

# The REVIEW

Published by The Independent Baptist Fellowship of North America



Volume XI, Number 3, April 2002

## From the Pen of the Moderator

Clay Nuttall

In chapter six of First Timothy the apostle presents an encouragement to the young pastor. He points out "Paths of Power" that Timothy should follow. They are "righteousness, godliness, faith, love, patience, meekness." Much of the chapter is given over to warnings of things he is to flee. In the matter of false doctrine and foolish conversations, he is to withdraw himself from them.

It has been said that pride is the awful sin of fundamentalism. It may not be the greatest, but it certainly is prevalent. In recent months I have been observer to three serious instances of character assassinations. It is hard to have respect for men who do not understand why we should be careful about attacking a man's character. We are reminded that great minds talk about ideas, and weak minds talk about people.

There is nothing wrong with disagreeing. There is something wrong with being disagreeable. One of the Neo-Liberal practices is to demand, that when we are discussing ideas or doctrine, we are obligated to go to someone personally before commenting on their ideas. This is absolute nonsense, and nothing in the Bible even hints at such a thing. It seems to me that what the Neo-Liberals are doing is trying to protect doctrinal error. However, when we are dealing with a person and his character that is another matter.

James tells us that the misuse of the tongue is a terrible thing [James 3]. For some reason fundamentalists judge that they are free from this constraint. In each of the three cases I mentioned above, gossip about a minister turned to evil report and then to slander. We cannot judge the motives of those involved, except where it was confessed by the perpetrator. What we do know is that people, some of them with high profiles, sinned greatly. I speak not only of those who manufactured and manicured the slander, but also of those who supported it.

Frankly, I was taken back by the haste of some men to join an attack on

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a servant of God when they knew little information and almost no fact in the matter.

Proverbs (18:13) reports "He that answereth a matter before he heareth it, it is folly and shame unto him." Sadly some men who have risen to prominence act foolishly in this. Having profile, attention, a large church, and guru status are no excuse for thinking of oneself as a pope. To my knowledge not one of the men to whom I refer ever called the slandered brother and asked him for information. In each case the words and actions, of the one who brought an evil report about the character of another, demonstrated he had a hidden motive. Why would a spiritual leader repeat or support such a report without hearing the matter fully? Pride is a terrible thing. It gives license to disobey God with impunity.

It seems to me that any man, who has been in the ministry for any time, has been subject to attack on his character. In the past I, too, have known such brutality. Often it comes from those who have no answer from Scripture on doctrine and who can find no other way to win their lame battles. The lessons here are abundant. Use care about speaking evil of

another's character. Do not repeat such things without speaking to the person who is slandered. Make sure that we know the whole story before speaking. Never believe the word of one person, no matter how dear the friend or influential his person. And never repeat it on the testimony of one for whatever you might gain.

Even our Lord suffered such evil at the hands of wicked persons. Some were the children of Satan. This is the condition of many who slander today. On the occasion of one of these attacks in John chapter seven, Nicodemus comes to his defense. "Doth our law judge any man, before it hear him, and know what he doeth?"

Some speak lightly of the Bema. That is a mistake. I can tell you this without fear of responsible rebuke. Those leaders, who have spoken against a brother when his character has been attacked without conversation with him and others in the matter, should not expect silence at that judgment seat.



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## Perspective

Ralph G. Colas

When I entered Baptist Bible Seminary in Johnson City, N. Y. as a student in 1950, the dean was Dr. Vernon Grounds. (The late Dr. Paul R. Jackson was president). At the end of my first year, Dr. Grounds resigned to become part of Denver Conservative Baptist Seminary, Denver, Colorado. The school's name was changed in later years to Denver Seminary.

The message shared with me back in 1951 was that Dr. Grounds had grown tired of the battles we faced in the General Association of Regular Baptist Churches (GARBC) and wanted the haven of peace and quiet in the

Conservative Baptist movement. If ever there was peace and harmony within the CBA, it ended when Dr. Grounds joined that association of churches.

Dr. Grounds is one of those who often described Fundamentalists as "those who have too little fun, too much damn and too little mental".

