



Forest City Bible Church
 1889 Wonderland Road N.
 London, Ontario N6G 5C1
 (519) 473-5555
www.forestcitybiblechurch.com

APPLICATION FOR CHURCH MEMBERSHIP

Applicant Personal Information:

Surname: _____ Given Name: _____

Address: _____

City: _____ Province: _____ Postal Code: _____

Phone (daytime): _____

(evening): _____

E-mail Address: _____

Marital Status: (ie: Single, Married, Divorced) _____

If married:

Spouse's name: _____

Is your spouse a believer?

- Yes
- No

If yes, when did he/she become a believer? _____

Children:

Name	Date of Birth
_____	_____
_____	_____
_____	_____
_____	_____

MEMBERSHIP QUESTIONNAIRE

1. Please state briefly your conversion experience (ie: where, when, etc)

2. Are you presently a member of a church?

- Yes
- No

If yes, where?

3. Under what circumstances did you leave your last church? Are you certain that all relationships are properly resolved? May we contact your former church leadership for any needed clarification?

4. Since becoming a believer, have you been baptized by immersion?

- Yes
- No

If no, are you willing to be?

- Yes
- No

5. Why do you desire to become a member at Forest City Bible Church?

6. Have read a copy of our Doctrinal Statement?

- Yes
- No

Are you in agreement with the Doctrinal Statement?

- Yes
- No

7. If you disagree with an area of doctrine, which do you disagree with and why?

8. Have you read the Covenant of Membership?

- Yes
- No

9. Are you in agreement with the Covenant of Membership?

- Yes
- No

10. If no, please explain.

11. What do you believe to be your spiritual gift(s)? (Please complete the Spiritual Gifts Test at www.forestcitybiblechurch.com or if you do not have access to a computer a hard copy can be provided.)

12. Where would you like to serve at FCBC? In what area of ministry would you like to be involved?

13. We believe that all church members or families should give of their substance toward the financial needs of the ministry and outreach of the local church.

Are you presently using church envelopes?

- Yes
- No

14. We would value your suggestions as to how we might best serve your needs in the ministry of the church.

15. We believe that Christians should strive to live for Christ and to separate themselves from that which is forbidden in the Word of God. Are you striving to do so?

- Yes
- No

NAMES OF INTERVIEWING ELDERS:

_____	_____
_____	_____

RECOMMENDATIONS:

Approval: _____

Date of Interview: _____

Transfer Accepted: _____

Not approved: _____

Suggested waiting period: _____

Reasons for non-approval

A HISTORY OF FOREST CITY BIBLE CHURCH

Forest City Bible Church and Lambeth Bible Church had their roots in the Wortley Road Baptist Church. In 1957 the church was going through some difficult times, and the Lewis and McTavish families left to start a new church in the village of Lambeth, Ontario. The first meetings were Bible studies held in people's homes. On Easter Sunday, April 16, 1958 the Lambeth Baptist Mission held its first Sunday evening service at 39 Main St. E., Lambeth, Ontario, with Pastor Ron Mills and 33 in attendance. Some of the folks from the Wortley Church were also coming out to these evening services. Sunday School commenced on October 5, 1958 and on February 8, 1959 the church hosted its first Missionary family, John & Helen Dekker, before they left for Papua New Guinea. This started our support of Missionaries. During these early years, we were grateful to the London Bible Institute for their cooperation in sending students to minister to us.

On May 20, 1960 Lambeth Baptist Mission was officially received into the Associate Gospel Churches of Canada. The church name was changed at this time to Lambeth Bible Church. The Associated Gospel Churches of Canada was chartered May 18, 1925 and now in 1960 there were about 80 churches in Canada with a membership of about 5,000. In May 1962 property was purchased on Campbell Street in Lambeth, and work was begun on our new church home. By December 1962 we celebrated our first Christmas in our new church. Praise the Lord!

In 1962 Wortley Baptist Church made a decision to sell the church building on Wortley Road and rebuild in a new area. A number of the congregation felt there was a need for a Gospel Church in the area. A total of 69 members, including Dudley Collins, Winnie Lipscombe, Charles and Esther McMichael, Jim and Margery Philip and Peggy Randall, met and voted to purchase the property. The decision was made to join with the AGC and renamed the church Wortley Bible Church.

In October 1962, they called Dr. Merle Estabrooks as their first Pastor. Dr. Estabrooks, his wife Ruth and their four sons came from an AGC Church in Burlington. They were with the London church for five years and then answered a call to a church out West.

