

The

REVIEW

Published by The Independent Baptist Fellowship of North America



Volume XI, Number 4, June

Program For Our Family Bible Conference, June 25-27, 2002

Theme: "Our Christ-Centered Vision, Fulfilling the Mandate in Our Generation"

Site: Clarion Hotel Cleveland Airport West, Middleburg Heights, OH

Song Leader: Mark Strangman

TUESDAY, June 25, 2002

8:00 am, Registration

9:30 am, Tom Nieman, Keynote Message, "Micaiah the Son of Imlah," I Kings 22

10:30 am, Fellowship and Displays

11:00 am, Mike Windsor, "The Person and Purpose of Christ," Phil. 2:5-11

12:00 pm, Lunch

1:30 pm, Workshops

Zelda Brown, "Family Footsteps in Action"

John Stormer, "The Biblical Basis for the Declaration of Independence and the Constitution."

Thomas Wolfe, "Men and their Pastor"

2:45 pm, Workshops

Ken Brown, "The Finger of God in Inspiration"

Mark Foster, M.D., "Abortion and Medical Ethics: A Look at the Paradox, Pathology, and Prescription, also Stem Cells, Who Should Decide?"

Donna Benedict, "Missions—Redundant or Revival?"

7:00 pm, Fred Moritz, "The Great Commission and the Promise of Power," Luke

24:46-49

WEDNESDAY, June 26, 2002

9:00 am, Prayer time, Willard Benedict

9:30 am, Art Sinski, "The Eschatological Subjugation Of The Enemies Of Christ,"

Psalms 110:5-7

10:30 am, Fellowship and Displays

11:00 am, Al Harris, "A Vision for Soul-Winning," John 4:1-39

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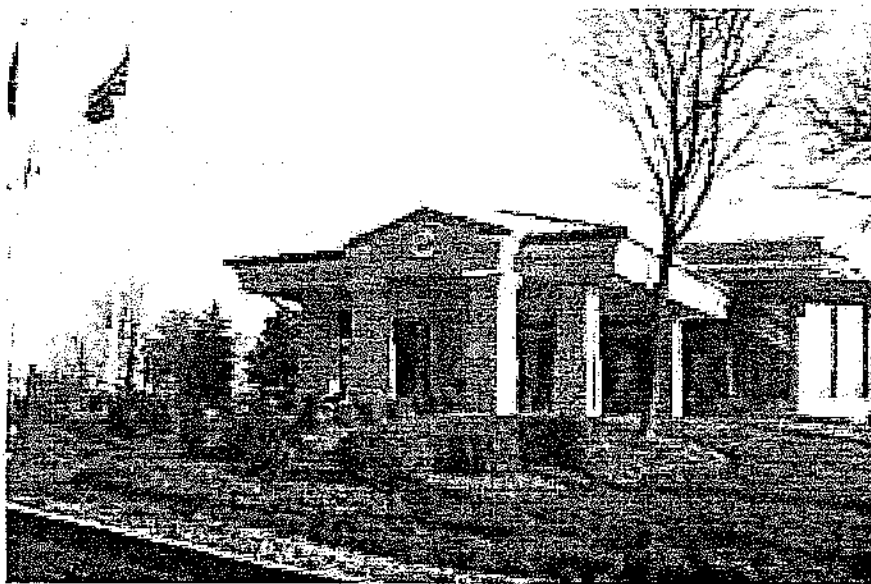
"The Rock and Roll Hall of Fame is a place we should exit."

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12:00 pm, Lunch
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7:00 pm, John Stormer, "What Are The 'Dead' Communists Doing in the World Today?"
I Chronicles 12:32.

