

BAPTIST BIBLE TRIBUNE

OCTOBER 2011 | VOL. 62 NO. 2

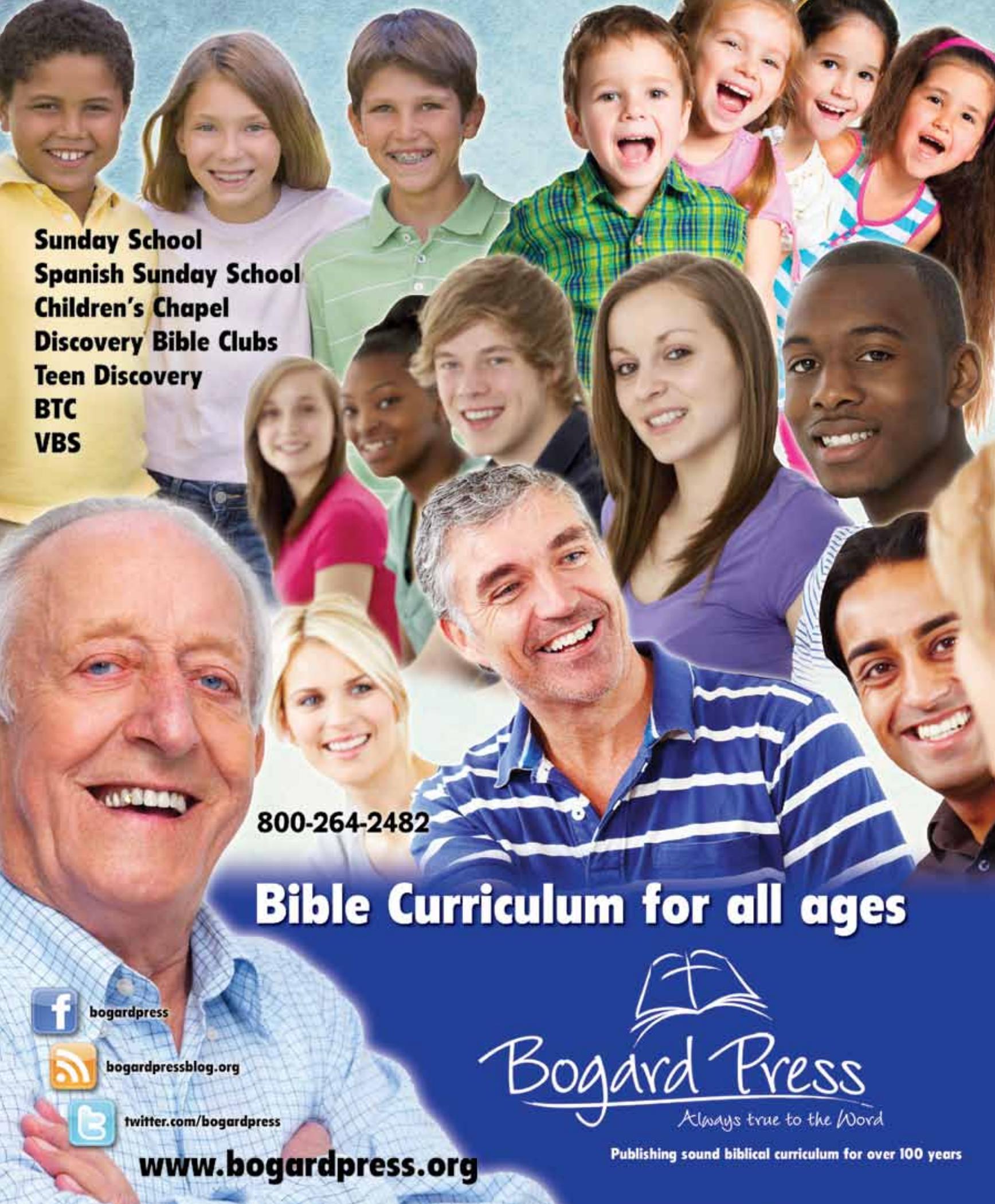
POSTING THE COLORS

INSIDE

AND NOW HE'S GONE p. 8

READY TO LIVE, READY TO DIE p. 12

REVIEW SALVATION AND SOVEREIGNTY p. 17



Sunday School
Spanish Sunday School
Children's Chapel
Discovery Bible Clubs
Teen Discovery
BTC
VBS

800-264-2482

Bible Curriculum for all ages



[bogardpress](#)



bogardpressblog.org



twitter.com/bogardpress

www.bogardpress.org


Always true to the Word

Publishing sound biblical curriculum for over 100 years



ON THE TABLE
Saved as by fire

by Keith Bassham | Editor

Drought-stricken Texas has been ravaged by fire the past few weeks, and fires, being what they are, have no respect for the sacredness we attribute to buildings dedicated to worship. Horizon Baptist Church of Leander, TX, was surrounded by the blaze, and when Pastor Darin Felty was allowed to check on things, he said the only part of the church's property, indeed the only structure on his street, to survive was the church building itself.

But there was a reason. According to Pastor Felty, when the building was erected, the city had forced the church to install a 600-foot fire-main water line along the property line. He protested the extra expense back then, but today, because of the fire main's location, and with no other close by, the church's parking lot was a key vantage point for locating the trucks and fighting the fire.

Providential, I think, is the word we're looking for here.



The fire in Leander, TX as it approached the church.

We went to press just as the nation began to observe the 10th anniversary of 9/11. Not yet an official holiday on the calendar, it is shaping up to be a combination 4th of July, Memorial Day, and Veterans Day all in one. And while this magazine will arrive days after the events of this weekend, and we will be thinking instead of fall and Thanksgiving and the coming holidays, I did not want the anniversary to pass without some form of acknowledgement. With that in mind, we have added the patriotic element to the traditional fall motif on the cover, and I have resurrected an older (and probably not-at-all-familiar to most) column written by Noel Smith in 1954. Most of our readers know Mr. Smith was the founding editor of the *Tribune*, and many will know that in the early 50s his wife Mattie died, but a smaller group is aware that he and Mattie had a son, Charles. In 1954, Charles, a naval reservist, was activated, and Mr. Smith's essay tells us what it was like for him to send his son into the service of his nation. His thoughts will resonate with many fathers and mothers — and others — who have done the same, especially these past 10 years.

Keith Bassham

BAPTIST BIBLE TRIBUNE

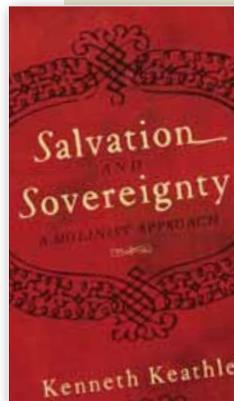
OCTOBER 2011

VOL. 62 NO. 2

And now he's gone **8**
Noel Smith's sentiment upon his son's departure for the Navy

Ready to live, ready to die **12**
Paul's words to the church at Philippi are still relevant

Book Review: Salvation and Sovereignty **17**
Kenneth Keathley's book reviewed by Greg Baxter



ALSO IN THIS ISSUE

BBFI Departments	4
Digressions - <i>News and views</i>	6
Missionary Letters	18
Baptist History - <i>Archibald Brown (1844-1922)</i>	20
Urban Current - <i>A tale of two cities</i>	21
School News	22
Fellowship News	23
AfterWords - <i>A gift of grace</i>	30

The *Baptist Bible Tribune* (ISSN 0745-5836) is published monthly, except for a combined July/August issue, by the BBFI, 720 E. Kearney, Springfield, Missouri 65803. Periodical class postage paid at Springfield, Missouri, and additional entry offices.

Executive Editor: Keith Bassham
Assistant Editor: Rob Walker
Director of Office Services: Karri Joy Perry
Email address: editors@tribune.org
Web site address: www.tribune.org

SUBSCRIPTION RATES: Individual subscriptions are \$15 per year anywhere in the U.S.; \$20 per year in foreign countries. Postmaster send address changes to: *Baptist Bible Tribune*, P. O. Box 309, Springfield, Missouri 65801, 417-831-3996, fax 417-831-1470.

By-lined opinions expressed in the Baptist Bible Tribune are those of the authors and not necessarily those of the editorial staff or the Baptist Bible Fellowship.

PRESIDENTIAL PERSPECTIVE

The law of the harvest



by Linzy Slayden | President | BBF

This is harvest time of the year. Most city slickers don't have a clue about that sowing and reaping stuff. Neither did I until I was in the seventh grade when my family moved from the city to the country and I saw this truth firsthand. Nowhere are the seasons more apparent than on a farm. There is winter when the snow covers the hard, hard ground and everything looks dead. Spring comes and the sun shines and the ground is tilled. The farmer goes out and sows seed into the field. But the work is not done yet. The summer time comes and the sun beats down and the work gets hard and the weeding and watering must be done. Then, if the farmer has been diligent, when the fall comes — it's harvest time! The fields are full and ripe with what he's planted. There is a harvest.

The one thing that interested the Lord Jesus more than anything else was the harvest. He calls Himself in Matthew 9:38, "the Lord of the harvest." It was the harvest that moved him to leave the glory of heaven. The harvest is also the reason we are here. He said in John 20:21, "As the Father hath sent Me, even so send I you." Jesus Christ is still the Lord of the harvest, and He is still calling for laborers to join Him in sowing the gospel seed and reaping eternal souls for the glory of God.

Jesus said there was "a great harvest," waiting to be gathered, ripe for the picking. The problem is not with the size of the harvest, the problem is with the lack of harvesters.

A little boy was asked to go somewhere by his dad. His little boy looked at him and said, "I ain't going." His dad said, "Son, you're not supposed to use the word 'ain't,' that is not proper English." He then proceeded to give his son an English lesson. He said, "Now listen carefully, first person singular — I am not going; second person singular — you are not going; third person singular — he is not going; first person plural — we are not going; second person plural — you are not going; third person plural — they are not going." He said, "Now son, do you understand it?" His son said, "Yes sir, it looks like ain't nobody going."

God's way involves people filled with His Holy Spirit. If eleven disciples on a mountain in Galilee were enough to launch the gospel to the ends of the earth, imagine what God can do with us in this century! The plan of God is for every person among the people of God to count for the advancement of the gospel. What if each of us were actually making disciples who were making disciples who were making disciples? It wouldn't take long for the church of the living God, unleashed for the purpose of the living God, to touch the world for the living God. What a harvest that would be!

WORLDWIDE MISSIONS

Times are a-changing



by Jon Konnerup | Mission Director | BBF

We hear the phrase "times are a-changing" more and more when it comes to world missions. I hear of various methods of reaching out to the physical and spiritual needs of the world. But I continue to believe in the ultimate importance of career missionaries on the field — as a result of personal experience on the mission field, of the testimony and gratitude of nationals for the long-term training they have received, and of the positive impact our missionaries have made for over 60 years.

I am not the only one who thinks this way. Even self-proclaimed atheist Matthew Parris, who grew up in Africa, writes how he returned to his boyhood home to confirm his belief that missionaries change cultures for the worse. However, he became convinced that career missionaries through their church ministries do much good and have been more effective than secular NGOs, government projects, and international aid efforts. He said, "Christianity changes people's hearts. It brings a spiritual transformation. The rebirth is real. The change is good." He goes on to say, "Faith does more than support the missionary; it is also transferred to his flock. This is the effect that matters so immensely, and which I cannot help observing." He admits that the African believers in Christ "don't fear ancestors, evil spirits or spells. They are curious, engaged with the world. They take action, because they don't believe they are victims of irresistible fate."

Parris rejects the notion that missionaries should not have an effect on cultures. Although cultures have their values and strengths, they tend to "grind down the individual spirit, stunting curiosity. People won't take the initiative, won't take things into their own hands or on their own shoulders." He observes, "Christianity, with its teaching of a direct, personal, two-way link between the individual and God, smashes straight through the philosophical/spiritual framework. It offers something to hold onto to those anxious to cast off a crushing tribal groupthink. That is why and how it liberates."

As a nonbeliever, Parris recognizes an important fact — the gospel changes hearts and minds, transforms societies, and frees people from the cultural chains that bind them. In African cultures where the individual will is stifled, Christ shines the light of spiritual freedom. Churches are needed where people can learn more about Christ, His love for them, and how to love others.

"Removing Christian evangelism from the African equation," Parris says, would "leave the continent at the mercy of a malign fusion of Nike, the witch doctor, the mobile phone and the machete." In other words, if you remove from the equation career missionaries living on the field, giving their lives to impact people and their cultures with the gospel, you end up with a world confused and living in utter darkness without hope. Without the missionary, there is no one to exemplify Christ. They might find food, clothes, education, and better health, but how do they find the One who died for their sins?

A church-planting DNA



by Wayne Guinn | Director | NCPO

If I understand Matthew 28:19 and Acts 1:8 correctly, I believe a true New Testament church will have as part of its DNA a desire to reproduce itself by birthing another church. Allow me to share a real life example.

In October 2003, Bryan and Tamara Kelley left the full-time pastorate in Prospect, CT, and planted Bethel Baptist Church in Uniontown, PA. In 2008, the church purchased property and built a 7,000-square-foot building with the help of the BBF Builders, volunteers, and local businesses, and saved at least \$350,000 on the project.

In their first year in Uniontown, Pastor Kelley came in contact with a high school dropout with a troubled past involving drugs and alcohol who had recently been saved. He began to invest, train, equip, and mentor Aaron Douthitt. Aaron worked to support his mother as a laborer for a block-laying crew. In addition to his full-time job, Aaron finished his high school degree and completed his Bible school training by correspondence while receiving his practical local church training under the mentorship of Pastor Kelley. With the full support of his pastor, Aaron has surrendered to the call of God to plant Bridge Baptist Church in Masontown, PA. Aaron has attended the NCPO Church Planting School and was approved as a National Church Planter in Springfield this past May. The launch date for the new church is October 16, 2011.



Aaron Douthitt

God has provided the Bridge church with a building that will allow them to start with a 100-seat auditorium, four classrooms, and an office. Their sending church has purchased the building for \$43,000 and will be investing another \$5,000 into carpeting and other minor renovations. They will also be transplanting several of their people to help in the new work.

Aaron has been trying to raise up to \$3,200 a month in personal and work support, along with initial start-up costs. Whatever he does not raise, his sending church is going to assist with. The Bridge is also raising \$3,500 for chairs, \$500 for a sign, an additional \$2,500 for building renovations and a wish list for a portable baptistry, projector, and computer. You can contact Pastor Aaron at (724) 562-6007 or Pastor Bryan at (724) 437-3090 for further questions or go to facebook.com/bridgebaptistchurchpa.

When Bryan and Tamara started back in 2003 they did so with the vision of reproducing more churches within their county and the great state of Pennsylvania. On their church's eighth anniversary their vision will begin to come to pass with the starting of Bridge Baptist Church. By the grace of God they believe this is just the beginning of something great and look forward to the day when the Bridge will be able to join them in starting a work of their own.

