



IBFNA

THE REVIEW

February 2008
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The Compelling Call For Leadership

by Dr. Richard Harris

“The Compelling Call for Leadership” is the theme chosen this year for the Conference being held in Shipshewana, Indiana. I fear that I cannot impress on you sufficiently the reason why we have chosen this theme but I will try. Is there any question in any of our minds that we are in a crisis of leadership in America? When we look at the political and moral leadership ranks in both of our political parties, it is clear that there is a great lack of the kind of leadership Ronald Reagan brought to our country in 1980. There seems to be a great divide between the rank and file American citizen and those who are proposing to lead our country. Except for the left wing conspiracy of “MoveOn.org” and the news media that is pushing the Democratic party further and further to the left, no one seems to be genuinely satisfied with the leadership that are offering themselves as candidates. Only God knows what the end result will be.

But it is not only in the political world that we find this problem. Are you as deeply concerned as I am that there seems to be an appalling lack of godly leadership in Christendom also? Perhaps it is not just the lack of leadership but the distressing apathy among believers that is so frightening. I don't have the space in this short article to portray how devastatingly bad it looks for our fundamental churches and people at present, but there seems to be no united effort to provide a voice of clarity for the truth. Does it concern us that we, that is, the IBFNA, have not been able to attract the staunch support of independent Baptists across our land? I greatly enjoy the fellowship of the men who took a stand about seventeen years ago and stood independently of the GARBC. But it was not in my thinking that we would remain the same in number and devotion. I felt and still do that there are thousands of Independent Baptist churches, pastors and lay people who identify with the Biblical stand that we take, but we are not drawing them in with us. We may think that this lack of staunch identification with a firm fundamental position is not hurting our ranks, but I think it is. Almost every week, I hear of pastors and churches that are giving in to the peer pressures around them and selling out their churches and people to a worldly, compromising program. Why is it that we cannot help one another?

The Bible gives us a great many examples of similar kinds of problems that we face today, but I will mention only one. It was Nehemiah who heard these words: “The remnant that are left of the captivity there in the province are in great affliction and reproach; the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.” It was obvious that what Nehemiah heard was a story of discouragement when fear was prevalent and the enemies of God were intimidating in their attacks. The work of God was compromised, and it languished while the Lord's people set about their daily duties of self-centered survival, rather than the moving forward of God's Work. How much this is like our day!

It was this backdrop that became the canvas on which God painted the life of one of His greatest leaders, Nehemiah. In fact, the Book of Nehemiah has become a pattern of leadership for God's people to emulate down through the centuries. Do we not have any Nehemiahs rising up in our midst today that can be the voice of encouragement to the Lord's people?

“Compelling Call” continued on page 7

Inside pages :

- 2 The 3 “R’s”
- 3 Perspectives
- 4 Editorial
- 7 Conference
- 7 Nominations
- 8 Registration

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READIN', 'RITIN', AND 'RITHMETIC . . .

BY PASTOR MICHAEL MCCUBBINS



Remember when that was still taught in school? No wonder I did not know how to spell when I got to college. But in all seriousness, what went well for a generation of children born near the end of World War II, would still do well for a generation of students today. And I think all of us involved in educating others would agree. Students need to understand the necessity of reading, writing, and arithmetic. At times, though, as I am preparing course materials for Seminarians, I am reminded how woefully lacking we are in continuing good study habits once we are involved in the ministry. And that is what I would really like to discuss here.

Some of the greatest works ever written are becoming ever more scarce due, in a large part, to the effects of the law of supply and demand. When publishers do not find the sales of the old classics are making them any profits, they discontinue. Those of us who would like to read them are then confined to searching used bookstores, rummage sales, and internet sites to obtain good books. The situation can be emphasized by merely visiting a local Christian bookstore. Not only are all the old classics missing, but even amongst the modern writers of "Christian books," there is a dearth of solid theological materials. One local owner of a Christian bookstore told me that no one buys "that stuff." The closest things to theological studies that he had were devotional type books. If you have the same problem that I do in Los Angeles (and I wonder if this problem is universal, or is it just a problem of the West Coast of the U.S.) then let me make several suggestions:

