

A white lamb stands on a mossy ground next to a large, textured tree trunk. The lamb is looking up and to the right. The background is a soft-focus landscape with green grass and distant hills.

BAPTIST BIBLE TRIBUNE

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...AND BE NOT
MOVED AWAY
FROM THE

hope

OF THE GOSPEL...
Colossians 1:23

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VOL. 59 NO. 8

BAPTIST BIBLE TRIBUNE

A P R I L 2 0 0 9

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The Scarcity of Hope

While the world seeks hope in a new political face and an economic stimulus, Christians need to have a visible hope that bears noticing.



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February BBFI Fellowship Meeting Report

Central Baptist Church in Houston hosted a full and enjoyable meeting in spite of the fact that the schedule was shortened.



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BBC Alumni Association Special Feature

BBC Alumni are carrying on the Lord's work around the world and the Alumni Association helps keep everyone in touch.



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On the Table

By Keith Bassham



Impatient for Easter

I've always loved the Noel Smith line of 50 years ago, "We have finally gotten around to Easter." I cannot remember anticipating Easter as I did Christmas as a kid, but these days I think I have a greater appreciation for the holiday. For the secularists, Easter is a day made for an Irving Berlin musicale, but for the people of God it is the Lord's Day of all the Lord's Days. Parades and bonnets are far from our thoughts, and we prefer to think upon an empty grave, a moved stone, a folded shroud, unbelieving disciples, and an enlightening conversation of the Lord with two of his own on the road to Emmaus. Easter Sunday for the Christian is like ... well, there is nothing quite like it, is there? It's like the Fourth of July, Veterans Day, Memorial Day, and Thanksgiving all wrapped up in one great celebration. In one wide swath, the observance of the Lord's resurrection is a declaration of freedom, a call to remember, a realization of the great struggle between good and evil, light and dark, and finally a sense of gratitude for the One who, due to our own helplessness and hopelessness, went into the grave, and in the words of S. M. Lockridge, cleaned it out and made it a pleasant place to wait for the resurrection.

Editor Smith had it right. We should be impatient for Easter.

I am grateful to the pastors, churches, missionaries, and lay people who participated in the February *Tribune* Offering we received and reported during the meeting in Houston. As the report in this issue states, we were a bit short of reaching our goal, but I am convinced that is as much due to faulty and late reporting as

any reflection of financial struggles. No matter what the eventual total amounts to, I am thankful. The *Tribune* staff and I will serve this Fellowship and continue to do our best to produce a quality publication that speaks well of us. We will do all we can to help your church to be better and more informed.

One of my less than joyful duties is to prepare death notices for the *Tribune*. This month, I have had to report the homegoing of four, and that is about the average these days. Founder Jim Barta is among those. Ohio pastor Eldon Jones is there. Texas Panhandle preacher Roy Martin and my friend Rick Austin are on those pages. Just as we went to press, we learned of the death of missionary Joan Rohr. While I am in tune with Paul's sentiment that to be with Christ is far better, it is a painful separation.

I was also affected a couple of weeks ago by the death of Paul Harvey. Mr. Harvey was an American original. He began working in radio while still in high school in Tulsa, Oklahoma. He began his News and Comment broadcast in 1951, and by the time of his death, February 28, the broadcast was streamed on the World Wide Web twice a day, carried daily on 1,200 radio stations, 400 Armed Forces Network stations around the world, and 300 newspapers. His broadcasts and newspaper columns have been reprinted in the Congressional Record more than those of any other commentator, and Paul Harvey News has been called the "largest one-man network in the world."

Harvey, whose real last name was Aurandt, was a fellow Oklahoman, born and raised in Tulsa. He was an avid pilot, and he is credited with coining the word "skyjack."

And oh, yes, what you may have heard is correct. He was the Baptist Bible College graduation speaker in 1963. He was introduced by John Rawlings (who is recovering from quad by-pass as we go to press, by the way), and after the address, Harvey said he "never enjoyed an experience more." The *Tribune* reported portions of his speech, and there is a nice photo of Mr. Harvey with former editor James (Jimmy) Combs on page 8 of the June 14, 1963, *Tribune*.

I am always glad to give a nod to the writers and publishers among us in the independent Baptist movement. Jerry Beaver, pastor of Victory Baptist Church in Pleasant Prairie, Wisconsin, has published *Walking Through the Valleys of Life*. Writing as a shepherd from a shepherd's perspective, Jerry has written a thoughtful book about getting through the valleys of life. He says the Bible gives instruction for *when* rather than *if* we are in the valleys. You can preview the book and meet Jerry at walkingthroughthevalleysoflife.com.

BBFI missionary Garry Matheny is also nearing a publication date for *The Quest for the Great Stones*. His book reads like a detective novel, a biblical handbook, a museum guide, and a research manual all in one volume. It details his study of a curious passage in Jeremiah regarding two stones the prophet buried in Egypt. Writing on such a subject could lead to an Indiana Jones-like work of fantasy, but instead you look over Garry's shoulder as he does some fairly complex sleuthing to get at an unexpected conclusion. I don't have publication information to share, but you can email Garry at gmmatheny@aol.com.

PRESIDENTIAL PERSPECTIVE

Gary Grey | President | Baptist Bible Fellowship International



Accentuate the positive

We are certainly living in a time of rapid change. I do not believe that God would be honored if we were to throw our hands up and give up in discouragement because of the problems we face. We may have a new problem, but He is the same God!

In Matthew 14, the disciples of Jesus had a problem. John the Baptist had been beheaded and when Jesus heard of it from his disciples (Mark 6:30), he invited them to “come apart to a desert place and rest awhile.” Matthew 14:13-14 says, “they followed Him on foot out of the cities” and “he was moved with compassion toward them.” He taught them and healed their sick. The day stretched on until evening time. The disciples may have felt impatient with the demands of Jesus’ ministry. They came to Jesus to advise Him to send the crowds away because it was late, and there was no place nearby for the crowd to secure a meal.

They were simply saying, “Nothing can be done, Lord, it is an impossible situation.” They saw the crowd, they saw the difficulty, and they looked at the problem and not at the Lord Jesus. They seemed not to recognize that Jesus was the Son of God, that He was their Messiah. Therefore, they failed to recognize the situation as an opportunity for Jesus to do what only He could do — and that was to supply the need. They also grossly overestimated their poverty when they told Jesus they only had five loaves and two fishes. Their problem, simply stated, was: there is a demand for which there is no apparent supply. They were looking at the circumstances — not to the One who can control the circumstances.

Every miracle in God’s Word began

upon the platform of a problem. Problems are situations engineered of God to bring us face to face with our deficiencies so we might view His sufficiency.

What did these disciples resolve to do? They resolved to escape and pass the buck. They did the very same things that we do today — by wanting to soak up all of the showers of blessing, but wanting someone else to bear all of the responsibilities. Many people today want to belong to a good church, but they expect someone else to pay the bills. Some in our Fellowship would say that they want a vital missions program, colleges on the move, and young men standing in line to start churches, but they let someone else supply the necessary financial support to pay for it! They, too, are saying, “Send the multitudes away. Whatever is done for these hungry men and women will have to be done by somebody else.”

Jesus told his disciples, “They need not depart; give ye them to eat.” Jesus knew what He would do! He was in charge! He assumed success and was ready for the results. His disciples underestimated his potential as well as their own part in the miracle. He used the disciples to reach the multitudes; each had their own assignment as do we! As His servants, we are distributors and not manufacturers. We have an awesome responsibility to give and to distribute. God gives us what we have, and we are managers and not owners!

The day that seemed destined to end in defeat ended in victory! God never calls us to do something He does not empower us to do. Whom God enlists, He enlightens. Whom God enlightens, He empowers. Jesus was present and fully adequate to take care of the situation. “All ate and had enough.”

The secret that broke the miracle open was: the lad gave; Jesus gave; the disciples gave. There was a contagion of giving. When giving took place, God moved within the affairs of men and released His resources! Our people have what we need and our preachers have what we need. I believe the Lord has enough money in our pockets to do anything He wants the Fellowship to do.

If we want our Fellowship to go forward, we must make Baptist Bible College and Boston Baptist College strong! If we want a strong missionary ministry, we must have strong colleges for the training of our missionaries. If we want teachers, pastors, youth directors, associate pastors, ministers of music, and others in Christian ministry, we must have strong colleges to continue to train these men and women!

Right now, Baptist Bible College in particular needs us. At the present time, 450 churches involved in our Fellowship support Baptist Bible College on either a monthly basis or in our May offering. Just think what we could do together if every church would raise their support \$50 to \$100 per month! We could raise from \$200,000 to \$400,000 per year, and this additional income could be used to make the monthly payment on our loan.

I believe that most of our churches could give this amount — which is about the same amount we would give to a new missionary for monthly support. We need to recognize the urgency of taking care of our “home base” to keep up the flow of missionaries.

As your president, I want to challenge you to help our beloved Baptist Bible College not only to survive but to accomplish more in the days ahead for the glory of our Savior!



DIGRESSIONS

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

-Laurence Sterne

Power down for Lent

According to an AP report, Roman Catholic bishops in Italy are urging the faithful to go on a high-tech fast for Lent, switching off modern appliances from cars to iPods and abstaining from surfing the Web or text messaging until Easter.

This is a 21st century version of no-meat-Friday, and it has another twist. The “no SMS day” is designed, among other things, to focus attention on a mining issue in Congo. Coltan, mined in Congo, is a mineral used in cell phones.

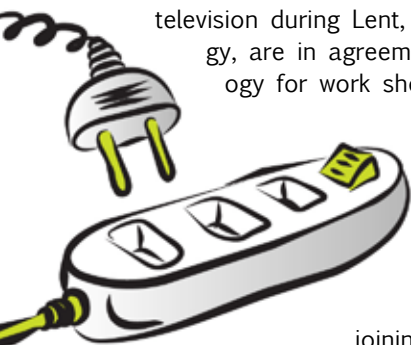
The Turin diocese is suggesting the faithful not watch television during Lent, but not all, even among the clergy, are in agreement. Some are saying that technology for work should be excepted. A priest in Rome says, “If technology is needed for work it makes no sense.”

Wall Street Journal, CNN, and other major news sites are also reporting social-networking participants of all

ages are

joining the “technology fasts,”

either by eliminating or diminishing their activity on networking sites such as Facebook or Twitter.



