

From the Pen of the Moderator

Can We Be Holy While We Practice Separation?

Dr. Clay Nuttall, Moderator

The teaching of separation springs from the very being of God, His nature and His attributes. For this reason separation is a doctrine. It is about the holiness of God. Peter wrote, *“But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy”* (I Peter 1:15-16). Holiness is primary in the study of theology. It is meant to be primary in our understanding and application.

Holiness and separation spring from God, not us. We are not capable of producing holiness and have no prerogative to develop a man-made system or to deny separation in our living. There is great danger in ignoring or in turning from this truth. The modern movements in evangelicalism have volumes filled with arguments as to why we should ignore holiness. Those involved in ecumenical evangelism constantly tell us that their philosophy is not about God and truth. Their concept is that the ministry is about man, his preference, methods and point of view. The denial of holiness is what some call the “dumbing down” of sin. The Neo-evangelical point of view maintains that methods are peripheral, subject to one’s own opinion and point of view.

Careful biblical interpretation puts man-centered reason to flight. The Scriptures clearly teach that we are to shun evil in our personal lives. Ecclesiastical separation in the Word teaches that we are to keep a spiritual distance from apostates, infidels, modernists and liberals. It also teaches holiness, purity and separation from disobedient brethren. Those, who have chosen compromise, despise the holiness of God at this point. They desire to limit God’s holiness to separation from apostates leaving fellowship with disobedient brethren as their own prerogative. For this prerogative they have a man-made defense that includes unbiblical terms, such as secondary separation.

This call to holiness includes obedience to God that will clearly point out evil. Thank God for holy hearts who without fear continue to declare holiness and to identify wickedness. This declaration is the very expression of our heavenly Father. In this activity, however, it is easy to miss the mark. It is not always our acts that are wrong. Sometimes it is our motive. Believers with a mind for separation need to ask themselves, often, “Why am I doing this?”

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Find It Inside!

“Baptists have paid an awesome toll...”

PERSPECTIVES

The Charitable Choice Plan

Ralph G. Colas

The National Association of Evangelicals (NAE) at their 59th Annual Convention, March 5-7, 2001, in Dallas, Texas, adopted a resolution endorsing “charitable choice.” This, according to the NAE, will provide governmental money to faith-based social service organizations.

The president of NAE, Bishop Kevin Mannoia, told the press that NAE’s position “is in favor of charitable choice with some cautions as it relates to long-term responsibility and strings to government.”

The NAE invited John Dilulio, head of the White House Office of Faith-based and Community Initiatives, to speak at this year’s convention. Dilulio was very outspoken in declaring, “Washington is not funding religion or sectarian worship.” He also warned that if an organization “urged each beneficiary to accept Jesus Christ as Lord and Savior, governmental aid will not be forthcoming.” He said organizations must “keep their religious and secular functions separate.”

The thought of tax money directly supporting churches should cause us to see that when you “take the government’s nickel, you may also end up with the government’s noose.”

Some legitimate questions should be asked. How does one keep a line between church and state when the state is financing even one aspect of the church’s ministry? Will the churches become more dependent on government funding, causing some to cease to tithe and to support the church in other ways? Can a church truly separate food for the belly from food for the soul? Will churches engage in competition with each other for larger government grants? How many religious organizations will arise with a new “ministry” for the express purpose of skimming funds for personal gain? How many far-out cults will demand a piece of the social ministry pie, and can the government legitimately give to one and not to the other? Do we want the government to be in charge of determining what constitutes a legitimate ministry?

For years the National Association of Evangelicals has been in the forefront of a call to social action. From Promise Keepers, Urbana 2000, as well as groups within the National Council of Churches, the appeal has come to join together in an effort to clean up society. Dr. Donald Argue, former NAE President, began this, and Bishop Mannoia is leading that group farther and farther in the direction to the left. The NAE now has changed its bylaws to receive into membership denominations that are members of the National and World Council of Churches.

While we may commend President Bush for recognizing that faith-based programs are often more effective than other governmental attempts, we must continue to be watchmen on the wall who warn Bible-believers about the inherent dangers of money from government in church ministries.

May God help us to remember that an individual’s greatest need is a personal relationship with Jesus Christ. If we fail to proclaim that precious truth, we are disobedient to our God-given commission. We do need to demonstrate compassion for the physical and social needs of the poor, the addicted and the troubled. But as we look ahead to the future, it is important to learn from the past that governmental entanglements can damage our ministries. Our forefathers paid a tremendous price to oppose a state church.