- 1) Start your own training institute where students are required to read tremendous amounts of literature in addition to their Bibles to get a thorough knowledge of why we believe what we believe. We are greatly in danger of becoming as extinct as the dinosaurs if we do not reproduce men of thinking, conviction, and steadfastness doctrinally. We must all accept the challenge to do the work of raising up the next generation of fundamental Baptists.
- 2) Start writing your own books. All of us have studied something that could be a blessing to other Christians, and especially other pastors who are

struggling. I just finished writing a book on the science of creation. It was a fascinating study to me. One of the things that I did before I wrote the book (which I believe was number 80 or 81 for me in Spanish) was to read. Oh I had read books by creationists before I began my research, but now I got serious about reading materials by evolutionists of our day – approximately 5,000 pages worth! I think that you will find that when you decide to write, it will also force you to research your topic a lot more thoroughly than you may have to just give it as a lesson on Sunday evening. This is natural. No one wants to be proven wrong about something he put in print.

- 3) Let's make our writing available to others. Oh, the bookstores may not want to carry them, but other pastors are going through the same struggles that you are. What has blessed your soul would be a blessing to them as well.

God knows our people are being bombarded on every side by the humanist, the liberal, the Charismatic, and the populist. There is a tremendous need today for someone to do the job of teaching in writing. Only God knows how much of a blessing this could be.

*

Pastor Michael McCubbins is the pastor of Bible Baptist Church in Arleta, California. For many years he served as a missionary in Paraguay where he planted churches and founded the Maranatha Baptist Bible Institute and Seminary. Pastor McCubbins has written over 70 books, many of which are used as texts in Bible Baptist Seminary and Institute which he started after returning to the States. Pastor McCubbins continues to assist the Latin American churches by operating branches of Bible Baptist Seminary in Argentina and Paraguay.

2008 PERSPECTIVES

BY DR. RALPH COLAS



The National Association of Evangelicals (NAE) met in Minneapolis, Minnesota, March 3-5, 1996, for their 54th Annual Convention. The theme was *Reaching America: One Voice in Unity*. Dr. Donald Argue, then president of NAE, declared, **“This may be one of the most historic meetings in the history of the NAE.”**

It certainly was because at that meeting the NAE made a sharp turn to the left and moved into the “mainstream of religion” in America. They began a much closer relationship with the National Council of Churches (NCC) in regard to social action, salvaging neighborhoods and other such projects. Evangelicals were going to increase working with those “who may not necessarily have an evangelical identity.”

Dr. Argue shared with the press a few details of his new relationship with the NCC general secretary, Joan Brown Campbell, a divorced American Baptist Church minister. He said, “We have a mutual respect for one another and will be getting together later on.” (Other speakers at that 54th Annual Convention of the NAE were Dr. Joseph M. Stowell, Luis Palau, an ecumenical evangelist, Bill McCartney, founder of Promise Keepers and Dr. Leith Anderson, pastor of Wooddale Church in Minneapolis, MN.)

Move the calendar ahead eleven years and now see the progressing picture of the compromise of New Evangelical leaders. For in 2007, 138 Muslim scholars, clerics and intellectuals issued an open letter called *A Common Word Between Us and You* with the stated hope that the followers of Christianity and Islam could declare some common ground between themselves. It was addressed to “the leaders of all the world’s churches, and indeed to all Christians everywhere.” It even asked for more than dialogue, it desired a common worship between Christians and Muslims.

A response came from the Yale Center for Faith and Culture, and it was published in *The New York Times*. The title was, “A Christian Response to a Common Word between Us and You.” The list of those who signed this statement that began with the words **“Loving God and Neighbor Together”** is like a “Who’s Who” of compromising evangelicals, along with leaders of the National and World Councils of Churches and the Roman Catholic Church.

While some names may be more familiar than others, their position of rejecting Biblical separation is a fact that cannot be denied. Let me share the names of some you might recognize. The present president of the NAE, Dr. Leith Anderson; Rev. Richard Cizik, Vice-President of NAE; Dr. Donald Argue, former President of the NAE; Duane Litfin,

President Wheaton College, Wheaton, IL; Rick Warren, Saddleback Church, Lake Forest, CA; Bill Hybels, Willow Creek Community Church, South Barrington, IL; Jim Wallis, President Sojourners, are but a few of those who make a claim to be “Evangelicals.” It is interesting to observe that most of the above individuals are either a member or in some way identified with the NAE as speakers and supporters.