(This article was authored by Wayne Guinn and Bryan Kelley)

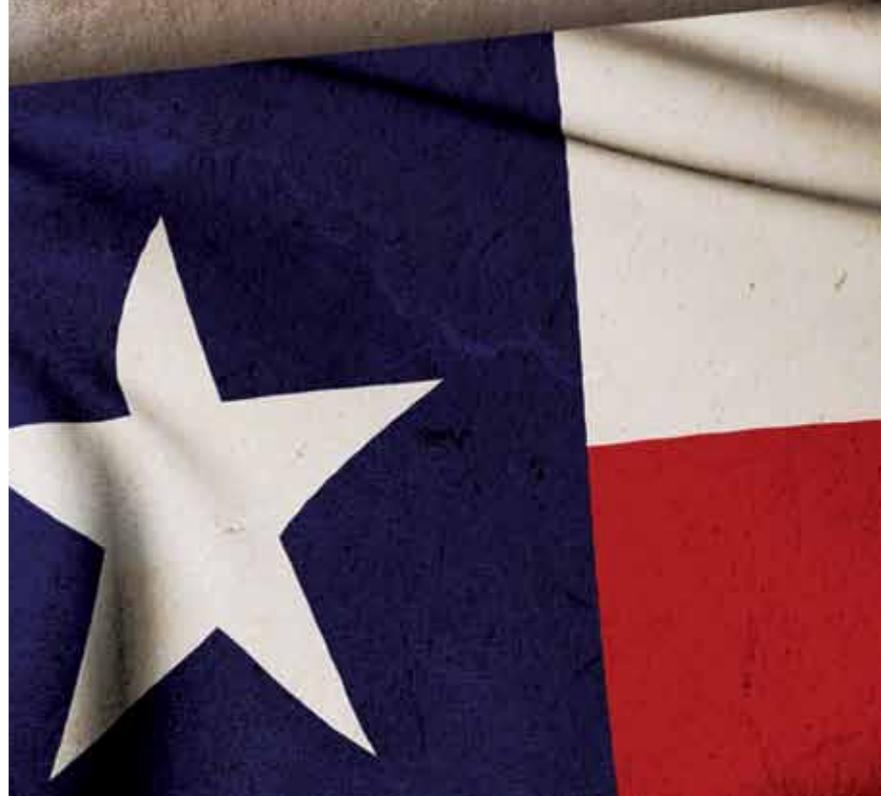
BBFI NATIONAL MEETING

FEBRUARY 20-22, 2012

CANYON CREEK
BAPTIST CHURCH
PASTOR RICK CARTER

RICHARDSON, TEXAS

WWW.CANYONCREEKBBC.ORG





DIGRESSIONS

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

Barna study shows more NYC in church since 9/11

Research organization The Barna Group published the results of a study of New Yorkers' faith behavior since the terrorist attacks on the World Trade Center in 2001 to determine if any shift in spirituality clearly occurred as a result of the attacks. Barna's president David Kinnaman admitted that there appeared to be a short-lived increase in spiritual behavior right after the 9/11 incident. Even so, Barna's research shows an increase in New Yorkers' spiritual behavior since the early 2000s, but this increase cannot be directly attributed to the 9/11 attacks.

Worship attendance in New York City grew from 31 percent to 46 percent

since the turn of the century, and Bible reading has increased from 29 to 35 percent. Even the number of unchurched — those who haven't attended a worship service in the past six months — has decreased eight points to 34 percent since 2000. Now, three out of every five poll respondents said their religious faith is very important in their lives. The nation's overall church attendance has decreased in the same time period, and only slightly more U.S. adults say their faith is very important to them.

Even so, Kinnaman remarked that "most of the change in spiritual behav-

ior seems to have happened since the middle of the last decade. Church participation in the New York market especially has shifted most since 2004 ... the research shows that spiritual change can and does happen, even in large population centers like the New York media market. What cannot be determined from survey research, however, is what exactly caused the change ... whatever the combination of causes, the residents of the New York City region are more spiritually active, more likely to be 'churched,' and more committed to Christ than they were a decade ago."

Source: www.churchleaders.com

Secularism and Islam better at attracting men than church

Christianity is still growing worldwide, but it is losing ground to two aggressive competitors: secularism and Islam.

Secularism is the de facto religion in much of Europe today. Rationalism, materialism, anarchy, and environmental extremism are a few of its common guises. It's on the rise in America as well. A study from Trinity College found the number of adults who say they subscribe to no religion rose from 8 to 15 percent between 1990 and 2008. Twenty-two percent of young adults are religious "nones," suggesting secularism will expand rapidly in coming generations.

Islam is the world's fastest-growing religion — and not coincidentally, it's also wildly popular with men. Since 1950 the number of Christians in the world has doubled, but the number of Muslims has more than tripled. In the U.S., Islam has made its strongest inroads in the African-American community. More than 90 percent of the converts to Islam in the United States are African-American men, such as Suleiman Azia. He grew up in a Baptist church in Tennessee but turned to Islam as an adult. His chief reason: his church was attended mostly by women. "In Islam I found a stronger ideal of brotherhood and moral discipline — and of manhood," Azia says.

Why are secularism and Islam on the rise? Both have proven their ability to capture the hearts of men. In spiritual matters children have always followed their fathers. In all of human history, no religion has prospered without the robust participation and leadership of men. The religion that wins men, wins.

Source: Excerpt from David Murrow's *Why Men Hate Going to Church* (Revised Edition), released September 2011.

Vietnam house churches persecuted

Recent news from Vietnam shows concern that police brutality against Christian worshipers continues unabated.

International Christian Concern reports police raided a house church as 16 members of the Degar tribal group, or Montagnards, were worshipping.

"Twelve of them were actually beaten so severely that they became unconscious — and from the witnesses who were there, ... these people were just beaten with batons, tree branches, weapons, pistols to the head," explains Kris Elliott of ICC. "People were just collapsing to the ground."

The youngest victim was a 13-year-old girl and the oldest a 53-year-old woman. They are members of a house church, which in Vietnam is illegal.

"The police force came in and said that if anyone worships like this we're going to arrest you. We're going to put you away for five years or even more," Elliott says. "Many Montagnards right now are in prison. It's estimated that at least 350 Montagnard Christians are currently in prison for their faith. And so this is unfortunately a very commonplace event that happens in Vietnam."

The Montagnards are largely Christian and many were helpful to the U.S. military during the Vietnam war.

Elliott is hopeful the U.S. will re-designate Vietnam as a "country of particular concern" in terms of violating religious freedom — a status that could be helpful in applying more international pressure for change.

Source: www.onenewsnow.com

In the NEWS of the WEEK

BY R. O. WOODWORTH

Foster Parnell and Herman Hamilton, college students, ended a very profitable 12 days' ministry, Oct. 7, in Rogersville, Missouri. Held in a rented building, the meeting attracted a great deal of interest and many souls were touched by the Gospel.

All services of the High Street Baptist church were blessed of God, Sunday, Oct. 7. The Sunday school attendance was 1,767 and a total of 14 yielded to the leading of the Holy Spirit to let Christ have His way in their lives. The following Monday night, the pastor W. E. Dowell opened a revival meeting in the Fundamental Baptist church, Buffalo, Mo., Don Brown, pastor.

Jimmy Combs began holding special services at the Tabernacle Baptist church, Carthage, Mo., Oct. 7 and will continue through Oct. 21. Four came forward the first day, all of whom united with the church, three by baptism and one by letter. The attendance has been excellent thus far in the campaign. In addition to the scheduled services in the church, Jimmy speaks daily over a local radio station.

Clifford Clark, pastor of Tulsa Baptist Temple, Tulsa, Okla., reports 393 in Sunday school Sept. 30. He testifies that the city-wide revival held in Convention Hall under the auspices of the Tulsa Baptist Temple and several other churches will result in the furtherance of the cause of Christ throughout the city and the up-building of the churches involved for days to come.

Calvary Baptist Church, Hazel Park, Mich., dedicated its new church plant Sunday, Sept. 10. The program consisted of prayer by Rev. Truman Felhner. Scripture reading by Rev. Orrin Van Loon, a choir number: "Nothing But The Blood," dedicatory prayer by the pastor, Rev. David D. Allen, dedicatory message by Rev. Tom Malone, benediction by Rev. William Bach.

Jimmy Rice, former pastor of the Bible Baptist church, Gainesville, Texas, recently organized a new church in Amarillo, Texas, with 15 families, who left the Central Baptist church of that city because of the leadership of the church. Succeeding Jimmy as pastor of the Gainesville church is Lloyd Leadbetter.

"You Wreckum, We Fixum," is a sign we have seen many times on wrecking trucks passing through the streets of our cities. We are told that it takes a thousand "nuts" to build an automobile but only one to wreck it.

Any fool can tear down, but it takes real character to build.

An idiot can destroy in 10 minutes with a match a book which took the author 10 years to write. So it is with the church. We know pastors who have destroyed overnight what it took them 10 years to build. There are wreckers and there are fixers. John Rawlings is a builder. In 10 years in Tyler, Texas, he built a church from 35 to 2,500 members. After he was called to Cincinnati to pastor the Lockland Baptist church, the at-

tendance began to increase immediately. For the last several Sundays it has been averaging between fourteen and fifteen hundred and Sunday, Sept. 7, there were 22 additions.

LOCKLAND BAPTIST CHURCH
John W. Rawlings, Pastor
LOCKLAND—CINCINNATI 15, OHIO
October 2, 1951
Noel Smith, Editor,
Baptist Bible Tribune:

I have just finished reading The Tribune. I enjoyed every word of it.

Well, the victories have been so many here at the Lockland Baptist church, I felt that you would like to share them with us that we might rejoice together. The past two Sundays have been high days for us. We have had 31 additions, 26 of that number for Baptism with an equal number coming for rededication. Several young people surrendered their lives for full time Christian service. For the past several Sundays we have averaged over 1400 in Sunday School. Since coming to Lockland three months ago, we have raised for all purposes \$23,866.03.

We have met some of the finest people in the Lockland Baptist church that it has been our privilege to work with, in fact, I get afraid sometimes the people have been so good and gracious. The only answer I have to the moving spirit in our midst is that God is sending a revival to Southern Ohio. If our crowds continue to increase we will hit 2000 in Sunday school, one of these days. Tell my good friend Brother Dowell that he had better watch out, we are going to catch him.

Well, I thought you would be glad to have this word. If you see my boys tell them to get a letter up this way.

Sincerely,
JOHN W. RAWLINGS.
JWR:img

BIBLE DISTRIBUTION RISES IN ITALY

ROME. — (RNS) — The Italian branch of the British and Foreign Bible Society reported it sold 107,849 Scriptures or Scripture portions during the past year—the highest total of any year since the end of the war.

Study shows American Muslims satisfied with American situation

While some American Muslims detect personal hostility and about half say their lives are more difficult since 9/11, most express satisfaction with their lives in the U.S. according to a Pew Research poll published in August.

In part the report says,

"Nonetheless, Muslim Americans have not become disillusioned with the country. They are overwhelmingly satisfied with the way things are going in their lives (82%) and continue to rate their communities very positively as places to live (79% excellent or good).

At a personal level, most think that ordinary Americans are friendly (48%) or neutral (32%) toward Muslim Americans; relatively few (16%) believe the general public is unfriendly toward Muslim Americans. About two-thirds (66%) say that the quality of life for Muslims in the U.S. is better than in most Muslim countries.

Strikingly, Muslim Americans are far more satisfied with the way things are going in the country (56%) than is the general public (23%). Four years ago, Muslim Americans and the public rendered fairly similar judgments about the state of the nation (38% of Muslims vs. 32% of the general public were satisfied).

The current disparity may well reflect the fact that Muslim Americans are much more satisfied with the current political situation in the country than they were four years ago. Fully 76% approve of Obama's job performance; in 2007, about as many (69%) disapproved of George Bush's job performance."

Source: <http://people-press.org/2011/08/30/muslim-americans-no-signs-of-growth-in-alienation-or-support-for-extremism/?src=prc-headline>

Dutch minister remains in good standing after rejecting belief in God

A British media report tells the story of Rev. Klaas Hendrikse, a minister of the PKN, the mainstream Protestant denomination in the Netherlands, and his recent brush with charges of heresy. While more conservative pastors wanted him ousted, the denomination decided his views are commonly held, and a study by the Free University of Amsterdam determined that about one of every six Protestant ministers is either agnostic or atheist.

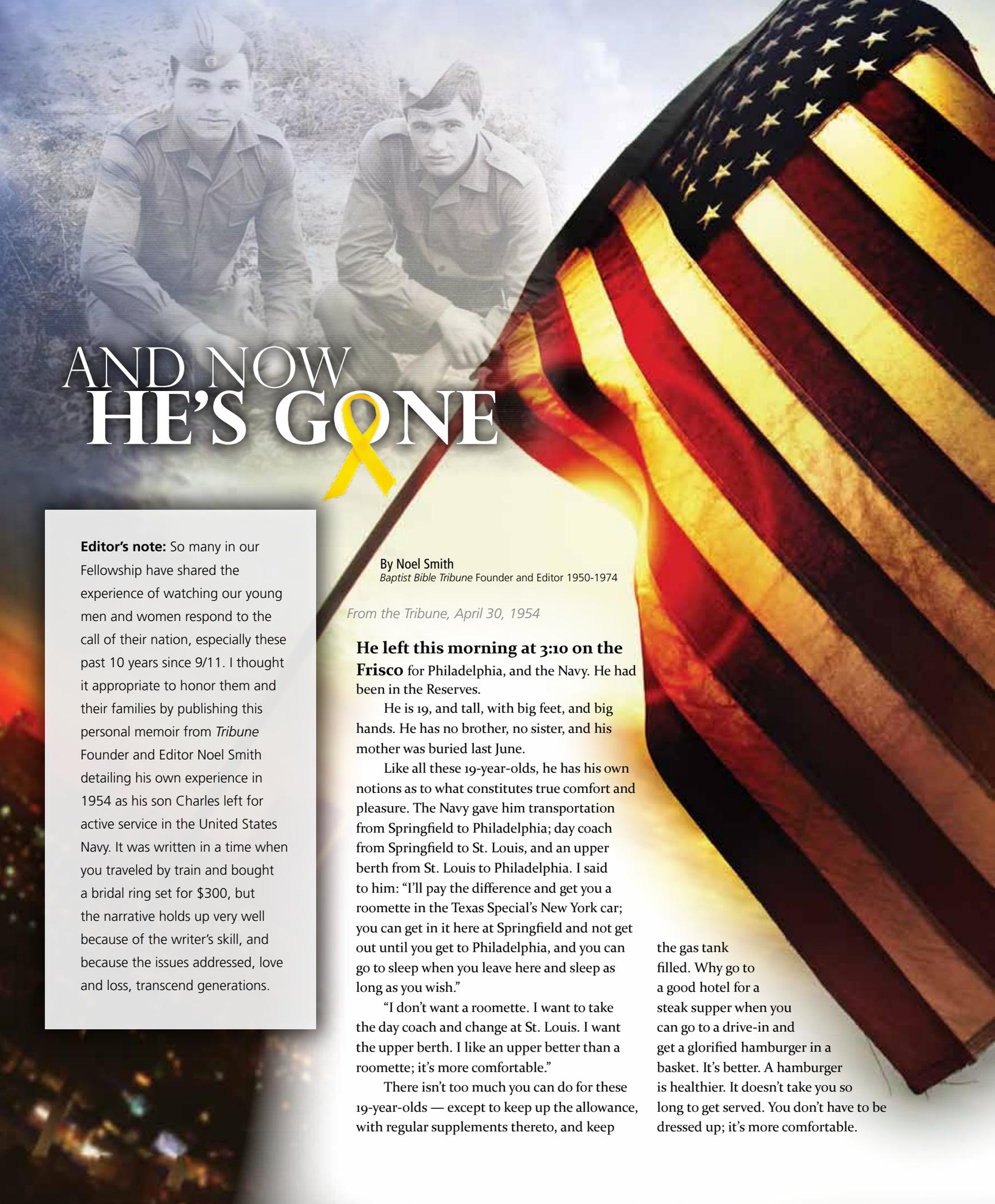
Southern Seminary president Albert Mohler responded on his blog,

"All this is familiar, at least in general terms, to anyone who has been observing mainline Protestantism — in either the United States or Europe — for the last half-century or more. The central doctrines of Christianity are first sidelined and hardly mentioned, then revised, and finally rejected.

"Behind that process is the argument that the world has changed, and that Christianity must change with it. Harry Emerson Fosdick, one of the most influential leaders in American Protestant liberalism, argued that the modern world has simply rendered traditional Christian doctrines unintelligible to the modern man and woman. John Shelby Spong, the retired Episcopal bishop of Newark, New Jersey, put the issue bluntly: 'Christianity must change or die.'

"Well, as even some conservatives left in the Dutch church recognize, if the church changes in the way the Dutch liberals are changing it, it is spiritually and theologically dead already. There is a new religion of 'somethingism' in the Netherlands, and it is not a new form of Christianity. It is a new religion meeting in historic Christian church structures."

Source: www.albertmohler.com



AND NOW HE'S GONE

Editor's note: So many in our Fellowship have shared the experience of watching our young men and women respond to the call of their nation, especially these past 10 years since 9/11. I thought it appropriate to honor them and their families by publishing this personal memoir from *Tribune* Founder and Editor Noel Smith detailing his own experience in 1954 as his son Charles left for active service in the United States Navy. It was written in a time when you traveled by train and bought a bridal ring set for \$300, but the narrative holds up very well because of the writer's skill, and because the issues addressed, love and loss, transcend generations.

