

BAPTIST BIBLE TRIBUNE

APRIL 2013 VOL. 63 NO. 8



...THE SON OF MAN IS BETRAYED...
WEARING THE CROWN OF THORNS...
...AND THEY SMOTE HIM ON THE HEAD...
...THEN DID THEY SPIT IN HIS FACE...
...CHIEF PRIESTS ACCUSED HIM OF MANY THINGS...
...BUT THEY CRIED OUT, AWAY WITH HIM...
...THEY PARTED HIS GARMENTS, CASTING LOTS UPON THEM...
...WITH A SPEAR PIERCED HIS SIDE...
...THEY THAT PASSED BY REVILED HIM...
...AND THEY CRUCIFIED HIM...

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2013 GRADUATION & HOMECOMING WEEK

April 30 – May 3, 2013

GRADUATION

SPEAKER



DR. BILL MONROE, Pastor
Florence Baptist Temple
Florence, South Carolina

All workshops will take place at the university located at 6301 Westport Avenue Shreveport, LA 71129

Graduation will be held at 3:00 p.m. at Summer Grove Baptist Church located at the Corner of Loop 3132 and Jewella Avenue.

A Music & Preaching Extravaganza will be held Wednesday, May 1st at 6:00 at the university campus.

GUEST WORKSHOP SPEAKERS



DR. DAN LAMB
Pastor
Hillsboro Bible Baptist Church
Hillsboro, Ohio



DR. GREG LYONS
President
Bible Baptist College Asia
Manila, Philippines



DR. MARK MILIONI
President,
Baptist Bible College
Springfield, Missouri



DR. HAROLD RAWLINGS
Author, Speaker,
Rawlings Foundation
Florence, Kentucky



DR. CHUCK STECKER
Founder/President
A Chosen Generation
Littleton, Colorado

SPECIAL GUEST



DR. JERRY HOPKINS
East Texas Baptist University

ADDITIONAL SPEAKERS: Dr. Linda Adams, Dr. Weldon Adams, Dr. Mark Crook, Dr. Bruce Edwards, Dr. Keidra Hobley, Dr. David Keeny, Dr. David Peterson, Dr. Steve Pettey, Dr. Juan Puente, Dr. Bill Rose and Dr. Bill Sheffield



ON THE TABLE
Easter faith

by Keith Bassham | Editor

Easter is upon us, so I was already thinking about resurrection themes, and that is fortunate for me today, since I must officiate a funeral tomorrow.

A good friend, a pastor's friend, passed from this life earlier in the week, and it came to me that before a resurrection can happen, a death must occur. The Bible is correct in saying "in Adam, all die." Children of Adam are mortal, and fragile, and very, very breakable. Not that many days ago, my friend had a body that could walk and talk and laugh and yell at us even if he had a mind to. But he is now a testament to the truth of Psalm 103: "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust."

And not only are we breakable physically, but mentally and emotionally as well. As a child of Adam, my friend knew pain, and heartbreak, and he experienced the human responses to pain and heartbreak. He knew anger and grief, and as all children of Adam can, he could lash out and say things that children of Adam say to one another and, even if he suppressed those outbursts, he could think dark, ugly thoughts ... and he could feel shame and remorse and embarrassment. All these things go with being a child of Adam. All in all, I'd say that God is right to pity us as the Psalmist says.

But my friend was not merely a child of Adam. He was also a child of God, having placed his trust in Christ, and having demonstrated that trust by serving his Lord many years. Therefore, he (and we) can claim the great promise given by Jesus: "I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live."

And this is made possible because the resurrection of Jesus ensures our own resurrection. It is impossible for me to think of my friend at his advanced age without thinking about Abraham, and the faith he demonstrated in the promises of God by placing his beloved Sarah, not in the earth of his ancestral homeland, but in a tomb in Canaan. With this act of burying Sarah far from home he truly planted his flag, in effect saying, "I am God's child, the object of his love and the recipient of his promise. Here I am, and here I will stay, no matter what."

Implications? For one, the promises of God are not exhausted in this lifetime. My friend lives, and will live eternally as God has promised. Second, though the perspective of God is often beyond our grasp, we need not fear death or anything in our future. What we do need to is be persuaded of God's promises, His everlasting love, and embrace that, and see it afar off, and confess that we strangers and pilgrims, on our way to something better.

Easter is a proclamation of these great facts. May yours be blessed.

Keith Bassham

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PRESIDENTIAL PERSPECTIVE

The blessing of fellowship



by Linzy Slayden | President | BBFI

We are living in not only a digitalized world, but a depersonalized world. It is an automated society where you have to remember your zip code, your area code, your social security number; where now when you call a number you no longer get a live voice, but you get a voice-mail, or an answering machine. There has never been a greater time in the history of mankind than there is right now for a personal touch of friendship and fellowship.

In this hyper-connected society of digital downloads and instant messages we need a personal touch. Reading has become a “skim and scan” affair, and conversations take place via text using letters and numbers. Shakespeare’s introspective “To be, or not to be” can now be whittled down to “2b? Ntb.” Yes, the world moves more quickly than ever, with no sign of slowing down, and this “faster is better” mindset has created a culture of looking at rather than seeing what’s around us.

In a 2001 article published in *Empirical Study of the Arts*, researchers reported that most museum visitors spend a mere 17 seconds examining a painting. That’s half the length of the average commercial, and barely enough time to sing the first two lines of the “Star Spangled Banner.” Surprisingly, a painting’s popularity made little difference in the result, so not even masterpieces like da Vinci’s *Mona Lisa* elicited greater attention.

In this culture the Word of God and the work of God offer something better. Personal fellowship.

There is only one reason why anyone can have true fellowship — because Jesus Christ is real, and Jesus Christ is risen. In 1 John 1, the Apostle John reminds us that Jesus is not only real in eternity but real in experience. John is saying Jesus is not some mythological figure like Hercules but that he literally walked this earth. Jesus was also real in expression. God knows the only way anybody can know Him is if He reveals Himself. Jesus was God’s full, final, revelation of Himself. Thank the Lord for this truth, but there is more.

The blessing of fellowship includes the blessing of a vertical relationship and also the horizontal relationship. One of the most beautiful words in the New Testament is *fellowship*. One of the wonderful things about being a Christian is that a Christian life never has to be a lonely life. The beauty of fellowship is revealed to us in 1 John 1:4 where we are told that the goal is that “our joy may be full.” Fellowship brings enrichment, encouragement and enjoyment.

I see this in the BBFI. We have a big tent that not only stretches across our nation but reaches around the world. Our churches are like people — no two are alike — but they are all preaching the Word and trying to reach their community and the world. When we get together we enjoy enrichment, encouragement and enjoyment. When we really see what is going on around us we are blessed in the BBFI.

WORLDWIDE MISSIONS

Missionary projects and missionary care



by Jon Konnerup | Mission Director | BBFI

In the mid-1970s, the Fellowship established the Missionary Projects Offering (MPO) to raise funds to help missionaries purchase or build homes and churches on the mission field. Since then, donors have given over \$16.5 million to the MPO, helping establish approximately 140 missionary homes and 500 churches. Over a ten-year period in its prime, the MPO raised \$800,000-\$1 million each year. However, in the past three years, donor pledges have declined to an average of approximately \$250,000 per year.

Doing the Lord’s work requires an ongoing evaluation of priorities, methods, and projects to assure that our Fellowship’s efforts remain effective and in-line with God’s purposes. Whether this downward spiral in giving is due to the current economic strain or a general misunderstanding of the MPO, it is evident that this once-useful program has lost its momentum.

After considerable thought and prayer, and a special two-day meeting with the missions committee, we concluded that it is time to begin phasing out the MPO. To assure that current projects are funded to their completion, they will continue to be featured in the annual MPO brochure. Funds for each project will be disbursed as requested by the missionary until all funds have been transferred to the respective projects.

For churches who wish to continue to give to building projects, the Mission Office will set up project sub-accounts for the missionaries, enabling donors to give directly to the missionary and their projects. However, the fundraising and promotion responsibilities for these home or church projects will rest upon the missionaries and their sending churches. In other words, no new projects will be added to the Missionary Projects Offering.

There will be no changes to the Revolving Fund. This fund will continue to perpetuate as long as the missionary encourages foreign churches built with MPO funds to give back a portion of the funding they received as God enables them. No new BBFI-owned home projects will be promoted or funded. Missionaries will continue to reside in BBFI-owned homes under existing policies.

