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From the Pen of the Moderator

What's in a Name?

Dr. Clay Nuttall, Moderator

"A good name is rather to be chosen than great riches, and loving favour rather than silver and gold." (Proverbs 22:1).

We were taught at an early age that names were important. We heard that Bible names were full of meaning and were important to the study of Scripture. Parents would often tell us it was important that we did not discredit the family name.

We should live our lives in such a way that the very mention of our name brings confidence and trust. Names are important in our interpersonal relationships. To call one's mate "Sweetheart" or "Honey" brings the best out of us. To call someone we are supposed to love "Dummy" or "Stupid" communicates all the wrong things.

The postmodern, pagan society in which we live has turned normal conventions on their head. To add to this offence against meaningful communication, evangelicals and professing fundamentalists have begun to use the "turnspeak" of liberals. It is difficult to know what people mean when they use certain names, and it appears that the confusion is deliberate.

Many groups have adopted political correctness. With the "dumbing down" of sin, strong references to sin and sinful acts have become unacceptable. People are more concerned about offending man than God. The very term, doctrine, is now despised, and **separation is the most hated of all doctrines.**

Many of us were not surprised when the new church growth movement **included the name, Baptist, on its hate list.** Some from this movement were willing to claim to be "Baptist" behind closed doors, but they did not want it on their churches. The reasons they give for burying the name, Baptist, in the back forty are many. They say, "People are turned off," "It has a bad reputation," or "It is better to hide who you really are if you want to reach people."

Anyone who has studied church history knows that someone can hold Baptist doctrine and not have "Baptist" in his church's name. That name in fact is a recent phenomenon. While there are Baptist churches that have not included the word,

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"A church may not be what it states it is."

PERSPECTIVES

Common Ground for Evangelicals and Catholics

Ralph G. Colas

When Charles Colson and Richard John Neuhaus's unofficial consultation, "Evangelicals and Catholics Together" (ECT), published its first statement, "The Christian Mission in the Third Millennium" (1994), it came as a shock to many Evangelicals. Although signatories included Bill Bright of Campus Crusade for Christ, Mark Noll of Wheaton College, Thomas Oden of Drew University, and J.I. Packer of Regent University, a number of Evangelicals were not comfortable with its effort to find common ground with Catholics. Two Southern Baptist Convention signers later withdrew their names lest they be seen as speaking for the Southern Baptist Convention. More criticism followed the second ECT statement, "The Gift of Salvation," which was presented in 1997. The chairman of the Alliance of Confessing Evangelicals said that the statement "really sells out the Reformation." The concern expressed in some parts of the Evangelical community over what seemed to be a new openness to Catholicism resulted in a 1999 document, "Call to Evangelical Unity." The executive editor of *Christianity Today* characterized it as "Evangelicals and Evangelicals Together."

Ecumenical Trends, a publication of the World Council of Churches, declared there is a long history of misunderstanding by Evangelicals and Roman Catholics. "Many Catholics tend to stereotype all Evangelicals as Fundamentalists. Roman Catholics have frequently classed Evangelicals and Pentecostal churches as 'sects.' At the same time, many Evangelicals have argued that Catholicism is a false religion, teaching righteousness comes by works rather than justification by faith alone. Also their encouragement of non-biblical practices such as the veneration of Mary and the saints is a difficulty to some Evangelicals."

But ECT was by no means the first encounter between Catholics and Evangelicals. Catholics and Evangelicals have been trying to discover how much they share in common and how they can work together. Campus Crusade for Christ, Youth with a Mission (YWAM), the Navigators, Young Life and World Vision are and have been working with Catholics.

The Professor of Catholic Theology at Loyola Marymount University, Los Angeles, CA, Dr. Thomas

Rausch, in his article, "Catholics and Evangelicals in Dialogue: A Catholic Perspective" said that those who "hold to the notion of biblical inerrancy fail to understand it is a philosophical rather than a biblical concept. In contracts Catholics acknowledge inerrancy in a qualified sense; the books of Scripture teach firmly and without error that truth is intended by God 'for the sake of our salvation.' Catholics and Evangelicals must journey from being strangers one to another to a recognition of each other as brothers and sisters in the Lord."

