

The **REVIEW**

Published by the Independent Baptist Fellowship of North America



Volume VI, Number 1, August 1996

I B F N A **BIBLE CONFERENCE BLESSINGS**



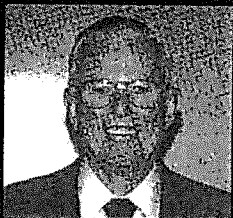
MODERATOR

Dr. Clay Nuttall,
Pastor of
Central Baptist Church,
Hobart, Indiana



SECRETARY

Rev. Paul Gustine,
Pastor of
Bible Baptist Church,
Northampton,
Massachusetts



TREASURER

Rev. Ralph Weer
Retired pastor from
Seminole, Florida



EDITOR OF The Review

Dr. Richard A. Harris
Pastor of
Bethel Baptist Church,
Sellersville, Pennsylvania

It was an obviously dedicated group of people who met for the Annual Bible Conference at Lancaster, Pennsylvania during the week of June 17. The spirit of oneness in purpose and direction was evident. Messages were scriptural and challenging. Many people commented positively on the learning experience it was for them.

The Lancaster area was delightful even though we received record-setting rains. The tours taken by many people to the Amish farms and to a reproduction of the Old Testament Tabernacle were greatly enjoyed.

Dr. L. Duane Brown finished up his term as Moderator by doing a great job of keeping the Conference interesting and moving along. All of us are deeply appreciative of his leadership over the last three years. Other officers during the year were Pastor Jeff Bailey, Secretary and Pastor Ralph Weer, Treasurer.

The business session was lively and helpful. New officers were chosen. They are Moderator, Dr. Clay Nuttall, Pastor of Central Baptist Church in Hobart, Indiana; Secretary, Paul Gustine, Pastor of Bible Baptist Church in Northampton, Massachusetts; and Treasurer, Ralph Weer, retired pastor in Seminole, Florida. Dr. Richard A. Harris was nominated and re-elected to be the Editor of *The Review*, the official IBFNA publication. ♦

The Moderator Mentions

by Dr. Clay Nuttall



Beginnings...

Paul told Pastor Timothy that in the last days people would be unthankful. Our kind of people ought to express honest gratitude often. We begin this new fellowship year by saying thank you to all who have given us leadership in the IBFNA in the past. It was a lot of work to put together the type of group that we have. Not everything we do is perfect, but the end result has been a blessing to all of us.

There are many people who serve in this movement without much recognition, but God keeps good records. Where we have known and been blessed by a servant's spirit we say thank you to each of you, as well. The IBFNA is built so that every member has a continual voice and I expect to hear your suggestions and interests. The mail already demonstrates that you heard and heeded the invitation that I gave to you at Lancaster to be active in molding our future. I renew that request.

We already have a list of things that you indicated you would like to have considered next year at Detroit and I trust you will be there to help us strengthen our resolve. The major portion of the planning for that conference should be done by the end of September. Let us hear your thoughts.

At the beginning of this year there are many reasons why you should consider membership in the IBFNA. From the positive point of view it provides a "unique" opportunity for fellowship. It provides information that you will not get from most other sources. This group provides a fresh new commitment to Bible truth as well as an opportunity to grow in understanding of our common ministry.

Since IBFNA membership is individual, you alone decide when you want in or out. When churches join such a group it often takes a painful and destructive process to get out of what is always a denomination. This group has no colleges or agencies. It is therefore simple to deal with those that embrace doctrinal error and they all do sooner or later. As individuals we can just go our way without those human strings that join us to error. Denominations tie us to these educational institutions and the average church or leader is unable or unwilling to deal with the grief they get for standing up against blatant and unbiblical doctrine.