From 1976-1980 this writer ministered as pastor of the South Holly Baptist Church in Littleton, Colorado, not many miles from the Denver Conservative Baptist Seminary. A

number of their students would visit our church, but none of them ever became members. The two main reasons were, we refused to permit those majoring in psychology to sit in on any counseling sessions the pastoral staff had, and they did not accept our doctrinal statement which declared our belief in the pre-trib rapture of the church.

Dr. Grounds and others from the Seminary were often in the news. Without hesitation they cooperated with Roman Catholic, Jewish and liberal religious leaders in the Denver area and elsewhere.

Dr. Robert Delnay, a noted fundamentalist historian who teaches at Clearwater Christian College, and who is a member of our IBFNA, recently shared with me an interesting incident involving Dr. Vernon Grounds. Dr. Delnay said, "In February 1962, Dr. Grounds was in Minneapolis to tell a group of soft-policy Conservative Baptist men how to take over the Minnesota Baptist Convention, just the way they did it in Colorado. (1) Start a Baptist laymen's fellowship; (2) Get a Billy Graham Crusade; (3) Get the laymen to back it and that will force every pastor to go along with it or else see his church split under him." New Evangelicals often accuse Fundamentalists of lacking ethics, but Dr. Grounds not only demonstrated outright compromise but even deceitful practices in order to take over an association of churches.

Men like Dr. Ernest Pickering and Dr. Bryce Augsburg, along with others who fought the battle within the CBA, finally realized the need to "come out" since they could not "purge out" the leaven of compromise within the CBA. The Seminary in Denver so corrupted the Colorado CBA that, according to Dr. Delnay, they accomplished in two years what it took the liberals fourteen years to do at Fuller Theological Seminary in Pasadena, California.

A prolific writer concerning PsychoHeresy, Dr. Martin Bobgan, in his January-February 2002 issue of "Awareness Letter" included two major articles regarding Denver Seminary.

With permission, Dr. Bobgan printed a letter from a Denver Seminary graduate to the school president. The letter was dated some years back. Here is a portion of the letter, "I visited Denver in 1986 and 1991. During the latter visit I was quite overwhelmed with the changes in the orientation that the school had taken over the years. A cursory walk through the campus, especially the Birk Center, demonstrated visibly that two major focuses, dare I say THE two major focuses of training at Denver had become 'Christian Psychology' and 'Women's Studies.' I spoke with friends who were in the counseling program at the M. A. and D. Min. levels. They spoke favorably of their courses, describing the integration of Gestalt therapy and biblical teaching into a comprehensive view of pastoral care, describing videos of tennis-racket-wielding counselees beating on pillows to disperse their accumulated anger. I couldn't believe my ears!"

In the article published by Denver Seminary the question is asked, "Who Needs Counseling?" The answer given included this statement, "The Bible is sufficient in it's inspiration and it's scope of truth to teach us what we need to know for sanctification. But the Bible doesn't tell us all we need to know about people. Any humanly discovered truth about people that is not contradictory to Scripture is helpful as 'common sense' or counseling wisdom for therapeutic value."



In response Dr. Bobgan accurately declares, "In actuality what is said to be 'humanly discovered truth' is merely the wisdom of men based on a body of often-contradictory psychological counseling theories, guesses and opinions." Dr. Bobgan concluded his fine analysis of Denver Seminary's publication and promotion of the psychological wisdom of men by saying, "Ichabod, 'the glory has departed' (I Samuel 4:21-22), is an appropriate epithet for all seminaries, Christian colleges and Christian universities in America where this same condition exists."

All of us must never forget the premise-- as goes the schools, so goes the movement. Also it is well to issue a strong warning to pastors lest they substitute the "couch" for the

"pulpit". We have a living God, the source of all life and healing. God's Word ministers grace and restoration to the mind, the will and the emotions.

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## Bauder Defends Fundamentalism at Beeson

Copied from *The Testimony*, Vol. 43, No. 1, Fall 2001, a Publication of Central Baptist Theological Seminary, Plymouth, MN

Kevin Bauder, Central's chair of systematic theology, presented and defended the core idea of fundamentalism at the "Pilgrims on the Sawdust Trail" conference at Beeson Divinity School on October 2-3 [2001]. His opponent was Richard Mouw, president of Fuller Theological Seminary. The result was a minor victory for fundamentalism.