For many years the liberal National and World Council of Churches have opened doors to Roman Catholic leaders. Now groups like Campus Crusade for Christ, Youth with a Mission, the Navigators, Young Life and World Vision fail to see that Roman Catholics are not "our brothers or sisters" but rather religious folk who are lost and need to be born again. By the way, the above organizations were active at Urbana 2000. There is a tragic reality that uninformed or misled pastors and people in the pews continue supporting and cooperating with such organizations that fail to practice biblical separation.

God forbid that any of us should have or demonstrate any hatred of Roman Catholic people. But we must also understand that the Roman Catholic Church is a false church teaching a false doctrine.

It is not surprising to learn that leaders of the liberal Presbyterian Church (USA) recently met with Pope John Paul II, praised the "Bishop of Rome" and promised to "work for the unity of all who follow Christ." But now Evangelical leaders and organizations are coming together with Roman Catholic leaders to find a common ground of partnership. God's own need to cry out against such unbiblical actions because there can be no agreement between truth and error or light and darkness (II Cor. 6:14-7:1).



PERSPECTIVES is written by
Dr. Ralph G. Colas, Executive Secretary
American Council of Christian Churches
World Council of Biblical Churches
P.O. Box 5455 • Bethlehem, PA 18015
tel (610) 865-3009 fax (610) 865-3033

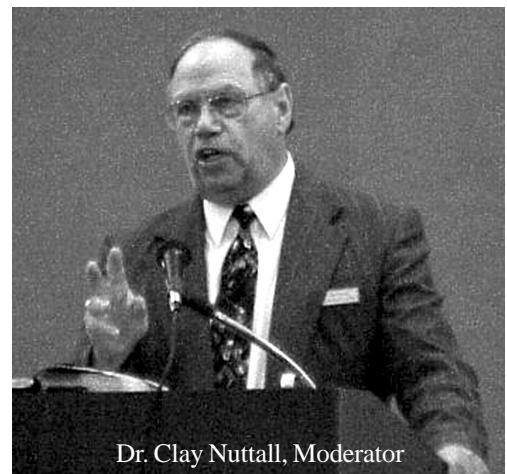
Baptist, in their name, the opposite problem is far worse. There are many churches having "Baptist" in the name that are nowhere near being a Baptist church.

How do we tell the difference? A church may not be what it states it is. It is what it believes. I have trouble understanding why a church that is Baptist in doctrine would not want to use the name. It seems to me akin to a woman who says she loves and wants to marry a man but does not want his name. An historical Baptist church is loyal to Baptist doctrine. While most churches with this name would state they hold to clearly defined Baptist doctrine, this is not what they practice.

Is a church "Baptist" that has Presbyterian polity? Is a church "Baptist" that uses a Reformed hermeneutic to create lay elders? These may call themselves "Baptist," **but Baptist churches are committed to Baptist polity.** Like all other names, this one tells people about what you believe. Are churches "Baptist" who despise the authority, sufficiency and inerrancy of the Bible?

This year our annual conference is in Williamsburg, Virginia. Near this place men and women were tortured and imprisoned rather than lay down the name, **Baptist.** They knew what this name meant, and they were committed to the doctrines it represented. The new church growth movement has clearly outlined what they believe. No church has followed this modern wave without giving up some doctrine. Perhaps part of this defection is due to the fact that the leaders of these churches were trained where "Baptist" was not important. They remained in fellowships where doctrine was despised.

Perhaps this occasion is a good time for all of us to review what we really believe and to ask ourselves what we would not be willing to give up to save our lives.



Dr. Clay Nuttall, Moderator

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!

[Take note in this article of a trial for religious freedom that was held in Williamsburg, VA. If you come to Williamsburg with us, you can visit the reconstructed colonial capitol with its chamber for the general court. PWG]

The Preacher's Fire That Produced Smoke¹

Edmond Wayne Thompson

John Young lived a long and useful life in the service of his Lord and Savior, Jesus Christ. He was instrumental not only in the salvation of hundreds of precious souls but also in bringing forth some of the most fruitful preachers in Virginia. This ministry continued into his old age until he went to his eternal home April 16, 1817.