In September 2013, the missions committee will begin promoting an offering to raise funds for missionary care in our Fellowship. This vital shift will enable us to serve our missionaries and their churches more effectively while strengthening our efforts in keeping them on the mission field during times of great difficulty.

Some questions facing us are: Do we adequately provide care for our people serving the Lord in the cross-cultural ministry world? Is our Fellowship backing our overseas missionaries the way it should? Why are we experiencing increased attrition of our missionaries? Are we relevant to the needs of our missionaries today? I will answer these and other questions about the Missionary Care Offering in the next few issues of the *Tribune*.

Church planting approvals and updates in GA



by Wayne Guinn | Director | NCPO

At the February meeting in Kennesaw, GA, the NCPO presented four new church planters for approval (*below, from right: Aaron Mitchell, Gerard Dumoulin, David Douthitt, and Mike Stancil*) as well as provided an opportunity for church planters to update the Fellowship on their recently launched churches (*middle, left: Aaron Douthitt, Masontown, PA; middle right: Joey Baynes, Greensboro, NC; bottom: Vic Baxter, Eastman, GA*). There was also a video update from church planter Ben York (Hilliard, OH).



2013 TRIBUNE OFFERING

**Over \$115,000
committed so far!**
*It's not too late to help
us reach our goal!*

Strength
COLLEGES
Support
CHURCH PLANTING
Structure
WORLDWIDE MISSIONS

When you give to the 2013 Tribune Offering, you are doing more than just helping pay for paper and ink.

The *Tribune* strengthens our pastors and laypeople through challenging and encouraging feature articles.

By highlighting church planters and missionaries alongside local church ministries, the *Tribune* supports and promotes the endeavors of the BBFI.

In an age where bold facades often mask questionable entities, the *Tribune* provides a sense of structure and showcases the BBFI as grounded and organized when introduced to those outside of our Fellowship.

That is what we are doing by sharing the good news of what God is doing in the BBFI, and your support will help us continue to do so.

BAPTIST BIBLE COLLEGE FELLOWSHIP WEEK 2013 SCHEDULE

MONDAY

6:30PM MAIN SESSION

EDDIE LYONS
LINZY SLAYDEN

TUESDAY

9:00AM MAIN SESSION

DON & BOB BAIER

10:15AM LADIES MEETING
YOUTH MEETING
BREAKOUT SESSIONS

BEAUTIFUL
REFUEL



12:00PM NATIONAL BUSINESS
MEETING

6:30PM MAIN SESSION

THOM RAINER

8:30PM PRESIDENTIAL RECEPTION & BOOK SIGNING

WEDNESDAY

9:00AM MISSIONS MORNING

12:00PM ALUMNI BUFFET LUNCHEON

6:30PM BBC HOMECOMING CELEBRATION

THURSDAY

9:00AM BBC COMMENCEMENT CEREMONY
..GOLF TOURNAMENT TO FOLLOW..

BAPTIST BIBLE COLLEGE **ALUMNI** **LUNCHEON**

WEDNESDAY 12PM \$20 PER TICKET

YOU CAN PURCHASE YOUR TICKETS
AT GOBBC.EDU/FELLOWSHIPWEEK

WHAT ARE THE ALUMNI WORKING ON?

-Wi-Fi Project

COST:\$8,000

The Alumni and Friends Association has fully funded new wireless access points on campus. The I.T. department on campus is working on installation in the coming weeks. Thank you for giving!

-Luncheon Project

COST: \$8,000
40 UNITS@ \$200 per unit

The Alumni Association is confident that through donations received before and during our luncheon, we will be able to fully fund air conditioning for Vick Dorm. Through this effort, and dorm consolidation, all students attending Baptist Bible College will be living in temperature controlled dorm this fall. Air Conditioning is a great tool for recruitment and retention on campus. Please consider sponsoring an A/C unit by going to bbcalumni.org or sending in your gift to Baptist Bible College attn. Alumni Association.

-Future Project: Sand Volleyball Court COST: \$35,000

This project will fund an outdoor sand volleyball court located by The White House (our campus coffee house)



@gobbc

**START
HERE
GO
GLOBAL**
#FELLOWSHIP2013



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

—Laurence Sterne

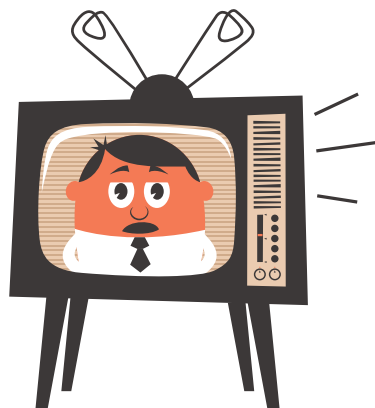
Is TV the next newspaper?

Over sixty years ago, television began its long chipping away at Americans' consumption of news via print. Now, TV might be following print news again — but not in the way it would like. According to a September 2012 report from the Pew Research Center for People & The Press, television news “may be losing its hold on the next generation of news consumers,” as online and digital news consumption continues to increase.

The biggest threat to TV Land? Social networking sites. Since 2010, the percentage of Americans saying they get their news from Twitter, Facebook and the like doubled, from 9 to 19%. The percentage of study respondents who said they watched news the previous day on TV has dipped to 55% from around 70% in 1996. Critically, the number of 18-to-29 year-olds regularly watching local news has fallen to 28% from 42% in 2006.

Could this spell opportunity for publishers building out audiences for news online? Maybe, but there's a lot of work to do to offset print declines: Only 29% of respondents said they read a print newspaper the previous day, an 18-point drop over the last decade.

Source: Pew Research Center's biennial news consumption survey, conducted among 3,003 adults May 9-June 3, 2012.



Leaving footprints

Duane Gish (Died March 5, 2013), trained and educated as a biochemist, became a prominent spokesman for the creationist movement. Gish was a former vice-president of the Institute for Creation Research (ICR) and the author of numerous publications on the subject of scientific creationism. He was well-known for his debates with other scientists on the subject of evolution. Gish was 92 years old.

Howard Hendricks (Died February 20, 2013), taught at Dallas Theological Seminary more than 60 years. In those decades, the seminary says he taught 10,000 students, authored 16 books, and was a Dallas Cowboys chaplain in the 70s and 80s. Once, when undergoing cancer treatment, Hendricks told his friends and students, “Either God is sovereign or He is not. And, if He's not, we're in deep trouble. But I'm coming down on the side that He is.”

Coming in 2016: Kindergarteners to be included in Chicago's new public school sexual health program

CHICAGO (BP) — A new sexual health program in the Chicago Public Schools is scheduled to be implemented in 2016. The program mandates that a set amount of time be spent on sex education in every grade, beginning in kindergarten. The program also will discuss sexual orientation and gender identity for the first time.

Under the new policy, kindergarteners and first graders will focus on topics such as anatomy, healthy relationships and personal safety, the *Chicago Tribune* reported.

In second and third grades, the focus will be on growth and develop-

ment. Fourth graders will learn about the physical, social and emotional aspects of puberty, along with the causes of HIV transmission, the *Tribune* reported. After fifth grade, the program will include discussions about human reproduction, healthy decision-making, bullying and contraception.

Parents or guardians of students may opt out of Chicago's new sexual health education program.

The new Chicago policy comes just weeks after the Massachusetts Department of Education issued a directive saying boys and girls who identify as the opposite sex now are allowed to use whichever school restroom and locker room they prefer.

Source: Erin Roach, Baptist Press, www.BPNews.net

The joyful news that He is risen does not change the contemporary world. Still before us lie work, discipline, sacrifice. But the fact of Easter gives us the spiritual power to do the work, accept the discipline, and make the sacrifice.

~Henry Knox Sherrill 1890-1980

EASTER REPORTS

Rain fell in most of the states Easter Sunday. But despite the fact, most of the churches cooperating with the Baptist Bible Fellowship reached the highest Sunday school attendance of the year; some of them, the highest in their history. The majority of these Sunday schools had been working for weeks to reach a definite Sunday school attendance goal by Easter. Therefore these Sunday schools will hold the greater part of the Easter attendance.

Calvary Baptist church, Harrison, Ark., Galen Bare, pastor, had a Sunday school attendance of 51, an offering of \$36.26, and five additions to the church.

Temple Baptist church, Springdale, Ark., Walter T. Miller, pastor, had an attendance of 126 and an offering of \$220.95.