If you are not a part of the fellowship or need to renew your membership, do so now. Also, if you feel burdened to challenge your church to be a supporting church, please do so. We invite you to join us in a wonderful fellowship that puts doctrine above denomination. ♦

IBFNA Annual Conference

June 17-19, 1997

Royce Hotel Detroit Metro Airport

31500 Wick Road • Romulus, MI 48174

Robert Payne, Berean Baptist Church,
Belleville, Michigan, Host Pastor



The Practical Considerations

The Great Commission

The church is a missionary organization. The Great Commission was given to it (Matthew 28:18-20). The book of Acts demonstrates that the apostles so understood it. The pattern is found in Acts 1:8. The local church is to reach its city, its region, its nation and the world. Every member is on the evangelism committee. Everything its missionaries are expected to do, the church must do. Christians must go where sinners are. The church must find means and methods that are compatible with the Scriptures that will work in its area. Real Christianity in a local church is always only one generation from extinction. The Great Commission, however, includes evangelism, immersion and indoctrination, and we must include it also. Therefore, because of convictions from the Word of God, a Baptist church will emphasize the Baptist Distinctives in the indoctrination.

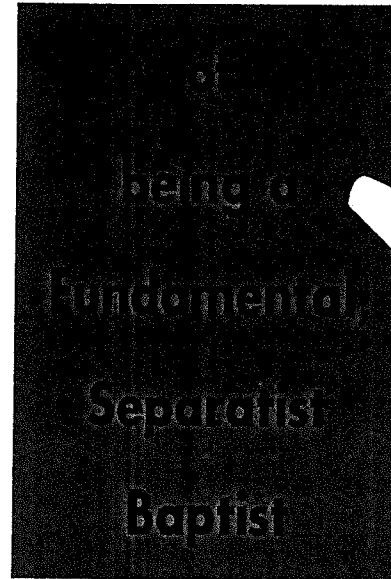
The Baptist Distinctives

Biblical Authority: The Bible is the sole rule of faith and practice. Creeds, Baptist traditions, and reason are all subject to the light of the Word of God and secondary. They have a human origin in contrast to the divine inspiration and authority of the Bible.

Autonomy of the Local Church: The local church is self-governing, self-supporting and self-propagating.

Priesthood of All Believers: Every believer is a priest of God under the high priesthood of the Lord Jesus Christ. This relates to his worship, his service, his material support for the local church, and his prayer life. The Bible has no division between clergy and laity. The Christian confesses his own sins directly to God through one mediator, Jesus Christ.

Two Ordinances: Ordinances are symbolic practices that have been handed down to the local church by Christ and the apostles. Only two meet three tests: 1) commanded by Christ; 2) practiced in the book of Acts; and 3) expounded in the



by Rev. Paul W. Gustine

epistles. They are immersion in water and the Lord's table.

Individual Soul Liberty: As the Apostle Paul says: "Let every man be fully persuaded in his own mind" (Romans 14:5b). Each person has the freedom to follow the dictates of his own conscience. Each will have to answer for himself before God. There is much confusion about this principle today. In the last few years a group called "Fundamentalists Anonymous" has been in the news. These are people who have to be de-programmed after having the teaching of a "fundamental" church crammed down their throats. This is a misnomer. A fundamental church is a voluntary association based on individual soul liberty. If someone had his arm twisted or he was under brainwashing techniques, he was in a cult, not a fundamental church. There are also false ideas coming from people like Bill Moyers in his television specials, and some Southern Baptists to

continued, page four

protect teachers and preachers involved in heresy and apostasy. These people try to use this Baptist distinctive to protect false doctrine. If someone no longer can support the covenant and doctrinal statement of a Baptist church, he has the right to his own opinion, but he should follow his soul liberty and move to another church that believes like he does. When he joined a church, he voluntarily submitted himself to the covenant and doctrinal statement. He cannot stay in the church and subvert the position of the church. This is not ethical. A similar attitude should be maintained regarding church associations, schools, missions and other Christian organizations. No church and no church fellowship can discipline a church, but if a church is harboring known heretics, other churches can disassociate from it.

Saved Church Membership: Every member of a Baptist church should give a credible confession of his faith and present himself for immersion. Children of believers are not church members because of their parents' salvation and membership.

Two Offices: A Baptist church recognizes two biblical offices in its organization: pastor and deacon. That is not to say it can have no other officers. Their qualifications and order are found in I Timothy 3. The terms pastor, elder and bishop are synonyms for one office (Acts 20:17, 28; Titus 1:5-9; I Peter 5:1-4).

