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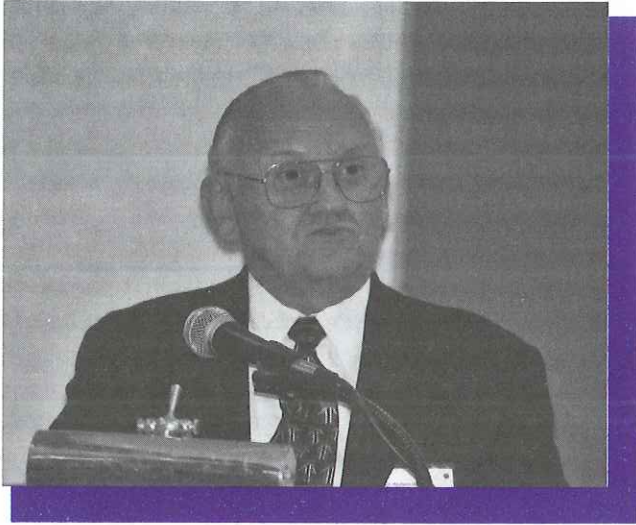
October 2004

THE REVIEW

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NO LEAGUE WITH EVIL

by Dr. Richard Harris



***"We cannot make league with evil,
or evil will conquer us."***

"And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?" (Judges 2:2)

"But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell" (Numbers 33:55).

We have a great problem learning the simple truth that God has revealed to us in His Word; that is, we cannot make league with evil, or evil will conquer us. In America, those who profess to be Christians do not give a very good example of this in their behavior. It is no wonder then that many Americans do not understand the Iraq War. How long do we try to negotiate with a proven "evil government" before we take action?

Here is an interesting column by Alistair Cooke, who was the host of *Masterpiece Theater* for many years. This was found on the website of the BBC World News. Mr. Cooke is over 90 years old, but he has some interesting points to make about the Iraq crisis. He remembers WWII, for he was there:

"I must tell you that throughout the past fortnight I've listened to everybody involved in or looking on to a monotonous din of words regarding Iraq, like a tide crashing and receding on a beach making a great noise and saying the same thing over and over. And this ordeal triggered for me a nightmare - a "day- mare", if you like. Through the ceaseless tide I heard a voice, a very English voice, of an old man, Prime Minister Chamberlain, saying: "I believe it is peace for our time," a sentence that prompted a huge cheer, first from a listening street crowd and then from the House of Commons and next day from every newspaper in the land. There was a move to urge that Mr. Chamberlain should receive the Nobel Peace Prize. In Parliament there was one unfamiliar old grumbler to growl. He was, in view of the general sentiment, very properly booed down. This scene concluded in the autumn of 1938 with the British prime minister's effectual signing away of most of Czechoslovakia to Hitler. The rest of it, within months, Hitler walked in and conquered. "Oh dear," said Mr. Chamberlain, thunderstruck. "He has betrayed my trust."

During the last fortnight a simple but startling thought occurred to me - every single official, diplomat, president, prime minister involved in the Iraq debate was a toddler in 1938, most of them unborn. So the dreadful scene I've just drawn will not have been remembered by most listeners. Hitler had started betraying our trust not 12 years but only two years before, when he broke the First World War peace treaty by occupying the demilitarized zone of the Rhineland. Only half his troops carried one reload of ammunition because Hitler knew that French morale was too low to confront any war just then and 10 million of 11 million British voters had signed a so called peace ballot. It stated no conditions, elaborated no terms, it simply counted the number of Britons who were "for peace." The slogan of this movement was "Against war and fascism", chanted at the time by every Labour man and Liberal and many moderate Conservatives - a slogan that now sounds as imbecilic as being "against hospitals and disease." In blunter words a majority of Britons would do anything, absolutely anything, to get rid of Hitler, except fight him.

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Are We Baptists or Just Baptistic?

by Pastor Charles Dear

It all began for me more than 20 years ago, visiting a pastor who had just begun his ministry in a nearby church; "Well, I don't think we have to wear the big "B" on our backs to be Baptist in doctrine and practice." What a shame to claim Baptist convictions but be unwilling to bear the name! The truth is that the church had a long history of interdenominationalism. It was a worldly congregation at its best and badly compromised at its worst. They jumped on every bandwagon that came down the road from Billy Graham

"What a shame to claim Baptist convictions but be unwilling to bear the name!"

crusades to Greg Laury and Jack Van Impe. If it was sensational, they were in it; and when it fizzled, they would simply move on to the next wave of excitement. The pastor could never use the term "Baptist" in that church without fear of losing his position. The people wouldn't tolerate it, and he lacked the courage to fight for it.