Mark Baptist church, Mark Ia., Donald Franklin, pastor had 84 and an offering of \$105.36. Beginning April 13 the Mark church will hold a series of meetings with Rev. Bill Savage of El Reno, Okla., doing the preaching. The church's new building will be dedicated April 26. This church is making rapid progress; Easter Sunday night there were more than 100 present.

Bible Baptist church, Fredonia, Kas., Bert H. Rutter, pastor had a Sunday school attendance of 260 Easter Sunday, an offering of \$245.75 and three additions to the church by baptism. The rain fell heavily at Fredonia.

Fellowship Baptist church, Great Bend, Kas., Albert Adrian, pastor, had 90 in Sunday school, two additions to the church, and an offering of \$132.26.

Temple Baptist church, Hutchinson, Kas., R. E. Schwartz, pastor had 201 in Sunday school, two additions to the church and an offering of \$308.27.

Quenemo Baptist church, Quenemo, Kas., Jim Nelson, pastor, had 66 in Sunday school, one profession of faith in Christ, and an offering of \$85.00.

Grace Baptist Temple, Salina, Kas., A. C. Worthington, pastor, had a Sunday school attendance of 110, four additions to the church, and an offering of \$126.58.

Eastside Baptist church, Topeka, Kas., Leaford Cavin, pastor, had 442 in Sunday school, 15 professions of faith in Christ, and an offering of \$820.

Seventeenth Street Baptist church, Bowling Green, Ky., Ralph D. Liles, pastor had a Sunday school attendance of 49, and an offering of \$156.46. Liles has been pastor of this church only a few weeks. Until Easter Sunday the weekly offerings had averaged less than \$56 a Sunday for more than a year. Many visitors were present at the Easter services for the first time.

Main Street Baptist church, Lakeland, Fla., Harmon D. Cox, pastor, had a Sunday school of 179, with 27 present in the church's mission in Barton, four additions to the church and an offering of \$311.29. Cox became pastor of this church in January, 1951. The Sunday school was averaging 40. In January of this year the average Sunday school attendance was 123; in February, 139; and March, 155. Last January the weekly offerings averaged \$237.15; February, \$255.81, and March, \$265.74. There were 44 additions to the church during these three months.

EASTER SUNDAY AT TEMPLE CHURCH

DETROIT, Mich.—Temple Baptist church, G. Beauchamp Vick, pastor, had a Sunday school attendance of 5,121 Easter Sunday. The offering was \$11,002.53. There were 60 additions to the church.

Community Baptist church, Garden City, Mich., James B. Allen, pastor had a Sunday school attendance of 438, two additions to the church, and an offering of \$1,573.86.

Central Baptist church, Denton, Tex., Loys Vess, pastor, had a Sunday school of 653, 19 additions to the church, and an offering of \$937.15.

East Side Baptist church, Ft. Worth, Tex., D. O'Neil, pastor, had a Sunday school of 111, one addition to the church and an offering of \$225.

Central Baptist church, Lufkin, Tex., W. H. Fisher, pastor, held its first service in the auditorium of its new building. There were 175 in Sunday school, one addition to the church, and an offering of \$269.40.

HIGH STREET HAS SUNDAY SCHOOL OF 2,793

High Street Baptist church, Springfield, Mo., W. E. Dowell, pastor had an Easter Sunday school attendance 2,793, eight additions to the church, and an offering for the day of \$5,818.21.

Texarkana Baptist Temple, Texarkana, Tex.—Organized Dec. 5, 1951—John Rushan, pastor, had 115 in Sunday school and an offering of \$105.85.

Tabernacle Baptist church, Carthage, Mo., Al Cox, pastor, had a Sunday school of 176, three additions to the church and an offering of \$153.48. The rains poured at Carthage.

Bible Baptist church, Doolittle, Mo., Ernest Baney, pastor had a Sunday school of 121 and an offering of \$236. This church dedicated its new building last October. The building has five Sunday school rooms; additional Sunday school space is now being added. One year ago the building fund had \$250 in it. Today more than 70 per cent of the building, valued at \$11,000, is paid for. The church gives 15 per cent of its offerings to missionary work. The Missouri Baptist Bible Fellowship will hold its April meeting with this church April 30-May 1.

Calvary Baptist church, Jackson, Mo., L. L. Burks, pastor, had a Sunday school attendance of 62, one addition to the church and an offering of \$31.72.

Temple Baptist church, Marsh-

field, Mo., G. J. Dixon, pastor, had 113 in Sunday school, one profession of faith in Christ, and an offering of \$176.

Bible Baptist church, Nixa, Mo., Johnny Morgan, pastor, had 71 in Sunday school and an offering of \$68.88.

Bible Baptist Church, Springfield, Mo., Faye Blakey, pastor, had a Sunday school attendance of 189, two additions to the church and an offering of \$320.69.

South East Baptist church, Springfield, Mo., Dale Burney, pastor, had a Sunday school of 61, one addition to the church, and an offering of \$149.50. Despite cold and rain Mr. Burney baptized seven in the river Sunday afternoon.

Edgewood Baptist church, Rock Island, Ill., William H. Sears, pastor, had 311 in Sunday school, seven additions to the church, and an offering of \$3,389.71.

Park Drive Baptist church, Hillsboro, Tex., Joe Dowell, pastor, had a Sunday school of 114, four additions to the church, and an offering of \$85.25.

PARK AVENUE HAS 708 IN SUNDAY SCHOOL

LYNCHBURG, Va.—Park Avenue Baptist church, Paul S. Donnelson, pastor had an Easter Sunday school attendance of 708, 13 additions to the church, and an offering for the day of \$950.

Kenney Heights Baptist church, Kansas City, Kas., Bob Winegar, pastor, had a Sunday school of 222, six additions to the church and an offering of \$260.

[The offerings in the above reports included all offerings for the day.]

The average Sunday school attendance at Grace Baptist church, Oklahoma City, Okla., for February was 294; for March, 348. J. C. Brown is pastor. March 22 there were 360 in Sunday school; March 29 there were 450, and an offering of \$1,000, of which \$550 went for missions.

Burton Baptist church, Flint, Mich., George A. Morgan, pastor, had 112 in Sunday school March 29, and an offering of \$182. Morgan became pastor of this church last September. The church does weekly visitation.

TABERNACLE BAPTIST CHURCH JOPLIN, MISSOURI

JAMES O. COMBS, Pastor
Our recent revival was one of the best in years. Paul Lambert of Elkhart, Kas., was our evangelist. We had 22 professions of faith, and one young man surrendered for full-time Christian service. The meeting, which lasted 13 days, was the best attended in many years. God has really given us a corps of young people—over 50.
—JAMES O. COMBS.

TULSA BAPTIST TEMPLE REACHES ATTENDANCE 830

TULSA, Okla.—Tulsa Baptist Temple, Clifford E. Clark, pastor, had a Sunday school attendance of 830 Easter Sunday, 10 additions to the church, and an offering of \$3,360.00.

LATE EASTER SUNDAY REPORTS

First Bible Baptist church, Long Beach, Cal., Ralph M. Boyette, pastor had a Sunday school attendance of 313, one addition to the church and an offering of \$440.01.

First Bible Baptist Church, Lake-wood, Cal., Howard Ervin, pastor, had 115 in Sunday school, one addition to the church, and an offering of \$152.31.

Lovegrove Baptist Church, Jacksonville, Fla., Warren F. Tompkins, pastor, had a Sunday school of 121 and an offering of \$114.62.

Temple Baptist church, Erie, Kas., Wm. E. Huges, pastor, had 36 in Sunday school, two additions to the church, seven baptisms, and an offering of \$34.71.

Central Baptist Church, Center, Tex., W. W. Luster, pastor, had a Sunday school of 172, one addition to the church, and an offering of \$129.80, and a special offering of \$27.40 for Baptist Bible College.

Berea Baptist Temple, Houston, Tex., Don Warren, pastor, had 166 in Sunday school, five additions to the church, and an offering of \$177.97.

Bethel Baptist church, Wichita Falls, Tex., Stan Kruse, pastor, had a Sunday school of 252, two additions to the church, and an offering of \$425.25.

Ramseur Baptist church, Paris, Tex., Lester Singleton, pastor, had a Sunday school of 496.

Lockland Baptist church, Lockland, Ohio, John W. Rawlings, pastor, had an Easter Sunday school attendance of 1,734, 13 additions to the church, and an offering of \$4,741.92. All of the offering was given to missions.

