

BAPTIST BIBLE TRIBUNE

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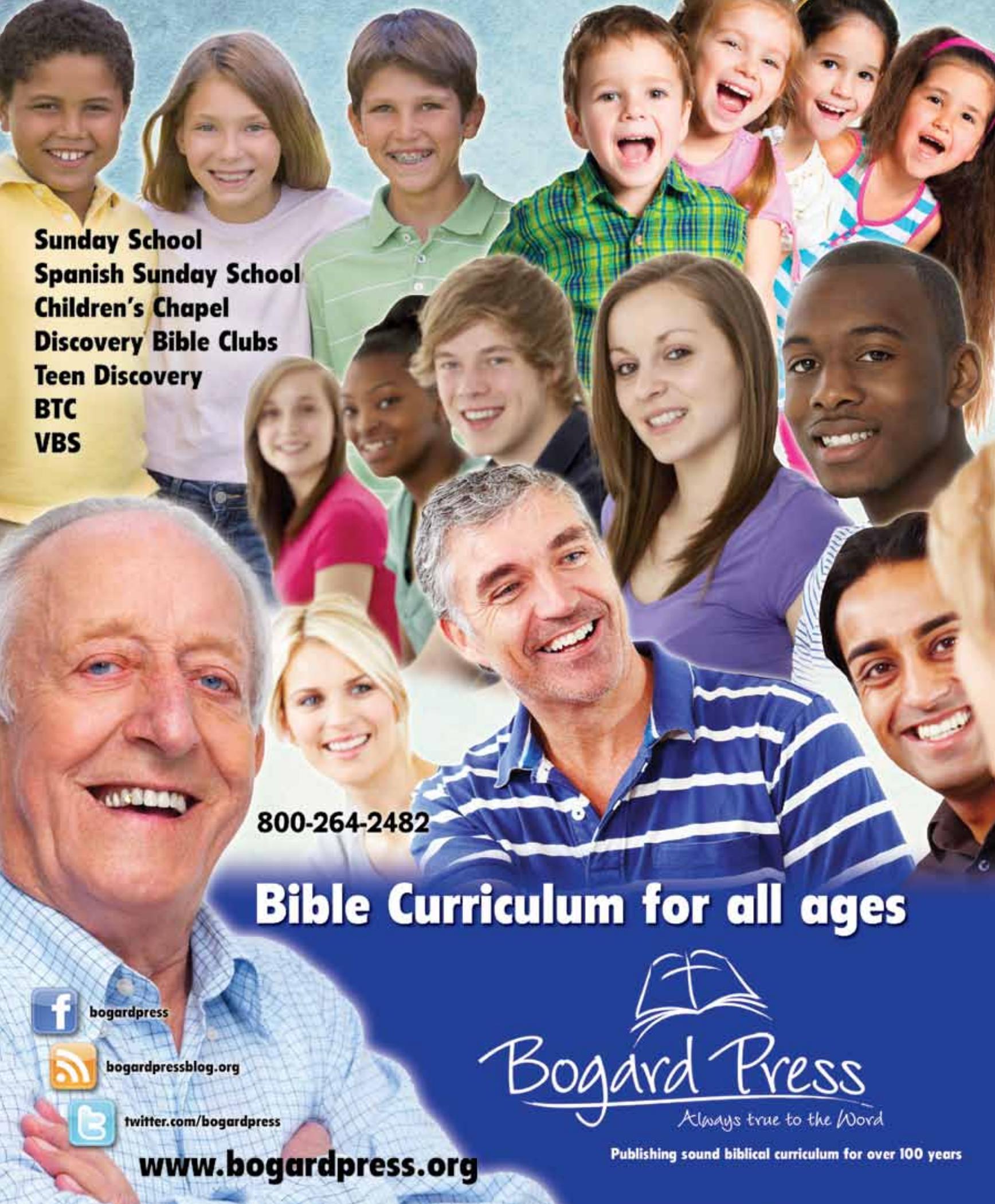
BEING ENRICHED
IN EVERY THING
TO ALL BOUNTIFULNESS,
WHICH CAUSETH THROUGH US
THANKS TO GOD
GIVING TO GOD
II COR. 9:11

INSIDE

BOSTON MEETING REPORT p. 8

CONTENTMENT IS KEY TO THANKSGIVING p. 14

MORDECAI HAM: SOUTHERN REVIVALIST p. 17



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ON THE TABLE
So long, Don

by Keith Bassham | Editor

I said, "So long," to an old friend earlier today. Former Assistant to the BBFI Mission Director Don Brown passed away a few days ago, and deadline or no, I felt I had to go to the memorial service and help with the sendoff. Of course, I did it for myself as I can think of no way my presence made his own current existence any brighter.

A few friends spoke of Don at the pulpit, but just about anyone there could have made a pretty good speech given the subject. My own speech, if requested, would have included a note from Douglas Southall Freeman's biography of Robert E. Lee. Lee was, according to Freeman, "What he seemed, he was — a wholly human gentleman, the essential elements of whose positive character were two and only two, simplicity and spirituality." Substitute faith for spirituality in that description, and you have a picture of Don Brown.

About the time Don was taking his first steps and getting to know his new celestial surroundings, I was speaking to some pastors in Illinois. One of the things I was preaching about (some might call it a rant) was our tendency to depend upon mechanics, proxemics, and technology, when the essentials of our calling could be done under a tree in the middle of a meadow.

And when I said that, my mind immediately went to a photograph we ran in the *Tribune* some time back — a photo of Don Brown with a couple of people in Ethiopia, sitting in simple chairs under a tree with some huts in the background.

So much of the time we forget that our organizations, techniques, institutions, and structures are nowhere defined so clearly in the Bible as we may think. But what we do, or at least what God intends us to do, is clearly there. Therefore, while God has not called many wise, mighty, or noble, I suggest He has also not called many flashy as well, and that's how people like Don Brown get into God's service and quietly make their marks on future generations.

My recent travels also brought me into contact with two other former Mission Office leaders, both still active and available for churches who want to give their missionary ministries a boost. Carl Boonstra and Bob Baird have spread the word for missions around the world several times over, and they bring decades of experience with churches and the Word. Having either of them will help a church and pastor. Neither is flashy.

I want to add my own thanks to David Melton, the staff, faculty, and the students of Boston Baptist College for their outstanding hospitality during our Fall Meeting last month. Our Fellowship is better for the experience, and the college family showed us what a relatively small group of determined people with a servant's heart is capable of. Pastors and other ministers were treated as treasured guests, and if there were glitches and shortcomings, I was unaware.

Keith Bassham

BAPTIST BIBLE TRIBUNE

NOVEMBER 2011

VOL. 62 NO. 3

BBFI makes more history in Boston
Report and photos from National Meeting

8

Key to thanksgiving is contentment
Getting what you want or wanting what you get

14

Mordecai Ham
The Southern Revivalist

17



ALSO IN THIS ISSUE

BBFI Departments	4
Digressions - <i>News and views</i>	6
Missionary Letters	18
Urban Current - <i>Where matters to God</i>	19
Baptist History - <i>Marilla Baker Ingalls (1828-1902)</i>	20
School News	21
Fellowship News	22
AfterWords - <i>November is National Adoption Month</i>	30

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PRESIDENTIAL PERSPECTIVE

A holiday for every day



by Linzy Slayden | President | BBFI

All of us have a hard time maintaining an attitude of gratitude. And yet, there is no greater resource for living than a thankful heart.

Maybe the reason we have such a tough time with being thankful is because we put so little emphasis on it. For too many, Thanksgiving is just a day of feasting, football, and falling asleep, or maybe the start of the Christmas rush. What we need to do is set aside one day for complaining and griping and 364 days to be thankful. Okay, maybe two days to gripe and complain ... maybe a week, but that's all.

Thanksgiving is an attitude that includes rejoicing. Rejoicing somehow puts us in a better position to be thankful. Maybe one of the reasons we don't rejoice more is the picture we have of a joyful person is someone whose head is in the clouds. However, rejoicing is more of an attitude of the heart. The biblical picture of someone who rejoices always is a person who is somehow able to rejoice his or her way through life. True Christian rejoicing helps us face the ups and downs of life.

If the Bible tells us to rejoice always, it stands to reason that we should be glad to do it in the midst of the bad as well as the good.

Then there is the matter of prayer. Prayer and thanksgiving are also soulmates. A life of constant prayer is a life that will be thankful.

There is yet another command that seems difficult, and that is to be thankful in all things. In a few things, yes; in good things, yes; but in everything, that's another matter. Nevertheless, the Bible is clear. We are to give thanks in everything, for this is God's will for our lives. Luckily, the scripture says *in* everything and not *for* everything. It is hard to be thankful for horrible things that happen in this life. However, we can give thanks for God's comfort, care, and love in the midst of those experiences.

Do you know what the greatest hindrance to being thankful is? Not thinking. In the old Anglo-Saxon language, "thankfulness" means "thankfulness." The more we think, the more thankful we will be. We might say that those who are not thankful do not think too much. Count your blessings, as the song says, and thanksgiving will fill your heart.

The BBFI meeting in Boston was historic. The great venues, the powerful preaching, the wonderful music, the missionary approvals, a new ministry in Hungary, the time with old and new friends, the sights, the sounds, and the tastes of Boston made it one of the best meetings we have ever enjoyed.

President Dave Melton and everyone connected with Boston Baptist College did an amazing job of hosting this meeting. I am thankful for the BBFI family and what we can experience together. I am looking forward to the Lord's working in our movement.

WORLDWIDE MISSIONS

Prayer and preparation underway



by Jon Konnerup | Mission Director | BBFI

No doubt you have heard how terrible the situation in Mexico is becoming. The drug cartels' violent struggle for regional control coupled with the government forces seeking to stop the fighting and trafficking threaten the safety of our missionaries and believers.

These cartels have existed for decades, but with the demise of the Colombian cartels, those in Mexico have gained momentum. The U.S. State Department has issued numerous travel warnings for those visiting and living in Mexico.

It is imperative we understand the danger and risk our missionaries and their national churches are under. While they take all the necessary precautions, they still depend upon our daily prayers. We have already heard of one missionary wife (with another organization) being killed by the bullets of drug lords. Some missionaries have received threats. National pastors and some of their family have been kidnapped by cartels asking for ransom money.

The cartels seek people in communities to support them and even threaten churches if they don't take their side. National pastors have been threatened and church finances are demanded to support the cartels' cause.

In spite of all this danger, our missionaries continue with their evangelism efforts, church planting, and leadership training. They make the necessary travel adjustments, change meeting places often, and do not post church financial information or pastor names and phone numbers. We must persist in lifting them up in prayer.

2012 London Summer Olympics

While government and Olympic officials, organizers, and athletes are busy with their preparations for the 2012 Summer Olympic Games, so are we. We met in London in September with a group of missionaries interested in maximizing the impact of this event by using it for the proclamation of the gospel.