Top 10 Easter worship songs

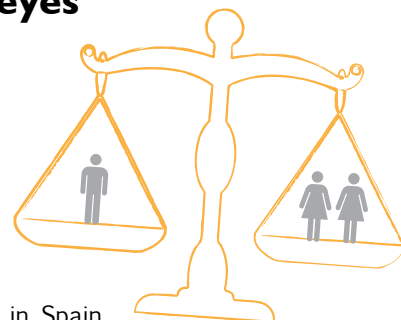
1. Christ the Lord is Risen Today
2. Mighty to Save
3. My Redeemer Lives
4. My Savior Lives
5. Happy Day
6. All The Earth Will Sing Your Praises
7. In Christ Alone
8. Amazing Grace
9. Jesus Paid It All
10. He Lives

Source: “2008 Easter Worship Song Statistics”
from PlanningCenterOnline.com



An eye for two eyes

In 2004 an Iranian man threw acid into the face of a woman who spurned his efforts to marry her. She suffered burns to her face, scalp, body, and eyes, and though treatment did allow some recovery of sight, doctors in Spain fear she will become totally blind.



Late last year, a Tehran court ruled that the man, identified as “Majid,” should also be blinded by acid, but only in one eye. This is based on Islamic and Iranian law that requires eye-for-an-eye retribution, but in Iran, women are considered not equal with men. The woman said, “They have told us that my two eyes are equal to one of his because in my country each man is worth two women. They are not the same.”

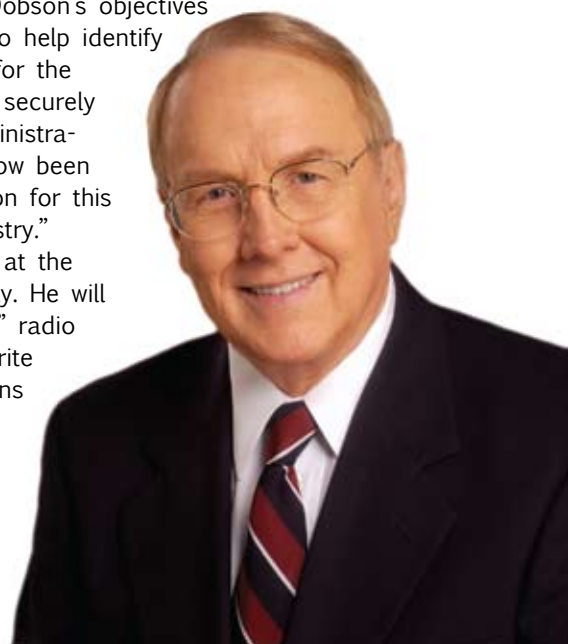
Dobson steps down as Focus board chairman

Focus on the Family announced on February 27 that James C. Dobson has stepped down as board chairman of the ministry he founded 32 years ago. His wife, Shirley Dobson, has also left the Focus on the Family Board of Directors. The Dobsons will continue to serve as Founder and Chairman Emeritus and Director Emerita, respectively.

The Dobsons’ decision represents the next step in a transition plan begun six years ago, when he stepped down as president in order to lessen his administrative burden. The board of directors issued this statement: “One of Dr. Dobson’s objectives during the last decade has been to help identify the next generation of leadership for the ministry, and to see it established securely before he stepped away from administrative oversight. That purpose has now been fulfilled, and we applaud Dr. Dobson for this concern for the future of the ministry.”

Dobson’s other responsibilities at the ministry will not change significantly. He will continue the “Focus on the Family” radio broadcast, and also continue to write the monthly newsletter. The Dobsons say they are anxious to devote themselves to the joys of grandparenting.

Source: Focus On The Family news release,
Feb. 27, 2009.



Private school enrollment numbers steady

Since the turn of the century, private school enrollment has held steady at 11% in elementary and secondary schools.

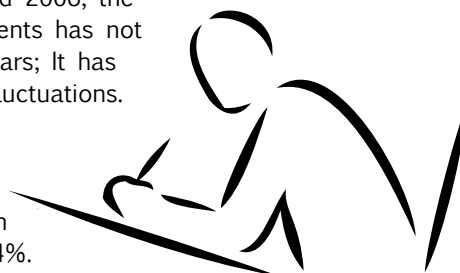
At the start of the 2006–7 academic year, 55.5 million students were enrolled in elementary or secondary schools. Of those, 6.2 million — roughly 11% of the total student population — were enrolled in private schools.

Although the total enrollment of elementary and secondary schools has more than doubled between 1949 and 2006, the ratio of public to private school students has not changed much during the past 60 years; It has remained at roughly 9:1, with slight fluctuations.

Private school trends

- The percentage of elementary and secondary school students enrolled in private schools peaked in 1969 at 14%. In the 1919–20 academic year, this percentage was at its lowest level since the 1890s—7%.
- The percentage of private school enrollment also hit a relative peak in the mid-1980s of 13%.

Source: Hoover Institution -FACTS ON POLICY- www.hoover.org



Why does the date of Easter vary?

In Western Christianity, Easter always falls on a Sunday between March 22 and April 25 inclusive. The following day, Easter Monday, is a legal holiday in many countries with predominantly Christian traditions.

Easter and the holidays that are related to it are moveable feasts, in that they do not fall on a fixed date in the Gregorian or Julian calendars (which follow the motion of the sun and the seasons). Instead, they are based on a lunar calendar similar to the Hebrew calendar. Jesus was crucified during the Passover, so Easter and Passover are usually observed near the same time. The precise date of Easter has been a matter

for contention historically.

Easter is observed by the churches in the West on the first Sunday following the full moon that occurs on or following the spring equinox (March 21). Easter is thus a movable holiday and can occur as early as March 22 or as late as April 25.

MARCH OR APRIL?

Urbanization threatens Ninevah

Not far from Mosul, Iraq, is where archaeologists believe they have found the ancient Assyrian capital of Ninevah. Originally uncovered by a British excavation team in the mid-19th century, the site was again excavated in the late 1980s, but conservation efforts in the 1990s were hampered by political unrest under the regime of Saddam Hussein. Although modern-day looters are a factor in the deterioration of the site and surrounding areas, the most destructive force at play on the site (which officials say has only been excavated to about 1% of its total area) is the growth of the local population. Excavations for water and sewer lines have already breached the area that archaeologists believe contains the outer walls of the city that was thought to have housed 100,000 people in its heyday.

Source: *The Christian Science Monitor* via www.csmonitor.com, "Iraq's urban sprawl, not looting, threatens Ninevah antiquities" by Jane Arraf, March 4, 2009 edition.



50 years ago...in the Baptist Bible Tribune



Story appeared in the April 17, 1959 edition of the *Tribune*



THE SCARCITY OF HOPE

by Keith Bassham

Easter is all about hope, and primarily hope connected with resurrection — Christ’s and ours. But unlike a human wish or mere optimism that things will somehow work out for us, hope has a basis in fact.

Hope, simply stated and from a biblical standpoint, is a confident expectation. It has nothing to do with unsure optimism, or human wishing, or mere desire without any real basis or assurance of fulfillment. Hope in the Bible has at least two dimensions — the act of hoping and the object of the hope. That’s why often hope is a word

synonymous with salvation and all its aspects. It looks back to the promises of God, it looks around at the present conditions, and it looks forward to an ultimate salvation; thus, almost always in the New Testament hope is identified with the Lord’s prophesied manifestation and our resurrection.

Because of their human orientation, the ancient philosophers taught that the opposite of hope was fear, but the truth is, the opposite of hope is despair. In Ephesians 2:12, Paul says to be cut off from God is “having no hope, without God in the world,” and he tells

the Thessalonians not to grieve over their dead as others who have no hope (1 Thessalonians 4:13).

This difference between those with and without hope is assumed to be obvious. To the Romans Paul writes that we are saved by hope (Romans 8:24), we rejoice in the hope of the glory of God (5:2), and why? Because God is the God of hope (15:13). For the Corinthians Paul aligns hope alongside ever-abiding Christian attributes of faith and love (1 Corinthians 13), and in an important passage connecting hope with Christian resurrection, he tells

them that hope in Christ is designed to extend beyond death, otherwise we would be in a hopeless and miserable condition (1 Corinthians 15:19). We find a continuation of that theme in the Colossian letter Paul writes from prison as he reminds those readers that in them is the very presence of Christ, the hope of glory (Colossians 1:27), and thus they possess a hope laid up in heaven (1:5).

This expectation, Paul writes to his young protégé, is a blessed hope (Titus 2:13). And even the general epistles maintain it is a steadfast hope "...which hope we have as an anchor of the soul, both sure and stedfast" (Hebrews 6:19), and so obvious a Christian trait that it becomes a conversation starter.

In the First Epistle of Peter, in the first chapter, there is a reference to a lively hope given by the resurrection of Jesus from the dead, and this was in fulfillment of the promise of God, giving rise to a faith and hope in God and in him alone in all matters. Therefore, when the trials come, when others put your faith to the test, when you are called to suffer, no matter what life throws at you, Peter says, have hope, and "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear (1 Peter 3:15).

So far so good. I learned this verse. Many of us memorized this verse. We use this verse to exhort the learning of apologetics (the word used to describe the giving or a defense of or a basis for the Christian faith). But not long ago as I read this verse, something occurred to me, and I've since seen the same thing confirmed by a couple of preachers. John Eldredge, in his book *The Ransomed Heart*, identifies what I saw:

"A curious warning is given to us in Peter's first epistle. There he tells us to be ready to give the reason for the hope that lies within us to everyone who asks. Now, what's strange about that passage is this: no one ever asks."

Think about it. When was the last time somebody came to you and grabbed you by the shoulders and asked why you have hope, where did your hope come from, what is the basis

don't wreck the car. We hope our favorite team goes to the World Series. We hope our health doesn't give out, and so on. Nothing wrong with any of those hopes; nothing unusual, either. Everyone has hopes like that, so why bother asking us? It's life as usual. No wonder nobody asks."

That's what I mean when I titled this essay "The Scarcity of Hope." It's not that Christians don't believe in

God, or that they don't believe they will go to heaven when they die. They do believe these things. And they may even talk about these things, but to be perfectly blunt, the hope the Bible talks about is so very much more.

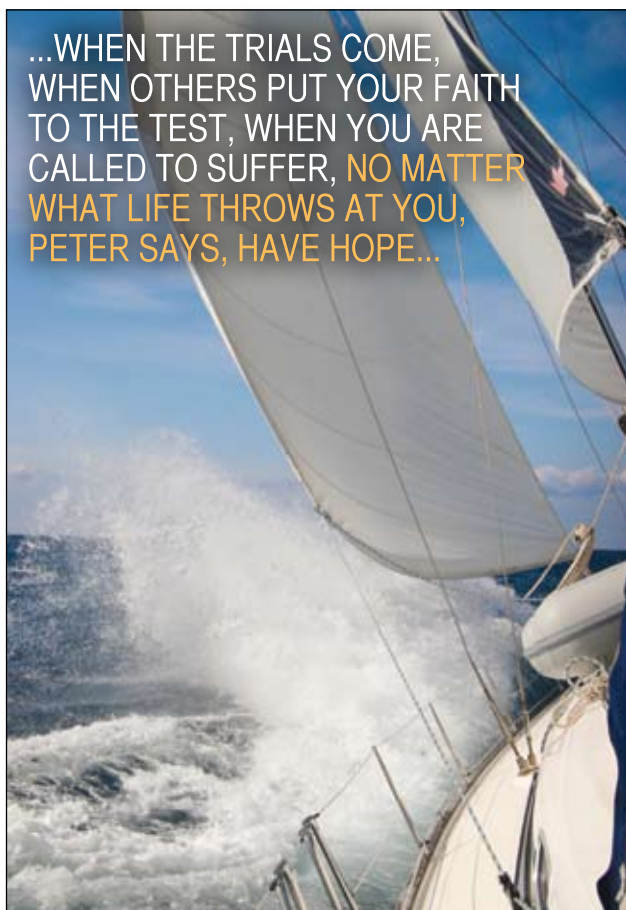
Think about that term, "blessed hope" found in the letter to Titus.

