

From the Pen of the Moderator

Methods Do Not Matter

Dr. Clay Nuttall, Moderator

One of the oft-repeated “party lines” of the new left is, “Methods in worship do not matter to God.” It would be hard to convince Uzzah of that. God had given very clear instructions about how the centerpiece of worship, the ark was to be moved. Participating in “a better idea,” a new method, cost Uzzah his life (I Chronicles 13:7-10).

The record of the deaths of Nadab and Abihu in Leviticus 10:1-2 underscores the nature of this modern error as well. In worship, God is first, last, and everything. Instead of seeking the wisdom and will of God, these two men proceeded in a “show of wisdom and humility” (Col. 2:23) that underscores all that humans try to produce on their own. The error of Cain found in Genesis 4:1-8 demonstrates how methods reveal the inner man. The reason Cain chose an unacceptable method is that he thought more of himself than man or God.

Having heard the earthly wisdom of modern minds that are willing to use even carnal methods, I am not surprised that they want to remind us that all of the above is in the Old Testament—as if that erased the holiness of God. Their strange system of interpretation produces a narrow definition of worship that very nearly leaves God standing in the wings. On the other hand, the New Testament gives us similar warning.

The sudden deaths of Ananias and his wife, Sapphira, are really all about *Who* we worship (Acts 5:1-11). The center of their interest was not an act of worship directed to God, but rather of themselves. It was done in the same spirit that prompted the methods of Uzzah, Nadab, and Abihu. The actions of each one centered on man and, more directly, on themselves.

There are some marvelous examples of people who rejected a method of worship that God had condemned. One of them is found in Acts 10:25-26: “And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man.”

Another is found in Revelation 19:10: “And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.”

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Find It Inside!

**“sin. . .creates a
cloud in the sky
that hides the
holy face of
God”**

PERSPECTIVES

The Examples of Liberalism

Ralph G. Colas

The Liberal wing of Protestantism continues down the primrose path of unbelief. Here are three recent examples.

A group of “religious specialists,” who make up the so-called “Jesus Seminar,” issued some blasphemous statements. According to the *Fort Worth Star Telegraph* in the words of the newspaper’s reporter, “after declaring that Jesus was not born of a virgin and that many biblical reports of his life were conjured by a group of early Christians, the Jesus Seminar is now taking on God. These religious leaders will vote on whether God is all-powerful and whether he intervenes in the affairs of humans, and, more radically, whether God even exists. ‘We are opening up a new phase of the seminar,’ said the group’s founder, Robert Funk, director of the Westar Institute in Santa Rosa Calif. ‘We are discussing the future of God, so to speak.’” One of the most controversial votes that will take place at their meeting in October 2000 will be on whether Jesus of Nazareth is actually a manifestation of God. About 75 seminar participants cast ballots on questions relating to God by using colored beads.

Another incident has taken place in the Fresno Valley of California. Some pastors within the United Methodist Churches are paying a big price for opposing same-sex unions along with other liberal church policies. The pastor of the largest United Methodist Church in that area was recently suspended and replaced. The move against Rev. David Wainscott was taken two weeks before some in his congregation of 680 people were poised to quit the denomination over difference with its leaders. Bishop Melvin Talbert, a long time leader in the World Council of Churches, as well as, the head of the California-Nevada Methodist Conference, took the action to dismiss David Wainscott. Talbert said, “The pastor, David Wainscott, is either unwilling or unable to provide the kind of leadership to continue our United

Methodist witness. He is to discontinue all services to the congregation immediately.” Again, please remember the reason this pastor along with several others was disciplined was that they took a stand against homosexuality.

From the headquarters of the World Council of Churches (WCC) came a news item of the activities of the liberals and apostates in the organization. The WCC and a dance theater group have now joined together to present the WCC’s work in dance and music. One can only imagine what type of presentation this will be.