In 1908 Lewis Peyton Little located a granddaughter of John Young who gave the following interesting information:

He was converted and began preaching. He, with others, was imprisoned for preaching what he believed to be the truth. His mother, who had care of his motherless children, visited him regularly once a week taking the children with her. Each preacher was in a room to himself. Each room had one small window, placed so high up in the wall that only a patch of sky could be seen, nothing on the earth. The congregations of the different ministers learned, each, which was his pastor's window. Once a week John Young's congregation (and I suppose the others too), would assemble under his window, and run up a flag, to let him know they were there and he would preach to them. In this way a great many people were converted. The authorities said, "These heretics make more converts in jail than they do out," so when the congregation assembled, that pastor was smoked out by burning pepper to prevent his preaching.²

Young had been arrested on June 13, 1771, ostensibly for preaching without a license. He was incarcerated for approximately six months in the jail in Caroline County, Virginia. He appealed to the general court and by a writ of habeas corpus was transported to the state capital, then Williamsburg, for trial. The six-month imprisonment was a great burden upon the man of God because of the separation from his children, whose mother had died.

Two years after his imprisonment, Young was ordained and became pastor of the "Reeds Church" in lower Caroline County. He continued to be active in the cause of the gospel and defended the principles of God's Word as set forth by the Baptists. During his pastorate there, Young was the first to sign a petition of 143 signatories against establishing a tax to provide for teachers of the Christian religion. This group recognized the importance of the separation of church and state.³

About 1798 John Young moved to what is now Amherst County and a year later became pastor of what is now known as the Mt. Moriah Church. His body rests on property he once owned, awaiting the resurrection at the coming of our Lord Jesus Christ. May we be faithful in our lives so that we shall not be ashamed at our Lord's return.

¹ E. Wayne Thompson and David L. Cummins, *This Day in Baptist History* (Greenville, SC: Bob Jones University Press, 1993, pp. 155-56). Used by permission from Bob Jones University. [There is now a second volume by this same title available.]

² Quoted by Thompson from Lewis Peyton Little, *Imprisoned Preachers and Religious Liberty in Virginia* (Lynchburg, Va.: J. P. Bell Co., 1938, pp. 236-39).

³ "In light of President Bush's proposed federal aid to parochial schools, this understanding is especially interesting. It could be controversial even among fundamental Baptists." David W. Reinhardt

IBFNA Information

2001 IBFNA Officers:

Moderator

Dr. Clay L. Nuttall
cnut@pbc.edu

Secretary

Dr. David W. Reinhardt
daver@prodigy.net

Treasurer

Rev. Jeffrey R. Bailey
pastorjb@gis.net

Editor—THE REVIEW

Rev. Paul W. Gustine
bbcn@crocker.com



Bailey, Reinhardt, Nuttall & Gustine

Contact the IBFNA:

Memberships & Subscriptions
754 East Rockhill Road
Sellersville, PA 18960-1799
Office: (215) 536-9200
Fax: (215) 536-2229
E-mail: ibfna@bethelbc.org
Web Site: <http://www.ibfna.org>

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Editor's Clipboard

Paul W. Gustine, Editor

- Every subscriber should receive two copies of this issue. The purpose of this program is to enlist every member in promoting the IBFNA. Please pass the extra copy to someone whom you would like to see involved in our fellowship.

• IBFNA Website:

There is a wealth of information at our website! This is easy way for others to find out about us. We are thankful to Chip Edwards for his great efforts to make our website functional, informative and attractive.

www.ibfna.org

• Displayers:

Any ministry planning to have a display at the conference needs to mail the Display Request Form. If you have any questions, call Dr. David Reinhardt, 203.743.5184.

• New E-mail Address:

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Hendsbee, Rev. Bruce (Church Planter) & Mrs. Betty
revhensb@rcn.com

• Book Notice:

Jeff Straub sent out information on a new book recently released by Mark Dever and the Center for Church Reform on Baptist Polity. The work is *Polity: A Collection of Historic Baptist Doctrines*.

Jeff comments:

"This book is nicely printed in cloth with a sewn binding and a nice dust jacket. Included with each reprint is a biographical entry on the author—often from William Cathcart's *Baptist Encyclopedia*. This book retails for \$30, but I will sell them for a 25% discount at \$22.50 plus \$2 for shipping and handling.

I have been in the book business/ministry for about 15 years (new and used) and try to offer top quality works at good discount prices."

Contact Jeff at 678.574.9547 or chhistorian@cs.com.