In 1963 the Daily Vacation Bible School was started at the Lambeth Church and ran for 2 weeks each year in early July. In November 1963 the first weekend Missionary Conference was held. Mr. Neil Rempel was the acting Pastor at the time, while he was completing his studies at London Bible College. During the following years, we were privileged to have many wonderful Pastors minister: Pastor Ivor Bodenham, Pastor Don Wicks and Pastor Bill Thorton. The Campbell Street location was sold in the 1980s and we moved to a new location on Howard Avenue to have more room for a growing Sunday School.

During this time, Pastor Milner filled in for a short time at Wortley Bible Church, but felt his ministry was in gospel music and left the pulpit. Pastor Streight, his wife Alice, and their four sons came to the church for the next eight years. At this time, the church attendance was declining with a few young families and the AGC felt we should plant a church in a new area. Pastor John Dempster (a retired pastor) filled the pulpit during this time while we consulted with the city regarding new growth. The city confirmed that London north would be a high growth area. The Wortley Church was put on the market and new

properties were considered. Services were held in Masonville Public School and Pastor Verne Trafford and his wife, Diane, and their three children joined with us to form this new ministry.

While seeking land to build the new church, the Pastor and a Board Member from Forest City Baptist Church (located on our present site) approached Pastor Trafford regarding the selling of their property, as they were considering closure. The congregation considered this a real answer to prayer and accepted the offer. A series of events that surrounded the decision to purchase the property in 1984, led to the two churches deciding to merge and become Forest City Bible Church. Among the congregation that merged from Forest City Baptist Church were Mike and Karen Burnett, Pearl Fullard, Don and Jill Gibson, and Don and Vivian McNeill. Pastor Trafford stayed for five years.

After a yearlong interim pastorate under Pastor Schmidt, Pastor Drumm ministered for two years. In 1988 Pastor Byron Hand was called to be the Senior Pastor, after completing a student internship at the church. Pastor Byron was there ten years and during that time he married Jackie. They were blessed with a daughter, Christina. In 1998 Pastor Byron received a call to a church in Moline, Illinois. During the time the church was without a Pastor, we had Pastor Stan Sadler and his wife, Barbara, with us for ten months.

In July 1999 Pastor John Thompson, his wife Doris and their three daughters and son accepted the call to Forest City Bible Church. In 2001, Pastor John took on the added responsibility of Lambeth Bible Church and filled the pulpit and responsibilities for both churches, with his usual openness and heart for the people. Since the Lambeth church was getting smaller all the time, the decision was made by the Congregation to join with Forest City Bible Church. In December 2001, we officially became one family.

By 2004 our church was in need of having more space. The AWANA Club on Wednesday night was growing to full capacity and the portables for Sunday School were in need of repair. The decision to expand was made. The Lord worked wonders and volunteers came forward to help. Money was raised and the addition was built! God is good!

We have now come full circle. After being in different locations for 44 years, we are now one church family. As we look back over these many years, through the good times and bad times, we can still say "*The Lord has done great things for us, whereof we are glad.*" *Psalms 126:3*

BRIEF HISTORY OF THE AGC

In 1922, four churches, which were concerned about the trend towards theological liberalism and felt the need for fellowship with others who practiced a simple biblical faith, formed an organization known as the Christian Workers Fellowship – a name that was earlier chartered by Dr. P.W. Philpott, pastor of the Gospel Tabernacle in Hamilton, Ontario. However, other groups with contrasting doctrine and practice were using this and similar names, so that a new charter, under the name of Associated Gospel Churches (AGC), was secured from the Canadian government on March 18, 1925.

The need for a strong evangelical church association was evident from the number of independent churches and missions which joined the AGC in the years that followed. Although some early AGC churches sent out workers to begin new Sunday schools, a more aggressive church extension program did not come about until later.

In 1940, a group of western churches sought affiliation with the AGC and became the basis of what is now known as the Western Region. Our English ministry registered the Quebec charter in 1944. With the new openness of the French population in Quebec, the AGC and the UFM International mission joined hands to begin a French work in Quebec in 1972.

A major restructuring of the AGC took place in 1989, to meet the needs of a widespread and diverse nation, of a changing society, and of a growing group of churches, while still being true to our commitment to our historic distinctives. These changes grew out of an explicit statement of Purpose and Objectives contained in this constitution.

