for its future.

From the same communication, continued:

“Non-Catholics are encouraged to come together and pray/fast for the future of the Catholic Church that all in the Catholic and protestant traditions would love Jesus Christ with our whole hearts.”

In a broader perspective, such statements reveal an equal concern for the substitution of politics for Biblical principles that has served more as the catalyst for change than the sign gifts and the bridge of charisma that swept across both Catholic and Protestant churches since the 60s.

Dateline: April 10, 2005, The Boston Globe

The Evangelical Pope?

Says Mark Noll: “The deep suspicion that in 1960 characterized evangelical attitudes towards Catholics—and Catholic attitudes towards evangelicals—has moderated considerably. What has changed? The most obvious indication of change is political. Catholics who attend church regularly and who embrace traditional moral stances on abortion, gay marriage and other issues voted almost as strongly for the Bush-Cheney ticket as churchgoing white evangelical Protestants who embraced the same traditional positions.”

Quoting Dean Timothy George (Beeson Divinity School, Birmingham AL) This is an “ecumenicism of the trenches...forged in political action (that) has forever altered evangelical-Catholic relations in the United States.”

The result has been a host of contrived connections beyond politics to include the borrowing of Protestant music in Catholic Churches, while Protestant consumers collect the works of Catholic musician John Michael Talbot; The Vatican shows Campus Crusade’s *Jesus Film*, and 15 Catholic delegates attend Billy Graham’s evangelism conference in Amsterdam. Meanwhile, Evangelicals and Catholics Together (ECT) issued its Call to Holiness this spring, which continued their emphasis on common ground more than the serious differences in Soteriology.

The pattern and track record of both recent popes and the Roman Catholic Church demonstrate their persistent historic course, unswayed by the dialogue and exposure to evangelical Christianity. We should not be duped by their double talk any more than we should encourage or endorse the compromising forays of the Billy Grahams, Chuck Colsons, etc. It is a matter of record that John Paul II made the advance of the worship of Mary the one major theme and labor of his papacy. His encyclical *Redemptoris Mater* (March 25, 1987) describes his desire to see devotion to and worship of Mary become widespread during his papacy. He wrote about it, preached it and pressed for its advance everywhere. It is the single most offensive doctrine to Bible-believing Christians, because those who have sold their soul to Mary as a “Co-

Redeemer” are utterly lost for eternity. We are compelled to conclude that no pope has ever stood for the Truth any more than a stopped clock has told the correct time more than twice a day.

So now, with the election of Benedict XVI, who was a close personal friend of John Paul II during his reign, any hopes of change kited by the media were quickly silenced by the newly elected successor, who describes himself as both conservative and Augustinian. It is carefully crafted double talk to create an illusion of willingness to compromise without making any changes whatsoever. Church politics can permit Cardinal Law of Boston to be quickly showcased, even though he is considered guilty of covering up pedophile priests here in America. The Leviathan of Babylon stays its course while anxious Evangelicals hover over its future with hopes for a leader who is a man of spiritual character. It is utterly contemptible!

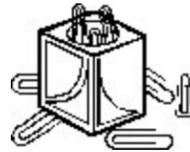
Finally, we need to check the pulse of our people in the pews. If you think this phenomenon among evangelicals and Protestants has bypassed your church, you may be surprised how many of your people think John Paul II was a “good man.” Somehow that description sticks in my throat when I think about his role as the Pied Piper leading millions to Hell.

*“Woe unto them that call evil good,
and good evil; that put darkness for
light, and light for darkness; that put
bitter for sweet, and sweet for bitter.”*

Isaiah 5:20

Postscript: As the world waited on the election of the next pope, some of us were curious to see if one particular candidate for pope would surface, whom I have been watching over the last 15 years. Jean-Marie Lustiger, Archbishop of Paris, France, came in second in the vote by the college of Cardinals for Benedict XVI. Like Cardinal Joseph Ratzinger, Lustiger was also a close confidant to John Paul II, but he had the additional unique distinction of being born Jewish. After his parents were killed in Auschwitz, he was adopted into a Catholic family. He converted to Catholicism at age 14 and entered the priesthood, rising to become Archbishop of Paris, France, in 1981 and then cardinal in 1983. There are some who see this dual heritage as fulfillment of Bible prophecy, suggesting that his rise over the Roman Catholic Church would precipitate the Great Tribulation and, therefore, our exit before it in the Rapture. While I have mixed feelings about such predictions, I am more than ready to pray “Even so, come Lord Jesus.” *

Notes from the Editor



An Important Correction

James Payne’s new phone number was incorrectly listed in the last issue of *The Review*. Please take note that his phone number is 734-699-9422.

