

The REVIEW

Published by The Independent Baptist Fellowship of North America



Volume XI, Number 2, Feb 2002

Liberty and Doctrine

Notes from a workshop, IBFNA Conference, June 21, 2001

Dr. Robert Delnay

Introduction: We have a seeming contradiction. How can we have liberty of expression when doctrine can be so exacting? Should not the title of this be more like "Liberty versus Doctrine"?

Scriptures: Galatians 5:1 and I Timothy 4:12-16.

By way of review, look at the doctrines you might have held that could get you killed. Until Constantine, say 325 AD, if you held wrong doctrine some would probably glare at you. But after that, Arianism could get you persecuted, or in other circles, being Athanasian would bring the same result. By the 1100's questioning Catholic sacraments or dogma could get you killed, as Peter of Bruys, burned alive on a heap of crosses for preaching against crucifixes.

In the 1200's, believing in salvation by faith could get you the same heated remedy, at the tender hands of the Inquisition. The Inquisitors' services were available down into the 1500's. Questioning the Trinity near Geneva got Servetus burned at the stake—by Protestants. About 1620 the Dutch government beheaded one Jan van Olden Barneveldt, mostly for being an Arminian. A few years later Baptists were flogged in Massachusetts, and Quakers were hanged. About the same time the Scottish Covenanters were taking brutal persecution for denying the doctrines of the Church of England. Which is to say that it has been dangerous to your body to hold doctrines thought to be heresy by professing Christians.

One thing about being Baptists, our record at this point is pretty clean. We may not have been very saintly, but I remember no case of beating somebody up for holding wrong doctrines. We did try to fire some Modernists, but that is another matter. We have always held that an individual is free to believe or disbelieve without threat of physical persecution. Disbelief may be serious in the Judgment, but that is not our field.

This Issue

1 | Liberty & Doctrine

"Firing apostate professors or executives is not a form of persecution ruled out by the slogan, 'soul liberty.'"

3 | Perspectives

"At this moment there is a strong thrust by a segment of Fundamentalism which is rejecting full-orbed Biblical separation and is pleading only separation from unbelievers."

4 | Resolutions

7 | Editor's Clipboard

9 | Chart Your Course

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

11 | Tape Order Form

Liberty in the Local Church

How many of those here have ever been involved in a church discipline for heresy? Two or three. The vast majority of us cannot remember even hearing about such a case.

The Puritan, William Perkins, wrote something helpful. We must see the difference between error and heresy. If any two of us talk long enough, we will find something doctrinal to disagree about. This must mean that one of us is in error, maybe both of us. But of itself, this is grounds for love and forbearance, not for breaking fellowship. But heresy is error that strikes at the roots of the faith. Most of us would not split over the authorship of Hebrews, or over dichotomy. Denial of the virgin birth or of the blood atonement are other matters. Such views are always grounds for breaking fellowship. They strike at the very roots (II John 7-11). They are heresies.

How much odd doctrine are we prepared to tolerate? Fundamentalists have cooperated with Anglicans who probably believed in baptismal regeneration and sprinkling. We cooperated with Amillennials and people holding the gap theory. And lordship salvation? Sinless perfection? Particular redemption? Commitment evangelism? Temporary salvation? Mid-tribulation rapture?

1. We set ourselves to teach the truth, to teach the Bible as literally as it intends us to.

2. We let love cover error, and we hope that the pulpit ministry will correct a multitude of errors. It would seem that most of us have seen errors that are not worth fighting about. Someone may say, "But there are no trivialities in the Bible," and the answer is, "True enough"; but experience in the ministry should give a man a clearer idea which errors demand that we contend against them.

3. We try to get heresy out of our churches by sound teaching and a clear statement of faith for prospective members. If that doesn't solve the matter, we are prepared to discipline anyone who makes an issue out of his distorted views.

4. Because the local church is concerned about har-

mony, a member's private views might not greatly concern us. But if he begins to divide the work, even with views that seem innocent, Rom. 16:17-18 requires us to act.

Liberty in Agencies

It looks as if the rules for schools and missions are more exacting. Most members of local churches sit pretty quietly, and they may be a long time finding out what errors, even heresies, the agencies may hold. In a school, the dangers are far greater. Every one of us can cite examples of popular young teachers who, in encouraging clear thinking, managed to plant their doubts in their students' minds, and ended up destroying the school that was paying them. The casualties are legion.