For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. (Titus 2:11-14)

All the aspects of hope are found in these verses. There is the break with our past, characterized by our "no hope" condition. And

then there is the hope-induced change in the present, and in the lives we now live we take the hope of our ultimate salvation, still future, and move that reality into our "right now." And finally, the realization of the blessed hope itself — the appearing of Jesus Christ — the crucified and risen One, now manifested in glory in which we take a part (Colossians 3:4, 1 John 3:2).

Now, with those things in mind, let's think about what Mr. Eldredge said about people not asking about our



...WHEN THE TRIALS COME,
WHEN OTHERS PUT YOUR FAITH
TO THE TEST, WHEN YOU ARE
CALLED TO SUFFER, NO MATTER
WHAT LIFE THROWS AT YOU,
PETER SAYS, HAVE HOPE...

of your hope, how can you just keep going day after day after day, living each moment with such an eternal mindset — living with eternity in view?

The sad truth, Mr. Eldredge says, is that:

"... nothing about our lives is worth asking about. There's nothing intriguing about our hopes, nothing to make anyone curious. Not that we don't have hopes; we do. We hope we'll have enough after taxes this year to take a summer vacation. We hope our kids

hope. What about your hope? Is it a hope worth asking about?

Those who have a hope worth asking about have made a break with the past, otherwise your life will look very much like those with no hope.

Gregory Wills, in his book called *Democratic Religion*, talks about what it meant to be a Christian and Baptist nearly 200 years ago. He tells the story of a long revival meeting in 1837 in Eatonton, Georgia. A number of people

and, turning to those on the bank, waving her hand, she said, 'Farewell, young friends! Farewell, Julia!' The effect was electrical. The whole audience convulsed, and tears rained down from eyes unused to weeping.... Upon coming up out of the water, Julia rushed forward to meet her friend, embracing her, and crying out in agonizing tones, 'Oh, Carrie! You must not leave me! Mr. Dawson, pray for me. Mr. Mallory, pray for me?'"

you want to call them, don't really care much if all you're worried about is going to heaven and helping other people get there. What annoys them is when you try, as a subject of the Lord Jesus Christ, to make a difference in your world. They welcome our talk of heaven, but they don't welcome our views on homosexuality, for instance.

And yet that is what we were called to do — to shine as lights, to be salt and light. And that's now, not

...IF PEOPLE ARE TO ASK US ABOUT OUR HOPE, WE HAVE TO EXPRESS THAT HOPE IN DAILY LIFE.

had been converted and one day they were all gathering by the river for a baptism. One of the persons being baptized was a teenage girl. Her name was Caroline — shortened, Carrie. Carrie had come to Christ with a great deal of conviction, and she especially had struggled with her interest in dancing. She said in her own testimony, "I desire to be even more devoted to my Savior than I have ever been to the world." There at the riverside was one of her friends who was yet unconverted whose name was Julia. She, in fact, had been very close to Carrie in all kinds of worldly exploits. So this unsaved girl was now watching the baptism of her closest friend. Somebody recorded the event...

"Of course everybody was there. The banks of that little stream were lined with crowds of interested spectators... Julia, of Monticello, her bosom friend and companion in her worldly course, seemed loathe to leave her even for a moment and clung to her till she reached the water's edge. A hymn was sung and [minister C. D.] Mallory made a few remarks and offered prayer, when [minister John] Dawson took Caroline by the hand and led her down the shelving bank into the limpid stream. They had attained about half the desired depth, when she requested him to stop a moment,

(Gregory A. Wills, *Democratic Religion*, New York: Oxford, 1997, p. 16).

I know it's easy to make broad generalizations, and I am not accusing anyone, but I do want us to think about what it means to have "Christ in you, the hope of glory," and whether we make it plain to people that to believe in Christ and to be baptized means a whole lot more than getting a ticket out of hell. Those with a true hope "cross the Rubicon," and turn their backs on the past, and embrace the future — not the far off future, but the future God calls you to begin living right now.

Speaking of living in the future right now, if people are to ask us about our hope, we have to express that hope in daily life. This was a very relevant factor for the people who read Peter's letter. They were being hauled in before the magistrates because of their hope, and they were being held accountable for how they lived and what they said. Remember, to the Romans, Christians were teaching there was another king named Jesus (Acts 17:7). This was risky, and likely the people asking these Christians about their hope were not their friends but the civil authorities. Their religion had, in effect, made them seditious outlaws.

I've noticed something about Christianity and society. Society, contemporary culture, the elites, however

later in heaven. The fact is, the Bible teaches that at the end of this era, he is going to bring in a new heaven and a new earth ... in effect, a new creation. And we look forward to that, and we want that, and we crave that. And yet, God has done something toward that end right now, and right in front of our noses.

How's that? In 2 Corinthians 5:17, we learn that when we are saved and accept Christ, we become new creations. "If any man be in Christ, he is a new creature," or a new creation. In other words, what God is doing when he saves us as individuals is to bring his future will and purpose back to right here in the present in bits and pieces. This is the language N. T. Wright, all of whose views I cannot espouse, uses to describe what God is doing today, but I think he is right on this. And while no human or group of humans have the power to build the ultimate kingdom of God on earth, you and I can bring bits and pieces of that kingdom into our homes, into our families, our churches, and our communities. That's what the hope is for, and as we do these things, we invite the question: "Why do you live this way? What is your hope?"

But please do not use this as an excuse to minimize this future aspect of our hope. In fact, to have people ask us

about our hope, we have to live with an eye to the future.

After all, our hope has its origin in the resurrection of Jesus, the firstborn from the dead, and so it makes sense that the other end of our hope should be our own resurrection. Romans 8 tells us that all of creation groans and looks forward to the resurrection. You

be something beyond even that, something no mortal eye or ear can comprehend. What will God do with us? Create new worlds? Vast new universes with entirely different physical properties? What will eternity look like? It boggles my mind, but then, the whole idea of resurrection itself left the unbelieving hearers of the New Testament Chris-

titled *Saint's Everlasting Rest*.

O my Savior, hasten the time of thy return; send forth thy angels, and let that dreadful, joyful trumpet sound!

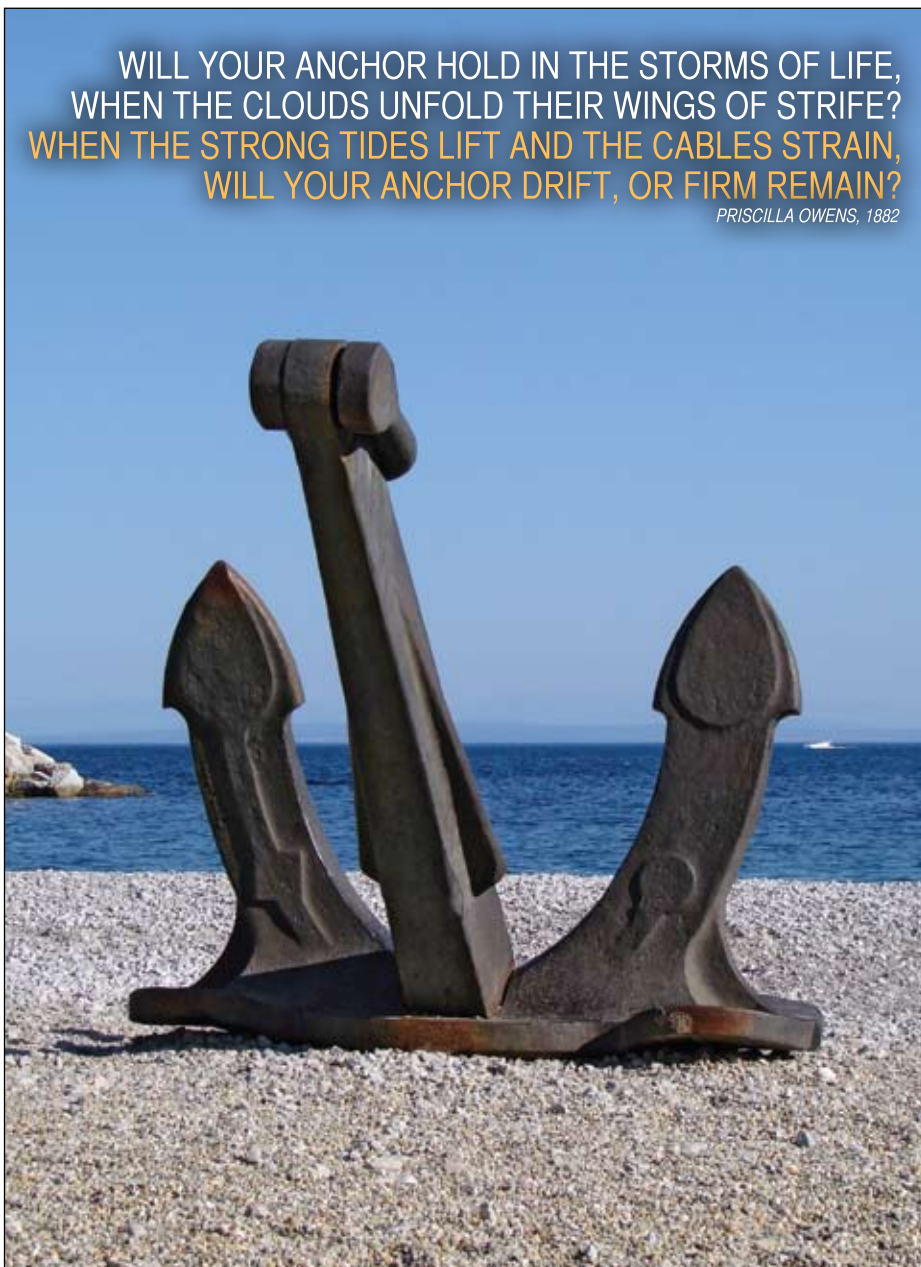
Delay not, lest the living give up their hope; delay not, lest earth should grow like hell, and thy church, by division, be all crumbled to dust; delay not lest thy enemies get advantage of thy flock, and lest pride, hypocrisy, sensuality and unbelief prevail against that little remnant, and share among them thy whole inheritance, and when thou comest, thou find not faith on the earth; delay not, lest the grave should boast of victory, and, having learned rebellion of its guest, should refuse to deliver thee up thy due!