Pastors and the people in the pews in our churches should take great care before accepting governmental aid.



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CIBI Conference

Montevideo, Uruguay

November 16-18, 2000

Rev. Sherman L. Skeens, Missionary to Argentina

“Bienvenidos!”

(Welcome!) This was the cheerful greeting from Pastor Carlos DiLeo, this year's CIBI Conference Moderator, to us weary travelers. We were certainly ready for this warm greeting after an eleven hour over-night flight from JFK airport. We



Rev. Carlos DiLeo, Moderator

enjoyed the hospitality of Pastor DiLeo, his wife and three children, and his church family. Montevideo, Uruguay, was the meeting place for this year's CIBI (Confraternidad Internacional de Bautistas Independientes) Conference held November 16-18, 2000.

Those who attended from the United States were: Pastor Michael D. McCubbins, Bible Baptist Church, Arleta, California; Rev. & Mrs. Jerry Johnson, Executive Director of Grace Independent Baptist Mission; Pastor Charles Dear, Jr., Crescentville Baptist Church, Philadelphia, Pennsylvania; Rev. James Westcott, Jr., retired pastor and camp director, Seminole, Florida; Miss Rebecca Struwe, senior at Upper Bucks Christian School, Sellersville, Pennsylvania; and Rev. & Mrs. Sherman Skeens, missionaries to Buenos Aires, Argentina. Others came from Argentina, Bolivia, Brazil, Uruguay, and one from Spain. The brethren from Paraguay were not able to attend, but they sent a hearty greeting.

The theme verse for the conference this year was Psalm 11:3, *“If the foundations be destroyed, what can the righteous do?”* Other verses that were emphasized were:

“Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let everyone that nameth the name of Christ depart from iniquity” (II Timothy 2:19)

“But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou has learned them” (II Timothy 3:14)

“... and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints” (Jude 3c)

One of the conference speakers, Pastor Nestor Mercado, reminded us that Biblical foundations are from God, therefore they cannot be destroyed.

A total of 12 messages were delivered in the three-day meeting. All those from the United States were given an opportunity to preach, minister in music, or give a testimony. Mrs. Marlys Johnson was the speaker for the ladies' meeting. Her devotional thoughts and testimony were well received by the ladies and teen girls. Each of the pastors' wives was given the opportunity to share prayer requests and to each was presented a gift. A Bible study time was also provided for the teens several times throughout the conference. The churches from Uruguay and Pastor Loredó and family provided special music from Brazil. At the business meeting, Pastor Nestor Mercado was chosen as the new moderator and Buenos Aires, Argentina, as the location for the CIBI 2001 Conference.

The pastors from the United States, as in past years, were given the opportunity to minister in the participating

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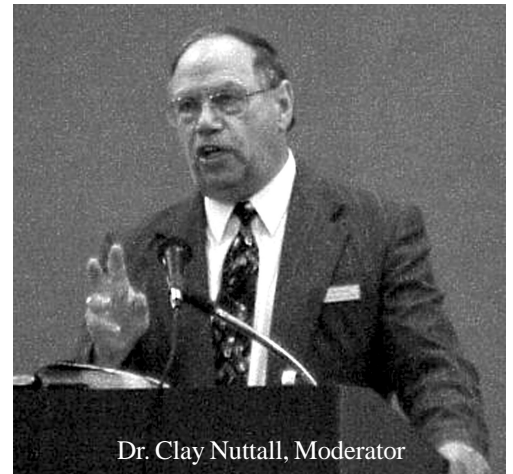
Miss Rebecca Struwe, Conference accompanist

The obedient process of separation must also demonstrate humility. If our motive is wrong, it often shows in being a respecter of persons. This is why we pick up name-calling. Nothing is gained by calling people “Neos” or derogatory names. We will please the Lord in this effort if we discuss ideas. As many of you know, I have begun to discuss the term “Neo Liberalism.” Nothing is gained, however, by calling people “Neo Liberals” with only a shade of difference in our ideas. Nothing is gained by silence either. If a person has proven by speech and as a way of life that he is an apostate or infidel, it is not evil to identify that person by what we all know they are. In fact, it might be cowardly not to say so.

One more habit in this pursuit needs to be addressed. I have never met the first person that had it all perfect. Separation is hard to practice. There will be some inconsistency in all of us. We all know brothers who have branded another or separated from him over an issue only to find out that the judges practice some relationship that is far more grievous. It seems these days that I personally observe this imbalance in judgment on a weekly basis among educational institutions. Where is the humility in that?