Among missions the story is similar, except that just as doctors bury their mistakes, missions bury their mistakes overseas. In the pressure to show numbers of fresh candidates, missions can be lax in their tolerance of odd doctrines. Nobody likes to tell the home churches about the bitter harvest of such laxity.

Firing apostate professors or executives is not a form of persecution ruled out by the slogan, "soul liberty." Liberals have long protested their right to be paid while undermining biblical doctrines in conservative schools. Some moderates have been foolish enough to credit those protests, and their schools are long gone.

And what if a pastor realizes that something has gone seriously wrong with a school or mission? He may be able to persuade the church of his concerns and induce the church to vote with its checkbook. Suspension of giving is language that an agency can understand.

Liberty in Associations and Fellowships

This is a point that concerns us. We admit that it is not easy to show Bible verses to authorize a given association or group. And in its early stages it is easy to remove a church from an association. An association does have its values, however, as an encouragement to the churches and as a rallying point

for biblical positions. It therefore is worth contending for and preserving. This is especially true of an association in later stages, when numbers and loyalties build up, and it becomes worth stealing.

The values of an association make it a duty to keep the group as free as possible from error and from heresy. This freedom depends on writing a clear and detailed doctrinal statement, on valuing agree-

ment rather than numbers, and on determining to be loyal to the Word of God. Some of you had experience with an association that had a mixed charter membership, but it was proud of its rapid increase in numbers. The insiders knew, in less than a decade, that the coming split was inevitable.

Dr. Robert Delnay is the Chair of the Division of Biblical Studies at Clearwater Christian College.

Perspective

Ralph G. Colas

Exactly twenty years ago, a well-known Baptist leader issued a communication to all of the pastors and churches in that Association. It was done on the occasion of the Association's forty-year milestone. The premise of this leader was that their Association, begun in 1932, was defying history. He declared, "...[M]ost organizations reverse their position in thirty or forty years." He went on to issue a warning: "Be on guard! At this moment there is a strong thrust by a segment of Fundamentalism which is rejecting full-orbed Biblical separation and is pleading only separation from unbelievers. This plays right into the hand of the new-evangelical camp and holds a position not far removed from the National Association of Evangelicals."

The National Association of Evangelicals (NAE) met in Dallas, Texas in March, 2001. With press credentials, this writer covered the meeting and even had a private interview with President Kevin Mannoia. Under Mannoia's leadership, the NAE changed their bylaws to enable entire denominations in the National and World Councils of Churches to become full-fledged members of NAE. (For many years the NAE has permitted individual churches in the NCC/WCC to be a part of the NAE, but it forbade entire denominations from becoming members).

It was announced in Dallas that the Reformed Church in America applied for membership in the NAE, and Dr. Mannoia was pleased to declare this was a great step forward. The Presbyterian Church in America (PCA), a denomination belonging to the NAE, raised strong objections to receiving

NCC/WCC denominations into membership. Dr. Mannoia told this reporter that in spite of the PCA's opposition he had the votes to see this become a reality. However, between March and October 2001, others agreed with the PCA and threatened to withhold funds or even to leave the NAE. As a result, Dr. Mannoia resigned and is now the dean of Azusa Pacific University's C. P. Haggard School of Theology in Azusa, CA. (This is a charismatic institution.)

The Board of Directors of the NAE took action not only to replace Dr. Mannoia but also adopted a recommendation by the Executive Committee that a Study Commission be set up to study the whole concept of membership for up to eighteen months. The Directors declared, "No denomination in the World Council of Churches, National Council of Churches, or the American Council of Churches will be admitted into NAE membership during this time."

In my conversation with Rev. Richard Cizik, the Vice-President, who notified me of the action of the NAE Directors, I quickly assured him that no group identified with the fundamentalist American Council of Christian Churches (ACCC) would even be thinking of applying for membership in the inclusive NAE.

The ACCC held its 60th Anniversary Convention in October, 2001, and unanimously adopted, among others, this resolution:

"WHEREAS the American Council of Christian Churches is celebrating its 60th Anniversary. It was begun back in 1941 to

be a strong voice for Fundamentalism. It rejected the liberalism of the old Federal Council of Churches which later became the National Council of Churches, and

WHEREAS the ACCC has always repudiated the position of the National Association of Evangelicals with its compromising hodgepodge of believers, new evangelicals, modernists and charismatics, and

WHEREAS while many organizations and groups have drifted far from their historic position, the ACCC has not. We continue the same stand today that brought this Council into existence 60 years ago. We express sincere gratitude to our great God for preserving the ACCC as a testimony to His glory in this dark, sin-cursed world in which we live.