EICHENAUER ACCEPTS OKMULGEE PASTORATE

JOHNSON, Kas.—Rev. John Nestor will succeed Rev. R. T. Eichenauer as pastor of First Baptist church here, the latter having accepted the pastorate of Fellowship Baptist church of Okmulgee, Okla.

The church here for the past month has had an average Sunday school attendance of 106. The congregation is erecting a 40'x80' church building. Easter Sunday the Sunday school attendance was 117, with an offering of \$600.

CASTLEBERRY HAS 765 AND OFFERING OF \$1,700.96

FT. WORTH, Tex.—Castleberry Baptist church, David A. Cavin, pastor had a Sunday school of 765 Easter Sunday, seven additions to the church, and an offering of \$1,700.96.

● A \$10,000,000 dollar memorial to the late Mahatma Gandhi is to be erected in Washington. The government has given six acres of land in Barnard Hill Park to the Indian league of America which will erect the memorial.

KENNESAW MEETING RALLIED FELLOWSHIP TO UNITY

by Keith Bassham

When I think of Atlanta, the images that first open in my mind are (not in any particular order) Coca Cola, *Gone With the Wind*, and CNN. Not exactly a classic mind map, but for the foreseeable future, another image will be competing for the top spot in my thinking about Atlanta. That is the image of Shiloh Hills Baptist Church in Kennesaw, GA, just north of metro Atlanta, host church for the Baptist Bible Fellowship Midwinter Fellowship Meeting February 18-20.

Pastor Vic Bledsoe chose to highlight unity for his theme, and the preachers all had something to say about teamwork, fellowship, and unity (see the feature article in this issue for an example), but they also spoke of evangelism, direction, goals, and intention – all needed for a fellowship to forge ahead.

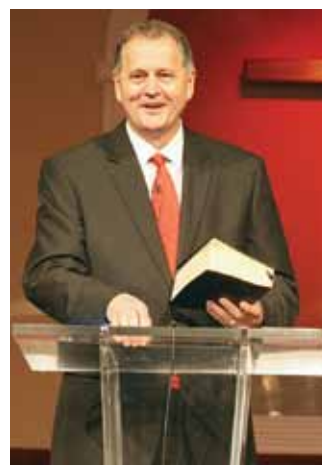
Bledsoe also wanted a Southern revival flavor, and that was helped along with the evening pre-service concerts provided by The Old Paths Gospel Quartet and a full music service every evening. Music minister Matt Bledsoe was one of the busiest guys around leading several choir specials each service. The church fed their guests and accommodated them every way possible.

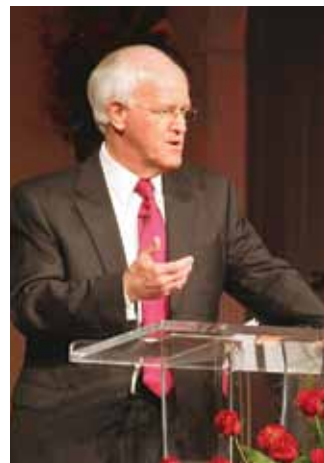
The *Tribune* receives more attention in the February meeting (for many years it was known as the *Tribune* Meeting), and the host honored that tradition by asking Editor Keith Bassham to deliver the keynote message (see the print version beginning on page 15) Monday evening. Following the editor Tuesday and Wednesday evening were BBFI President Linzy Slayden and former BBFI President Bill Monroe. Preachers in the morning sessions were Eddie Goodall, Herb Hubbard, Harold Payne, Carlton Cooper, Gary Favor, and Karl Skinner. Tuesday and Wednesday began with breakout sessions dealing with church planting, missions, and other BBFI projects. In addition, President Slayden hosted a luncheon for state chairmen and national directors for a round table discussion of Fellowship issues.

Although there is no official plenary business meeting held in February, BBFI directors and college trustees do meet. Directors received updated information concerning the institutions, colleges, agencies, and ongoing projects of the Fellowship. This does not mean business is not transacted, though. Two projects were presented for “floor offerings,” a Muslim outreach in Dearborn, MI and a new church plant in









Eastman, GA (Pastor Victor Baxter, an NCPO alum and a member of Brothers of Cyrene).

Several church planters had opportunity to present testimonies, and four new NCPO church planter candidates were approved: Aaron Mitchell, Mike Stancil, Gerard Dumoulin, and David Douthitt.

Mel Himes with GuideOne Insurance presented President Slayden and BBFI Treasurer Howard Braymer with a check of about \$75,000 as part of the insurance firm's partnership agreement with the BBFI.

On Wednesday night, Jack Baskin was honored with the Fellowship Faithfulness award for his years of faithful service as a missionary, educator, and Christian leader.

The February Tribune Offering was still incomplete (several states had not yet reported) but Editor Bassham reported about \$85,000 had been committed by the meeting's end, and the Rawlings Foundation had promised an additional gift to the *Tribune*. As the magazine goes to press, the total February Tribune Offering (including the Foundation gift) is \$115,000, and commitments are still being received.

President Slayden, in the early part of the meeting, sent out an email report saying, "Wonderful spirit in our Executive Committee meeting and the National Directors meeting. This is a great group of 'can do'

men. There was a great number of directors present at roll call. Very good attendance and great spirit." David Chittenden, who attended from Michigan with his wife reported, "I enjoyed the music, the meetings, the preaching and the kind gracious people of Shiloh Hills. I was touched by the obvious hard work of the choir as they presented their praise to God." Fred Gurule of New Mexico, when expressing his own appreciation of the meeting, said, "I was really impressed that Pastor Vic was part of the choir; that was really neat to see." And sure enough, Vic Bledsoe was in the choir each evening, a symbol of the hard working ministerial staff and church.

Shiloh Hills has provided streaming and downloadable audio and video of the services on the church's website, www.shilohhills.com. Navigate to the Online Media section of the website and an additional link is provided for the BBFI material.

The next meeting of the BBFI will take place May 13-16 on the campus of Baptist Bible College in Springfield, MO. The fall meeting is scheduled for September 16-18 at Ventura Baptist Church, Ventura, CA where Lewis McClendon is the host pastor.





THE
BAPTIST
BIBLE
FELLOWSHIP

THIN AIR

FROM A SERMON BY KEITH BASSHAM AT THE FEBRUARY 2013
BBFI NATIONAL MEETING IN KENNESAW, GEORGIA

I want to talk about our Fellowship, and I have titled the sermon this evening, the Baptist Bible Fellowship In Thin Air. My text will be taken from Amos 3:1-6, but I'm not quite ready to read it yet.

In early May 1996, 34 climbers began their ascent of Mount Everest. Eight of those climbers died in the attempt – 15 died during that season making it the deadliest year in Everest's history...

Mountaineers began climbing Everest in 1922, but it took 31 years of effort before two men, Edmund Hillary and the Nepalese Sherpa Tenzing Norgay, actually reached the summit in 1953. Since then, Everest has attracted climbers from around the world, and in these last ten years, the climb has become nearly a tourist attraction.

In 1996, however, there was less accessibility. A typical climber would spend about \$65,000 to get to the summit. He or she would be attached to 5-10 others in the same group plus guides and sherpas. Everest itself does not pose any unique technical difficulties in terms of terrain — like all tall mountains, it's rock, and ice, and snow — except that the last few thousand feet of climb is above 25,000 feet where the wind, the cold, and the lack of air makes it the most difficult climb in the world. Thus, a climber will spend as many as 8 weeks getting acclimated, making several trips up and down the face of the mountain between the various camps higher and higher, until the day assigned to attempt the summit. It's quite an investment of money and physical resources.

On the day of the actual ascent to the summit, climbers leave the highest camp, Camp 4, at nearly 26,000 feet. You have to allow about 18 hours to get up and back down. That means the first group leaves camp at about midnight, with the rest following in time intervals determined by the expedition guides. Near the top, on the area known as the Hillary Step, you have to follow a rope line

laid out by the guides and the first climbers, and as each climber gets to the top he has to watch the time. The rule is if you don't make it by at least 2:00 pm, turn back, or you will be climbing down in the darkness. As the experienced climbers say, "Darkness is not your friend."

You also have to remember that at 25,000 feet, you are in what is considered the death zone. In that thinnest of air, your body begins to die very quickly. It's nearly impossible to even eat since consuming food requires so

at one time than at any time since Everest had been conquered in 1953. These days, that would be considered light traffic, but in 1996, it was far different, and there were problems right away with so many climbers. The first climbers found the ropes were not laid out where they were supposed to be. As they waited for the rope situation to be corrected, other climbers began to stack up behind them creating a logjam.