Let me appeal to you to make Bible truth and doctrine the issue. Use great care in the matter of name-calling. Pray that God will give us humility. Make sure that we are not unholy in our application of holiness. God desires to be at the center of all we do. When we accuse others of being man-centered, let us be sure that we have God at the center of all we think and do.

“And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear” (I Peter 1:17).



Report from Iowa

Kevin Colas

An IBFNA Spring Regional was held March 12, 2001, in Boone, Iowa. All who attended had a great time of fellowship. We were greatly challenged and blessed by the preaching. We also greatly appreciated the hospitality of Pastor Gary Freel, his wife, and the good folk of Berean Baptist Church. A wonderful luncheon was served before the afternoon session began.

The speakers were Dr. Eugene Petersen of Cable, WI, and Matt Costella of Ankeny, IA. Dr. Petersen was a professor at San Francisco Baptist Theological Seminary and Detroit Baptist Theological Seminary, and also a pastor of churches in Minnesota and California. Matt is on the staff of the Fundamental Evangelistic Association in Los Angeles, California. He is the son of Pastor Dennis Costella, and grandson of the late Marion Reynolds, Jr. Matt is finishing up his degree at Faith Baptist Theological Seminary and serves as a contributing writer to *Foundation* magazine.

Dr. Petersen preached from Philippians 4 on “Exhibit These Virtues” (4:1-4), and “Live Without Worry” (4:5-9). Mr. Costella spoke from Genesis 5 and Hebrews 11 on “A Righteous Walk” using the example of Noah. All the messages were outstanding and gave us much to meditate on.

We look forward to the next regional meeting in October (details coming later), and encourage all IBFNA members and friends of Iowa, Kansas, Nebraska, and other nearby states to come enjoy sweet fellowship together.

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Subscription Rates:

Members of the IBFNA receive *THE REVIEW*, published four to six times per year, as part of their membership; non-members can subscribe for \$15 per year. Membership is \$15 for an individual or \$25 for a husband and wife.

Acknowledgements:

Layout & Design:

Rev. Jim Wendorf

Pictures:

Sherman Skeens @ CIBI Conference
Bergerson, *Faith Pulpit*, Mike Griffin

Editor's Clipboard

Corrections:

- In the last *Review*, Vol. X, No. 2, page 8, there was an incorrect caption for the picture of Pastor Alan Brown. He moderated the discussion, but he is the pastor of Parsippany Baptist Church, Parsippany, NJ. The host pastor, Dr. Dan Brown, was not pictured. He is the pastor of Kendall Park Baptist Church, Kendall Park, NJ.
- In the article, entitled "History Lives Here," in the promotional letter for the Annual Bible Conference in Williamsburg, VA, one fact needs clarification. Patrick Henry often made the walls of the House of Burgesses ring with great oratory, but he did not make the speech there with the words, "Give me liberty or give me death!" A British Man-of-War lying too close to Williamsburg inclined the House of Burgesses to seek a more convenient place of assembly. They convened the Second Virginia Convention in St. John's Church, Richmond, VA, on March 23, 1775, according to Rutherford Goodwin in *A Brief & True Report concerning Williamsburg in Virginia* (Williamsburg: Colonial Williamsburg, 1941, page 69) and Catherine Millard in *The Rewriting of America's History* (Camp Hill, PA: Horizon House Publishers, 1991, page 131). William J. Bennett also testifies to this fact in his book, *The Spirit of America* (New York: Touchstone, Simon & Schuster Inc., 1997, pages 34-35). This is where Henry made his famous speech with the words, "Give me liberty or give me death!"

Directory changes:

New E-mail address:

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New office phone number:

Pastor Jeff Bailey
508.222.6283

Be prepared for Williamsburg:

A few suggestions to young people who may want to "bone up" on Williamsburg before the trip this June—especially you "home-schoolers." Besides the book by Rev. Goodwin above, who was the inspiration for the restoration of Colonial Williamsburg and who persuaded John D. Rockefeller, Jr., to believe in his dream, you might want to look for the following books at your library:

Chamberlain, Samuel. *Behold Williamsburg: A Pictorial Tour of Virginia's Colonial Capital*. New York: Hastings House Publishers, 1947.