The "Pilgrims" conference, which was heavily advertised in *Christianity Today*, *Moody Magazine*, *World*, and *Touchstone*, was billed as a conversation between evangelicals and four "pivotal intersections" that converge upon the evangelical movement. The first three of those intersections were Romanism, ecumenism, and the Pentecostal-Charismatic movement. The fourth intersection was fundamentalism.

Timothy George, dean at Beeson Divinity School, had originally asked Bob Jones University to send a representative to respond to Mouw. Rather than sending one of its own faculty, however, BJU recommended Bauder. Initially, both Bauder and the administration at Central were reluctant to become involved. George made it clear, however, that this was to be a confrontation and not a dialogue. Bauder would not be expected to assume common ground with the other participants. His participation would imply no endorsement of the

other conference participants. Most importantly, Bauder would have the opportunity to make the case for fundamentalism as he saw fit. Given these reassurances, Bauder and the administration felt that it was time to take the contest to the opposition.

In preparation for the confrontation, Bauder presented a preliminary draft of his address to the fundamentalist Bible Faculty Leadership Summit in July. Those fundamentalist scholars gave much helpful counsel in sharpening the presentation. More advice came from other fundamentalist pastors and teachers. The final paper was the work of more than one man.

Richard Mouw's address critiqued fundamentalism for its supposed anti-intellectualism, its otherworldliness, and its separatism. Bauder's response was that separatism was essential to fundamentalism. It is what divides fundamentalists from the rest of evangelicalism. Bauder offered a theological defense of separatism, and then pointed out the heavy price that evangelicalism has had to pay for its abandonment of separatism.

...Many younger observers at Beeson voiced an openness to separatist ideals. It was a good day for fundamentalism.

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## The Essence of Fundamentalism

Kevin Bauder edited by P. W. Gustine

Kevin Bauder's remarks were a response to Richard Mouw's book *The Smell of Sawdust: What*

*Evangelicals Can Learn from Their Fundamentalist Heritage*. Grand Rapids: Zondervan Publishing House, 2000. 159pp. \$14.99.

Kent D. Berghuis reviewed this book in *Bibliotheca Sacra* (Vol. 159, No. 633, p. 128). His was a sympathetic treatment.

Mouw probes key areas of evangelical identity, such as evangelism, personal conversion, biblical authority, theological commitments, and spirituality. But he also keeps an eye on the implications of these for relationships with Jews, Catholics, non-Christians, and society in general, which have proven to be continuing areas for development. He sifts and sorts through the blessings and banes of evangelicalism's American fundamentalist background. The irenic tone, careful summaries, and unswerving commitment to core values should make this volume appealing to popular-level readers interested in the health of evangelicalism as a movement.

This book finds its place in the tradition of more important works like Edward J. Carnell's book *The Case for Orthodox Theology* (Philadelphia: Westminster, 1959) and more recently Mark Noll's *Scandal of the Evangelical Mind* (Grand Rapids: Eerdmans, 1994)....

Here are the main points on the essence of fundamentalism from the paper by Kevin Bauder, *What's That You Smell? A Response to Richard Mouw's The Smell of Sawdust*.

## 1. The Distinction between the Invisible and the Visible Church

To begin with, fundamentalism has inherited the Reformation distinction between the invisible and the visible church.<sup>1</sup> In mainstream Protestant ecclesiology, the invisible church is the communion of the saints and the body of Christ. The Holy Spirit unites to this body as many as place their trust in Christ as Savior, joining them organically to Christ and to one another. The invisible church, then, is the church of those who possess saving faith in

Christ. It is called the invisible church because its essential, constituting elements are not available for immediate inspection. A person's heart cannot be inspected for the presence of faith, nor can that person's union with Christ be directly examined. In Protestant thought, the invisible church is the true church, the church to which biblical promises, prerogatives, and predicates apply. It alone is unequivocally one, holy, catholic, and apostolic.<sup>2</sup>

<sup>1</sup>Landmark Baptists do not recognize this distinction. Though the number of Landmarkers is small, many consider themselves to be fundamentalists. The Landmark rejection of the universal church has also influenced a few non-Landmark Baptists. Only a minority of Baptist fundamentalists, however, and therefore only a fraction of all fundamentalists, agree with the Landmarkers on this point. Overwhelmingly, fundamentalists affirm the invisible body of Christ as the one, holy, catholic and apostolic church.