COVENANT OF MEMBERSHIP

We do in the presence of men, confess Christ as our Saviour and Lord; and do give ourselves heartily to His service, and take His word as the rule of our life. And having been united by faith to Him, we do now, as a Church of Christ, unite with one another in the Covenant.

We shall observe habitually secret prayer and the reading of the Scriptures, earnestly seeking therein the help of the Holy Spirit.

We, who are the heads of families, shall maintain the worship of God in our homes, and shall endeavour to lead our children, or others committed to our charge, to faith in Christ and to the Christian life.

We shall attend regularly, as far as Providence permits, the public worship of God on the Lord's Day, and such other meetings of worship as the Church may appoint, and we shall observe together the ordinance of the Lord's Supper.

We shall walk together in brotherly love, with Christian sympathy and kindness, and shall admonish and help one another as may be needful. We shall not bring to the Church a complaint against any member for personal trespass or offence until we have taken the first and second steps pointed out by Christ (Matt 18:15-17), thus endeavouring to settle all private offenses without publicity.

We shall aid as the Lord shall prosper us, in supporting a faithful Christian ministry among us, and in sending the Gospel to the whole human family, and as we have opportunity we shall seek by example and word to lead men to Christ.

We shall endeavour to live soberly and righteously and Godly in the present world, abstaining from whatever is unbecoming to the Christian character, and as baptism signifies our death to sin and resurrection to holiness, so we shall seek to walk in newness of life.

AGC Articles of Faith and Doctrine

To be interpreted as expressed in and according to the Natural and Literal meaning of the respective passages of the Word of God referred to under each Article.

The Inspiration and Authority of Scripture

We believe the Holy Scriptures, both Old and New Testaments, as originally given by God are divinely inspired, without error, entirely trustworthy, and constitute the only supreme authority in all matters of faith, teaching and behaviour.

II Peter 1:2, Mark 12:26-36, II Timothy 3:16-17, Acts 1:16, Hebrews 4:12

The Trinity of the Godhead

We believe that the Godhead eternally exists in three persons, the Father, the Son, and the Holy Spirit; and that these three are one God, having precisely the same nature, attributes and perfections, and are worthy of precisely the same homage, confidence and obedience.

Genesis 1:26; 3:22; 11:6-8, John 1:1-4, Isaiah 63:8-10, Matthew 28:19-20, Acts 5:3-4, II Corinthians 13:1, Mark 12:29, Revelation 1:4-6, Hebrews 1:1-3

The Deity and the Virgin Birth of our Lord Jesus Christ

We believe in the essential deity of our Lord Jesus Christ and His total humanity through the virgin birth, and that all the Scriptures from first to last centre about Him, His person and work, His sacrificial death upon the cross and His coming again.

Acts 26:22-23, John 5:39, Matthew 1:18-23, Luke 1:35: 24:44, Acts 17:2-3; 18:28, Isaiah 7:14, Acts 28:23, Acts 1:11

The Personality, Deity and Present Mission of the Holy Spirit

We believe that the Holy Spirit is a divine personality—the eternal third Person of the Trinity—who is now, throughout this Age of Grace, here present in the true Church, having been sent for the express purpose of revealing Christ Jesus to the members of the Church, that they may be comforted, instructed, and built up in their most holy faith, and to the world that sinners may be convicted of sin, of righteousness and of judgment.

John 7:38-39; 14:16-17; 15:26, John 16:13-15, Acts 1:8; 2:1-4

The Fall of Humanity

We believe that human beings, originally created in the image and after the likeness of God, fell from their high and holy estate through disobedience, by eating the forbidden fruit, and in consequence, the threatened penalty of death was then and there inflicted, so that they totally lost all spiritual life, becoming dead in trespasses and sins, and subject to the power of the devil.

Genesis 1:26; 2:17, Isaiah 64:6, Ephesians 2:1-3, I John 3:8, I Timothy 5:6, John 5:40; 6:53

The Total Depravity of Humans

We believe that this spiritual death, or total corruption of human nature, has been transmitted to the entire race of human beings, the man Christ Jesus alone excepted; and hence that every child of Adam is born into the world with a sinful nature.

Genesis 6:5, Jeremiah 17:9, John 3:6, Psalms 14:1-3; 51:5, Romans 5:12-19

Salvation by Grace through Faith

We believe that sinners are saved by grace through faith alone and that not of themselves, it is the gift of God, not of works. We further believe that every saved person is "justified from all things from which he could nor be justified by the law of Moses."