Separation of Church and State: These are two institutions which God has ordained. They each have their respective realm of authority. The church should not enforce law and order in society. The state should not carry out the Great Commission and the other prerogatives of the local church. If the state interferes with the local church or the obligations of the Christian before God, one must obey God rather than man (Acts 5:29) and take the consequences of his action or non-compliance with joyfulness and meekness (I Peter 4:12-19). This is not a matter to take lightly with the expansion of government in America, the change in the culture, and the ignorance about what the First Amendment means in our courts.

continued, page seven

SOUTH AMERICAN BIBLE CONFERENCE



September 26-28, 1996

At a camp near the beautiful Ypacarai Lake, Asunción, Paraguay

CAMP COSTS:

Meals: \$30.00/person for three days

Camp bunks: \$7.00/day

Air-conditioned cabin for up to two couples:

\$11.00/day plus \$3.50/person

Limited number—first-come, first-served.

Near-by hotel: couple: \$45/day

three people: \$50/day four people: \$60/day

Breakfast included.

United States pastors will be welcome to preach at the conference and in local churches on Sunday, as available.

There will be an excursion on Monday, September 30, to near-by Yguasu Falls, one of the most beautiful in the world. Estimated price: \$100.00 depending upon how many attend.

For airline tickets, call: Pilgrim Travel • 621 East Main Street • Morgantown, PA 19543 (800) 322-0788
Call Pastor Mike McCubbins for all camp, hotel, and tour reservations: (818) 773-9288





CONFERENCE RESOLUTIONS

RESOLUTION ON UNITED STATES NATIONAL ELECTIONS

WHEREAS, we will soon hold national elections that will determine the direction of our nation into the next millennium, and

WHEREAS, the majority of the political candidates and party platforms are inconsistent with Christian values, according to the Word of God, and

WHEREAS, we recognize many of the symptoms of moral decay that surround us as the direct result of the failed experiments conducted by governments and public education, which have simultaneously promoted moral relativism while undermining the authority of Bible, church and home, robbing believers and citizens of the rights acknowledged from God by our founding fathers, and

WHEREAS, we seek candidates that will uphold the sanctity of human life, including that of the unborn, as well as the aged, at least as important a cause as the problems of race and poverty, and

WHEREAS, our country needs leadership that will be "just, ruling in the fear of God" (II Samuel 23:3),

BE IT THEREFORE RESOLVED that we, the members of the IBFNA, meeting in Lancaster, Pennsylvania, June 18-20, 1996, do hereby urge every Christian to exercise his/her right to vote in every election, especially this November, and support candidates most consistent with a Christian world view, as defined by Scripture.

BE IT FURTHER RESOLVED that we urge political parties to include platform planks that protect the unborn and elderly, that eliminate the federal role in education and return the responsibility of education to parents, and press for the conclusion of failed social experimentation and return our nation to the standards of the Bible.

BE IT FINALLY RESOLVED that we agree with Scripture that we do not seek from civil government what must come from God's providence and that we must obey God's Word to pray for them who rule over us and ask that God would provide the government and civil leadership we need for believers to fulfill the great commission:

RESOLUTION ON EXTRAMARITAL UNIONS AND BENEFITS

WHEREAS, homosexuality is condemned by God, both in the Old and New Testament Scriptures (Lev. 18:22; Rom. 1:27), and

WHEREAS, the divine design for marriage has been one man and one woman for life since the tie of Adam and Eve (Gen. 2:24; I Cor. 6:9, 10), and

WHEREAS, the New Testament teaches that it is the duty of a man, as the head of his household, to provide for his family, or be identified as one who denies the faith, who is "worse than an infidel" (I Tim. 5:8), and

WHEREAS, governments, federal, state, and local, are beginning to recognize so-called "domestic partnerships" as equal to marriage and/or are considering legislation that would legally sanction same-sex unions, as well as unmarried couples, with all of the rights and benefits previously limited to heterosexual marriages,

BE IT NOW THEREFORE RESOLVED that we, the members of the IBFNA, meeting in Lancaster, Pennsylvania, June 18-20, 1996, do hereby resolve to condemn those actions by some special interests and government leaders that sanction homosexual practices, thereby attempting to grant a measure of respectability to conduct God clearly condemns as an abomination according to the Scriptures.