Today it is not only the appeasement of worldly congregations but also pastors who seize the role of agents of change in historically sound Baptist churches, and many of them are following the lead of John MacArthur and the movement to reform Baptist doctrine and distinctives.

In a recent issue (Vol. 10, No. 1) of *The Master's Current*, the official publication of Master's College, claim is laid to the heritage of Charles Spurgeon and the Los Angeles Baptist Theological Seminary right on the front page:

"In our era of rapid change with few things being so sacred that they avoid having an update, The Master's College and Seminary have followed the example of Spurgeon and stood with the prophets and Apostles who penned the Scriptures. In seventy-seven years of teaching young people, this school still chooses to embrace the original doctrines of the early church. We are delighted to announce that there has been no shift in doctrine at The Master's College and Seminary (TMCS) since its founding in 1927 as the Los Angeles Baptist Theological Seminary (LABTS)."

While we agree with most points of the TMCS doctrinal statement - as far as it goes- it is remarkable how such a claim can be substantiated, especially when we consider the matter of church polity. After all, MacArthur has conducted Shepherd's Conferences for years with the objective of training

pastors how to convert their churches, particularly Baptist churches, from congregational polity to Elder Rule. He has done so without apology; because his conviction, though missing from his parallel with the LABTS Doctrinal Statement, is that Elder Rule is the correct interpretation of New Testament Church practice. How does he juggle these apparent difficulties? Read on:

"While TMCS is no longer denominationally Baptist, it remains "Baptistic" in its theological position to the extent that the Baptist denomination continues to be faithful to biblical principles."

We need to agree that the expression "Reformed Baptist" is an oxymoron invented by those who wish to draw Baptist church doctrine and polity into a Reformation in which Baptists had no part. Reread Laurence Brown's excellent article, *On Baptist Church Polity*, in the previous edition of THE REVIEW before you dismiss the subject too quickly. While the London Confession of Faith is admittedly an adaptation of the Westminster Confession of Faith, there were never Baptists among the so-called "Westminster Divines" who authored the latter work. It would have been heretical to suggest such an idea. The term "Baptistic" opens the door and builds the bridge to become inclusive with both worldly methodologies and Neo-Evangelicalism, as well as Reformed doctrine with the resulting destruction of Baptist identity, distinctives and history. This contrived connection grants license to

There may be some veterans who are sidetracked by wondering how or why LABTS was handed over to John MacArthur. It is a question worthy of further investigation, but space here will not permit a detailed report. Suffice it to say that LABTS at least wore the label of Baptist that MacArthur immediately set aside, while taking possession of the school as well as the Robert T. Ketchum library and archives.

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Conference Report

by Pastor Jeff Bailey



Amid the Midwestern breezes of Bloomington, Minnesota, the members and friends of the IBFNA gathered for our 14th Annual Conference. The Holiday Inn Select, near the Minneapolis/St. Paul airport and the Mall of America, served as host for the June 24-26th events. The Holiday Inn staff, led by Nancy Solinger, worked hard to ensure that each participant received a warm welcome and enjoyed a comfortable stay.

The theme of the conference was "Is There Not A Cause?" from I Samuel 17:29, which lent itself to the fine preaching and

stirring music that we have grown to expect and cherish at our conferences. In addition to the messages and music, the attendees experienced our customary warm fellowship. This was characterized by cultivating familiar friendships and making new acquaintances among the brethren from the Minnesota region. As well, there was spirited discussion regarding the state and future of the IBFNA.

The meetings got off to a rousing start with a musical presentation by the families of Pastor Phil Gingery and Pastor Mike Ascher of Bible Baptist Church in West Chester, Pennsylvania. This was followed by the key note message by Pastor Scott Reeves of Stony Point Baptist Church in Kansas City, Kansas. His message, entitled "Christ the Champion of Our Cause," was a clear call to keep our focus on the Savior in the midst of our spiritual warfare. Tuesday evening was marked by a strong challenge from the conference theme text by Dr. Richard Harris on separation, entitled "Allegiance or Alliance." Pastor Gary Freel from Boone, Iowa, kicked off the Wednesday schedule with an exhortation from II Timothy 2:3. He challenged the hearers to stand fast in the midst of the challenges of life and ministry. Dr. Kevin Bauder, President of Central Baptist Theological Seminary, brought a thought-provoking message from II Timothy 3:16-17 on Wednesday evening. Some of his comments elicited strong debate regarding ministry methods in our churches. Pastor Mike McCubbins challenged the attendees on Thursday morning with the need to maintain a pure Gospel in our preaching and teaching ministries. Pastor Jeff Bailey concluded 11 years of continual service to the fellowship with the closing address on Thursday evening, entitled "Our Unfinished Task" from Joel 2. The focus was on fortitude in confronting our world for Jesus Christ. Dr. Matt Olsen, President of Northland Baptist Bible College, ably handled the 11:00