We have a list of missionaries who are making preparations to evangelize their own communities through these Olympic events. Others are focused on personally presenting the gospel to visitors from around the world. There will be opportunities to assist local churches with organized community events, youth camps, and other evangelism opportunities using a variety of methods.

Accommodations during the Olympics will be an issue, so many members of the UK churches are opening their homes to make it possible for teams from the U.S. to partner with them during the games.

Time is of the essence and space will be limited. Airline tickets will be secured as soon as they become available (usually six months prior to departure). The Mission Office will maintain a list of missionaries participating and the different events they will be coordinating. In January we will provide resources for training the groups who would like to be involved in this outreach effort. Contact Jim Smith at the Mission Office for a list of the missionaries and opportunities.

Updates



by Wayne Guinn | Director | NCPO

Here is a recent update from a church plant.

Good Day,

St. Lucie Baptist Church of Port St. Lucie, FL, has been experiencing God's blessing for nearly 18 months, and we seek to encourage our brothers and sisters in the Lord by giving testimony of His great work in our community.

On Sunday, May 9, 2010, we had our first service together as a body of believers brought together by the leading of the Holy Spirit in the heart of Pastor Jerry Williamson of First Baptist Church of Coconut Creek. Having experience with the community and seeing the great need for a gospel-preaching church, Pastor Williamson set out to seek the Lord's face in bringing the light of the gospel to Port St. Lucie.

A little more than one year ago, Aaron Hunter (Pastor Williamson's assistant and First Baptist's youth pastor), under the leadership and authority of the Holy Spirit and our pastor, submitted to the call to preach in Port St. Lucie and to lead the body of believers at St. Lucie Baptist in worship of and service to our Lord and Savior.

For the last year and a half we at St. Lucie Baptist have enjoyed God's blessing upon our church because of our pastor's obedience to the Lord. And we have also learned a valuable lesson in obeying God's plan for churches to plant churches. We have seen the Lord bring lovely godly people to our family while increasing the original group of 20 believers meeting once a week to nearly 50 meeting three times on Sunday and once on Wednesday evening.

We recently began a new Sunday school program, and we have seen 30 to 40 people attend these lessons regularly. We thank God for His continual presence and provision, and we look forward to seeing what He has in store for our future together.

We ask that you join us in prayer as we continue to lift the name of Jesus in this lost community. And we thank God for everything He plans to accomplish in us and through us for His glory. May God richly bless you all.

*In Christ,
St. Lucie Baptist Church*

The NCPO has been privileged to work with Dakota Baptist Church in Minot, ND, and Pastor James David Jones. Two summers ago we partnered with the BBF Builders to completely remodel this church. This year, Pastor Jones was able to, for the first time, attend the national meeting in Boston. Wednesday morning God saw fit to call him home to glory. Talking with the family I discovered there was no life insurance and Mrs. Jones is in a very difficult position in trying to cover the \$7,000 cost of the funeral. Preachers, would you consider helping Pastor Jones's widow with this cost? If 50 preachers would send \$150, this need could be met. Send your gift to: NCPO, 334 E. Kearney #184, Springfield, MO 65803. Mark it "Jones Family."

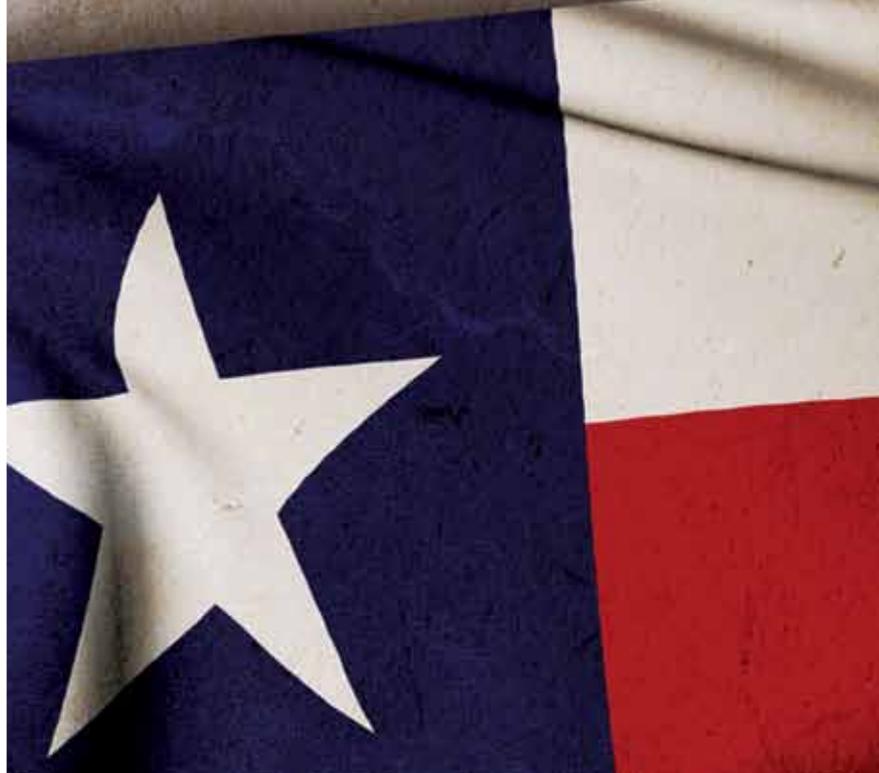
BBFI NATIONAL MEETING

FEBRUARY 20-22, 2012

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PASTOR RICK CARTER

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DIGRESSIONS

Digressions incontestably are the sunshine; they are the life, the soul of reading. *-Laurence Sterne*

Veterans Day

Veterans Day originated as “Armistice Day” on November 11, 1919, the first anniversary of the end of World War I. Congress passed a resolution in 1926 for an annual observance, and November 11 became a national holiday beginning in 1938. President Dwight D. Eisenhower signed legislation in 1954 to change the name to Veterans Day as a way to honor those who served in all American wars. The day honors living military veterans with parades and speeches across the nation. A national ceremony takes place at the Tomb of the Unknowns at Arlington National Cemetery in Virginia.

21.9 million veterans in the United States in 2009.

9 million veterans 65 and older in 2009. At the other end of the age spectrum, 1.7 million were younger than 35.

7.6 million Vietnam-era veterans in 2009. 35% of all living veterans served during this time (1964-1975). In addition, 4.5 million served during the Gulf War (representing service from August 2, 1990, to present); 2.3 million in World War II (1941-1945); 2.7 million in the Korean War (1950-1953); and 5.6 million in peacetime only.

47,000 living veterans in 2009 who served during the Vietnam era and both Gulf War eras and no other period.

Living veterans in 2009 who served during two wars and no other period:

741,000 served during both Gulf War eras.

230,000 served during both the Korean War and the Vietnam era.

156,000 served during both World War II and the Korean War.

Source: www.census.gov

Thanksgiving fun facts

3 Number of places in the United States named after the holiday’s traditional main course. Turkey, TX, was the most populous in 2009, with 445 residents, followed by Turkey Creek, La. (362), and Turkey, NC (272). There are also nine townships around the country named Turkey, three in Kansas.

5 Number of places and townships in the United States that are named Cranberry or some spelling variation of the red, acidic berry (e.g., Cranbury, NJ), a popular side dish at Thanksgiving. Cranberry township (Butler County), PA, was the most populous of these places in 2009, with 27,560 residents. Cranberry township (Venango County), PA, was next (6,774).

Pastor who called Mormonism a cult may be investigated

Americans United for Separation of Church and State has asked the IRS to investigate First Baptist Church of Dallas and its pastor for posting videos that endorse a presidential candidate, but the pastor isn’t concerned about it.

Pastor Robert Jeffress, who is familiar with Americans United’s executive director Barry Lynn, introduced Rick Perry at last weekend’s Values Voter Summit at the request of the Family Research Council. Following the scuffle about the pastor’s subsequent comments on Mormonism being a “cult,” the church-state separation advocacy group targeted Jeffress. (See earlier story)

“Barry Lynn has spent his whole career writing letters to the IRS trying to intimidate churches. This is absolutely nothing but an attempt by Barry Lynn to get some much-needed publicity,” the First Baptist pastor contends. “Look — they are challenging my right as a pastor to endorse a candidate, and of course I would never officially endorse a candidate as pastor of First Baptist Church Dallas.”

But he says that he personally has every right, as does every American, to say whatever he wants to say and to endorse whomever we wants to endorse.

“Barry Lynn has been trying to muzzle pastors for years [by] threatening their tax-exempt status,” Jeffress notes. “And what Barry never tells anybody is that there has never been a church in American history that has ever lost its tax-exempt status.”

He further argues that this attack from Americans United is just a lot of hot air designed to corner pastors into being silent, but he assures that “Lynn is not going to succeed.” He believes the watchdog advocate is just trying to become relevant again, but “it’s just not going to work.”

And Jeffress reiterates that any endorsement of his was a personal one, as he would never make a political endorsement from the pulpit.

Source: www.onenewsnow.com

In the NEWS of the WEEK

BY R. O. WOODWORTH

Further information on the organization of the Grace Baptist church, Amarillo, Texas, shows that 19 charter members formed the church Oct. 19, that these charter members had not recently withdrawn from the Central Baptist church as stated in this column. The Amarillo Youth Center auditorium, located at 609 Carolina Street is being used as meeting quarters until a permanent home can be provided. Jimmie Rice, the pastor, reports that the new church has affiliated itself with the Baptist Bible Fellowship and plans to support its missionary projects with ten per cent of all receipts.

The Grace Baptist church, Oklahoma City, Okla., was greatly blessed last week when Frank Hooge, missionary to the Philippines held an eight-day meeting. Extra chairs had to be used to seat the crowds at many of the services. The meeting resulted in eight additions to the church and the raising of \$551 for the Hooge work in the Philippines. J. C. Brown, the pastor, announces that the church will be host to the Oklahoma State Fellowship, Nov. 6. The meeting will have a planned program, and as usual will have a decided missionary emphasis.

Congratulations to Wayne Imboden, pastor of the Tabernacle Baptist church, Altus, Okla., for the completion of nine successful

years ministry. One hundred dollars was recently raised for the Vellus during their visit there.

The town of Hillsboro, Texas, will be evangelized this month by W. E. Dowell, who opened a two-week evangelistic campaign Nov. 5 at the Park Drive Baptist church. Simultaneous with the meeting, the pastor, Jack McEwen, is conducting a Sunday school rally.

In Springfield, Mo., the High Street Baptist church average attendance for October, 1951, exceeded by 418 the average attendance for October, 1950. A comparison of the total for both years shows that increases occurred in all departments except one:

	October	
	1950	1951
Nursery Toddlers	27	60
Beginners	167	191
Primary	119	152
Junior	148	195
Intermediate	95	126
Young People	138	159
Victory	131	196
Berean	138	125
Harmony	240	330
Pastors	302	392
	1509	1927

The volunteer visitation program of the Beaver Street Baptist church, Jacksonville, Fla., under the leadership of the pastor, George Hodges, and Sunday School Superintendent, Sterling Ackerman is producing the desired results. In addition to propagating and advertising the work of the church, it has proved successful as a means of reaching the unsaved as is evidenced by the number of converts each Sunday. Last Sunday, fourteen united with the church.