We should often thank the Lord that there are those in the USA and overseas who long ago took a stand to obey God’s Word as well as to expose what the liberal churches in both the National and World Council’s of Churches are doing. May God protect us from yielding to the pressures that arise from new evangelicals who fellowship and cooperate with any of the leaders of unbelief. Also, that the Lord will enable us to lift high the banner of truth and preach as well as practice separation from all forms of compromise. Isaiah 59:19 declares “...when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.” In a letter I recently received from a long-lived faithful servant of Christ he said, “The Apostasy is all about us, but God can and will have the final say when these individuals stand before Him.” Thank God, we who have trusted Christ are “not appointed to wrath” (I Thessalonians 5:9).



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A Passion for God

by Dr. James E. Singleton, Director
Church Planting Ministry, Tri-City Baptist Church, Tempe, AZ

Copied from *The Whetstone*, September 2000, pages 1, 6-7. This sermon was preached at the Hamilton Acres Baptist church, Fairbanks, Alaska, Bruce Hamilton, Pastor, August 2000.

Today we have better church facilities, larger budgets, better teaching materials, more sophisticated youth programs, and a better-educated ministry. Books abound on church growth methods and programs to attract the unchurched. Some of these are Biblical, but some are not. Something, however, seems to be wrong in the life of many Christians and in our churches. There is a lack of commitment to Christ. There is sin. There is the expenditure of hundreds of thousands of dollars in promoting our church programs and the spending of untold hours in attending meetings and activities. Yet many times, there is little fruit. Our communities grow faster than we can reach people for Christ. There is little that can be called revival.

Turn with me to Psalm 42:1-2. I want to show you the greatest thing that we need in our churches. It is a passion for God. Listen to the Psalmist. Better still, put your hand on his heartbeat and feel his passion. “As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?” Listen to the same heartbeat in Psalm 63:1-2, “O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary.” David hides in the wilderness of Judah, but he longs to be back worshipping in Jerusalem in the presence of God.

I love to read the lives of greatly used men and women of God. Although they may differ in a thousand and one ways, in one respect, they are all alike. They had a passionate longing for God. It was not simply that they wanted what God could do for them. They wanted God. This is the difference between an immature and a mature Christian. The Christian who is immature focuses on the hands of God. The mature Christian

fixes his gaze upon the face of God. He responds to the cry of Psalm 27:8, “When thou saidst, seek ye my face; my heart said unto thee, thy face, LORD, will I seek.”

In a day that has seen perhaps an excess in emotionalism, we tend to shy away from this idea of a passion for God. Sometimes emotion has become a substitute for thought, and subjective feelings have been substituted for the objective Word of God. But Jonathan Edwards, one of the greatest minds every produced in this nation, wrote in *The Religious Affections* at the height of the Great Awakening in New England in 1746, “True religion must consist very much in the affections . . . As there is no true religion where there is nothing else but affection, so there is no true religion where there is no religious affection . . . If the great things of religion are rightly understood, they will affect the heart.”

There is great spiritual hunger in the world today. Much of it is not directed to our Bible-believing churches but toward New Age movements. But I suggest that people come weekly to our churches hungry for spiritual reality. Many times, they come hungry and go away the same way. In Luke 11, the Lord tells of a man who came to his neighbor’s house at midnight to get some bread since a friend of his had come to visit, and he had nothing to set before him. People come to us looking for bread. We must have more to set before them than cold ovens, empty shelves, and a few crumbs on the carpets.

Today we sing about revival, preach and teach about it, and write books about it. Do we know what it is? Revival is a passion for God that will bring His presence. Revival is a God-consciousness. It is when God shows up. During the Welsh revival in 1904, a service lasted all night. A hardened and godless miner return-

continued, page four

ing from his work saw a light in the chapel and stopped to investigate. He opened the door and was so overwhelmed by a sense of the presence of God that he exclaimed, “Oh, God is here,” and fell on his knees and was converted.

The first step in genuine revival is a hunger for God. Matthew 5:6 says, “Blessed are they that do hunger and thirst after righteousness: for they shall be filled.” It has been pointed out that normally in the Bible verbs of hungering and thirsting are followed by a genitive of the part. In other words, here is a loaf of bread, and I want a slice. Here is a cistern of water, and I want a glass of water. However, in Matthew 5, instead of a genitive, there is an accusative, which means the whole thing. Here is a loaf of bread, and I want the whole loaf. Here is a cistern of water, and I want all of it. Sometimes we want just enough of God in order to appear decent and respectable among men. But God says that we need to want Him as one dying of thirst and starvation.