But others who signed the document are identified as liberals without apology. Please note these such as Harvey Cox, Harvard Divinity School; Robert Schuller, Crystal Cathedral, Garden Grove, CA; and even Hyung Kyun Chung, a Korean teacher at Union Theological Seminary in New York who at a WCC meeting in Zimbabwe, Africa said, **“Jesus was mistaken when He said in John 14:6 that He was the only way to heaven!”**

The Muslims issued an invitation with quotes from the “Holy Qur’an” and the Bible as they attempted to show that there was remarkable agreement between the Muslims and Christians. The way the statement dealt with Jesus was like this:

Muslims recognize Jesus Christ as the Messiah, not in the same way as Christians do (but Christians themselves anyway have never all agreed on Jesus Christ’s nature), but in the following way: the Messiah Jesus son of Mary is a messenger of God and His Word which he cast unto Mary and a Spirit from Him...We therefore invite Christians to consider Muslims not against and thus with them...

Someone in response to this declaration from the Muslims wrote, **“If those in Christendom who worked to make Jesus a mere messenger from God are not on a highway to Mecca, they are surely on one of the side roads!”**

In an almost “Believe it or not” statement, those who signed the Christian Response to a Common Word sent by Islam leaders began with an APOLOGY FOR THE SINS OF CHRISTIANS DURING THE CRUSADES AND FOR THE

“2008 Perspectives” continued on page 6

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Philadelphia Perspective

You Are What You Read When . . .



by Dr. Charles L. Dear, Editor

In the 21st century we continue to be a visually oriented people; many have traded the printed page for the electronic screen, and we now face a time when the world of print media may become a thing of the past. While many of us would cheer the demise of some newspapers and other publications, print is still the universal medium for the exchange of ideas that transcends culture and economic conditions, presuming the ability to read in a language reduced to print. Part of our problems in local church ministry revolve around a declining ability to read, as well as a growing lack of worthwhile teaching and reading material. Nevertheless, the question still remains, “Have you read any good books lately?”

The cliché, “You are what you eat,” goes well beyond what we put into our stomachs. Jeremiah understood that when he wrote: “Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts” Jeremiah 15:16.

It is far more important what we feed our minds, than our stomachs, regardless of the medium; and we are contending in a time and with a people who either do not read or are reading books, magazines and periodicals that undermine and contradict what they hear preached in church. The term “Christian bookstore” is an oxymoron in its own right. Let’s concede that long before there were market-driven ministries, there were market-driven Christian bookstores. The endless process of making more books will always be about selling more books. The best way to sell more books is to offer what the market is seeking, regardless of its benefit or harm. The result is that our people, who may honestly be seeking something worthwhile to help their spiritual growth, may actually become distracted and derailed from a deeper spiritual life by materials that substitute self-help programs for growth in godliness and escapism into manmade fantasy instead of our Hope in Christ. So what shall we do to correct the problem?

Besides the obvious necessity of reading our Bibles

and church recommended publications, like devotionals, printed sermons, Sunday school lesson materials, etcetera, our people need both direction and example in what they should be reading. Not that our people would or even should read everything their pastor reads, because our preparations often take us into materials that would not be beneficial for them. Even so, a necessary and fundamental message they need to see is that their pastor reads; he stays informed; he is aware of the issues of the day, even before his people ever hear of them; he is an example of the perpetual study that is vital to pastoral leadership and ministry. These things are evident not because he quotes from his books in the pulpit (please!), nor that he chases the fads of his day suggested by the latest book off the press, but because he knows the issues of the day and can answer the changing tides of human wisdom with the infinite and unmoveable wisdom of the Word of God.

My encouragement to pastors, especially younger men in the ministry, is to find the older fundamentalist books, those written more than 50-60 years ago. Apart from the writings of the Modernists and Liberals of the early 20th century, there is a perceptible difference in the character and style of the older fundamentalist writers that has been lost in the last 50 years. The content is not out of date as some today presume, because it rests squarely on the Scriptures, while modern writing tends more towards statistics and the wisdom of men. You will also find that the older books are not “dumbed down” nor are they irreverent as some newer books have become. Making such comparisons, it seems that it is rather difficult, if not impossible to sustain a separated mindset and ministry, if all I read are the books published in the last 10 to 20 years. It is not just being willfully ignorant of the forces, movements and changes that marked the great battles for Truth fought by our spiritual forefathers. It is also a sin of presumption to purposely limit our reading to the spectrum of current writings while summarily dismissing the wisdom and richness of godly works written by faithful men who served their generation and would serve ours, if we would hear them.