[This notice does not convey an endorsement of the teachings in this book by the IBFNA. The purpose of your editor is to note the availability of original writings by Baptists for those who may be seeking more information on particular individuals or topics in connection with the study of Baptist history.]

China: A Land Without Churches

Dr. L. Duane Brown

In March my son, Daniel, and I visited China. We traveled from Shanghai through several cities to Beijing, the capital. The people were so friendly, welcoming us and always anxious to try out their English. At no time did we witness political or military oppression.

But there were NO CHURCH BUILDINGS! The history of Gospel missions in China fails to inspire unlike in Africa or in the Philippines. China is the most populous country (1.2 billion), and it is closed to missionaries. While there are some limited witnesses such as Christian English teachers welcomed by the communist government, there is no opportunity for organized missions. I did hear some Gospel radio programs (in the middle of the night).

The communist government controls all registered religions. Only about 100 million Chinese officially express any religious interest at all. Most of these would be Buddhists. When Mao Zedung declared the communist Republic of China in 1949, atheism became the official “religion.” The government harassed all religious groups, but in 1966 Mao turned the red guards loose in what was called the Cultural Revolution. Five to six million young people stormed the country destroying religious buildings, putting those in authority on trial, harassing, terrorizing, executing, and disturbing leaders.

One of our Chinese guides told of the red guards dragging his father out of bed in the middle of the night. He was tried, beaten, and humiliated but not killed. Another of our guides told how they made her teacher wear a dunce cap and paraded her in mocking shame before her students. Another guide told of his belief in Mao as a god!

To understand China, it is necessary to realize that the Chinese mind resents foreign influence and ideas. Chinese emperors have resisted Western thought and power for centuries. The great China Wall was built to keep out the northern tribes. Over 4000 miles long, this wall of stone and brick, the only man-made structure observed from outer space, was built in ten years at a cost of one body buried every yard! What a thrill to

walk and climb on this remarkable structure! It symbolizes China’s paranoia toward outside ideas.

After the Cultural Revolution (when Mao died in 1976), the Chinese communist government decided to control religions instead of destroying them. The recognized religions are the Buddhist Association of China, Islamic Association of China, China Taoist Association, Chinese Patriotic Catholic Association, and the Three Self Patriotic Movement Committee of Protestant Churches of China.

These are all controlled, registered, and censored by the Ethnic and Religious Affairs Department of the government’s Political Consultative Conference. The Three Self Movement was begun by missionaries to help the Chinese churches to be self-supporting but has been perverted and has turned into official control by the government. All seminaries are carefully scrutinized. There are eighteen listed with the major one in Nanjing. Recently imposed restrictions at this most influential licensed Protestant Seminary in China (170 students) included no preaching on the return of Christ (including the books of Daniel and Revelation), no Bible studies, no prayer and no singing of hymns! The Three Self Movement claims 13 million members (1998) with 35,000 registered meeting places (1999). All sermons must be approved before delivered, and the government appoints all pastors. The leaders point out that 25 years ago there were no visible churches, and they have grown under government regulations from 6,000 to 13,000 since 1990.

But the astounding fact is that there are thousands of illegal “house-churches” scattered throughout China with an estimated 45 million worshippers! These worshippers are persecuted relentlessly by the paranoid communists who cannot stand anyone they cannot control! They try to infiltrate these “house-churches” and then to raid them. Hundreds, perhaps thousands of Bible believers are imprisoned, tortured, and even executed. Since 1999 Chinese President Jiang Zemin has called for renewed education of “scientific atheism.” Hence greater control has been exerted on the official churches (Three Self Movement), and there

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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 East Rockhill Road • Sellersville, PA 18960-1799

IBFNA Coming Events

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

Host Pastor: Donn Middleton

October 15, 2001, Mid-Western Regional Bible Conference, Berean Baptist Church, Boone, IA.

Host Pastor: Gary Freel; Speaker: Dr. Roy Beacham, Central Baptist Theological Seminary, Plymouth, MN

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. Host Pastor: Rev. Jack Hilton

Nov. 2001, CIBI, Confraternidad Internacional de Bautistas Independientes

Buenos Aires, Argentina. Pastor Nestor Mercado, Moderator

has been more determined persecution of the “house-churches.” Christian Solidarity Worldwide (a British advocacy organization) describes the torture of believers in “education labor camps” as beatings, tortures by being tied to a cross that leans at an angle causing horrific pain to internal organs, and long exposures to the elements as some of the methods. Also heavy fines, which cripple families and churches, leave many destitute. According to CSW, in this past year there has been a stepped-up campaign to destroy unofficial religions. Local authorities have even dynamited hundreds of temples and churches (AP reports). Press reports tell of the cult, Falun Gong, being the target of severe persecution as well.