Acts 13:39, Ephesians 2:8-9, Romans 5:1; 3:25-26, Titus 2:11-14

The Atonement of the Blood of Christ

We believe that our redemption has been accomplished solely by the blood of our Lord Jesus Christ, who was made to be sin, and made a curse for us, dying in our place, a Sacrifice acceptable to God and effectual for every sinner who receives Him.

Leviticus 17:11, Galatians 3:13, Matthew 26:28, Ephesians 1:7, John 1:12, I Peter 1:18-19; 2:24, II Corinthians 5:21, Romans 5:6-9

Regeneration by the Holy Spirit

We believe that, owing to the universal depravity and death in sin, no one can see or enter the kingdom of God unless born of the Spirit whereby he becomes a new creation, sealed unto the day of Redemption.

John 3:5-8, James 1:18, Galatians 6:15, I Peter 1:23, Ephesians 1:13 I, John 5:1, Titus 3:5

The Believer's Eternal Salvation

We believe in the eternal salvation of all who are actually born again by the Spirit of God through faith in Christ as revealed in the Scriptures, and that it is the privilege of all such to be assured of their present salvation and eternal life.

John 5:24, Hebrews 10:24, John 10:28-29, Romans 8:28-39, I John 5:11-13, Philippians 1:6

Sanctification

We believe that all the members of the body of Christ are "sanctified ones" (saints), are perfected as to their standing forever by the one offering of the blood of Christ, and are one with Christ in sanctification. As to their state, they may be sanctified by the Word, by the blood of Christ, and by the inworking presence and power of the Holy Spirit which should issue in behaviour indicating the fruit of the Spirit.

Galatians 5:16-25, Ephesians 5:25-27, John 17:17-19, I John 1:7-9, Romans 15:16, Jude 1, I Corinthians 6:11, Ephesians 4:22-24 Hebrews 2:11; 10:10; 13:12

The Baptism with the Holy Spirit

We believe that when the Holy Spirit came upon the whole company of believers on the Day of Pentecost as promised by Christ, they were collectively baptized into one body, which was the birth of the Church, the Body of Christ. Since that time this baptism occurs individually at the moment of salvation, at which time the believer is also indwelt by the Spirit. We believe that the New Testament distinguishes between being indwelt by the Spirit, which is true of all believers, and being filled with the Spirit, which is the believer's privilege and duty, producing power in Christian witness. There is one baptism with the Spirit, and it is into the Body of Christ, but there are many fillings.

John 14:15-18, I Corinthians 3:16, Romans 8:9, Matthew 3:11, I Corinthians 12:13, Ephesians 5:18, Acts 2:4: 4:8-31, Ephesians 1:13-14

The Gifts of the Holy Spirit

We believe that the Holy Spirit administers spiritual gifts to the church to glorify Christ in the building of His body. We believe that God, the Holy Spirit, is sovereign in the bestowing of His gifts for the perfecting of the saints for the work of their ministry, and that it is not God's will that any one gift should be given to all believers, although all believers have at least one gift.

We believe that whenever spiritual gifts are exercised, they should always be within the limits expressly given in the Scriptures (e.g. I Corinthians 14:23-40). We believe that in the early church speaking in tongues (a human language unknown to the speaker), and the working of miracles were sign gifts demonstrated primarily to authenticate God's revelation through the apostles and the baptism of the Holy Spirit. We believe that today such signs are not necessary to give evidence of the baptism or of the filling of the Spirit, nor are they a mark of spiritual maturity. We believe that special divine revelation for authoritative Scripture ceased with the Apostolic Age.

Acts 2:1-13, Hebrews 2:3-4, I Corinthians 12-14, Ephesians 2:20, Romans 12:3-8, John 14:26, I Peter 4:7-11, Galatians 1:8-9, Ephesians 4:11-13, Revelation 22:18-29, II Corinthians 12:12

The Unity of the True Church in the mystical Body of Christ

We believe that the Church is composed of all who are united by the Holy Spirit to the risen and ascended Son of God, and that "by the same Spirit we are all baptized into one body, whether we be Jews or Gentiles", thus being members one of another and knit together in love.

Romans 12:5, Ephesians 4:3-10, I Corinthians 12:12-27, Colossians 2:19

The Pre-Millennial Coming of Our Lord

We believe that this present age will end with the coming of our Lord Jesus Christ, first to receive His Church unto Himself, and then to establish the throne of David upon the earth and to reign in righteousness over it for a thousand years.