Bro. Fred Null, with his wife, returned home from a 2000-mile tour of the deep South, Oct. 19. The tour consisted of a visit to Dequencia, La., where five souls were saved and three more united with the church by baptism when Bro. Null held a week-end revival in one of the local churches; a two-night stay at Vidor, Texas, where two more souls were saved in a meeting with Bro. Hatton; a one-night visit at Duncan, Okla., with Bro. Cole and his church; and an overnight visit with the parents of Bro. Null in Wellington, Texas.

Finishing touches are being added to the 200x160 foot tabernacle, Mishawaka, Indiana's largest church auditorium. It stands on

a three-acre site located on one of Mishawaka's main arteries. It is being built to allow for expansion of the Sunday school, which now meets in the original building, three tents, and the basement of the home of the pastor, V. E. Sears. The average attendance for October was 539. The present improvised quarters have no heating facilities. Yet, the attendance continues to increase despite the cold and the cramped quarters. The pastor, V. E. Sears, hopes to be in the new building before the first of the year. The value of both properties is represented at \$200,000. This is the result of the revival which has swept the church from its conception approximately three years ago.

Under Bro. Sears ministry have come six to the Baptist Bible College—all of whom are preparing for full-time Christian service. Another family is in the Barbatous witnessing to the saving grace of God. Sunday night, Oct. 28, during my visit, two more young men were ordained to the Gospel Ministry, both of whom have consummated their plans to leave for mission fields abroad. Wayne Soustey graduate of Bob Jones University, leaves next week for his field. Bob Winkler, graduate of Northwestern Baptist College, plans to

leave early in the new year for the Barbatous. They are both going out under the Baptist Bible Fellowship. Jesus said, "By their fruits we shall know them." He did not mean negative virtues; He meant results of the ministry. Dr. V. E. Sears is known by the results of his ministry. Several others—fine young people—declared to me their intentions of coming to school also, having felt the call of God under the ministry of Bro. Sears and others have already made their application and have been accepted for the new term which opens Nov. 5. It is a real treat to visit this church and pastor. He is an antidote for lazy preachers. In addition to speaking on the radio every day, officiating at marriages and funerals, for which he has many calls, his mid-week services and strenuous program on Sunday, he worked early and late with the rest of the members in the building of the new tabernacle. This is the type of men that constitute the Baptist Bible Fellowship.

Something new in the way of propagating the Gospel as far as students of the Baptist Bible College are concerned has been devised by Bill Troutman, and Eli Harju, both from Temple Baptist church, Detroit, Michigan. These two enterprising young students promoted a radio program by which they proclaim for one-half hour every week over station KICK the riches of the grace of God. They have, assisting them in this work, Logan Coffey, Jean Kruse, Athelene Morgan, and Kathleen Ball. The three young ladies form a girls' trio. The program is sponsored by a group of business men in Springfield. This is a sample of the initiative shown by the Baptist Bible College students.

Al Janney, a senior student has accepted a call from the Lockland Baptist church, to assist the pastor, Dr. John Rawlings. Al's duties will consist of helping in the work of the Sunday school and with the music. Plans for the change have been consummated. Al and Eleanor, his wife, plan to leave Friday, Nov. 2, with their son, John Carleton, for their new field.

The Baptist Bible College Business Institute inaugurated at the beginning of the fall term, is proving to be a fine success. Many of the students are enjoying the work and testifying they are grateful for the opportunity of securing such training. The purpose of the school is to prepare young women especially for the position of church secretary for which there is a great demand in our Fellowship. Such a worker equipped to take dictation and type, keep books and records, as well as train to work with young people and children and to do visitation will make a valuable asset to any church. There is no extra charge for this additional training. Tuition is free at the Baptist Bible College for all classes.

Bible translators struggle with "Son of God" phrase in texts for Muslims

Translation of the Bible's "Son of God" phrases has become a hot topic, especially among Muslim-background Christians who see some translations as accommodating Islamic beliefs. Among those in the battle is Scott Seaton, a pastor and head of Presbyterian Church in America's (PCA) Mission to the World ministry to Muslims who says that translations that soften the Sonship relationship have encouraged new Christians to return to their Islamic roots.

Near the center of the conflict is Wycliffe Bible Translators and SIL International who issued guidelines in August that said best translation practices "should promote understanding of the term 'Son of God' in all its richness, including his filial relationship with the Father, while avoiding any possible implication of sexual activity by God." However, some critics have shown instances of translations connected with SIL that substitute "Christ" for "Son of God" to avoid Muslim rejection.

Pastor Seaton maintains that any translations that remove references to God as Father or Jesus as Son represent a serious compromise in the "doctrines of the Trinity, the person and work of Jesus Christ, and Scripture."

Source: www.christianitytoday.com/ct/2011/10/octoberweb-only

Iranian pastor may receive review by Iranian supreme court

At press for the *Tribune*, we are reading reports that Iran's Supreme Court has ordered a re-trial for Pastor Youcef Nadarkhani, who was previously sentenced to death for refusing to recant his faith in Jesus Christ.

According to the reports, the court has made the decision to send the case for re-trial. Iranian student news agency ISNA has released a statement saying: "If there is an appeal and the case is returned to the Supreme Court, the case will be reviewed." There is no indication as yet that the conviction is to be overturned.

Nadarkhani was arrested in October 2009 and has been held in Lakan Prison, Rasht, since being found guilty of apostasy in September 2010. He was sentenced to death, despite there being no such crime under Iran's penal code.

Nadarkhani was told that the death sentence would be annulled if he recanted his faith and returned to Islam. In appeal hearings, however, the pastor has refused to give up his Christian faith.

Source: www.christianpost.com and www.aclj.org

BBFI
MAKES
MORE

History in Boston

BY KEITH BASSHAM

I have attended national meetings since 1972, often three meetings per year, and this was the first time I felt I had attended three meetings all at one time. I will explain a little further down.

President David Melton of Boston Baptist College, our hosts for the Fall Baptist Bible Fellowship Meeting, told us early on the get-together would be about making history. He was right in so many ways. The college and city combined to create an ideal venue for a unique experience for the 350-400 registered guests.

Beforehand, I had thought of the hundreds of things that could go wrong when you try to move hundreds of people across an unfamiliar metropolis through public transit systems according to meeting schedules as well as those of the transits. But with planning, thinking, and the help of Boston students strategically placed to guide the out-of-towners, we somehow made it to three different destinations placed on narrow curved streets, on time and in good shape. And what destinations they were — Faneuil Hall, the Old South Meeting House, and the Old North Church — each offering its

own unique character and reinforcing Baptist values of liberty, conscience, reverence, and just enough revolution to keep people on their toes.

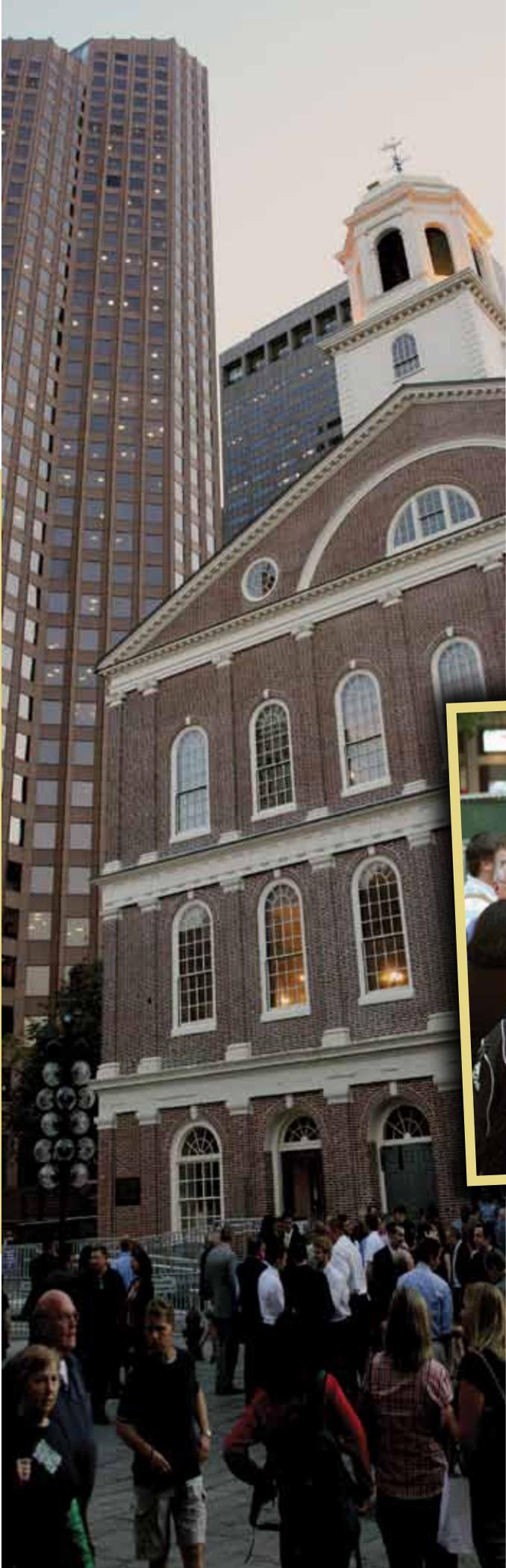
Our Fellowship heard new voices during the week. The keynote for Monday evening at Faneuil Hall was given by Paige Patterson, president of Southwestern Baptist Theological Seminary in Fort Worth, TX. Patterson noted the historic nature of his presence among independent Baptists, even thanking the Fellowship for “holding our feet to the fire” during the days before the so-called Conservative Resurgence among the Southern Baptists. California pastor Bruce Garner spoke Tuesday evening at the Old South Meeting House, gave a vision of the glory and supremacy of Jesus Christ in the Revelation, reminding us that the story of the Bible ends where it began, with God and man as co-regents over Creation. And while BBFI President Linzy Slayden is not a new voice, his sermon Wednesday evening at Old North Church did what a good leader’s address should do — make us want to be better, to work harder, to concentrate on

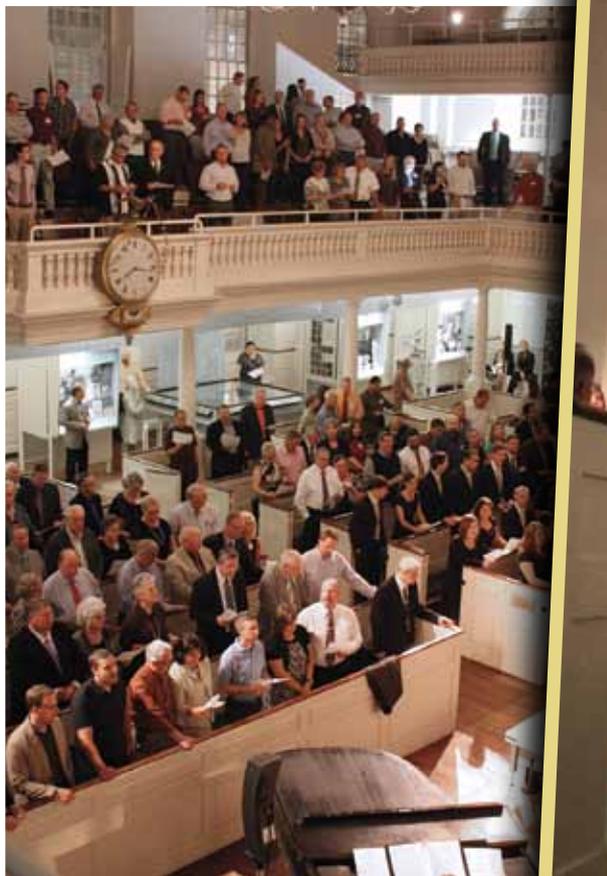
the important. Other speakers, both in the downtown historic buildings and on the Boston campus, were uniformly good and encouraging — Tim Downs, Lyall Armstrong, Dan Weaver, Bob Butler, Michael Woodward, Leonard Smith, George Dimakos, and others.