By Noel Smith
Baptist Bible Tribune Founder and Editor 1950-1974

From the Tribune, April 30, 1954

He left this morning at 3:10 on the Frisco for Philadelphia, and the Navy. He had been in the Reserves.

He is 19, and tall, with big feet, and big hands. He has no brother, no sister, and his mother was buried last June.

Like all these 19-year-olds, he has his own notions as to what constitutes true comfort and pleasure. The Navy gave him transportation from Springfield to Philadelphia; day coach from Springfield to St. Louis, and an upper berth from St. Louis to Philadelphia. I said to him: "I'll pay the difference and get you a roomette in the Texas Special's New York car; you can get in it here at Springfield and not get out until you get to Philadelphia, and you can go to sleep when you leave here and sleep as long as you wish."

"I don't want a roomette. I want to take the day coach and change at St. Louis. I want the upper berth. I like an upper better than a roomette; it's more comfortable."

There isn't too much you can do for these 19-year-olds — except to keep up the allowance, with regular supplements thereto, and keep

the gas tank filled. Why go to a good hotel for a steak supper when you can go to a drive-in and get a glorified hamburger in a basket. It's better. A hamburger is healthier. It doesn't take you so long to get served. You don't have to be dressed up; it's more comfortable.



spend good money to ride in a train or bus when you can hitchhike. Hitchhiking is better; it's more comfortable, it's faster, and it's safer. What's the use of putting a suit on a hanger when you pull it off? It's cheaper to have it cleaned and pressed every time you wear it; and if you are going to have it cleaned and pressed, what's the use of hanging it up? What's the use of putting up your clothes when you are going to bed? What difference does it make? You are going to sleep anyhow, aren't you? What difference does it make how a room looks when you are asleep? A home should be a comfortable place.

A 19-year-old has his own ideas about how the world should be run.

Anyhow, he's gone now. The Pennsylvania's Penn-Texas has now got him to Indianapolis. In a few minutes it will pull out and head for Dayton, Columbus, Pittsburgh, Harrisburg, and — at 5:30 tomorrow morning — Philadelphia. He is bareheaded, sports shirt, yellow sports jacket, and pumps. He has no excess baggage — a small zipper bag and a shaving kit. He won't be much of a burden to the porters.

And everything is orderly in this apartment now. The radio is blaring out no ball game. No shoes are in the middle of the floor. Every one of his suits is on the hanger and in the closet. Every shirt is clean and in his

dresser drawer. Tonight he won't open my door and apologize for being out so late. Tomorrow he won't ask "Have you got any loose change in your pocket?" He will leave no ring in the bathtub, and he will leave no more tracks on the floor.

Yes, everything in here now is orderly. Everything is in its place. There is no noise. It is so deeply quiet that the monotonous drips of a faucet are measured, clear, and distinct — like the tones of a funeral dirge.

And he left all his possessions — only he would take the yellow jacket, the sports shirt, the small bag, the smaller kit. Not too much to take away.

And we may well be grateful that these American 19-year-olds do not operate according to somebody's plan. If they did, the military services would certainly be up against it. Say what you will about them, these 19-year-olds, with a week's notice, will leave their studies, their homes, their girls, their sports — leave everything and take up a heavy cumbersome Army, Marine or Navy bag and permit themselves to be herded about all over the country. And always they are smiling and cracking jokes, and always they are willing to stop and help somebody in trouble. In the restaurants and dining cars these lonely fellows are the pleasantest, the easiest to please, the most grateful. If they operated according to

A 19-year-old is not a theory; he is a reality. He is not an explanation; he is a revelation. A 19-year-old doesn't operate according to somebody's plan; he operates according to the impulse of the moment. If the plan says up, he says down. If the plan says north, he says south. If the plan says hot, he says cold. If the plan says round, he says it's better square. Why

plan, they never would have thawed out the frozen Korean mud with their own blood. They never would fly a plane through the fiery heavens with the cool, detached courage of an eagle prevailing against thunder and lightning and rain and hail. If they operated according to plan, they never would crawl on their backs through mud and barbed wire, while shells scream and burst their hot hatred upon them. If they operated according to plan they never would exchange the ball park for the crater field.

Yes, they have left their shoes in the middle of the room. But that isn't the only monument they have left behind; in Europe and Asia thousands of them have left plain white crosses sticking up out of the scarred earth, gazing pensively toward the silent, mysterious skies. And for doing so they received no banker's pay, nor a teacher's pay, nor a carpenter's pay; they received only what they were told they might have. Theirs was not to reason why, nor to make reply.

Why did they do it, and without complaint? Because they operated by impulse as the circumstances of the moment dictated. They had neither the time nor the inclination to sit down and reflect on how things should be; on the inequalities, the inconsistencies and the injustices of the world. Why bother with all that? It takes too much time, and it does no good anyhow. If you are going to be killed, you are going to be killed — inequalities and inconsistencies or no inequalities and inconsistencies. A 19-year-old is not so hot when it comes to wasting time trying to reason out everything. He had rather spend the time writing to his girl.

I didn't exaggerate last night, when we were having our last talk— and prayer — together, when I told him that he had been a

good boy. He has. I have sometimes wondered how he could be so stubborn and opinionated; and then, I would happen to think who his daddy was. And I have wondered at his apparent lack of a sense of responsibility and perspective, at his lack of emotional discipline. And then — I would reflect on myself when I was 19.

My knowledge of myself at 19 has balanced his account, with a few credit vouchers to the good. He is better at 19 than I was at 19. It has

Yes, they have left their shoes in the middle of the room.

But that isn't the only monument they have left behind; in Europe and Asia thousands of them have left plain white crosses sticking up out of the scarred earth...



taken me a long time to concede that. I have never told him. (I have a suspicion that all along he has had his own ideas about it.) And here is the rub: the chances are that your boy is better at his age than you were at his age.

I have in him much to be grateful for. I never smelled a drop of liquor on him. I have never heard of him doing a mean, dirty thing. He says that "if the Lord should come today, I am ready." He is a child of many prayers, and was so before he was born.

A few weeks ago he got in one morning about one o'clock. Regardless of what time he came in, he would always come into my room before he went to his room upstairs.

"I am sorry that I was out so late tonight."

"What time is it?"

"It's one o'clock, that's what time it is."

"Well, it's too late to do anything about it

now."

"Well, if you knew about the thing, you would wonder that I even got here at one o'clock."

"What thing?"

"The mess; it's a mess; were you ever in a mess like that?"

"Well, I have been in a good many messes, but I don't know whether I have ever been in a mess like yours or not. What kind of a mess is it?"

"That girl has got another fellow hot on her trail. I have been edging him out, but he is still in the running. The whole thing's a mess, I tell you."

He had turned the light on and was standing in the middle of the room.

"What am I going to do in a mess like this?"

"What do you want to do?"

"I want to get rid of that other guy, and I don't have long to get rid of him."

I didn't tell him that I was grateful that he had enough confidence in me

to come into my room at one o'clock in the morning and talk to me about the most delicate and sensitive experience of his whole life.

"Now, I am going to be perfectly frank with you. You have come to the most important experience in your life since you were saved. I don't know of but One who can help you and make everything come out right. If you will be earnest and sincere with God and ask Him to help you, He will make everything come out right — for you, for the girl, and for your rival. You want everything to come out right for all three of you."

"Well, I'll go upstairs and do it."

"No, just kneel down here beside the bed and we'll pray together."

He repeated none of the vain repetitions of the heathen. And he wasn't abstract and formal. His mind was concentrated. He knew

exactly what he wanted, and he told the Lord what he wanted, in the awkward manner of a 19-year-old.

Two weeks ago, he came in another morning at one o'clock. This time he didn't apologize.

"You know what I am going to do?"

"What are you going to do?"

"I'm gonna marry that girl, that's what?"

Do you reckon I can get her a ring? How do you think I can do it? Guess you could help me a little? I want a good one for her. What do you think about \$300; think that would get a good one? Think I could get one that good?"

And he got one. And put it on her finger. Told her that he would come back and put the other one on the same finger. If they acted according to plan, she would never be married to a tall, awkward, black head with big feet and big hands. But she stays right with him, and he can't keep from grinning at her. Did you ever see a big-footed 19-year-old grinning at a girl on whose finger he had slipped a diamond engagement ring? If you have, you have seen something strangely appealing.

Hydrogen bomb? What can I do about the hydrogen bomb? I want to take that tinted picture you have on your desk and give it to her; you can get another one; that one up there on the wall with me in cap and gown will be all right for you — won't it?

All the qualities of these 19-year-olds do not come out in what they say and do. They think more than they talk. He has never mentioned his mother to me since she was buried last June. But one night he had a friend in the library. I heard him say:

"Maybe you would like to look at my scrapbook. It's upstairs; I'll go get it for you. Mother made it for me."

He didn't talk much to me yesterday. And at the depot this morning at 2:30 he couldn't think of much to say. He kept looking toward his girl and grinning. "Goodbye, daddy." That was all he needed to say. I understood. That was all I could say to him when I kissed his cheek. That's about all any of us can say. We always

think of a lot of things we are going to say; but when the time comes, it's, always, "Goodbye." And then, when the train pulls out, and you get in the car to go back to the lonely house —

So far as my family are concerned, they are all dead but Charles — and he's gone. I sit here in the deep silence at the end of the road. My thought trails back into the mysterious years and, like a star, falls here and there upon a cherished scene. It seems but a few days ago that he was born on an August night. I stood beside a great oak on the lawn of the country home. It was a night sheened in silver, great and quiet, and wonderfully beautiful. In a nearby bush a nightingale was sending forth its lonely broodings. There was the smell of late corn in the basins and of freshly cut hay. It was a night of deep quiet and peace; and in the house he had been born and was asleep, and she was relaxed and composed, and there was a soft smile on her face and contentment in her clear voice. All was well.

Here today, it doesn't seem real — all the years that have come and gone, with all they have brought and carried away. It seems that I was tired, and lay down and went to sleep — and dreamed it all. The years are all gone; they have carried away all the forms and faces. Suddenly everything has become still. I keep listening for somebody to speak — but nobody does.

I wonder why I can't put out to sea today, to be borne into sunset, and beyond — where the years have carried all the forms and faces? There must be more work for me to do. There must be other roads to travel. It may be that I have yet a long way to go. I do not know. If so, I have no complaints to make. I shall do my best. Here at the end of this road, I believe with all my heart that God's ways are right and just and good. He hath given, and He hath taken away and — I believe — He will restore, in His own good time, all the years the locusts have eaten.

But here at the end of the road, I am not altogether alone. All the principles that I have defended and advocated since I began the journey are standing with me now. I am conscious of that. If I had to start all over

again, I should defend and advocate the same principles. Except for minor details, I should not deviate at a single point. I have preached that money, influence, prestige and power should not be the decisive standard of right and wrong. I have preached that a black man's child should have the same opportunities under the law that my child has. ... I believe that New Testament Christianity is right. I have always defended a long front and drawn to myself a lot of fire. I have been right.

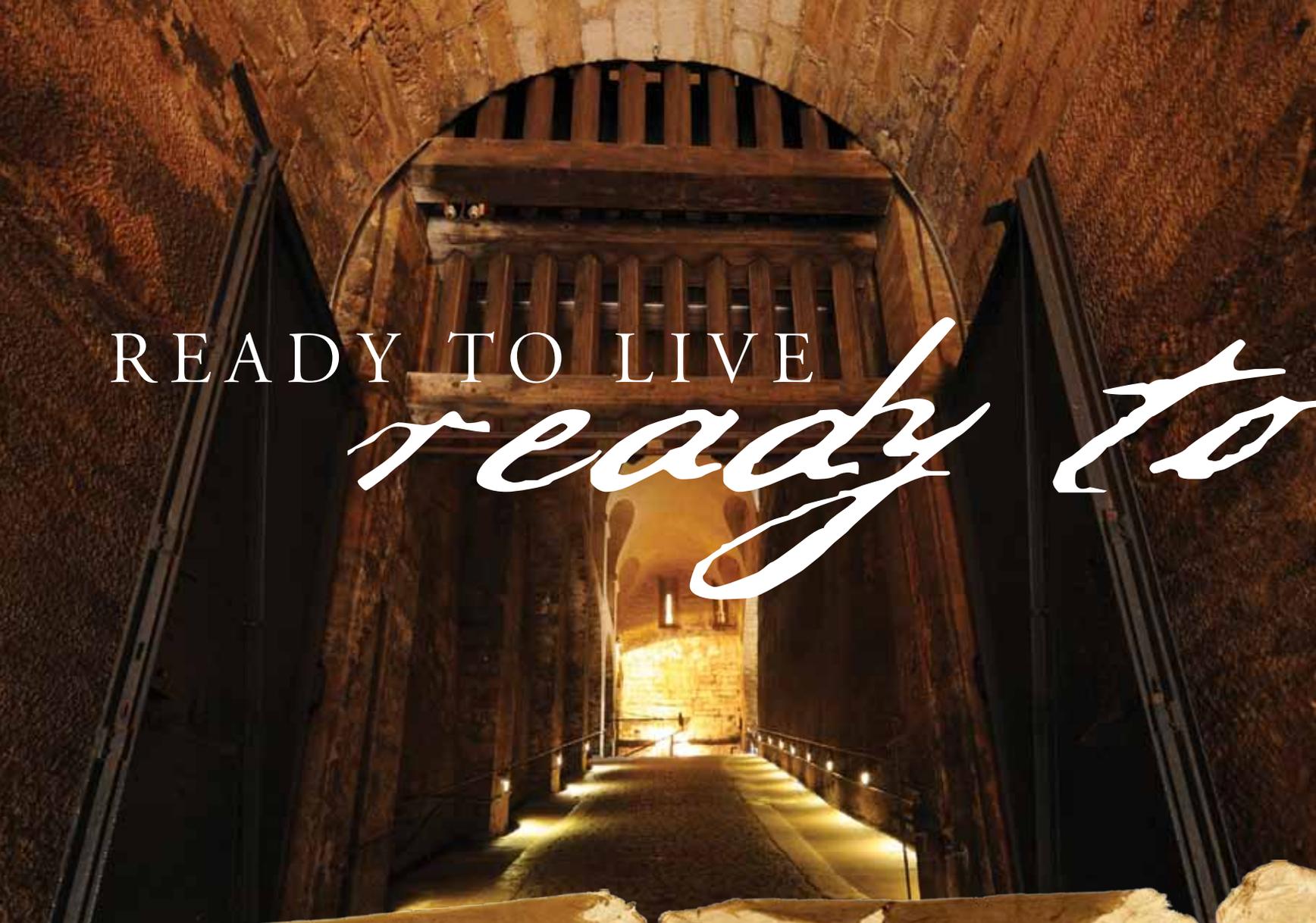
I am going straight on to the end as I have been going, as long as God wishes to give me the strength. I know that the years have not been without fruit. I know that the things I have defended and advocated have taken root and that they will bear fruit, if the world stands, a thousand years after I have left the scene. And all because the providences of God take care of the truth. A cup of cold water given in His name will quench parched lips a thousand years after the giver has come into the land where there are no parched lips. For two thousand years the widow's mite has been bringing streams of gold into God's treasury; and still it flows on, like the river of water of life flowing from beneath the throne of God. I believe in God, and I believe in the efficacy and permanent results of truth.

And so now, if I knew that I was to put out to sea at midnight, I should be happy, and I should spend the remaining few hours getting everything ready. I should not worry about trying to get my righteousness ready, or about any good resolves, or regrets. He is my righteousness, my Way, my Truth, my Life. I should take my standby text and press it close to my heart: "Him that cometh unto me I will in no wise cast out." That is all I should need. I should put out to sea with that. That would be my ticket and it would be honored by God himself. I believe that.

But if He wishes me to remain a 100 more years, and every hour in storm, I shall not complain. He doeth all things well. He is too wise to make a mistake, and He is too good to do wrong. Blessed be the name of the Lord!

We always think of a lot of things we are going to say;

but when the time comes, it's, always, "Goodbye." And then, when the train pulls out, and you get in the car to go back to the lonely house...