BE IT FURTHER RESOLVED that we oppose any legalization of unions other than the bonds of matrimony between one man and one woman, for life.

BE IT FURTHER RESOLVED that we urge our legislators to include platform planks that advocate and protect the institution of marriage and press our legislators (federal and state) to pass legislation which meets this end.

BE IT FURTHER RESOLVED that we oppose the granting of dependent rights and benefits to homosexual partners and unmarried heterosexual partners that were designed to care for an employee's dependent family members, helping him to fulfill his duty to provide for their needs.

BE IT FURTHER RESOLVED that we recognize this as a major assault upon the traditional family and home that reflects the failure of those in authority: 1) to submit to the clear instruction of the Word of God; 2) to support the basic building block of our society which made our nation morally stronger in the past; and 3) to stand for what is morally right, rather than politically correct.

BE IT FINALLY RESOLVED that we will strive to preach and to serve the Lord to strengthen the homes and families in our churches, especially teaching our young people the high standards of God in marriage and the biblical roles of men as husbands and fathers and the roles of women as wives and mothers.

TAPE ORDER FORM

Sixth IBFNA Conference—Lancaster, Pa.
June 18–20, 1996

Tape recordings for the Conference messages are available. The cost is \$4.00 per tape of two messages or \$30.00 for a set of eleven tapes. The Business Session tape may be ordered for \$4.00 or as part of a set of twelve tapes—Messages and Business Session—for \$33.00. 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.

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(215) 536-9200 FAX (215) 536-2229

Quantity	Price	Del'd at Conf.	To Be Mailed	
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				3. "Stay Small"—Dr. E. Allen Griffith "Old Garments, Old Bottles, Old Commandments"—Dr. Kenneth Brown
				4. "The Ancient Landmark of the Salty Pillar"—Rev. Thomas Hamilton "Missions and the Next Generation"—Rev. Daniel Cleghorn
				5. "The Cultural War on Society"—Dr. John Stormer "Do You Really Want Revival?"—Dr. James Singleton
				6. "A Rationale for Pastoral Involvement in Christian Education"—Dr. James Munro "What Pastors Want Christian Colleges to Be"—Rev. Jeffrey Bailey
				7. "The Proclamation of the Gospel of Grace"—Rev. Charles Kempf
				8. "Correcting the Course"—Dr. Richard A. Harris
				9. Devotions: "A Time To Pray"—Rev. James Westcott Devotions: "How Joshua 'Fit' the Battle"—Dr. Wesley Potter
				10. Panel Discussion: Dr. L. Duane Brown, Dr. Ralph Colas, Dr. Clay Nuttall, Rev. Roger Salomon, Dr. John Stormer
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PERSPECTIVES

The '90s—A Time for Reconciliation

Dr. C. Peter Wagner, professor of church growth at Fuller Theological Seminary, calls the new movement "identificational repentance." American whites are now repenting for slavery and massacres of American Indians, while others are apologizing for using the atom bomb against Japan in 1945.

For many years, leaders in both the National and World Councils of Churches have used "identificational repentance." It has now been adopted by other religious bodies. The National Association of Evangelicals at each of their three past annual conventions, have had symposiums, statements and declarations dealing with this subject. One statement said, "Before there can be unity, the white evangelical church must not only repent of its sin of racism, but also exert pressure for economic justice, remove institutional barriers and work to make restitution."

In June 1995, the 15.6 million member Southern Baptist Convention issued a public statement and apology for support given to racial discrimination by SBC leaders since beginning in 1845. The Promise Keepers Clergy Conference in Atlanta, February 13-15, 1996, declared racial discrimination to be a demon that needs to be exorcised. Leaders of Promise Keepers publicly apologized to people living now for incidents that took place more than 200 years ago.

At the 65th annual conference of the General Association of Regular Baptist Churches, meeting in Lakeland, Florida, June 22-26, 1996, it was revealed that about 35 years ago some leaders in the GARBC excluded black churches from its membership. The result was that the Fundamental Baptist Fellowship Association was organized in the 1960s.

The GARBC unanimously adopted a resolution, June 24, 1996, which acknowledged their "sin of excluding brethren because of their race" and their "failure at one point to receive Black-American churches into fellowship with the Association."