THURSDAY, June 27, 2002

9:00 am, Prayer time, Ben Kendrick, "Helping Missions by Prayer," Rom. 15:30
9:30 am, Dan Brown, "Communicating the Gospel of Truth," John 14:6
10:30 am, Fellowship and Displays
11:00 am, John Williams, "Envisioning the Harvest," John 4:35
12:00 pm, Lunch
1:30 pm, Workshops
Al Richards, "Keeping the Church Mission-minded"
Dave Kilgore, "How Are You Occupying Yourself?" Luke 19:13
Myrtle Weer, "Burdens and Blessings of the Ministry"
2:30 pm, Fellowship Business Session
7:00 pm, Clay Nuttall, "Training Faithful Men," II Timothy 2:1-2



Site of the IBFNA 2002 Family Bible Conference: Clarion Hotel Cleveland Arpt. West (1.800.252.7466)

Hotel Amenities Include:

Air Conditioned, AM/FM Alarm Clock, Coffee Shop, Coffee Maker in Room, Handicapped Rooms/Facilities, Hairdryers Available, Health Club, Ice Machine, Iron, Guest Laundromat, Microwave, Modern Lines in Room, No Smoking Rooms/Facilities, Free Newspaper, Pets Allowed, Heated Pool, Indoor Pool, Outdoor Parking, Truck Parking, Refrigerator, Restaurant, Room Service, Safe Deposit Box, 24 Hour Security, Telephone, Television with Cable, Laundry/Valet Services, Wake-up Service

From the Pen of the Moderator: **So You Are A Baptist**

Clay Nuttall

There is a great deal of discussion today about what it means to be a Baptist. Does it matter that we use the Baptist name? Isn't it more important to be Baptist in polity? What about those who are not fundamental Baptists, do we want to be identified with them?

What we seem to have forgotten is that being a Baptist is not so much about one's denominational group. It is not as much about the history of a movement but about what one believes. In fact every term



used about each of us should identify what we believe. It also should be noted that we never will find a name that is not tainted by someone else who identifies openly with it.

A fundamentalist is one who believes and practices the fundamentals of the faith. It is not about claiming a creed but functioning within that doctrinal framework. It is not about what we state, but what we demonstrate. In this setting it is more than possible to deal with such negative conflicts such as Islamic "Fundamentalist." We don't have to toss the name.

Biblicist is another important identification. It is easy to use the title. It is another thing to actually practice it. Here is a name that tells you that I believe in the authority and sufficiency of the Scripture. People use the term, Biblical, to baptize a lot of error. It is however the demonstration of the word that tells you what a person believes. I read articles and papers that mark themselves as Biblical but in the same print tell us they are not.

The valid use of any term in reality tells us what people believe. The term, Baptist, should do the same. The Baptist Distinctives are helpful in dealing with this. Years ago I set out to write a book on each of these distinctives. I would hope to finish this in the future. What has surprised me, in doing the research, is how little those who call themselves Baptist know about what they believe.

As I continue to work on Soul Liberty and The Priesthood of the Believer, this has been more apparent. The heart of this issue is that each believer has, from God, the freedom to make choices as to what he believes. Baptists have championed this issue. In my book, "The Conflict, The Separation of Church and State," I outline a conflict between Roger Williams and George Fox that illustrates this.

None of us would think that we have a right to force someone else to be a Christian. We have no authority to make anyone believe what we believe. Baptists stand alone on this issue. This conviction influenced the founding of our own nation. Prior to that event men and women were made to conform to a creed upon penalty of prison and sometimes death.

What is strange, however, is that I find many Baptists who would not force someone else to common belief, but they rejoice when someone else does it. How far do Baptists go with this standard of faith? Does it extend to a cult? Should Mormons or Jehovah Witnesses have the freedom to teach and to practice their faith? Do we rejoice when a law is passed that restricts them?

More directly, some Baptists rejoiced in the unnecessary and violent death of those at Waco. They justified it by saying, "The Wacko Waco cult got what it deserved." Does that mean we thought they should have been forced to do it our way? Then there was the recent capture of the facilities of a major fundamental church by the federal government. I wonder who privately may have felt satisfied that this radical pastor who led the church got what he deserved. Is this what we mean by soul liberty? Is it all right to force someone to believe if the government does it? The response has been, "but they broke the law." A careful look at history may make that one stick in your throat.