Colonial Williamsburg: Official Guidebook. Williamsburg, VA: The Colonial Williamsburg Foundation, 1951 [reprinted and improved frequently]

Garrison, Richard. *Williamsburg Virginia: A Brief Study in Photographs*. Williamsburg: Colonial Williamsburg, Inc., 1939.

Harris, Bill, *Williamsburg*. Wayne, NJ: CLB International and BHB International, Inc., 1986.

Hume, Ivor Noel. *Digging for Carter's Grove*. Williamsburg, VA: The Colonial Williamsburg Foundation, 1974.

Rouse, Jr., Parke. *When Williamsburg Woke Up*. Williamsburg, VA: The Virginia Gazette, Inc., n.d.

Charles Bergerson, 1918–2000



Compiled by Paul W. Gustine with contributions from Sherry Bergerson, Carlene Norris, Dave Kilgore, Mike Griffin, Tim LaFleur in the *Faith Witness*, Spring 2000 issue, and the bulletin from the Memorial Service

Mr. Charles Bergerson was promoted to glory April 18, 2000, at age 82. His lovely wife, Leah, preceded him in death.

Charles Byron Bergerson was born February 10, 1918, in Racine, Wisconsin. He had three sisters and was the youngest of the four children. His parents had come to the United States from Oslo, Norway. As a four year old he began playing classical music on the piano, so his mother arranged for him to begin piano lessons. At the age of sixteen he became the church pianist of the large Calvary Memorial Church in Racine. It was here that he met his soul mate, Leah Innes.

After graduating from Horlich High School, he attended Moody Bible Institute where he continued his piano lessons. During this time he auditioned for the position of pianist with the Chicago Symphony, which was very pleased to have him. At Moody he also sang in a quartet with George Beverly Shea. Both young men decided to serve the Lord in music.

After graduating from Moody, Charles earned a masters degree from Grace Theological Seminary, Winona Lake, Indiana. He and Leah were married while Charles was in seminary.

He served the Lord in evangelistic work by singing in a traveling men's trio that was engaged in tent meetings. This ministry resulted in the planting of a number of churches. He also served as youth pastor and music director in several churches.

In 1961, when Charles was the pianist for the GARBC national conference in Winona Lake, he met Dr. Patten who asked him to join the music faculty at Omaha Baptist Bible College (now Faith Baptist Bible College & Theological Seminary). Charles accepted the invitation and served as professor and chairman of the Music Department. He taught piano and organ and traveled with the faculty trio until he retired thirty years later. He was widely known for his prodigious output as a composer, arranger, pianist, and organist.

He also taught Bible courses at the college. He enjoyed reading and studying, especially Bible prophecy. He also was interested in photography and art, including sketching car designs. He had a great sense of humor and liked being with people. Charles brought joy to both young and old. Tim LaFleur recounted,

Many of us who studied with Mr. B. remember his characteristic humor when he would say, "Who has more fun than people?!" He would then laugh uproariously, which would make us all crack up, as well.

He joined Maranatha Baptist Church, Grimes, Iowa, soon after it began, while it was still meeting in the Grimes-Dallas Center Junior High. He did what he could to help in the construction of Maranatha's present facility. He is remembered as a faithful and loyal member and a knowledgeable and wise deacon. A memorial service was held in the church on April 27, 2000. Pastor Hartog preached and his associates from Faith contributed. Richard Fleming led the congregational singing. Mike Doonan sang a solo. George Houghton offered a tribute from Faith. His former student Tim LaFleur played musical arrangements by Charles Bergerson. The Faculty Trio of Richard Fleming, Mike Doonan and James Wolf presented "Saved, Saved, Saved" and "The King's Business." What better testimonies could there have been to his joy in the Lord and the character of his life of service to God!

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Williamsburg: The Place to Be This Summer

IBFNA Annual Family Bible Conference, June 19–21, 2001

The Williamsburg Hospitality House, an independent full service hotel located across the street from the College of William and Mary and just a short stroll to the historic area, is the site of the June 2001 IBFNA Conference.

The special IBFNA conference rate at the Williamsburg Hospitality House is an incredible \$79.00 plus tax. The average summer season rate at Williamsburg Hotels and Motels is \$100.00 and up. For an economical Williamsburg family vacation, the IBFNA conference at the Williamsburg Hospitality House is simply unbeatable! Call 1.800.932.9132 for reservations.

Jeff Bailey, the IBFNA Conference Coordinator, is available to assist conference attendees in any way possible with whatever special needs that they may have. If you need additional conference brochures and conference registration forms or for other help related to the conference, please contact him at 508.222.6283 (office) or 508.222.3095 (home) or pastor@gracebaptistattleboro.org.