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“Philadelphia Perspectives” continued from facing page

Perhaps the challenge of reading older books is the problem of finding them or knowing what we should be looking for. Actually, with the advent of the Internet, finding older books has become easier than before. There are a variety of sources from Amazon.com to booklook.com and abebooks.com (formerly D.A. Schroeder), to name but a few. A title and author name is sufficient to find a book available across the country, if not across the world. Even the veritable Ebay.com offers a large number of religious books from a variety of sources, with the opportunity to bid and hopefully win a bargain. The problem, however, is to be able to find the really good books of the past. You see, many of these used book sources have acquired the libraries of pastors who are either retired or deceased. The point is, however, that while the former generation of pastors gathered and used good books in their ministries, they have passed off the scene along with their books. The result is that even the character of available used books has changed in reflection of the changing spiritual climate of our churches and nation. A classic example of the problem was a book sale at Eastern Theological Seminary.

The book sale offered a wide variety of books that had been culled from pastor’s libraries recently donated to the Seminary. What books needed for the seminary library were kept, while duplicates were offered to students and a few outsiders from time to time. Over the years we would eagerly look forward to the sales, and it was especially interesting to go shoulder to shoulder with the students, scanning the shelves for treasures. However, it quickly became clear that none of the students recognized the old classics or great authors of the past. They would blindly skip F.B. Meyer to greedily seize Kierkegaard or Ferre, or not knowing what to collect would ask me what they should buy. Some students that day would be surprised to find that the books they bought would sharply contradict what they were being taught in the classroom.

The other question that needs to be addressed is which books should we seek among those published before 1950? While many younger men in ministry have presumptuously written off the patriarchs that pioneered the way before them, there are many who being dead yet speak if we would take the time to read their writings. We can name but a few here, like Ironside, Spurgeon, Mackintosh, Morgan, Henry, Anderson, Chafer, Haldeman, Ketcham, MacPherson, Meyer, Moody, Pierson, Scroggie, Tozer and Tulga. Some of them are unknown to younger men and not all of them fit exactly

into our mold, but they were richly blessed of God and invested time to set down in writing the wisdom God granted to them to be passed on to those who follow in their footsteps.

Which brings us to the need for godly men to write today. If reading is becoming a lost art, then writing is fast becoming a lost labor of love. The measure of success, interest and impact of the contemporary authors (in the compromised sense of the term) and their teachings is only significant because they stand unanswered and unchallenged by Separatists who hold the position marked by the IBFNA and have the skills to write but have failed to follow through. There have been a few among us who have written and been published in the past, but there are still too few recent good books to guide our young men today. We have the tools of desktop publishing; we have worldwide distribution across the internet; we can distribute both electronically and in print; and most importantly, we have something that needs to be heard from us, because few, if any, are speaking out on all the issues that require an answer today.

It will be an ever-growing need in our churches to both encourage, perhaps teach, our people to read and then to direct them to things worth reading. There are better devotionals, better magazines and periodicals and better books (although many may now be out of print) that have helped shape our thinking, that our people need to experience for themselves. Part of our ministry must include getting those better materials into the hands of our people and challenging them to read each one through completely.

So even between ourselves, we need to encourage the reading of works that have blessed or challenged our hearts through the years of ministry. Perhaps those books that have gone out of print can still be found or perhaps those whose ministries are winding down would be willing to share with younger men in ministry the treasures that have stirred their hearts over the years.

Last November I put out an informal survey among some of our fellowship, just to simply ask what they had been reading recently. The following are some of the responses received. They are not necessarily being recommended either in subject or author but offer a small glimpse of what is being read. You are invited to share your current reading or recommendations to the editor for future issues:

From Pastor Michael Ascher:

1. *Move On To Maturity* by Evangelist Michael A. Redick. NosNuma International Ptc. Ltd., 2006. Michael Redick can be contacted at **“Philadelphia Perspectives” continued on page 6**

“Philadelphia Perspectives” continued from page 5

- mredick@singnet.com.sg.
2. *Tall Law (When “Trying Hard to do Better” Isn’t Good Enough!)* by Steven B. Curington. Boyd Stevens Publications, Canada. Steve Curington is founder of the ministry, Reformers Unanimous International, based out of Rockford, Illinois. The RU website is www.reformu.com.
 3. *Quieting a Noisy Soul* by Dr. Jim Berg. BJU Press and available through www.bjup.com.

