

BAPTIST BIBLE TRIBUNE

OCTOBER 2014 | VOL. 65 NO. 2

READING					
MATHEMATICS					
ENGLISH					
HISTORY					
SCIENCE					
HEALTH					
MUSIC					
ART					
PHYS. ED.					
WRITING					
SPELLING					
HOME EC.					
SHOP					
VOC. GUID.					
GEOGRAPHY					

DOING GOOD

Explanation of Marks
 A-93-100. B-85-92. C-77-84 D-70-76
 F-Below 70 or Failure

GROWTH IN CITIZENSHIP AS INDIVIDUAL

Makes good use of time and material
 Depends upon
 Shows self control
 Does his best

Satisfactory	Needs Improving						
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CITIZENSHIP AS MEMBER OF GROUP

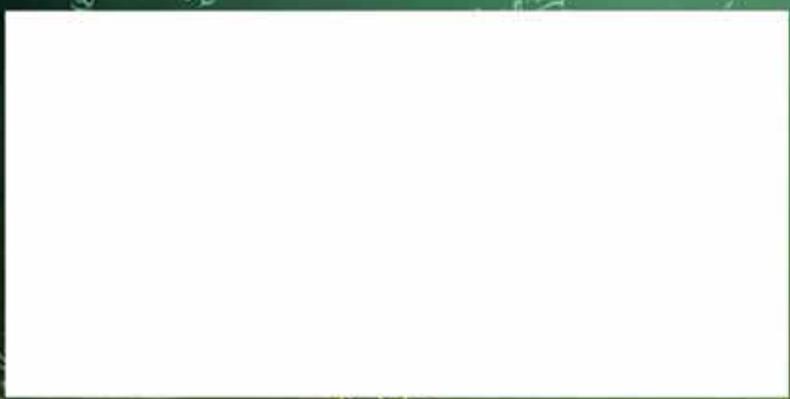
1. Courteous
2. Works and plays with others
3. Respects rights and property of others

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HEALTH HABITS

Clean and Neat
 Eating

	1	2	3	4	5
Satisfactory		Satisfactory	Satisfactory	Satisfactory	Satisfactory
Needs Correction		Needs Correction	Needs Correction	Needs Correction	Needs Correction

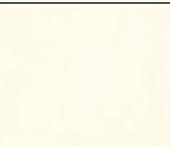
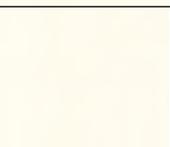
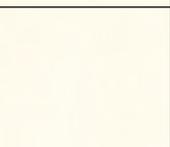


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- TANZANIA: MORE WORK TO BE DONE p.16
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OCTOBER 2014

PRAYER CALENDAR

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
			1  MISSIONARY Joshua & Ashley Bell <i>England</i>	2  CHAPLAIN Maj. Herman, Jr. & Audrey Cheatham <i>U.S. Army</i>	3  MISSIONARY Dalton & Paulette Walker <i>New Zealand</i>	4  MISSIONARY Jonathan & Lexi Taylor <i>Ecuador</i>
5  MISSIONARY Tim & Missy Helton <i>Peru</i>	6  MISSIONARY Jeff Barker <i>Brazil</i>	7  MISSIONARY Ray & Kristi Rhoton <i>Costa Rica</i>	8  MISSIONARY Walter & Dalene Clark <i>Germany</i>	9  MISSIONARY Marguerite Vella <i>Retired</i>	10  MISSIONARY Jon & Becky Liles <i>Italy</i>	11  MISSIONARY Marjorie Browning <i>Brazil</i>
12  MISSIONARY Ray & Gerri Redmon <i>Korea</i>	13  WORKERS IN Restricted Access Nations	14  MISSIONARY Kevin & Kim Davis <i>Wales</i>	15  Mission Office Mailroom Staff <i>Springfield, MO</i>	16  MISSIONARY Jim & Barbie Waters <i>Zambia</i>	17  T.E.A.M. MISSIONARY Janice Hickey <i>Ecuador</i>	18  MISSIONARY Brian & Jaidy Brown <i>Mexico</i>
19  MISSIONARY Rebecca Terrell <i>Brazil</i>	20  MISSIONARY Charles & Mary Joyce <i>Burkina Faso</i>	21  MISSIONARY Jonathan & Sarah Robertson <i>Costa Rica</i>	22  MISSIONARY Greg & LuAnn Lyons <i>Philippines</i>	23  Boston Baptist College <i>Boston, MA</i>	24  MISSIONARY Bill & Vicki Hoving <i>England</i>	25  MISSIONARY Esteban & Emily Alvarez <i>Uruguay</i>
26  MISSIONARY Renae Thompson <i>Germany</i>	27  MISSIONARY Brandon & Rachel Ivy <i>Philippines</i>	28  Baptist Bible Tribune	29  MISSIONARY David & Angela Speights <i>Thailand</i>	30  MISSIONARY Larry & Dawn Nelson <i>Australia</i>	31  MISSIONARY David & Mary Campbell <i>Wales</i>	

As is the business of tailors to make clothes and cobblers to make shoes, so it is the business of Christians to pray.
Martin Luther



ON THE TABLE

A godly thing worth doing

by Keith Bassham | Editor

BAPTIST BIBLE TRIBUNE

OCTOBER 2014

VOL. 65 NO. 2

This issue of the *Tribune* contains an item not usually seen in the magazine: an article authored by Assistant Editor Rob Walker. Rob's fingerprints are all over every issue, of course — the layout, graphics, placements — and his advice and suggestions are frequently a part of the final product, but I like it when we can showcase all that Rob brings to the *Tribune* table.

Part of the impetus for the article about one church's ministry in a community came from an online discussion in which I made a few observations about "social justice" and what we used to call the "social gospel." For most of the history of Christianity (both genuine and specious) it was largely assumed that the gospel inherently had both a social and temporal aspect alongside a spiritual and eternal — that is, a both/and approach. Eighteenth- and nineteenth-century evangelicals had no problem wedding the two. Witness the explosion of mission societies, publishing houses, Bible distributions, and institutions offering support for clinics and hospitals, care for orphans, literacy (original Sunday school), slavery abolition, temperance, and other social causes of the day.

Unfortunately, the Modernist/Fundamentalist controversy of the late 19th and early 20th centuries created an either/or dynamic for evangelical Christians on the matters of "social justice" and "evangelism." But somehow, a lot of us over the years suspected that we should be doing more in our ministries to relieve suffering, provide for people in need, and so on, but when we did those things we also felt compelled to justify the work, that is, we should make explicit that we were using the "good works" as a tool or a means toward our true end, saving of the soul. I was always uncomfortable with that kind of thinking, believing as I do that the gospel carries with it a power to truly change people and things. And so I have been involved with my communities in "non-church" activities, not as marketing or bait, but with the idea that Christians ought to do good as a matter of course.

That may sound like a "social gospel" to some, but I explain that while we may effect change in our "worlds," we cannot "change the world" in the sense that we usually use that term, and in the way God will when He establishes a new heaven and a new earth.

And according to 2 Corinthians 5:17, we ourselves are new creations, and so God has in effect gone out into the future new creation and brought bits of that renewed creation — us — into the present time. And that as new creations we are able to model what we know of God's design and plan for humans insofar as we are able, not to supplant what God will do, but to show what God has done in us, and what He will do universally some day, and that means you don't have to tape a tract to the side of a cup of cold water to make it a godly thing worth doing. So do some good.

Keith Bassham

How a Christian ought to vote
Biblical applications for the upcoming election season

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Doing good in schools
Finding ways for a church to reach into the community

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Tanzania: More work to be done
Even with great ministries in place, this country needs more

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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.
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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

Three changeless factors for leadership



by Linzy Slayden | President | BBFI

Joshua walked onto the pages of history at a crucial moment. God had promised centuries earlier that Abraham's children would inhabit the land of Canaan. When Joshua assumed leadership, the people of God were standing on the east side of the Jordan River, ready to take the land. This was a crucial time of transition.

After years of preparation, Joshua was now marked, in the presence of God's people, as the man of God's choice. He learned that leadership, if it was real, did not come from men, but only from God. Men can ordain, but leadership does not derive from them. Men, even Christian men, can generate leadership, but leadership generated only from men is only on the level of any human leadership and will bring no more true spiritual results than any human charisma. True blessed leadership comes from God.

So, after all these years, Joshua was ready. Is there necessarily a long time of preparation needed for spiritual leadership? Not always, but usually. We can think of those in the Scriptures who for years were prepared for crucial leadership they would exercise. But we need to be careful: we cannot make this a rule, because Paul did say to Timothy, "Let no man despise thy youth" (2 Timothy 4:12). We must not insist that no man be given important leadership until he has gray hair ... or no hair at all! At the same time, we must understand that if we are to be ready for a time of leadership, and if we are young, we must be ready for a time of preparation. Joshua learned many lessons during his preparation, and he learned them well.

I am reminded of the three changeless factors that helped him in transition: The written Word, the power of God, and the supernatural Leader.

These factors flow from the Pentateuch through the rest of the Old Testament and down through the New Testament, and even to our present time.

Today we have a written authority, the Word of God.

Concerning the second factor, consider the statement of the resurrected Jesus: "All power is given unto me in heaven and earth" (Matthew 28:18).

The third factor is the supernatural Leader. The Captain who went before Joshua in his battles was the Lord Himself.

Our lives, ministries, and our Fellowship will change, but essential things stay the same.

Serving two terms as president of the BBFI has been one of the greatest blessings and burdens of my ministry life. I am very thankful for the confidence you placed in me. I am also very thankful for the fellow national officers that served with me.

Our Fellowship has elected a new slate of national officers. Please pray for them and support them as they lead our Fellowship.

WORLDWIDE MISSIONS

Missionary care offering



by Jon Konnerup | Mission Director | BBFI

Missionary care has several areas of importance to consider, some of which help keep missionaries on the field and enable them to use more of their finances for their ministries. Let me briefly describe five major areas.

- 1. Security training.** During our Candidate School this year, new missionaries received concentrated training to help them handle security issues they may face on the field. Two additional training sessions per year are planned. Funds from the Missionary Care Offering (MCO) allowed Steve Bender to go through intense training to become a certified trainer for the Mission Office.
- 2. Annual Missionary Reunion.** Each year at the reunion, there is at least one missionary who is ready to throw in the towel. But at the close of this week of spiritual refreshment and rejuvenation, they are encouraged to persevere. Because of the generosity of churches giving to the first MCO, the cost for the 2015 Reunion will be decreased by 50 percent. Furthermore, those who attended this year will be reimbursed half of the cost they paid! What a way to help reduce missionary attrition.
- 3. Times of great need.** Due to the sensitive nature of these issues, we are unable to go into details; however, we can report that a number of missionaries in desperate situations have been helped allowing them to remain on the field. Their sending churches help as they can, but many times need the additional assistance we offer. The MCO gives us that opportunity to encourage those in need — ultimately enabling them to stay where God has called them.
- 4. Ministry to missionary kids.** While this service area is still in development, we have identified several target areas. It will take time to formulate a plan for this project that is near and dear to my heart. Our goal is to develop materials that will not only help missionary kids, but their parents also, as they return to the U.S.
- 5. Sending churches.** Many pastors have asked for suggestions that would better prepare them to encourage and minister to their missionaries. We are formulating plans to assist pastors and sending churches and meet that need.

This year, our goal for the Missionary Care Offering is \$250,000, and so far we have received \$172,588.50. These funds allow us to assist our missionaries; however, the need continues to grow. Please consider what you will give. The missionaries of the BBFI are definitely worthy of our investment!