II Samuel 7:16, John 14:1-3, Psalms 72:7-8, Acts 1:10-11, Titus 2:13, Isaiah 9:6-7, Hebrews 9:28, Micah 5:2, I Thessalonians 4:13-18, Luke 1:32-33

The Resurrection of the Body

We believe that Jesus Christ rose from the dead, according to the Scriptures, in bodily form, and thus became the Firstfruits of them that sleep; that upon His return He will raise out from among the dead those that have died in Christ, this being the first resurrection; and that, after the thousand years, He will raise them that have died in unbelief from their graves to receive their sentence.

Psalms 90:3-4, John 5:28,29, Isaiah 26:19, I Corinthians 15, Daniel 12:2, Romans 1:4; 8:23, Revelation 20:5-6

The Eternal Blessedness of the Saved, and the Eternal Punishment of the Lost

We believe that the attitude either of reconciliation or enmity toward God is fixed eternally at death, and that the saints of all the ages will be forever with the Lord and will become joint heirs with Him as their Redeemer in His inheritance. We further believe that there is an appointed day for the judgment of the wicked when they will be cast into the Lake of Fire, there to remain forever and ever, in varying degrees of torment according to their works.

I Thessalonians 4:17, II Peter 2:9, Romans 8:17, Daniel 12:3: 7:22-27, Revelation 20:11-15; 21:8; 22:11

The Personality of Satan

We believe that Satan is a person, the father of lies, a murderer from the beginning and the great deceiver of all nations; that he will be overcome by the Lord Jesus Christ, as the Seed of the woman, and cast into the Bottomless Pit for a thousand years, and finally committed to the Lake of Fire with all his angels to be tormented forever and ever.

II Corinthians 11:13-15, Job 1:6-12, Genesis 3:15, John 8:44, Ephesians 6:12-16, Revelation 20:1-3, 7-10

Divine Healing of the Body

We believe that divine healing of the body is not in the Atonement in the sense that salvation and forgiveness of sins are in the Atonement. The suffering and death of Christ according to the New Testament was substitutionary, penal and vicarious. It is nowhere taught in Scripture that Christ died for the effects of sin but for sin, and sickness is directly or indirectly the effect of sin.

Romans 4:25, I Corinthians 15:3, II Corinthians 5:21, I Peter 2:24; 3:18

Baptism

We believe that the New Testament clearly prescribes baptism for believing disciples as a symbol and proclamation of the believer's union with Christ, in death to sin and resurrection to new life. Further we believe and practise immersion as the mode of baptism prescribed by the New Testament in accordance with its word meanings, examples, and symbolism.

Matthew 28:19-20, Acts 2:38; 8:12, Romans 6:3

The Lord's Supper

We believe that our Lord and Saviour clearly prescribed for His believing disciples the solemn rite of the Lord's Supper as a memorial of the Lord's death to be kept by His disciples until He comes again, according to His promise and the Father's revealed plan.

I Corinthians 11:23-27, Luke 22:19-20

Associated Gospel Churches

1500 Kerns Rd., Burlington, ON L7P 3A7 (905)634-8184

www.agcofcanada.com

Forest City Bible Church: A Church with a vision...

“EQUIPPING GOD’S PEOPLE TO INFLUENCE OUR WORLD FOR CHRIST.”

Our Core Values - Forest City Bible Church

Authority of Scripture

In our worship of God and ministry to others we uphold the complete authority of God's Word, the Bible. We are committed to presenting the Bible in a way that will transform lives.

Discipleship

We are dedicated to building up every believer to his or her full potential, encouraging and holding one another accountable, so that each person can be a committed follower of Christ and involved in His ministry.

Worship

We hold to the value that worship is an attitude of the heart towards God that can be expressed in different ways. We will seek to honour God in our worship. Ultimately true worship results in a dedication to serve the Lord in all aspects of our lives.

Evangelism

Without Christ mankind is eternally separated from God and without hope. We are, therefore, committed to communicating the Good News of Jesus Christ in a relevant way to those we come in contact with.

Leadership

We will choose, support, and follow the leadership of our church based on the New Testament model of spiritually gifted persons demonstrating a Christ-like character. In fulfilling their various roles we expect our leaders to follow Christ's example of servant leadership.

The Body

The strength of this local body of believers is dependent on what each individual member contributes to the unity of the whole. Every member shares in the responsibility to exercise their gifts to care for one another and to minister to others.