In any case after months of discussions on the above examples, I am convinced that the talk about law changes nothing. As Baptists we are probably as weak in our understanding of the Bible on these issues as we are on American civil law. Given the amount of Erastianism that has entered our theological system, there could be little progress or fruit in such a discussion of the cases above.

The question I asked at the beginning, however, is appropriate. Do we believe that people ought to be forced to believe or do it our way? Is it okay for civil government to penalize those who are radical and cultic from our point view? Is it so simple that we can find some justification to rejoice in the persecution of people who hold weird ideas? So you're a Baptist?

If we want to oppose the error of cults and religion growing in our world the Lord has given us a way. The answer is not in playing denominational and program games. It is not in making lame excuses for getting even with others. It is in confronting the world with the real answer and in obeying the commands of our wonderful God. This too remains undone.

Perspective

Ralph G. Colas

At the National Religious Broadcasters Convention in March 2001, I had a private interview with Dr. Vinson Synan, a professor at Regent University, Chesapeake, VA. He has written a book on the Pentecostal/Charismatic movement. During our time together Dr. Synan related there are now more than 400 million charismatics, and they are increasing at the rate of 75-80 thousand every day! In response to a question about Benny Hinn, Synan tiptoed around it but indicated Benny Hinn and others were TV personalities with great followings. He ignored Hinn's heretical theology given under the guise of "revelation knowledge." For example, Hinn had announced, without any reservation, on December 31, 1989, that "The Lord also told me to tell you in the mid-nineties, about '94 or '95, no later than that, God will destroy the homosexual community of America."

The doctrine and practice of present day icons such as Benny Hinn, Joyce Meyer, Oral Roberts, Kenneth Copeland and others is defended by a multitude of friends and followers. They have even been identified as "God's superstars on the Earth today." The tragedy is that not only are there devotees that swarm to get close to these "superstars" within the Charismatic organizations but also in some Evangelical groups. The desire is to get more than just an autograph. It is to obtain an "anointing" which supposedly is given by these Christian luminaries.

Another writer calls William Branham, Kathryn Kuhlman, Aimee Semple McPherson, A. A. Allen and several others to be "God's Generals." But he totally ignores their heretical teachings and for some even their immoral lifestyle. Robert Liichow, himself a former participant in hyper-charismatic churches for 15 years, challenges such assertions. In a timely way he exposes these "Word of Faith" leaders to be both false and deceptive. Liichow reveals the untimely deaths of well-known charismatics and also the "faith" denying, yet life saving, medical treatment received by other celebrated personalities. They also miss the mark of a life with high standards of morality and biblical sanctification when

you consider the divorces, lawbreaking and unabashed hustling of donations. Many are reported to live in palatial mansions and are chauffeured in limousines as well as flown around the world in their own jets, while being worshipped by millions of fans like Hollywood or sports celebrities. These are "God's Superstars" and "God's Generals."



May God help us to always remember that our relationship with the thrice-holy God is not based upon fame, a following, financial wealth, or by way of best-selling books, tapes and videos or by building a massive ministry. Even for these "Christian superstars" success and fame is fleeting. Some other person soon comes forward with a greater "anointing," "signs and wonders," or even "last day revival" from the Lord.

Let me underline that God's superstars (though not one of them would ever want such a title) are the faithful pastors and missionaries who work long and diligently, as Scripture requires, in an effort to rightly divide the Word of Truth (II Tim. 2:15). These men of God feed and protect the flock God has given to their care. They refuse to ensnare their congregations with unknown revelation but boldly proclaim, "Thus saith the Lord".

God's true servants never offer a quick fix to a marriage in trouble by "binding the spirit of divorce in the name of Jesus" or touch the television camera as a "point of contact" while offering some sweet little ditty of a prayer. I would not overlook that great group of folk who serve in our churches, and are faithful in attendance, giving, prayer and encouragement. What a blessing they are as they usher, sing, work in the nursery, witness to their neighbors and friends, drive a Sunday School bus and help clean the church along with doing a multitude of other ministries for the Lord. They serve the Lord and His Church by using the talents and abilities, which He has entrusted to them. They never seek to draw attention to themselves with an attitude of

spiritual elitism or superiority. God's true servants follow the example of our Lord Jesus Christ Who even washed His disciple's feet. They obey the admonition of Philippians 2:3-4 which says, "Let nothing be done through strife or vain glory; but in lowliness of mind let each

esteem other better than themselves. Look not every man on his own things, but every man also on the things of others,"