ORLANDO BAPTIST CHURCH

PASTOR DAVID JANNEY

FEB. 16-18

BBFI NATIONAL MEETING

Ideas for Pastor Appreciation Month in October by Diana Davis

Clueless! That's how many churches feel as they contemplate how to express gratitude to their cherished leaders for Pastor Appreciation Month each October. Here are 10 suggestions

- 1. Lots of Letters** On Sunday before Pastor Appreciation Day, distribute stamped envelopes addressed to the pastor. An instruction note invites each church member to write and mail a personal note of encouragement and appreciation to the pastor during the week.
- 2. Award T-shirt** Special order a "Best Pastor in _____" T-shirt, cap, or plaque, and present it with flourish.
- 3. Original Art** Laminate bookmarks created by the children in your church, featuring their art and signatures. Allow kids to present the bookmarks to the pastor personally.
- 4. Church in a Frame** Prepare a beautifully framed photo or painting of the church building. Even better: take a group photo of church members in front of the building. Use extra wide matting and ask every church member to sign the mat before adding glass.
- 5. Helpful Commentaries** Purchase a full set of Bible commentaries. Allow various groups, such as Bible classes, committees or church organizations, to present one book of the set, individually wrapped with their personal notes of appreciation on the inside pages.
- 6. Video Presentation** Create a presentation of photos and video of the

pastor(s) in action during the past year. Set it to music, and play it as a pre-service video.

- 7. Public Thanks** Take out a full-page ad in your local newspaper, featuring a photo of your pastor and a declaration of your church's love and appreciation. Even better: Add every member's signature on the ad.
- 8. Office Makeover** Do a surprise office makeover, with the pastor's wife's input, of course. Consider fresh paint, updated décor, new furniture, and even a computer or technology upgrade.
- 9. Favorite Things** Think of one small thing your pastor enjoys, such as M&Ms, fishing lures, coffee, etc. Ask each member to bring that item on Sunday, i.e. one bag, any size, of M&Ms. Supply extras for guests or forgetful members.
- 10. 30 Days of Appreciation** Use an October calendar to schedule volunteers for a month-long schedule of surprise treats. Each day of the month, the pastor will receive a surprise token of appreciation from a church member, committee or group within the church. The tributes can vary widely. Some ideas include: a balloon delivery, a shoe shine, an apple pie, or a gift certificate. After a whole month of pleasant surprises, won't your pastor feel appreciated?

Diana Davis is the author of Fresh Ideas for Women's Ministry. Reprinted from <http://www.lifeway.com/Article/pastor-Ideas-for-Pastor-Appreciation-Month-in-October>



DIGRESSIONS

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

Amid unemployment, U.S. suffers from worker shortage

Stephen Moore of The Heritage Foundation says it's not known for sure how great the shortage of workers is, but a shortage does exist.

"That actually surprises a lot of people because we have 18 million unemployed Americans," he says. "One of the big problems is that a lot of [them] don't have the skills to fill these jobs. If you look at manufacturing, there are, by some estimates, a half a million manufacturing jobs that require skills. There are 50,000 to 100,000 unfilled trucking jobs, and a couple hundred thousand

engineering jobs."

Moore says Americans need to get matched with an employer so that they can be put in these jobs. And that, he adds, may mean training them with the skills they need to perform those jobs.

President Obama has been pushing for government and even public-private partnerships to combat these types of problems, but Moore says government is not the answer.

"The biggest government job training program is the public school system," he explains. "And that hasn't worked out

so well in terms of giving high school graduates, and even college graduates, the skills sets and vocational training to fill these jobs, whether as electricians or welders or pipefitters. However, those are jobs that often pay \$60,000 to \$80,000 a year."

Moore also wants lawmakers to reconsider programs like unemployment insurance, which Moore says is something that encourages people to stay out of the workforce.

"A lot of the people who got laid off in the Great Recession stayed unemployed until their benefits ran out," he tells OneNewsNow. "One of the reasons the trucking industry and other industries had a hard time filling jobs when available employment came back was because a lot of the people wouldn't go off welfare benefits."

A step in the right direction, he suggests, would be a shift in thinking away from welfare toward work - something he says the country isn't doing right now.

Source: www.onenewsnow.com

Barna timeline: Percentage who believe recreational marijuana use is morally acceptable

2001 ... 2014

Practicing Protestants	9%	Practicing Protestants	19%
Practicing Catholics	17%	Practicing Catholics	33%
General U.S. population	25%	General U.S. population	47%

Source: Barna Group; www.barna.org

What holds Christians and churches back from being involved in public schools?

- 44%** Don't have children in public schools
- 18%** Don't think public schools want religious people to help
- 18%** Education is too political
- 17%** Unsure how to help
- 16%** Schools need more prayer and religious values, not academic support
- 9%** Public school culture is contrary to religious beliefs

How does the public feel public schools are doing over the last 5 years?

Have gotten worse	46%
Stayed the same	26%
Made improvements	15%
Don't know	10%

Source: Barna Group; www.barna.org

34%

of parents of school-age children say public schools are their first choice for their children

7%

The percentage of adults who consider the public school system to be "very effective"



In the **NEWS** of the **WEEK**

NEW TESTAMENT BAPTIST CHURCH
Al C. Janney, Pastor
Miami, Florida

To The Tribune:

September 19 was Rally Day for our Sunday school. We had 28 present, and all but two of our 137 chairs were filled for the morning preaching service. The offering for the day was above \$500.00.

September 26 we had a Sunday school attendance of 108 and an offering for the day of \$284.00. For the past six weeks we have had somebody saved and added to the church every

Sunday. Our church now has over 100 members. We have a 50x110 building on a piece of property 143x100 feet. The total value is around \$40,000.00. We are hoping to buy two more lots adjacent to the one we now have.

The Fellowship meeting at Detroit was a real inspiration to me, and reading The Tribune is an inspiration.

AL C. JANNEY.

Bible Baptist church, Mound alley, Kas., **Lonnie C. Smith**, pastor, had 43 in Sunday school Oct. nine additions to the church, and an offering of \$46.00.

Tate Roberts, pastor Division reet Baptist church, Springfield, completed a successful series meetings with Bible Baptist church, Ava, **Jody Hall**, pastor. ere were four professions of ith in Christ. The church was organized a year ago by the pastor **Faye Blakey**, the latter pastor Bible Baptist church, Springfield.

Tulsa Baptist Temple, Tulsa, Okla., **Clifford E. Clark**, pastor, is hoping to increase its Sunday school to a total of 793 by Dec. 1. The goals set for the departments and classes are as follows:

Worship Department	52
Singer's Department	116
Infant Department	91
Senior Department	80
Intermediate Department	48
Young People's Department	47
Bible Class	18
Messenger Bible Class	90
Evangelist Bible Class	60
Prayer Bible Class	190

TOTAL 793

From the **Western Messenger**, Riverside, Calif., **Dennis J. Brown**, pastor:

Rev. **Ray Bohler**, who recently resigned his pastorate at the Bible Baptist church in Modesto, has moved to Fresno and is organizing a new Baptist church here. Fresno is a great field and Bro. Bohler is capable of establishing this church as he did a very fine work in Modesto.

The church in Modesto is less than 70 years old. They are worshipping their own property and have called Rev. **Tom Elson** for their full-time pastor.

Bro. **Dayle Morris** formerly of the Bible Baptist church in Lakewood, has started a new church in Artesia. Though the church has not been organized they are going forward with an average of over 100 in Sunday school and offerings average near \$100.00 a Sunday. Bro. Morris is one of our capable young preachers and the possibilities on his field look favorable for a sound and progressive Baptist church.

Bro. **Joe Morton** recently moved to Oxnard to lead a group of people in organizing a Baptist church. Oxnard presents itself as a great field for a great work. Our prayer is that Bro. Morton will lead the people in a soul-winning campaign for the establishment of a

great work there. Bro. Morton is formerly of Gardena.

The Fundamental Baptist church of Vallejo, which was founded some four years ago, has purchased property and have converted the building into a church. This church was founded by Missionary **W. L. Weesley**, now serving in the Philippines. It was later pastored 18 months by Rev. **Howard Quinlan**. Rev. **Haskell Bolton**, who has been their pastor since February, has led the church in these advanced steps. The following is a quotation from their pastor:

"Last Sunday we dedicated our new auditorium. It was my first Sunday back with the church. We purchased a two-story building. The second floor is of knotty pine with seven rooms, a door to each room, and a hallway. It is a natural for a Sunday school plant. We have the two story building on a lot 50x 133, with plenty of room for expansion. The auditorium is 42x21. We can seat about 130 people."

Rev. **Tom Elson**, founder and pastor of the Castleberry Baptist church in Chula Vista, recently resigned to become pastor of the Bible Baptist church in Modesto.

Bro. **Elson** founded the Chula Vista Baptist church some 18 months ago. The Lord blessed his efforts there. He led his people into the purchase of a building site, and erected a building. The church is now large enough and strong enough to keep a full time pastor on the field. Rev. **Howard Jones** from Gardena has been called as their full-time pastor. He has already accepted his pastoral duties. His first Sunday as pastor resulted in five additions to the church.

Beginning Monday, August 30 and running through Sunday Sept. 12 the Bible Baptist church held a revival meeting with Dr. **Dennis J. Brown** of Riverside doing the preaching. Dr. **Brown** is the pastor of the Riverside Baptist Temple. The spirit was good throughout the meeting and at the end there were a total of 16 saved and 15 who joined the church by letter and baptism.

The high attendance of the entire meeting in the evening services was on Labor Day evening when 120 were present. Some said the meeting would have no one over the holiday, but God proved that He is still able to draw men to Himself.

There were also two men who surrendered their lives to do whatever the Lord would ask them to do. All in all the meeting was a success and there is rejoicing over those saved and those who have aligned themselves with the children of God for service. On the Sunday evening the meeting closed six were baptized in the cooling service.

The Gardena church is nearing com-

ANOTHER BAPTIST PREACHER HAS ARRIVED IN IOWA

RANDIE RAY was born Sept. 11 to Mrs. **Estel R. Phelps**, wife of the Rev. **E. R. Phelps**, pastor Mediapolis Baptist church, Mediapolis, Iowa.

pletion of their new Sunday school plant. The Sunday school is growing with a goal of at least 300 set for Christmas time. Any Christian in the Gardena area are cordially invited to attend our services. Especially so if you have no church home of your own. The Bible Baptist church is located at 1919 Compton Blvd.

G. E. THOMAS.

The Young People of Seventeenth Street Baptist church, Bowling Green, Ky., **Ralph Liles**, pastor, have unanimously voted to take an offering each month for the foreign mission work of the Baptist Bible Fellowship. The Sunday school of the church had 92 present the last Sunday in Sept., with 60 Bibles and an offering of \$62.78. There were only 18 absent, and there were 10 visitors and three new members.

LOCKLAND HAS 2,172 IN S. S.; OFFERING \$5000.00

CINCINNATI, Ohio.—Lockland Baptist church, **John W. Rawlings**, pastor, had 2,172 in Sunday school Sept. 26 and an offering of \$5,000. There were 18 responses to the pastor's invitations throughout the day and five baptisms.

Central Baptist church, Ponca City, Okla., **Ralph M. Boyette**, pastor, will observe the pastor's first anniversary Oct. 24. The church is working to have a special offering of \$350.00 above the regular offering.

Temple Baptist church, Albuquerque, N. M., **J. Curtis Goldman**, pastor, had 146 in Sunday school last Sunday of September. They had set 117 as their goal. One year ago, when the church was organized, there were 12 in Sunday school. The Sunday school offering for the last Sunday of Sept. was \$128.05.

[Continued on page seven]

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FOUR lovely original designs from one of our best De Luxe Assortments. (Quantity production plus quality planning means you get the best for less!)

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HOW A
CHRISTIAN
OUGHT TO

VOTE

by Mike Randall, former editor of the Baptist Bible Tribune (1995-2002)

The election this November will determine much for the future of this nation and the lives of its people. It will determine the leadership of our cities, our states, and the nation. Leaders have potential for great good or great evil. They provide models for behavior. They are advocates of ideas, philosophies, and policies they hope to impose on the people. They are given the power to make decisions that may impact almost every aspect of life. Because of this, the Christian should take his or her vote very seriously. It should be made after prayer, information gathering, and careful thought. To assist in that regard, the following is presented to help the thoughtful Christian decide who to vote for in the coming election.

The Bible describes the model leader

As on other important topics, the Bible speaks on the subject of leadership. Much can be gleaned from the 131 references to the words “lead,” “led,” and “leadership” in Scripture. Perhaps the most succinct statement of effective, beneficial leadership is David’s prayer upon becoming king. It is found in Psalm 101 and contains the inspired resolutions of Israel’s great king. Herbert Lockyer says this Psalm is called “The Householder’s Psalm” by some and “The Mirror for Magistrates” by others. Charles Ryrie calls this Psalm a manifesto of ethical standards of King David for himself and his administration. It is reported that this Psalm was read and pledged publicly in America’s past by leaders when they took the oath of office. Perhaps this is a reason for America’s past greatness. I consider Psalm 101 the

description of a model leader for God and the people.