Hebrews 13:3 tells us that we should remember these believers “as bound with them.” Surely we must not only be aware of those persecuted and those who worship underground in hiding, but we must pray to the Lord of the Harvest for an open door to reach these multitudes for Christ in our generation.

IBFNA Officers and Conference Locations

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

*filling unexpired term

Program for Annual Family Bible Conference, June 19-21, 2001

Theme: “**Liberty**”; Site: Williamsburg Hospitality House; Williamsburg, VA
Featured Special Music: Music Team from Clearwater Christian College, Clearwater, FL

TUESDAY, June 19, 2001

- 8:00 AM Registration
9:30 AM Rev. Laurence Brown, Pastor (First Baptist Church, North Conway, NH)
Keynote Message: “*The Responsibilities of Freedom*” (Romans 6:15-23)
10:30 AM Fellowship and Displays
11:00 AM Rev. Paul Connor, PARBC Representative (Wellsboro, PA) “*Standing Fast in the Liberty*” (Galatians 5:1-13)
12:00 PM Lunch
Free time for Sight Seeing
- 7:00 PM Colonial Baptist Choir Concert
Dr. Daniel K. Davey, Pastor (Colonial Baptist Church and President of Central Baptist Theological Seminary, Virginia Beach, VA) “*The Superiority of Jesus Christ*” a case study from Hebrews

WEDNESDAY, June 20, 2001

- 9:00 AM Prayer time with Mr. Jerry Huffman, Editor (*Calvary Contender*, Huntsville, AL) Luke 18:1-8
9:30 AM Rev. Steven Hathaway, Church Planter (Boston, MA) “*Contending for Liberty*” Galatians 2:4-5
10:30 AM Fellowship and Displays
11:00 AM Dr. Robert Payne, Pastor (Berean Baptist Church; Belleville, MI) “*The Freedom of Bondage*” Psalm 63
12:00 PM Lunch
Free Time for Sight Seeing
- 7:00 PM Dr. Duane Brown, Retired Pastor (Former Moderator of IBFNA, Brooksville, FL)
“*Baptist Pain, Prison and Persecution*” II Corinthians 3:17

THURSDAY, June 21, 2001

- 9:00 AM Prayer time with Rev. Bruce Hendsbee, Church Planter (Grace Baptist Church, Whitehall, PA) Hebrews 4:14-16
9:30 AM Rev. Nestor Mercado, Pastor (Emanuel Baptist Church of Don Torcuato, Buenos Aires, Argentina;
Moderator, Confraternidad Internacional de Bautistas Independientes)
10:30 AM Fellowship and Displays
11:00 AM Dr. Kevin Bauder, Professor (Central Baptist Theological Seminary, Plymouth, MN)
“*All Things to All Men*” I Corinthians 9:19-23
12:00 PM Lunch
1:30 PM Women’s Meeting—Mrs. Loraine Bailey, Pastor’s Wife (Attleboro, MA)
Doctrine Workshop—Dr. Robert Delnay, Professor (Clearwater Christian College, Clearwater, FL)
History Workshop—Rev. Jack Keep, Minister at Large (Front Royal, VA, Evangel Baptist Church, Dale City VA)
2:30 PM Fellowship Business Session
- 7:00 PM Dr. David Reinhardt, Pastor (Baptist Church of Danbury, Danbury, CT) “*Acting as Free Men*” I Peter 2:13-17

IBFNA Supporting Church Information Form

Please complete this form and send it to:

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Annual support from a church is considered a "renewal" notice.

Please notify IBFNA when any changes to the above information takes place.

IBFNA Membership / *The Review* Subscription Form

Mail this form with your fee to:

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Memberships expire first day of annual conference. Membership applications/renewals received April through June will be dated as received first day of following annual conference.

Members who do not renew by August 1 will not be listed in the new IBFNA Membership Directory that will be printed and distributed by September 1. Membership includes IBFNA Directory and subscription to *The Review*.

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