O hasten that great resurrection day, when thy command shall go forth, and none disobey: when 'the sea and the earth shall yield up their hostages, and all that sleep in the grave shall awake, and the dead in Christ shall rise first;' when the seed which thou sowest corruptible, shall come forth incorruptible; and graves that received rottenness and dust, shall return thee glorious stars and suns!

Therefore dare I lay down my body in the dust, intrusting it, not to a grave, but to thee; and therefore my flesh shall rest in hope, till thou shalt raise it to the possession of everlasting rest.

'Return, O Lord, how long? O let thy kingdom come!' Thy desolate 'bride saith, Come' for thy Spirit within her saith, Come; and teacheth her thus to 'pray with groanings which cannot be uttered; yea, the whole creation saith, Come, waiting to be delivered from the bondage of corruption into the glorious liberty of the children of God.' Thou thyself has said, 'Surely I come quickly; Amen. Even so, come, Lord Jesus.'

And until then, let us embrace the kind of hope we must answer for.



and I long for that day, but it's wrong for us to view it as some sort of cosmic escape hatch, nor am I convinced that everything just ends with us arriving on "heaven's shore," to use the words of popular hymnody. There very well may

tians wide-mouthed.

So, I anticipate the future, and I hope to take people with me on that journey.

Richard Baxter echoes that sentiment in the last section of his book

Nothing small about shorter Fellowship meeting



Rick Carter (left) with host pastor Larry Maddox (center) and co-pastor Roy Maddox (right)

Some would think it ironic the first national BBFI midwinter Fellowship meeting with the new shorter schedule should take place in the large expanse offered by Houston, Texas. But anyone attending would agree the schedule was the only thing smaller. The Baptist Bible Fellowship pastors, missionaries, church staff, and their wives and families experienced large-hearted hospitality and care from hosts Central Baptist Church and Pastor Larry Maddox when the BBF met February 18-20.

BBF pastors decided in September to try a new schedule, with all commit-

tee and board business to be completed Monday afternoon, with worship and preaching services commencing that evening, and all meetings concluding Wednesday evening. Evening attendance Monday and Tuesday was a little over 500, with more than 600 attending the Wednesday service.

Preachers for the event included missionaries Ray Redmon (Korea), Lance Patterson (Kenya), and Greg Lyons (Philippines), BBC President Jim Edge, BBF Mission Director Jon Konnerup, BBF-NCPO Director Wayne Guinn, *Baptist Bible Tribune* Editor

Keith Bassham, and pastors Bruce Humbert, Pat Finley, Richard Edwards, Gary Grey, John Westfall, Tom Wagoner, and a special guest, SBC President Johnny Hunt. Recordings of the preaching and worship sessions are available from the Central Baptist Church office and some are available online at the church's website.

The coordinator of the women's ministries at Central Baptist Church, Madeline Nelson, led a breakfast meeting for women Wednesday morning. Afternoons featured seminars for missionaries, pastors, pastors' wives, and church staff. Tuesday afternoon, BBC President Jim Edge held an informational meeting for pastors in which he presented information about finances of Baptist Bible College. He announced several cost-cutting moves that will save many thousands of dollars in the next few years, and he announced a May College Offering goal of \$1 million.





February Tribune Offering nears goal

One of the features of the midwinter Fellowship meeting is the February Tribune Offering (FTO). Although the 2009-2010 FTO announced was nearly \$120,000, it fell short of the goal of \$130,000. Editor Keith Bassham gave the information during his message Wednesday morning when he spoke on the subject of hope. He said, "I believe the rest of the offering is coming to us, and we just haven't gotten the reports yet. Several states gave either an abbreviated report or no report, and "rather than just assume they will do what they have in the past, I prefer to give the information I have and hope others will join those who have already given or have promised."

The *Tribune* enjoyed a slight increase in church support during the latter half of 2008 even though the economy was dipping. Bassham said, "This midwinter meeting is usually called the *Tribune* meeting, and I appreciate so much all the kind things people said about the quality of the magazine during the week.





There were some nice extras

The Crist Family (www.cristfamilymusic.com) provided special music mornings and evenings. Everywhere, Central Baptist Church people were at work during the week. Homemade desserts were served every evening after the services, helpful greeters were at every entrance, and church members graciously parked off campus so the visitors could park their cars in the church lot. Pastor Maddox's staff worked long hours on behalf of Fellowship visitors. Music and worship was led expertly by Jason Waldroup, and Co-pastor Roy Maddox and secretaries Sharon Reagan and Ann Downey seemed to be everywhere they were needed, going the extra mile and then some. Most Fellowship people did not know the church had just completed one special event, and they were planning a large anniversary celebration just a few weeks away.

One other nice extra was a meal provided to the Fellowship guests through the generosity of Taste of Texas Restau-

rant. When restaurant co-owner Nina Hendee, who attends a nearby church, heard about the Fellowship meeting, she offered to cater a steak dinner to the preachers Tuesday evening. The steak dinner was enjoyed by about 500 people.

Minimal business at the February meeting

The BBFI does not schedule a business meeting for February (though there are exceptions, such as last February when the president called a meeting to ratify Jim Edge as president of BBC), but the National Directors and other BBFI entities do meet. Among the business items covered in those meetings, two new church planters were approved, and President Grey introduced a proposal to change the national officer voting procedure. Directors agreed in principle to a procedure that would minimize the politics associated with the elections and ensure participation among those who are both qualified and interested in the BBFI elections. Constitutional amendment language will be read and approved in the May meeting in Springfield, scheduled May 11-14. The September meeting will be hosted by Canton Baptist Temple and Pastor Mike Frazier.







Photo by Mike Flippo

Alumni Association Seeks To Enrich Student Life And Increase Impact Of BBC On The World

What is the impact of Baptist Bible College on the world? After 59 years and well over 11,000 graduates, what can truly be said for those hallowed acres on the corner of Summit and Kearney? When those visionary pastors met in the Texas Hotel, could they have foreseen that the Fellowship and the Bible college that they agreed to establish would reach the height and depth and breadth of fruitfulness that it has achieved down through the years? This fledgling school would feed the growth of a Fellowship that would eventually consist of thousands of churches and hundreds of missionaries on scores of foreign fields planting more thousands of churches and winning scores of thousands to Christ and training them to serve Him faithfully. What an impact! What a legacy!

But that is not the extent of BBC's impact. More than half of her graduates fall outside the category of professional ministry. BBC counts among her Alumni scores of successful businessmen and women who have taken what they learned at BBC and applied it in the secular busi-

ness world. They serve as modern-day Lydia's, sought after in the world and wonderfully fruitful in the church. Still others serve God in relative obscurity as Sunday school teachers and small group leaders, deacons and trustees, bus workers and nursery workers, each one applying what they learned at BBC in order to impact their corner of the world for Christ.

The Alumni Association of Baptist Bible College serves as the crossroads



between the great history of BBC and her bright future. By reaching out to the vast array of BBC alumni, the Association seeks to keep them connected

to the strength of their roots. And by providing opportunities for past alumni to interact with the present student body, the Association seeks to enhance and enrich student life on the campus of Baptist Bible College, as well as providing a network for future graduates to use in achieving their maximum impact on the world for Christ.

Through annual projects, the Alumni Association provides opportunities for the alumni to give back to the

school that provided them with such a solid foundation. These projects impact student life on campus in a myriad of positive ways. The annual Alumni Days engender interaction between a vast array of successful Alumni and the present student body, challenging both to a renewed passion for the Lord and His work.

The alumni of Baptist Bible College share many characteristics with the dandelion. After a period of growth where each petal is hardly distinguishable from the others, the dandelion transforms into a launching pad for hundreds of individual seeds, each given wings to fly wherever the wind might take them. And wherever they land, across a vast and expansive field, they flourish and grow once again. To find each individual seed would be well nigh impossible, but the impact of that one dandelion is seen in the myriad of yellow splashes all over the field of green.

BBC alumni have been scattered by the wind of God's Spirit to every corner of the world, and their impact will not be fully seen until we stand before the Lord. The BBC Alumni Association seeks to facilitate the increase of that impact until Christ returns.

Where In The World Are They Now?

John Marshall - Class of '59 Missions

After graduating from Baptist Bible College, John pastored in Missouri, West Virginia, and New York. He also did ministry, such as preaching in Sing Sing Prison, Bowery Mission, and senior citizen homes in the New York City area. It was about that time that John met his wife Leanore Janet Schaefer, an RN who was working at the Long Island Jewish Hospital. They have been married for 46 years and have eight daughters, two sons, and 34 grandchildren, plus two on the way! In 1976, they took the six daughters they had at that time and went on the road full time. John and Leanore have ministered through preaching and music in all 50 states, plus some foreign countries. Three of their daughters are still at home while their two sons and five daughters that are married are serving the Lord in different churches. Since 2001, the Marshall family has lived in Preston County, West Virginia. Their home is located about 10 miles from a National Guard camp where the Lord has opened a door for them to hold services at the chapel every Sunday evening. Many members of the Special Forces are trained here and the Marshall family is using this as an opportunity to reach some of them before they go into combat. John's family still travels and can be reached at www.johnmarshallfamily.com if you would like to see their ministry. John says about his life since college, "I am thankful for the grace of God and His call upon my life."



Linda (Caswell) Hayden - Class of '69 Christian Education

Linda graduated in May and flew to Athens, Greece, to marry Delbert Hayden, now retired Army First Sergeant, who was stationed there with the military. They have two sons, Timothy J. Hayden, 37, and D. Benjamin Hayden, 26. She has two granddaughters, Kimber Barrett, 19, and Sarah Barrett, 23, one grandson, George Barrett, 18, and one great-grandson, Keegan Barrett born January 23, 2009. Linda has had the opportunity to see many parts of the world at Uncle Sam's expense. While she was living in LeRoux, Belgium, she attended Calvary Baptist Church. The pastor was TJ Tilley from North Carolina, a missionary to the military. She was on the "other side" of missions and realized how important it was to support missionaries on "this side." Linda has worked for the US Army as a civilian since 1985 in many different administrative capacities. Delbert retired from the military in 1991 and they settled down near Columbia, SC. She is now working for Physical Therapy at Fort Jackson, SC as the Injury Prevention Database Administrator. She keeps the demographics of the recruits injured in basic training. Linda teaches automation classes to senior adults, part time, through Adult Continuing Education.