Also, some of the climbers who were supposed to have gone up later had left camp out of turn in a foolish quest to get there first. Finally, radios failed, and the delayed climbers began to run low on oxygen they were carrying. Some still had not reached the summit by 2:00 pm, but instead of turning back, they went on and had to look forward to making their entire descent in the dark. Miscommunication and bad decisions (can you make a good decision at 26,000 feet, I wonder?) created a cascade effect as the problems created more problems, and then a storm surprised the struggling climbers who were trying to make it back down. Stragglers were left behind. By day's end, eight people on the mountain had died,

and others were in severe danger of crippling frostbite and injuries.

Now, I'm no mountain climber, and I may be wrong, but having read some case studies on this expedition, I'm going to make a couple of safe assumptions about what happened in May 1996. When Edmund Hillary and his Sherpa made the climb to the summit in 1953, they were the first to do it. No one



Everest ascent route from *Into Thin Air* by Jon Krakauer

much oxygen. Sleep is elusive. Your body cannibalizes itself, consuming three pounds of muscle daily as long as you are at that altitude. It will take you about 12 hours to traverse one mile. You breathe 80 to 90 times a minute, and even then you are only getting about one-third the oxygen you have at sea level.

On the 11th of May, 1996, about 30 climbers were trying to make the top, more

“WE WERE A TEAM IN NAME ONLY ... WE NEVER REALLY HAD THIS FEELING WE WERE IN IT TOGETHER ...”

else would ever be first again. The goal for Everest climbers since then, as I see it, is to get to the top and back down safely. It is no longer a race to the top. Whether you are first or last in the line, making it to the top is the goal. My second assumption is that achieving that goal is far more likely when you do it in teams and groups looking out for one another. More healthy members can help stragglers. The experienced can assist those not as experienced. Oxygen can be passed around. Some can go for help. When the team idea broke down, disaster was sure to follow.

Outdoors writer Jon Krakauer was one of the climbers who survived, and he told the story in his book *Into Thin Air*. Three expeditions had planned to achieve the summit that day. To get everyone to the top and back down again safely, and that is the goal, they would need to work as teams. He and everyone else knew that, but Krakauer says they did not work that way. He in fact wrote, “We were a team in name only ... We never really had this feeling we were in it together ... we never coalesced as a team.”

Regarding the rules for climbing, such as the turn back at 2:00 pm rule, Krakauer writes, “In order to succeed you must be exceedingly driven. but if you’re too driven you’re likely to die. Above 26,000 feet, moreover, the line between appropriate zeal and reckless summit fever becomes grievously thin. Thus the slopes of Everest are littered with corpses.”

Some of the climbers decided to do it their way, and ignored the turn

back rule. Krakauer says of those who did follow the rule that they in effect had to leave their \$70,000 and weeks of agonizing training on the table, “. . . and yet, faced with a tough decision, they were among the few who made the right choice that day.”

And so, there are lessons for those who want to do a case study of the 1996 Everest Expedition. Case studies tell us what went wrong and go on to try to tell us why they went wrong. It’s useful to do this, especially when you are dealing with large institutions like NASA and the shuttle disasters, or with the military say in the case of Blackhawk Down. Given enough time, we may even have enough information to determine what happened in Benghazi, Libya, last September and begin to see case studies about that event. It’s an embarrassing experience for institutions and organizations to do these studies; no one likes to admit mistakes, let alone admit to incompetence or worse, but if we don’t ask ourselves hard questions, we don’t learn.

In this sermon, I want to do a kind of a case study. And I begin that study with a passage from the prophecy of Amos, chapter 3.

1 Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,

2 You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.

3 Can two walk together, except they be agreed?

4 Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing?

5 Can a bird fall in a snare upon the earth, where no gin is for him? shall one take up a snare from the earth, and have taken nothing at all?

6 Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done it?

Amos’s message is simple enough. God had cared for his people. These were the only people of all the families on the earth that God had chosen to watch and to care for. And he cared enough about them that He could not stand idly by while they took His generous blessings but did not allow those blessings to influence their conduct. Therefore, God says, punishment is inevitable. There is a line of causality, a direct link, the Lord says, between their sin and His judgment.

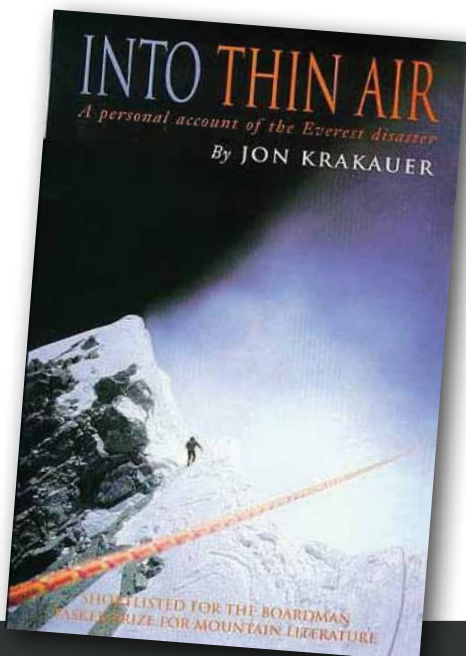
And so, to make His point, God uses seven rhetorical questions to teach us that certain events are connected. The first is in verse 3. Two people do not walk together unless they have made certain agreements. The rest of the questions follow the pattern: a lion does not roar without attacking his prey, nor will a lion make noises of satisfaction in his den unless he has a meal there, nor can a bird be trapped without the trap being set and baited, nor does a trap spring if there is nothing there to make it snap shut. You get the picture. One event is directly correlated with another event.

The deaths on Everest provide an illustration of the principle. One event is directly related to another event. A lack of teamwork caused death. Failure to heed rules caused destruction. Poor communication caused great tragedies. There were direct links between these events.

However, my message for you and me and our Fellowship is not quite so dire. I just want to visit the first of Amos’s questions: “Can two walk together, except they be agreed,” and talk about the subject of agreement.

First I have to say, this text does not mean what many take it to mean. It does not mean that people have to have complete and perfect agreement when they walk together. A look at the various translations and commentaries will tell you that is not the idea conveyed in the text.

What the question really means is that there is a direct link between the direction two people are walking and their eventual



destination. Two people walking together will arrive in roughly the same place. So there are only two essentials they have to agree upon: one is to agree to walk together, and two is to walk to their destination. Everything else is pretty much up for grabs. They can wear different colored clothes, take longer or shorter steps, and even look at different parts of the scenery along the way. They don't even really have to like one another all that much: they just have to agree to go somewhere together.

Think what that kind of thinking would have meant to those on Everest May 11, 1996. What if each of the climbers had adopted the mindset, "We are all going to work to get everyone to the top and back down safely. Nothing else matters."

I wonder what that type of singleness of mind would look like applied to the Baptist Bible Fellowship, to those who remain active, to those who wander in and out, to those who are on the periphery, and to those who have separated themselves from the Fellowship over the past 20 years or so. If we were to do a case study, what would we discover about the Baptist Bible Fellowship in thin air?

Jim Collins, the author of superb management books like *Good to Great* and *Built to Last*, wrote another book in 2009, *How the Mighty Fall* about once great organizations, how some of them failed, and how some of them came back. I was interested mostly in his outline of the five steps on the downward slope. As I read a few of them think about our Fellowship, and our case study.

First step down: Hubris Born of Success. It's what happens when an organization has a lot of success very quickly. When your churches are in the top 10 or top 100 largest or fastest growing, as ours were in the 1970s. What you are doing is working, and you believe it will keep on working, and we are so smart, and so innovative, and so amazing, nothing will stop us now. I think the Bible has something to say to those who exhibit that kind of pride.

I don't have time to go through Mr.

Collins's entire downward spiral, but it has to do with organizations leaving what they're good at and getting involved with things they are not so good at, and with leaders in the wrong places, and personal egos, and ignoring danger signs. His fourth stage gripped me. He calls Stage 4, Grasping for Salvation. Looking for a savior, some charismatic leader, or a blockbuster idea, or some other type of silver bullet solution. Fear and frantic reaction takes the place of calm clearheadedness. And then comes Stage 5: Irrelevance or Death.

If we were using Mr. Collins's work as a lens for our study tonight, I think I would have to say we are certainly in Stage 4, Seeking a

finding the one thing you can do very well, something you were meant to do, and place all your resources in that one thing. On Everest in May, 1996, the Hedgehog Principle would have been, get everyone up to the summit and back down safely. It's the one thing that matters.