As someone so aptly said many years ago, the secret of joy is found this way: Jesus first, others next, yourself last

Holy Land Tour Report

Kenneth I. Brown

I have recently completed my 27th annual tour of Israel and the Near East with thirty-eight pilgrims. During these visits of past years we have conducted mini-tours of at least twenty countries other than Israel, which includes three continents. Approximately 1000 travelers have come from twenty-six different states as well as several foreign countries. Scores of missionaries and pastors have traveled with me. We have given academic credit for high schools, colleges, and seminaries. The average number per year has been about thirty-five, with a wide range of ages and backgrounds.

Following a different itinerary each year, we have been able to explore many places ordinarily not seen by tourists. We provide a wealth of information on site in various fields of biblical study such as history, geography, archeology, semantics, language, and culture. This year we traveled to the Negev in the south, seeing Solomon's copper mines, a replica of the tabernacle, and exotic fish at Eilat. After crossing into Jordan we saw famous Petra and traveled the King's Highway to Mt. Nebo.

We spent three nights in Tiberias, expanding our tour to include several unusual places not found on most tours. With five nights in Jerusalem, we could cover a large number of biblical sites, as well as a day at the Red Sea and Masada. It was the greatest trip ever with special care given us because of the limited number of tourists and a nice choir of teen-age girls to sing at various places. At no time did anyone sense apprehension of troubles reported by the media. We saw no sign of conflict nor had any limitations on our visit. In fact, we profited by others staying home, in that, the absence of the usual crowds made our travel faster, easier, and better. The recent terrorist attack on New York City and Washington does not affect safety in Israel,

though it may disrupt travel in getting there.

It would be difficult to estimate the value of such a pilgrimage to personal lives and to the churches represented. There have been people saved as a result of these tours, and some lives dedicated. These pilgrimages have influenced the quality of teaching of Sunday School teachers, and have generated zeal for missions. They have given a greater understanding of the Scriptures and have created a thirst for biblical studies. The effort and investment, which has made it possible for the crowd of witnesses to visit the Holy Land, has been extremely fruitful for the cause of Christ and for the churches.

Let no one be denied a visit to Israel because of reports of trouble in the media. Tourists' safety is not at risk. Let no one consider the expense too great. Spiritual values defy any measurement. Let no one think that age, health problems, or circumstances are too severe. God has marvelous ways to reward the determined and dedicated disciple. Procrastination and delay may well deny the serious Christian benefits of travel in the Holy Land, which are presently available.

[Dr. Manfred Kober visited our church recently and concurred with the opinions of Dr. Brown on the benefits and safety of a Holy Land tour. He leads tours annually for Mustard Seed International, 5907 Meredith Drive, Des Moines, IA 50322-1204. Two of our brethren, Dr. David L. Brown and Pastor F. William Darrow, have another tour planned for January 2003. Contact them if you are interested. There was another fine report in *Today's Christian Preacher*, Vol. 9, No. 3, pages 12-13. The article is "Israel: Off the Beaten Path" by Randall Murphree. He lists the Israel Government Tourist Office web site, www.goisrael.com. Editor]

Rev. George Whitefield, 1714-1770:

A Specimen Of His Writing From *The London Evangelical Magazine*
Advertisement

An Infallible Medicine For The Cure Of A Dangerous Disorder, To Be Had Gratis.

WHEREAS, a most violent and dangerous disease has greatly prevailed in this neighborhood, as well as in many other places, much resembling the plague: a friend of mankind has thought it expedient to publish the following account of it, with its various symptoms and effects, and to recommend a method of cure, which had never failed in a single instance.