THEREFORE BE IT RESOLVED that the

American Council of Christian Churches, meeting in its 60th annual convention, in Lancaster, PA, October 23-25, 2001, declare our dedication and commitment to the precious Word of God. We also reaffirm our loyalty to the principles of Biblical separation and we continue to look for the blessed hope and glorious appearing of our great God and Savior, Jesus Christ.

BE IT FINALLY RESOLVED that we pledge to maintain a voice for Fundamentalism in these last days."

While the ACCC may be defying history, with conviction we will continue to "Contend for the Faith" as the injunction in God's Word requires (Jude 3).

Dr. Ralph G. Colas is the Executive Secretary of American Council of Christian Churches

Resolutions From Our Annual Conference

Resolution on Religious Persecution

Whereas Bible believers around the world face increasingly severe persecution in many countries around the world which are often state-sponsored, including Sudan, Indonesia, India, Vietnam, North Korea and Cuba, and

Whereas the atheistic, communist government of the Peoples Republic of China acknowledges only five official religions (Buddhism, Taoism, Islam, Patriotic Catholic Church, and Three-Self Patriotic Protestant Church), all of which are under government control in both their leadership and theology, having a known membership of about 100 million out of a population of over 1.2 billion, and

Whereas China is actively persecuting all unregistered religious groups as cults, including many true believers in the underground churches which some have estimated include at least 45 million members, and

Whereas our government has often chosen, at best,

a passive position towards these abuses, granting Most Favored Nation trading status to some of the worst offenders such as China despite their human rights abuses in many areas

Be it resolved that we, the members attending the annual conference of the Independent Baptist Fellowship of North America, June 19-21, 2001, in Williamsburg, VA, do hereby decry the abuse of God's people for practicing their God-given right of religious liberty, and

Be it further resolved that we call upon our government officials and representatives to wield the weight and influence of the US government for good by making human rights and religious freedom a priority on their agendas when dealing with these countries and refuse trading status to such nations, and

Be it finally resolved that we call upon all our brethren to remember them that are in bonds (Heb. 13:3) by our intercessory prayers to God on their behalf and by our petitions to our government officials who may be in a position to affect national policy.

Resolution Regarding The Drift of Error

Whereas the National Association of Evangelicals (NAE) has been, since its inception, the voice of ungodly compromise with theological error by repudiating Biblical separation by fellowshiping with unbelievers, having been led down a broadening road of compromise by Billy Graham, Wheaton College (IL), Fuller Theological Seminary, Christianity Today, et al., and

Whereas many prominent "Evangelical" leaders have signed with Roman Catholics the unbiblical Evangelical and Catholics Together (I & II), and

Whereas the NAE has recently begun accepting membership of groups in membership with the National Council of Churches (NCC), causing even the compromising National Religious Broadcasters to separate from the NAE, and

Whereas the National Council of Churches has been, since its inception, the voice of liberalism and apostasy in America, representing the worst of American Protestant Christianity by leading their churches back to Rome, and

Whereas the NAE and the NCC are taking steps to form a new, broad-based ecumenical body which would not only formally unite these two organizations but also include other denominations, such as the Roman Catholic Church, focusing on social and economic justice rather than "divisive" theological issues,

Be it therefore resolved that, we the members attending the annual conference of the Independent Baptist Fellowship of North America, June 19-21, 2001, in Williamsburg, VA, do hereby reject the position of sin, compromise and error of the NAE and the NCC, and

Be it further resolved that we repudiate the NAE and NCC in their departure from the Scriptures which alone "are able to make us wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15), ignoring the God-placed line dividing truth and error, and abandon the true Gospel of grace which the "power of God unto salvation" (Rom. 1:16) for a social gospel based upon good works, and

Be it further resolved that we warn and admonish any true believers in those churches, denominations

or organizations to heed the instruction of Scripture to "have no fellowship with the unfruitful works of darkness but, rather, reprove them" (Eph. 5:11), to "not be unequally yoked together with unbelievers" (II Cor. 6:14) and to "come out from among them, and be ye separate" (II Cor. 6:17), and

Be it finally resolved that we encourage our brethren to be "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord (I Cor. 15:58).