For organizations like ours, whether we deal with a product or a process, the Hedgehog Principle teaches us that to move back from the brink of failure we have to find the one thing we do, and then do it better than anyone else in the world.

For us here tonight, I would put the question like this: What did the Baptist Bible Fellowship bring to the table at its formation, what is the Hedgehog we can revive to help

"WHEN THE 100 OR SO FOUNDERS OF THIS FELLOWSHIP MADE THEIR DECISION TO WALK IN FORT WORTH IN 1950, THEY DID NOT WALK AWAY SEPARATELY IN THEIR DIFFERENT DIRECTIONS. THEY WANTED TO WALK TOGETHER."



Savior, and perhaps even on the outskirts of Stage 5, Irrelevance or Death. I'm sorry, it is the truth, and only by facing the truth can we fix what has gone wrong.

Fortunately, Mr. Collins is not merely a doom and gloom kind of a guy. He does not leave us without some guidance on how to get things back on the rails. And again, without giving you full details, I outline one of the things he says an organization must do to find its way back. It is what he called "the Hedgehog Principle."

The Hedgehog Principle consists of

put our Fellowship back to rights.

At this point, if you are engaging with me, you are mentally listing topics that need revival, and perhaps even getting out ahead of me. No doubt you're thinking along the lines of evangelism, doctrine, church planting, things that we have traditionally thought we were good at. And these things are important, and they were present in strength at our founding and the first two decades. But there's another Hedgehog, and one perhaps even more important, especially when you are trying to operate in thin air. And that is the

very notion of fellowship itself. Agreeing to walk together toward a common destination, as Amos says. Having a sense of team.

Think with me. When the 100 or so founders of this fellowship made their decision to walk in Fort Worth in 1950, they did not walk away separately in their different directions. They wanted to walk together. They wanted to send missionaries — together. They wanted start churches — together. They wanted to train young men and women to work in churches — together. They agreed to walk together, and perhaps that was their greatest achievement in the light of what they had been through. Some of those same men went on to build and pastor megachurches, in



a day before we knew the term. But they did it with a sense of teamwork and brotherhood and fellowship. The Mission Office, the colleges, the *Tribune* — they are all a tribute to that sense that if we are going to ascend high summits and operate in thin air, we will not have to do it alone. We will do it together.

To diagnose all the problems of our Fellowship would take more than just an evening sermon, and to find working solutions to them will take more years than some of us have. But there are at least some problems we can address, especially if the solutions

are within our abilities. Take the problem identified by Amos: Can two walk together except they be agreed? Yes, because they can agree to walk together. That's a simple solution.

Perhaps now would be a good time to establish more fully what I mean from a New Testament perspective. I've not used the term, unity, but that is essentially what we are talking about. The Apostle places great store in the concept of unity, and in this he was following the example of Jesus and some of his language in the Gethsemane prayer:

Neither pray I for these alone, but for them also which shall believe on me through their word;

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

And the glory which thou gavest me I have given them; that they may be one, even as we are one:

I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. (John 17: 20-23)

In this passage, Jesus Christ says that unity among his believers would lead to the conclusion (in the world's eyes) that the Father has sent the Son. I believe Paul is reflecting that idea in his epistles when he speaks of unity. If you think on it, there is at least one thing we see in the New Testament that can get Paul riled more than just about anything. We see it in the Galatian epistle when Paul says he got in Peter's face over Jews and Gentiles sitting at the same table. For Paul, Peter's reluctance to sit with Gentile Christians in the presence of Jewish Christians visiting from Jerusalem was not merely rude — it was anti-Christian.

The Ephesian letter spells out why. In the second chapter, Paul tells the Ephesian believers that before their conversion, "ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (2:12). He goes on to describe how the cross of Jesus Christ changed all that, how those who were far off had been brought close, how the strangers

and foreigners had become members of God's family, how God took two separate races of people and made them one, and this had been accomplished by the death and resurrection of Jesus.

Therefore, by Paul's standard, Peter's treatment of the Gentiles was a denial of the Gospel — Jesus had not come, and nothing has changed, and we are yet in our sins. And when Christians do not demonstrate the unity that Paul describes, they are making a theological statement.

But you say, you don't understand. These young guys are different, and they're doing it wrong. Or you say, these old guys are irrelevant, and they're doing it wrong. And I say, look, if you want to argue about stuff, fine. Argue. Do all the fussing you want, but do it at sea level where the oxygen is plenty and you can work up a good fuss. But remember, you don't climb summits at sea level.

The summit is up where the air is thin, and in thin air, most of those arguments are not all that significant. In thin air, high up on the mountain, it's dangerous, and people's lives are at stake, and like it or not, way up on the side of the mountain we need one another. There are not enough of us left to keep splitting up in our own climbing parties and expect to get everyone up and down safely.

Let's start right now, tonight, to solve some of our problems. I've already alluded to the generational rift. It's not that hard to work through. As I indicated in last month's *Tribune*, if our young men and young women can fully appreciate and embrace the essential principles of our Founders, become sound in doctrine and practice, and understand the importance of being a Fellowship gathered around a great purpose; and if our older men and older women can fully appreciate and embrace the essential principles of our Founders, become visionary and courageous, and understand the importance of being a Fellowship gathered around a great purpose, then we can span the rift. That is, if we can take the vitality, energy, and vision associated with the young; and wed that to the wisdom, experience, and stability associated with the elders, then we will have the makings of a formidable team.

Other issues remain to be solved, but this meeting can provide us a base from which we can ascend high summits in thin air.

HISTORY

BAPTIST

JAMES BAINHAM – Martyr

James Bainham was born about 1500 in Gloucestershire, England. His father, Alexander Bainham, was a man of wealth and influence; he was a knight and the sheriff of Gloucestershire. Young James was provided with an excellent education, excelling in Latin and Greek. Probably due to his father's influence, young Bainham chose to study law. Foxe (of *Foxe's Book of Martyrs*) says he was, "... a man of virtuous disposition, an earnest reader of Scripture, a visitor to the prisoners, merciful to the poor, diligent in giving counsel to all the needy widows, fatherless, and afflicted without money or reward."

Bainham's actions and his criticism of the Catholic Church brought him to the attention of the ecclesiastical inquisitors. He was accused of possessing Tyndale's New Testament and attending illegal meetings in a warehouse on Bow Street. He became even more suspect when he married the widow of the notorious Simon Fish, who had died of the Black Death while awaiting trial for heresy. Sir Thomas More, the Chancellor of England, had James Bainham arrested and brought to his home. He wanted to know the location of Tyndale's New Testament and other forbidden books, plus the names of the men and women who met on Bow Street. He attempted to obtain this information through persuasion and kind words, however, when he saw his efforts were futile he had Bainham tied to a tree in his garden and he personally severely lashed and cut his body. He then ordered the prisoner to be taken to the Tower of London to be racked.

More attempted to obtain the location of Tyndale's books from Bainham's wife. When she refused to cooperate, she was arrested and thrown into prison, and all their personal goods were seized. Bainham was severely tortured, and even though he was partially crippled, he refused to provide Sir Thomas More with the information he sought. More, who was a sadistic religious fanatic, sent Bainham to John Stokesley, the Bishop of London, for further interrogation. After days of grueling questions, Stokesley and his inquisitors were able to learn that Bainham approved of Tyndale's New Testament and had

stated it should be made available to all Englishmen. He did not believe the wine and bread was the blood and flesh of Christ. He confessed he did not believe in purgatory and that repentance and faith should always precede baptism.

Stokesley informed Bainham that if he did not renounce his heresy, and return to the Mother Church, they were going to have him burned at the stake. Bainham, broken in body and fearing death by burning, lost his courage and agreed to renounce his beliefs and return to the church. After signing a statement renouncing his beliefs, he was required to stand

before the people at St. Paul's and acknowledge his heresies. Shortly after his release, he was convicted of the enormity of his failure and, like Peter, he wept bitter tears of repentance. Unable to live with his failure he went before the congregation that met on Bow Street, confessed his sin, asked the church for their forgiveness, and urged them to be steadfast in their faith.

The next Sunday he attended St. Austin's and stood before the people with Tyndale's New Testa-

ment in his hand, confessing with tears that he had denied God and that he preferred death to the hell he had experienced. He proceeded to write letters to Sir Thomas More, Bishop Stokesley, and his family reiterating his faith. He was immediately arrested and for several weeks he was severely tortured, but all their efforts ended in failure.