sessions on Wednesday and Thursday, with practical messages on the Christian life. In addition to the preaching messages, Rev. Willard Benedict shared thoughts and principles gleaned from a lifetime of fruitful service in a workshop on church planting, entitled "From Turbulence to Triumph". On Tuesday afternoon, Dr. James Juvinal of nearby Central Baptist Theological Seminary, presented a workshop dealing with the devastating impact of sexual sins in our churches. Dr. Thomas Zempel, also of Central, presented a workshop on Thursday afternoon on the role of counseling in local church ministry.

The music provided by the Gingery and Ascher families featured a mixture of vocal and instrumental music using brass instrumentation. A mixed ensemble from Pillsbury Baptist Bible College ministered throughout the week and were well received. A special highlight was a men's chorus that

ministered on Thursday evening during the closing service.

The present state and future direction of the IBFNA was a topic of lively discussion during a Tuesday afternoon session. The session began with suggestions from the outgoing Executive Committee regarding term length and future eligibility for officers of the fellowship. A constitutional amendment was presented in a first reading to be voted on next year. Details on this can

be found in another article in this Review. The discussion departed from this issue fairly quickly, turning instead to the topic of the future direction and conduct of the fellowship. It was recognized that we had some office challenges the last two years and that there has been very little direction from the fellowship regarding its expectations

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At that time the word preemptive had not been invented, though today it's a catchword. After all, the Rhineland was what it said it was - part of Germany. So to march in and throw Hitler out would have been preemptive, wouldn't it? Nobody did anything, and Hitler looked forward with confidence to gobbling up the rest of Western Europe country by country, "course

"They negotiated so successfully as to have their whole country defeated and occupied."

by course," as the growler, Churchill, put it.

I bring up Munich and the mid 30s because I was fully grown, on the verge of 30, and knew we were indeed living in the age of anxiety. And so many of the arguments mounted against each other today, in the last fortnight, are exactly what we heard in the House of Commons debates and read in the French press. The French especially urged, after every Hitler invasion, "negotiation, negotiation." They negotiated so successfully as to have their whole country defeated and occupied. But as one famous French leftist said: "We did anyway manage to make them declare Paris an open city - no bombs on us!"

In Britain the general response to every Hitler advance was disarmament and collective security. Collective security meant to leave every crisis to the League of Nations. It would put down aggressors, even though, like the United Nations, it had no army, navy or air force. The League of Nations had its chance to prove itself when Mussolini invaded and conquered Ethiopia (Abyssinia). The League didn't have any shot to fire. But still the cry was chanted in the House of Commons 'the League and collective security is the only true guarantee of peace'. But after the Rhineland, the maverick Churchill decided there was no collectivity in collective security and started a highly unpopular campaign for rearmament by Britain, warning against the general belief that Hitler had already built an

enormous mechanized army and superior air force. 'But he's not used them, he's not used them', people protested. Still for two years before the outbreak of the Second War, you could read the debates in the House of Commons and now shiver at the famous Labour men, Major Attlee was one of them, who voted against rearmament and still went on pointing to the League of Nations as the savior.

Now, this memory of mine may be totally irrelevant to the present crisis. But it haunts me. I have to say I have written elsewhere with much conviction that most historical analogies are false because, however strikingly similar a new situation may be to an old one, there's usually one element that is different. It may well be so here. All I know is that all the voices of the 30s are echoing through 2004."