The college and area musicians provided the music for the services, with variety and styles befitting the surroundings. The college ensemble under the direction of Grace Snively ministered several times, and the crowds responded enthusiastically at each performance. A string quartet gave a classic air to the Old South Meeting House evening, and the pipe organ at Old North Church was perfection in that venerable house of worship. The buildings were designed for human voices, and hymns such as “In Christ Alone” never sounded so good in my ears.

Speaking of the college ensemble, Boston Baptist College students and staff seemed to be everywhere, serving with smiles and a genuine sense of hospitality. In addition to the college people, President Melton also was grateful to Steve Ayres, Vicar of Old North Church, for his









hospitality and help in securing the building for the Fellowship's meeting, and to Scott and DeAnn Salee for volunteering their services during the week.

No national elections or amendments were part of the annual business meeting, but the pastors did discuss several items. The BBFI Mission Office submitted an annual audit and report and presented a policy suggestion that will allow approval of missionary couples in which one is not a U.S. citizen. Current policy allows approval only for U.S. citizens. BBFI First Vice President Mike Frazier noted a need for increased Mission Office support due to the economic downturn and subsequent support decreases. The Projects Offering raised was almost \$266,000 at the close of the meeting with several states still needing to report their commitments.

Trustees for Baptist Bible College ratified were Tim Adrian, Fred Young, Keith Gandy, Randy Harp, and Fred Gurule. Trustees for Boston Baptist College ratified were David Brown, Kurt Wiedenroth, Duke Hergatt, and Tim Robertson.





Approved career missionaries are Matt and Ericka Moeller (Scotland), Dustin and Carla Reinhardt (Chile), Stan and Jackie Sherwood (Panama), and Sam and Megan Beard (South Korea). Approved TEAM (short-term) missionaries are Elmo and Kathryn Compton (Peru) and Jaron and Nicki Rogers (Nicaragua). Complete information on the newly approved missionaries will appear in the December *Tribune*.

Future Meeting Schedule
February 20-22, 2012
 Canyon Creek Baptist Church, Richardson, TX

May 14-17, 2012
 Baptist Bible College, Springfield, MO

September 17-19, 2012
 Canton Baptist Temple, Canton, OH

February 18-20, 2013
 Shiloh Hills Baptist Church, Kennesaw, GA

One sad note from the meeting. Pastor James David Jones of Minot, ND, suffered a heart attack during the Boston meeting, and he died shortly after. You can read his obituary in this issue, and more information about ministering to his family is in Wayne Guinn's NCPO column as well.



Getting what you want

THE KEY TO THANKSGIVING IS LEARNING CONTENTMENT

by Keith Bassham

Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you. But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me.

... But my God shall supply all your need according to his riches in glory by Christ Jesus. (Philippians 4:6-13, 19)

Thanksgiving is filled with years of tradition, almost to the point of excluding the core idea of giving thanks. And a major part of that tradition has to do with American history — the part about the pilgrims and Plymouth Rock specifically. While I truly admire and appreciate those stories, you will find this article is certified pilgrim- and Squanto-free.

Why do I do this? Last year it came to

me that a lot of people in media were talking about thankfulness and being thankful and the need for being thankful, and I began to ask, “To whom or to what are they being thankful?” Since a growing percentage of the population claims not to believe in God, who do they intend to thank? Add to that the larger group who acknowledges some form of deity yet deems that deity to be mostly irrelevant or hobbled, and the same question applies. Who are these people thanking, and for what?

People in the United States were not always so. Two months ago we observed the anniversary of the September 11, 2001, attacks by Muslim extremists on our nation. A few years after the 9/11 attacks, David McCullough’s book *1776* was published, and in an interview he said the attack was one of the reasons he wrote the book.

He said, “I think one of the catalysts was September 11. I remember at the time, when we were all numb, people were saying that this was the darkest, most dangerous, most difficult time this country has ever been through. And I thought, ‘No, it isn’t. And I’ll tell you about one time that was a lot darker and a lot more difficult. And that was the year 1776.’”

He is right. The Americans had chosen to declare their independence, and most of them were prepared to fight for it if necessary, but any savvy observer of the times would have thought the idea ridiculous. England was the most powerful nation on earth. When it came time for the actual fight, they sent 400 ships loaded with men and armaments to the port of New York, but knowing their own strength, they did not even bother to send their largest and most powerful ships. The Americans never could muster more than about half the number of soldiers delivered by the British (on paper Washington sometimes had as many as 20,000,

but most of the time the number was much smaller), and the first major battles resulted in humiliating retreats for the Continental Army.

From the beginning, however, these first Americans witnessed again and again the hand of God upon their enterprise. After they were able to force the British from Boston with a daring overnight maneuver and the incalculable aid of a strong wind that worked against the British battleships, one involved clergyman said it was “as if the hand of the Almighty was directing things.” Devout Abigail Adams, observing the British leaving the Boston area afterwards wrote, “Surely it is the Lord’s doings and it is marvelous in our eyes.” They were thankful people, and they knew who to thank.

Later, near the end of summer, Washington had been outsoldiered and outfought at New York with a superior force, and it was necessary that his army escape into New Jersey, and again the weather enabled 9,000 men to cross a river into safety with wind and fog covering their movements. Events such as these cause McCullough to write, “Incredibly, yet again, circumstances — fate, luck, Providence, the hand of God, as would be said so often — intervened.”

More often than not, those involved in the story used the word Providence. How many times could the war have gone the other way, how often did the fate of our infant country hang by a thin thread? The wind could have gone the other way, or a fog may have lifted, or a general could have moved to the right instead of the left, and the revolution would have been over.

On January 14, 1776, George Washington would write to Joseph Reed, “If I shall be able to rise superior to these, and many other difficulties which might be enumerated, I shall most religiously believe that the finger of Providence is in it.” (David McCullough, *1776*, p. 7)

P

wanting what you get

Those who lived through that year said that God was in the mix, and honest historians since have said that the birth of this nation was a miracle of God. I grant that not all involved in the Revolution were Christian believers. One of the most ardent patriots was the skeptic Thomas Paine, and the religious views of Jefferson, Franklin, *et al.*, are well-known (though I note even Jefferson's crowning literary achievement, the Declaration of Independence, acknowledges the Creator and His rule over the earth). And yet, the theistic, and even Christian, influences on the birth and early prosperity of our country are clear and unmistakable. When Ben Franklin or any of his fellow non-Christians spoke of prayer or giving of thanks, they clearly were thinking that Some One was on the other end of the conversation.

We, on the other hand, are confessing Christians. We have no difficulty in finding the Addressee of our thanks and prayers. Our problem is more practical — that is, just doing it. So, now we come to our Bible text and see why that is so.

This entire section of Paul's letter to the Philippians speaks of thanksgiving, contentment, and confidence in God. Briefly, he cites himself as an example in verse 9. Be like me. And he's not full of himself. Remember, in the first chapter he had already told the Philippians that whether he lived or died in prison, the main thing was glorifying Christ and advancing the gospel. And he reminded them in chapter 2 that present circumstances are not an indicator of future prospects when he showed how Jesus humbled himself in this life, but that God had raised him to greatness. And in chapter 3 he told the Philippians that because Christ had grabbed him, he was grabbing back hard, going all in with his life and all the effort he could. So he tells us here, "What you've learned and received

and heard and seen in me, practice these things." Learning these things and practicing them gives you a certain stability, a confidence, or as Paul would say so elegantly in verse 11, "I am content."

CONTENTMENT SHOWS FAITH IN GOD'S PROVIDENCE

What do we mean when we think about being content? One thing for sure — we're talking about stability and not being shaken. Paul had addressed this a bit back in chapter one. When the Philippians were so anxious about Paul's safety and what would happen to the gospel and what would happen to them if Paul died, he tried to talk them down: don't be shaken up, he counseled. It will work out better this way.

Paul speaks and writes this way because he knows there is a secret in contentment: "I have learned ..." Learned what: I have learned to be content with God's providence.

Paul's journey with the people in Philippi had started ten years before this letter. Not long after he left, they began to send him gifts to help him along with his mission.

Money, food, supplies — whatever would be necessary for him to continue his missionary work. In some instances, it allowed him to minister in a place without making demands on the people he was ministering to. He had told the Corinthians, "I robbed other churches so I could serve you without charge." The Philippians were among those he had "robbed."

That's why we read in verses 15 and 16

of chapter four, "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity."

We learn in the Corinthian letters that this church, along with others in Macedonia, gave beyond their ability, even though they themselves were poor. And then, at some point, the gifts stopped. They lost track of Paul, or they lost the ability to give, or the occasion to deliver the gifts. Whatever happened, the money stopped.

That's what we see in verse 10. They found him, and they picked up where they left off. Paul's response is gratefulness, and a message: "I wasn't worried."

Why? Because the source of Paul's provision is not the people, but God Himself.

He had a patient confidence in God's sovereign providence. You see that all through his life. He could do without, and, waiting on the Lord, he could be content.

He knew every aspect of his life was all in God's hands, and if God gave a proper season and a proper time and a proper opportunity, then those things that should be expressed would be expressed.

There was no panic in heart.

Compare that with the attitudes during 1776 at the beginning of the revolution. The fathers and mothers of our country could clearly see the providence of God later, but at the time many were often panicky and anxious. Paul's response is very different. He is not panicky. He is confident because of his knowledge of God's providence.



CONTENTMENT IS SATISFACTION WITH LITTLE

And then, Paul is content because he has learned to be satisfied with relatively little. He's not thinking God is going to make him wealthy — unlike a lot of prosperity teaching popular in western Christianity today — he doesn't believe God is going to give him a big check. He just knows he's going to make it the way God wants him to.

Look at verse 11. This is a kind of disclaimer after verse 10. He says, "Not that I speak from want," in other words, "Oh I rejoiced when your gift came, I rejoiced so much when it came ... not that I needed it ... not that I'm speaking out of my own want. For I have learned to be content in whatever circumstances I am."