Finally on April 30, 1532 James Bainham was led to the place of execution. Just before the fire was ignited, he turned to Master Pave, the town clerk, saying, "God forgive thee and show thee more mercy than thou showeth me." He also prayed for God to forgive Sir Thomas More. And thus died James Bainham, the man who preferred death to life if it meant he must deny his faith. As a footnote to this story, one year later Master Pave, Bainham's tormentor hung himself. Sir Thomas More refused to renounce the Pope and recognize King Henry the VIII as the sovereign head of the Church of England, and he was arrested and thrown into the Tower of London. He was beheaded in April 1534 for treason.



by Thomas Ray





URBAN CURRENT

Being a believer in an urbanized world

The trend is clear. Just over 50 percent of the world population lives in urban centers. That's up from 9 percent in 1900 and headed for 60 percent by 2030. Do we understand that the remaining population is urbanized though they live outside urban centers? That is, the effect of urban centers on the rest of the world is immediate, direct, profound, pervasive, dramatic, and inescapable.

An urbanized world is compressed, fast-paced, dominating, pluralistic. It is multi-cultural and mobile. It is sexualized. It's commercialized and politicized. It is materialistic, demonized. It is promising, punishing. Stimulating, stressful. Exhilarating, exhausting.

We all live in this urbanized world. Do we understand the challenge of living out our faith in this world? If you knew you were going to take a long walk in the desert, wouldn't that inform how you prepare? If you were hiking through the jungle, wouldn't the environment dictate your preparation and precautions? What do we need to know about being a believer in a world that's been urbanized?

Paul, the consummate urbanite, a sophisticated cosmopolitan, moves from urban center to urban center with ease, knowledge, sensitivity, and influence. Nowhere is his spiritual wisdom more on display and more directly to the benefit of the believer than in Ephesians.

We recall the birth of this church in Acts 19. It's a story replete with dramatic miracles, sensational demonic confrontation, public declaration of faith, and a riot. Most importantly, a new band of converts forms a called-out assembly in an otherwise heathen city.

The pagan temple crowns the nearby peak, ruling over the metropolis swimming in perversity and depravity. The city is dominated by dark, demonic forces at work in crowded, bustling streets, beautiful public spaces and buildings, in baths, brothels, and bazaars.

Paul has quite a bit to say about being a

believer in an urbanized world. The well-known outline of Ephesians — wealth, walk, and warfare, guides us.

Through this circular letter, Paul builds up these urban believers emphasizing what they have received. God has blessed us, chosen us, predestined us, freely bestowed on us, lavished on us, and made known to us. We have nothing less than the riches of God's glory to draw upon in our daily lives. He stresses our being in Him (vs. 10, vs. 13). He emphasizes the power of God (1:19) and then brings it home to each believer saying that is the power that works in us (3:20).

How are you going to cope with the forces of humanism, pluralism, and demonized materialism? It certainly will not be from our own knowledge or strength. It will be in the wealth of our relationship to God through Jesus.

Paul introduces the ministry of the Holy Spirit (1:13, 3:16-20, 5:8). The typical believer will not be just knocked to his knees but knocked flat on his back without supernatural power.

The apostle warns us to walk in our new nature, deliberately laying aside the old self and putting on the new self. He warns us against sins that can take hold, corrupt, confuse, disarm, destroying our fruitfulness. Charging us to walk in love, to walk carefully. In an urbanized culture that assaults healthy relationships, he exhorts us to value, honor, and protect our families.

Near the end of the letter, Paul gives us the primary New Testament passage on spiritual warfare. I think he is the leading human authority on this subject.

The diluted, American Christianity of consumerism, depending on legal cover, social accommodation, and cultural appreciation, doesn't cut it. In the first century, Christianity is unsupported by cultural structures, institutional friendliness, or governmental favor. New Testament Christianity stands on its own two feet, victorious in the face of opposition. Could it be that one of the reasons we see so many Chris-

tians falling apart, so many pastors going astray, so many families disintegrating is that they have been ill-equipped for the spiritual warfare an urbanized world presents?

We are at war. The enemy is out to kill us. We have the victory. However, the victory is in a well-fought battle. If there is no battle, you don't need any armor. You don't need a shield to extinguish the flaming arrows if there are no flaming arrows. This is not the religion of "come to church once a week and I'll give you a little sermonette on how to manage your nice, little, white life." This is a blood and guts, battle to the death, spiritual conflict.

I love Paul's approach. He focuses on God, not Satan. He focuses on strength not weakness. He focuses on the spiritual not the physical. He focuses on the internal not the external. Having very carefully laid the groundwork in the opening of his letter, explaining our wealth and strength, he tells us we will be able to resist in the evil day and having done everything, to stand firm.

Let's face it. This urbanized world living is eating the lunch of many believers. A quick survey of Paul's urban experiences gives an overview of what we can expect today. God-believers who will turn on us, heathen who will attack us, demons that will oppose us. Yet, everywhere Paul went living a Gospel life, proclaiming a Gospel message, people were saved, churches were planted, God was glorified, the name of Jesus magnified and the number of disciples multiplied.

That's what being a believer in an urbanized world looks like. How are we doing?

by Charles Lyons, Pastor
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Start here, go global



by Mark Milioni | President | Baptist Bible College

This is our theme for Fellowship Week 2013. “Start here, go global,” is essentially what Jesus was challenging His followers to do in Acts 1:8: But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

We are excited to host what has become a favorite week for many — a time to return to a very special place, Baptist Bible College. Our college has been the starting point for many to begin their journeys in the ministry. BBC has been the starting point for many marriages, lifelong friendships and ministry relationships. Ministries that have literally changed nations got their start at BBC, and only heaven knows how many people have been touched and reached for Christ because of the skills and relationships that began at BBC.

Our services will include preaching from speakers like Eddie Lyons, pastor of High Street Baptist Church, Springfield, MO; BBFI President Linzy Slayden from Owasso, OK; and a very special guest Tuesday evening: Thom Rainer, President of Lifeway Christian Resources in Nashville, TN.

Thom Rainer is a recognized author, focusing primarily on church growth and pastoring. He has served as a pastor, professor, detailed researcher and author of many books and articles. We are very excited to have him with us. I know he will challenge and encourage us.

Please make plans to be with us. We are already finalizing many details to make this a fantastic week. We will begin Monday night, May 13, at 6:30 p.m. in the great W.E. Dowell Fieldhouse.

Tuesday will feature preaching and breakout sessions for pastors, a special time for youth leaders, and a truly “Beautiful” ladies meeting with my wife Barb. Tuesday afternoon the Mission Office has meetings with their representatives, and Tuesday night will feature Thom Rainer. Following Tuesday night’s service, we will enjoy a great time of food and fellowship with a reception in the cafeteria.

Wednesday morning will focus on missions — special speakers, presentations, and the always-exciting testimonies and approvals. Local churches will join us Wednesday night for “Homecoming,” an evening of uplifting music, special honors and fond memories.

Thursday morning is graduation, a day of celebration and recognition. Our commencement speaker is Phil Housley, pastor of Park Crest Baptist Church, Springfield, MO.

You can learn more about Fellowship Week and register (I promise you it will be worth it!) at gobbc.edu.

Every race has a starting point, where all the runners gather and wait for the gun to go off before striving to put forth all of their effort and utilize all of their training to finish the race. For many, the race started here at BBC and has gone global.

From pastor to professor



by Phil Webber | Boston Baptist College

David Melton just left with a group of students and friends of Boston on the annual Spring Study Trip, this time to Greece and Turkey to trace the steps of Paul’s ministry there. In his absence he asked if I would write about my recent journey from pastor to professor.

In 1994 Wendi and I moved from Wichita, KS, to San Angelo, TX, to join the ministry of Baptist Temple (now Lifepoint Baptist Church). We put down roots, raised our kids there, and had every intention of staying put for the rest of our ministry. We love Lifepoint and those people became not just our ministry, but our family.

I had become associated with Boston seven years ago when asked to join the Board of Trustees. Never in my wildest imagination did I envision moving to Boston and becoming part of the faculty here, yet almost exactly a year ago God began doing some very unexpected things and before He was done Wendi and I would be convinced that God was changing the location and focus of our ministry. We became convinced that God wanted me to take my education and twenty-seven years of ministry experience and step into the classroom to help students get started on the right path to fulfilling what God has called them to do.