<sup>2</sup>To cite one example, the notion of an invisible church was a key to Charles Hodge's ecclesiology. Hodge argued that the idea of an invisible church was an important aspect of evangelical, and not merely Reformed, ecclesiology. He called it the "evangelical" theory of the church (as opposed to the ritualist and the rationalistic theories). Charles Hodge, "Idea of the Church," *Biblical Repertory and Princeton Review* 25 (April 1853): 249-90; idem, "Theories of the Church," *Biblical Repertory and Princeton Review* 18 (January 1846): 137-58.

## 2. The Doctrinal Component of the Christian Faith

[There is]...a second insight that fundamentalists have inherited from the Reformation. This insight is that the gospel, and therefore the Christian faith, includes a doctrinal component. This does not mean that fundamentalists reduce Christianity to doctrine alone—far from it. With historic Protestants, they recognize that the Christian faith also includes both practical duties and ordinate affections. Fundamentalists are aware that orthopraxy and orthopathy stand alongside of orthodoxy as

essential elements of the Christian faith.<sup>3</sup> Still, even though fundamentalists see Christianity as more than doctrinal, they never see it as less.

None of this means that all doctrines are equally important. Most fundamentalists recognize several levels of importance between doctrines, but one level is especially significant for this discussion. All fundamentalists insist that certain doctrines are so important as to enter into the definition of Christianity. These doctrines are traditionally known as *essential* or *fundamental doctrines*.<sup>4</sup>

<sup>3</sup>For the distinction between doctrinal (theoretical) and practical fundamentals see Francis Turretin, *Institutes of Elenctic Theology*, 3 vols., tr. by George Musgrave Giger, ed. by James T. Denniston, Jr. (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1992), 1.14.23. On the relationship between doctrine and the affections see Charles Hodge, "Address to the Students of the Theological Seminary," *Biblical Repertory and Princeton Review* 5:1 (1829): 92.

<sup>4</sup>On the importance of this distinction for fundamentalists see Mark Sidwell, *The Dividing Line: Understanding and Applying Biblical Separation* (Greenville, SC: Bob Jones University Press, 1998), 42. For a brief but suggestive presentation of a doctrinal calculus from someone who might not wish to identify with fundamentalism see Robert A. Peterson, "The Case for Traditionalism," in Edward William Fudge and Robert A. Peterson, *Two Views of Hell: A Biblical and Theological Dialogue* (Downers Grove, IL: InterVarsity Press, 2000), 178-79. Peterson's view on this matter approximates the understanding of mainstream fundamentalists.

### 3. Separation, an Inescapable and Very Solemn Christian Duty

Separatism is the heart of fundamentalism. Whatever else they may quarrel about, all fundamentalists agree that no Christian fellowship or union is possible with those who deny the gospel by denying fundamental doctrines. This separatism does not arise (as has some-

times been suggested) from dispensationalism, but from a thoroughly Protestant way of looking at the visible church.<sup>5</sup>

For fundamentalists, this works out in three ways. First, they insist upon purging from their churches and institutions all spokespersons who deny the gospel.<sup>6</sup> Second, they refuse Christian cooperation and fellowship with any organization or movement that supports the denial of the gospel.<sup>7</sup> Third, they refuse to grant recognition as Christians to, or engage in any activity that would imply Christian commonality with, teachers or other leaders who deny the gospel.