*correct version printed
in next issue*

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, now found in such organizations as the National Association of Evangelicals, the Independent Fundamental Churches of America, and the General Association of Regular Baptist Churches.

Be it further resolved that as a fellowship we are determined to yearly reaffirm *in writing* our commitment to biblical separation, and to yearly revise the aforementioned list of unbiblical organizations and movements 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."

Resolution of Praise and Thanksgiving to God for Our Rich Spiritual Heritage in America

Whereas our nation has experienced the manifold blessings of God for nearly 250 years, and

Whereas godly pastors and people have stood firmly upon the principles of "Yno sovereign but GodYno king but Jesus..." which triggered the beginning of the Revolutionary War, April 19, 1775, and

Whereas there are ungodly forces in our country today, seeking to revise our blessed history in order to deny the major roles served by Biblical Christianity in the establishment of this nation and its system of laws, including a unique Bill of Rights for its citizens, and

Whereas we live in a time when the message of the Gospel of Jesus Christ is desperately needed more than ever before to challenge the surrounding sacrifice of the Truths of God's Word for the sake of Ecumenical unity, despising our blessed birthright and promising a false liberty that overcomes men and returns them to spiritual bondage (II Peter 2:19);

Be it therefore resolved that we, the members attending the annual conference of the Independent Baptist Fellowship of North America, June 19-21, 2001, in Williamsburg, VA, do hereby praise and thank our God for His rich blessings bestowed upon our nation which have provided the greatest opportunities in history to fulfill our Lord's Great Commission; and

Be it further resolved that we commit ourselves afresh to the study and teaching of our rich Baptist heritage, including those great sacrifices made by our spiritual forefathers in this land and commend them to our families and congregations as

Lest We Forget Our IBFNA Heritage In Williamsburg:



There Were Preachers And Teachers And



There Were Musicians, Lively Ones, And



**Old
Giants
And**



**Little
Guys And
Girls, And**



God's People From East And West (Some Rooting For The Wrong Team). You'll Be In Cleveland, Won't You?

godly examples worthy of imitation as they were followers of Christ; and

Be it finally resolved that we hereby commit ourselves to pray for the spiritual revival of our nation, its leaders and people, so that the hand of God's blessing might be seen again and our nation be so blessed of God that we are restored as a beacon of true liberty to all the people around the world.

Resolution on Defining True Liberty

Whereas the United States of America is known as "...The land of the free..." and

Whereas since the founding of this nation, our people have experienced the greatest measure of personal freedom ever known around the world, and

Whereas the people of the nation have, nevertheless, enslaved themselves to sin and the many evils that mark a corrupt, self-centered society which has led to the degradation of its citizens through alcohol and drug abuse, rampant crime, the disintegration of home and family, and other evils associated with Sodom and Gomorrah,

Be it therefore resolved that we, the members attending the annual conference of the

Independent Baptist Fellowship of North America, June 19-21, 2001, in Williamsburg, VA, do hereby resolve to proclaim true "...liberty throughout all the land unto the inhabitants thereof..." (Leviticus 25:10) by preaching the Gospel of Jesus Christ - whose truth alone can truly make men "free indeed" (John 8:32, 36) from sin's dominion; and

Be it further resolved that we seek to preach no other gospel, especially a social gospel which would seek our comfort in this present world which is not our home and fail to prepare our souls for eternity; and

Be it further resolved that we warn and encourage believers in Christ not to be entangled "...with the affairs of this life..." (II Timothy 2:4) so that our faithful service to Christ is impeded and the ministries of local churches suffer the absence of "...good soldiers of Jesus Christ..." (II Timothy 2:3) nor squander the liberty that remains to tell others of salvation through faith in Jesus Christ; and

Be it finally resolved that we preach and teach our families and congregations that true liberty comes at a great price, as demonstrated by our Lord Jesus Christ, and that God's people must follow His Example if others here and around the world would have opportunity to know true liberty in Jesus Christ by knowing Him as their personal Savior.