This disease has long been known among the learned by a variety of names. The Greek physicians called it **AMARTIA**. It may be discovered by the following symptoms. The *head* is always affected, particularly the eyes, so that most objects are mistaken for each other. The *understanding* is clouded. The patient is sometimes *deaf*, especially to certain subjects of discourse. The *tongue* is so strangely disordered, that it speaks perverse and blasphemous words. The patient has occasional fits of *lame-ness*, especially when it is proposed to walk to a place of worship. But the *heart* is the principal seat of the disease, from the affections of which, the senses and members are also disordered. This disease, from the affections of which, the senses and members are also disordered. This disease is, upon good grounds, supposed to be hereditary, and may be traced back to the common parent of mankind. It is therefore *universal*, so that there never was but one Man in the world exempted from a taint of it.



The present effects of this disorder are very dreadful. It sometimes produces a raging *fever*, insatiable *thirst*, and extreme *restlessness*. The mind is at times alarmed and filled with *anxiety*. The patient discovers *pride*, *envy*, *covetousness*, and *deceit*. His family, friends, and neighbors, are frequently sufferers, as many in this place can testify. Magistrates are sometimes forced to interfere, and though they seldom attempt a cure, they prevent his doing further mischief.

But the final consequences of this disease are formidable in the utmost degree. Unless timely assistance be afforded (which must generally be in the early stages of it.) the patient inevitably perishes. Death, dreadful death, must ensue; and that, attended with such circumstances of misery, horror, and despair, that humanity is constrained to draw a veil over the terrible scene.

It is necessary to add, that by far the greater part of those on whom it preys, are utterly insensible of their condition, and unwilling to admit that they are ill. It is probable that some who read this advertisement may feel themselves angry with this representation of their case, and be ready to throw it aside with disdain. A certain indication this, that the patient is dangerously disordered. But this may, at the same time, account for the general and fatal neglect of applying in time to

The Physician

This extraordinary Man is not indeed a seventh son, but the *only Son* of a most high and distinguished personage. He was intended for the profession from his birth, and in all respects properly qualified for it. His skill, tenderness, and care, were never impeached by any one of the thousands of patients whom he has perfectly restored. His practice has been incomparably extensive, and millions can testify, that by Him the blind have received their sight, the lame have leaped as an hart, lepers have been cleansed, the deaf have been made quick of hearing, and many dead persons have been restored to life. After a life of the most benevolent exertions, he was put to death by the malice of some ignorant practitioners, who envied his fame and success. However, the world still reaps the benefit of that *specific medicine* which he prepared. Certain persons, appointed by him, committed his advice to writing, and have recorded it in a most excellent family book, which has gone through a thousand editions, and is commonly called

The Bible

Here we learn that sin is the great disease of the human race, that it has the most unhappy effects on the bodies and souls of men; that it has introduced all the miseries under which they groan. Herein also we are taught that no man can cure himself of this disease; and though a multitude of quacks have recommended nostrums of their own, there is only one medicine in the world that can effect a cure. Reader, go and learn what that meaneth: *The blood of Jesus Christ his Son cleanseth from all sin.*

Copied from Rev. John Gillies, D.D., compiler. *Memoirs of the Life of the Reverend George Whitefield, A.M. Late Chaplain to the Right Honorable The Countess of Huntingdon...* New Haven: Printed for Andrus & Starr, Hartford, J. Barber, Printer, 1812, pages 293-295. Transcribed by Rev. P. W. Gustine, Northampton, MA.

The Great Awakening

P. W. Gustine

Last August I was privileged to participate in the 250th Anniversary of the North East Baptist Church of Millerton, NY. I was to help interpret the church's history. I had access to many of their records. I found this independent, fundamental church illustrated many of the important developments in Baptist history in America.

Pastor H. L. Grose wrote a history for the Centennial of the church in 1851. He ably described the general situation in New England before the Great Awakening with the state church in Massachusetts and Connecticut, the half-way covenant and dead formalism.