From Rev. Jerry Johnson: My current books:

1. *Not by Chance—Learning to Trust a Sovereign God* by Layton Talbert. BJU Press 2001. Good, but needs to be read alongside *Trusting God* by Jerry Bridges.
2. *The Heart of the Gospel* by Martyn Lloyd-Jones. Crossway Books, 1991.
3. Just ordered *Heaven* by Randy Alcorn to read next.
4. *Operation Drumbeat - The dramatic true story of Germany’s first U-Boat attacks along the American coast in WWII* by Michael Gannon. Harper-Collins, 1990. After I finish this one, I’ll read *The Jungle War, a history of the Burma-India-China Theater of WWII* by Gerald Astor, John Wiley & Sons, 2004.

From Dr. Robert Delnay:

1. Jerome Corsi, *The Late Great USA*, 2007
2. Thomas Sowell, *Black Rednecks and White Liberals*, 2007, and *Inside American Education*, 1993
3. Mark Steyn, *America Alone*, 2007

From Pastor Thomas Hamilton:

1. *Our Sufficiency in Christ* by John MacArthur.
2. *Instruments in the Redeemer’s Hands* by Paul David Tripp
3. *In the Beginning Was Information* by Werner Gitt.

From your editor: I might as well add my own current, extracurricular reading;

1. *America in Crimson Red; The Baptist History of America* by James R. Beller 2004
2. *Character and Destiny: A Nation In Search of its Soul* by D. James Kennedy 1994
3. *Psychological Seduction: The Failure of Modern Psychology* by William K. Kilpatrick 1983

Ecclesiastes 12:12 “And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.” *

“2008 Perspectives” continued from page 3

EXCESSES OF THE GLOBAL WAR ON TERROR. **However, they failed to mention any of the Muslim atrocities.** This is the way they answered the Muslim invitation, **“Before we shake your hand we ask forgiveness of the All-Merciful One and of the Muslim community around the world.”**

The Yale Center for Faith and Culture statement also appeared to leave the deity of Christ as open for discussion. The Islam faith absolutely denies that Jesus Christ is the dying, redeeming and resurrected Savior. Islam denies the Trinity, and some “Christians” who issued this blasphemous response went so far as to ask, “What can be the harm? They believe in one God and we believe in one God. Can we not worship together on that basis?”

However, God’s Word clearly teaches that separation brings a sharp division between truth and error, light and darkness, Christ and Belial, a believer with an infidel. (II Cor 6:14-18).

The fallout can affect missionaries in those countries where Muslims are in the majority, because the confession of guilt can even put Christian communities around the world at risk.

National Association of Evangelical leaders from its beginning days rejected separating from apostates and disobedient Christians. We see that not only did leaders sign the Yale Document with others who embrace all shades of belief and unbelief, they also were a part of still another conference. It was held in Kenya and brought together 250 church leaders from the NCC/WCC and Roman Catholic churches, as well as Pentecostal, Charismatic and Evangelical groups. Future “forums” are scheduled such as has been held on the campus of Fuller Theological Seminary.

The World Evangelical Alliance (WEA), which includes the NAE, claims to represent 128 evangelical alliances and to speak for 420 million evangelical Christians worldwide, demonstrates its delight at the changing religious scene and participates at full speed forward.

One concerned evangelical writer put it, “The National Association of Evangelicals is going down the same road that the National Council of Churches is going.” The truth is it has been traveling on that road since it was organized in 1942. It was back then at a meeting in St Louis that NAE leadership decided to be an inclusive group, and thus to have no part with the “come outers” as represented by the American Council of Christian Churches (ACCC), which had been organized a year previously. Now we see the “big picture” that leaders tied to the NAE/WEA are not only fellow-travelers with the apostates and Roman Catholics but are willing to journey with those who embrace the Muslim faith and to do it with joy!

Let us ask our Lord to strengthen us in our resolve to practice separation as it is taught—not in the “Holy Qur’an”—but in God’s holy inspired, inerrant Word! *

18th Annual IBFNA Family Conference

Be an early bird - Register Now

The Family Conference of the Independent Baptist Fellowship of North America is early this year. No, we haven't changed the week! It's just the way the calendar falls this year. We will be meeting Tuesday through Thursday, June 17, 18 and 19; and we don't want your family to miss it, so register early.