READY TO LIVE

ready to

But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; So that my bonds in Christ are manifest in all the palace, and in all other places; And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

Some indeed preach Christ even of envy and strife; and some also of good will:

The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: But the other of love, knowing that I am set for the defence of the gospel.

What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain.

But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith

Philippians 1:12-25



FOR ME
TO LIVE
IS CHRIST.
AND TO
die
IS GAIN



In the earliest days of Christianity, if there were such thing as an indispensable person, it was the man writing these words. He, with the help of others, had been turning the world upside down, or at least this was the testimony of his critics. The message that God was in Jesus Christ, creating a new world and setting things right, and all the while taking care of the problem sin had made of things,

and that no matter who thought he was in charge, Jesus had been made Lord — these ideas were taking hold all over the empire.

But, as we can tell from this document, Paul the author, the indispensable man, was being shut down, and for his followers, you may well think the gospel itself was shutting down. Paul is, after all, held in a first-century prison, and this is Rome, where people who go to prison tend to stay there until ... well, they don't always leave alive.

And so his friends and followers are worried. They're shaken. What if Paul never gets out? What if they kill him? This is not the way things are supposed to go. And that is one of the big reasons this letter is written to these Christians in Philippi, a colonial outpost of Rome and Caesar, a place where the populace is familiar with both. They are having a crisis of confidence ... things they have depended on are being shaken ... things are not going the way they are supposed

to ... and now might be a good time to get away from it all, one way or the other. Either by just chucking what they've been believing, or by ignoring what's going on, hunkering down, getting their minds on heaven, and perhaps just holding out for the deliverance that was sure to come. Those, Paul says, are not the proper responses.

But I am ahead of myself already.

Who are the people in this story, who is Paul, what is Philippi, why do we have such an ancient document in our hands, and what relevance does it have for us?

First, let's talk about Philippi.

In the final verses of the 15th chapter of Acts, the archetypal missionary team of Paul and Barnabas was splitting up, just as the pair had determined to make a trip to see how their newly planted churches were faring. When chapter 16 opens, we see the trip begins, Paul with a new companion named Silas, and soon Timothy joins the party. Churches are encouraged, people are saved, and Paul plans to head north and then east to open some new areas to the gospel.

And then, God put a stop to it all. Yes, that's right. They were forbidden by the Holy Spirit to move that direction. And so, instead of making a right turn into modern-day Turkey and perhaps even some ways along the Silk Road, they turn left toward Europe. And a vision came to Paul, a vision of a man

of Macedonia in northern Greece, calling for Paul's help. The missionaries immediately cross over into Greece, "And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days" (Acts 16:12).

Philippi was at one time called "The Springs." It was renamed Philippi by Philip of Macedon, the father of Alexander the Great. It was an important city on and off, but it becomes a little more interesting to us because of something a Caesar named Octavian did.

Octavian was the nephew of Julius Caesar. If you don't know much about him, I should mention that he was the general who knocked off Marc Antony a few years before the birth of Jesus, and that after that victory, he did two things that you will know about. First, he assumed the title Augustus, something akin to a god. That's right. He's the Caesar Augustus of Luke 2 who made a decree that sent Joseph and Mary to Bethlehem for the birth of Jesus. And the second thing to note is he rebuilt the city of Philippi in Macedonia and established it as a Roman colony. That meant several things.

After establishing the city of Philippi as a colonial military outpost, Augustus populated it with retired soldiers, thus helping to ensure loyalty. Residents, though they were actually in Greece, could become citizens of Rome, with the freedom to buy and own land and property. They could engage one another in civil lawsuits,



TODAY, **PHILIPPI** IS A COLLECTION OF RUINS...

and they were exempt from several types of taxation.

As far as religion goes in a Roman colonial outpost like Philippi, Octavian either invented, or more probably stumbled upon, the value of integrating religion and politics, and that brings us to his new name. Augustus means, in Latin, to be venerated, consecrated, or even holy. In other words, Augustus became an object of worship. That meant to citizens in the Roman Empire, Caesar was not only king — he was also lord.

We now know that the worship of the emperor and its enforcement was a political tool, useful for keeping order, and that it was a more important factor than we thought. There were of course other gods in the pantheon, and not a little good old-fashioned superstition and occult practice going on, but the main event in religion was the worship of whoever occupied the imperial palace in Rome. Caesar was lord and god. A well-placed statue in the center of Philippi could effectively turn a colonial outpost into a “little Rome,” and as one writer asks, “Who needs armies when you have worship?”

Citizens of Philippi, especially those considered Roman citizens, could look to the statue and be reminded of who they were, and who was their king. They would know that should the outpost be attacked by a foolish enemy, Rome and Caesar would come to the rescue. If disease or famine or other disaster struck, their lord and king would be there for them.

And finally, the precedent having been set, the veneration and worship of Caesar was transferred from emperor to emperor upon accession to the throne in Rome. This imperial cult was the dominant religion in nearly every place Paul worked during his ministry, and this was certainly true in Philippi, a “little Rome” and a city especially linked with Augustus.

Imagine then the impact these words would have upon a community accustomed to worshipping Caesar and the other gods of the day:

Wherefore God also hath highly exalted him [Jesus], and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Philippians 2:9-11).

That is why in another Macedonian city, when Paul and Silas began preaching, they were accused of turning the world “upside down” and of behavior “contrary to the decrees of Caesar, saying that there is another king, one Jesus” (Acts 17:6,7). According to Paul, Caesar had a competitor, and the wording in the Philippian letter pulls no punches. Paul is not exaggerating, and in fact his language reads very much like the language of Isaiah 45:

“...there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear” (Isaiah 45:20-23).

Read carefully that passage in chapter 2 above. Paul took all the titles and postures of worship Caesar claimed for himself, and said to the Philippians, Jesus is Lord, and that certainly must mean Caesar is not.

So, to summarize and to introduce Paul’s unique response to the Philippians, we need to remember a few things about Philippi, how Paul got there, and what he did there. When Paul was kept from going into Asia Minor and called instead into Europe, the first major city he visited was Philippi, a colonial outpost and a dress rehearsal for his eventual journey to Rome itself, which is where we began the article — Paul in Rome.

And everything that Paul will write to

the Philippians will have these things in the background. For instance, just as Philippi is a colonial outpost for the Roman Empire, the church in Philippi is a colonial outpost for the empire or kingdom of Jesus. Furthermore, it is the primary task of that colonial outpost to take that message — Jesus is the resurrected Lord and King over all creation — to other places where the message is not yet known and believed. To send out pioneers who establish other outposts in other places, and then those outposts, churches really, do the same thing, until the earth is filled with the praise and glory of God.

So, the story of Paul going into Philippi is a story about the conflict of the kingdom of this world and the kingdom of God, and it's a story about missions, and it's a story about us, who we are and what we should be about, even in troubled times.

So, how are the Philippians to view this imprisonment of Paul, perhaps the most troublesome times they have experienced?

First of all, Paul says that even though it looks pretty bad on the surface, and for him personally and physically, this whole prison thing has been good for the advance of the gospel.

How's that? Well, for one thing, stories about Paul and his gospel have been going around the palace, as our translation says, but the word Paul uses has the idea of the palace guard — the soldiers in charge. They're hearing the word, and they're spreading it around.

And then, for whatever reason, outside the prison, even Paul's rivals are somehow able to advance the gospel. Then there are Paul's supporters and helpers who are emboldened by what they see happening to him. Paul says, "I rejoice when the gospel gets out there no matter who or why they're doing it."

This reveals the true heart of the Apostle.

In verse 18, he asks, "What then?" In other words, what does it matter? It doesn't matter if I'm in prison. It doesn't matter if I don't get out. It doesn't even matter if I live or die. What's important is that the gospel of Jesus gets out. So, people of the church in Philippi, and for that matter, people in your church, be busy making the gospel and honoring Christ in all you do the main thing for yourselves.

That's the first response God wants us to have when we're knocked back some. Honoring Christ and getting the gospel out is the most important thing.

The second thing Paul wants to say to us in these troubled times is that it is important that we live in such a way that we are not ashamed before God. He says, "My hope is ... that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death." (Philippians 1:20)

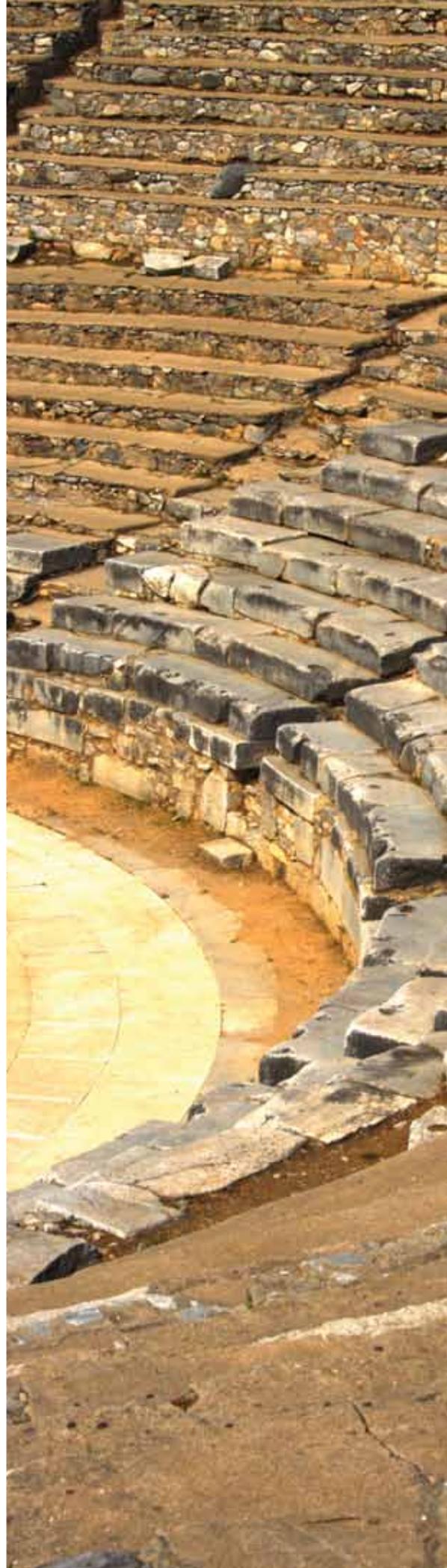
You know what it is to be ashamed and embarrassed. It's what happens when you don't measure up. When you forget the lines to your song. Or you lose control of your temper. Or you get caught in a lie.

Paul loved Jesus Christ, and the last thing he wanted to do was to let him down, and the most important thing he believed he could do was to lift him up and magnify Him. And so even now, even in prison and when his life might be hanging by a thread, people would ask, "Okay Paul, where's your confidence now? Do you still want to make a big noise for Jesus?" and his response would be, "I hope that in nothing I shall be ashamed, and Christ will be magnified whether I live or die."

And, as if to put a great big exclamation point on it, he says in verse 21, "For to me to live is Christ, and to die is gain."

It is a very compact statement that needs some unpacking. For most, nothing is more

...BUT **PAUL'S**
MESSAGE
TO THE PHILIPPIAN CHURCH
IS STILL A LIVING, DYNAMIC
CHALLENGE TO BELIEVERS.



terrifying than death, and nothing is more tragic. And yet Paul says, “You know, I don’t know what I would choose if given the choice.” Fascinating. In verse 23 he says he is undecided, and even goes so far as to say, “I have a desire to depart, and to be with Christ; which is far better.”

Do you believe that? Do you believe that right now, right here, because you believe in Christ that leaving this life and going to be with him is actually preferred? Let me say this carefully. I’m not talking about suicide. But, if your departure from this life is a matter of God’s timing and His decision, I say yes. It is better. And I say that knowing that a good bit of my readership consists of seniors, and God’s Word tells you and tells me that the best is yet to come. You tell that to your kids and your grandkids. They need to know that.

But that’s not the total of Paul’s message.

He is not saying, “Well, things are pretty bad for us these days, so it would be better for us to go to heaven, so let’s just talk about that.” He doesn’t just let it go at that. He says even though it would be a good deal for him if he did depart and go to be with Jesus, we need to take seriously the first part of verse 21: “For me to live is Christ.”

No matter how old you are, or how young you are, Paul is not saying to put heaven at the front of your thinking. Paul is saying that we need to put magnifying Christ and advancing the gospel at the front of our thinking. That’s the issue. It makes us happy to talk about heaven and escaping troubles through the rapture, but that’s not to be our focus. For me to live is Christ, and in verse 22, Paul mentions fruitful labor, and in verse 24 even goes so far as to say this is for the sake of others.

So Paul says, “Do I want to go to heaven?

Sure, but right now, today, I have this longing, this desire to be fruitful for Christ more than anything else in the world, and will therefore,” in verse 25, “stay around and help you with your faith and joy.”

Going to heaven would be cool, but if you want to magnify Christ, show his love to others, have any effect on others, on your family, on your children, on your grandchildren, on hundreds of people you will never ever meet, you have to do that on earth. You have to stay around, because once we leave this earth, the ability to craft a heritage and to leave a legacy and to take others with us to heaven is over.

Paul says to the Philippians, and to us, whether we live or die is not an issue. Whether we have an enjoyable or comfortable life is not an issue. Whether we magnify Christ through our lives, in the good times, and in the troubled times — that’s the only issue.

Live so the gospel is the center of your life.

Live so that you will not be ashamed.

Live to help others’ faith and joy.

To live is Christ, and to die is gain.



BOOK REVIEW

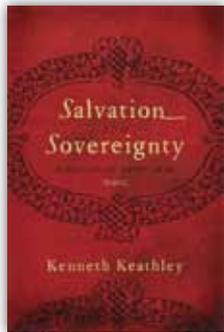
God's sovereignty and human freedom – balanced truth

By Greg Baxter, pastor of Faith Journey Church, Lawton, OK

Salvation and Sovereignty: A Molinist Approach

By Kenneth Keathley

Nashville, TN: B&H Publishing Company, 2010
ISBN: 978-0805431988



Baptists, especially those who distance themselves from the theologies of the Protestant Reformation, are rightly skeptical about being labeled as Calvinists or Arminians. When dealing with the doctrines of salvation, many will reject either label and

call themselves “biblicists.” Based on our understanding of the texts of the Bible, we come to conclusions held in part by both camps. Like Calvinists, I believe the Scriptures teach God’s sovereignty, but I reject irresistible grace and limited atonement. Like Arminians, I firmly uphold human freedom, but I reject the possibility of losing salvation once one makes a profession of faith in Jesus Christ as Lord and Savior. Maintaining this balance is critical for those of us who are interested in being true to what the Bible says about these important doctrines, but a position not well thought out can lay us open to the charge of inconsistency or naivety.

Finally, I have come upon a book that reflects what I consider a biblical view of salvation. Kenneth Keathley, professor of theology and dean of graduate studies at Southeastern Baptist Theological Seminary in Wake Forest, NC, has taken this very confusing topic and made it more consistent and scriptural.

I have studied this issue for many years and Kenneth Keathley has put in writing what I have long believed based on my understanding of the text, historic/systematic theology, and what most Christians know intuitively — God is sovereign, and we are free to believe or to

disbelieve. In my opinion, the author changes the paradigm of how we understand salvation from the traditional five points of Calvinism to what I consider a much more biblical model. To give an idea of what I mean, Keathley suggests that instead of the standard Calvinist TULIP, we should be thinking ROSES, an acronym also advocated by Timothy George in *Amazing Grace: God's Initiative, our Response*.

These are the five points of Calvinism:

- Total Depravity
- Unconditional Election
- Limited Atonement
- Irresistible Grace
- Perseverance of the Saints

Kenneth Keathley says the ideas underlying these points could better be demonstrated this way:

- Radical Depravity
- Overcoming grace
- Sovereign Election
- Eternal Life
- Singular Redemption

A little background for those who want to dig further. The book argues for Molinism, a model of divine sovereignty/human responsibility. The author says, “Molinism is a precise philosophical system that arose out of a commitment to certain principles clearly taught in the Bible” (p 19), and Molinists argue that “God perfectly accomplishes His will in the lives of genuinely free creatures through the use of His omniscience.” Christian theologian and philosopher William Lane Craig says Molinism is “one of the most fruitful theological ideas ever conceived. For it would serve to explain not only God’s knowledge of the future, but divine providence and predestination as well.”