<sup>5</sup>Fundamentalists also argue that this is a biblical way of looking at the church. I am not trying to make the biblical case for separatism here, though I think that it is compelling. What I am trying to do is to show that the core idea of fundamentalism is a (and perhaps the) consistent implementation of the historically Protestant way of viewing the church. Fundamentalists did not invent their categories. They inherited them. When Edward John Carnell accused Machen of "ideological thinking," called him "cultic" and accused him of betraying the Reformed view of the church, he did not take proper account of the Protestant consensus on the visible church. See Carnell, *The Case for Orthodox Theology* (Philadelphia: Westminster Press, 1959), 114-17. For a sustained evaluation of Carnell's criticisms (as well as those offered by others) see my dissertation, "Communion of the Saints: Antecedents of J. Gresham Machen's Separatism in the Ecclesiology of Charles Hodge and the Princeton Theologians" (Ph.D. diss., Dallas Theological Seminary, 2001), *passim*. For a discussion of the biblical evidence, see the sources that I suggest for further reading in the final footnote to this paper.

<sup>6</sup>This does not necessarily mean that Christian organizations are always obligated to expel members who are wrestling with fundamental doctrines. There is a difference between a learner who is wrestling with doubts about fundamentals and a teacher who is denying them.

<sup>7</sup>There is an old question about when a Christian

organization actually becomes apostate. That question is subordinate to my main argument. There is no use asking when an organization becomes apostate unless there is agreement that separation from such an organization is necessary, at whatever point it occurs.

#### 4. For Further Study of Ecclesiastical Separation

A full-scale theological treatment of ecclesiastical separation remains to be written. The following volumes do make significant contributions, and those who wish to pursue fur-

ther study on the subject will find them useful. Gary G. Cohen, *Biblical Separation Defended: A Biblical Critique of Ten New Evangelical Arguments* (Phillipsburg, NJ: Presbyterian and Reformed, 1966); Fred Moritz, *Be Ye Holy: The Call to Christian Separation* (Greenville, SC: Bob Jones University Press, 1994); Ernest Pickering, *Biblical Separation: The Struggle for a Pure Church* (Schaumburg, IL: Regular Baptist Press, 1979); Mark Sidwell, *The Dividing Line: Understanding and Applying Biblical Separation* (Greenville, SC: Bob Jones University Press, 1998).

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## Resolution on Biblical Separation From Theological Error

Whereas the Word of God plainly teaches in such passages as 2 Corinthians 6:14 - 7:1 that as obedient believers we should be separate from all entangling alliances with those who are false teachers and doctrinal deviants:

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit,

perfecting holiness in the fear of God.

And, whereas the Word of God clearly teaches in such passages as 2 Thessalonians 3:6, 14-15 that as obedient believers we should separate ourselves from other professing believers, who walk in disobedience and theological compromise, yet being careful not to consider them enemies, but admonish them as brothers:

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. . . . And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count *him* not as an enemy, but admonish *him* as a brother.

And whereas the Articles of Faith of the Independent Baptist Fellowship of North America state in part in section F. Biblical Separation:

Separation is a clear principle of

Scripture, practiced by Baptists who believe the fundamentals of our faith, whereby we do not fellowship with apostates or those who compromisingly fellowship with apostates.

The doctrine of separation includes: . . . Ecclesiastical Separation, whereby we preach against apostasy, and withdraw from brethren who enter into memberships, affiliations and fellowships (including evangelistic crusades, youth movements, mission agencies, and schools) which seek to unite separatist fundamentalists with those who deny Biblical doctrines, including those who do not obey the Biblical teaching on separation, as defined in the purpose clause."

Be it therefore resolved that we as members of the IBFNA reaffirm our position on ecclesiastical separation as taught by the Word of God, and laid out in our Articles of Faith, by determining not to "enter into memberships, affiliations and fellowships" which are characterized by apostasy, liberalism, and modernism; including such organizations as Promise Keepers,

the World Council of Churches, the National Council of Churches, the American Baptist Churches in the USA, the Conservative Baptist Association, and the Southern Baptist Convention. Furthermore, we are determined not to enter into unbiblical alliances with organizations or movements characterized by "Evangelicalism" (i.e. "New Evangelicalism") or with those who have leaders and associates who have embraced heretical and liberal doctrine.