Psalm 101

- 1 I will sing of mercy and judgment: unto thee, O Lord, will I sing.
- 2 I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.
- 3 I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me.
- 4 A froward heart shall depart from me: I will not know a wicked person.
- 5 Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer.
- 6 Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.
- 7 He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.
- 8 I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord.

The personal character of a model leader

The first four verses of Psalm 101 present David’s resolutions that relate to his personal character. Six important areas are outlined in these verses.

BALANCED ATTITUDE. In verse one, the public leader declares that he would, “sing of mercy and judgment.” The language

connotes the singing to be that of a strolling minstrel, suggesting this would be done as he moved about in daily living. He would also sing unto the Lord. This activity would affect his attitude of leadership, that his decisions would be balanced between mercy and judgment, exactly the attitude needed in an effective public leader.

BLAMELESS CONDUCT. Verse two speaks of the personal conduct of the leader. The words “wisely” and “perfect” suggest carefulness, thoughtfulness, integrity, and wholesomeness.

SPIRITUAL HUNGER. Verse two also approaches the spiritual with the question, “O when wilt thou come unto me?” Here is the invitation and desire to consciously experience the presence of God. This he may do through communion in God’s Word, through prayer, and praise (Psalm 22:3). This question also indicates recognition that government leaders have utmost need for God’s help to do their job.

PURE MOTIVES. Verse two concludes with the leader’s statement regarding his private walk. He says, “I will walk within my house with a perfect heart.” His private life before those in his house will reveal his inner man, his motives, which he desires to be “perfect” in the sense of innocent, wholesome, and adhering to God’s moral code. Thus, he will not be self-centered, but centered in what is best for those he serves.

DISCERNMENT OF INFLUENCES.

Verse three speaks of the things that might influence a leader. The “wicked things,” “the work of them that turn aside,” are influences that must be guarded against. Here, David is speaking about what is worthless, destructive, crooked, and harmful. Although he cannot prevent encountering such things or people, he resolves not to entertain them and interact with them, but to divorce himself from them. To do so requires discernment and personal discipline, which is called “personal separation.”

COMPANIONS or CHARACTER.

Verse four speaks of the counselors, officers,

servants, and others who surround the government leader. Of these people, the inspired leader says, a person with a “froward” or twisted, perverse, and disobedient heart, and the “wicked” or evil person will be rejected from being his companion and thus, part of his administration. David recognized that we become like those with whom we associate (Proverbs 13:20). Therefore, the choice of friends and subordinates is crucial to his personal character and his leadership.

These six areas are vital to the character of any person. They are areas of concern to a discerning electorate trying to choose those who will lead them.

The public conduct of a model leader

Verses five through eight detail the principles that will guide the model leader as he governs the people. To help in their consideration, I have gathered these principles under two headings.

Those he will punish

David pledges himself to the will of God and the betterment of his people. To do this, he has determined that certain things and conduct are not in the best interest of the nation. To better the nation, he is determined to punish four types of conduct. This is a model for leading a family and effective government.

First, he promises to punish those who “privily slandereth his neighbour,” in verse five. This is a reference to false charges or misrepresentations that defame or damage another’s reputation. The vow to punish slander is a natural reaction from an attitude that values mercy (see verse 1). This promise is also an affirmation to defend and deal in truth with others.

Second, he promises to punish elitism and the exaltation of one individual or group above another. The idea of a “high look” and a “proud heart” is superiority, arrogance, and the opposite of the attitude of the worshipper (the idea contained in verse 1). This vow is a commitment to impartiality and equality in dealing with the people he governs. It springs from a spirit of humility and reverence in the leader. Such a principle would be welcomed by any people.

Third, he promises to punish the one

“that worketh deceit” and “telleth lies” in verse seven. This is a pledge to honor the truth and is a reasonable application of the ninth commandment (Exodus 20:16). Such a practice would protect the people in matters of judgment and set an example that encourages the keeping of contracts and the fulfilling of promises. It would also protect the people from those who would say anything to gain an advantage.

Fourth, in verse eight, he promises to punish the criminal and those who trouble the people. Two words are translated “wicked” in this verse. The first “wicked” person is defined as someone guilty of crimes, a violator of the law. The second “wicked” person in the verse is defined as one who commits iniquity and by his conduct troubles the nation or people. The model leader promises to be tough on crime and the troublemaker. Such people he vows to “cut off” or destroy or put away from society.

Those he would promote

The model leader does more than execute judgment. He sets an example by the people he promotes. There are two kinds of people who receive the praise and exaltation of the model leader in verse six.

First, he promotes the “faithful of the land.” The meaning of the word “faithful” in the text suggests these people are supporters, upholders, or pillars to that which is praiseworthy, worthwhile, honest, beneficial, and good. They honor God, His Word, and ways by their conduct, attitude, and influence. They are the kind of people the model leader wants to “dwell with me.” They will be promoted by the model leader.

Second, he promotes those “that walketh in a perfect way.” The word translated “perfect” is the same as found in the first part of verse two. It is a person with goals, values, ideals, and conduct like the model leader himself. He is sound, wholesome, and complete in integrity. He can be counted on to say what he means, mean what he says, and do what he promises. That is the kind of person the model leader is, and that is the kind of person he says “shall serve me.” Such a person is sought and promoted by the model leader.

Who is this model leader?

It is obvious to those who know the life of

David that the description of lofty principles and ideals presented in this Psalm were not fulfilled by the great king of Israel. They were the desires put in his heart by God. Though he didn’t achieve them, he attempted to do so, and in the effort did a generally commendable job as Israel’s king. The only One who can fulfill them completely is the Lord Jesus Christ, our risen and soon coming King of kings and Lord of lords.

Who should you vote for?

The description of the model leader is a worthy goal for any who would be a leader. At the same time, it provides a scriptural pattern for application by Christian voters in any election. Such a person would be the ideal leader. He or she would be effective and welcome in serving as president, senator, member of Congress, governor, or member of the city council.

When deciding how to vote, I suggest these three steps:

1. Compare those running for office to the criteria in Psalm 101.
2. Discover which of them most closely identifies with these principles.
3. Vote for that person.

This article first appeared in the October 15, 2000, edition of the Tribune. Some minor edits were made for this version.

It's 7:50 on a Tuesday night, as a handful of college-aged musicians finish warming up and make their way up the stairs of a stadium-style lecture hall on the campus of a local university. In the foyer area outside the hall, a half dozen college students are mingling and greeting each new arrival. Before long, the foyer is buzzing with conversation. Guests are introduced and welcomed as the group grows to about 25 students. It's a casual, easygoing typical college atmosphere. Around 8:10, Cody Shores opens the hall doors and encourages everyone to move in and grab a seat. Another half dozen students trickle in as the musicians lead in a pair of songs. As the music fades from the last song, Cody gets up and welcomes everyone before he gets right to the point, "If you've got your Bible or smartphone, turn to Haggai chapter 1, that's where we're going to be tonight...".



DOING



GOOD IN SCHOOLS

By Rob Walker, Assistant Editor

It's easy to get a response when you talk about how our country has pushed God out of the schools, at least among those who consider a belief in God as a norm. Heads start nodding when you talk about how we have removed posters listing the Ten Commandments and offering prayer before school functions, replacing those traditional practices with gender identity counseling and free birth control. The news headlines coming out of America's schools only emphasize the point, as we read and hear of violence, drug-and-alcohol-related tragedies, and this year's hot topic — rape and physical abuse on college campuses. It's all bad news, and the forecast for this mess doesn't promise signs of improvement. Okay. Now everybody stop nodding. Let's talk about where the local church is while all of this is going on in our schools.

It's likely that in your community, your church is within relative proximity to at least one public school. Ask yourself, what do the staff and administrators of that school know about your church? Do they know you as a willing and welcome participant in the community? Do they know you as the group that stuck church flyers on the school staff's windshields without permission? What would they think if you were to approach them and introduce yourself as a representative from the church? Would they immediately ask, "What do you want from us?"

Now, reverse that. What do you think would happen if you sat down with a school administrator and asked what the church could do or provide to help improve the facilities, encourage teachers, and strengthen the learning environment for the children of that community ... in exchange, for nothing. No strings attached.

That has been the model Seminole Baptist has followed for almost ten years in the community they serve in southwest Springfield, MO. And I should warn you, the tangible results of those efforts are almost nil. That is, if you define results merely as the

numerical growth the church has experienced as a result of these efforts. Or if you define results as "getting a foot in the door" to help "push" God back into the school system. But, if you consider how a church *should* serve a community, then the metrics are far different. In that scenario, results are measured more in terms of relationships that encourage and partnerships that reach into the community. In other words, you do these things because they are the right things to do. Think of it as you would sending a missionary, whose work will not necessarily affect your own church's attendance or offerings, but without such work you become spiritually impoverished.

REVERB OR RECOIL?

"We got a lot of that going on here already."

That was the indifferent response Cody Shores, the college pastor at Seminole Baptist in Springfield, MO, received when he met with a local university* administrator about the possibility of the church sponsoring or being involved with a student Bible study group on campus. True, the current list of "religious" student organizations numbers just over 30 groups, ranging from interfaith, to non-denominational, to LDS, to Catholic, to Jewish, to a host of other religious affiliations and denominations. But the school has well-meaning policies in place to protect students from unwanted solicitation and influence by groups outside the university. Like a chapter out of the story of Lot, Cody was informed that if there were at least four enrolled students who were interested in starting a new student organization, along with a faculty advisor to sign off on the organization, the church could sponsor the organization, so long as it was not being used to explicitly promote the church. What happens on the university campus has to directly benefit the students of the university, not an outside group or organization. Those were the terms, and in the best interest of the student body, according to university officials, they would be enforced.

Not being a student himself, Cody set out to gather the necessary support. He found an associate professor who agreed to serve as the faculty advisor, but getting the initial group of students and paperwork to form the organization was a challenge. Even with a relatively thriving college ministry, Seminole didn't have a great number of regular attenders who were current students at the university. That fact was what had brought Cody to this point. In early 2010, Seminole's pastor, Don Baier, had challenged the staff to think big about how they were reaching out to the community in their respective areas.

Springfield is home to several colleges and universities with enrollment in the public institutions topping 30,000 students, yet Seminole was directly involved with little more than a handful of current students. It was an area that would require big thinking if the church was going to be a part of that slice of the community.

That was four years ago, and Shores says he has learned a lot about the ins and outs, what it takes to keep the student organization they named Reverb, available. "Some people within the university are very skeptical of what we are doing and very aware of the affiliation with the church," he says.

What seems like a never-ending and ever-changing list of parameters and requirements can be boiled down into the one question that he says shows up on just about every application and request that he makes: What will this event/activity contribute to university life? It's easy to think that the answer is simple and obvious, but you cannot expect a university with a modern worldview to understand what a positive and life-changing influence the gospel message could have on its campus. And besides, this is not some underground operation, it's a transparent effort to be a partner in this community and contribute something positive to the students.

Even now that things are up and running, the challenges of this opportunity are still daunting. Shores has since taken a few classes



The relationships discussed in this article are transparent and above board. However, in an effort to protect the entities from unwanted pressure regarding their association with Seminole Baptist, the specific names of institutions have been withheld. These relationships have been nurtured over time, and it is not the intent of this article to jeopardize them.

Think of it as you would sending a missionary, whose work will not necessarily affect your own church's attendance or offerings, but without such work you become spiritually impoverished.

at the local university, which makes him less of an outsider, at least in the eyes of some. And the organization has to be student-led, so "Finding those students who can step up and lead is probably our biggest challenge," he says.

Mary was invited to a Reverb event by a co-worker three years ago. That first night she accepted Christ, and she now serves as the president of the student organization. Alexander was an exchange student from an Eastern European country when he visited Reverb. He was saved and was plugged in, but then returned home. More recently, with the instability in his homeland, he has come back to the States and is involved with the organization. But these are college students, and they will likely move on within a couple of years. It is a challenge that will never be resolved.