Such was the state of things at so late a period as 1740, when, according to Rev. Mr. Parsons, "it was a time, in New-England, that real Christians generally had slackened their zeal for Christ, and fallen into a remiss and careless frame of spirit; and hypocritical professors were sunk into

a deep sleep of carnal security." "Darkness covered the land, and great darkness the people." [Isaiah 60:2]

Then came the startling and awakening tones of Whitefield, "the Apostle of the British Empire," as the voice of prophecy in the "valley of dry bones." Under his powerful efforts, and those of his co-laborers, a glorious revival, jeeringly called by nominal Christians "the New Light Stir," commenced and extended itself from Maine to Georgia. The necessity of experimental religion was earnestly enforced; Christ crucified was presented as the sinner's only hope; the word of God proved effectual, and believers were multiplied, and added to the churches. But soon they found that they were associated with those who made no pretensions to vital godliness, and who were bitterly opposed to the blessed work

by which they had been brought to the knowledge of the truth as it is in Jesus. Not being agreed, they could not long walk together. In many places large numbers came out from the "established churches," and to all seceders was given the name of "Separates." They soon organized into district societies, formed very much after the plan of the few Baptist churches then existing. In accordance with the teaching of Whitefield, they rejected the tradition of the elders, and took the word of God as the only and all-sufficient rule of faith and practice, as the Baptists always have done. As might have been expected, baptism and its subjects early became disputed questions in all the "Separate Churches," to be decided by the sacred scriptures alone. In most cases the decision led to a fraternization with the churches of the Baptist denomination; and, after a slight alteration in their economy, they were fellowshipped as churches of our faith and order. Particularly were these changes frequent in 1751, --the year when this church, whose centennial celebration we now attend, was constituted and recognized. Baptist ministers were called upon to baptize so many in the "Separate Churches," in Connecticut, that it was hoped by some, and by others feared, that all of those bodies would identify themselves with our denomination.

Two principles, (according to Backus, the historian of the New England Baptists,) operated to produce these changes: "The first was, that saving faith is necessary to give any soul a true right to communion in the church of God. The second was, that there is no warrant for a half-way covenant therein. As infants are generally in a state of nature when they are said to be brought into covenant, infant baptism expires before these principles." To them another may be added: The Bible, the only rule of faith and practice, and "the supreme standard by which all human conduct, creeds, and opinions, should be tried."

It was not difficult, for most of those who adopted, these views, to arrive at the

conclusion, that faith in Christ was as much a prerequisite to the administration of baptism, as it was to the communion of the Lord's Supper. And now they would be impelled to a farther conclusion: As infants are incapable of faith, they are not proper subjects of baptism—an ordinance which requires faith prior to its administration. Thus, infant baptism, being unauthorized by scripture, precept, or example, and unsupported by arguments other than such as might be urged in favor of the most corrupt practices of the church of Rome, would be abandoned to the care of those whose birthright membership was their only ground of hope for a blissful futurity. Impelled by reason, and committing themselves to Bible teaching and guidance, thousands, and among them many ministers, were conducted to the sentiments and polity of the Baptist denomination.

Of this class were those who formed the constituent members of the church, whose particular history we are now to trace. They were at first members of a Presbyterian church, in South Precinct, (or Franklin, Dutchess County,) now Paterson, Putnam County. Under the influence of the "New Light Stir," they withdrew from that church, and joined one of the "Separates." While in connection with the latter, they were led to embrace Baptist sentiments, and in consequence received an honorable dismissal.

On the 6th of November, 1751, nine persons who had been baptized on profession of their faith, voluntarily entered into church relationship, by publicly covenanting to walk together in the fellowship of the gospel; to observe the ordinances of Christ's appointment as they were delivered to them in the scriptures; to "support and maintain the gospel ministry, and the scriptural discipline of Christ's house;" to "evermore keep up the worship of God, in all the parts, power, and spirituality thereof;" "to adhere to God's word as the only rule of faith and practice;" and "together to enjoy the

privileges and rights belonging to the members of a church of Christ."