Be it further resolved that as a fellowship we are determined to yearly reaffirm *in writing* our commitment to biblical separation in the spirit of Romans 16:17: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."

[Note: We are reprinting this resolution because the wrong draft of the resolution was printed in the last issue of *The Review*. This is the wording adopted by the Fellowship at our business meeting in Williamsburg, VA.]

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## Editor's Clipboard

P. W. Gustine

### 1. Clay Nuttall's Health

On Thursday, Feb. 28, Clay finally had the surgery to remove a persistent infection from his sinuses. His doctor told him that she was pleased with the surgery. There should be no serious, long-term, health problem, but it will take a while for recovery because he had the condition for so long.

### 2. Information from Charles Dear

Edward Colimore, *Philadelphia Inquirer* Staff Writer, reported an online legal journal published by students of the Rutgers University School of Law at Camden. It will include the plans by the Nazis to eliminate

Christianity. "The first installment is a 120-page report titled 'The Nazi Master Plan: The Persecution of the Christian Churches.'" The Office of Strategic Services, a forerunner of the CIA, prepared it. "The documents are part of the collection of the Cornell University School of Law library, which has about 150 bound volumes of Nuremberg trial transcripts and materials. They are housed at the school and are being cataloged." The website for the legal journal is [www.lawandreligion.com](http://www.lawandreligion.com).

### 3. The Cedarville University Jazz Conference

Dan Brown sent in a photocopy of a brochure about this event, February 15-16, 2002. It was



billed as "an intensive two-day experience for students, church musicians, educators, and arrangers. The workshop featured concerts, clinics, a festival, and a jam session." There were "clinics on drumming, improvising, jazz piano, vocal techniques, and arranging." There were some limitations. "Vocally we are interested in choral jazz singing, not choreographed show choirs (we will not accommodate choreography, although a swing choir may opt to just sing on this day.)" They had an extensive list of guest artists.

Armen Donelian (New York City), Jazz pianist, recording artist, and jazz educator

Paris Rutherford (University of North Texas), Faculty member at University of North Texas and director of Jazz Singers, published arranger, and noted clinician

Michael P. DiCuirci (Cedarville University), Jazz trombonist and director of bands at Cedarville University

Laila Kteily O'Sullivan (Cedarville University), Jazz vocalist and aural skills instructor, faculty member at Cedarville University

Carter Threlkeld (Memphis, Tennessee), Trumpeter and arranger, on the staff at Bellevue Baptist Church in Memphis

Kenny Blake (Pittsburgh, PA), Nationally-known jazz sax soloist and recording artist.

Paul La Conti (Long Island, New York), Vocal music instructor and percussionist

James O'Sullivan (Cedarville University), Percussion instructor at Cedarville University and assistant director of the Cedarville University Jazz Band.

John Harner (Cedarville, Ohio), Former lead trumpet with the Stan Kenton Band, currently serves as Xenia High School (Ohio) band director

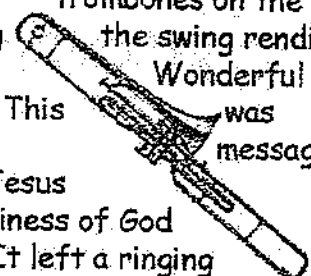
The current annual report of Cedarville University does list the Jazz Band under "Expression through the Arts" on page eight. Page four also reports, "The 80-member Gospel Choir made its debut this past year, spreading Christ's message through traditional and contemporary black gospel music."

If one reads through the entries for "Jazz" in

the *Harvard Dictionary of Music* and *The Oxford Companion to Music*, he finds that this is the music to imitate the dancing of a drop-dead drunk. It includes ragtime, the blues, swing, boogie-woogie and bebop. The music historians can tell you the exact nightclubs and bars where the different forms evolved. In *Jazz* one becomes acquainted with St. W. Scott Joplin, St. W. C. Handy, St. Ferdinand "Jelly Roll" Morton, St. Jerome Kern, St. Guy Lombardo, St. Louis Armstrong, St. Benny Goodman and St. Dave Brubeck. Here is an enlightening quote, "From about 1912 onward Jazz begins to spread beyond its source—the cheap saloons ('barrel houses') and brothels of New Orleans' red light district (Storyville)" [*Harvard*, p. 376]."