Editor's Clipboard

Paul W. Gustine

1. Please continue with your prayers for our moderator. He is still struggling with his health.

2. Regarding Dr. Colas' article in this issue, let me clarify a few things for younger members. Dr. Joseph M. Stowell, who was the National Representative of the GARBC from 1969-1979, must be the source of the quotation in the opening paragraph. Consider this. An article directly contradicting this warning by Dr. Stowell appeared in *The Baptist Bulletin*, February 1988, pages 9-11. It was "The Church in America Today" by J. Murray Murdoch. He wrote

As the fundamentalists organized in

the Northern Baptist Convention in 1920, the battle lines were drawn between those who held to 'the fundamentals' of historic orthodoxy and those who did not. By the early 30s, it became obvious that the Baptist Bible Union was not the answer. In 1932 the General Association of Regular Baptists Churches was born. During the early years, strategic decisions were made. One of the more important was to require a break from liberals in the Convention as a prerequisite for fellowship in the new organization

[1938]. Thus the principle of "separation" from unbelievers (2 Cor. 6:14) was established.

Today that excellent principle is in danger of being distorted. Some seem intent on carrying this principle beyond the parameters intended by the men who used it as an organizational foundation for the Association.

In Philippians 2:5-8, the apostle Paul admonishes Christians to Christlike humility of mind. In light of the Baptist distinctive of the priesthood of the believer, it is time to recognize room for disagreement on degrees of separation. Each local church and individual pastor has the right to determine how the principle will be applied. Great caution must be exercised in responding to those with whom we disagree, however. Can we afford to dissipate our energies and undermine one another when the opportunity before us is so great?

The year before Regular Baptists adopted the principle of separation from the modernists in the convention, they determined to establish 'a free-wheeling fellowship' without the trapping of a convention. Everything possible was done to avoid politics. That should remain true today. The cause of Jesus Christ is more important than the crusades of men.

This revisionist historian did not incorporate in his article the response of the GARBC to current issues in separation by modifying its purpose clause in 1971 and adding the present article of faith on separation in 1976. The ecclesiastical landscape was much more complicated than in 1932-1938. The valiant brethren who founded the GARBC could not have envisioned in 1938 that evangelicals, like Dr. Ockenga, would reject separation for infiltration in 1957. Also it is illogical to try to make the GARBC article of faith on separation to mean something inconsistent with the purpose clause. The purpose clause states in part "to raise a standard of Biblical separation from worldliness, modernism and

apostasy; to emphasize the Biblical teaching that a breakdown of divinely established lines between Bible believers and apostates is unscriptural and to be a voice repudiating cooperation with movements which attempt to unite true Bible believers and apostates in evangelistic and other cooperative spiritual efforts." This statement necessitates a separation from neoevangelical movements. When Dr. Stowell wrote the quotation cited by Dr. Colas, I think he believed this purpose clause embodied the "full-orbed Biblical separation" which rejected the position of the NAE. Those who started the IBFNA had tried to place a motion to define "secondary separation" with the words of the purpose clause quoted above on the floor of the GARBC business session in 1990. The author of *The Baptist Bulletin* article was the parliamentarian for the business session. He ruled the motion out of order saying it was an effort to amend the constitution apart from the amendment process. The motion had nothing to do with amending the constitution. In a main or principle motion a body can define anything if it so desires. The problem with the motion was it contradicted the parliamentarian's vision for the GARBC in my opinion. I would judge it inappropriate to compare churches that are compromising with neoevangelicalism in 1988 or today with the convictions of the valiant men of 1932-1938. I would warn also that history teaches us that there is great danger in yielding to latitudinarian attitudes toward articles of faith or church covenants. We believe in soul liberty and the priesthood of believers, but, if an individual, a ministry or a church abuses their soul liberty and priesthood by disobeying the commands of scripture as in separation, their brethren have every right to dissociate from them. Then the compromisers will have their priesthood intact, and by God's grace the separatist brethren walking humbly before God will preserve both priesthood and Biblical purity.