Pastor Grose also makes mention of the rapid increase of Baptist churches after the Great Awakening. Providence and Newport were the first churches. In 1665 there were five; in 1707,

twelve; in 1740, thirty-one; and in 1750, forty-eight. Grose counts North-East as number fifty. According to my researches it was the fifth founded in New York State. By 1790 there were 879, with 722 ordained ministers, 449 licentiates, and 64,975 members. Whitefield or the *The Congregational and Presbyterian ministers who cooperated with him did not envision this result*

Editor's Clipboard

P. W. Gustine

1. Changes in the Directory (Indicated by boldface type)

Page 16

Weer, Rev. Ralph and Mrs. Myrtle
352-597-1787

Page 25

Barch, Mr. John C. & Mrs. Gail K.
10807 Winding Stream Way
Bradenton, Fl. 34212
941-746-9179

Page 34

Harris, Dr. Richard A. & Mrs. Pauline
Bible Baptist Church
1237 Paoli Pike
West Chester, PA 19380-4698
610-692-4492

Page 40

Tucker, Miss Wanda
112 Kennebeck Ave N #204
Kent, WA 98031

2. Corruption of Christianity

Galatians 6:14, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."



Churches claiming to proclaim the Gospel of Jesus Christ are being infiltrated by the world. Corrupt rock and roll is being passed off as Christian. The danger of worldliness in American churches might be the greatest since to the

time of Constantine. Instead of crucifying the world there is a truce with the world. Here is a recent example.

**NEWSBOYS DEBUT THRIVE @ THE
ROCK AND ROLL HALL OF FAME ON
PAX-TV, APRIL 20, 10 P.M. EST**

The band will be debuting their new album THRIVE at the Rock and Roll Hall of Fame on March 25! First Company Management, the Newsboys and the Total Living Network (TLN) are partnering to televise the band's first-ever appearance at the Rock and Roll



Christians who listen to the Newsboys are like "the children in the teeming cities of the Third World coming out of the tarpaper shacks to scrounge on the city garbage dump for breakfast." The group has supposedly "crossed over" into the world scene with their music. Though they and others see this move as a great accomplishment, it is anything but such in light of God's World. There too can be no doubt that they are crossed over (and out) in their appearance. "Love not the world..."

Hall of Fame. It is the band's first primetime concert special for a national network, which airs Saturday, April 20 at 10 p.m. EST on PAX-TV.

"What an awesome way to spread the Good News with a spiritually inspiring and rockin' new release that looks to be platinum-bound. I am very excited the Newsboys and the Total Living Network are working together to bring this special musical event to TV," stated Jerry Rose, president and CEO of TLN.

"This primetime PAX broadcast is a key part of setting up and promoting this new release," stated Newsboys' Manager Wes Campbell. "Every band has that moment when something great happens to give them that little extra. Each year, we try to do something unique to give Newsboys that little extra something to set them apart, like Festival Con Dios. This is huge, and may well be a defining moment in their career. Playing the legendary Rock and Roll Hall of Fame is a special opportunity, but having that moment broadcast in prime time on a national network as big as PAX takes it to a much higher level.

ABOUT THE PRODUCTION

Michael Drumm will helm the production and direction for the concert. He is the president of Music Link Productions and his company has filmed artists from Paris, Los Angeles, Detroit, Nashville to Chicago. Drumm is known for capturing "the excitement of a live performance" for video, cable, Internet and/or television. His client list is impressive and includes Sting, Jewel, Nelly Furtado, Ringo Starr and other notables. [The staff @ ChristianConcerts.com]

Can you imagine a "Christian" concert at the Rock and Roll Hall of Fame?

A Christian should recognize the Rock and Roll Hall of Fame as a temple of idols to the gods of the flesh (II Corinthians 6:14-7:1). They must have gold and platinum records on display and the icons of the heroes of rock and roll. (Very dif-

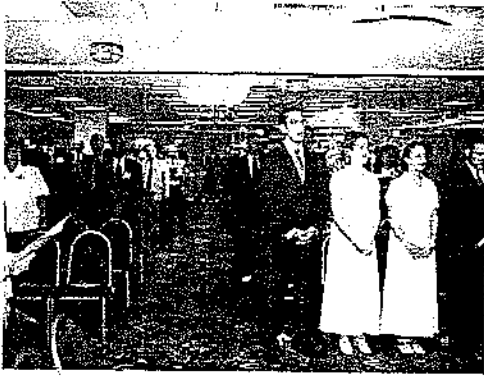
ferent from the words of the gospel song, "I'd rather have Jesus than men's applause...."). Maybe they have "relics" from Elvis Presley or the Beatles to venerate. At the gift shop one can probably buy "silver shrines" (Acts 19:24) to take home and put on a god shelf before which to meditate while listening to the latest "incantation" on a CD by a "Christian" rock artist.