This reminds me of the time I walked out of a choral clinic by a John Peterson organization (Good Life Productions) at the First Baptist Church of Johnson City, New York, in 1981.

The down-and-dirty trombones on the sound track were blaring the swing rendition of "Wasn't That a Wonderful Thing for Jesus to Do." This was supposed to present the message of my Lord and Savior Jesus Christ satisfying the holiness of God for me upon the cross. It left a ringing in my ears and a bad taste in my mouth.



In light of this conference at CU, one has to wonder how Dr. Robert Gromacki or Dr. Paul Dixon would expound I John 2:15-17 today. How do Baptist churches and Baptist agencies partner with CU when it has institutionalized worldliness in its Jazz Band and in its Jazz faculty? Remember the GARBC Articles of Faith state "We believe in obedience to the Biblical commands to separate ourselves unto God from worldliness and ecclesiastical apostasy." And remember, they say they have not changed.

We do know what Dr. Dixon said in chapel at Cedarville in 1984 because he had a series on issues, which was printed in *The Baptist Bulletin* (Vol. 50, No. 6, pages 13 and 27).

Just as surely as God has His music to glorify and satisfy Him, so Satan and the world system have music that reflects their values, their thinking, their objectives, their priorities. I do not believe that all secular music is bad any more than I would argue that all Christian music is good.... We have to be careful regarding music. We have to evaluate the words as well as the music. But we also have to face honestly the fact that there is the devil's music. Satan has music that centers on his own message.

After an extended quote from Dr. John MacArthur on the dangers of rock music because of associations with sex, drugs and the occult, Dr. Dixon quoted Revelation 18:21.

What is God saying? God is saying there is coming a day when He will close down the whole world's music scene. There won't be any more world's music. There won't be any trumpeters sounding the notes for Satan. There won't be any groups that dishonor God.

...Ephesians 5 talks about being filled with the Spirit. It says, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody to your heart to the Lord." When you're controlled by the Spirit, you have a new song. Colossians 3:16 doesn't speak of being controlled by the Spirit, but being controlled by the Word; and when you're controlled by the Word, you speak to yourselves in psalms and hymns and spiritual songs. What I would ask you is this: The music that you sing, the music that you listen to—is it indicative of a Spirit-filled life? Is it indicative of a Word-filled life? Of Biblical thinking?

Aristotle said, "Music is the possession of the soul, and if you listen to the wrong kind of music, you'll become the wrong kind of person."

Have the dances started yet? Where this will end? Look to some place like Baylor University. Do you remember Charles Dear's article about staying at arm's length (*The Review*, Vol. IX, No. 2)? How far one can travel from Biblical

landmarks when he stays at arm's length from the world!

If we were to imitate this pragmatism here in New England, Jeff Bailey and I could bring in jazz musicians trained at CU. They could be tent-makers to help our churches. They could make big money entertaining at the bars in the Native-American gambling casinos and then tithe in our churches!

4. David Bennett in Australia reported the activities of the Alan Browns and the Ken Browns on a mission trip. They preached in Dubbo and Gilgandra.

Both messages were practical and an encouragement. In the evening message Dr. [Ken] Brown spoke from Luke 8 concerning the maniac of Gadara. Dr. Brown mentioned that a believer could not be possessed with demons and that exorcism is not something mentioned in the church epistles as for the New Testament church. The Lord was in this as A\_\_\_\_\_ has sought exorcism by the local Lutheran pastor in the past. Then L\_\_\_\_\_ (an Aboriginal lady who works for the Aboriginal Land Council) and has been pretty faithful in attending the Gilgandra meetings was an observer at an Aboriginal bones burial Monday 21 January. The following is from the Sydney Morning Herald 22 January concerning this aboriginal burial. "Colin Walker, Yorta Yorta man from the Murray Valley, bound the bones and skulls with all the tenderness of a bereaved son yesterday as he reburied the remains of two Aboriginal men who died perhaps thousands of years ago in the western plains of NSW. He was participating in a 'smoking ceremony', where the remains, unearthed by a farmer near Trangie two years ago while mining sand, were committed once more to the earth. As he sealed them in a bark casing and placed them into the ground, a nearby fire sent up smoke, representing cleansing. April Blair, an Aboriginal Heritage Officer with the National Parks and Wildlife Service, said that Aboriginal occupation of this part of Australia went back at least 60,000 years. 'To have the remains back connects our people to their