Keathley’s book shows how the Bible balances the truths of God’s sovereignty and our freedom:

- a) God is both good and great
- b) Human freedom is both derived and genuinely ours
- c) God’s grace is both monergistic and resistible
- d) God’s election is both unconditional

- and according to foreknowledge
- e) The saved are both preserved and will persevere
- f) Christ’s atonement is both unlimited in its provision and limited in its application

Some sample statements and conclusions I have drawn from the book include:

1. Depravity, yes; determinism, no. We have the ability to make a wide range of choices within our fallen character (p 63, 73).
2. Salvation is all of grace; damnation all of sin. Grace is monergistic (salvation is the work of God from beginning to end) and grace is resistible (p 101, 104).
3. With regards to election, Molinism replaces TULIP. The doctrines of sovereignty and permission are both true. God controls all things but He does not cause all things (in the real sense that God did not directly cause any evil). He also gave us and angels permission; the ability to choose and with choice comes moral responsibility for our choices (p 138-9).
4. Our assurance is based on four principles: 1) the only basis for assurance is the objective work of Christ, 2) assurance is the essence of saving faith 3) saving faith perseveres and remains until the day when it gives way to sight 4) there are rewards after salvation for the believer to win or lose.
5. The Bible teaches that Christ died for all men. He provided a particular redemption that is universal in scope (p 202).

I highly recommend this book to every pastor/missionary and other ministry leaders.

Greg Baxter recently received the Doctor of Ministry degree from Liberty Baptist Theological Seminary in Lynchburg, VA.

Rex & Ginnie Switzer | **Ethiopia/S. Sudan**

Have you ever prayed for a tree? As we prepared to leave the church in Maiwut for Mathing, Sudan, the people warned us, "There are no trees in Mathing." We asked them to pray with us that God would provide a large tree to shelter our tent site from the very hot sun. We knew that it would be a very difficult week without some shade. As we approached the village, it became clear why the people had been concerned. The flat, cracked land was indeed virtually treeless. When we arrived at the Mathing Bible Baptist Church, they directed us to the site for our camp. It was under the largest tree we had seen since we left Maiwut! For the first time in three weeks, we would have shade all day long. God certainly answered our prayers "exceeding abundantly above" what we asked. However, the greater joy was to see a church that was like a "tree planted by the rivers of water" growing in a spiritually dry and thirsty land. The pastor, Peter Gow, has led the church to be a strong Bible-preaching witness in a very difficult area.

Brian & Rachel Weed | **Nicaragua**

Maria was born in Nicaragua, but as so many, she fled to Costa Rica during the revolution. There she accepted Christ and worked in full-time ministry. She often thought it would be nice to work for the Lord in Nicaragua. Life eventually brought her back and she ended up attending our Managua church. God fulfilled her desire and she is now working in full-time ministry with us. She is the head administrator in our office, running the operations of our National and International NGOs. The NGOs make it possible for us to operate legally as churches, provide tax exemption, have sports ministries, feeding centers, and a medical clinic. This includes monthly audits, government red tape, and lots of paperwork. Maria is a recent cancer survivor and we praise God for that!

Worth & Hazel Worley | **Retired**

Yes, friends, due to health reasons we were forced to retire. But God, who saved us and called us to be missionaries for 40 years in Korea, Singapore, and Russia, is still using us to testify the gospel of the grace of God.

Mrs. Worley tells the gospel of His saving power by telephone since she is not able to go out. She has witnessed to and/or won people to Christ from states all across America over the phone. We have won UPS men and forest rangers. One forest ranger stopped by our house one day, but soon learned he was at the wrong farm. I told him he didn't make a mistake and that he was at the right place. After he got saved, he was happy to tell Mrs. Worley he had just trusted Christ as his personal Savior.

Each morning, when Mrs. Worley and I read the Bible and pray together, I ask our Father to let us tell someone about Jesus that day. Recently, after we had just finished praying that prayer, we lifted our heads and looked out the bedroom window. There, working in the field next to our home were about 20 Mexican men. Mrs. Worley said, "There's the answer to your prayer." Amen!

Adolfo & April Ruesga | **Mexico**

The second day we were in Orizaba back in 2008 a bus drove next to me and destroyed my side mirror. The driver had no money to pay for it so he told me he would pay little by little. After a few months he had only given me a few pesos, so I told him to forget about it since it was around Christmastime. I would see the driver everywhere and knew I needed to share Christ with him but it seemed impossible since he drives that bus all day every day. It turns out he is related to a family that is coming to church, and they invited him to come. He was afraid to come because he had broken my mirror, but I told his family to tell him he didn't owe me anything and to come to church. He came last week and during the invitation said he wanted to get saved. After the service, the youth pastor made sure he understood and led him to the Lord. This bus driver is so happy and wants to keep coming to church. He told his family he was amazed I didn't make him pay for the mirror. I stand amazed and praise God for a broken mirror! God always has a reason for why things happen.

Bill & Jane Coley | **Kenya**

In 2003, Jane began teaching ladies' classes at our institute. She quickly recognized the need for having ladies teach ladies in accordance with Titus 2. It became a burden on her heart to implement a program by which this could be effectively accomplished among the Kenyan women. In 2009, we redesigned the women's program of our institute with this in mind. Jane is now teaching all but two of the classes. We now have two ladies ready to graduate this year, and another in her second year of a three-year program. The official kick-off for the Titus 2 Project was in March. Jane has now conducted seminars for women in three different churches assisted by the ladies from the institute. Several men have approached me and said, "Thank you for what your wife is teaching my wife!" One of our ladies, Juliet, has progressed far enough in the training that she is now able to do the teaching on her own.

Mark & Michele Hale | **Portugal**

This past year, Selma sporadically attended our services and had little interest in anything that took place. Nothing seemed to penetrate her darkness. Knowing we needed heavy-duty spiritual help, we asked our supporters to pray for her. Over the past couple of months, she began coming more often. The last few weeks, she did not miss a service and listened to every word of my sermons. Her stare was intense and her concentration total. It was very apparent that people were praying! On June 15, on her way to the grocery store, my wife, Michele, felt the Holy Spirit leading her to stop and visit with Selma. As a result, Michele had the privilege to lead Selma to Christ! Praise the Lord! The next Sunday, she gave her testimony while sitting next to her beaming Christian husband. Why is Selma saved? Because God gave His Son to die for her, because God called a missionary to tell her, because churches sent that missionary, and because they prayed for her!

Lance & Melanie Gotcher | **Philippines**

Recently, we were able to present Breaking Point in two high schools to 10,000 students. These schools are very close to SBC-East, our main church's fourth location. There were over 950 who received Christ as their personal Savior at these two schools!

In conjunction with this presentation, we launched a new youth service at SBC-East the following Saturday morning and invited students from these two schools. In Manila, it is hard to know what to expect in these kinds of situations. We were hoping to have 200 kids attend. However, we registered 632 high schoolers at our youth service launch and had to turn away about 600 kids because there was absolutely no place to put them. We were overwhelmed — 632 in attendance! We cannot wait to see what God is going to do through this new youth service!

Dave & Hope Reinhardt | **Chile**

Things have been very unusual here lately. A man attending our church asked me to make a visit to his devout Catholic mother-in-law named Ana who was dying of cancer. What is unusual is the philosophy of this society to withhold that information from the patient. Everyone involved knows she has cancer and is dying except her. All present that day were scared I might let the cat out of the bag. I didn't, although I wanted to. I complied with the wishes of the family, although I feel it's unfair to the person. Here they feel that the shock will scare the person too much; I believe it allows the person time to put his or her house in order. Anyway, I made the visit and shared the gospel with Ana. She prayed to receive Christ as her Savior. She then expressed her desire to come to my church, which was a shock to her son-in-law. I pray God will allow this to happen.

In my years in the ministry, it has been usual to have saved wives coming to the church praying for their unsaved husbands. But here in our church it is unusually reversed. We have more men than women, and many have come with unsaved wives. We have seen great victories as Julie, Oliver's wife, came and got saved, as did Valentina, Leo's wife. Now we have Yamile and Marta both attending regularly. Yamile told me last night that she is close to making a decision. I also am scheduled to meet with Verney, Pablo's wife, as she has requested I show her how to be saved. All these men have told us that their wives didn't want anything to do with their religion before attending our church.

After Isaac was saved, he brought another college student to church, Sebastian, who has also accepted Christ. Usually college students don't have time for spiritual things as they are in a "party" society here in Iquique. But both these boys were recently baptized. They both went out and bought the largest and most expensive Bibles they could find and take them everywhere with them. They have brought five visitors between them to the church and even snuck into my institute class a week ago. They are actively talking with anyone they can (especially going after Jehovah's Witnesses and Adventists they know).

The truth is, our God does unusual things so that His name will be known throughout the world!

Mike & Christy Napper | **Burkina Faso**

Mike was studying at McDonald's one day (free Wi-Fi) and some men were looking with curiosity at his books spread on the table. He began a conversation telling them why we are here, where we are going, and where we are from. Well, being from Mississippi led them to ask about the famed Huck Finn going down the mighty Mississippi river. Mike had the misfortune of breaking the news to them that it was a fictional novel. These grown men were devastated to find that Huck Finn never existed, though they readily accept the Holy Word of God as a myth. This was a stunning realization to the mindset of our world. How will they ever know unless someone tells them?

Ray & Ginger Crocker | **Singapore**

After Kee Joon trusted Christ, he asked me to speak at his birthday party. As it turned out, there were about 30 teens present — most of them from a very rough background. It was my privilege to explain to them the importance of having a second birth. Also, Kee Joon's aunt — a devout Buddhist — told us she was impressed by the fact that since Kee Joon started going to church he'd become more obedient and a better student. We explained to her that it was the Lord Jesus Christ who had changed her nephew and that He could change her life, too! Pray for Kee Joon's family and friends.

Beau & Valerie Moore | **Portugal**

Last year, Diogo was saved at camp and this year he brought his friend, Fabio. On the second night of camp, this boy and four other kids raised their hands to be saved. Beau was able to lead Fabio to the Lord in Portuguese — what a victory for both of them! This year's camp theme was "Lost and Found." Five of our 18 campers this year came "lost" but were "found" before the end of the week! Aside from salvation, we also studied things that the Scriptures say are important to "find" in our Christian lives and what we "lose" when we choose not to follow God. Thais "found" God's will for her and surrendered to be in full-time Christian service. What a great week!

Mark & Debbie Williams | **Mexico**

After VBS one evening, 7-year-old Alexis began asking his dad, Hector, if he was afraid to go spend eternity in hell. He answered Alexis's questions honestly and admitted his lost condition and his need of salvation. Alexis then asked his mom to pray with his dad so he could have Jesus in his heart. Later when asked if he sincerely asked Jesus into his heart, Hector said, "Yes, I do not believe you should play around with God."

HISTORY

BAPTIST

ARCHIBALD BROWN – A man of conviction

Archibald Brown, who lived from 1844-1922, was for 31 years the popular and highly successful pastor of the East London Tabernacle. The church was exceeded in size only by Spurgeon's Metropolitan Tabernacle.

Brown had a rich spiritual heritage. His father, a successful businessman, was one of Spurgeon's most generous and active deacons. However, young Archie had little or no interest in spiritual matters. He had a reputation as a jokester; some people doubted if he ever had a serious thought. Shortly after reaching his 17th birthday, he was introduced to the lovely Annie Biggs, who would eventually become his wife. Annie was a zealous believer and she immediately asked Archie, "Are you a Christian?" He was unable to give her a satisfactory answer. She proceeded to invite him to hear a lecture the following Monday, and this was the beginning of his transformation. Within days, he had totally committed his life to Christ and was baptized by Charles Spurgeon.

Brown preached his first sermon while still only 17 years of age at the City Mission. Upon his arrival he found a congregation of only 20 elderly women. Archibald said, "This will never do," and he proceeded to visit the taverns surrounding the mission, inviting the men to hear him preach. Some laughed, others cursed, but between 40 and 50 men followed him to the mission to hear his sermon.

Believing God had called him to preach, he enrolled in Spurgeon's Pastor's College. Spurgeon promptly sent him to Bromley to minister to 20 people who were meeting in a rented hall. Under Archibald's ministry the congregation experienced phenomenal growth. In less than three years the church was able to purchase property and construct a handsome brick chapel. This was an amazing achievement for a student pastor.

In 1866 the church meeting at Stepney Green in East London unanimously invited Archibald Brown to become their pastor. After much prayer and consultation he accepted their invitation. His success as a preacher and pastor continued at Stepney Green. The chapel which was designed to seat 850 could not contain the large crowds that came to hear the young preacher. It became obvious the church must relo-

cate and build a larger auditorium. In 1872, the newly named East London Tabernacle was opened with a seating capacity of 3,000.

Archibald Brown and the East London Tabernacle gained a reputation as one of the most evangelistic churches in England. For 20 years a congregation of 3,000 gathered each Lord's Day to hear the Word of God, but perhaps even more amazing was the 1,000 or more who gathered for the Saturday night prayer service, and the fact that for 31 years there was not one Sunday when someone did not commit his or her life to Christ.

East London was known for its large number of working and unemployed poor. The church, in response to this need, employed nine home missionaries to visit the poor and minister to their spiritual and physical needs. The church also operated a feeding center and distributed each year thousands of items of clothing. They also established two orphanages, one for boys and another for girls.

In 1877 Spurgeon confronted the Baptist Union over its liberalism. The Union not only rejected his advice but voted to censure him. Archibald, who had a reputation as a theological conservative, was one of the few pastors who dared join Spurgeon and withdraw from the Union. He also withdrew from the London Baptist Association when they watered down their doctrinal position on inspiration.

In 1898 Brown retired as pastor of East London and moved to Norwood where he accepted the pastorate of the Chatsword Road Chapel — intending this to be his final pastorate. But in 1908 Thomas Spurgeon, the son and successor of Charles Spurgeon, suffered from failing health. The church turned to Archibald Brown and unanimously invited him to become the pastor of the Metropolitan Tabernacle. Believing it was the will of God, he accepted their invitation. This was a bold step of faith for a 64-year-old. From 1908 until 1911 Tabernacle flourished under his leadership. In 1911 health problems forced him to resign, but he did not remain idle. From 1911 to about 1918 he devoted himself to evangelism. He finally laid his sword down on April 2, 1922. He was 78 years old.

Archibald Brown's sermon books are well worth reading even today.



East London Tabernacle

by Thomas Ray





URBAN CURRENT

Tale of two cities

Thick black diesel smoke envelops the front of our vehicle. Moments later it clears. I can read the bold letters on the back of the bus in front of us, “Jesus is King of Kings.” A motorcycle whizzes by on our right between two lines of traffic. Its handlebars are almost touching the vehicles on either side. Rich, British-accented tones of the African Christian radio host speak to us while red dust from highway construction insists on blanketing us. Inches from the traffic on the dirt next to the highway, hundreds of people walk in both directions. Suddenly a man bolts through traffic endangering his very life, running away from a stunned woman waiting for a bus. He has just snatched the phone out of her hand.

What am I doing here? I am in Nairobi because a man from this city came to Chicago. In the late 80s, a young John Opiyo came to study at the world-renowned Moody Bible Institute. He joined Armitage Baptist Church and spent the next four or five years with us. He completed our urban ministry internship. Making it clear that God was leading him back to Nairobi to plant a church, we felt we could do nothing less than offer him the fullest support possible. He returned and on our faithful prayers, if feeble support, planted the Kahawa Sukari Baptist Church. These days, under the shepherding of Pastor Simon Oriedo, the church continues to be a strong witness and a bright light at home, with mission ventures to neighboring countries as well. The congregation is presently involved in constructing a new building that will serve hundreds. I am here for five days of preaching and teaching.

Our congregation has had teams on the ground working with our daughter church on four separate occasions. Twice, their leaders have visited us in Chicago.

We are committed to a relationship that involves free-flowing communication and builds trust. Hopefully this fosters availability to work together as God leads.

I am struck with the Christian presence throughout the city. The Baptist Bible Fellowship International has been active in Kenya for a generation. Presently, there are 34 BBFI missionaries in the country. Schools, churches, and various ministries of one evangelical stripe or another abound. It’s noteworthy that the Anglicans in Kenya are more conservative than some strands of Baptists in the U.S. Nairobi boasts a handful of Christian radio stations. In the face of a generation of maturing African leaders, what is the best function of American presence and resources?