The registration fee for the conference is \$25.00 for individual or family if mailed by June 1. This gives families a break because we wish to encourage families to attend the conference. There are a variety of Family Activity Packages available for Colonial Williamsburg, Jamestown Settlement, and Yorktown Victory Center. Consult the conference brochure for details. All activity fees in the brochure are the price for each individual, not couples or families. Please send the registration form with check to:

IBFNA Registration
754 E. Rockhill Road
Sellersville, PA 18960-1799

CHARLES BERGERSON, continued

In the IBFNA Brother Bergerson will always be remembered as the Keynote Speaker at the First Annual Conference, Crescentville Baptist Church, Philadelphia, PA. His text was 1 Chronicles 12:32, "Understanding the Times." He described the New World Order that shall be judged (John 16:7-11). He traced the consummate hate of Israel through the twentieth century imploring for prayer for the peace of Jerusalem (Psalm 122) and for a witness to the Jewish people (Isaiah 53). He concluded with the importance of the church. In this he contrasted the harlot in the Book of Revelation to the Bride of Christ (Ephesians 1:22-23; 2:22; 3:10, 21). At one point here, he lamented that the kind of music he loved was becoming passé. [May this never be true in our fellowship!] He challenged the fellowship to strive for an abundant entrance into glory (2 Peter 1:11), saying, our eternal glory with Christ is worth the price of separation now from the world, the apostasy and compromisers. Our separation is unto Jesus, the Word and God our Father.

Tim LaFleur wrote this fine conclusion.

I praise God for the privilege of knowing this dear man of God, and I cherish the happy memories I have of our relationship built over the years. Truly the soul is only content as it lifts up its voice in joyous praise to its Maker! I have experienced this joy in knowing Mr. Charles Bergerson, my mentor and friend. He is now experiencing ultimate joy in the presence of the Savior, Jesus Christ, of Whom he delighted in writing throughout this earthly lifetime.

***Individual Soul Liberty*¹**

“Let every man be fully persuaded in his own mind.” Rom. 14:5b

Kenneth I. Brown, Th. D.

Since the theme of the Annual Bible Conference in Williamsburg, VA, is “Liberty,” let us begin to prepare for it with this article.
PWG

That which identifies Baptists has to do with a collective group of doctrines, which are unique or peculiar to these people. This set of beliefs or doctrinal views is normally called distinctives. Though variously delineated and given synonymous titles, this collection has remained intact throughout the years. One of the finest acrostic presentations of the Baptist position accurately portrays those beliefs which Baptists have held historically:

Biblical Authority
Autonomy of the Local Church
Priesthood of all Believers
Two Ordinances—Believer’s Baptism and the Lord’s Table
Individual Soul Liberty
Saved Church Membership
Two Officers—Pastor and Deacon
Separation of Church and State

Numerous denominations and groups have held to some of these views, but only Baptists have held all of them. It would be difficult to isolate any one of these distinctives as being more important or more representative than the remaining. All are vital, and each determines responsibility in its own right.

However, if one distinctive could be considered more characteristically Baptist than any other, it would be that of individual soul liberty. Baptists have paid an awesome toll for this belief in liberty of conscience and the right to believe according to personal conviction.

The record of church history does not compliment the depraved nature of sinful man. Religious persecutions have permeated many groups, denominations, and religions, and have extended to numerous countries. The hardship imposed upon people in the name of religion can hardly be calculated nor evaluated in human terms and certainly can never be reconciled by Scripture. How terrible the persecutions in Britain, Ireland, and Scotland; the barbarous massacres and the wholesale slaughter on the continent of Europe; the sufferings of the Quakers; the torture of the Scots; along with persecutions from Italy, France, Ireland, Germany, and many others. In fact, some form of persecution still exists in most cultures and among most people.

Baptists have believed from the first that every man has the right to interpret and believe the Scriptures as he understands them and to worship God as he pleases. This is a matter of conscience and must not be forced upon others. Such individual worship cannot be demanded nor compelled. Persecution of others by physical torture and death, by political pressure and deprivations, or by other means contradicts the Bible. Jesus Christ is the Lord of the individual conscience, and He alone is the sovereign Master of the soul. With this individual liberty of conscience and soul comes also individual accountability.