ancestral land and also frees that person's spirit so that person can go and fulfil his spiritual need," she said. "Did you note the spiritual aspect of this event? Two days later L\_\_\_\_\_ phoned David concerning what she believed were strange events in her home. The night after the bone burial she felt a strange presence around her and throughout her house. She said she read Scripture and prayed which brought peace but wanted to know what David thought. David tried to be as gentle as possible but told her perhaps the events in her home were associated with her attendance at the Aboriginal burial. He told her the Aboriginal culture in the past was strongly influenced by demons and seemed to be moving back to those beliefs. He said her attending the burial as a Christian believer was not acceptable. She agreed with him and said she was considering quitting her job with the Aboriginal Land Council. Pray for L\_\_\_\_\_ as she makes some decisions in the next few months.

5. Dr. John Piper, Keynote Speaker at Evangelical Baptist Mission's Church Institute of World Missions

Dr. Piper is known as a talented and dedicated pastor, teacher and author. All of his education was outside of fundamentalism, Wheaton, Fuller and the University of Munich. He has been on the faculty of Bethel Seminary, Minneapolis, Minnesota. He is credited with taking important and courageous stands for the Word against the radical feminist agenda and

Open Theism. He is known to have a passion for God, which is the theme of his book, *Desiring God*. He is pastor of the Bethlehem Baptist Church, a congregation of the Baptist General Conference located in downtown Minneapolis. He is a serious theologian, but some of his positions and doctrines would not be compatible with the historic position of EBM. He holds covenant theology, Amillennialism and an openness to Third Wave Charismaticism. He has not practiced separatism in his speaking engagements.

6. News on the American Council of Christian Churches. At the 60<sup>th</sup> Anniversary Meeting in Lancaster, Pennsylvania, some new officers were elected. They are Dr. Ralph Colas (Executive Secretary), Dr. John McKnight (President), Rev. Mark Franklin (V-P), Rev. Craig Griffith (Secretary), and Rev. Tom Hamilton (Treas.). John McKnight is the son of longtime ACCC leader Dr. Don McKnight. John McKnight succeeds Dr. Richard Harris as President of the ACCC. [Information from Jerry Huffman, *Calvary Contender*, November 2001 and February 15, 2002.]

7. The recent news of economic and governmental turmoil in Argentina is cause for us to pray for our brethren. I had opportunity to express my concerns and prayer support to Pastor José Nuñez. He wrote back, "Thank you for your prayers, for our country and for our churches. *We appreciate it very much!!!*"

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## Conference Report

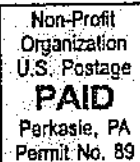
Donn Middleton

An IBFNA Eastern Regional Bible Conference was held October 2, 2001, at the First Baptist Church, Limestone, Pennsylvania. There were approximately forty people in attendance. The theme for the day was "Having Done All—Stand." Speakers were Rev. Paul Connor, State Representative of the PARBC, and Dr. Ralph Colas, Executive Secretary of the ACCC. Their

ministry of the Word of God was an encouragement and blessing to all. Rev. Jerry Johnson gave a report concerning the IBFNA. The host pastor, Donn Middleton, led the singing. Jim Thompson provided special music. Several displays were set up, and the ladies of the church prepared a delicious luncheon.

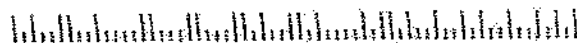
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## **IBFNA Coming Events**

June 25-27, 2002, Annual Family Bible Conference, Cleveland, OH

Program Chairman, Clay Nuttall; Local Committee Chairman, Al Richards

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)

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Reservations: 1.800.252.7466

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