The administrative hurdles are many. The organizational challenges are unique.

"You never know whether 25 people or 60 people are going to show up on any given Tuesday night," says Cody, "but you just have to be prepared to roll with it."

All in all, Shores estimates that, of those who attend the weekly Reverb meeting, it's roughly an 80/20 split between church and unchurched. Some of those also attend services at Seminole, but that's not the drive behind all the effort in university ministry. And in my time talking with Cody, if there's a recurring theme, it's the amount of work that goes into keeping this door open. Nothing is taken for granted, and nothing comes easily. According to the current statistics, 61 percent (Barna)¹ to 70 percent (*USA Today*)² of young people drop out of church during the first few years after high school. Reverb gives those church students a place to plug in on campus. It does not replace the local church; it simply gives them an on-campus avenue to remain active in sharing their faith, reaching out to their neighbors, and being encouraged in their daily walk. And when you have Christians living out Jesus' command on a university campus, you are going to have stories like Mary and Alexander. And those are great contributions to university life.

LUNCH WITH MR. ABSTINENCE

Before he was the Sex Talk Guy, Chris Highfill was the youth pastor from Seminole Baptist asking the administration at one of the local high schools for permission to come to lunch a couple of days a week to eat with some of the students from Seminole who attended the school. The goal was to simply stay connected to students during the week. Before that, he was just a volunteer math tutor at the school.

Over the course of a year of tutoring and visiting students, starting in 2004, Chris and the principal of the school became better acquainted. By fall 2005, in partnership with a local organization, the Pregnancy Care Center, Highfill was teaching a session on the viewpoint of abstinence and the value of life. Nine years later, current Seminole Student Pastor Eric Starrett is still talking to the incoming freshmen at the school about why they should wait. But today that's not the only strand of the relationship between Seminole and this school.

This year, the freshman mentoring program event (pairing up upperclassmen with freshmen) was hosted at Seminole. Two to three times a year, the school's choir is invited to hold concerts at Seminole. Volunteer day, when students learn what it looks like to volunteer in their community, was also held on the church property. Yes, when you have a large auditorium, people want to be your friend, but is that a bad thing? And consider this. How much effort is spent trying to get people in the doors on Sunday, when the reality is our facilities sit vacant midweek while our community has needs that could be met if we just opened the doors *between* Sundays?

Through the same kind of patient relationship-building (think in terms of years, not days), Starrett now teaches Character Education the first Wednesday of every month at another local school.

"It's 25-30 kids in a classroom setting, and it's basically a biblically driven principles program. They just don't call it Bible-based," he says.

There is not necessarily a straight line from community ministry to church

growth, however. Starrett is hard-pressed to come up with a single instance of someone coming to the church directly because of the involvement with these schools. "It's probably happened a couple of times," he says, "but I've not heard about it." Pastor Baier says that's a bit of a nonfactor, because he doesn't evaluate these opportunities the same way he evaluates a church-based outreach or event. He maintains, "Our presence in the community is the key. As far as exposure for the church, it lets people know we are here."

Also, it's not always a give-and-take kind of relationship. If you volunteer your auditorium, they don't exactly offer to let you have a Bible study at the school. But, according to Starrett, that's where a good relationship comes into play. Last year, when Seminole proposed the idea of holding a church-based youth outreach event at one of the schools, the principal himself made it happen. "Trust is very big in the school system," says Starrett. "If they know we are not going to push the boundaries they have set up for us, then they are willing to open doors for us." Starrett says it is critical for churches not to go into this kind of relationship assuming they will get something in return. "That's where churches can really go wrong, if they expect some kind of special treatment."

In these days of school security awareness, just getting in the door to pursue

this kind of opportunity can be a hard start. Even now, after several years of involvement on the school campuses, Starrett says he gets stopped occasionally by new secretaries, teachers, or administrators. How you handle getting stopped at the door can have a big influence on what you are there to accomplish. After all, every person you interact with gives you a chance to disprove what that person may think about Christians or your church in general. The church may not be closely evaluating these relationships from a productivity standpoint, but Starrett knows the schools are constantly evaluating these relationships and people they let in the door. School administrators already deal with enough problems that can't be easily dismissed, so asking you not to come back is a pretty simple fix if you become an unwelcome addition to their daily workload.

HOW CAN WE HELP?

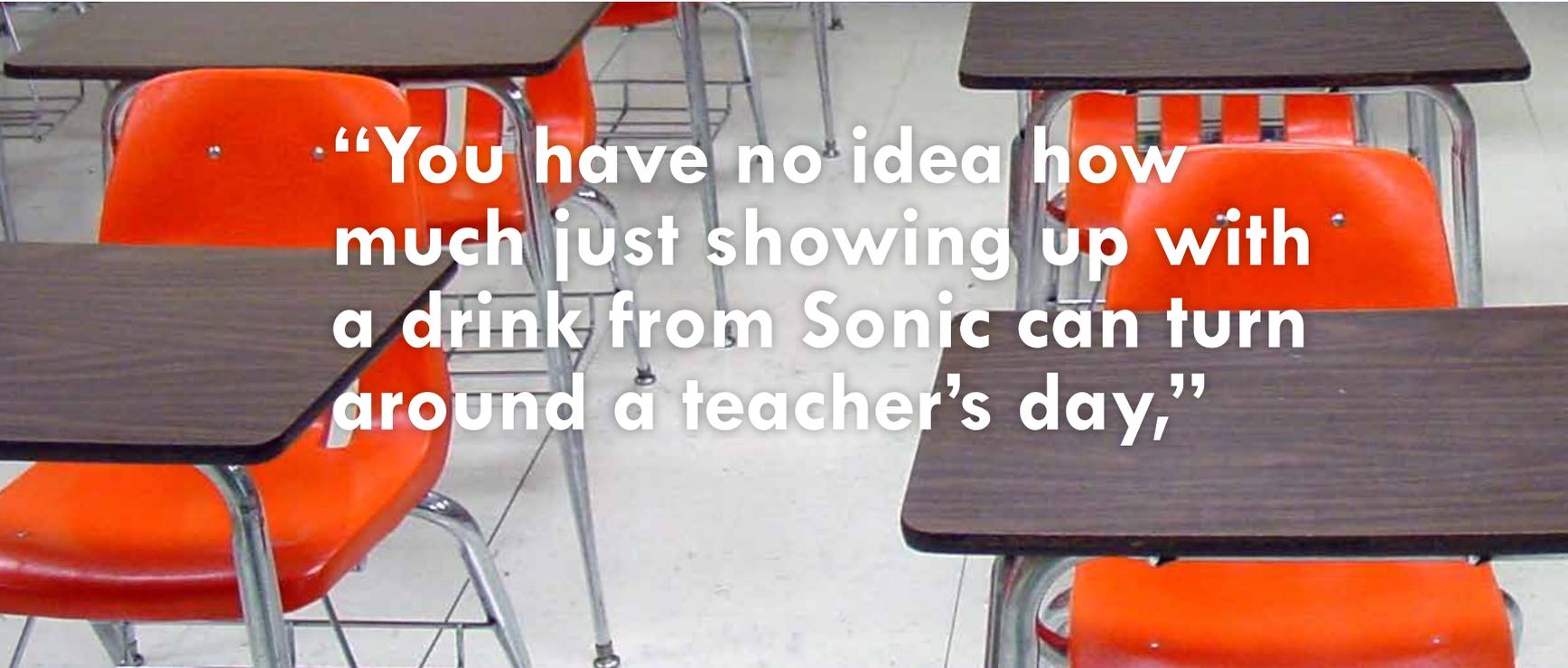
A number of years ago, as part of a community partner system, the church agreed to serve as a point of relocation should an emergency occur at one of the local schools. In the initial years after that partnership began, any offers by the church to volunteer or help the school were coolly rebuffed.

Then, one day Pastor Baier got a call from the school office. If the church was still willing to help the school with a project, they

were hoping to get some trees planted on the school property. "I wasn't especially excited about planting trees," says Baier, "But we bought some trees and got them planted." Not long after that, a change in administration at the school brought a more welcome reception to the church's offers to help. These days, Seminole recruits enough volunteers to run the games and concessions at the school's two Family Nights, so teachers and parents can enjoy the events. The church also provides food bank backpacks for ten kids to take home every weekend, and, among other things, donates teacher-encouragement gift packs and hosts the Teachers' Breakfast at the start of every school year.

Meanwhile, two to three times a week, Seminole's Family Pastor Kevin Williams is at the school wiping down tables after lunch, or just stopping by to see if the administration or teachers need anything that the church could help with. "You have no idea how much just showing up with a drink from Sonic can turn around a teacher's day," says Williams. "No matter what we have done over there, they always express an appreciation for our willingness to help."

A few miles away, an elementary school has also partnered with Seminole on a number of projects that have included painting facilities, promoting book drives, providing take-home folders for students, and



"You have no idea how much just showing up with a drink from Sonic can turn around a teacher's day,"

even a winter coat drive for lesser privileged students. Just as the relationships the church has developed with other schools, this one grew out of a Seminole staff member volunteering to wipe down tables after lunch a few times per week. And by maintaining the relationships, the church has been given permission to promote special church events such as a Wednesday night kids program, Seminole youth soccer, and family-themed events. But that is not the goal. Nor is the goal to be involved because a large number of Seminole members' kids go to the schools. "In reality," says Williams, "only about 12-15 Seminole kids attend the elementary schools we have helped. It's not about taking care of 'our' church kids." And he reiterates something Cody Shores stated earlier, "It's just showing them that we are there for their success within our community, not to accomplish our goals."

CHECK YOUR AGENDA AT THE DOOR

Pastor Baier thinks churches often want to believe that they would not be welcome in areas like the public schools. Yet, in spite of current societal perceptions of conservative believers, he thinks there are more opportunities today than ever before for churches to establish relationships within the local schools. "School systems are struggling with finances and resources," he says, "and

if the church can help ease some of those burdens, volunteers are often welcomed." But you can't go in with an agenda. "Being a servant is key," he says. "Don't go in with any expectations, or you will just end up frustrated." And the community will not respond well to believers whose attitudes toward public schools are primarily negativity and frustration.

ANY CHURCH CAN

Back on the university campus, it's the second full week of the fall semester, and over the next 25 minutes, Shores makes applications from the prophet's warning to the people of Israel about their failure to prioritize the work of rebuilding the temple. Like those Israelites 2,600 years ago, these college students are going to find themselves busy with the tasks and responsibilities of everyday life: there will be jobs, classes, homework, laundry to do, a social life. "Sometimes it's the legitimate stuff in life that keeps us from doing the best stuff," Shores admonishes as he closes out the lesson. He reminds them that priorities reveal the heart, and then he challenges them to take a quiet moment right then, to choose to give God the priority this semester.

What Seminole Baptist is doing is neither groundbreaking nor original; it's just a simple, relational approach to what it means to be part of a community. And it demonstrates to

the community that the church has made it a priority to invest in the lives of its neighbors ... both for now and for the age to come.