Baptists have positioned themselves through the years on belief in individual soul liberty. For this they have suffered and died as for no other doctrine. They have held that the right of personal conviction and belief must be preserved, though that belief is different from their own. Let it be known that Baptists still cling tenaciously to this distinctive. Every man is accountable to God for his belief, and this matter should not be forced upon others. If any one distinctive could be considered most unique to the Baptist heritage, it would be individual soul liberty.

¹ Originally published in the *Detroit Baptist Theological Seminary Newsletter*, March 1981.



Rev. Nestor Mercado

churches in the area after the conference. The pastors of these two churches were Pastor Carlos DiLeo and Pastor Jorge Mendez. Miss Rebecca Struwe had the privilege to stay in the home of Pastor Mendez and family. She ministered in music and shared her testimony in their church. This was certainly a highlight of her trip to Uruguay—just ask her!

After the conference Nancy and I flew over to Buenos Aires to spend two days with Pastor Nestor Mercado and family and with some of those of his church. We regret that we did not have the time to see the entire church family. The ones we did see reminded us that they are still praying every day for us and that they are eagerly waiting for us to come to work with them. Their last words again this year when we went to leave, “We will be waiting for you.”

Please continue to pray for the brethren and the churches there in South America. They face many trials and difficult situations. They mentioned that unemployment was over 30%. We noticed that gasoline is around \$5.00 per gallon. Please pray that Nancy and I will learn the language so that we may soon share the gospel there in Argentina.

Mrs. Velma Dear, 1912–2001

Rev. Paul W. Gustine

Finally we must take note of the homegoing of Mrs. Velma Dear, wife of Pastor Charles L. Dear, Sr., on Thursday morning, March 8, 2001.

There was a viewing at the Crescentville Baptist Church, Philadelphia, PA, Tuesday night, March 13. The funeral followed on Wednesday, March 14, 2001, at 10 A.M. at the church. Her son, Dr. Charles Dear, Jr., conducted the service and preached, as she wished. His message was entitled, “Forgiven Is A Beautiful Word,” using Colossians 2:13-15 as the text. It was primarily a Gospel message for those who gathered at the service. There were unsaved neighbors, family members and friends there. Chick and Donna’s youngest son, Kevin, read Scripture, and others shared poetry and remembrances of Pastor and Mrs. Dear.

Pastor and Mrs. Dear founded this church in 1935. It began as a young people’s ministry on Sunday afternoons. This was an extension ministry from the Wyoming Avenue Baptist Church (ABC). Mrs. Dear, born January 6, 1912, in Philadelphia, was born again and baptized in 1928. She met her husband at the Wyoming Avenue Baptist Church, and they were married in 1933. She prepared herself to help in the ministry by graduating from the Bible Institute of Pennsylvania in 1943 and auditing additional courses at Eastern Theological Seminary. She was a member at Crescentville Baptist Church for 66 years, and she taught Sunday School for 64 years there after teaching nine years at the other church before Crescentville was started.

Some of her other fruitful special ministries were in music and writing. She was a faithful member of our fellowship attending our conferences as long as she was able. You can find her name on the earliest mailing lists for this fellowship. My wife always enjoyed talking to Mrs. Dear at the conferences. She found her very friendly and a blessing. She was a stalwart servant of our Lord Jesus Christ who will be missed from our fellowship, but who has preceded us to Christ’s “heavenly kingdom” (II Tim. 4:18). This quotation is taken from the bulletin of her funeral service.

“...[T]here are several notable themes that marked her life: devotion to her husband, family and the ministry of the Gospel; a deep love for music that she enjoyed and cultivated in both adults and children; and a special burden for the salvation of children through the ministries of the church.”

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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

October 2001, Mid-Western Regional Bible Conference, Time and Place to be announced

Speaker: Dr. Roy Beacham, Central Baptist Theological Seminary, Plymouth, MN

October 2, 2001 Eastern Regional Bible Conference, First Baptist Church, Limestone, PA,

Host Pastor: Donn Middleton

Nov. 13, 2001, Eastern Regional Conference, First Baptist Church of Anglesea, North Wildwood, NJ.

Host Pastor: Tom Hamilton; Speakers: Dan Brown, Chuck Kempf and Clay Nuttall

June 25-27, 2002, Annual Family Bible Conference, Cleveland, OH (tentative plans)

IBFNA Members are invited also to attend:

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

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

Nov. 2001, CIBI, Confraternidad Internacional de Bautistas Independientes

Buenos Aires, Argentina, Pastor Nestor Mercado, Moderator