We tend not to be content. We always want more. You know, as an American born in the 20th century, living as I do, I feel like I've won the lottery of life. I've got bills, and I've got health issues, and I've got taxes, and I've had times when I had way too much debt, and things got tight at certain times of the month, but compared to about 90 percent of the rest of the world, I am wealthy. And so are you. Today you may not feel wealthy, but that's only because you're comparing yourself to the mega-wealthy. Consider someone who works from age 25 to 65 and makes only \$25,000 a year. Forget the huge value of benefits, pay raises, investments, and other income sources, including inheritance or Social Security. Even without these extras, in his lifetime this person of modest income will be paid \$1 million. He or she will manage a fortune.

I have a missionary friend in Zambia who works among people so poor that one of the best gifts he can bring to a village is a water well. He's a church planter and an evangelist, of course, but he also helps them dig wells. Think about that the next time you get a glass of water. Wells can be pretty important when you don't have them. And here's the thing — though you are where you are, and those

Zambians are where they are, Paul's message to them would be the same message to us in terms of contentment: Be confident and learn to live with less than you actually have.

One other side benefit to this is that learning to be content with less will make you a better giver, and less tied to things. As you divest yourself of things you don't need, you may find your own expenses will go down as well, and you thus have more to give.



"I CAN DO ALL THINGS THROUGH CHRIST" HAS A CONTEXT. IT'S RELATED TO BEING A GIVER, AND BEING CONTENT WITH LESS...

CONTENTMENT MAKES YOU MORE INDEPENDENT OF CIRCUMSTANCES.

Contentment is confidence in God's providence, and learning to be satisfied with relatively little, and finally, it's a sense of independence from circumstances. We've been kind of dancing around that when we read in verse 11, "I have learned, in whatsoever state I am, therewith to be content," and now in verse 12, "I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." I've had lots of stuff at times, and I've gone hungry at times. I can do whatever is needed." In fact, "I can do all things through Christ which strengtheneth me."

Now, I wonder how many people have

read and quoted this verse out of its context, and then wondered why they couldn't do just anything they wanted. "I can do all things through Christ" has a context. It's related to being a giver, and being content with less, even going without food if that's necessary. This is not a motivational slogan to fire you up. It's a challenge. If you lost your job, lost your money, lost your home, lost your friends, lost everything ... would you still cling to God and Christ? Paul says, I did, and you can, too, as you are strengthened by God.

Granted, that's not a happy, happy thought to put on a calendar or a bumper sticker, but it's the Word of God.

And while we're here and on this subject of misapplied Scripture, let's take a look at that verse that says, "But my God shall supply all your need according to his riches in glory by Christ Jesus," and you will see the same thing. This is not an unconditional promise, it is a conditional promise. God's promise to supply your needs is embedded in the context of faithful, generous, even sacrificial giving. Verse 16 says they met Paul's needs, and now God would meet their needs to express His approval of their giving. God does not promise to take care of the needs of believers who are stingy, lazy, or irresponsible. On the other hand, if you are giving as the Lord expects, He will meet your needs.

Bottom line, contentment and a spirit of thanksgiving has less to do with getting what we want, and more to do with wanting what we already have. The promise is not that God will make you wealthy, but that he will give you strength. The Bible says, "To him who has no might, He increases strength." And Isaiah says in chapter 40, that great and familiar 31st verse, that when we would faint and grow weary, we feel the power of God and mount up with wings as eagles. The Apostle says, "I have learned to be content. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you."

Therefore, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."

MORDECAI HAM

The Southern Revivalist

By David R. Stokes

There had been a persistent rumor around town about a particular house located across the road from one of the local high schools and how it had become a den of iniquity. A preacher had been making a big deal about it and the fact that sexual immorality was rampant in the area, particularly among young people. One version of the tale had it that some of the high school students were planning some kind of demonstration out at the makeshift tabernacle, where the old preacher was railing against the sins of the city. The whole thing finally convinced one previously reluctant young man to go out to one of the revival meetings to check out things for himself.

The year was 1934. The city was Charlotte, NC. The young man was William “Billy” Franklin Graham. The old preacher was a guy named Mordecai Ham.

Young Billy Graham listened to Mordecai Ham that first night. The preacher thundered against sins, and Graham couldn’t help but feel he was the preacher’s target. He went back the next night — and the next. Eventually, he decided to avoid the evangelist’s penetrating stare by joining the choir, even though he couldn’t hold a tune in a bucket. However, even without seeing Ham’s eyes, he heard that voice, as well as another voice — one stiller and smaller than that of the loud preacher.

Mordecai Fowler Ham Jr. (1877–1961) was one of the most well-known preachers in the American south in this time. More than 300,000 people were converted in his crusade-type meetings. In fact, he was among the last of the highly successful tent/tabernacle revivalists — except, of course, for his famous convert that night in 1934. That young man moved from tent to stadium and to ultimate influence for the Kingdom of God.

Born in Allen County, KY, Mordecai F. Ham was the son and grandson of preachers — actually his ancestry included clergymen going back eight generations. His grandfather Mordecai Ham Sr. managed somehow to juggle 14 pastorates at one time.

Young Mordecai was converted as a young man and felt the stirrings of a call to preach; but he resisted, or at least postponed such surrender, determined to make a personal fortune first. Having watched his father and grandfather barely scrape by fueled his personal ambition. He attended a local college, studied law, and soon found early success in business.

That all changed the day he watched his grandfather die in 1899. It was almost as if in that moment a mantle of sorts was passed from grandfather to grandson. Ham later referred to the experience: “Seeing him die did more than anything else to convince me of the reality of Christian experience.”

Very soon thereafter, everything changed for young Mordecai Ham. First, he married Bessie Simmons; then he quit his business, giving his share to his partner. He borrowed a little more than \$1,700 from a local bank and began his ministry with an intense time of self-preparation. During an eight-month period in 1900, Ham devoted all his time to the study of the Bible and the reading of 27 books, including manuals on Old and New Testament history, the works of Josephus, various writings about Baptist history and polity, a couple of titles about the second coming of Christ and one called *The Mistakes of Ingersoll*, a book that dealt with the most famous infidel of the day.



Mordecai Ham at age 75, using the tailboard of his truck as a pulpit, as he prepared a series of revivals around Kentucky in 1952. Photo by Al Blunk of *The Courier-Journal*.

Then he started preaching, demonstrating a propensity for oratory and persuasion so pronounced that one engagement led inevitably (and usually immediately) to another, then yet another. Mordecai Ham was off and running on a career that would span six decades. He was an evangelist from 1901 to 1927, then again from 1929 to 1961, interrupted by a curious two-year stint as the pastor of Oklahoma City’s First Baptist Church.

His surrender to the ministry was not the only thing the death of his grandfather that day in 1899 had stimulated, but also Ham’s actual pulpit style. As he watched his granddad linger between life and death for hours, he listened and observed as the dying man gave various instructions about his funeral to those in attendance. One man asked: “Mordecai, if you had your life to live over again, what would you change?”

The reply: “I would be plainer.”

Through the years, Mordecai, in the spirit of his grandfather’s dying declaration, described himself as “a hog-jowl and turnip green” preacher — simple, plain, and always to the point, often bluntly so.

Such a style made him popular with the masses, but not with everyone else. A Mordecai Ham campaign in any town usually was accompanied by local conflict, with some religious forces, as well as resident sin-interests becoming for a moment strange bedfellows.

Ham typically chose the most notorious sinners in town and went after them, occasionally with notable success, but always with attendant controversy. Of course, his early career was in the run-up to that noble experiment Prohibition, so liquor interests were a usual suspect for Ham, as well as gambling, prostitution, and other vices du jour.

He didn't stop there. Often Ham aimed his attack language at the doors of local churches, where he'd perceive spiritual deadness or the emerging contagion of modernism. This would put him at odds with pastors, who quite often refused to support Mordecai's meetings. Still, nothing could keep the people away; and usually the clergy eventually, albeit reluctantly, had to lend a hand.

Once in Fort Worth, TX, (c. 1916) where he was conducting a meeting in league with Texas Tornado J. Frank Norris, Ham was viciously attacked as he left the Westbrook Hotel en route to Norris's office a couple of blocks away. Reports described the evangelist as being "struck from behind on the back of his head, and gashes were cut in the side of his face." Several local clergymen, including L.R. Scarborough, attributed the attack as "the liquorites, in their desperation, showing their foul methods in

defending saloons in Tarrant County."

Ham was a man touched with grief when his wife, Bessie, died suddenly less than six years into their marriage. A few years later, Ham was smitten with a young lady who attended one of his meetings in Eminence, KY. Her name was Annie. They married, though she was just 15 years of age. They were together more than 50 years and blessed with three daughters.

Mordecai Ham was a student of history and world affairs, but made it a rule not to meddle much in national politics — except in 1928. That was the year Republican Herbert Hoover ran against New York's Democrat Governor Al Smith. Ham made it his business to campaign tirelessly against Smith, who was a Roman Catholic and advocated the repeal of Prohibition, two things anathema to such a fundamentalist-minded preacher.

Mordecai Ham accomplished in North Carolina what J. Frank Norris did in Texas, swinging a usually solid Democrat state to the Republicans. This led one Catholic publication at the time to dub Ham and Norris as two of "the Four Horsemen of the Devil."

Once, while preaching in the Texas state capital, Austin, Mordecai Ham advertised

a sermon titled: "Governor in the Middle of a Fix." This was at a time when then Texas Governor Jim Ferguson was on the verge of being impeached. The governor sent stenographers and reporters, who took down every word as Ham preached a message about Pontius Pilate — a whole other governor.

Ham's ministry focused more on local church revivals in his later years, putting the tent and tabernacle crusades behind him. He also developed a highly popular radio broadcast heard throughout the American south. He regularly told listeners, "I'll meet you on the air, until I meet you in the air."

When he was 81 years old, Billy Graham flew Mordecai Ham from Kentucky to San Francisco to be on the platform, introducing him to the audience at a meeting in that city's Cow Palace. Mordecai Ham died on November 1, 1961.

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MISSIONARY LETTERS

Doug & Donna Stamper | **Kenya**

We had the privilege of holding the organization service for Bible Baptist Church of Kabati. In preparation, Pastor James spent several months teaching through the constitution to assure that the members fully understood the doctrinal statement and the important parts of church government. That morning, we read through several parts of the constitution and the charter document that officially declared the 25-year-old mission church an independent, Bible-believing, Baptist church. It was exciting to see this work reach this milestone and to know that they are indeed a self-supporting church.

The members were called to come and sign the church charter. One determined lady had made special preparations for this day. Susan Muthoni, around 40 years of age, had never attended school. She learned how to sign her name using a pen so she would not have to use her previous signature — her thumbprint! It was such a blessing watching her struggle to get the letters just right. There was a big smile on her face when she accepted her own personal copy of the church constitution and joined the reserved seating for church members. I was so proud of her and her special effort to get it just right. This missionary must also work just as hard to get it just right — for Him!