Keeping in Touch

Make note of the following address change in your membership directory.

After May 23, 2005, Rev. & Mrs. Kevin Colas will reside at 6612 Jackson Court, Littleton, CO 80130.

Present with the Lord

Kenneth Ira Brown
1928-2005

Our brother, Ken Brown, was called home to the Lord suddenly, Friday, April 22, 2005, by an aneurysm in the brain. There was a viewing at Grace Baptist Church, East Smithfield, Pennsylvania, Monday, April 25. The funeral moved to Independent Baptist Church, Towanda, Tuesday, April 26. Pastor Frank Hayman, Allegany, New York, preached the funeral message from Philippians 2:25. Dr. Brown will be remembered as a husband, father, grandfather, pastor, professor, Holy Land tour director and author.

Surviving are his wife, Zelda (Luce), five children and their spouses, and twenty grandchildren. All his children followed him in ministry, Howard and Judy Cole, Augusta, Maine; Alan and Kathy Brown, Parsippany, New Jersey; Laurence and Lorie Brown, North Conway, New Hampshire; Mark and Debbie Brown, Elmira, New York; and Kurt and Dede Brown, East Smithfield, Pennsylvania.

Secondly, the “new day” would bring an entirely new view of music. That powerful and emotionally-packed medium of communication which had been considered to have great moral influence and impact was to be reclassified as *amoral*. This was accomplished with a single sentence from an influential magazine. The article written by William J. Petersen in *Eternity* magazine, “O, What a Fantastic New Day for Christian Music,” included a landmark statement which would provide fresh impetus and new justification for the church to embrace *any* kind of music in order to reach the lost. This new perspective of music would significantly alter the sounds of worship, and more importantly, provide a vehicle for reaching out to a contemporary culture through music-centered evangelism. The article quoted a well-known musician of the day who commented, “Soul winning is the only aim. The music is—well, it’s enjoyable sure, but our real aim is soul winning.” Then Mr. Petersen detonated the explosion which unleashed a pop-music avalanche upon the church when he wrote, “...we have to remember that, strictly speaking, music is amoral.”

The great majority of Christianity is now living under the avalanche. A host of Christian music leaders have written numerous articles parroting the new thinking. Several books echoing, re-stating, re-defining, and attempting to justify the music-is-amoral ideology have gained a measure of notoriety and acceptance in the Christian community, all in an effort to keep the debris firmly in place and make digging out difficult, if not virtually impossible.

Thankfully, the Lord has allowed some pastors, music directors, educators, and church leaders to observe from a distance and avoid being engulfed by the movement. Not only have they avoided the rubble, but several serious efforts have been made to counter the music-is-amoral posture with Scriptural principle as well as documented and credible evidence from qualified secular sources. What follows is an effort to present further timely, convincing, and convicting evidence in an attempt to sharpen, reinforce, and expand the music-is-moral discourse.

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Look for Part 2 in the next issue of *The Review*.



Upcoming Events



What: IBFNA 2005 Family Conference
Where: Shpshewana, Indiana
 Farmstead Inn 260-768-4595
When: June 21 - 23, 2005
Who: Your whole family - activities for every age
Plan now to attend!

“Conference Schedule” continued from page 2

- 2:30 p.m. Round Table Discussion Time – “The Future of Fundamentalism and Independent Baptists”
 Some articles published on Internet Blog sites will be available during the conference. We trust you will pick them up and read them in preparation for this discussion and planning session. We need to take some positive steps forward for the cause of Independent Baptists. We will have some positive suggestions to make our Fellowship more effective. Please bring your ideas as well. Dr. Harris will moderate this period but everyone should be prepared to contribute.
- 4:30 p.m. Supper Break
- 7:00 p.m. Closing Message – “Dispensationalism and Future Events” Dr. Clay Nuttall

Independent Baptist Fellowship of North America

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