One of the griefs of visiting cities overseas is learning of the corrupting force of American evangelical excesses, not to mention out-and-out heresy. Pretty much everything seen on American “Christian” TV is available in a city like Nairobi. Oh me, oh my.

It’s always fascinating to gain insight into local realities from the people on the ground. Kenya is one of the more free and stable nations on the continent, making Nairobi and its nation a critical base of operations for evangelism and ministry. With South Sudan becoming an independent nation, Kenya and its Christians are critically positioned to be a major resource and influence.

Even with its relative stability, Kenyans face staggering challenges and negative influences. Big money from Saudi Arabia is backing Islamic proselytization. Somalian money, legitimate and illegitimate, has a significant place in the economy. With unemployment over the 50 percent mark, one wonders what an economy would look like that was able to employ even 70

or 80 percent of the population.

While one of our teams was serving with Kahawa Sukari in 2002, an early morning gospel message by an Armitage member sounded out over the slum in Mathari. This effort resulted in a convert. Within weeks this new believer became a church plant, Hope Baptist Church. Now, with two daughter churches in Nairobi, one in a middle-class area, the other in a slum, we take even more seriously our connection to this African metropolis.

It was so exciting to cut the ribbon on the new two-story building of Hope Baptist Church. It was a privilege to help them rent their first 15-by 25-foot space, to assist them in buying the land for their new building, and to play a small part in the erection of the new structure. It’s thrilling to see Pastor Wandera and the congregation owning their mission in one of the toughest neighborhoods in all the earth.

We have so much to learn from our brothers and sisters in these two very different local assemblies 8,000 miles away. We know that we are the richer for this relationship. If we had more money, we would give it. Maybe it’s a good thing for our brothers and sisters that we don’t have it. This relationship is first and foremost about partnership for the gospel’s sake.

This is the tale of two cities; the story of three churches.

*by Charles Lyons, Pastor
Armitage Baptist Church,
Chicago, Illinois
charles.lyons@armitagechurch.org*



BAPTIST BIBLE COLLEGE

BBC upgrading



by Jim Edge | President | Baptist Bible College

In recent days we have frequently heard the term “downgrade.” Most recently in conversations concerning our national debt. Truthfully, we have seen many things downgraded in recent years. Much of our culture, and even much that we see in religious circles, seems to be downgraded.

But with all the narrative about downgrading, I would like to share with you some of the exciting upgrades we are seeing on the campus of Baptist Bible College.

We are seeing an upgrade in student life. Beginning this fall, we unite our Department of Student Life with our Department of Academics. The new title will be the Department of Student Life and Learning. For a number of years students have participated in the CLM (Christian Life Ministries) program in which they applied classroom instruction in their local church. The college is enhancing local church instruction through F.A.S.T. (Foundations for Academic and Spiritual Training). The program strengthens the bridge between learning inside and outside the classroom through the local church. The basis for the program is the four-generational “Timothy Model” from 2 Timothy 2:2.

We are seeing an upgrade in leadership training through the newly formed Patriot Center for Leadership Development. The Patriot Center will inspire and engage students to develop Christ-likeness through courses, seminars, church, and practical community service. In an effort to advance their quality of leadership, this protocol will empower students to engage others with the gospel of Jesus Christ through ministries of the local church and community service. We also want to connect students to agencies of the Baptist Bible Fellowship International, Baptist churches, and the education, business, and government sectors of our global society. Finally, the Patriot Center will provide students with experiences to prepare them for ministry in a culturally diverse world.

For more information about these initiatives, please go to www.gobbcc.edu and click on “Blueprint for Global Impact.”

The quality and character of the students entrusted to us continues to be a tremendous blessing and motivator for me. One college senior recently wrote: “Baptist Bible College is a very special place. It is important for people to know that we are not just a college. We are a community of people, young and old, that have given our lives to fulfill a calling. We are at BBC to be pastors, missionaries, evangelists, teachers, worship leaders, and to give our lives for ministry service. We are here to support each other, we are here to grow with each other, we are here to learn with each other, and ultimately to go forth to serve with each other. We are BBC.”

My hope and prayer is that these upgrades are sincerely making BBC even more practical, personal, and applicable in today’s world. With graduates like this and many others, we are producing a new generation of leaders that will propel the BBFI for years into the future. Now there is an upgrade we can all support!

BOSTON BAPTIST COLLEGE

Ten more



by David Melton | President | Boston Baptist College

I taught a group of students at Boston Baptist College this morning. They are primarily juniors and seniors, so in a year — maybe two — they will graduate from Boston. What does the next decade look like for them?

Of course, the Lord could come. I don’t think any of us would argue with that! That’s the day we are homesick for ... that is what all of creation groans to see.

But what if the Lord tarries? Clearly scripture tells us to “watch” but keep “working.” So in a decade we very well might be right here tending the vineyard. For the students I met with today, what does that mean?

I say it will likely be different for my students than it was for me. Many of us graduated from our ministry education with very little debt (thanks to the generosity of our forbearers and perhaps some frugality and industry on our own part). Almost all of us had an opportunity waiting for us to go into “full-time” ministry soon after graduation. Church “jobs” — not glamorous, to be sure — were there to be had! For my first paid ministry job I mopped floors and knocked doors. Then I got “promoted” to youth ministry and still did the other. But I was able to start my “working life” doing church ministry!

In the new landscape, college costs have necessarily soared — and nobody seems to be able to help that. That means that college debt is also soaring, and the grim reality is that many of our best young graduates leave college with tens of thousands of dollars of debt! They don’t like it, we don’t like it. Then, the other reality is that full-time ministry jobs are much scarcer than a generation ago. That, too, is just unavoidable reality — cost of living is higher, healthcare costs are prohibitive. It is a brutally challenging forecast.

The truth is that ten years from now many Bible college graduates will still be paying off student loans and just finally getting opportunities for full-time ministry positions — if they haven’t migrated to somewhere or something else.

I wish I had a quick one-two-three solution to all of this. I do not. But our leadership in Boston, administration and trustees, has been diligently working on this for years ... we call the whole discussion “From here to there,” and we are implementing some strategies and working on others. Let’s let the spotlight shine on this challenge. We dare not be cautious and just pretend that our finest young men and women should, and will, just stand around and work secular jobs and wait for a decade. I, for one, don’t think our churches can afford to do without them for the next decade. I know these young people. Many of them have the right stuff.

This morning, I taught students from around the U.S.A. and several nations of the world. Ten years from now, they can be the heart of who we are. Let’s do the next decade with them. Let’s come up with a “ten-year plan.” Let’s talk.

Chihuahua – revisited!

Flagstaff, AZ

By J. Mark Smith

Pastor, Grace Community Baptist Church
BBFI Field Rep. for Western Mexico

Once we cleared the routine security and customs, it was a pleasure to meet longtime BBFI missionary Les Garner awaiting us at the airport in Chihuahua. Traveling with Associate Mission Director Jim Smith, his wife Sharon, and my wife Laurie, we were in for a treat for the next several days assisting with the annual mission conference of Templo Bíblico Bautista (TBB).

Les and Donna Garner are gracious hosts and fruitful missionaries. During our brief stay we were able to see the feeding center that serves lunch each day along with a brief message presenting Jesus as Savior. Les showed us the various churches throughout the city that he and TBB have started over the past several years. During the morning service of the mission conference the church committed to give the equivalent in Mexican Pesos to U.S. \$100,000 for this

coming year. It was my privilege to speak that evening, encouraging the church to have faith as they moved forward.

My parents, Jim and Joey Smith, lifelong BBFI missionaries to Mexico, spent two years in Chihuahua, where dad planted Calvary Baptist Church. During my parents' brief stay, my older brother Jim was saved and baptized at the new church, and I entered the world joining my seven older siblings. When we left Chihuahua, I was eight months old and Jim was eight years old. This was the first time back for both of us. Les Garner took us to see our old neighborhood and we got to see the house we lived in.

This beautiful, high-altitude city of

one million people is being impacted with the gospel. It was a great blessing to our lives to see the work of the gospel being done in the city of my birth! I was humbled to think of the work of missionaries past and present that continues to this day. Just like our church in Flagstaff, a wonderful testimony to God's grace is seeing both the old-timers and the young new believers worshipping and serving side by side all for the sake of the gospel.



From left: Jim and Sharon Smith, Donna and Les Garner, and Laurie and Mark Smith

Primetime cartoons saturated with explicit content

Nashville, TN

By John Evans (BP)

Children watching the most popular primetime cable cartoons are exposed to a "shocking" amount of adult content, a new Parents Television Council (PTC) study says.

According to a PTC news release, the study, called "Cartoons Are No Laughing Matter," tracked the animated primetime programming that Nielsen data indicates children ages 12-17 most frequently watch on basic cable: *Adult Swim*, Cartoon Network, Disney Channel and Nick at Nite.

The study found an abundance of sexual content, violence, drug references and depictions, and profanity, mostly on *Adult Swim*.

"Adult content isn't just creeping into the cartoons that kids today are watching the most; it has overtaken much of that animated programming," PTC President Tim Winter said in the news release. "We're not talking about cartoon characters slipping on banana peels and ramming into doors. Our data demonstrates that today's norm is profanity-laden storylines

involving everything from rape and cocaine to STDs and crystal meth."

Winter warned that many parents don't realize how popular *Adult Swim* is becoming among teens and pre-teens, or that it airs at 9 p.m. ET (8 p.m. CT) on the same channel as kid-focused Cartoon Network.

"Parents need to understand just how explicit these cartoons are so they can make better viewing decisions for their family," he said.

PTC gave Disney Channel and Nick at Nite highly positive "A" ratings for their content, citing a near total absence of any adult content. By contrast, *Adult Swim* and Cartoon Network received "F" grades.

The study singled out *Adult Swim* and Cartoon Network for failing to warn parents about adult content through TV rating systems. Winter said in the news release that profanity and graphic sexual depictions aired during the study period on programs rated TV-PG.

"Cartoon Network failed to use the ratings system to warn parents about sexual con-

tent, suggestive dialogue and explicit language 100 percent of the time," Winter said. "We also discovered the networks are directly marketing adult entertainment products to kids during TV-PG programming, including R-rated movies and TV-MA shows and DVDs."

According to the news release, PTC documented 1,487 incidents of drugs, sexual content and explicit language during the study period, adding that young viewers saw adult content an average of once every two minutes and 31 seconds.

Parents should be allowed to unsubscribe to explicit cable networks, Winter said, and that even then, there's still a lot of work to be done.

"In addition to cable choice and more responsible programming decisions by the networks, the entire television content ratings system needs to be overhauled," Winter said. "The current system fails parents and families when it comes to accuracy, consistency, transparency and accountability."

© Copyright 2011 Baptist Press

BBC students do summer internship with Cool Kids

By Steve Harney, Cool Kids Ministries, Inc.

In the summer of 1976, I surrendered to full-time ministry at Camp Chautauqua in Miamisburg, OH. The following Monday, I crawled in the back of a pickup truck and rode to Huntington, WV, where I began a summer internship with Evangelist Joe Boyd. What I learned the next six weeks changed my life forever.

Thirty years later, I was the evangelist and Cool Kids Ministries began our own summer internship program. Since 2006 we have had at least one intern each summer and some years as many as four. Just as Joe Boyd invested in my life, we want to invest in young people. It is our desire to give them a chance to learn, minister, and use their talents to reach a lost world for Christ while experiencing ministry firsthand.

This year we were able to expand our internship program. Due to the fact that I would be speaking at Camp Chautauqua for three weeks in a row, we were able to open our program to young men and young women. We had seven young people who traveled with my wife Cheryl and me in July and August. They learned skits, led music, gave devotions, performed magic tricks and ventriloquism, helped with programs, helped to run camps, worked each day from 8 a.m. until after midnight and never once complained. Each one of these young people readily went the extra mile to reach souls for Christ. They traveled in cramped quarters, moved from place to place, washed clothes when they could, learned to love Febreze, and grew in leaps and bounds.

Four of our interns were BBC students, Matthew Min-



Back: from left, Kelsey Wilson, Matthew Minning, Jordan Eccles, Shelby Cupples **Front:** Adam Walz, Jessica Milbourne, Jessica Hayes

ning, Shelby Cupples, Jessica Hayes, and Jessica Milbourne. A fifth intern, Kelsey Wilson, is now a freshman at BBC and the other two young men, Adam Walz and Jordan Eccles, are both still in high school. In the four weeks they were with us we saw over 250 people come to Christ. We were also able to raise money to put shoes on 600 children in the Philippines, raise over \$2,000 for Smile

House (a Bridge to Life home in Ukraine being built by MANNA Worldwide), and see another 50 young people surrender to full-time ministry. It was great to see each of these young people make connections with pastors and children, to lead many to a saving knowledge of Christ, and to watch their hearts for ministry grow. I can assure you, we will miss them greatly. Correction, we do miss them greatly. You see, not only did we get to invest in them, but they also invested in us. None of our paths will ever be the same for having spent this month together.

Everyone worries about the future. I can assure you, if these young people are the future, and if the Lord delays His coming, our future is in good hands. I challenge us all — let's take the time to invest in future generations. If we don't, we have no one to blame for what the future holds but ourselves and our failure to mold generations.

VOLUME 2 NOW AVAILABLE! **Elmer Deal's Complete Autobiography**
Out of the Mouth of the Lion!, volumes 1 and 2 are now combined (556 dramatic pages). Here is the first-person account of the lives and ministry of Elmer and Mary Deal for over 50 years in the Congo. Inspiring stories of soul winning, church planting and ministry in the midst of active warfare, multiple evacuations, martyrdom, dramatic escapes, relief efforts, African heroism and Mary's courageous battle with cancer.

OUT OF THE MOUTH OF THE LION!
 VOLUMES 1 AND 2

FROM WE SURVIVED FOUR CIVIL WARS TO MINISTER OVER 50 YEARS IN THE CONGO. HERE IS THE STORY OF THE LIVES AND MINISTRY OF ELMER AND MARY DEAL.
 BY ELMER DEAL WITH MARY DEAL

"...one of the greatest missionary stories ever written."
Dr. & Mrs. Carl Boonstra, former BBFI Mission Director

"...should be required reading by every Christian."
Lizzy Sloyden, Pastor of Friendship Baptist Church, Owassa, Oklahoma

"...when you finish this book you will have a closer relationship with God and a better understanding of His love and guidance."
Lt. Col. (retired) & Mrs. Jack Henry, Executive Vice President Emeritus, Boston Baptist College

ECONOMY SPECIAL!
 \$20 per copy plus s/h
\$15

Order your copy online at www.craigcountybaptist.com (Credit cards accepted via Paypal) or by phone at (918) 256-7255 or mail to **Craig County Baptist Church, 1517 E. Country Club Drive, Vinita, OK 74301.**

Christian, patriotic & military neckties - \$6

Humor book 500 Laughter Doeth Good Like a Medicine - \$6 (1,300 sold)

Annette's 200 Original Italian Recipe Cookbook - \$20 (free postage)

606.285.3051

BOWLING UNITED INDUSTRIES

Manufacturers Lights Baptistries Steeples

www.BUIchurch.com
 1-800-446-7400
 P.O. Box 2250 • Danville, Virginia 24541

Used by America's Leading Churches!

Adult Edition Baptism
Childrens Edition Baptism
Explains the meaning & purpose of baptism.

For info. contact:
The Reapers/Thomas Ray
 P.O. Box 796541, Dallas TX 75379
 Phone 972.509.9240 Fax 972.769.2597
 Email: tray1701@verizon.net
www.thereapers.com

Lighthouse Baptist hosts Next Step Up conference

St. Louis, MO

Around 150 pastors, staff, and lay staff attended the third annual church growth conference, Next Step Up, hosted by Lighthouse Baptist Church and Pastor Keith Gillming in St. Louis, MO, August 29-30. Eric Geiger, co-author of the book *Simple Church* was the keynote speaker, reprising his participation in the conference last year.

Geiger taught principles of *Simple Church* as well as the biblical process for developing disciples. His position is that "disciples are not made through knowledge or through a list of do or don't, but through the radical transformation of the gospel."