Corey & Kaylee O'Grady | **Netherlands**

"Corey, I think someone broke into our house!" said my wife as we arrived home from a weekend of presenting our ministry. As I walked through our house, I saw things strewn on the floor and containers overturned, and I was overcome by complete frustration. As we waited for the police, I walked next door to see if our neighbors had seen anything. Due to our travels, we had not gotten to know these neighbors other than the occasional small talk on the way out to get the mail. That afternoon I talked with our neighbors for at least 20 minutes. Since then, we have connected with this family almost on a weekly basis, with the purpose of showing grace and living out the gospel in front of them. All it took for this to happen was the "inconvenience" of a break-in.

How do we respond when God "wrecks" our lives for His glory? I don't mean to say that this break-in wrecked our lives, but for about 24 hours our world was turned upside down. Our lives, whether here in the states or over in Amsterdam, exist for the sole purpose of giving God glory. Sometimes this includes enduring pain, frustration, or hurt in order that the gospel might have an opportunity to be shared.

Concerning our break-in, the messes were cleaned up and items were replaced. The crazy thing is, I would do it all over again if it meant more opportunities to live the gospel in front of our neighbors, because when God "wrecks" something He does an amazing job.



URBAN CURRENT

Where matters to God

This sentence intrigues me. “And this continued by the space of two years; so that they that dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.” This is Luke’s line in Acts 19:10. Inspired? Without a doubt! If inspired, this line is neither incidental nor accidental.

Speaking of Paul’s ministry in Ephesus, Luke says from that base of gospel operations the message of Jesus spread throughout the continent. That’s quite an accomplishment! Later in the chapter, part of the accusation against Paul by the silversmith, Demetrius, was “... that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that there be no gods that are made with hands ...” Hmm ... no television, no radio, no printing press, no webpage, no Twitter. This got me thinking and digging.

Genesis 2 says God planted a garden and put Adam in it. The end of the chapter says, “The Lord God sent him forth from the garden of Eden ...” He put him in. He took him out. He placed him and then said, “You can’t stay here.”

In Genesis 12, God tells Abraham to leave Ur and go to a place he would be shown. In Genesis 22, Abraham is asked to sacrifice his long-awaited son ... not just anywhere, but in a specific place.

Joseph struggled with *where* on a personal level. He must have had some pretty intense thoughts in the pit. Then, more mature, but no less intense thoughts, in the Egyptian prison. By the time the brothers showed up, he had clarity. He told them not to be upset with themselves for what they did to him. God had sent him to Egypt. He understood it wasn’t his brother’s actions that landed him where he was. It was nothing less than the sovereign hand of God.

In Numbers, the people of God were

approaching the Promised Land. The majority were afraid to move into the place God was giving them. They died in the wilderness away from the place God wanted them.

Jerusalem was a heathen city God chose to make the center of His grand plan (2 Chronicles 6:6). Much later, Jeremiah told Jerusalem residents to surrender to the Babylonians. Jerusalem, the place of blessing, had become the place of judgment. The people had taken for granted the blessings of God, ignoring the “Blesser.” He told them they couldn’t stay there. Ironically, he tells them if they stay in Jerusalem they will die but if they go to Babylon they will live. Far away from Jerusalem, a place marked with and for the presence of God, the chosen people are told to pray for the blessing of the heathen city in which they had been exiled.

In Luke’s record of Jesus’ words to His disciples immediately preceding the ascension, Jesus told them they would be His witnesses where they were, but also throughout the province. Strangely, they would deliberately go where Jews never went, Samaria, and ultimately to the far corners of the world. You remember the story from Acts 16 about Paul wanting to go to a couple places and being forbidden by the Holy Spirit. Then, the vision of the Macedonian, “Come here.” God makes much of *where*.

So when we come to Luke’s summary of Paul’s Ephesian ministry results, it seems we should give this some weight. With our budgets, our programs, our global efforts, and enough technology to make heads spin, we are behind in world evangelization. The efforts of Paul evangelized the entire Roman Empire.

It’s fascinating that no declarations are made in Acts or elsewhere regarding *how* God wants Paul to evangelize. What we know from Luke’s account is that the Holy Spirit led Paul

every step of the way, complete with “Don’t come here.” “Don’t go there.” “Come here.” The history is that the Holy Spirit led Paul from city to city to city to city.

In the last 100 years, God dramatically urbanized His world. In the same 100 years, American believers packed up their families, churches, denominational headquarters, parachurch organizations, mission agencies, and in many cases colleges and seminaries, and left the city. The challenges, the burdens, the needs, and the crisis of the city were left behind ... at least temporarily. Where we live and work colors our understanding, if not interpretation, of scripture. It should not surprise us that evangelical quest for bigger, better, greener, airier in the 50s and 60s has evolved into wholesale acquiescence to the culture. This all has significant ramifications.

Because many of those training believers and leading corporate evangelistic efforts have not been urbanites, they do not understand the function, much less the power, of the city. What Luke recorded in Acts and made abundantly clear in chapter 19, verse ten, should have been informing our efforts to reach the world all along. Sadly, we’ve had better ideas — ideas that have left millions unreached.

The *where* of Paul’s evangelistic efforts are no more accidental or incidental than the words the Holy Spirit guides Luke to use in describing the incredible first-century gospel advance.

Luke makes clear that the Holy Spirit’s *where* was the Holy Spirit’s *how*.

by Charles Lyons, Pastor
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HISTORY

BAPTIST

MARILLA BAKER INGALLS — The queen of women missionaries

Marilla Baker was born in 1828 in Greenville, NY. Her parents were devout Christians and actively involved in the local Baptist church. Marilla was converted at an early age and was profoundly influenced by the reports of Baptist missionaries, especially those in Burma.

While still in her teens, Marilla committed her life to foreign mission service. However, in the 1800s women were never sent to the field as single missionaries, and her chances of becoming a foreign missionary were almost nonexistent. But in 1850 Lovell Ingalls, who had spent 17 years in Burma, returned to America due to the death of his wife, and in an attempt to improve his declining health.

Marilla and Lovell were introduced at a missionary convention meeting in Wisconsin. Marilla was described as being vivacious, energetic, and gregarious. Most of her contemporaries thought these characteristics would prove to be a hindrance on the mission field. However, just the opposite proved to be true. Lovell Ingalls saw in Marilla qualities that he believed would make her an invaluable co-laborer. They were married in December 1850. Seven months later, in July 1851, they sailed for Burma.

Marilla, upon their arriving, immediately took charge of the girls' school Lovell had previously founded. The Ingalls' ministry flourished, but sadly the strain of over 20 years of missionary labors took its toll on Lovell Ingalls' health. His labors ended March 5, 1856.

Everyone expected Marilla would return home, but she had no intention of abandoning the Burmese or her call. In fact, this remarkable woman would spend an additional 46 years in Burma, for a total of over 50 years in missionary service. The primary focus of her ministry was teaching, in which she excelled, and tract distribution. She often made tours into

unevangelized regions accompanied by several nationals. But perhaps her greatest success came from her ability to share the gospel one on one. It is estimated that she personally led over 100 Buddhist priests to faith in Christ.

Mrs. Ingalls was known to use every opportunity to share the gospel. On one occasion she received a Bible autographed by Queen Victoria. She contacted the queen of Burma and offered her this Bible

as a gift. The queen accepted and invited her to visit the palace. Mrs. Ingalls did not just simply present the Bible; she utilized this opportunity to explain the gospel to the queen and her attendants.

Although Mrs. Ingalls was gifted in developing friendships with the Burmese people, her success also created enemies — enemies who were determined to destroy her and her ministry. Twice, arsonists set fire to her compound. One of the fires completely destroyed every building, including all of her personal belongings along with several valuable and irreplaceable manuscripts. The second fire destroyed all the buildings, but thankfully

the chapel was miraculously spared. These attacks did not discourage Mrs. Ingalls or the believers. After each tragic and destructive fire, they rebuilt each building that had been destroyed.

On another occasion, she found her enemies had nailed a reward poster on her door, offering 10,000 rupees for her head. These threats and attacks did not curtail her ministry. She believed she was immortal until she had finished the task God had assigned her. One of her contemporaries described Mrs. Ingalls as the most remarkable and original missionary of the century. She finished her course in 1902 at the age of 74. Her death was lamented by a multitude who looked upon her as their spiritual mother.

The religious doctrines of Burmese Buddhism are extremely hazy, and yet its power over the people is very great, and the monks are highly respected. On my last visit to Burmah in 1880 I was greatly surprised to find that Mrs. Ingalls had made friends with several Pongyis. She was asked to visit them in their monasteries, and they liked to hear her read and explain the Gospel of Christ. I found that she was held in high respect by these proud Buddhist monks, a most remarkable fact, for a woman is regarded by them as an inferior being. Since that time a considerable number of them have thrown off their yellow robes, and, at the Burman expresses it, have again become men, not men only, but true Christian men.

An excerpt from a letter written by Dietrich Brandis submitted to the editor of The Spectator after the death of Mrs. Ingalls.

by Thomas Ray



BAPTIST BIBLE COLLEGE

Don't be sidetracked



by Jim Edge | President | Baptist Bible College

We are well into the fall semester at Baptist Bible College and are enjoying the colorful beauty of autumn in the Ozarks. Once again, God has seen fit to provide what is needed to continue the work He has called us to do. The opportunity to train a new generation of Christian servants is a blessed task and we continue to see God's hand at work in the lives of our students. Our freshman class appears to be filled with stellar, God-called young men and women.

One such young man is Seth Ellis from Toledo, OH. After spending a year at Bowling Green State University as a graphic arts major, Seth came to the realization that graphic arts was not all God wanted for the rest of his life.

Seth's cousin, Lindsay Ellis, is a junior at BBC and sings with our traveling team Breakaway. When asked why he chose BBC, Seth said, "I had seen Lindsay, and knew what she was like in high school. I knew coming to BBC changed her life. After seeing how God had blessed my parents, and how God had changed Lindsay's life, I knew that's what I wanted."

Seth's favorite class is Biblical Foundations of Global Outreach, taught by James Adams. He loves the emphasis on "obedience to the Great Commission, no matter the cost."

About his first month on campus, Seth said, "One word ... humbling. I grew up in and around ministry all my life and thought I knew what it was all about. Now I realize I was arrogant. I knew nothing."

Seth is determined to follow God's leading through whatever door He may open in the future.

We finished our fiscal year stronger than in the past four years. Our audit shows we continue to make good progress financially. The past three years have been years of positive and necessary change. We are determined to live within our means, while at the same time providing a quality and godly educational experience for our students. In the midst of one of the most difficult economies in the history of America, many of our churches are struggling. Some have chosen to, or out of necessity had to, reduce or even cease monthly support of our college. We are very thankful, however, that God has led over 70 new pastors and churches to begin or renew support for Baptist Bible College in the past three years.