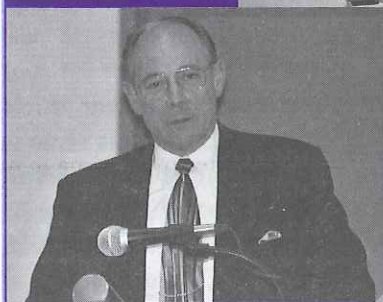
It is important for us to understand that by their rhetoric one political party in America has totally forgotten Sept. 11, 2001. In addition, they really believe we should turn our security over to the United Nations which can't make up its mind on anything except to be against the U.S. As Senator Santorum said in an interview, "People don't take this war seriously. They don't think it's real. It's being fought in Iraq, and it's not going to come to us, much less come to them. The other side, though, is very serious and patient. They don't see us as the 100 pound gorilla....,they see us as a weak, decaying culture that doesn't have the stomach for a fight." This is where we come in. Someone said years ago, "As goes the church, so goes the nation." We must get back to the clear and powerful preaching of God's Word, and our church people must live out their Christianity in their daily lives. There can be no league with evil no matter where it is found. ●



Pastor Matt Olsen



Pastor Scott Reeves



Pastor James Juvinall

"As goes the church, so goes the nation."

become worldly yet ritualistic, satisfying our appetites while salving our consciences at the same time. However, in the process we will forfeit the vitality of strong doctrinal preaching

We're so busy being popular and attractive, worrying whether people like us or not, that we reject the teaching of Jesus Christ by refusing to bear the reproach of both Christ and His cross.

and genuine, effective evangelism. If this seems remote, consider that its invitation is as near as your computer and email.

Consider further the following reasons why we should be Baptist, not Baptistic:

1. Being Baptist is a concession to immaturity. Like so many young people today who want all the privileges without any of the responsibilities, some churches and pastors enjoy the doctrinal distinctions (at least some of them) but do not want to be marked as Baptist. If that is because of the way in which the term has been abused and distorted by others, then shall we also yield “Fundamentalist,” or Church, or Christian or Born Again? All these and more have been disparaged by enemies of the cross, but we must press the fight to define and demonstrate them correctly.

2. Being Baptist is yielding up blood-bought ground. Perhaps our spiritual forefathers might have escaped the threat of prison, the gallows or being burned at the stake if only they had Baptist in their subtitle instead of their name. Disowning the name dishonors those who have paid the highest price to pass the doctrines and title down to our generation.

3. Being Baptist can be deceptive and dishonest. Why should we be ashamed of the name Baptist, or why should we hide who we are or what we believe? We're so busy being popular and attractive, worrying whether people like us or not, that we reject the teaching of Jesus Christ by refusing to bear the reproach of both Christ and His cross. Jesus said, “Marvel not if the world hate you....” We should be more distressed and concerned if the unsaved world embraces us and our ministries (John 15:18,19). Furthermore, by camouflaging our true identities, we gravitate towards the “Bait and Switch” techniques of used car salesmen. Indeed, the whole marketing phenomenon has cheapened the Gospel ministry to put it on par with the sale of corn flakes and razor blades! Was the Great Commission really just the Great Sales Pitch? These things rob the Gospel of its supernatural character and set aside the work of the Holy Spirit for the cleverness of men.

4. Being Baptist produces more confusion than clarity. The problem is not with those who use the name but

deny its top principles. The problem lies with us those of us who claim the name altogether but fail to set the record straight by preaching all that it means to be a Baptist. A so-called “Community Church” tells us nothing. It invokes neither significance nor distinction, but people deserve both. Consider, for example, going to the supermarket and shopping for meat. There are abundant packages to choose from in the freezer; but it is hard to see what's inside, and all the labels say is “meat.” Not steak, not pork chops, not even hamburger—just “meat.” What nonsense is this? Who would tolerate such foolishness? Every church that abandons its identity and slinks into the shadow of a generic name, trading clarity for curiosity. Every ministry that, in the name of expediency, broadens its appeal by limiting its doctrinal teaching and preaching, is seeking more people but with less truth.

5. Lastly, being Baptist makes the Baptist distinctives negotiable.

Rather than absolute, it makes them plastic enough for many, like John MacArthur, to shape them to their own notions of what it means to be Baptist-like. It makes room for contemporary music and takes the decision-making power out of the hands of the people. It opens the doors to empty ritualism and vague identity. It gives license to redefining our name and associated terms. In other words, it makes them after man's image and not God's.