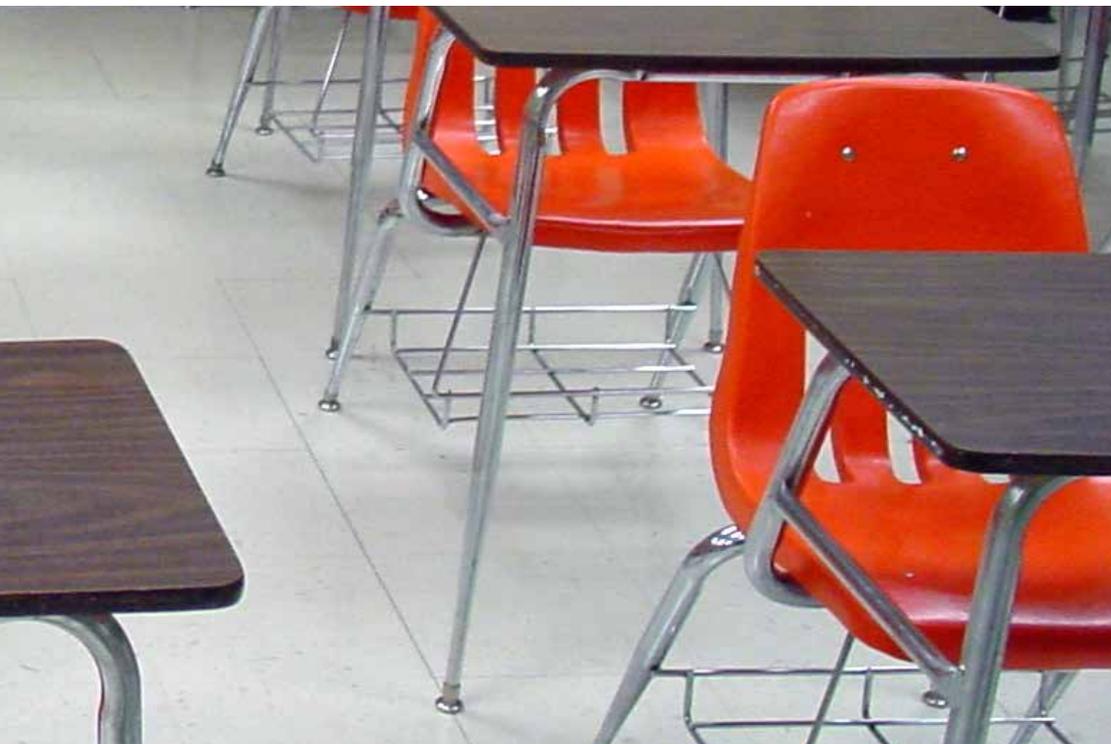
NOTES

1. Barna Group, "Most Twentysomethings Put Christianity on the Shelf Following Spiritually Active Teen Years", September 11, 2006.
2. *USA Today*, "Young adults aren't sticking with church" by Cathy Lynn Grossman, August 8, 2007

Rob Walker is a member of Seminole Baptist Temple.

Only you can find out what opportunities are available for your church in your community, but as you seek opportunities in your community, keep these thoughts in mind:

1. Don't assume the doors are closed
2. This will take time
3. This will take church resources
4. This will stretch your patience
5. This is something you do because it's a good thing to do





Annual mission conference at church in Arusha



Masai church

Tanzania shows God at work but there is room for more

By Jon Konnerup

In 2003, God placed a burden on the hearts of several families already serving in other parts of Tanzania to plant a church and minister to the people in the city of Arusha. Since that time, God has used these missionaries to influence this city of more than 1.2 million people for the sake of the gospel.

Today, God has blessed this team of missionaries — Vernon and Mary Smith, Joanne Foltz, and Nathan and Tiffany Foltz — with many exciting opportunities.

While visiting these missionaries in Arusha, we took part in the annual mission conference of their main church. During the week, everyone, from young children through adults, was encouraged to be involved in missions. It was a blessing to see the number of men who showed up for the mission breakfast. The uplifting Sunday morning service was full of praise and thanks to God. Lee Tomlin provided special music while I challenged them with a mission message. It was so exciting to see their passion for missions. This church has been taught well and fully understands its responsibility to take the gospel beyond their Jerusalem and Judea. At the close of the service, the people came together to give their faith promise commitments. This church, which was already doing much, doubled their faith promise giving over the previous year.

Not only did we experience the work of God in the Arusha church, but were also privileged to visit several other church plants in outlying areas. We participated in various services in different locations nearly every day.

It was a blessing to worship with the Masai people, in particular. Despite the remote location of this church and our cultural differences, their love for God was evident to us through their singing and their friendliness as we worshipped together.

One of this team's greatest outreach opportunities is the Christian primary school. Its high standards allow the community to know this school will provide a quality education for their children. It was a blessing to see the students in their uniforms and seated in their classrooms not only learning how to read and write but also learning from the Bible. There were more than 300 children in the chapel service we attended. Many families have been reached through this school. Joanne Foltz has made a tremendous impact helping this school.

Another outreach opportunity is the government-approved Baptist Medical Clinic of Arusha. A full-time doctor along with several nurses daily attend to those who come for various medical needs, sometimes seeing more than 120 people a day. The lab facilities, with its modern equipment and current technology, allows the doctor and nurses to provide the best treatment possible. Our missionaries use this service to the community as a means to present the gospel to those waiting to be seen. Each patient is given a copy of the book of Romans and another book which shares the plan of salvation. There are not many clinics like this in the country, especially ones that share the gospel.

In front of the clinic they have placed

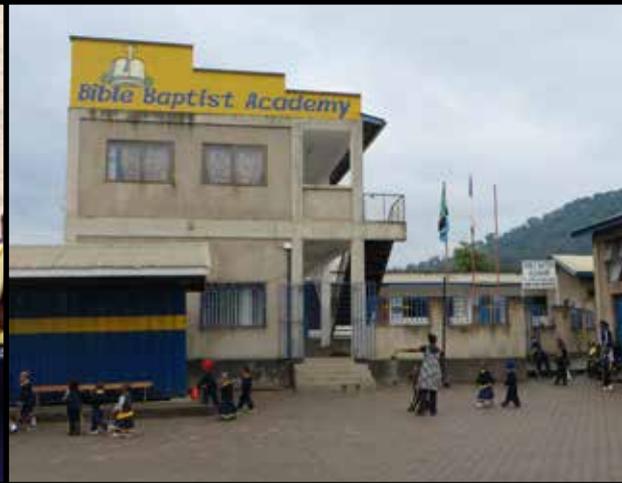
a service to the community that is very important for everyone; they provide free water. This too informs the people that these missionaries and church members genuinely care for them and want to help provide for their needs. Not only are they providing them with free water for their physical lives, but they are also giving them Living Water for their spiritual lives.

Through the faithful service of BBFI missionaries, God is doing wonderful things in Arusha as well as other cities throughout Tanzania, yet the vast majority of the country is still unreached. Most cities in Tanzania and throughout Africa do not have the kind of ministry seen in Arusha. The Bible institute operated through their church allows the Smiths and Foltzes to provide training to over 40 students each week. Their prayer is that God would call some of these students to go and reach other parts of Tanzania, Africa, and the regions beyond.

When Vernon was asked if Tanzania still needed missionaries, he responded: "Absolutely, emphatically, Yes! There are so many places that don't have a good gospel witness or a church. There are tribes that have been barely touched here in Tanzania."

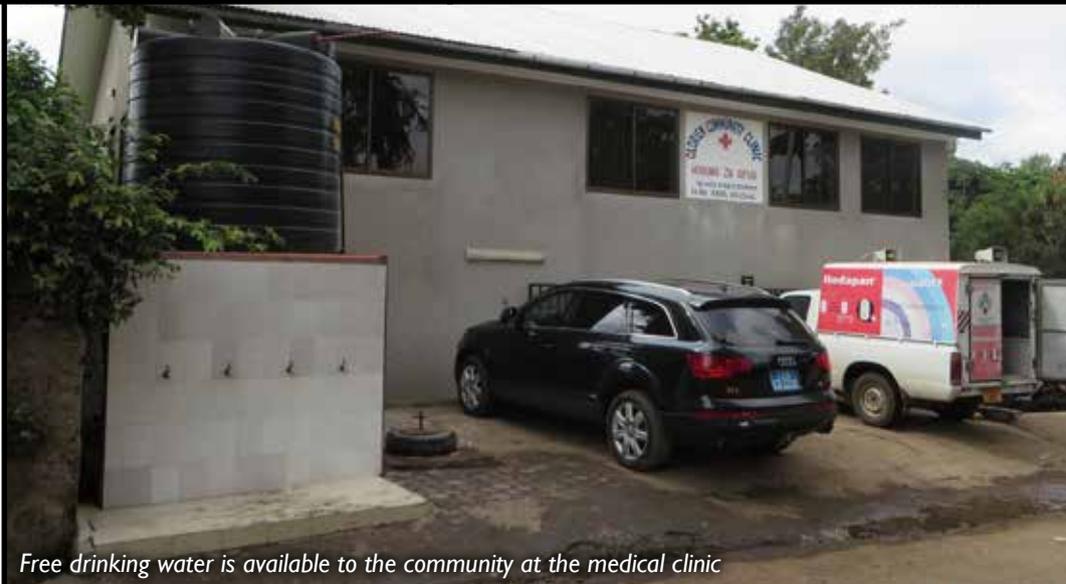
While sending missionaries from Tanzanian churches is still in its infant stage, the country still needs more American





missionaries to help spread the gospel to the many unreached places of this nation. More help is needed to teach and mentor through this indigenous process.

What started as a burden on the hearts of the Smiths and the Foltzes for the city of Arusha and the surrounding areas over a decade ago has grown into a great work for the Lord. What will you do in the next ten years? Where will you go? Who will you reach with the gospel? The world awaits the good news of Jesus Christ but few are willing to surrender their lives to go and tell them. Perhaps God has been speaking to you about your part in world missions.



Free drinking water is available to the community at the medical clinic

The city of Arusha

The northern Tanzanian city of Arusha with its population of 1,288,088 is surrounded by some of Africa's most famous landscapes like The Great Rift Valley, The Serengeti, and the continent's tallest mountain, Mount Kilimanjaro. The city of Arusha is situated at the base of Africa's fifth highest mountain, Mount Meru.

The town was founded by German colonialists when the territory was part of German East Africa in the early 1900s. Despite its proximity to the equator, Arusha's 5,000-foot elevation keeps temperatures comfortably low with almost no humidity.

To view a video related to this article, scan this code with your smartphone or tablet.



Vladimir & Debbie Lukyanov | **Russia**

What God is doing ... he's bringing someone who has fallen away back to Himself. Tatyana had left the church after she met a Muslim man, thinking they would get married. That did not happen. Through many struggles and trials in her life, she came to realize that a life without God was not a life she wanted to live. She returned to church, rededicated her life, and now is teaching her unsaved daughter and a five-year-old granddaughter how to be faithful through her own example. This same man recently tried to come back into Tatyana's life. She told him, "I left God once, thinking that I would be better off. I will not leave Him again." Afterwards, she said to my wife, "I know that man could provide me financial stability and help me out of a lot of money problems. I'm poor, but I am following God, and He will take care of me."

George and Luisa Dimakos | **Greece**

I want to thank God for your prayers and giving to missions. Let me share some testimonies of God's miraculous grace:

Mohamad did his holy *Hatzi* last year (a trip from Iran to Mecca, for he was a devout Muslim). However, God had other plans for his life, because one year later in Athens he began studying the Bible at the Voice of Truth and it wasn't long before he shouted with all his heart, "*Isa Hodavan Ast*," which in Persian means, "Jesus is God!"

Another man, with the same name Mohamad, came down from the Sunday school room and sat quietly because there were many Afghan Muslims in the Voice of Truth that night. They looked at him and said, "What are you doing here in church?" He said, "I met with Javad upstairs to talk about some things." If he had told them about his encounter with God upstairs and that he gave his life to Jesus, his life would have been on the line because he was a leader in the Mosque 500 feet away from us. When someone gets saved, we shout as loud as we can, "Hallelujah!" and sing, "This is the day that the Lord has made." But today, we all sat quietly because Mohamad's life will be in great danger. The Iranian believers don't feel threatened from their community here in Athens but the believers from Afghanistan are in danger.

"I am sorry, I can't let anyone else in. We have no room, no chairs, no food, I'm sorry." The lady from Afghanistan, with her head covered and holding a child, was very persistent and said almost in tears, "I want someone to tell me about Jesus Christ!" How can I turn her away? I let her in and immediately our Persian leader Sharouz gladly took her upstairs and opened the Book of Life and she came to the Truth and the Truth set her free! The lady, after services, sat holding the Bible like a baby in her arms with the biggest smile in the world. Miracles happen! Thank you for giving to the Lord!

Bob & Betty Stamper | **Kenya (retired)**

One of our students from the institute, David Musa, started a new church all on his own. He came to our institute because of another student. David was encouraged to give it a try. He liked what he was taught enough that he asked about joining us. After his graduation he did not ask for help but went out and found the place God wanted him to start a church and did so on his own initiative. Praise the Lord for students that invite others to be a part of our teaching program and for students that will go out on their own to serve God. Douglas had the opportunity to visit this new work and has given us a good report.