In Isaiah 44:3, the Bible says, “For I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour my spirit upon thy seed, and my blessings upon thy offspring.” God says that our intense thirst for Him will be satisfied.

Because of the sin of the nation of Israel at Mt. Sinai where they made a golden calf and worshipped it, God initially said that He would blot them out and start over. But in response to the prayers of Moses, the Almighty said that He would spare them and allow them to enter the Land, but He would not go with them. He would send an angel. An angelic presence, a land flowing with milk and honey—many would have been satisfied, but not Moses. He said, “God, if you do not go, then we are not going. What is Canaan without your presence?” And then Moses cried out for a manifestation of the glory of God. Think of that! Here is the man who had seen the judgments of God in Egypt, who had witnessed the opening of the waters of the Red Sea, and who had spent forty days and nights on Mt. Sinai in the presence of God when he received the Ten Commandments. But he was not satisfied. He said, “God, show me your glory.” Canaan without God was nothing. It would not satisfy.

The Tabernacle had been completed according to the plans, which God gave to Moses on Mt. Sinai, but it was not yet ready. The cloud came. At one time, I was studying to be a weather forecaster. I learned all about clouds, but this was not that kind of cloud. This was what the Jews called the Shekinah, the visible and manifested presence of God. This was the glory of God coming down to rest upon the Tabernacle. Later, when a permanent Temple replaced this portable structure, the same thing happened. The cloud came. The presence of God was so great that even the priests could not minister. It has been rightly said that if God the Holy Spirit did not show up on Sunday morning that a large percentage of what happens in our services would still continue. The choir would sing, the preacher would preach, and the invitation would be given, but there would be no sense of the presence of God.

In fact, if He did show up in mighty power, we would have a tendency to quench Him. Paul says in I Thessalonians 5:19, “Quench not the Spirit.” The picture is that of pouring water on a fire. Would we make room for God if He wanted to move? Are we flexible enough to allow Him to have His way? Like Samson, we lay our heads on the lap of tradition. We castigate others for their formal services, but are we just as formal in our informality as they are? John 3 reminds us that the wind blows where it wills. The Holy Spirit will be in bondage to no man in His program. He will do what He will, when He will, and how He will. If He broke through in all of His might and grandeur in our services, would we politely inform Him that He could not act that way?

For 20 long years, the Ark of the Covenant had been gone. David was hungry for the presence of God, and he sent for the ark. In I Chronicles 13:7, we read, “And they carried the ark of God in a new cart out of the house of Abinadab.” Verse eight says that David and all Israel brought out the musical instruments, the harps and psalteries and timbrels and cymbals and trumpets. They played before God with all their might. That would have bothered some. They would have said, “God is not deaf.” The answer might have been, “True, but He is not nervous either.” The ark was returning. The presence and power of God would again be in their midst. That was something to celebrate!

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IBFNA Regional Conference Red Oak, IA

by Kevin Colas

Approximately forty people gathered at the IBFNA Regional Conference in Red Oak, Iowa, October 9th, 2000. Evangelist Herb Taylor preached on loving Christ, loving Christ's church, and dealing biblically with problems in our lives caused by people and circumstances.



IBFNA members and friends from Iowa, Kansas, and Nebraska were in attendance.



Evangelist Herb Taylor, Beech Creek, PA, was the featured speaker.



Pastor Gary Walters and folk of Grace Baptist Church were wonderful hosts.

METHODS DO NOT MATTER, continued

At the heart of this contemporary error is the fact that it is mancentered. Using Bible verses and the names of God will not serve to sanctify methods that place man where God is supposed to be. Any honest heart would have to admit that the majority of what goes on in so-called "Christian TV" programming puts man at the center of its worship. In fact, methods that lift up man or put a person, or persons, forward as the centerpiece of worship are as much in violation of the holiness of God as any of the above Scriptural illustrations.