There are currently 23 predominantly black churches in the GARBC. It is well known that many and hopefully most, of the GARB churches never based membership of their congregations on color of skin. There also has been a great burden for black people in the U.S.A. among GARB churches and people. Many supported the planting of numerous churches led by black missionaries and pastors.

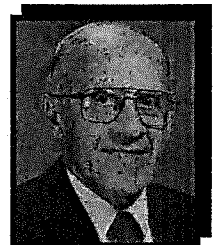
It is obvious to objective observers that the current trend toward "identificational repentance" has some underlying motives with which many of us would not agree. First, it seems to be the popular thing to do in order to achieve the "unity" they desire and it is believed it will enhance the "ecumenical" goals of these organizations. Second, it is also a tool in the hands of socially-oriented religious leaders to pressure government and church leaders to move toward a more socialistic society which they believe will fulfill the goals of the social gospel. Of course, all of us know that apologizing for the sins of others who lived in a totally different time and environment may give us a "warm feeling," but it does nothing to correct the problems that big government has created in destroying minorities with the use of degrading welfare programs and other schemes. The practice rather seems to further encourage the "victimization syndrome" among depressed people. A better course of action would be to confess to God our sin and our failure to evangelize all men and to teach them to rely on Him, not government. Third, the rush to get on this new bandwagon seems to be another attempt to gain the much sought after "status of respectability" from the world.

Some evangelicals base the need for racial reconciliation on an incorrect interpretation of II Corinthians 5:19, "...hath committed unto us the word of reconciliation." This is a reconciliation accomplished by our Savior at Calvary and we are called to be ambassadors proclaiming the gospel so that men may "be reconciled to God" (5:20). In all the clamor about race relations, injustices, and apologies, the truth remains—no one can receive proxy forgiveness! ♦

PERSPECTIVES

is written by
Dr. Ralph G. Colas,

Executive Secretary,
American Council of Christian Churches
World Council of Biblical Churches



AMERICAN COUNCIL OF CHRISTIAN CHURCHES
P.O. Box 19 • Wallingford, PA 19086 • Phone (610) 566-8154



MEMBERSHIP DIRECTORY GOES TO PRESS IN SEPTEMBER!

SIGN UP BY SEPTEMBER 16!

Members! Check the date on your address label on this issue of The REVIEW! If it is prior to 9/95, you need to renew your membership in order to be listed in the 1996-97 Membership Directory. Please take care of this before September 16! It is helpful to others to have you listed along with your telephone numbers. Use the form below to join or renew your individual membership.

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New Membership (\$10/Individual • \$15/Couple) Reaffirmation (\$10/Individual • \$15/Couple) Subscription—*The Review* (\$5/Year—Non-members only)

Name (*Dr. Rev. Mr. Mrs. Miss*) (First/M.I./Last) _____

Wife's Name (First/M.I.) _____ (Pastor? Missionary? Other?) _____

Mailing Address (*Street & No.*) _____

City/State/Zip (*plus four*) _____

Home Phone () _____ Office Phone () _____ FAX () _____

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IBFNA membership includes a one-year subscription to *The Review* and the Annual IBFNA Directory. Membership renewal time is from June–August each year.

I am in agreement with the Articles of Faith of IBFNA and am a member in good standing of the _____ Baptist Church.

City/State/Zip _____

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Pastors! We would be glad to list your church in the IBFNA Directory as a supporting church. With an annual or monthly gift, your church can be listed in the IBFNA Directory with other Baptist churches who stand for the faith. The Directory becomes a very valuable resource in locating a good church when families move or travel from one part of the country to another. Use the form below to register your church as a supporting church.

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City/State/Zip (*plus four*) _____

Home Phone () _____ Office Phone () _____ FAX () _____

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In summary, some of these distinctives are held by various Protestant churches, but only Bible-believing Baptists hold all of them.