Craig & Amanda Dyson | **Ethiopia**

Baptism services have always been one of my favorite parts of ministry, and as a church we were blessed to see six people baptized! Let me tell you briefly about one of the families. Elsa, who is a member, was baptized with her husband, Solomon, who has recently accepted Christ as his Savior. Because Solomon is rather shy and was very nervous about being baptized, he asked if Elsa could be baptized with him. Elsa, as a child, overheard a missionary sharing the gospel with her dad and the next weekend she snuck out of the house and went to church and was gloriously saved! After many years of prayer and Elsa's faithfulness to the Lord, Solomon was saved recently during one of our church services. Two of their children, Henock and Samhal, were also baptized. Sam has been saved for a while but never followed in baptism. Her brother Henock has recently accepted Christ into his life and is now going through discipleship. He also volunteered to live at the church building to watch over it and concentrate on his growth in the Lord. We are rejoicing with Elsa as we have seen several of her family come to know the Lord and strive to follow His plan for their lives!

Eric & Amanda Shadle | **Ethiopia**

We all know the importance the Bible places on discipleship — teaching, training, and growing those that have placed their trust in Christ. Well, since Henock received Christ and was baptized earlier this year, we have been meeting for discipleship. Over the last month, God has truly given him a desire to learn the Bible. Often, after a meal at our house, we will continue working through the material. Watching him learn the Bible and making application to his life has been incredible. Please pray for him as he learns the truths of Scripture.

Wilhelm & Sandra Falk | **Germany**

Several weeks ago, I had a stroke and ended up in the hospital. My roommate at the hospital was Hans D. He is 95 years young and was on the Bismark, Germany's famous battleship in WWII. The two of us had a great time encouraging one another with small talk and jokes. Three days before Hans was to leave and go home, the head doctor came in and told him there was not much more they (the hospital) could do for him. The doctor said, "You have had a full life being 95 years old." After the doctor left Hans asked me, "What will happen to me when I die?" Hallelujah, I am so glad the Lord saved me so that I was able to tell Hans that he needed the Lord Jesus as his Savior. I was able to tell Hans all that Jesus did for us sinners and that He is not hanging on the cross as they have learned in their religion. He died for our sins, was buried, and rose again, as he said, "It is finished" in John 19:30. He paid our penalty and eternal life is a gift of God (John 3:16) not of works lest any man should boast (Ephesians 2:8-9) because He lives we can live too! I asked Hans if he would like to pray. He said, "I heard this before but never asked God to be merciful to me a sinner." Praise the Lord! Hans asked Jesus Christ to be his Savior. I was able then to instruct him that he is not alone anymore; Jesus will take care of him now and will walk with him through death's door. He was so excited and together we prepared to leave the hospital. Afterwards Hans called me his friend and Sandy a sweet lady. In this culture you are not called a friend until they say so.

HISTORY

THE STRANGE CASE OF ROBERT ROBINSON

By Doug Kutilek

We all have sung--

*"Come thou fount of every blessing,
tune my heart to sing thy praise!
Streams of mercy, never ceasing,
call for songs of loudest praise!
Teach me some melodious sonnet,
sung by flaming tongues above.
Praise that mount, I'm fixed upon it,
mount of thy redeeming love!"*

This centuries-old hymn was written by English Baptist pastor Robert Robinson (1735-1790). Having been educated in a grammar school (which in those days meant Latin grammar and usually Greek as well), upon his father's death, Robinson was apprenticed at age 14 to a London hairdresser for seven years. During this time, in 1752 (age 16), he came under the preaching of George Whitefield, whose sermon on Matthew 3:7 brought deep conviction upon him. This issued in Robinson's religious conversion in December 1755. For the next two years, Robinson was regularly in attendance in the congregation at Whitefield's London tabernacle.

In 1758, Robinson left London, returning to his home region, where he began to preach. His hearers were soon numbered in the hundreds and his converts by the score. When challenged on the matter of infant baptism, which he had accepted as a matter of course (being raised an Anglican and later associated with the Methodists), personal study led him to the view that believer's baptism alone was biblical, and he was subsequently immersed.

Robinson began preaching in a declining Baptist church in Cambridge in 1759, where, after a two-year probationary period, he was called as pastor. He remained in this pastorate until his death in 1790. Under his ministry, the congregation soon outgrew its run-down premises and a new building was erected. His hearers regularly numbered 600 to 700, including not a few of the students from nearby Cambridge University. Some came only to mock, but they remained to be instructed.

It was no small accomplishment for an unschooled Baptist pastor to draw the hypercritical college crowd to hear him, but Robinson was ever the diligent student (he learned four or five languages) and a zealous reader, even from his youth, and he was a public speaker of no small ability. Besides his Cambridge congregation, Robinson had some 15 preaching stations in the villages around Cambridge. Weekdays found him

evangelizing the residents in these locations.

For a time, Robinson had been engaged by the Baptist pastors of London to undertake research at the British Museum with a view to writing a history of the Baptists. When the theological drift of Robinson away from orthodoxy toward the end of his life was discovered, this sponsorship was quickly withdrawn. Robinson continued these labors on his own behalf after he obtained permission to make use of the university library in Cambridge. The fruit of this research was two immense volumes, both published posthumously, namely, *The History of Baptism* (1790), and *Ecclesiastical Researches* (1792), the latter of which is highly prized by some Baptists, though it is throughout a defense of the orthodoxy of Unitarianism.

Though Robinson had published a vigorous defense of the Deity of Christ in 1776, he soon became enamored with Socinian and Arian errors (denials of the Deity of Christ and of the Deity and personality of the Holy Spirit), influenced in part by Joseph Priestly. Once having abandoned Trinitarianism, Robinson became increasingly brazen in his attacks on this orthodox doctrine. The last sermon he ever preached was in Priestly's meetinghouse in Birmingham, in which sermon Robinson ridiculed and mocked the doctrine of the Trinity with sarcasm and invective far stronger than anything Priestly, by his own admission, had ever said or written. The following Tuesday, Robinson was found dead in bed in the home of William Russell, a prominent member of Priestly's church, where he had been staying. God thereby said, "Enough!"

What shall we say of Mr. Robinson? Was he a saved man who fell into grievous error, or a wolf in sheep's clothing whose true nature was at last exposed? I am inclined to believe that his conviction and conversion under Whitefield's influence were genuine, but the pride of life and the allurements and siren song of "intellectual" speculations loosed him from his theological moorings until he drifted far from shore, and became shipwrecked in heresy. Perhaps the last verse of the hymn is Robinson's own testimony:

*"O to grace how great a debtor
daily I'm constrained to be
Let thy goodness like a fetter
bind my wandering heart to thee.
Prone to wander, God I feel it,
prone to leave the God I love.
Here's my heart, o take and seal it,
seal it for thy courts above."*

BAPTISTS

Editor's note:

Thomas Ray, whose writings usually appear in this place, is taking some time off from the Baptist History columns. We look forward to his soon return.

URBAN CURRENT

Notown

"Hubris, racial tension, myopic politicians, and the woeful auto industry brought this iconic American city to its knees."

So begins the one-year *TIME* magazine project back in 2009 titled "Notown," chronicling "A Year Long Look Inside the Once and Future Detroit."

Detroit is "... the city that was once the living proof of American prosperity ..." declared the opening piece, written by Detroit native Daniel Okrent. The city's population was almost two million in the 1950s. It was the fourth largest city in the U.S. Times were good; neighborhoods were bustling. In 1960, Detroit had the highest per capita income in the U.S.

Fast forward to today. Population has been halved. The city's economic engine sits up on blocks in an abandoned backyard. More than half of Detroit's land is now vacant, with 78,000 homes sitting abandoned or falling apart. Unemployment is 28.9 percent. In 2013, the city had \$18 billion in liabilities. More than 34 percent of households in Detroit are on food stamps.

All this despite billions of dollars in public and private investment over the past 20 years, including two stadiums, a river walk, three new casinos, thousands of new hotel rooms and loft and apartment units, and the \$50-plus million to fight the blight by demolishing more than 4,000 vacant homes. Then there is the \$100 million in federal funding from troubled asset relief program Hardest Hit Fund.

Tim Stanley opines in the *Telegraph*, under the headline "DETROIT BANKRUPTCY," "This is what happens if you vote Democrat for 51 years ... bad policy, i.e. the unions helping to price the local car workers out of the global market as a big contributing factor to Detroit's demise."

And let's not even get started about the state of public education in Detroit. You will recognize the usual players: Democrats, unions,

and humanists all superintended a system meltdown.

Hughey Newsome chronicles, in the *Daily Caller* in July 2013, "racial rhetoric used to conceal ongoing corruption."

Does anybody want to talk about the breakdown of the family as a contributing factor to the overall demise? At the end of 2012, of the 264,000 households in Detroit, only 24,000 or nine percent were married-couple families with children under 18. Another 78,000 households, or 29 percent of the total, are families headed by women with no husband or father present in the home. Of these, almost 44,000 have children under 18. In one year, 75 percent of the babies born in Detroit were born to unmarried women.

To all my "Save America" friends, I ask: If Christianity cannot save Detroit, why do you think it can save America? To those who think, "Detroit? Good riddance!" I point you to God's determination regarding Jonah and Nineveh.

"O Jerusalem, Jerusalem," Jesus cried, not many years before the complete destruction of the capital city of Israel. And Jesus mourned Jerusalem's demise. What has the Christian response been to Detroit's deterioration? What has been the American Christian response to the demise of cities across America during the last half of the 1900s? Has this response been biblical? Has it honored God? Has it glorified Christ? Can we preach the message of Christ without the heart of Christ? Should we not mourn the various expressions of depravity's march?

Michael Carter, a member of our church, grew up in Detroit living there into young adulthood. He watched disheartedly as the middle class, and then the working class, left the city. Families moved to the suburbs; city services deteriorated. His parent's house, never burglarized in 30 years, has been broken into three times since 2003. Growing up in the great Tabernacle Baptist Church under the pastor-

ate of the famed Dr. Frederick G. Sampson, Michael witnessed his church lead in preaching and living the gospel, providing education and support for families with early childhood programs in various community empowerment efforts. Carter grieves the condition of his home city.

"Oh Detroit, Detroit." Haman Cross has pastored Rosedale Park Baptist Church in Detroit for over 30 years. Smack dab in the middle of the perfect storm of 50 years of political corruption and economic sea change, he watched the city sink in a deep blue sea. Born and raised in Motown, Cross draws a parallel between the experience of those in Jerusalem during the time of Jeremiah and others of the exiled generation and those in Detroit. There was a remnant in Jerusalem. The city was not just their home, it was their heart. They also knew the city to be the heart of God. Cross is among a remnant grieving over the city of his heart. When there was opportunity to return, he points out, Nehemiah was determined to go back and rebuild. He cites a dozen or so young people from his own congregation who now have masters or doctoral degrees who have a burning desire to be a part of the rebuilding of Detroit.

Detroit has a significant place in the story of Baptist Bible Fellowship. As I write this, preparations are being made for the fall national meeting in this needy city.

Like determined dandelions bursting out of cracked pavement, a new Detroit is sprouting. To what degree will God's people be a part of the unprecedented opportunities?

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



Jesus, Only Jesus



by Mark Milioni | President | Baptist Bible College

I recently handed down the keys of my man-van to my son. As he was cleaning it out, he found my homemade CD collection. My children have mocked me for years because of the names I give to my playlists. I don't know why these names have brought them such great enjoyment: Jams, Sweet Jams, Driving Jams, Pretty Good Jams, Best Jams — you get the idea. These playlists contain songs that have touched my heart in the deepest ways. God has used these songs to minister to me in my times of greatest triumph and in my times of deepest sorrow. Each song takes me back to a specific time and place and reminds me of the goodness and faithfulness of God. Maybe I should rename them, “Powerful, Awesome Majestic Songs of Praise and Worship that Draw Me Closer to God.” No, not enough room on the cover. “Jams” will have to suffice. My kids will continue to laugh.

My most recent playlist consists of just one song, “Jesus, Only Jesus”, written by Matt Redman. Thank you to a friend for introducing this to me.