Doug Swanson - Class of '79 Elementary Education

Doug Swanson is a rarity. He has stayed at the same place of ministry for his entire career. Doug is now in his 30th year at Berean Baptist Christian School in Rockford, Illinois, where his father, Melvin Swanson, has pastored for over 50 years. Doug currently serves as the school's administrator and head boys' basketball coach. He also teaches an adult Sunday school class, and enjoys ministering to Rockford Riverhawks baseball players as the team's chaplain. He's a sports enthusiast who roots for the Chicago Cubs and the Chicago Bears. Doug has been married to the former Cindy Garrett (class of 1978) for over 30 years. They have three children — Jonathan, 29, who is married to Daylyn; Justin, 26, and Elizabeth, 22 — as well as a much-loved grandson, Payton, who just turned 2. If you would like to reconnect with Doug, you can reach him at mrswan57@yahoo.com.



2009 Alumni Contributors

Frank A. Auterson
Don Baier
Becky Baier
John Barnes
Ed Bausell
Jeff Blanton
Ken Board
David Bowser
Bill Brewer
Lonnie Brooks
Vivian Brown
Marjorie M. Browning
Charles Coleman
Tom Crawford
Alan Cruthers
Fred Davis
Elmer L. Deal
George Dimakos
Joseph Domingos
Timothy J. Downs
Joe Flippen
Herman C. Frankland
Christina Fulmer
Les Garner
Jim Garrison
Dave Green
Jack W. Hackworth
Garland Hamilton
Dennis Herring
Walter Holske
Marty Hughes
Shelley Hughes
Carroll Jelley
Dave Jones
Elden Kao
David Klass
Richard S. Konnerup
James Leatherwood
Jim H. Lee
George Lewis
Derrick Lewright
David Lingo
Barbara Lingo
Alta Mae Lingo
Craig Lingo
Boyd Lyons
Hank Mantonya
Dan McCaskill
Clifford McGhee
Keith Mills
Brent Moeller
Howard Musgrave
Manuel Nevius
Dennis Osborne
Jesse Parnell
(continued)

2009 Alumni Contributors

(continued)

Ennis Pepper
 Ramon Perez
 Randy L. Perkins
 Jerry Piercey
 Stephen Rains
 Richard W. Redding
 J A Richards
 Randy Roberts
 Sarah Robison
 Lavern Rodgers
 Larry Rohr
 Mark Schladenhauffen
 Leonard Smith
 Lonnie Smith
 Vernon Smith
 LuVern Sorensen
 Doug Stamper
 Don Swearingin
 Larry Taylor
 Renae Thompson
 Richard Todd
 Fernando Torres
 Steven Trask
 Tom Wallace
 Penny Ward
 Joe C. Wells
 Tim Wertz
 Anna Marie West
 Barbara A. Wisner
 Eugene Worley
 Talley Road Baptist Church
 (total as of 2/21/09)



Kerri (Warren) Sewell - Class of '89 Business

Kerri graduated in May and married Mark Sewell in July of that same year. God blessed them with four beautiful daughters — Delana Marie, 16, Denae Noel, 14, Patricia “Danelle”, 10, and Devaney Kay, 7. Being a wife and mother of four has been an extremely rewarding experience for Kerri. She considers her family to be her number one priority. Mark and Kerri have faithfully served in the music ministry in four churches since graduation. In August of last year, they moved back to Springfield, Missouri where Mark is the music minister at Seminole Baptist Temple. Kerri complements her husband’s ministry by being an active part of the choir, praise team, and special music. She also works part-time in the office at the OATS transportation service. Mark and Kerri will celebrate their 20th wedding anniversary this year.



Jimmy Dell Mobley – Class of '99 Youth Ministries

After graduation, God moved Jimmy to Cedar Park, Texas, to work as the pastor of Student Ministries for Hilltop Baptist Temple where he met his wife, Shelly. After serving there for several years, Jimmy felt God had other plans for him and his family so they left that ministry position. Since that time, Jimmy has spent time in the corporate world selling undercover surveillance and video equipment to military, police, and private investigators, and most recently at a job as a sales manager in a specialty timber mill selling exposed timber to high-end custom home builders and owners.

During this time, Jimmy also has been serving as team lead, a lay ministry position, at Hill Country Bible Church Northwest and he leads The Edge, the 4th and 5th grade ministry of over 250 kids and about 45 adult volunteers. As of December of 2008, Jimmy and his family are on a new path as Jimmy learned that, because of the economy, he is now unemployed. In all of this, Jimmy is still able to praise God and say “Even though everything right now seems like it’s a whirlwind and I don’t know what God is trying to teach me during this time of unemployment, I know that He is in control.” Through all of this, Jimmy is still able to keep his sense of humor and jokes about holding a “Will Work for Food” sign. Remember to pray for Jimmy, Shelly, and their two kids, Phoebe Ann, 3, and Austin James, 2, as they continue on their journey serving God’s people.

2009 Alumni Project

The Alumni Association is raising funds to refurbish the community rooms in the dorms. This project will include sofas, chairs, televisions, and other equipment. The current community rooms have broken and worn furniture.



Shanae Mueller Class of '09 AA in Church Music

Growing up in Colorado is a big part of my life. For the past 12 years my parents have owned 40 acres of land on Greenhorn Mountain and have worked each summer to build a ministry retreat following the vision God put on my dad’s heart to do so. It has been awesome to see God bless and the camp grow over the years. After my high school graduation from Parkhill Christian Academy in Pueblo, Colorado, I followed the Lord’s leading to go to Baptist Bible College in Springfield, Missouri. My time spent here has been a life-changing experience. Currently at my church, High Street Baptist, I am serving in the children’s ministry with the toddlers. I also lead a group of five to six girls in a Bible study called Emotional Purity that meets at my apartment each week. We explore God’s truth on purity of heart in our relationships, form great accountability and discipleship, and learn to place great value in our true worth as precious daughters of the Most High King! Though it is just a few young women, I love seeing God grow to be the center of their lives! After graduation in May, I will be moving to San Diego to work at Midway Baptist Church during the summer. The years to come will begin a new stage of life in marriage and in full-time ministry wherever God leads us.

Alumni Days April 15-17

Alumni Days Speakers

Randy Eggert, Cindy Evans, Dan Brown,
Paul Blue, Lori Wertz, Leon Fisher,
Joe Roberts, Lonnie Lehrman,
Mike Harper, Darren Melugin,
Deidre Johnson, Cindy Lyons, and many more!



Photo by Mike Flippo



Shane & Shane Concert

April 16 at 6:00 PM

All BBC students and any Alumni with a 2009 membership card
can attend for free. Tickets are \$10 in advance or \$15 at the door.

Tickets and info available at www.gobbc.edu/shaneandshane

Fellowship Week Reunions

Alumni Luncheon (For all Alumni and Friends)

Tuesday May 12 at noon

1984 25th Reunion

Contact Rick Richards at pastorrich@cbcsvaz.org or
520-458-8505 to RSVP

1970 Reunion

Wednesday May 13 at noon

Contact Sue Garard at suegarard@aol.com or
417-933-2053 to RSVP

1969 40th Reunion

Wednesday May 13 at 12:30 PM

Executive Dining Room, cost \$12

Contact Bob Baird at bobbaird@suddenlink.net or
417-840-9731 to RSVP

1964 45th Reunion

Wednesday May 13

Call Bill Campbell at 713-818-3471 to RSVP

1959 50th Reunion

Wednesday May 13 at 1:00 PM

At Baptist Temple on N. Grant

Contact Jorene Howard at 417-865-1559 to RSVP

1960 Reunion

Tuesday May 12 at 7:30 AM

IHOP at 2647 N. Kansas Expy

Contact Branson Howard at 417-865-1559 to RSVP

DON'T MISS OUT!



Join the Alumni Association and get your 2009 membership card today!

By becoming a member of the BBC Alumni Association you partner with other alumni to enhance student life at BBC. The cost to become an Alumni member is \$25 annually. This money is used to enhance student life by providing scholarships, supporting student government, funding student and alumni events, and paying for alumni campus projects.

\$ _____	2009 Alumni Membership (Alumni Card)
\$ _____	2009 Alumni Project
\$ _____	Alumni Operations
\$ _____	Shane & Shane Tickets (\$10 each)
\$ _____	Alumni Scholarship Fund
 \$ _____	 Total

Name _____
Address _____
City _____ State _____ Zip _____
Phone _____ E-mail _____
Graduation Year or Last Year Attended _____

Make checks payable to: BBC Alumni Association
628 E. Kearney
Springfield, MO 65803

Baptist History

BY THOMAS RAY



Jeremiah Vardeman The Kentucky Evangelist

Jeremiah Vardeman was probably the most effective pulpit orator and the most successful preacher who ever lived in Kentucky. He was born in Wythe County, Virginia, July 8, 1775. In 1779, at the age of four, his family moved to Lincoln County, Kentucky. In this frontier wilderness with all its dangers, he spent his childhood. When he was 17, through the testimony and encouragement of his godly parents and his personal Bible study, he found peace with God and was baptized and united with the Baptist church.

Vardeman was overwhelmed with the joy of his salvation and was deeply impressed that it was his duty to preach the gospel. But he began to argue with God complaining he was uneducated and lacked the ability to speak publicly. His rejection of God's call was his first step in a downward spiral that ended with his expulsion from the church.

It all began with an invitation to a dance. He only intended to attend as a spectator, but one step of disobedience always leads to another. It was not long until he was not only an active participant, but he was elected president of the dancing club. His Christian friends and family, with the exception of his mother, were convinced he was married to his idol. His mother continued in persevering prayer and unwavering faith saying with deep emotions: "I know Jerry will be reclaimed; God is faithful, and I feel assured that He is a prayer hearing God."

During this time of rebellion, he met and fell in love with Elizabeth James. He proposed marriage, but her Baptist preacher father, John James, was strongly opposed. Jeremiah and Elizabeth solved the problem by eloping.

Jeremiah continued to resist the Lord, but a sermon would soon change his rebellion to obedience. One Sunday morning, he and his wife decided to attend church. The preacher chose as his text 2 Peter 2:2: "The dog is turned to his own vomit again and the sow that was washed to her wall-

owing in the mire." Jeremiah and his wife were both convicted of their sins. Jeremiah's conviction was so great he could not work. For several days he spent most of his time in prayer seeking God's forgiveness. In his anguish, he promised the Lord he "would forsake all vain and worldly amusements and preach the gospel."

Immediately, he began to speak to his neighbors, and to his amazement his hearers were smitten by the Spirit of God and began to cry out to the Lord. His testimony had a profound effect upon the community. Twenty members of his

former dancing club associates were wonderfully converted and joined the church. In 1801, he was ordained and became the pastor of four churches.

Although he was a beloved and successful pastor, his most effective ministry was that of an evangelist. He held extensive revivals not only in Kentucky but also in several surrounding states. In 1815, he founded the Baptist church in Bardstown, Kentucky. The next year he held meetings in Lexington and Louisville, Kentucky, and founded churches in both cities. He also visited Nashville, Tennessee, and from this meeting the First Baptist Church was organized. In 1828, he traveled to Cincinnati, Ohio, where over 100 were converted.