An old liberal doctrine that "humanizes God and deifies man" has returned in the form of careless and flippant methods of worship. One would have a hard time even finding God in all this, let alone seeing Him as the center of it. The use of His holy name, and the sacred scriptures, in such productions does not justify them; it merely aggravates the offense.

Methods do matter to God, and this is only one of the Biblical reasons why the liberal mindset has to be challenged in this debate over worship.

They hit a bump in the road, and Uzza put forth his hand to steady the ark when the oxen stumbled. Verse ten says, “And the anger of the Lord was kindled against Uzza, and he smote him, because he put his hands to the ark: and there he died before God.” That seems rather harsh to me. After all, the poor man was only attempting to keep the ark from falling. But remember, they were not carrying the ark the way God had instructed them. God had said that they were to carry it on poles through rings on the ark. Instead, they did it the way that the Philistines would have—on a cart.

My friend, God was teaching us that the presence of God is a serious thing. It is not to be taken lightly. You do not touch the move of God with unholy hands. I wonder if that is why most revivals in the past have been short-lived. Study them, and you will see that sometimes men began to boast of “our great revival,” and since God will not share His glory with another, the presence of God vanished. Sometimes men become critical at some aberrations in the revival. While I Thessalonians 5:21 tells us to prove or test all things, and I John 4:1 tells us that we are not to believe every spirit but to test the spirits, we must realize that moves of God are not always clean. This is because the power of God is being manifested through human personality. Every revival in history has been somewhat messy. We need God’s wisdom to learn how gently to clean up the mess without quenching the Spirit of God in revival. I understand this is a fine balance, but we must do it if we are to continually experience the presence of God in our midst. O, may we not touch the move of God with unholy hands! In the case of Uzza, as the hand of man touched the glory of God, the result was death. God will not share His glory with another!

The presence of God comes when there is brokenness. John the Baptist came with a message of repentance in order to prepare the way for the coming of Christ. When a king visited, the roads were fixed. Low places were filled-in. High places were leveled. God comes in power when the way has been prepared. Elijah had his contest by fire with the false prophets of Baal on Mt. Carmel. The altar was repaired. The sacrifice was placed upon it. Elijah

prayed a simple prayer and the fire fell. But notice, the fire did not fall on an empty altar. We plan our meetings and call an evangelist. We budget monies and advertise. Much of the time little happens. Do you know why? There is no sacrifice on the altar. There is no fuel on which the fire of God can fall. We pray to God for the fire to fall, but then bring to Him empty altars. God will manifest His presence when Christians climb up on the altar, learn to die to self and cry out, “Consume me with your fire, Lord.” Have you ever smelled burning flesh? Let a church deal with the flesh in all of its ugly manifestations. Let it deal with the pride, the envy, the lust, the covetousness, the uncleanness, the fornication and adultery, the wrath, and the strife and begin to walk in the Spirit, and the presence and power of God will come. Our problem is that we want cheap blessings. We want spiritual breakthroughs without being broken.

Let me say one more thing about genuine revival. It may begin in the church, but it does not end there. A move of God that stays in the four walls of a church building soon dies. Moses had a wonderful experience at the burning bush where God appeared to Him, but Moses did not stay at the bush. I fear that most of us would have. Moses took the commission from the Lord which had been made real by a manifestation of His presence and went back to deliver the Israelites. It was a wonderful experience for Peter, James, and John to be on the mount with the Lord while Moses and Elijah spoke to them, but they could not stay there. That manifestation of God’s presence was followed by coming down to the base of the mountain and healing a sick boy. The great Wesleyan revival that shook England in the 1700s, which historians say saved England from the blood bath of the French Revolution, did not stay confined but moved out in England in tremendous social reforms. God told Abraham that He would bless him and his descendants, and, in turn, they would be a blessing. And that is where they missed it! They enjoyed the blessings but did not share them.