The saddest part of all such compromises is that, in the name of success, we suffer a worse defeat because we have given the world a dazzling package with nothing left inside that is worthwhile. It is truly a “form of godliness” that denies the power thereof (II Timothy 3:5); “...From such turn away.” ●

Baptist preachers have a hard time turning away from anything free. Especially when it comes to books and now, free software. So groups like the E-4 Group make a fantastic offer; electronic books for only the price of shipping. Who would resist such a deal? When you live in Philadelphia, you learn to look every “gift horse” in the mouth. A little online research will reveal that the books and their source are devoutly Reformed. Indeed, their publisher states they will not ever publish anything that opposes Reformed Theology.

of the Executive Committee. This lack of specific instruction lead to an inconsistent approach over the years. Some Moderators were very aggressive in pursuing their vision for the fellowship, and others were more content to let the fellowship develop in a natural way. Some used Moderator letters to communicate regularly with the fellowship, and others did not use this approach at all. It was acknowledged that at the inception of the fellowship the Moderator's role was designed to be very limited and that the Constitution allowed an individual Moderator a fair amount of discretion as to his role. It was decided that the fellowship needs to be more instructive. A motion instructing the Moderator to be more active and aggressive in leading the fellowship was introduced and passed during Thursday's business session. It seemed to be the general consensus that all of the discussion, while pointed at times, was nonetheless profitable for the fellowship's future.

The fellowship elected new officers for 2004-2006. Dr. Richard Harris will serve in the role of Moderator, a position that he held from June 1992 to June 1993. Pastor Tom Hamilton of North Wildwood, New Jersey, returns for another term as Treasurer; and Pastor Gary Freel will serve as Secretary/Clerk. Brother Freel is serving in a leadership



Dr. Richard Harris, *Moderator*; Pastor Tom Hamilton, *Treasurer*; Pastor Gary Freel, *Secretary*; Pastor Charles Dear, *Editor of The Review*

capacity for the first time but is a longtime member of the fellowship. Pastor Charles Dear will serve as the Editor of the Review. Dr. Dear is returning to service after a couple of years out of the leadership. During that time, he has been active in writing resolutions and serving as an advisor to the Executive Committee.

The 15th Annual Conference is scheduled to be in Shipshewana, Indiana, June 21-23, 2005. Dr. Clay Nuttall and Dr. Robert Payne are serving as coordinators for the conference. Make your plans now to join us. ●

PERSPECTIVE FOR IBFNA

by Dr. Ralph Colas



Perched atop a red-carpet altar and seated on a wide, white and blue throne, Dr. John Hagee waits and waits. When the jazz band has stopped playing, he tells the ushers at his 5,000 seat Cornerstone Church in San Antonio, Texas, situated on a \$40 million plot of land, to take their positions.

With the dozens of men bearing large platters and six

"If God gives to you before you give to Him, God Himself will become a liar. If you are not prospering, it's because you are not giving."

cameramen capturing the moment, Hagee instructs everyone to hold their money toward the heavens. The thousands then repeat after him, "Give and it shall be given." "When you give, it qualifies you to receive God's abundance," he tells his

listeners. "If God gives to you before you give to Him, God Himself will become a liar. If you are not prospering, it's because you are not giving."

For four decades, Hagee's message has motivated his listeners to give millions to his ministry. His Global Evangelism Television (GETV) has become a prosperous, global, money-making, family enterprise that has brought in millions year after year as he peddles prayer, inspirational books, tapes and the promise of prosperity.

According to income statements that GETV filed with the IRS, the nonprofit organization took in \$18.3 million in 2001, the most recent year that organization submitted a return to the IRS. That year, Hagee's total compensation package amounted to more than \$1.25 million!

Hagee has a \$2.1 million, 7,696 acre ranch with five lodges, including a "main lodge" and a gun locker. It also includes a manager's house, a smokehouse, a skeet range and three barns. He also owns a six-bedroom, 5,275 square foot house in one of San Antonio's most exclusive gated communities, which is appraised at \$688,900. In a recent interview with *Charisma* magazine, he is unapologetic for his income and life-style. "I made my money the old-fashioned way—I worked for it," he said.

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When asked about the article in the newspaper that revealed his income, Hagee and his wife defended their earnings. "Billy Graham's insurance is provided for him by the Billy Graham Evangelistic Association, but I provide my own insurance. I provide everything for myself," he said (This makes one wonder why anyone receiving more than \$1.25 million each year would not be able to pay for their own insurance).

Charisma, in its April issue, had a major article on Hagee titled, "**Big Faith in Texas.**" The article told of Hagee's defense of Israel. At a National Religious Broadcasters Convention several years ago, this writer attended a press conference where Hagee held up a large check for more than one million dollars to help Jews relocate from Russia to Israel. Never once did Hagee declare that he was also going to seek to win the refugees away from their Jewish faith to a belief in Christ.

It is important that we "follow the money trail"

Hagee has a strange view that Jews have a special place in God's economy. He said his views are based on chapters 9 through 11 of Paul's letter to the Romans. "Paul says the Jewish people have been blinded to the identity of Jesus by the hand of God for the benefit of the Gentiles, and they remain blinded to this day," says Hagee. He believes that in the long run "all Israel will be saved."