It is a wonderful privilege to serve as your president. Not only is training young people like Seth and Lindsay Ellis a great opportunity, it is a solemn responsibility. We can't afford to be distracted from God's call. Every professor in every classroom pours the life-giving Word into the hearts of these great young adults every day. Our heart is to challenge them to have a big vision of what God will accomplish through their lives. If we will do so, there is a great future for Baptist Bible College and the Baptist Bible Fellowship. It is only if we get sidetracked and fail in our calling that we need to fear the future.

BOSTON BAPTIST COLLEGE

What you did in Boston



by David Melton | President | Boston Baptist College

We are pretty happy in Boston these days. After months of planning and hard work by our entire college family, our privilege to host the BBF for three days has passed — now we are back to the business of doing college. Many of you have commented with real kindness about your experience in Boston in September. Almost all have made positive remarks about our students and staff — and I am, of course, extremely proud and grateful!

Maybe in the larger scheme of things, though, it might be easy to miss what you did for us. I don't think it takes away from the servant spirit of our college family to remind those of you who came to visit us that you were a huge part of "making history" in Boston.

Many of our students had never seen so many pastors in one place. I know there is a lot of talk about larger crowds in decades gone by. But in this era of endless, valuable ministry conferences, limitless electronic communication, and incalculable demands on all of our time, I, for one, think it is amazing that a few hundred pastors get together in one place at one time for the better part of a week. You gave our students a picture of who we are collectively — impressing them, just as I hope they impressed you. I have multiple stories from students saying, "A pastor I didn't even know talked with me, encouraged me." The best line from a student to me was, "I didn't know what a national BBF meeting would be like. I would go to a meeting like this every year." That from a 20-year-old. You did that.

Something else to thank you for — rolling with the flow. The concept of our meeting all over the city was intentional. We wanted you to experience our city. Our college is in Boston, and Boston Baptist College is more than five acres on Metropolitan Avenue. We wanted you to understand us better by understanding our home. And you agreed to do it! I know that meant more walking. It meant really early dinners or really late ones. It meant we ran you pretty hard for all three days. But you jumped in and became one of us. You even acted like you had some fun doing it. Thanks.

One last thing you did. You stood with us to say that together there are good days ahead. An effort like Boston Baptist College is either a fusion of partners or it is nothing. Some supporting pastors actually saw our campus and met our students for the first time at the September meeting. Others came back to see we are growing, improving, thriving. Our college family got to say thanks for making our work a reality. Hopefully you left Boston inspired, encouraged — we hope you took home a little piece of the spirit of Boston. What you left in Boston is your impact on us. You left quite a mark here. Thanks for making the Boston days happy days.

2012 BBFI February Meeting
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Austin church breaks in new outdoor baptistry

Austin, TX

Pastor Mike Marcellus and First Independent Baptist Church of Austin used their custom-made outdoor baptistry the first time Sunday, October 2, when they baptized eight people.

Marcellus says the weekend was one of the greatest in the church's 25-year history. It began with an all-night teen activity Friday evening when six young people were saved. During the Sunday services he reports, "There was standing room only and during the invitation the altar was two deep and people praying at the first pews all the way across the front, it was a powerful service."

Guests for the weekend were Dan and Stephanie Brown of LIFT Student Ministries.



Mike Marcellus baptizing

Nebraska pastor praised for police chaplain work

Lincoln, NE

Pastor Gary Fuller of Gentle Shepherd Baptist Church in Lincoln, NE, was named 2011 Volunteer of the Year by the Awards Committee of the Lincoln Police Department last month.

In the committee's nomination letter, Gary was praised for his boundless energy, command of technology, and enthusiasm. The committee also noted particular instances of Gary's service to the Chaplaincy Corps, including producing a recruitment video, making a trip to El Salvador to address a symposium about chaplaincy and his efforts to train chaplains.

The nomination letter said, "Gary conducts his volunteer service with enthusiasm and a smile with the well-being of the Corps, his Chaplain volunteer colleagues, the men and women of the Lincoln Police Department and Lincoln Fire & Rescue as a priority. For his continued dedication to his faith and community, the Awards Committee is pleased to name Chaplain Gary Fuller as the 2011 Volunteer of the Year."



Gary Fuller

Fellowship founder and former Tribune editor James Combs is 84

Springfield, MO

Friends and colleagues gathered October 6 for a birthday celebration for James O. Combs who is 84 years old. The event took place in a private room at Heritage Cafeteria in Springfield, MO.

Among the guests were former classmates of Mr. Combs, Galen Bare and Carl Boonstra, who had attended Bible Baptist Seminary in Fort Worth in the late 1940s.

Combs was licensed to preach at Huisache Baptist Church in San Antonio, TX and was among the founders of the Baptist Bible Fellowship in 1950. He began editing and managing the *Baptist Bible Tribune* in 1983 after a ministry of writing, preaching, evangelism, pastoring,

and even some political activity. He also served as a professor at Pacific Coast Baptist Bible College, as editor of the *Liberty Journal*, and was one of the founders of Louisiana Baptist Theological Seminary, where he currently serves as provost. Mr. Combs is also the author of several books, including a new volume on Bible study methods authored with his wife, Jeri.

Current *Tribune* editor Keith Bassham said, "Dr.

Combs has made valuable contributions to our Fellowship, to Baptists generally, and to me personally. My life would be shaped much differently without his presence. Even the present magazine format and style of the *Tribune* was a product of his creativity."



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Fellowship Baptist hosts missions conference

Garden City, KS

Fellowship Baptist Church and Pastor Robert Phillips recently held their mission conference themed "Charge into Missions" September 14-18. Guest missionary for the conference was Ed Bausell, missionary to the Indian Rosebud Reservation in South Dakota. During the conference a faith promise commitment was made of \$21,000.

Pastor Robert Phillips has been a member of Fellowship Baptist for approximately 20 years, serving in several different capacities. In June of this year he was asked to become the pastor of the church. He reports one of the first things he wanted to do was get the church back on focus with missions. Fellowship Baptist Church currently supports 18 missionary families and projects.



Pastor Robert Phillips (right) with missionary Ed Bausell

Illinois BBF meets at First Baptist in Robinson

Robinson, IL



Pastor Ed Groover and First Baptist Church of Robinson, IL, hosted the Illinois Bible Baptist Fellowship October 10-11. Preachers for the meeting were Tribune Editor Keith Bassham, Ohio pastor Scott Salee, and ILBBF State Director James Bosler. The theme of the meeting was "The Gospel and Holiness" and featured a discussion of best books and practices among the pastors attending.

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Author, Linda Brown, began writing the *Loud the Thunder, Gentle the Rain* series in 1997. Born in Cincinnati, Ohio, she grew up in St. Petersburg, Florida. She is a graduate of Boca Ciega High School and attended Baptist Bible College in Springfield, Missouri, where she met her husband, Randall Brown. She and her husband have been in full-time ministry since 1972, serving on Church staff ministries as well as traveling in Evangelism. The Browns are currently pastoring at Friendship Baptist Church in Ocala, FL.

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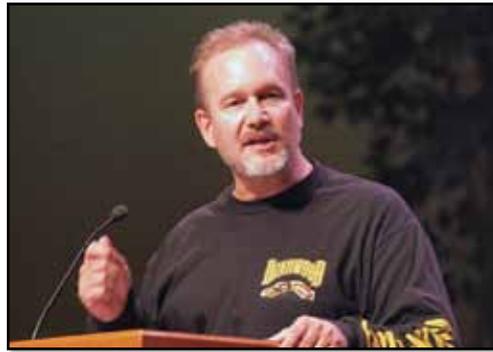
Graceway in Springfield hosts bikers

Springfield, MO

Graceway Baptist Church of Springfield, MO, hosted the church's second annual Bike Night September 18. Chrome & Leather, Graceway's own motorcycle ministry, sponsored the event. Bob Stephenson, Graceway's lead pastor, is a motorcycle owner and rider, and refers to himself as a biker.

Through Chrome & Leather, Graceway has been a driving force in southwest Missouri motorcycle ministry, successfully fostering cooperation and joint effort among other motorcycle ministries active in the area. Bike Night not only served to focus attention on motorcycle ministry, but also provided a venue for area motorcycle ministries to band together for the gospel.

The event filled the church auditorium as representatives from Bikers For Christ, Christian Motorcyclists Association, Chrome & Leather, Spoke-n-Word, and Wheels & The Word shared their passion for reaching bikers and the biker culture with the gospel. Keynote speaker and



Graceway pastor Bob Stephenson

Graceway member Tom Bates shared the story of his own journey from the outlaw biker culture to faith in Jesus Christ. Bear Brockelman, founding member of Spoke-n-Word, gave a dramatic testimony of his former life as a member of the Hell's Angels Motorcycle Club until he found Christ.

Chrome & Leather is led by Graceway member Jack Saliba. For more information see www.gracewayonline.com/ride.

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Many BBFI Pastor references available

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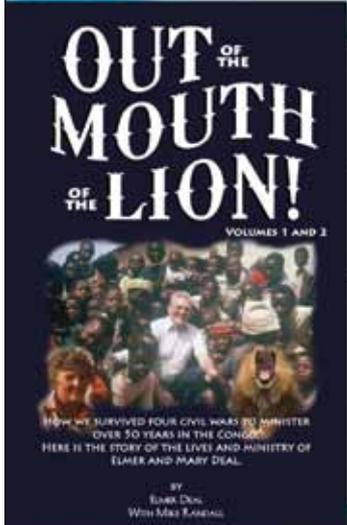
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BBFI missionaries in Siberia featured in news reports

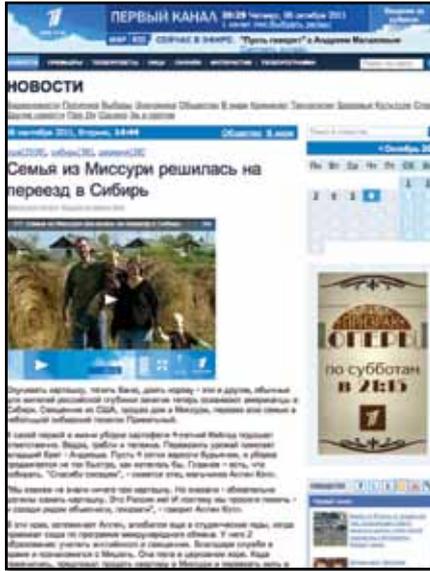
Prevolni, Siberia

Allen and Michelle Ketel, BBFI missionaries, were featured in a nationally televised Russian news report in September. The report (available for view on the Web at <http://www.itv.ru/news/social/184543>) is translated below.

The Ketels say they have been an object of news and curiosity since their arrival in a small village in Siberia three years ago. The reports have been a help to the family since Baptists are generally seen as a cult in Russia, and they are often seriously opposed by Orthodox clergymen. Some missionaries have been arrested. Allen and Michelle follow the advice given them early on: “They simply need to see what a Godly family looks like. Please

come and be an example, and that will impact greatly.”