Gillming said the purpose of the conference is to give professional development for pastors of the BBFI by bringing a high-profile leader to speak and to offer a variety of breakout sessions. Jim Chambers, founder and CEO of Institute for Organization and Leadership (IOL), led a session about strategic planning, time manage-



Linzy Slayden (left) and Fred Young (right) at the conference

ment, and organizational skills for ministers. His wife, Lynette Chambers, president of IOL, taught sessions about effective ways of recruiting and training volunteers as well as how to avoid burnout in the ministry.

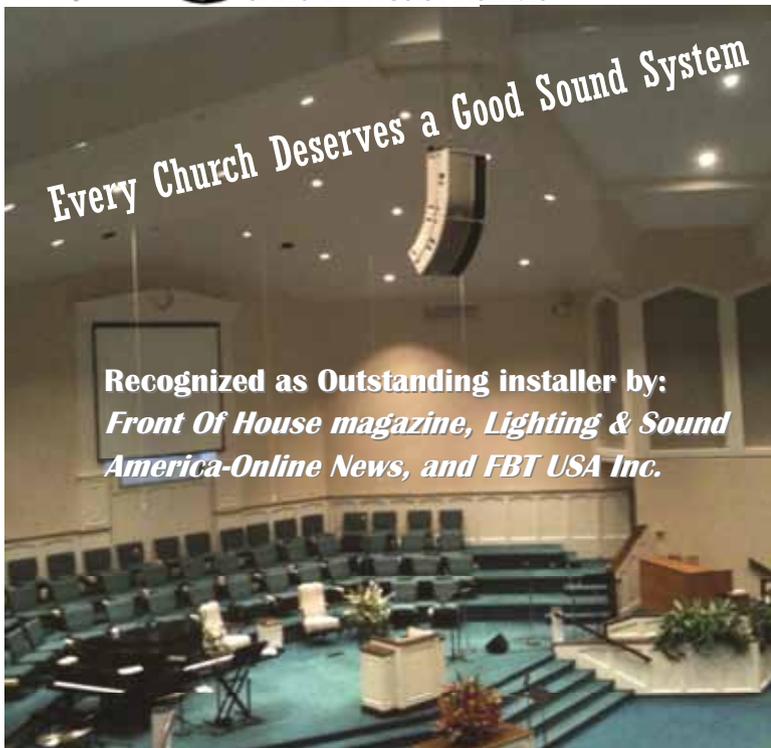
Pastor Duke Hergatt from Temple Baptist Church in Half Moon, NY, shared his passion for church planting. Hergatt's congregation has

been instrumental in starting six churches in the capital city of Albany, NY. Gillming says, "His message about God's design for church planting using an apple was classic! His breakout sessions on church planting were not only practical, but exhilarating."

Missouri pastor Fred Young challenged his attendees to evangelize their communities using a number of outreach opportunities. He challenged the listener to not only be relevant to their culture, but to take a risk in planting seeds of the gospel to folks in their communities.

Pastors from nine different states attended the conference, which, according to Gillming, has been growing every year. He invites those interested in the 2012 conference to save the date of August 27-28. There will be early-bird prices from \$30 per attendee starting in March of 2012. Those interested should contact Keith Gillming at PastorKeith@yourLBC.com.

TROUBADOUR SOLUTIONS Over 20 years experience
 Audio Video design, install or update
CHRISTIAN MUSIC ANSWERS



513-755-6932 Nationwide Service www.troubadoursolutions.com

Need Church Insurance?



Mel Himes & Associates Insurance Agency, Inc.

Deltona, FL
(386) 574-3030
(800) 329-3031
 www.melhimesinsurance.com

Since 1972, Mel Himes, Jr. has been helping churches, Christian day cares and schools protect the "ministry" God has given them.

- Property • Liability
- Bus • Auto • Health**
- Workers' compensation
- Life* • Dental* • Vision*
- Disability* • Retirement*
- 403b Plans*

Free Insurance "✓-Up"
 Endorsed By BBFI



*Underwritten by Kansas City Life Insurance Company
 **Written through CGA, a wholly-owned subsidiary of GuideOne Insurance

www.guideone.com

Park Crest sends mission team to Tanzania

Springfield, MO

A mission team of 12 members of Park Crest Baptist Church (PCBC), Springfield, MO, spent two weeks of their summer in Tanzania. Park Crest pastor Phil Housley led this visit with the goal of ultimately visiting the fields of the eight missionary families sent out from PCBC.

The Tanzania visit was spent with missionaries Dave and Bonnie Jones and single missionary Shelly Henderson, all sent by the Park Crest church. The team spent their time visiting the Haruma Children's Home, the Neema House MANNA Feeding Center, the Highlands Camp (co-sponsored by the Rawlings Foundation), and many church ministries associated with the

Jones and Henderson ministries.

Pastor Housley reports one highlight of the trip was to be involved in the sending of a new missionary from the church in Dar Es Salaam. He says, "Everyone knows that grandchildren are so special and the PCBC group was able, in a way, to become grandparents to a new missionary. It was a very exciting day at the Mbezi Chapel when Pastor David Lecomma was commissioned as their first missionary."

Jones said it was a momentous occasion, not only for this local church but for the fellowship of churches established by the members of Team Tanzania. After the giving of gifts and heartfelt

goodbyes, Pastor Lecomma boarded his first flight ever to leave for the field of Mozambique.

Another great day was experienced in a Massai village. "Entering the village to songs of praise, gifts, and viewing people who are learning about Christ and what a difference He can make in their lives was so overwhelming," said Housley. This is the same village highlighted in the BBFI Mission Office video in which missionary Dave Jones prayed for rain and God delivered in a big way. The day was filled with repairing their church roof, a time in God's Word, and much singing from all the children.



Above: This group from Park Crest Baptist Church in Springfield, MO, spent part of their summer vacation working with Tanzania missionaries Dave and Bonnie Jones and Shelly Henderson, all of whom are sent by the Park Crest Church.



Below: from left, Bonnie Jones, Dave Jones, new missionary from Tanzania David Lecomma, Phil Housley, and Stephanie Housley

TABERNACLE Ministries

13 Week Animated Video Series of the Tabernacle
view video clips at oldtestamenttabernacle.com

A strong case for closed communion that sets open communion on the defensive

\$3.95 + s/h

Conservative Teaching
oldtestamenttabernacle.com

THE SHERWOODS to Panama

Contact Information
Email: live_4_jesus@sbcglobal.net
Web: sherwoods2panama.com
417-350-8532

Sending Church
Midlothian Baptist Church
11840 Lucks Lane
Midlothian, VA 23113
Pastor Ken Cornett
804-379-9500

FISHING FOR SOULS IN PANAMA

But God commendeth his love toward us, in that, while we were yet sinners Christ died for us. Romans 5:8

Sauk Trail experiences summer JUMP!

Richton Park, IL

Pastor Bruce Humbert is reporting Sauk Trail Baptist Temple in Richton Park, IL (Chicago-area), experienced its first summer jump in attendance in the history of the church. The jump occurred in three main areas of the church ministry — soul-winning outreach, summer intern ministry, and Kids Summer Church.

Pastor Humbert says, “Kids Summer Church is a hybrid of VBS and a day at youth camp. The children in grades 1-6 have their Sunday school hour and church service all outdoors in the church’s four-acre park. The program generated excitement and a lot of visitors.” He reports that while visitors usually would come to VBS for five days, these visitors came for ten days establishing a habit of coming to church on Sunday and allowed the workers ten weeks to follow up in their homes!

The Clayhouse Singles class in the church ran the program under the leadership of Bric and Suzan Bolin. Thirty-six people in that class used

their gifts and lifetime training to minister to the children. Humbert says the project “created a unique bond in this diverse group of young adults.”

And he adds that it also provided a 10-week break for the Sunday school teachers and allowed them to attend an adult Sunday school class to be taught and to renew friendships.

There were 13 professions of faith. Follow-up discipleship efforts are ongoing.



The Clayhouse Singles class of Sauk Trail, led by Bric and Suzan Bolin, was instrumental in the summer JUMP program

Phelps celebrate 60 years

Owasso, OK

Estil and Fritz Phelps celebrated their 60th wedding anniversary with a family weekend August 13-14 in Owasso, OK. Their children and friends assembled a book with greetings and congratulations for the event. The Phelps are 1952 graduates of Baptist Bible College and are best known for their evangelistic work for Friends of Israel and Crown Baptist Ministries.



PACK OUT YOUR CHURCH!

“For six services our people were carried into the depths of solid, sound, and inspiring Bible teaching. It was as if Paul himself were sitting down and opening up the Scriptures unto our people. Then, you add to this Randy’s amazing gift of skillfully illustrating the message through his chalk presentations...It is all so worshipful, thrilling and encouraging. I know our people drew closer and so will yours.”

Jeremy Massey, Pastor, First Baptist Church, Paris, TN, (731) 642-5074 or massey@fbcparis.org

Many BBTI Pastor references available

Free info packet available!

Contact: DRAWING CLOSER MINISTRIES
1935 Greenwood Drive
Ottumwa, Iowa 52501
Phone ... (641) 680-2997
E-mail ... chalkart@netins.net

www.CHALKARTIST.COM

Chalk Artist
Randy Davis

Poinsettia Display Racks

Beautyify your church altar areas, entrances, halls or assembly rooms with these stunning display racks. Illuminate your poinsettia tree with our new optional clip on candles, creating a soft glow of elegance.

Plant racks are available in 15 models including full-round or half-round models. Full-round racks are perfect for a stunning display in open areas, entrances and reception halls. Half-round racks are perfect for both sides of the altar or used flat against the wall.

Fill with live Poinsettia plants, or order our beautiful potted Silk Poinsettias. They are formed in two-sided gold foil to look like the live products sold in flower shops. Just rebox them at the end of the season and use them year after year.

- Inexpensive/EZ assembly
- Most models UPS shippable
- Moveable rings
- Models available in 3 1/2', 5', 6', 7', 8', 10', 15' and 20'
- Optional clip-on LED candles
- Racks made of powder-coated steel
- Additional 6" and 8" rings available

To request a free catalog or to place an order, call toll-free or email:

800-984-7984 info@creativedisplaycenter.com CREATIVEDISPLAYCENTER.COM

TRIBUNE CLASSIFIEDS

69¢ per word (\$12 minimum). All ads subject to approval of the *Baptist Bible Tribune*. Advertising in the BBT does not necessarily imply the endorsement of the publisher. To place an ad, call (417) 831-3996.

Christian Play The Price
www.thepriceleonnewton.com

The Bible Rebinder Don't Retire Your Bible — Rebind It! Fifteen years experience rebind- ing and repairing Bibles. Contact Joe Gleason, 2256 E. Nora, Springfield, MO 65803, for prices. (417) 865-3823 or thebiblerebinder@gmail.com.

Religious books for sale List sent email dudley1@fidnet.com Evangelist Bill Dudley, 1116 Lacy Dr., Lebanon, MO 65536, (417) 532-2665. www.dudleysusedbooks.com.

Sermon sets/Outline books
Samples and brochure. Charles Swilling, PO Box 1093, Jacksonville, TX 75766 (903) 683-4342; ciswilling@aol.com www.swillingpublications.org

Alliterated Outlines Ephesians, Jude, Jonah- James and other outline books, send for free outlines and price list. Bob Smallwood, 311 Harlan Lane Rd., Villa Rica, GA 30180 (770) 459-3120

We know the Middle East! 45 Years Expe- rience. Next Holy Land Tours: October 10-20 2011 and April 16-30, 2012. Pastor's "comp program" also. Ask Jeanne for a brochure. Call (314) 239-9958 or email Jnbill3@aol.com. Ex- perience Counts! "The disappointment of poor quality lingers long after the thrill of low price is forgotten."

Liberty Press of Springfield LLC

1,000 FULL COLOR BUSINESS CARDS
\$29.95 (REGULAR PRICE \$39.95)
PRICE INCLUDES FREE BASIC SETUP FOR 1,000 FULL COLOR, 1 SIDED UV COATED CARDS. EXPIRES: 12/1/11

1,000 FULL COLOR 4 X 6 POSTCARDS
\$99.95 (REGULAR PRICE \$139.95)
PRICE INCLUDES FREE BASIC SETUP FOR 1,000 FULL COLOR, 2 SIDED UV COATED CARDS. EXPIRES: 12/1/11

1,000, 1 COLOR OFFERING ENVELOPES \$54.95
IMPRINTED WITH YOUR CHURCH INFORMATION OR CUSTOM DESIGN AT NO ADDITIONAL CHARGE. (REGULAR PRICE IS \$59.95. PRICE DOES NOT INCLUDE SHIPPING.) EXPIRES: 12/1/11

MUST MENTION THIS AD TO RECEIVE DISCOUNT

MUST MENTION THIS AD TO RECEIVE DISCOUNT

417.865.8551 • FAX: 417.865.8208 • TOLL FREE: 877.865.8551
1721 W. COLLEGE, SPRINGFIELD, MO 65806 • WWW.LIBERTYPRESSPRINTING.COM

PROPERTY | ADDITIONS | BUILDINGS | REMODEL | REFINANCING

**do the needs of your ministry
require financing?**
WE CAN HELP!

NATIONAL CHURCH PLANTING OFFICE

BBFINCPO.COM
417.536.8826

EVANGELIST ADS are available to any evangelist listed in the Fellowship Directory for \$10 per issue. To place an ad, call (417) 831-3996.

L. J. Woodard • Midnight Hour Ministries
PO Box 1331, Clarksville, AR 72830
Phone: 479.292.0330

Randy Carroll • Carroll Evangelistic Ministries
5672 Powers St., The Colony, TX 75056.
Phone: 469.384.2120 Cell: 469.964.9796
Email: EvangelistRC@juno.com

Thomas Ray • The Reapers
PO Box 867505, Plano, TX 75086
Phone: 972.509.9240 www.thereapers.com

Tracy Dartt • The Dartt Quartet
PO Box 422, Greenbrier, TN 37073
Phone: 707.344.4140 www.darttmusic.com

ALABAMA

• **Shelton Beach Road Baptist Church**, 401 Shelton Beach Rd., Saraland, AL 36571, 205/675-2122 *Pastor Gary W. Shockley*

• **Trinity Baptist Church**, 1500 Airport Rd., Oxford, AL 36203, 256/831-3333 www.trinityoxford.org. *Pastor Bud Grinstead*

• **Living Water Baptist Church** 7752 Ave. F, Mobile AL 36608 251-631-3008 www.lwbcmobile.com *Pastor James Richardson*

ALASKA

• **Anchorage Baptist Temple**, 6401 E. Northern Lights, Anchorage, AK 99504, 907/333-6535, www.ancbt.org. *Pastor Jerry Prevo*

ARIZONA

• **Thomas Road Baptist Church**, 5735 W. Thomas Rd., Phoenix, AZ 85031, 623/247-5735. *Pastor Daniel Dennis*

CALIFORNIA

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

• **The Fundamental Baptist Tabernacle**, 1329 South Hope St., Los Angeles, CA 90015, 213/744-9999. *Pastor Dr. R. L. Hymers, Jr.* sermon manuscripts at www.realconversion.com

• **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*

CONNECTICUT

• **New Testament Baptist Church and School**, 111 Ash St., East Hartford, CT 06108. 860/290-6696 *Pastor Michael Stoddard*

DELAWARE

• **Southside Baptist Church**, 4904 S. DuPont Hwy. (US 13 So.), Dover, DE 19901, 302/697-2411 *Pastor Chris Kondracki*

• **First Baptist Church**, 6062 Old Shawnee Rd., Milford, DE 19963, 302/422-9795 *Pastor David Perdue*

FLORIDA

• **Palm Springs Drive Baptist Church**, 601 Palm Springs Dr., Altamonte Springs, FL 32701, 407/831-0950 *Pastor Scott Carlson*

• **Tabernacle Baptist Church**, 6000 West Colonial Dr., Orlando, FL 32808, 407/295-3086 *Pastor Steve Ware*

• **Winter Haven Baptist Church**, 1500 Dundee Rd., Winter Haven, FL 33884, 863/294-6478 *Pastor Mark D. Hodges*

• **New Testament Baptist Church**, 2050 South Belcher Rd., Largo, FL 33771, 727/536-0481 *Pastor Matt Trill*