In 1830, he moved to Missouri. Although his health was failing, he did not neglect his neighbors' spiritual needs. Through his untiring

efforts, several churches were organized. Just two weeks before his death he baptized five converts and organized a Baptist church. It is estimated that in his lifetime he baptized more converts than any other man in America — over 8,000. His remarkable success was attributed to his compassion for the unsaved and his ability to convince the sinner that he deeply cared about their spiritual welfare.

On May 28, 1842, he called his family around him and bid them farewell and quietly slipped into eternity.

Immediately, he
began to speak to
his neighbors, and
to his amazement
his hearers were
smitten by the
spirit of God and
began to cry out to
the Lord...



Charles Lyons, Pastor
Armitage Baptist Church
Chicago, Illinois

Sin in the city

Three teenage boys are shot to death in broad daylight and our city barely sighs. (*Chicago Sun Times*, Tuesday, February 24) We're still reeling from weeks and weeks of the Governor Blagojevich mess. Every few months new wisps of scandal related to Cook County and/or the City of Chicago emerge.

A few weeks ago, I come home from an out-of-town meeting. My street is barricaded by more police and emergency vehicles than I can count. I find out later a man had barricaded himself with hostages in a nearby house. Of this I am sure, on any given day there is way more sin in my city that I don't know about than I do know about.

Sin is repugnant to God and destructive to man. The question is not, "Is one a sinner?" but rather, "What is the manifestation of a person's sinful nature?" Let's face it, there is a whole lot of sin that is of a "neater and cleaner" variety. Embezzlement in a corporation has its impact, but on its face it's not nearly as humanly horrific as a rape.

The wages of sin is death. Sin kills stuff! Truth and trust, relationships, communication, unity and harmony, peace, and ultimately civilization. What happens when you have hundreds of thousands of sinners or millions of sinners in a confined space? Is it not safe to say that the spiritual effect of each sinful nature interacting with other sinful natures in a confined space would produce a more dynamic and dramatic spiritual effect?

Perhaps you are more quickly able to think of the social impact of the

sinful nature. Clearly the social impact is more readily seen. What, then, is the result of many sinners confined to a small area? Isn't it reasonable to conclude that the manifestations of those sin natures will be greater in number and intensity? More sinners per square foot. More sin per square foot. More spiritual death per square foot. More guilt, arrogance, pain, denial, depression, rebellion, suffering, seared conscience per square foot.

Throw a single pebble into a farm pond. You get a "kerplunk" and gentle ripples. Picture that "kerplunk" as the impact of one sinner in a lightly populated area. Now envision a front-end loader full of boulders rumbling up to the pond's edge and dumping. The water boils, roils, and churns. There are waves and whirlpools. You see the difference? More sin in the same space brings a radically different reality. Spiritually and socially, the impacts of sin constantly disrupt the peace, the stillness, and the holiness until there is no peace, there is no stillness, and there is no holiness. There is constant hostility, disruption, anger, pain, confusion, chaos.

So many sinful natures expressing themselves in a confined space contribute to a social structure that is looser, less restrictive, and less clear. It creates an atmosphere to which sinners are drawn. Scammers come here to scam. Conmen come here to con. Lust mongers come here precisely because there is a higher level of tolerance and a greater degree of vulnerability. Ironically, there is power to be had by those who can exploit other

people's weakness.

Now, add the spiritual reality of the principalities and powers. If Satan's mission is to thwart the plans of God which center on saving sinners, wouldn't it be reasonable to conclude there are more demons per square foot in a metropolitan area than there are in the corn fields of Iowa or the ranch lands of Texas. Satan deploys demons as his emissaries. Surely he focuses his energy strategically. Of course, then, cities are places of darkness, bondage, and oppression.

How does all of this play out in one's personal reality? There is relentless noise, pervasive dirt, a breakneck pace, stress, fear, anxiety, time pressure. The urbanite is assaulted 24/7, spiritually, mentally, emotionally, and physically by the very atmosphere surrounding him. His defenses are up instinctively. He is reflexively distrustful and internal calluses are more common than not.

Emotional and physical weariness from interacting with all of the above and a spiritual weariness from an unrelenting fierce battle is a very real impact on urban spiritual leaders and the people they seek to serve. The toll on the life and health of a church, the longevity of ministry, and the continuity of ministry in urban areas is unmistakable.

Sinners are real. Sin is real. The results, impact and influence of sin is real. Jesus said, "I did not come to call the righteous but sinners to repentance." "Where sin abounds....." Jesus is real. Jesus is the answer. Jesus is mighty to save. Yes, in the city.



World Scope

Steve Bender | Associate BBFI Mission Director



Healthcare for missionaries

Healthcare for missionaries has been discussed for many years among those of us who serve the missionaries, those who send them, and the missionaries themselves. Because of the extremely high cost involved, many American families are now either very poorly covered or have opted to carry no insurance at all, leaving them in a very dangerous situation should they encounter any major health concerns.

We don't want that to happen to our missionary families. Realizing the need to ensure medical coverage for the missionaries of the Baptist Bible Fellowship International, the BBF Mission Office has always done its best to seek and provide a medical plan that would fill the need of all our missionaries. To do this on a global basis has not been an easy task. In our almost 59-year history, there have been several vehicles used to provide proper healthcare coverage. In 1984, the insurance company being used to provide coverage to our missionaries fell into financial troubles and we decided to begin a self-funded plan.

In 1985, the Mission Office hired Worldwide Insurance and Claim Service to be our TPA or Third Party Administrator. The missionaries of the BBFI in essence own their own medical plan, while the Mission Office manages the funds and plan policies, and Worldwide performs the task of administering the plan. Realizing the financial risk involved in undertaking a self-funded plan, a reinsurance company was hired to provide coverage against catastrophic claims. The BBF Mission medical plan not only provides our mis-

sionaries with medical coverage worldwide, but it also provides a level of life insurance on each member of the missionary's family as well as medical emergency evacuation service should it become necessary. In the unfortunate event that a missionary dies on the mission field, coverage includes repatriation of the body.

In spite of being a self-funded plan, extremely high medical costs make the premiums a financial burden to our mission-

aries. Many options have been and will continue to be evaluated to provide the finest coverage at the least expensive cost to our missionaries. For example, we

have looked at the possibility of missionaries obtaining medical coverage on the foreign field. However, we cannot confirm that should these missionaries be diagnosed with a fatal disease and return to the US for treatment, that they would receive benefits with their foreign policies. At that point, the only option would be to go to the missionaries' supporting churches asking for help with what could be a catastrophic cost. Therefore, for now we think that the wisest decision is to continue in the BBFI medical plan.

Due to the ever-rising cost of healthcare worldwide and the world's current economic state, the BBFI medical plan has also suffered financially.

Trying desperately to financially manage the BBFI medical plan without having to continually pass on premium increases to the missionaries, we are praying for God to once again supply the funds through His people to keep the plan financially healthy.

Recently, I was approached by a husband and wife who said, "We are visiting with our lawyer soon to redo our will. How can we be a blessing to our missionaries in the area of health-

care?" I replied, "First of all, pray daily for the health and protection of your missionaries. Secondly, should God place it on your heart to include in your estate the BBFI medi-

cal plan, this would certainly be an ongoing blessing to the physical needs of the missionaries. It would also be an investment that would continue to benefit God's servants long after your life on earth is over." This is just one instance of God's provision for His work.

The BBFI medical plan could use an immediate infusion of funds to continue to provide first-class healthcare coverage for our missionaries. If God should burden you to invest in this vital need for the nearly 900 missionaries of the BBFI, either through estate planning or a one-time gift, please contact our office for details on just how you can be used of God.





NATIONAL CHURCH PLANTING OFFICE

WAYNE GUINN
NCPO DIRECTOR

Church planters school to feature growth track

The highlight of our spring will be our Church Planter Candidate School. Hosting our spring school will be Pastor Mark Hodges and the good people of Winter Haven Baptist Church in Winter Haven, Florida. This event is doubly exciting this year as the *Baptist Bible Tribune* and Editor Keith Bassham will be joining the NCPO to co-host our first S3 Conference along with our Church Planter Candidate School.

The Church Planters School will consist of the regular curriculum and lecturers plus the addition of Elmer Towns, Bill Monroe, and Allan Taylor (see bio information below). The S3 Conference will be a separate track designed for experienced pastors and established churches. The sessions will be held in a round table format to encourage interaction and the sharing of ideas all directed at encouraging attendees to move their ministries to the next level.

Towns will spend Monday talking about his observations of the Modern Church Movement, its models, motivation, and methodology, and what we can learn from them. He has been a student of churches and church growth over the past 50 years. Bill Monroe's sessions will challenge us on Tuesday to stretch ourselves by purposeful planning as followers of Christ and as leaders of congregations. We will never lead our ministries beyond what we ourselves are — this is the foundation of leadership.

Wednesday Allan Taylor will encourage and instruct us to move our ministries from ember to blaze, shar-

ing with us how to enlist, train, motivate, and involve our lay people to reproduce themselves in our churches. The name of the conference, S3, stands for Stretching ourselves, Surging our ministry, and Serving our communities. You won't want to miss this three-day conference April 27-29, 2009. The meeting begins at 1:00 p.m. Monday and closes at 2:30 p.m. on Wednesday. Dinner will be provided Monday and Tuesday and lunch will be provided Tuesday and Wednesday. Space is limited to the first 36 pastors to respond. For information contact NCPO at (417) 889-1017 or email us at bbfncpo@aol.com. Cost is \$249 per attendee.

Elmer Towns (DMin, Fuller Theological Seminary) is cofounder with Jerry Falwell of Liberty University, where he currently serves as vice president and dean of the school of religion. He is an author and editor of popular and scholarly works, a seminar lecturer, and the creator of over 20 resource packets for leadership education. Towns has published over 50 books, including four CBA bestsellers and the 1995 Gold Medallion Book of the Year, *The Names of the Holy Spirit*. A visiting professor at five seminaries, he has received four honorary doctoral degrees. He and his wife, Ruth, have three children.

Allan Taylor is minister of educa-

tion at First Baptist Church Woodstock, Georgia, where he has served since February 1995. Under his leadership, the Sunday School attendance has grown from 2,500 to over 5,000. Previously, he served at Beaver Dam Baptist Church in Knoxville, Tennessee, and London Bridge Baptist Church in Virginia Beach, Virginia. Before surrendering to full-time Christian service, he was a high school football coach. Allan is the founder of Ember to Blaze Ministries (www.embertoblaze.org) and writes Sunday school, leadership, and training materials. He conducts numerous training seminars nationally and internationally, mentors, instructs, and encourages Christian educators at his annual conference entitled "Shepherding with Integrity and Skill." Allan has also served as chairman of the METRO Christian Education Association. He and his wife, Linda, have three children and two grandchildren.