About the translation of the article published with the news report, Michelle explains, “There are a few times that I added a word or two in parentheses to help explain. For instance, they called Allen a priest. We all know that they mean preacher. Another interesting thing is that they came and videoed us at church camp. They knew we were teaching from the Bible and not doing English. But they said on the news that it was an English camp. Some of the things in English may sound a bit funny.”



Teaching of English and Priesthood (Pastoring). With thanksgiving to the church and the meeting of Michelle. She sang in the church choir. When they were married, Allen suggested to sell their home and to live a life in Siberia. Michelle agreed — with the dream of living in her own home.

In their first winter they froze. Therefore, in spite of rebuke from the neighbors, they decided to take out the brick stove and put in a new iron wood stove. The building of the bath house included those living in the village.

Not long ago to this home came the dog Dasha and the cat Doosia. The cat loves resting on the flowers that Michelle grew all summer in the flower bed. To be honest, this village lifestyle of keeping barn animals is difficult. Rabbits are a part of their animals. As of yet, they do not own their own cow.

“I’m not ready, even though my neighbor has shown me how to milk a cow. Our children have even tried it, and Ethan (Andrewsha) even got some milk.” —says Michelle Ketel

Of course, the most difficult thing the first few months in the village was conversing with people. For example, with the babysitter all conversing had to be done with gestures.

Interacting with the neighborhood children, Allen and Michelle decided to organize for them a course in English. The classes begin in two weeks and will be held in the local club. There are already 12 students signed up for the classes.

In the middle is Raica Andreevna, neighbor. She plans to study English when she is not busy taking care of daily chores. For the neighboring children Allen and Michelle have already had an English camp in the woods, after lessons in swimming and playing soccer. The boys are in awe of their new teacher.

“When you don’t know a word you can always go to Mr. Allen and he’ll teach how to write it correctly,” says neighbor Vacya Keectov.

“For them, I hope it is a gift from us, because they are with us every day playing with our kids and helping us out. I wanted this to be something special for them, a type of gift,” says Allen Ketel.

One thing saddens them is that summer in Siberia is way too short.

In several months the Ketel family is expecting a baby. The name has yet to be chosen, but it is decided it will be a Russian name.

A Family from Missouri decided to move to Siberia

Tending to potatoes, heating the bath house, milking the cow — these and others, normal lifestyle for those living remote are now being mastered by Americans in Siberia. A priest (preacher) from the U.S.A., sold his home in Missouri and moved his whole family to a small Siberian village named Prevolni.

In his first gathering of potatoes, four-year-old Kaleb came to it responsibly. A bucket, a rake, and a wagon. To help carry the harvest is his younger brother — Andrewsha (his Russian nickname). The 4,000-square-foot (20 yards by 20 yards) garden overgrown with weeds is taking longer to clean up than desired. Most important is that there is something to harvest (gather). “Thanks to the neighbors,” laughs the boys’ father, Allen Ketel.

“We didn’t know anything about growing potatoes. But we were told ‘you must for sure plant potatoes, this is Russia!’ Therefore, we asked for help and our neighbors explained and showed us how,” says Allen Ketel

It was this area in which Allen fell in love with back in his college days when he came here on an international program. He has two educations:

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Bobby Finch

Newport News, VA

Bobby Dodd Finch, BBFI missionary to Japan, joined the Lord in glory September 7, 2011, at the age of 84. Finch was a native of Spring Hope, NC, and joined the U.S. Navy. While stationed in Little Creek he met and married his wife Katherine.



Not long after, he was let to the Lord and became a member of Central Baptist Church in Newport News. He entered Baptist Bible College in Springfield, MO, in 1955 where he gave his life to become a missionary to Japan.

In 1961, the Finch family arrived in Japan where he started churches and taught at the Japan Baptist Bible College. The Finches retired as BBFI missionaries in 2009.

Surviving members of his family include his wife of 64 years Katherine M. Finch, two children, four grandchildren, and five great-grandchildren. A memorial service was held September 13 in Virginia.

Adarae Barnes

Springfield, MO

Adarae Barnes, 83, wife of BBFI church planter and pastor Clyde Barnes, was called home on Friday, September 30, 2011. She was born December 13, 1927.



Adarae married Clyde Barnes in Ottawa, KS, in 1946. Together they served the Lord in the Baptist Bible Fellowship 60 years, most recently as directors of the seniors at Park Crest Baptist Church in Springfield.

Surviving Adarae are her husband Clyde, four daughters, nine grandchildren, and 26 great-grandchildren. Funeral services were held October 6 at Park Crest Baptist Church, Springfield.

Jennie Lee Grimm

Yakima, WA

Jennie Lee (Gordy) Grimm, a 1954 graduate of Baptist Bible College, passed away in early September at the age of 80. Jennie was born February 21, 1931. She married Leonard Eugene Grimm, whom she met at BBC, in 1955 in Selah, WA.



She is survived by her husband, three children, seven grandchildren, and three great-granddaughters. Services for Jennie were held September 8 at First Baptist Church in Union Gap.

J. David Jones

Minot, ND

James David Jones, 57, pastor of Dakota Baptist Church in Minot, ND, was taken to glory September 28, 2011, while he was attending a meeting of the Baptist Bible Fellowship in Boston, MA.



Born on November 12, 1953, in Mobile, AL, he was born again in 1967 as a teen and surrendered his life to the gospel ministry that same year. David attended Baptist Bible College in Springfield, MO, in the 1970s, and married Linda Sue Hall in 1975. He graduated from BBC in 1979, and pastored and founded churches in West Texas and New Mexico until 1993 when he founded the Minot church.

In addition to his BBC education, David also earned degrees from Great Plains Baptist College and Divinity School, Anderson Baptist College, Minot State University, and Grand Canyon State University in Arizona. He also served as a U.S. Army, National Guard, and Reserve chaplain from 1988 to 2001. He served as a National Director for the BBFI.

David is survived by his wife Linda, four daughters, and eight grandchildren. Memorial services were held October 6 at Trinity Evangelical Free Church in Minot.

Don Brown

Springfield, MO

Donald Wayne Brown went to be with his Lord October 8, 2011, at the age of 78. Born August 3, 1933, in Paris, TX, he matured there until being drafted into the U.S. Army. Shortly after his military tour, he met his future wife Laurie, and the pair moved to Springfield, MO, to train for missionary work in Ethiopia at Baptist Bible Collge.



He returned to the States in 1970 when he joined the BBFI Mission Office staff as Assistant to the Director. His next 30 years he did what he loved — serving the missionaries and churches of the BBFI. He attended and served Seminole Baptist Temple many years, and continued to worship there after his retirement from the Mission Office nearly 10 years ago.

Don is survived by Laurie Brown, three sons, a daughter, four grandchildren, and three great-grandchildren. A memorial service was held October 13 at Seminole Baptist with Pastor Don Baier officiating.

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• **Calvary Baptist Church of Oakhurst**, At the corner of Highway 49 and Redbud (location only), 559/641-7984. *Pastor Bob Wilson*

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• **Ocean View Church**, 2460 Palm Ave., San Diego, CA 92154, 619/424-7870 www.oceanviewchurch.com *Pastor Jim W. Baize*

• **Calvary Road Baptist Church**, 319 West Olive Ave., Monrovia, CA 91016, 626/357-2711, www.calvary-roadbaptist.org *Dr. John S. Waldrup*

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November is National Adoption Month

By Keith Bassham – Tribune Editor

You have to love the Steve Jobs story at all sorts of levels. Thinking about him and his friend Steve Wozniak hand-soldering parts and circuits for the first wood-encased Apple computer in his family garage in the 70s is pure Edison. And for us here at the *Tribune*, virtually everything we do happens on a Jobs-inspired piece of technology. Granted, you could print a magazine without all the stuff on our desks, but why would you? Even the typography — the shapes of the letters and placement on the page — bears in some way the mark of Steve Jobs.

But lest you think this column is just another piece of hagiography, I maintain Mr. Jobs was less an inventor and more an improver. He did not invent the mouse, or the GUI (graphic user interface) — those things originated at Xerox's Palo Alto Research Center. And Dan Bricklin came up with Visicalc (the first killer-app and great-great grandfather of Lotus and Excel) for the Apple II, making it a business computer rather than a game machine. On the other hand, putting Unix way down deep into the Apple computers and founding Pixar is pretty cool, let alone iTunes, iPods, and iPads.

Enough of that. Jobs had genius and vision, and given 20 more years, who knows what other products and tools he would devise. The point I want to make is the world very nearly missed the gifts Steve Jobs would bring.

In 2005, Mr. Jobs gave the commencement address at Stanford University. In that speech he tells us how he came to be:

"It started before I was born. My biological mother was a young, unwed college graduate student, and she decided to put me up for adoption. She felt very strongly that I should be adopted by college graduates, so everything was all set for me to be adopted at birth by a lawyer and his wife.

Except that when I popped out they decided at the last minute that they really wanted a girl. So my parents, who were on a waiting list, got a call in the middle of the night asking: 'We have an unexpected baby boy; do you want him?'

They said: 'Of course.'

My biological mother later found out that my mother had never graduated from college and that my father had never graduated from high school. She refused to sign the final adoption papers. She only relented a few months later when my parents promised that I would someday go to college."

Steve Jobs's biological mother, we learn later, was 23-year-old Joanne Schieble, a graduate student at the University of Wisconsin who became pregnant in 1954. Her parents would not allow her to marry the child's father, a Syrian immigrant. Although abortion was illegal in most of the country in the 1950s, exceptions were sometimes granted, and many abortions occurred. However, adoption and the giving of life was preferred. Joanne chose to give her child life, and to give another couple, Paul and Clara Jobs, the joy of parenthood, and with that choice she gave us a world very different from one in which there would be no Steve Jobs.

November is National Adoption Month. Every November, beginning with 1984 when President Ronald Reagan proclaimed the first National Adoption Week (an idea he got from Governor Michael Dukakis who had done the same thing in Massachusetts in 1976) a Presidential Proclamation launches a month of activities and programs to build awareness of adoption in the nation. For more information, see <http://www.childwelfare.gov/adoption/nam/about.cfm> on the Web.

Christians especially should take note of Adoption Month. Adoption and promoting adoption is a way of placing emphasis on the positive side of the anti-abortion and pro-life message. There are more than 40 references to orphans in the Old Testament, and if the blood of bulls and goats could provide an atonement that resulted in mercy and care for the unwanted in Israel, how much more should the blood of Christ produce in our hearts for those in the New Testament era?

And then there are the utilitarian arguments. Studies show that adopted children score better than non-adopted siblings and peers in a variety of ways — they generally do better in school, have good relationships, and are more optimistic, all due no doubt to love and care of a home and parents who took the initiative to bring them into that home.

Some children, of course, have great needs, often because of time spent in foster care systems, but that is all the more reason Christians should consider adoption as part of a ministry lifestyle.

Even those not able to adopt can help. Start by locating your local pregnancy crisis center. Offer support and get some information. Think how the world may change when you make the right choice.



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