Separation

Separation is both biblical and practical. The Christian churches should not join hands with other world religions (II Corinthians 6:14, 15). Neither are they to affiliate with churches or organization that tolerate apostasy from the Christian faith. II Timothy 3:15 says, "from such turn away." Apostasy includes the denials of the inspiration of Scripture, the virgin birth, the deity of Christ, redemption through Jesus' blood, His bodily resurrection, a literal Heaven and Hell, the physical resurrection of the bodies of the dead, etc. Groups in this category would include the National Council of Churches of Christ in America and the World Council of Churches. This does not mean that every individual in every member church of these organizations is unsaved. The false teachings and denials which these organizations allow or embrace put forth a different gospel upon which has been placed an "anathema" [curse] (Galatians 1:6-9). How can a church live up to all the above and engage in ecumenical evangelism, for example, with apostate churches? Can a Christian with convictions direct new converts into churches where they will not be biblically immersed and discipled? Or would it be ethical to direct converts away from liberal churches that were full partners in ecumenical evangelism? The only practical and ethical solution is to evangelize with partners who share the same doctrinal and separatist convictions.

It also may be necessary to separate from other gospel-preaching churches which have significant doctrinal error or deficiency in doctrine. This is taught in such passages as Romans 16:17 and II Thessalonians 3:6. Such error would include

charismatic teaching, ecumenical evangelism, ordination of women, etc. The critical issue with evangelical churches or organizations is whether they hold the biblical doctrine of separation or whether they repudiate it. This area must be defined with the confusion in Christendom today. Some may practice infiltration in the mainline denominations. To accomplish this, however, they must straddle the fence by preaching only an inoffensive gospel while not rebuking apostasy and compromise. A Bible-believing church will want to state its stand clearly. Our Christian sincerity demands being forthright. Many interdenominational organizations try to appeal to everyone for a broad base of support. A separatist stand will limit such support. Total obedience to the Word of God is more important than fellowship or financial support. Baptists should be especially sensitive to the needs of worthy ministries that take a courageous, separatist stand for the Word of God. They need help, and they will get it only from those who share their convictions. Why support an evangelical that is only preaching the gospel when one could support a fundamental Baptist who is preaching the gospel and is also building a church to stand for all the Word of God? Some of the evangelicals in this category are the National Association of Evangelicals, Campus Crusade for Christ and the Billy Graham Evangelistic Association.

Jude 3 lays down the principle of contending for the faith. In this area, Baptists can work with other fundamentalists and separatists taking a common stand on the issues of the day. An example of a group that a church might work with is the American Council of Christian Churches.

In evangelism and church planting (the Great Commission, Matthew 28:18-20), it is best to work with fundamental, separatist Baptist churches and their agencies and fellowships. Examples in this area are the Independent Baptist Fellowship of North America, and Baptist World Mission. ♦

The *REVIEW* is the only official publication of the Independent Baptist Fellowship of North America. It is written to review current events, to educate readers about the issues facing today's fundamental Bible-believers and to promote the independent Baptist position. Published four-six times a year, subscriptions are \$5.00 for non-IBFNA members. Subscriptions are automatic with IBFNA membership. For more information, write or call:

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(effective July 10, 1996)

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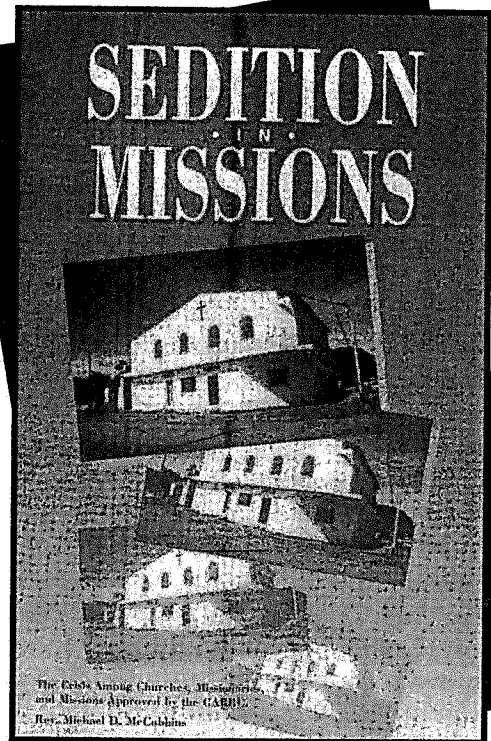
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