Bill Monroe is the well-known founder and pastor of Florence Baptist Temple, Florence, South Carolina. FBT is one of the larger churches associated with the Baptist Bible Fellowship, and Monroe is a past president of the BBFI. The National Church Planting Office was established during his term as president.



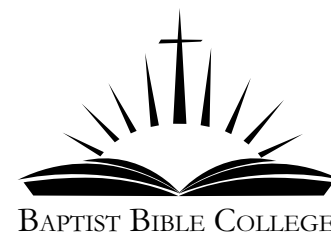
Allan Taylor



Elmer Towns



Bill Monroe



Outside the Walls

Baptist Bible College is making a difference outside the walls of our campus. Our mission is to prepare students to serve the Lord with integrity and commitment to God's Word. We also desire for our faculty to model that service. We value the opportunity to live and serve others outside these walls, and doing so creates opportunities to impact others for the Lord.

Living and serving in high-profile circumstances

Four elementary education students — Kristina Joiner, Katie Smith, Hailey Applegate, and Amy Lederman — are completing their student teaching assignment in Ozark West Elementary School, Ozark, Missouri, a fast-growing city south of Springfield. Mark D. Hedger, principal of Ozark West, wrote Cheryl Page and Deana Schneringer, supervising faculty. In an email, he commented, "I have had the opportunity to meet with [the four students] on different occasions for some educational discussions. I want to let you know that I am very impressed with what I have seen so far. We appreciate the emphasis you are putting on professionalism, as that is something that we value in our teachers."

I am so pleased with these young ladies. Not only are they serving the Lord well, but they are enhancing the reputation of the college in the greater Ozarks. We value opportunities to engage our constituents outside the walls of the college. It is assumed that the leaders will be involved in the community; it is incredible when it is our students who are engaging others.

Reaching out and loving others

Under the leadership of Jacqui Yawn,

over 50 BBC students are making a difference outside the walls on Wednesdays. Jacqui is an elementary education major and is the president of BBC's Student Missouri State Teacher's Association. During the past several weeks, our students have met from noon to 1:00 p.m. at Robberson Elementary School several blocks from the college. The students are buddies to third graders preparing for statewide standardized tests. They build relationships with the third graders for 30 minutes at recess, then, at 12:30, they help them prepare for the tests.

This past Wednesday, I observed our students interacting with the children. During the study time, it was typical for our students to work one-on-one with the children. I had a chance to visit with the school's principal, Kevin Huffman, the school's counselor, Deana Young, and several third grade teachers. They are all very pleased with how our students are interacting and contributing to the lives of these children.

Mentoring professionals and peers

The faculty of BBC is making a real difference in the lives of their students. Several also made a difference outside the walls mentoring professionals and peers. Since 1978, BBC has been accredited by the Association for Biblical Higher Education. As a member of the association, the president and other representatives meet at the annual meeting each February. The focus of the meeting is professional development.

This year, three from BBC were presenters in workshops. Cheryl Page, Chair of the Education Department, and Deana Schneringer, faculty member of the Education Department, were

co-presenters in the Learning and Assessment Track. Their presentation was entitled "Course Design and Alignment for Student Success." Greg Smith, Associate Dean for Library Services and Institutional Research, made arrangements to submit a 30-minute video entitled "Taking the Guesswork out of Collection Management." The video was shown as a component of a workshop that involved an on-site presenter. The workshop was part of the Library/Information Resource Leadership Track. All three of these faculty members had a positive impact on those who attended the workshops and represented BBC well.

Impacting the lives of others

As president of BBC, I am pleased when students and faculty take the opportunity to become involved and make a difference outside the walls of the college. They are making an impact for the Lord.

While I highlighted three different groups, readers should understand that these are just representatives of the type of people who learn and teach at BBC. We have a vibrant group of students who love the Lord, who want to learn, and who desire to serve and honor the Lord right now. It is these types of people who validate that BBC is alive and well and is preparing students to serve as leaders and impact the world for Jesus Christ.

Our slogan "Enter to Learn — Go forth to Serve" has been the model we have followed for 59 years. We celebrate all that has been accomplished. We rejoice in the service that is being modeled today. We are thankful for the difference we are making "Outside the Walls."

2009 May Fellowship and Homecoming Baptist Bible College

Walk in the Light

May 11-14



I encourage each and every reader to make plans today to join us on the campus of Baptist Bible College as we are challenged to Walk in the Light during this year's May Fellowship Meeting.

I hope that you will visit our website at www.gobbcc.edu often in order to obtain the latest news including information regarding featured speakers, ministry break-out sessions, alumni reunions, special "BBC" hotel rates, the annual golf tournament, and much more concerning this year's events.

I John 1:7 states, "...if we walk in the light, as He is in the light, we have fellowship one with another..."

Greg Corcoran
Lead Event Coordinator

NEW THIS YEAR!

Find a complete list of hotels, reunions, and maps at www.gobbcc.edu. Registration forms are also available for the week's activities. All services from Fellowship Week will be broadcast live at www.gobbcc.edu.

SCHEDULE OF EVENTS

Monday – May 11

7:00 p.m. W.E. Dowell Fieldhouse Opening Service

Tuesday – May 12

9:00 a.m. W.E. Dowell Fieldhouse Morning Service
Missions Day – Jon Konnerup, BBFI Mission Director
12:00 p.m. R.O. Woodworth Dining Hall Alumni Luncheons
7:00 p.m. W.E. Dowell Fieldhouse Evening Service

Wednesday – May 13

9:00 a.m. Baptist Bible College Break-out Sessions
11:00 a.m. W.E. Dowell Fieldhouse BBFI Business Meeting
11:00 a.m. R.O. Woodworth Dining Hall Ladies Reception
7:00 p.m. Texas Auditorium Local Area Youth Rally
7:00 p.m. W.E. Dowell Fieldhouse Evening Service

Thursday – May 14

9:00 a.m. W.E. Dowell Fieldhouse Commencement
1:30 p.m. Branson Creek Golf Club Golf Tournament (\$55)



WWW.GOBBC.EDU

LBU to host Homecoming Song Fest

Shreveport, LA

On Wednesday, May 6, during graduation week, Louisiana Baptist University will host a Homecoming Song Fest at 6:30 p.m. The program will feature the homecoming choir and the Scrap Iron Quartet made up of former graduates. Jason Waldroup, formerly of Greater Vision Trio and now a student at LBU, will conduct the choir. Music will be provided by Scott Weaver with special songs by Jason Waldroup, Scott Weaver, Timothy Magill, Doug Upchurch (Jackson, Mississippi), Mark Crook (vice president of LBU), and others. The choir will provide southern gospel songs and hymns with soloists performing special songs.

The program will be preceded by an outdoor picnic beginning at 5:30 p.m. The LBU Alumni Association will be serving grilled hamburgers with all the trimmings.

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God's work flourishes in the heart of Seoul

Seoul, Korea

By Steve Bender

Sunday morning, January 1, 1961, 49 years ago, two of God's servants, missionary Jack Baskin and his recently-disciplined convert Daniel Kim, stood in Bulkwangdong on the far northern edge of Seoul, Korea, and launched the Bulkwangdong Bible Baptist Church. From that small beginning, God has poured His blessings upon this ministry and thousands have come to Christ, buildings have been erected, many have been called, trained, and sent into the ministry, and millions of dollars have been given to accomplish God's command to take His message to the world.

This past January, my wife, Jenell, and I were privileged to be guests of the 49th anniversary services and world mission conference that would begin Sunday, January 4, and con-

tinue through Wednesday evening. On anniversary Sunday, several city government officials and over 1670 people attended the services to rejoice in what God has used His people to accomplish. Video greetings and numerous congratulatory messages from around the world were presented to the congregation. The excitement of this great day of remembrance was only the beginning of a grand meeting. Monday evening's mission conference service welcomed not only the members of the church but an additional 172 pastors, full-time workers, and many of the members from their churches. Pastor Kim had invited four guest missionaries sent from Korea, a representative from the Korea Bible Baptist Seminary, the mission chairman of Korea, and myself as preachers for the conference. Services were held each morning and evening with each one challenging God's people to commit their lives to His service and to commit their finances to further the gospel through the missions outreach of this local church.

Wednesday night, after the last sermon had been preached, it was

time to make a commitment to God's work. Pastor Kim lead his people to once again pray, asking God for direction, and then to fill out a faith promise card. When all the cards had been received, he reported that his people, in a year of worldwide economic uncertainty, by faith had promised over \$440,000.

The Bulkwangdong Bible Baptist Church is a leader in worldwide evangelism and it is largely due to Pastor Daniel Kim and his wife Young Soon, who for 49 years have yielded their lives to God's use. They truly are two of God's choice servant leaders.



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Hodges launches Florida church plant

Orlando, FL

South Creek Baptist Church, pastored by Robert Hodges, held its official launch service on February 8. To prepare for the day, the church held three prior monthly preview services, assisted by Winter Haven Baptist Church, in Winter Haven, Florida. The launch service had 36 in attendance, with 10 of those being the group from Winter Haven. Currently, the church is meeting in a middle school cafetorium.

The South Creek church has started out as a diverse group, with people from the Virgin Islands, New York, Ohio, Puerto Rico, and a couple of true Floridians. For neighborhood outreach, Rachele (Hodges' wife) started a Mommy and Me Time play group in October of 2008. Six moms attend regularly with a total of 12 children. As a result of this play group, two moms have attended their services.

If you would like to partner with the Hodges and South Creek Baptist Church, they can be contacted through the website www.churchatsouthcreek.com.



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DR. CHUCK MISSLER

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SHARON HOFFMAN

Nationally known speaker, author and founder of Gifted Living, an organization which exists to impact today's culture by "challenging women to change their world".



ROB HOFFMAN

Pastor of Victory Baptist Church in Maryville, TN. A leader in Christian Education, serving as 2nd Vice President of the BBFI.

ADDITIONAL SPEAKERS

Mark Crook, Steve Pettey, David Peterson, Bill Sheffield, Roy Wallace, Henry Dennard

Special Hispanic Workshops on May 6 and 7.
Speakers Richard Perez and Juan Puente.



All Workshops take place
at the university located at
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Graduation will be held at 3:00 p.m.
at Summer Grove Baptist Church
located at 8924 Jewella Avenue.

Homecoming Song Fest
featuring Jason Waldroup
formerly of Greater Vision -
Wednesday, May 6th at 6:30
info at www.lbu.edu

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Graceway celebrates successful mission conf.

Springfield, MO

Graceway Baptist Church, pastored by Robert Stephenson, recently concluded a record-breaking global evangelism conference, "The Amazing Race: Reaching the World before Jesus Returns." The church was joined by the Mike Napper family (Burkina Faso), the Kevin Pine family (England), the Richie Orrick family (Wales), and Graceway's own Jonathon Robertson family (Costa Rica).