• **Trinity Baptist Church**, 800 Hammond Blvd., Jacksonville, FL 32221, 904/786-5320 *Pastor Tom Messer*

• **First Coast Baptist Church**, 7587 Blanding Blvd., Jacksonville, FL 32244, 904/777-3040 *Pastor Richard Edwards*

• **Harbor Baptist Church**, 428 Tomoka Ave., Ormond Beach, FL 32173, 386/677-3116 *Pastor Ronald L. Todd*

• **Colonial Baptist Church**, 2616 51st Street West, Bradenton, FL 34209, 941/795-3767 *Pastor R. C. Landsberger*

• **Sonshine Baptist Church**, 23105 Veterans Blvd., Port Charlotte, FL 33954, 941/625-1273 *Pastor William K. Bales*

• **First Baptist Coconut Creek**, formerly Calvary Baptist Church, Ft. Lauderdale, FL. 954/422-9611 *Pastor Jerry Williamson*

• **Lighthouse Baptist Church**, 6815 Markham Rd. Sanford, FL 32771, 407/829-4400 *Pastor Dale Hardy*

• **Calvary Baptist Church**, 123 Thunderbird Dr., Sebastian, FL 32958. 772/589-5047 www.calvary-baptistchurch.com *Pastor Clifton Cooley*

• **New Life Baptist Church**, 35000 Radio Rd (at Poe St.), Leesburg, FL 34788 352/728-0004 newlifebaptistchurch@earthlink.net

• **Suncoast Baptist Church**, 410 Warrington Blvd., Port Charlotte, FL 33954, 941/625-8550, *Pastor Chip Keller* www.suncoastbaptistchurch.com

• **Grace Bible Baptist Church**, 1703 Lewis Road, Leesburg, FL 34748. 352/326-5738, *Pastor George Mulford III* www.gbbconline.com

• **Orlando Baptist Church**, 500 S. Semoran Blvd., Orlando, FL 32807. 407/277-8671, *Pastor David Janney* www.worldchangingchurch.com

GEORGIA

• **Cornerstone Baptist Church**, 1400 Grayson Hwy., Lawrenceville, GA 30245. 770/338-2677 *Pastor Tim Neal*

• **Central Fellowship Baptist Church and Academy**, 8460 Hawkinsville Rd. Hwy 247, 3 miles north of Robins Air Force Base, Macon GA 31216. 478/781-2981 www.centralfellowship.org *Pastor Rodney Queen*

HAWAII

• **Lanakila Baptist Church**, 94-1250 Waipahu St., Waipahu, HI 96797. 808/677-0731 *Pastor Steven C. Wygle*

ILLINOIS

• **Sauk Trail Baptist Temple**, 4411 Sauk Trail, P.O. Box 347, Richton Park, IL 60471. 708/481-1490 *Pastor Bruce Humbert*

IOWA

• **Heartland Baptist Church** 3504 N. Grand Ave., Ames, IA 50010 515/268-1721, www.heartlandbaptistames.com *Pastor Randy Abell*

KANSAS

• **Millington Street Baptist Church**, 1304 Millington St., Winfield, KS 67156. 316/221-4700. *Pastor Jeff McCaskill*

• **Friendship Baptist Church** 2209 E. Pawnee, Wichita, KS 67211 316/263-0269, *Pastor Steve Day*

KENTUCKY

• **Florence Baptist Temple**, 1898 Florence Pk., Burlington, KY 41005. 859/586-6090 *Pastor Wayne G. Cox*

• **Oak Hill Baptist Church**, 2135 Oak Hill Rd., Somerset, KY 42501, 606/679-8496 *Pastor Gary Phelps*

MARYLAND

• **Riverdale Baptist Church**, 1177 Largo Rd., Upper Marlboro, MD 20774, 301/249-7000 *Pastor Brian C. Mentzer*

MASSACHUSETTS

• **Temple Baptist Church** 540 Manley St., West Bridgewater, MA 02379, 508/583-5190 www.templebaptist.info *Pastor Bill Smith*

NEBRASKA

• **Plains Baptist Church**, 2902 Randolph St., Lincoln, NE 68510, 402/435-4760. *Pastor Raymond Smith*

NEW JERSEY

• **Open Bible Baptist Church**, 2625 E. Main St (RT. 49), Millville, NJ 08332. 856/863-0226, Email:gardner07@comcast.net *Pastor Danny Gardner*

NORTH CAROLINA

• **Northside Baptist Church**, 333 Jeremiah Blvd., Charlotte, NC 28262, 704/596-4856 *Pastor Brian Boyles*

• **Mid-Way Baptist Church**, 6910 Fayetteville Rd., Raleigh, NC 27603. 919/772-5864 *Pastor James L. Upchurch*

• **Trinity Baptist Church**, 216 Shelburne Rd., Asheville, NC 28806, 704/254-2187 www.tbcasheville.org *Pastor Ralph Sexton, Jr.*

• **Central Baptist Church**, 6050 Plain View Hwy., Dunn, NC 28334, 910/892-7914, www.cbcdunn.com *Pastor Tom Wagoner*

• **Berean Baptist Church & Academy** 517 Glensford Dr., Fayetteville, NC 28314, 910/868-5156, www.bbcfnc.org *Pastor Sean Harris*

OHIO

• **Bible Baptist Church**, 990 P.O. Main, Mt. Orab, OH 45154. 937/444-2493 *Pastor Charles Smith*

• **Ashland Ave. Baptist Church**, P.O. Box 86, 4255 Ashland Ave., Norwood, OH 45212. 513/531-3626 *Pastor Jerry E. Jones*

• **First Baptist Church**, 1233 US Rt. 42, Ashland, OH 44805. 419/289-3636 *Pastor F. R. "Butch" White*

• **Calvary Baptist Church**, 516 W. Sunset Dr., Rittman, OH 44270, 330/925-5506 *Pastor Jerry Burton*

OREGON

• **Tri-City Baptist Temple**, 18025 S. E. Webster Rd., Gladstone, OR 97027. 503/655-9326 *Pastor Ken McCormick*

RHODE ISLAND

• **Ocean State Baptist Church**, 600 Douglas Pike, Smithfield, RI 02917, 401/231-1980 *Pastor Archie Emerson*

SOUTH CAROLINA

• **Lighthouse Baptist Church**, 104 Berkeley Sq. Lane, PMB 250, Goose Creek, SC 29445. 843/824-6002 www.lbcgc.org *Pastor Bobby Garvin*

TEXAS

• **Central Baptist Church**, 2855 Greenhouse Rd., Houston, TX 77084. 281/492-2689 *Pastor Larry Maddox*

• **First Baptist Church of Meadowview**, 4346 N Galloway Ave., Mesquite, TX 75150. 214/391-7176 *Pastor R.D. Wade*

• **First Baptist Church**, Hwy. 64, Wright City, TX 75750, 903/839-2700 *Pastor Richard G. Boone*

• **North Park Baptist Church**, 4401 Theiss Rd., Humble, TX 77338. 281/821-2258 *Pastor John Gross*

• **Berean Baptist Church**, 302 N. Town East Blvd., Mesquite, TX 75182. 972/226-7803 *Pastor David Mills*

• **Cypress Creek Baptist Church**, 21870 Northwest Freeway, Houston, TX 77429. 281/469-6089 *Pastor Bill Campbell*

• **Burleson Boulevard Baptist Church**, 315 N. Burleson Blvd., Burleson, TX 76028-3907. 817/295-4342 *Pastor Terry M. Williams*

• **Talley Rd. Baptist Church** 3120 Talley Rd., San Antonio, TX 78253, 210/862-3108, www.talleyroadbaptistchurch.org trbc@satx.rr.com, *Pastor Larry Bruce*

VIRGINIA

• **Faith Baptist Church**, 3768 S. Amherst Hwy., Madison Heights, VA 24572, 434/929-1430 *Pastor Brian Hudson*

WEST VIRGINIA

• **Fellowship Baptist Church**, U.S. Rt. 60 E. at Huntington Mall, Barboursville, WV 25504, 304/736-8006 *Pastor Jerry Warren*

Participation in the Baptist Bible Fellowship International is open to any Baptist pastor of a supporting Baptist church believing in and adhering to the Word of God, on the basis of the BBFI Articles of Faith. For listing on this page, a Baptist church is one that declares in legal and/or faith documents it is Baptist in doctrine and practice. A supporting church is one that financially supports BBFI missions or colleges.

(Sources: Constitution and Bylaws of the BBFI and The BBFI Contact Directory)

Church ads are available to any BBFI church for \$10 per issue.

To place an ad, call (417) 831-3996.

A gift of grace

By Craig Lingo – BBFI missionary to Colombia

Francisco is from Spain. I'm not sure of all the details of his life. But I do know that by the time he and his wife came to our Parent's Evangelistic Camp, he was pretty much a basket case. He is probably in his early 40s. His skin has a yellowish tint because he has a severe case of cirrhosis of the liver from alcohol abuse, and he is so tense that he smokes like a smokestack.

Francisco was not a happy camper! I don't know if he did not realize what he was getting into — having to sleep in a different dorm than his wife and only being able to smoke at designated times and in a designated area — but he had an attitude problem as severe as any teenager I have ever seen! The first night of the camp his wife wanted to accept Christ as her Savior, but Francisco opposed her vehemently. In fact, according to one of our facilitators, there was a pretty strong argument going on, and Francisco prevailed. By the following morning he was almost uncontrollable.

On the final morning of camp, we always have a sports activity. Everybody is invited to participate in a basket-shooting contest. The requirement is to make ten baskets in a row — the prize, a very nice watch for both the man and lady who wins. In Colombia there isn't much chance that anybody is going to make ten baskets in a row, since basketball is not a widely practiced sport. I suppose we had around 150 contestants, and the most that anybody made was two baskets in a row. Nobody won a watch!

Having finished the contest, we went to the auditorium to discuss the results. One lady complained, "You set the bar too high."

"I'm so glad you said that," I replied. "Let me show you God's standard," and we flashed the Ten Commandments on the screen. As we went through them, you could just see people, especially the men, sinking down in their seats. It was a pretty severe indictment, particularly when they discovered God said if a person broke one commandment he was guilty of all!

There I stood with the two watches in my hand. We had already agreed they would be given to the least cooperative man and woman who had shown a pretty bad attitude — Francisco was chosen. He was sitting on the first row, and I asked him, "Francisco, would you please receive this watch as a gift from us?" He sheepishly came to receive his watch with an embarrassed, "Thank you."

Afterwards, he sought me out and asked, "Why did you choose me? I didn't even compete ... I don't think I deserved it."

I replied, "That's grace! It is a gift you don't deserve!"

He walked away with a very pensive look on his face. Later

that morning we had our final service. Francisco was the first one to stand when the invitation was given!

We took 336 unsaved adults to camp. The final tally was 112 saved — Francisco was one of them!

By the way, Francisco is a very sick man. He and his wife have been coming to church and he always looks me up and shakes my hand with a very pleasant smile on his face.

It's amazing what the grace of God can do! Aren't you thankful that God offers grace to the unworthy? We wouldn't trade our job for anything in the world!



Craig and Fran Lingo

Craig and Fran Lingo have been Baptist Bible Fellowship missionaries to Colombia since 1971. During their tenure, they have participated in planting five churches in the city of Bogota and two missions in nearby cities.

In 2005, the Rawlings Foundation teamed with the Lingos to build The Highlands Colombia, a camp facility a few miles outside of Bogota, in an effort to reach more Colombians with the gospel. In 2008, once the construction was complete, the Rawlings Foundation continued their involvement by financing moral value retreats and evangelistic camps. During these evangelistic camps, well over 50 percent of the adults and young people of the Lingo's ministry are involved in some aspect of the camp ministry.

The first moral value retreat was held in March 2009 and the first evangelistic camp was in May of the same year. Two hundred and eighty campers attended that first evangelistic camp, with 194 professions of faith.

In August 2010, after much insistence from the kids' parents, The Highlands Colombia held its first evangelistic camp for parents. In attendance were 244 parents of which 99 were saved.

Since the camp's inception, a total of 1,731 young people have attended the evangelistic camps and there have been 789 professions of faith. The parents' events are also increasing with a total of 611 parents attending camp and 208 professions of faith. This totals 997 people who have found life eternal in Jesus Christ.

"The Rawlings Foundation continues to expand its camp ministry — having built similar facilities in Asia, Europe, Africa, North and South America, and the Caribbean," says Lingo. "They continue to invest all over the world, sending kids and adults to camp, reaping an amazing harvest of souls."

Began a degree but never finished?
It's time to
Finish What You Started

STATISTICS PROVE:

- Without a degree it is almost impossible to get a higher paying job.
- Graduates earn more and hold higher positions.
- Unemployment of non-graduates is double that of those who have earned a degree.
- Graduates are better prepared to lead.
- Graduates receive greater respect from their peers.

**DON'T LIMIT YOUR POTENTIAL
earn your degree on-line:**

- Low tuition.
- Interest free payment plan.
- Caring instructors.
- Credit for non-college professional training or experience.



6301 Westport Avenue • Shreveport, LA 71129
(318) 686-2360 www.lbu.edu

DELIVERING THE HOPE OF JESUS CHRIST TO
TANZANIA

NATHAN & TIFFANY
FOLTZ
WWW.FOLTZWAGEN.COM

Nathan and Tiffany Foltz
PO Box 191
Springfield, MO 65801
(804) 370-1396
foltz.nathan@gmail.com
www.foltzwagen.com

Sending Church
Baptist Tabernacle
Pastor Jon Isbell
8501 E. Kingston Rd
Shreveport, LA 71118-2200
(318) 687-7473



PRAYERS WANTED



Aflac.
We've got you under our wing.

**Aflac now has
BBFI covered!**



Cancer

What is cancer/specified-disease insurance? No one wants to experience a cancer diagnosis, but the fact is that the risk of getting cancer is great. In the United States, men have slightly less than a one in two lifetime risk of developing cancer, for women, the risk is a little more than one in three (Cancer Facts and Figures 2010, American Cancer Society). A cancer/specified-disease insurance policy is designed to provide you with cash benefits during covered cancer treatments.

A cancer/specified-disease insurance policy can also help protect your income and savings from expenses that aren't covered by your major medical health insurance policy, including:

- Deductibles
- Out-of-network specialists
- Experimental cancer treatment
- Travel and lodging when treatment is far from home
- Child care and household help
- Normal living expenses, such as your car payment and utility bills

Accident

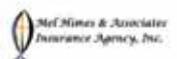
What is accident insurance? It's a way to stay ahead of the medical and out-of-pocket expenses that add up so quickly after an accidental injury — not just for emergency treatment, hospital stays and medical exams, but for other expenses you may face, such as transportation and lodging needs.

When you have a covered accident, we'll send cash benefits directly to you (unless you tell us otherwise) and you decide the best way to spend them. It's as simple as that.

You'll receive cash benefits for these and other expenses that may not be fully covered by your major medical insurance:

- Broken teeth
- Concussions
- Intensive care unit confinement
- Ambulance, ground and air
- Emergency room
- Lacerations

For more information or to enroll, call 1-877-365-7966. This is for illustrative purposes only. Benefits may not be available in all states.



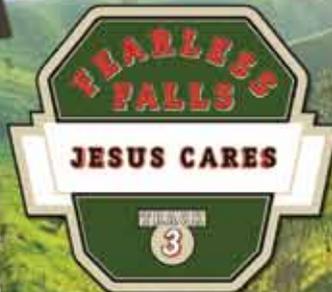
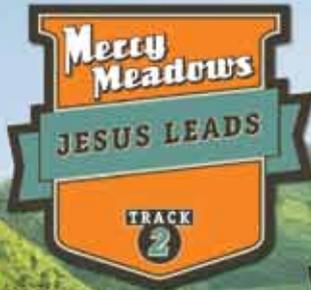
SONLIGHT EXPRESS

JESUS & ME

VBS 2012

"Greater love hath no man than this, that a man lay down his life for his friends." John 15:13

800-264-2482



Sonlight Express is just around the bend. Be ready to board the train for an exciting journey that will last a lifetime!

Bogard Press
Always true to the Word

Publishing sound biblical curriculum for over 100 years



VBSbogardpress



vbsblog.org