O, for a passion for God and His presence! How do we develop it? Let me say several things that could be misunderstood. The presence of God is more than Bible study. Like the noble Bereans we should study the Bible. But the Lord was dealing with religious

leaders in John 5:39-40 when He said, "Search the scriptures; for in them ye think that ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life." According to the laws of language, "search" could be either an imperative, a command, or it could be an indicative, a simple statement. The context seems to favor the simple statement. Here were religious leaders. They faithfully studied the Old Testament. But they missed Christ. In Luke 24, the risen Lord meets the discouraged disciples on the way to Emmaus. They knew the Old Testament Scriptures, but they failed to see Christ in them. And so the Lord says in verse 27, "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." The song writer said, "Beyond the sacred page, I seek Thee, Lord." Knowing the Bible is not the same as knowing God.

This matter of knowing God is more than obeying rules and regulations. The Pharisees did that. They had more than 600 laws that they used to help interpret and apply the Ten Commandments. They were serious about the matter of rules and regulations, but they missed God in Christ when He moved among them. Our rule books should originate as we focus upon God and then as we find what pleases or displeases Him. There is nothing wrong with that. But the problem is that eventually we take our eyes off God, and we have only our rule books, which become an end in themselves rather than a way of pleasing God. That is the heart of being a Pharisee!

Knowing God is more than work. The Lord commended the church at Ephesus in Revelation 2 as a working church. It was a hard-working church. It was a beehive of activity. We should work for God, but work can become a substitute for God long after a passion for Him has vanished in our lives.

Fighting heresy and apostasy is no substitute for knowing God. The church at Ephesus examined carefully those who claimed to be apostles (Rev. 2:2). They must have held heresy trials. That is commanded by Scripture, but not as a substitute of a passion for God. It is possible that our fighting comes from our nature and a love for the battle rather than out of a passion for God and a genuine desire for His glory.

O, for a passion for God and His presence. It is going to take time in meditation in the Scriptures and prayer. I do not mean simply bringing a shopping list to God. Seek His face; tell Him how much you love Him, etc. As you come to Scripture, ask the questions that Paul did as he encountered the risen Christ on the way to Damascus, "Who art thou, Lord? What would you have me to do?" Deal with sin. Isaiah 59:1-2 says that sin hides the face of God from us. The awful thing about sin is that it creates a cloud in the sky that hides the holy face of God. Get ruthless with sin. Pray daily the words of Psalm 139:23-24, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Read Ephesians 4:30 and see, if in any way, you are grieving the Holy Spirit. He is the heavenly Dove, and we should not wound Him. The consuming passion of our lives should be a passion for God and intimacy with Him. Out of this will flow His presence and power.

Editor's Clipboard

Directory Addition:

Colorado (page 15)

Rev. Jerry Howarth (Pastor). Please add his wife, **Peggy** as a member. Peggy should also be added to the Membership Index on page 52

E-Mail Address Correction:

Washington (page 45)

Mr. Jonathan Wymer
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Directory Correction: (page 50)

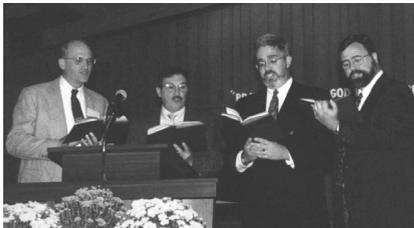
Daniel Cleghorn wife's name is Karen not Mary Jo

IBFNA Regional Conference

Kendall Park, NJ • September 26, 2000

by Paul W. Gustine

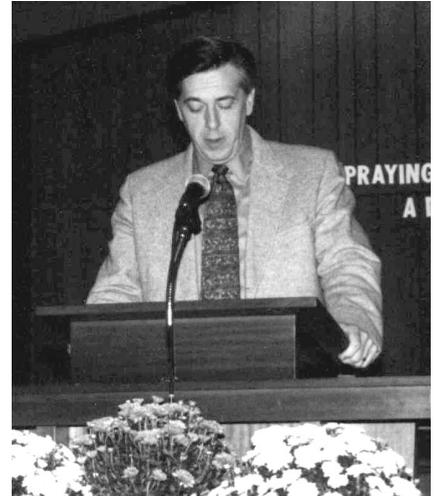
The conference attendees made their way to the Kendall Park Baptist Church. They found the lovely building and grounds well situated on busy Route 27 surrounded by shopping areas and housing developments. The church welcomed the members and friends of the IBFNA with a brunch at 9:30 A.M.