*“Who has the power to raise the dead?
Who can save us from our sin?
He is our hope, our righteousness
Jesus, only Jesus*

“Jesus, Only Jesus.” These three words sum up the purpose of Baptist Bible College. Jesus is our only hope. At BBC, we teach people how to take this message to our world. Here are a few ways you can become involved:

- **Primed: October 3-4** Primed is more than a conference! It is an experience that will challenge young men to rise to the standard of Biblical manhood. We believe that when men come together seeking God, great things will happen.
- **Next Generation Conference/Alumni Days:** This newly styled conference features BBC graduates to our students and alumni. This year we are pleased to welcome Tim and Cindy Hawks from Hill Country Bible Church in Austin, TX. We will have several others sharing and having fun with the students.
- **College Days: November 5-7** College Days is an opportunity to experience BBC and all that it has to offer you as a student.

Check out gobbcvents.com for more information and to register for these events.

Matching Gift: You still have time to participate in our matching gift offer! If we can raise \$600,000 by October 31 then it will be matched by the Rawlings Foundation. You can give online today at www.gobbc.edu to help us share Jesus, only Jesus, around the world.

Not for the faint of heart



by David Melton | President | Boston Baptist College

I like to laugh. In fact, I'm pretty sensitive to the reality that many of us, as we grow older, can become rather humorless, and I want no part of that! When God blessed Kim and me with a little surprise nine years ago named Joshua, we may have gotten “humor insurance” for the long term. Our all-boy, quick-witted, laugh-from-the gut, crack-you-up-non-stop youngest son helps me laugh a lot.

It's a good thing we've got “Joshuas” isn't it? Frankly, looking around our world right now makes it hard to smile a lot. I cannot remember a time in my life when there were so many hotspots in the world and so many times of crises ongoing at once. It's a brutal time.

Terms I didn't even know a few months back, like Ebola and ISIS, are now a gruesome part of everyday vocabulary. Ukraine and Gaza and North Korea are just a start. All of West Africa seems on the brink of crisis and then the whole Islamic belt in the Middle East and western Asia seems to become more complicated and desperate almost daily.

Ministry education for times like these cannot be for the faint of heart. I don't expect our campus to fill up with young men and women who don't know what they want to do when they grow up. In these times, we need students preparing for service who have biblical spine, principle, and muscle. I am not about to lie to prospective students and say that if they serve God all their wildest dreams will come true. Maybe in a fictional story that can get you to “vote for Pedro,” but in the 21st century we need a different breed.

I just read today of another Iranian pastor, Pastor Behnam Irani, who has been sentenced to death for “spreading corruption on the earth.” Now there's a new euphemism for preaching the gospel of Jesus Christ. That's on top of the other Iranian Pastor, Saeed Abedini, whose brutal imprisonment is now apparently further complicated by sharing space with ISIS prisoners who want to execute him themselves. And apparently just across the border in Iraq, having any kind of Christian identity can be a death sentence. “Convert or die” is no longer a chapter in a medieval history book ... it is life on the ground in many places.

I don't think we hide from this reality, or shield our young people from it (as if we could in this information age). Instead, we take the journey the Almighty God has handed to our generation. We prepare our students at places like Boston even better than ever. We will recruit for strength, and for those who will face the battle and keep our good spirits with smiles and laughs along the way. We won't be deterred by viciousness on the outside or the frivolous within Christendom. It's a mess out there. Let's be tough enough to stand, but not forget how to smile.

MURFREESBORO, TN

Charles Ray celebrates 25 years in Murfreesboro church

Pastor Charles Ray and his wife Karen celebrated 25 years of ministry with Lighthouse Baptist Church in Murfreesboro, TN, August 17, 2014.

The Lighthouse church family honored them with a surprise meal Saturday evening and invited Ray's life-long friend, Loren Snyder, to preach the Sunday services. The church presented the couple with commemorative plaques and a love offering.

A 1984 graduate of Baptist Bible College in Springfield, MO, Ray's 25-year history with the church has been one of steady growth. They completed three building programs — a Family Life Center, a new 500-seat auditorium, and a

remodeling project.

In 2006 they sold the existing campus and met in a local school for 15 months while locating and building a new campus. The new campus boasts a 700-seat auditorium that can expand to 1,000 seats if needed, with offices, a nursery, and fellowship and Bible study rooms. One year after moving into the new facility they constructed a separate 7,200-square-foot student facility.

Pastor Ray looks at his time at Lighthouse with satisfaction. He says, "Souls have been saved, many have been introduced to the Sav-



ior, homes and families have been strengthened or restored, and many churches have been planted on the mission field. Not only is God to be glorified, but it is only because of Him and the best is yet to come."

According to Ray, the church's mission statement in one word is "Rescue." Their theme is "Lifting the Light that all may see." For more information about Lighthouse Baptist Church, see the church's website at www.lbctn.com.

SPRINGFIELD, MO

BBC student receives new home from Military Warriors Support Foundation

BBC student Dusty Wilmore and his wife, BBC alumna Brooke Wilmore, were awarded a new home, mortgage free, through the Military Warriors Support Foundation. They received the key to their new home in a special ceremony on September 3, 2014. BBC President and Mrs. Mark Milioni were on hand to share in the event.

Dusty served in the United States Army 11 years, serving in both Baghdad and Muqodiyah, Iraq. He was medically retired in March 2012 due to PTSD stemming from an attack on his unit where several close friends were critically wounded.

Dusty was stationed in Springfield in 2008 as a recruiter. His wife Brooke began attend-

ing BBC and graduated in 2012. In 2013, Dusty planned to enter the elite biology program at Missouri State University when he realized God was not leading him to MSU but to BBC. He enrolled at BBC and has greatly enjoyed the challenges of the academic life. Dusty said, "I thank God daily for allowing me the honor of serving Him here and for the privilege to learn from the professors at BBC."

The Military Warrior Support Foundation exists to aid veterans with the transition from military to civilian life. Their programs include home donations, academic and employment assistance, and recreational activities.

Dusty is a grateful person. "God has blessed my family and me more than I could ever imagine or deserve. I continue to see His plan for my life unfold," he exclaims.

Dusty, Brooke, and their son Gunnar are excited to move into their new home. They can't wait to see how God will continue to use them and this new home for His glory.

*Front: Gunnar Wilmore, Josh Rifenburg
Back Row: Cheryl Lawson, Brooke Wilmore,
Dusty Wilmore, Mark Milioni, Barb Milioni,
Kelli Rifenburg*



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Craig & Fran Lingo | **Colombia**

"... As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them ..." (Acts 13 1-3). It used to be easy to read this passage when I was a neutral reader ... but when I had to teach it at our commissioning service it was another story! I was the one responsible for helping our church understand why we were "separating" valuable leaders along with some 40 faithful and active members to start another church on the north side of this huge city. A lot of prayer and fasting went into this endeavor. Individually and corporately, the leadership team sensed the Holy Spirit telling us to do it, even though we had gone through a very painful division just 15 months before. Over time, we began asking our people to pray about the project. We saw the Holy Spirit select some of our finest. When it was time to commission the new church, we started tallying up the loss of personnel, spiritual gifts, and funds, and God was leaving a big hole in our church! It was so different from the last time! God had told us to do it! We were giving birth to a new church! So we took a deep breath and said, "Okay, Lord, please fill the holes!" So how are we doing now? We are still on our knees asking God to fill the holes He made. It is so exciting to see what He does, and how He does it. Slowly we are seeing people step up and volunteer to fill holes. The first Sunday of July, God provided miraculously so that we were able to meet all our obligations. This Monday when the offering was counted, we did not have the money to meet payroll! It is so neat to know this is God's "problem," not ours. He just told us to obey him. He is the one who supplies according to His own riches. So far He has never failed! So I ask you: Should we fear that He is going to leave us hanging now?

Roy & Anna Hendrickson | **England**

Once again I was invited to speak at the lunchtime outreach service at Holy Trinity Church located in the center of Coventry. Although the church building is 901 years old, my text, Isaiah 55:6-13, "Seek ye the Lord while He may be found, call ye upon Him while He is near" is timeless. The working of God's Holy Spirit was evident at the close of the message as two men came to trust Jesus as their Savior. Norm (50) wanted to know that heaven would be his eternal destination and cried tears of joy as he confessed Jesus as his Savior. Billy, a college student, came to address some problems in his life, but he soon realized he first needed to trust Christ as his Lord and Savior. We give thanks to God for Norm and Billy!

Ron & Christine Enoch | **South Sudan**

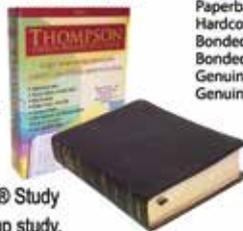
We are excited! On visitation today, Alena prayed to receive Jesus Christ as her Savior. Alena tried to take her life on Wednesday by swallowing the crushed contents of two D cell batteries. We took her to the hospital, at her drunken husband's request. Her husband was not home when we visited today. Pray for him, that he might also be saved and get victory over alcohol. Alena cannot read, but she lives very near, so Christine offered to read the Bible and pray with her every day for a few minutes to help her to grow in Christ. Please pray for Alena and her husband.

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SALEM, NH

Granite United baptizes nearly 200

When his church outgrew their Salem facilities several years ago, Pastor Anthony Milas decided the gospel outreach in New England would not be determined by space limitations. Today, Anthony's ministry is known collectively as Granite United Church, and it is part of a network of congregations meeting in church buildings, high schools, and theaters throughout southern New Hampshire, and on one Sunday in August, at Hedgehog Park in Salem. That day, August 17, Milas and staff pastors baptized nearly 200 people during their annual Beach Bash that took place in the park.



SPRINGFIELD, MO

BBC students experience high energy Welcome Week

By Barb Milioni

Awesome - High Energy - Unifying - Stimulating - Growing - Challenging - Exciting - Fun!

These are the words used by students to describe the events of Welcome Week when Baptist Bible College students returned to Springfield. The week included events designed to give them an opportunity to become better acquainted with BBC and with one another.

The 2014 school year marks the 65th year BBC has welcomed students to her campus to begin training for a life of ministry. The new students, numbering 128, and their families were met on the lawn by returning students, local churches, and businesses their first day as BBC Patriots. The students were guided through registration and orientation and then moved into their new homes in either Vick or Donnellson Dormitory.

Returning student Megan Walker said, "Everyone is so excited to be here! I have experienced other colleges, and none of them have had the sense of excitement that these upper-classmen have shown as they welcomed the

freshmen."

The events of Welcome Week allowed the students to connect with each other and find friends quickly. There was a great sense of involvement and unity. Highlights of the week included:

- A Hawaiian luau in the cafeteria
- Illusions and comedy with Joshua Jordan
- A movie on the lawn: "God's Not Dead" and students enjoyed S'mores provided by Dale Street Baptist Church
- Physical activities like the BBC Gauntlet and Color War, a very steep water slide going down the Fieldhouse hill, White House Games, and Capture the Crest competition
- Southern Louisiana boil where students were treated to a real Louisiana feast



- The BBC Premiere: A red-carpet event showcasing highlights of the week and freshmen talent
- Springfield Cardinals baseball game, where our own Singing Patriots opened the game with their beautiful, soul-stirring rendition of "The National Anthem"

These events were combined with the first day of classes and an opening chapel service led by Michael Haley, Jr., from Fountain, CO. We are off to a great start and are excited to see how God will work in these young lives this year!

BRECHIN, SCOTLAND

Scotland church celebrates baptism breakthroughs

BBFI Missionaries in the U.K., and throughout western Europe for that matter, have found that spiritual results are the product of a long and faithful witness, and large numbers of conversions are rare. That said, Jon Bergen recently celebrated when he and his church, Brechin Baptist Fellowship, baptized five people.

Jon is active in the community, and he is well known among the footballers (that would be soccer to those in the States). One of those football connections included a couple, Craig and Helen, whose son had been coming to church. Helen confessed Christ about a year ago, and Craig made his profession not long ago. They were baptized in August.

Another football connection was Marga-

ret, an 86-year-old, who began attending Jon's church about three years ago, though she knew him long before that. In a recent testimony



time, she told of her life change, and Jon was very pleased, he said, "to baptize my friend."