This may be the health and wealth cult, but this cannot be take-up-your-cross-and-follow-me Christianity.

When I think of the interest by "Christians" in this concert at the Rock and Roll Hall of Fame or the discussions of the pop charts, the Oscars, the Emmys and the Grammys on crosswalk.com and other such web sites, I have an image that comes to mind. It is of the children in the teeming cities of the Third World coming out of the tarpaper shacks to scrounge on the city garbage dump for breakfast.

This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Eph. 4:17-24

The Rock and Roll Hall of Fame is a place we should exit when we are saved and never return. Returning to this idol temple of the world is like the proverb of II Peter 2:22. "The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." Christian rock music is like feeding on a garbage dump. Why would a "Christian" feed there? Is one who feeds there a Christian?



The Ibfna 2001 Bible Conference Was Great Preaching, Music, A Special Women's Skit, Fellowship, And A Whole

Lot Of Other Significant Things....



The 2002 Conference In Cleveland Includes Mark And Clay And Many Others. In Ect, Your Presence Will Likely Make It Even Better. Come On Down Or Over Or Whatever!



Table Of IBFNA Officers

Date	Moderator	Sec/Clerk	Treasurer	Editor	Conference Location
1990-1991	Charles Dear	Jerry Johnson	Jack Keep	Jack Keep	Oshkosh (Organizational)
1991-1992	Charles Dear	Jerry Johnson	Jack Keep	Jack Keep	1st Annual, Philadelphia, PA
1992-1993	Richard Harris	Tom Nieman	Jack Keep	Jack Keep	2nd Annual, Kansas City, KS
1993-1994	Duane Brown	Jeffrey Bailey	Charles Dear	Richard Harris	3rd Annual, Providence, RI
<i>Beginning of Two-Year Terms for All Offices except Editor</i>					
1994-1995	Duane Brown	Jeffrey Bailey	Ralph Weer	Richard Harris	4th Annual, Merrillville, IN
1995-1996	same	same	same	Richard Harris	5th Annual, Seattle, WA
1996-1997	Clay Nuttall	Paul Gustine	Ralph Weer	Richard Harris	6th Annual, Lancaster, PA
1997-1998	same	Dave Reinhardt*	same	Paul Gustine	7th Annual, Detroit, MI
1998-1999	Charles Dear	Dave Reinhardt	Jeffrey Bailey	Paul Gustine	8th Annual, Plymouth, MA
1999-2000	same	same	same	Paul Gustine	9th Annual, Kansas City, MO
2000-2001	Clay Nuttall	Dave Reinhardt	Jeff Bailey	Paul Gustine	10th Annual, Sellersville, PA
2001-2002	same	same	same	Paul Gustine	11th Annual, Williamsburg, VA
2002-2003					12th Annual, Cleveland, OH

* filling unexpired term

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IBFNA Coming Events

June 25-27, 2002, Annual Family Bible Conference, Cleveland, OH
Program Chairman, Clay Nuttall; Local Committee Chairman, Al Richards
Resolutions Chairman, Charles Dear
Theme: "Our Christ-Centered Vision, Fulfilling the Mandate in Our
Generation"
Site: Clarion Hotel Cleveland Airport West, 17000 Bagley Road, Middleburg
Heights, OH 44130 (Exit 235 from I-71)
Internet Address: www.travelhero.com/prophome.cfm/id/89172/pi/1/
www.travelcleveland.com/
Reservations: 1.800.252.7466

October 22-24, 2002, 61st Annual Convention of the American Council of
Christian Churches, Fundamental Methodist Church, Monett, MO