BBFI Mission Director Jon Konnerup was the keynote speaker.

Highlights of the five-day conference included: a faith promise commitment expected to surpass last year's

mission giving of \$151,000 by at least \$40,000; two church members surrendering their lives for missions; a confer-

monthly support. Also, 15 people joined the church on the final day of the conference and eight were baptized. Graceway currently supports 90 missionaries and has an annual mission budget of nearly \$200,000. The conference was directed by the Graceway missions committee and Bill Bogart, missions director.



Pictured from left: the Robertsons, the Nappers, the Pines, Pastor Stephenson, and the Orricks

ence project offering of nearly \$5,000 to assist three church members on mission trips and to replace an engine in a missionary's deputation vehicle; and the addition of all conference missionaries for

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Bethel Baptist to celebrate 200th anniversary

Caseyville, IL

Bethel Baptist Church, founded fewer than 30 years after the American Revolution, will celebrate the 200th Anniversary of the congregation October 6-7, 2009. Mike Evans is currently the church's pastor.

The church was founded in 1809 by James Lemen, Sr. Prior to the founding of Bethel, Lemen started a number of churches in the area. He was a staunch abolitionist, and in the organizing of the churches taught against perpetual slavery. The then-governor of the Illinois Territory was able to persuade the members of the churches to change their positions on abolition, and James Lemen called for a division based on the inability to tolerate perpetual slavery. The division was granted, and the church known as Canteen Creek Baptist Church of Christ, Friends to

Humanity, was formed.

The church constitution declared no member of the church could own slaves, and it also became a part of the famous Underground Railroad to aid runaway slaves. The Lemens had a strong political influence in the territory and eventually in the state of Illinois. James Lemen, Jr. worked with Abraham Lincoln and is reported to have had lengthy discussions with him concerning theology.

John Mason Peck, a leader for Baptist missions in the West, pastored at Bethel for several years. Peck also taught and ordained John Berry Meachum. Meachum was a slave who purchased his freedom, bought two river boats to teach African Americans to read and write (in Missouri it was illegal to teach African Americans and that was the reason for the river boats

because the Mississippi was federal territory) and started the first African American church in St. Louis.

At its centennial celebration in 1909, Bethel Baptist hosted William Jennings Bryan as the speaker.

For information about the 200th anniversary, phone the church at 618-344-0782.

Attention BBFI Pastors' Wives

Spring "Pastors Wives ONLY" Retreat at The Keeter Center at College of the Ozarks

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Men's wild game supper at Baptist Temple

Springfield, MO

Baptist Temple hosted its first annual Men's Wild Game Supper on January 22. The event was organized for the two-fold purpose of encouraging men to be godly leaders and as a unique outreach to the men of the community. Of the 73 men, teenagers, and boys who attended the supper, a total of 34 were first-time guests. The evening featured a wild

game taste contest judged by a guest panel of gun safety instructors, music by the Travis Curtman Band, and a gospel presentation by Colorado Hunting Guide David Plummer, who also coaches the Baptist Bible College Ladies Volleyball Team. Local businesses, including Bass Pro Shops Outdoor World and Christian Publishers Outlet, contributed some great door prizes. Reflecting on

the success of the evening, Pastor Mark Rounsaville commented, "The event did everything we were hoping it would do. It provided a great time of fellowship for our men and it gave our men the perfect opportunity to invite their co-workers and neighbors to join them, many who may not have come to a regular church service. We are definitely doing this again next year."



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James Arthur Barta

Louisville, OH

James Arthur Barta, one of the founders of Baptist Bible Fellowship International, joined the Lord February 19, 2009, in Canton, Ohio, at the age of 79. He was born April 18, 1929, in Hancock, Michigan, a son of Jacob and Anna Barta. He married Dorothy Wageman in 1949, in Springfield, Missouri.



Since age 18, Barta was a preacher of the gospel. He was in the first graduating class of Baptist Bible College in Springfield, Missouri, and pastored three churches in Illinois, including Bible Baptist Church in Quincy (1957-71), one in Ohio, one in Florida, and two in California. When his health demanded he no longer pastor, he continued his ministry by teaching Bible classes and filling pulpits whenever able.

He is survived by his wife Dorothy, nine children, 26 grandchildren, and 12 great-grandchildren. He was preceded in death by his parents; three brothers; and a son, Daniel.

Memorial services were held February 21 at Louisville Baptist Temple in Louisville, Ohio. Graveside services were held the following Wednesday in the family plot in Orange County, California.

Richard Wayne (Rick) Austin

Houston, TX

Rick Austin went to be with the Lord he loved and served December 7, 2008, at the age of 56. Born July 4, 1952, Rick was pastor of Friendswood Baptist Church at the time of his death. He had held that position 20 years.

Rick is survived by his mother; his wife, Faith McCauley Austin; and children, John Austin, Angela Requardt, Sharon Austin, and McCauley Austin; and five grandchildren.

Memorial services were held December 10, 2008, at First Baptist Church of Friendswood, Friendswood, Texas, with McCauley Austin officiating.

Roy L. Martin

Amarillo, TX

Roy L. Martin, pastor of Bible Baptist Church in Sunray, Texas, left this life Wednesday, February 18, 2009, at the age of 59. Martin was born June 18, 1949, in Sherman, Texas, to Douglas and Tressie Martin. He married Carolyn Knox in Sherman, Texas, in 1968. He had been the pastor of Bible Baptist Church in Sunray three years. Martin had pastored churches in Ennis, Bonham, Denison, and Bowie, Texas.



Survivors include his wife, Carolyn; daughters, Karie Lowry and Jennifer Stubblefield; and grandchildren.

Memorial services were held February 20, 2009, at Bible Baptist Church with Danny Crawford officiating and February 23, 2009, at Grayson Bible Baptist Church, Sherman, Texas, with Eddy Johnson, pastor of the church, officiating.

Eldon Jones

Norwood, OH

Eldon Jones, pastor emeritus of Ashland Ave. Baptist Church in Norwood, Ohio, passed away March 1, 2009. Jones was born February 16, 1930, in Williamsburg, Kentucky, trusted Christ as his Savior when he was 16, and surrendered to preach the gospel soon after.

Jones served as the pastor of Ashland Ave. Baptist Church 30 years during which the church set a record attendance of 1,031 on Palm Sunday, March 23, 1975. During his ministry at Ashland, church records show 3,516 accepted Christ, 1,914 were baptized, and many men and women serve today in full-time ministry because of his faithful example and encouragement. During his ministry, he also served the Ohio BBF in many capacities and directed the Ohio youth camps at Chautauqua. He retired in 2000 when his son Jerry E. Jones took the pastoral position.

Jones is survived by his wife, Jo, of 59 years, four children, and their families. Memorial Services were held at Ashland Ave. Baptist Church, March 7, 2009.

2009 BBFI National Meeting Schedule

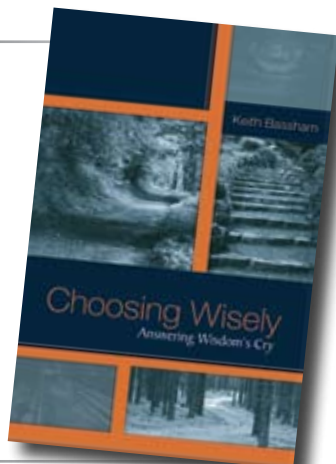
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A monumental moral shift

By R. Albert Mohler Jr.

President, Southern Baptist Theological Seminary

President Barack Obama Monday signed an executive order that reverses the Bush administration's restrictions on federal funding for research that involves the destruction of human embryos.

In a White House ceremony, President Obama said that Americans "have come to a consensus that we should pursue this research; that the potential it offers is great, and with proper guidelines and strict oversight the perils can be avoided."

The president made a campaign promise to take this action, but in the weeks just after his inauguration he had made comments suggesting that he would prefer for Congress to lift the Bush restrictions by legislation. Nevertheless, today's White House ceremony was thoroughly orchestrated and media had advance notice as of last Friday.

The president's new policy means that federal funding will now go to researchers whose work with human embryonic stem cells involves the destruction of additional human embryos. This represents a monumental moral shift. The United States government is now in the business of supporting the destruction of human embryos through federal funding of stem cell research.

President Obama spoke to the moral issues involved when he stated: "Many thoughtful and decent people are conflicted about, or strongly oppose, this research. I understand their concerns, and we must respect their point of view."

But the president clearly does not share these concerns, and it is unclear what he means by respecting the point of view of those who rightly understand the issue as tax-supported homicide.

The president also appeared to suggest that Congress should lift other restrictions, though he did not directly call for a repeal of the Dickey-Wicker amendment, which prohibits some forms of research funded by the federal government.

President Obama is now personally responsible for research that will involve the intentional destruction of human embryos. This comes even as the ideological roots of this conflict have become increasingly clear. Credible alternatives to research that would require the destruction of human embryos have become available, even as the most promising avenues of medical research are now using adult stem cells, which avoids the moral issues involved in the use of human embryos.

The scientific community increasingly appears to

have drawn a line in the sand on this issue. The insistence that embryos must be destroyed is a matter of ideology. Some researchers seem to resist any alternative source of stem cells, no matter how great its potential.

President Obama pledged to support research "with proper guidelines and strict oversight," but his own policy removes the guidelines that protected the embryo.

When President Obama spoke of "strict oversight," he offered no assurance of what this might mean. Even more troubling, with his announcement of reversing the Bush policy the President also issued an official White House statement indicating that he would shield scientific policy from political considerations.

One of his most influential scientific advisors, Harold Varmus, told *The Washington Post*, "This is consistent with the president's determination to use sound scientific practice, responsible practice of science and evidence, instead of dogma in developing federal policy."

The "instead of dogma" language is a direct criticism of the Bush administration policies. President Obama delivered a rebuke to the Bush administration in this new statement of policy, but the new president is either disingenuous or deceptive when he suggests that science can ever be free from political considerations. Science does not happen in a vacuum. Scientific research takes place in a social and political context, and when the federal government is involved through funding of that research, such research is intensely political. The space race was fueled by the ideological context of the Cold War. Decisions about research priorities and policies are hotly political. So is President Obama's new policy that will lead to the destruction of more human embryos.

Those wondering when President Obama would make a clear move on a matter that involves the sanctity of human life now have their answer — and its consequences. When President Obama says he will "respect" the point of view that such research is immoral, his respect is hard to detect.

When human embryos are destroyed in the name of medical advancement, we make a deal with the culture of death and sacrifice embryonic human beings for the hope of medical advances. We all hope and pray for medical advances, and for treatments to cure or treat intractable diseases. But there are valid alternatives to the use of human embryos.

The vulnerable human embryo is now at greater risk than ever before. And this, inevitably, means that every single human life is devalued by this decision.

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