One other woman, Liz, joined the group preparing for baptism. Jon says, "She has been coming for three years, and to watch her life change and blossom is beyond description." And finally, there is Iain, a man with cerebral palsy and wheelchair restricted. Jon says, "It was a challenge to get him in and out. Iain came to faith a few years ago in another ministry in Dundee. But had then gotten out of church till his folks came to us. He visited and loved that we just treated him like a regular bloke, so has been coming for six months or so now. He had never been baptized and so he asked if I'd do it. We were going to do it out of the pool but he begged to be treated like everyone else so we did. It was really special."

Jon and his family have been BBFI missionaries to Scotland since 1999.

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BERRYVILLE, AR

New name, new location, and new faces

By Keith Bassham

For quite a number of years, the *Tribune* has enjoyed a great relationship with Berryville Baptist Church in Berryville, AR. I have been notified we will receive no further support or encouragement from Berryville Baptist Church.

However, this is not the bad news it may appear. The church in Berryville has acquired a new property, a new meeting place, and a new name. August 31 the congregation known as Berryville Baptist Church met for the last time, and the church held its first services in their new location as Trinity Baptist Church September 7.

Pastor Derryl DeShields explains that in June a facility on an acreage became available. The former Nazarene church had moved, and Pastor DeShields and the congregation moved quickly to acquire the more modern, roomy, and visible location it offered. Incidentally, the church had already purchased four acres directly across the street from the Nazarene property, hoping to build on it "when funds were available," so they are their own neighbors for now.

After securing the purchase of the new location, the church offered their older facility at 112 E. Fancher St., just a couple of blocks from downtown, for sale, and it was purchased almost immediately. All transactions were completed in late August.

The church experienced activity in other respects as well. Derryl says, "While this was taking place, God was moving in the lives of people new to Berryville. Two new families have recently joined, and souls have been saved. We baptized five adults in mid-August."

Trinity Baptist (formerly Berryville Baptist) was begun when pastors of the Arkansas Baptist Bible Fellowship determined to start a church there 30 years ago. They held an open meeting for the community to explore the possibility of starting a church. Pastor David Cavin of High Street Baptist Church in Springfield, MO, was one of the speakers in that meeting. That evening, a Berryville man, not a Baptist but an avid fan of Cavin's radio and television ministry, attended the meeting.

He went home and told his wife they needed to buy the building where the meeting was held. They purchased the property themselves and allowed the fledgling church to repay them over the following years.

The church held its first service in January 1985, with Lyndel Hix preaching. He served the congregation nearly 10 years. Other pastors of the congregation were Kent York, Mark Carter, and Eric Goodman. Derryl DeShields became



pastor in 2006, and he thought it appropriate that Lyndel Hix be invited to preach in the August 31 service, the last meeting held at 112 E. Fancher Street.

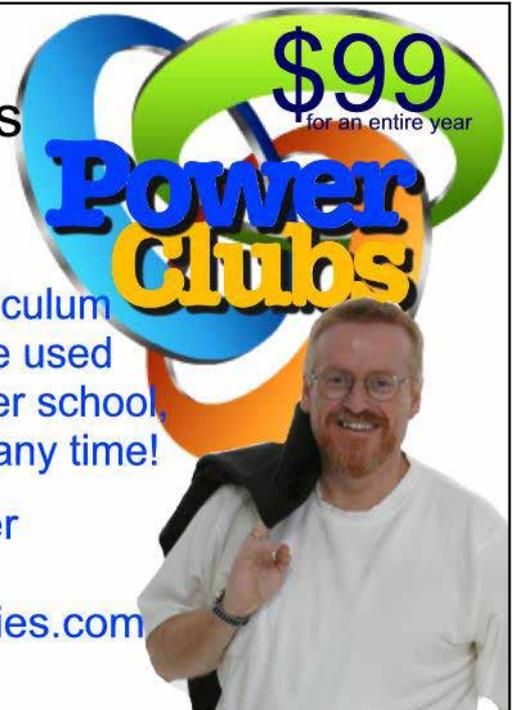
I have preached in this church a number of times, twice this past summer, and I can attest the congregation is excited and rejoicing in God's blessings on their work. I look forward to visiting with them in their new home and meeting all the new faces I know shall be there with the firm knowledge that Trinity Baptist Church is a supporter and friend of the *Tribune*.



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ST. LOUIS, MO

120 attend Next Step Up Church Growth Conference in St. Louis

Lighthouse Baptist Church and Pastor Keith Gillming hosted the annual Next Step Up Church Growth Conference August 25-26, 2014, held at the church in St. Louis. Next Step Up has grown the past six years to become a regional meeting attended by pastors and pastoral staff members from ten states.

Keynote speaker this year was Jonathan Leema, Executive Director for 9Marks, based at Capitol Hill Baptist Church in Washington, DC. Breakout sessions were led by David Gibbs, president of Christian Law Association, Sharon Hoffman of Baptist Bible College, Chicago pastor Charles Lyons, Youth Pastor Phil Coolbaugh, Ken Braddy from Lifeway who gave away thousands of dollars of materials as well as holding two sessions on guiding small groups and various teaching styles.

Next Step Up was begun by Gillming with the goal to help pastors and their staff take the "Next Step Up" in their ministries through developing a healthy and vital growing church. By bringing in leaders and experts from a variety of sources, Gillming exposes attendees to advanced materials and ideas as well as times of fellowship.

Next year's scheduled featured speaker is Jeff Iorg, president of San Francisco Theological Seminary and author of *The Case for Antioch*. The date for Next Step Up in 2015 is August 24-25, 2015, in which will Iorg will be presenting material from his book, *The Character of Leadership*. Contact Keith Gillming for more information (pastorkeith@yourlbc.com).

SHREVEPORT, LA

LBU offers free pastors scholarship

Louisiana Baptist University reports they will offer free tuition to the first 450 senior or lead pastors to enroll during the week of October 19-24. "October is designated as pastor appreciation month," says Neal Weaver, president of LBU. "Louisiana Baptist University has long recognized and appreciated the important role pastors play, not only in our churches but in our communities and our nation. If America can be turned around it will not happen because of our politicians, but because of our pastors."

The pastors scholarship requires (1) verification of being a senior or lead pastor, (2) five names of prospects, and (3) \$450 for enrollment, technology, and course delivery fees. Tuition is free.

For more information, visit www.lbu.edu.

WITH THE LORD

CHARLOTTE, NC

WALTER CLARK THOMPSON JR.

Walter Clark Thompson, Jr. entered glory August 4, 2014. Born January 27, 1924, he trained as a pilot and was also a mechanic in the Army Air Force in WWII. He founded Shopton Road Baptist Church in Charlotte and was the pastor of the church 39 years.

Thompson is survived by his wife of 24 years, Linda Jean Thompson. Services were held August 8 at Trinity Baptist Church in Charlotte with Fenton "Bud" Parker, Randy Parker, and Larry Wilson officiating. He was buried with military honors.

FLORENCE, SC

TIMOTHY JOHN DOUGHERTY

Timothy John Dougherty, son of Bill Dougherty and the late Joy Dougherty, passed from this life July 31, 2014. Surviving Tim are his wife Kayla, two children, and other family members. Services were held August 4 at Florence Baptist Temple, Florence, SC.

MUSKOGEE, OK

ALTON CHILES, JR.

Long-time BBFI pastor and missionary Alton B Chiles, Jr. went home to be with the Lord May 8, 2014. He was born in Miller, OK, in 1931 and graduated from Baptist Bible College in 1960. After graduation, Alton and his family were missionaries to Korea. In 1972, Alton returned to the States where he pastored for the next 36 years, most of that time in Iowa and Oklahoma. He retired from the pastorate in December 2008.

He is survived by his wife, Pat, three children, grandchildren, and great-grandchildren. Services were held May 13, 2014, in Oklahoma City, OK.



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• **Berryville Baptist Church** 112 E. Fancher St., Berryville, AR 72616, Phone: (870) 423-2340, *Pastor Derryl DeShields*

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

• **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*

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Faces

By Steve Van Winkle

Some years before I attended BBC, I had tried another Bible “college,” and it was not a good experience. I will leave most of the details for you to imagine, but it helps if you think in terms of Storm Troopers, book burning, groupthink, and Dictatorships for Dummies.

Dating was strictly forbidden, but somehow, in this stew of repression, a girl got the idea we were a couple. To express her interest, she began doing something creepy. She drew enormous smiley-faces on my windshield. All the time.

The worst was at night when I would go out to an empty parking lot at work around midnight, start my car, turn on my headlights, and the reflected beams revealed another face about the size of a manhole cover. I screamed like a girl more than once. And, she left notes in my car; some of them hidden. I found notes from her expressing her hope for our future months after I departed, which made for awkward moments with Cheryl, the girl I would marry, as they would drop from under the dash onto her feet much later.

With all this and the overall college experience, my Christianity was hanging by threads. Only two things kept me from completely caving in to creeping cynicism and apostasy – ironically they too were faces.

I took a cleaning job at the Navigators’ building on the edge of the city. At least, it was on the edge of the city 26 years ago. The Navigators is an evangelical ministry known for publishing Christian books and materials for Bible study and discipleship.

One reason I took the job was because it was an escape. I had to remove myself from the predators stalking my sensibilities. Everything Christianity meant for joy had been dismantled over the previous months, and I had become a person whom none of you would have liked.

Anyway, pushing a vacuum one night at work, I noticed a picture on a desk. It was small and showed Jesus hugging someone who had apparently just arrived in heaven. After being in this Gulag a mere three months, I had come to think of Christ as an angry, vindictive old man who only created people so He could have a self-sustaining supply of disappointments.

I flopped down on a chair and just stared at it. I no longer recognized the Lord in that picture. The worst kind of darkness had found a place in my spirit. That picture was like a cold glass of water tossed over the shower curtain. I had to do something different.

The other face I discovered in an unlikely place. Most churches that open Bible “colleges” use students typically to staff the church’s “bus ministry.” A “bus ministry” in this case meant a

church bus or van driven into the impoverished areas of a city where kids are picked up by total strangers and given a ride to church.

I imagine such a practice sounds abhorrent to many parents, but many moms and dads of these ragamuffins were completely giddy to be rid of their kids for a couple hours every Sunday. Most of them practically threw their kids at us, seeing our “ministry” as free babysitting.

The miseries of the bus ministry were varied. Between parents who cared more about the vehicle on blocks in their front yard than their own kids, to the children who hated each other because of skin color, to the filth of their homes, the time invested on the bus route was a sure cure for happiness.

Yet, among all the sadness, I met a sweet little girl. She was around eight, gregarious, full of life. And deaf.

Every Sunday, she bounded on with the same bright blue dress and anxious smile; she always sat in the back. I didn’t know a single word of sign language, and she couldn’t read lips, but I was captivated by how much she said with her face.

Because of her, I learned a little sign language, like “sit down” (for safety) and “no” (for when she tried to manipulate me). I also learned how to form sign-language letters so I could spell out her name and a few necessary words.

Mostly, I just watched her talk to me with her face; she was charming and adorable. At a time when joy, love, and happiness seemed like sins, I soaked up her smiles and playful glances like sunshine after a nuclear winter.

I don’t remember her name anymore. I’ve also forgotten all my sign language. But her face and that of Jesus on a desk rescued me from those who had weaponized Christianity.

Not long after, I left the college to go home. I got in my car, started the engine, and turned on the headlights. When the light bounced off the garage, a smiley-face the size of Neptune glared at me from the windshield.

I screamed, covered my neck, and checked the backseat in one seizure-like move. Certain the car was free of danger, I started to get out to remove the face. As I did, I put my hand on the seat, which was littered with notes asking me to stay “for us.” Except for the few hidden under the dash Cheryl would find later, I trashed them.

The last face I saw in that town was a fake and scary smiley – thank God I came across the other two faces.

You can follow Steve’s blog at 20fore20.wordpress.com. His email is felbap1@gmail.com.

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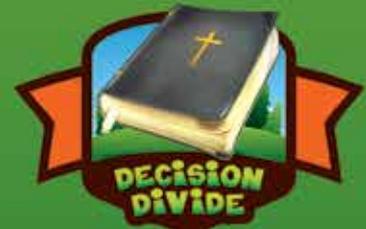
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