3. I have received reports from two of our brethren about recent opportunities to speak out for Biblical fundamentalism. Dr. David Bennett, Dubbo, Australia, had the opportunity to present the gospel in a radio debate in November with a Roman Catholic priest and a spokesman from the local Muslim mosque. He received this invitation as a result of writing a letter to the editor in a local paper. In the letter he rebutted a previous article that described Muslims as a "religious people being committed to love and compassion for their fellow human beings." In his letter Pastor Bennett gave

facts about the dismal record of the absence of religious freedom in countries that are predominately Muslim. He also cited violence against Christians in the Sudan. Also Pastor David Kilgore had the opportunity to present his Baptist Faith in a religion class at a RCC High School in December. He brought a wooden cross, which a man in his church makes for distribution. He put it on the blackboard and compared it to the crucifix hanging on the wall. He was able to present the Living Savior and His finished work requiring no more sacrifices (Heb. 10:14). He presented the cross to the teacher and distributed outlines of the Baptist distinctives to all the students. Pray for God to bless these testimonies and to open more doors. Let us follow Paul's example. "[He] disputed in the market daily with them that met with him" (Acts 17:17).

4. Rev. Jim Wendorf is pursuing continuing education at BJU as well as holding down his responsibilities as Administrator at Community Baptist Church & Christian School, Bradenton, Florida. He has felt it necessary to bow out of the labor of love for our Fellowship in doing the layout for the Review. We have conveyed to him our many thanks for his labors since he took over for Mrs. Carol Larson with the issue for May 1999. Dr. David Reinhardt has picked up the mantle. I am very grateful because I have long experience in working with him, and I know that he brings considerable expertise in publishing and in technical computer skills.

5. The Mid-Western Regional Bible Conference, Boone, IA, October 15, 2001, had to be cancelled.

6. New information (e.g. "Our Beginnings," a history sketch of the IBFNA) is at www.ibfna.org.

7. Let me mention a few other promotional activities at the last conference. Because of the important relation of our fellowship to the Bethel Baptist Church, Sellersville, PA, your officers and

their wives took Pastor and Mrs. Smith to dinner in order to become better acquainted. We also hosted all the college and seminary students at a luncheon in order to cultivate their interest in our fellowship.

8. We are giving complementary copies of the Review to some seminary students. We hope to expand this program as we have responsible people to administer this on other campuses. We want to influence future Christian leaders to have Biblical convictions and to choose to stand with us.

9. I have been getting much blessing by working through the second volume of *This Day in Baptist History* by E. Wayne Thompson and David L. Cummins. Brethren, I believe these two volumes could help to encourage a revival in our Baptist churches. If we can get church members to read these two books, they will have a passion for God, an enthusiasm for evangelism, a vision for missionary partnership, an appetite for Baptist history, and an understanding of Baptist distinctives. Bob Jones University Press publishes these volumes. I say give them away in Sunday School contests for older youth and adults. Give them for graduations. Encourage their use as gifts. Find every excuse you can to get them in the hands of our Baptist brethren.

10. One final note about Colonial Williamsburg--I saw again the orientation film, *The Story of a Patriot*, at the Visitors Center. This film has been shown continuously longer than any other film in history (40 years). Millions of Americans and foreign visitors have seen it. Two important things struck me that are relevant to current issues in our culture. In the struggle for liberty, guns were distributed to the citizens (2nd Amendment, Bill of Rights). Thomas Jefferson and Patrick Henry promoted a day of prayer and fasting as a means of uniting Americans in the common cause for liberty (1st Amendment, free exercise of religion clause, Bill of Rights).

Chart Your Course for Cleveland

Al Richards and Paul W. Gustine

We are making plans for our Twelfth Annual Family Bible Conference near Cleveland, Ohio.

We'll be gathering for this blessed time at a great facility:

Clarion Hotel Cleveland Airport West
17000 Bagley Road
Middleburg Heights, OH 44130
(Exit 235 from I-71).

Much information can be found at their website.

<http://www.travelhero.com/prophome.cfm/id/89172/pi/1/>

The conference theme will be "Our Christ-Centered Vision, Fulfilling the Mandate in Our Generation." There will be an exciting slate of speakers—all different from last year. We will continue to provide a mix of younger men with experienced veterans. There will be representation from all over the country.

You can start dreaming about your plans for your family by visiting the convention and visitors bureau website.

<http://www.travelcleveland.com/>

There are a number of interesting things to do in and near Cleveland and the conference center. Since the conference center sets next to I-71, accessibility is quite easy and in some situations rather quick.