We not only call it a "family conference" because we encourage you to bring your immediate family with you to enjoy it, but because we believe the IBFNA is a family. I'm sure many of you feel the same way I do when I say that my best friends and encouragers are in the ministry with me. The fellowship of independent Baptists is like a shot in the arm each year as we meet together. To see old friends, to hear of what God is doing in others lives and to share new ideas with one another is refreshing. Many pastors and church leaders say, "It's lonely out there. This world is a cold place to be." There is no question that is true, and that's the very reason why we dare not miss the fellowship of people of "like precious faith."

As you are aware already, we are going back to Shipshewana, Indiana, by popular demand. It was such a relaxing place, and the facilities were spacious fitting our needs very well. The Amish atmosphere around us seemed to shut out the world a little bit so we could enjoy ourselves without being "vexed" as Lot was in Sodom. I know you will enjoy it. We will do everything in our power to make it a profitable stay for you and those you bring with you.

Conference registration is a two-step process:

First, register with the IBFNA Host Committee so we know you are coming.

Second, make your reservation at the hotel: Farmstead Inn, 370 S. Van Buren Street, Shipshewana, Indiana 46565; Phone: (260) 768-4595; Fax: (260) 768-7319; approximate cost is \$80.00 for accommodations each night.

"Compelling Call" continued from page 1

This brings us back to our theme for Shipshewana. What do we need to do to awaken within the ranks of Independent Baptists the love and loyalty to our Savior and His Word that will impact our generation for Him? I believe that, as Christians, we are all called to be leaders for Him. May God help us to use this Conference as a means of answering the compelling call to leadership. *

If you are coming by air, please use The Michigan Regional Airport in South Bend, Indiana, and let us know the flight number, arrival time and the number of people in your party.

The local committee sponsoring the IBFNA Conference will be there to help you as you make your week enjoyable for your family.

Area Attractions and Shopping Opportunities

Shipshewana is nestled in the heart of the third largest Amish Community in the United States. Don't miss the renowned Menno-Hof Visitors Center to experience hands-on, multimedia opportunities to learn more about the Amish and their way of life.

The Flea Market, with nearly 1,000 vendors, is open 8 am to 5 pm on Tuesdays and Wednesdays. Year-round auctions include antiques and livestock on Wednesdays.

The newest indoor water park in the state opened in 2007 in the town of Shipshewana. Wana Waves at Splash Universe is a welcome addition to the area's many family-oriented attractions. Also open is Hostetler's Hudson Auto Museum, the largest display of its kind in the world.

[See back page for more conference information](#)

Nominations for Officers for 2008-2009

This year we need to elect our officers for the next two year term. Our present Moderator, Dr. Richard Harris, cannot be reelected, having served two successive terms. All other members are eligible to be nominated.

All members may submit nominees for Moderator, Secretary and Treasurer for the new term of office. Nominations must be submitted in writing, either by mail or electronically (Fax or Email) to the Fellowship Secretary, Pastor Bob Payne, Berean Baptist Church, 44141 Escorse, Belleville MI 48111, bpayne@flashnet.net.

The deadline to receive nominations is Friday, May 16, 2008. Both those who offer nominations and those who are nominated must be active members, in good standing, of the Fellowship.

Independent Baptist Fellowship of North America

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Theme: *The Compelling Call for Leadership*

The church is greatly in need of leadership today. We all experience it in our nation, in our churches, and in our communities. We are focusing on this need, not only in our churches, but in our Fellowship. Let's pray and work toward it at Shipshewana and invite other Pastors and church members to join with us.

Some of the participants involved this year will be:

- Dr. L. Duane Brown, Brooksville, FL
- Dr. David Reinhardt, The Baptist Church of Danbury, Danbury, CT
- Dr. Ralph Colas, Executive Director, American Council of Christian Churches
- Dr. Charles Dear, Crescentville Baptist Church, Philadelphia, PA; Editor, *The Review*
- Rev. Dan Cleghorn, Chewelah Baptist Church, Chewelah, WA
- Dr. Dan Brown, Central Baptist Theological Seminary, Plymouth, MN
- And others!

Conference Registration Form

Detach and mail this form to the Host Committee: Mrs. Sandy Ellis, Berean Baptist Church, 6889 Belleville Rd, Belleville, MI 48111. Please include check for \$25.00 registration fee made payable to IBFNA.

Name _____ **Spouse** _____

Address _____

City _____ **State** _____ **Zip Code** _____

Phone _____ **E-Mail Address** _____

Please list how many children will be attending:

Birth – 4 years _____ **Elementary** _____ **Teens** _____