Male Quartet: Paul Gustine, Chick Dear, Mark Strangman and Tom Hamilton

The theme for the day was, *The Christian and Politics: Understanding the Times*, I Chronicles

12:32. In the “Myth of Neutrality,” Jeff Bailey warned of the dilemmas in political involvement for pastors and churches. He pointed to the principle of contending for the Faith (Jude 3) as the criterion by which to judge activism in political issues. In Jude 20-25 he marked the spiritual qualities, strength and worship of those who are engaged in confident contention. Paul Gustine followed, preaching “Tell That Fox!” (Luke 13:32). His sermon developed the relationship of John the Baptist and Jesus with Herod Antipas through the gospels. John and Jesus gave courageous examples for us to reprove the sins of our leaders and our society and to encourage us to be Christians of character and integrity as lights for truth and righteousness in this present darkness.



Pastor Alan Brown, Host Pastor moderated the discussion on Current Political Trends

The church provided a wonderful lunch. There were several types of hoagies with condiments and salads and finally brownies for dessert.



Approximately 50–75 persons attended some or all of the sessions from NJ, PA, MA, CT, and NC.

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Pastor Tom Hamilton from North Wildwood, NJ, spoke on Character That Counts

After much fellowship the panel discussion convened. Alan Brown moderated the discussion with Clay Nuttall and the three speakers on the panel. The discussion addressed current political trends.

The final message, very relevant to the modern American political environment, was “Character That Counts.” Tom Hamilton expounded the theme verse, 1 Chronicles 12:32. The examples of Daniel, Joseph and Micaiah illustrated good character. Balaam served as a contrast. First Corinthians 9:19-27 provided a final exhortation for integrity. Combine the proclamation of the saving gospel with a life meeting God’s approval.

The meeting was filled out by wonderful music led by Mark Strangman with Alison Lont at the piano. Special numbers were a vocal solo by Mark, a vocal duet by Betty Monday with Mark, a pastors’ quartet (Paul Gustine, Charles Dear, Mark Strangman and Tom Hamilton), Sherman Skeens on the musical saw, and an



Clarinet and Flute Duet, by John and Kathy Watts, accompanied by Alison Lont

instrumental duet by John and Kathy Watts (Clarinet and Flute).

Let us pray for the efforts of the Kendall Park Baptist Church to reach the growing population around them and for a new outreach ministry to Rutgers University.

Why Should You Join the IBFNA?

Our stated purpose is our only reason for existence.

We recognize that the local church is the organism through which the work of Christ is accomplished in this age. Biblical associations should only:

- Provide fellowship, counsel, and build mutual respect toward individual churches and believers, and
- Provide a vehicle for cooperation without usurpation of authority, and
- Provide the means of a “common voice” whereby they might more effectively impact the generation in which they live. The unity of which our Savior spoke in John 17:21 was a united witness to the Truth He had given them. By education and encouragement, churches are enabled to more easily “contend for the faith which was once delivered unto the saints.”

***Join us in Williamsburg, VA, June 19–21, 2001
and become part of the “Common Voice.”***

Impact the generation in which you live!

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IBFNA Coming Events

June 19-21, 2001, Annual Family Bible Conference, Williamsburg, VA

Theme: ***Liberty***; Program Chairman, Clay Nuttall; Conference Coordinator, Jeff Bailey;
Display Chairman, David Reinhardt; Resolution Chairman, Charles Dear

IBFNA Members are invited also to attend:

April 3, 2001, Central PA ACCC Regional,

Emmanuel Baptist Church, Millville, PA, Mike Brown, Host Pastor

October 23-25, 2001, 60th Annual Convention, American Council of Christian Churches,

Evangelical Methodist Church, Lancaster, PA, Rev Jack Hilton, Host Pastor

November, 2001, CIBI, Confraternidad Internacional de Bautistas Independientes

November, 2001, CIBI, Confraternidad Internacional de Bautistas Independientes

Buenos Aires, Argentina, Pastor Nestor Mercado, Moderator