Thus, he believes that Christians have **no duty** to evangelize Jews but that "Gentiles are commanded to treat Jewish people lovingly until the revelation of Jesus to them." Hagee adds that this commandment has been disobeyed by Christians and has even produced the flames of anti-Semitism.

Hagee also declared, "I believe in the spiritual gifts as taught in Scripture—tongues, interpretation, prayer languages and the rest." Once when Derek Prince, another Charismatic, was preaching at Hagee's church, Prince had a prophecy for a very specific person in the congregation—a woman who had recently been diagnosed with a deadly disease that had killed a sister.

..Hagee's sermons are now telecast over 115 TV stations and 110 radio stations in the United States. His newest book offers precepts, which he believes will assure success. Some of these are: Unlocking the Mystery and Power of the Mind; Cultivating Biblical Self-esteem; Learning the Undeniable Laws of Prosperity and the Perseverance of a Champion.

Some years ago when this writer was visiting in the home of a close friend, he asked me about John Hagee because "Hagee is a powerful preacher on TV." My reply was that perhaps he did not know that John Hagee had a "moral lapse" and ended up divorcing his first wife and married Diana, who according to Hagee, "means the world to me and I cannot imagine myself functioning at this level and at this intensity without her support" (This part of Hagee's past divorce was conveniently ignored in the article in *Charisma*). I shared with my friend

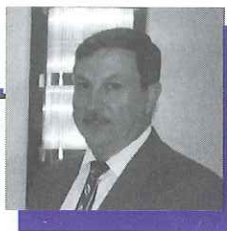
does not believe we should seek to win any Jews to a personal faith in Jesus Christ. This is certainly contrary to Paul's declaration in Romans 1:16, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." Or as Paul wrote in Romans 10:1, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

Perhaps we might ask if there are others in our fundamental, independent, Baptist churches who not only listen to this "powerful preacher on TV," but even support and defend him, while ignoring his heretical doctrines as well as his life-style of luxury. It is important that we "follow the money trail;" for we will learn that for many, like John Hagee, the only thing they know about "sacrifice" is how to spell it! ●



From an unnamed pastor at the Business Session of the GARBC Conference, June, 2004 after the reading of the list of churches requesting to be dropped:

"We come together every year and hear [of] churches that are leaving. One of the key things that comes up every year is the issue of Separation. We would do well if the Council would address this. I say this kindly, but if we address this, what are the issues of Separation? I can tell you one of them; It's the music. The music that is used here on the platform, the music that is allowed in our fellowships, like this one, when we come together. That is one of the reasons and we need to take a good look at that. But Separation is an issue. We're losing churches over the issue of Separation [and] that needs to be addressed."



"The rumors of my death have been greatly exaggerated."
Mark Twain

There are those who thought that the IBFNA had run its course and was on its way out, so they presumed not to praise the Fellowship but to bury it. Perhaps it was wishful thinking on the part of some who smarted at the criticism leveled against other organizations and the persistent drumbeat of the theme of Separation. Others may have resigned themselves to the despair of going it alone in the battles for Truth. Both are wrong.

We're here and we're stronger than ever, as this issue of the REVIEW will demonstrate. As the Fellowship elected new leadership this June, so the IBFNA will continue to build on the strengths and experiences of past leaders to challenge veteran pastors, new men in full-time ministry, as well as the members of churches who need to hear about the changes all around us in fundamentalism that either advance or undermine the cause of Christ in these last days. My personal thanks to David Reinhardt and others who edited the REVIEW before me. The many contributions of excellent writers in the past has provided a solid track record as we seek to raise the bar just a little more than before.

What that means is that we will both credit and criticize people and organizations as it serves the best interests of our

ministries and the cause of Separation. While some still wince at the mention of the GARBC, we will continue to observe and report where changes in doctrine and practice cause divisions among God's people, no matter where it is found. That includes the SBC and others that may surprise you. After all, do friends let friends (but not family members) drive deceived?

We will also keep you up to date on the activities, plans and meetings of the IBFNA. The REVIEW, together with our website and Moderator's letters, will develop information and topics worth your time to read and ponder.

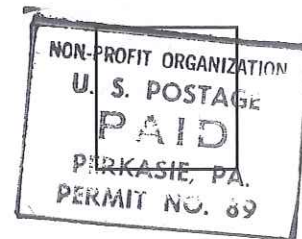
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