Let's highlight some of the activities you might include in your plans. There is The Cleveland Metroparks Zoo and RainForest. The RainForest, in particular, immerses you in the environment that exists in a rain forest--complete with the heat and humidity, the animals, the plant life, even an indoor thunderstorm that occurs periodically. Don't worry you will not get wet! About a ten minute drive from the hotel is the NASA Glenn Research Center, which houses a NASA museum. Included in the many exhibits from the space program are actual space capsules, moon rocks, and some hands-on exhibits. On

the lakefront downtown is the Great Lakes Science Center. Here your family will find tremendous hands-on exhibits of all varieties. Another part of this Science Center is an OmniMax Theater with a film dealing with some aspect of science and our world. It is a film that is not only seen, but is a sensory experience. "Lolly the Trolley" can take you on a tour of downtown Cleveland. About an hour and twenty minutes south in Canton, Ohio, you could take in the Pro Football hall of Fame. All of these activities require an admission charge.

Lake Erie beaches are only 20 minutes away. There are four malls in the area, the closest being about 10 minutes south on I-71. In Lodi, a half hour away is a Prime Outlet Mall. It is just off I-71 at the Lodi Exit. You can also tour the Cleveland Plain Dealer and see how the paper is published. It is one of the most up-to-date, state of the art facilities in newspaper publishing in the country.

If you would like to see Cleveland from just off the Lake and via the Cuyahoga River, there is the Goodtime III. Again there is a charge for this. There is also the WW II submarine, the Cod, anchored downtown and the Mather (ore boat converted to a museum) that can be toured.

Some additional items mentioned on the website are amusement parks, Six Flags Worlds of Adventure and Cedar Point. The University Circle boasts "the largest concentration of cultural and educational institutions within one square mile" including the Cleveland Museum of Art. "The 33,000-acre Cuyahoga Valley National Park [is] the newest addition to the National Park System."

Here's hoping that you join us again for a thrilling conference and that you will bring along many new friends to our Fellowship.

**IBFNA Conference - Williamsburg, VA
June 19-21, 2001**

Audio tape recordings of Conference messages are available. The cost is \$4.00 per tape (Most tapes contain two messages.), or \$25.00 for a set of 7 tapes. The Business Session tape may be ordered for \$4.00 or as part of a set of eight tapes for \$28.00. Most tapes can be picked up at the Registration table, or we can mail them to you. (Include appropriate amount of postage if mailed.) Tapes must be paid for when placing your order.

For orders after the conference, or for questions regarding your tape order, contact: **Bethel Baptist Bookstore**
754 East Rockhill Road
Sellersville, PA 18960-1799
(215) 536-9200 Fax (215) 536-2229

Quantity	Price	Del'd at Conf.	To be Mailed	
				1a Rev. Laurence Brown - "The Responsibilities of Freedom"
				1b Rev. Paul Connor - "Standing Fast in the Liberty"
				2 Dr. Daniel K. Davey - "The Superiority of Jesus Christ"
				3a Rev. Steven Hathaway - "Contending for Liberty"
				3b Dr. Robert Payne - "The Freedom of Bondage"
				4 Dr. Duane Brown - "Baptist Pain, Prison and Persecution"
				5a Pastor Nestor Mercado -
				5b Dr. Kevin Bauder - "All Things to All Men"
				6 Workshop -
				7 Dr. David Reinhardt - "Acting as Free Men"
				8 Business Session (\$4.00)
				Set of 7 message tapes (\$25.00)
				Set of 7 message tapes and Business Session (\$29.00)

_____ Total Number of Tapes Ordered
 _____ Total Amount Enclosed for Tapes
 _____ Add Appropriate Postage (\$3.00 per order)
 _____ Total Enclosed - Make checks payable to **Bethel Baptist Church**

Name _____
 Address _____
 City _____ State _____ Zip _____
 Phones: Home () _____ Church () _____ E-Mail _____

Office Use Only: IBFNA Tapes Mailed _____ Date _____ Postage Paid _____

Independent Baptist Fellowship of North America
Membership & Subscriptions
754 East Rockhill Road
Sellersville, PA 18960-1799

Non-Profit
Organization
U.S. Postage
PAID
Perkasia, PA
Permit No. 89

Mr & Mrs Greg Ward
588 Thornhill Court
Belleville, MI 48111-4929

481114929 20



IBFNA Coming Events

June 25-27, 2002, Annual Family Bible Conference, Cleveland, OH
Program Chairman, Clay Nuttall; Local Committee Chairman, Al Richards