So last July we hit the road for New England. Our last day at Lifepoint was excruciating as we had to say goodbye to the people we loved who were so supportive of what God was doing in our lives. It is a thrill to know that Lifepoint is in the capable hands of their new pastor, Gary Phillips, and the future of the church is very bright.

If you have never moved to Boston after nearly twenty years in West Texas you may not be able to appreciate the culture shock we have experienced; like the day in our first week when the police officer yelled at us. He was directing traffic at an intersection and we misunderstood his direction and stopped when he wanted us to go. He saw our Texas license plate and screamed at us, “Let’s go! You’re not in Texas anymore!” Truer words have never been spoken.

Though still very much a rookie, I can say that Boston Baptist College is worthy of your attention and support. The leadership, faculty, and staff are amazing. The students exhibit a genuine desire to do something great for God. We love the energy and passion of these young committed followers of Jesus.

My main task at Boston is to teach the Pastoral/Church Ministry courses which include brand-new class offerings such as Essentials in Pastoral Ministry (the class that addresses “the stuff they never taught you at Bible College”); and Contemporary Issues in Ministry (which addresses current and upcoming issues church leaders will face as well as the logical outcomes of popular ministry strategies and fads).

It is an honor to be part of Boston Baptist College. The work being done here is significant in every way. Though I never dreamed this would be in my future, I have awakened to the ministry opportunity of a lifetime.

KNOXVILLE, TN

Southside celebrates 45th anniversary

Nearly 400 attended Southside Baptist Church on Sunday, January 27th to celebrate the church's 45th anniversary. The church celebrated the anniversary by hearing a variety of testimonies from the congregation. A barbeque lunch was provided in the gymnasium following the morning service. The day concluded with a special celebration service that afternoon which included a review and recognition of former pastors, together with honoring those members who have been in the church 40 years or more.

Commenting on the day, Pastor Jim Stady said, "This was a great day in the history of Southside Baptist, we thank God for all our past blessings but know our future is even brighter."

The church was organized on January 14, 1968 in the home of James and Leora Day with fifteen present. Carl McDonald was the founding pastor and led the church until 1979. Danny Thomas (called in March 1979) led the church to build the auditorium and gymnasium. In July 1985, Dr. Clarence Gresham came to be the next pastor and led the church for the next 26 years. Numerous improvements were made to the facilities during his leadership including the

purchase of additional property. Dr. Gresham retired in 2011 and current pastor, Jim Stady, was called in April 2012.



MISSIONARY LETTERS

Earl & Joyce Koon | **Australia**

Just the other day, we were in a gift shop in a little country town. The shop is normally closed on Monday and Tuesday, but we saw a tour bus leaving and went in to check it out. While Joyce began to look around, the lady invited us to have a cup of tea with her. The conversation began to delve into spiritual issues, praise God! We gave Sue the plan of salvation, and she asked us to come back on Tuesday afternoon. After two hours of intense Bible study, Sue bowed her head and asked the Lord to save her. She is coming to prayer meeting of her own free will and we were invited back again for another Bible Lesson. Please pray that her husband will also trust Christ.

Tarl & Adrienne Reeves | **England**

Marina grew up in Siberia and received Christ while working as a translator for Baptist missionaries ministering in her area. She moved to London to continue her work as a translator while she looked for a church that taught the Bible.

We first met Marina last June during the Campaign, our community outreach with U.S. mission teams. Marina ran into two ladies from one of our teams, and they shared the gospel with her and asked if she would like to meet with someone from CBC to discuss this further. She later met with Mindy where she was taught the clear truth from God's Word. Marina was overjoyed to learn from the Bible and find someone grounded in it. She has since been baptized and is faithfully attending our church!

Les & Donna Garner | **Mexico**

Thursday of last week, Donna was in a pharmacy purchasing medicine when three armed masked men came into the store shouting for everyone to get on the floor and turn over their cell phones, watches, jewelry, and money. Donna began to pray in an audible voice and quoting Psalm 91 when one of the thieves kicked her in the ribs and told her to shut up. After a few minutes, the thieves left the pharmacy, but not before spraying everyone with pepper gas. Thankfully Donna was not seriously injured, but she did lose her brand new Kindle reader she got for Christmas and the cash she had to pay for her medicine. They did not get our IDs, phone, or Donna's wedding rings she has worn 47 years! Most of all we are thankful Donna was not shot by the thieves as often happens in these holdups that take place almost daily in our city.

The following day I was involved in a serious car accident, one in which I could have lost my life. As it was, I only spent two days and a night in the hospital. Our 16-year-old car is no longer usable, — it was a very good car and will be hard to replace. Thankfully there was no damage done to the neck area where I had surgery last July, but there was some bleeding on the brain from the shaking of the skull at the time of impact. Thankfully Donna was not with me at the time of the accident and God protected my body as well as my life. We need your prayer as we recover from all that has transpired this week.

Ross & Ellen Ligon | **Nigeria**

I saw Kevin and Austin sitting in the shade across from the nearby hotel in which they worked. They did not look busy, so I gave them tracts and asked about their salvation. Like most churchgoers, they were trusting in their faith in Christ plus their good works to get to heaven. After I explained the gospel of grace, they asked how this gospel could reach Nigeria's 150 million people. That is a very good question. How can God reach seven billion in the world with a comparatively small number of missionaries? Only He can do it. Perhaps He is calling you to join Him in His work.

OWASSO, OK

Friendship Baptist hosts Men's Wild Beast and Life Skills Retreat

Pastor Linzy Slayden and Friendship Baptist Church of Owasso, OK, hosted nearly 550 men for the church's annual Men's Wild Beast Feast and Life Skills Retreat January 11-12.

Friendship began holding the January men's retreat 11 years ago, and each year the event draws larger groups from Oklahoma, Missouri, and Arkansas, and occasionally another state or two. The feast took place

Friday evening, and that was followed by worship services and breakout groups throughout the next day.

Keynote speaker for this year's retreat was Phil Hopper, pastor of Abundant Life Baptist Church in Lee's Summit, MO. Other speakers included Dennis Jennings (Cherry St. Baptist Church, Springfield, MO), Jim Goodman (Stillwell Bible Baptist Church, Clarksville, AR),

Greg Baxter (Faith Journey Church, Lawton, OK), Keith Kaufman (Bethel Baptist Church, Tulsa, OK), Dr. Geoff Slayden (General Surgeon at St. Luke South, Overland Park, MO, and a member of Abundant Life Baptist Church, Lee's Summit, MO), Jeff Smith (Family Life Pastor at Friendship Baptist Church, Owasso, OK), Jon Slayden (Director of Student Life at BBC, Springfield, MO), Marty Hughes (Independent Baptist Church, Grove, OK), and Pastor Linzy Slayden.

Two men trusted Christ during the meeting and many rededicated their lives during the altar calls. Slayden, who serves as the current president of the BBFI said, "I am sure there will be more fruit in the future as a result of the combined efforts and the Lord's blessing this event."



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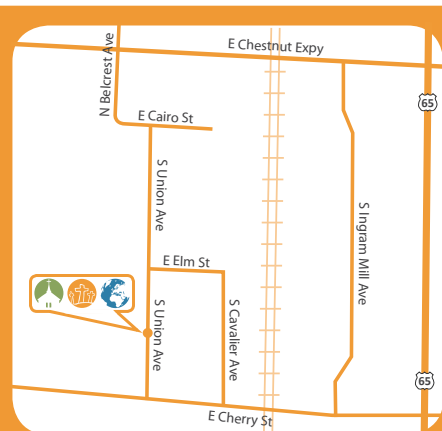
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JACKSON, MS

Brothers of Cyrene to hold Fellowship Meeting in June

Brothers of Cyrene Moderator Bill Fluker has announced the group will meet June 7- 8, 2013, at New Covenant Baptist Church where Eddie Goodall is the pastor. The theme, according to Fluker, will be "For Such A Time As This." He promises an exciting program of great preaching, singing, special music, and testimonies. The host pastor, Eddie Goodall, was recently a featured preacher in the BBFI Midwinter Meeting in Atlanta.

Speakers include the host, Pastor Goodall, Chuck Ford (Pastor Emeritus, Community Baptist Church, Grady, AL), Tommy Mitchell (pastor of Tabernacle Bible Baptist Church, Smyrna, GA), and Bill Fluker (pastor of Grace & Mercy Baptist Church, Jackson, MS).

Breakout session leaders are Dwight Scott (pastor of Bannister Road Baptist Church, Kansas City, MO) leading a session for pastors,



Bill Fluker

Angela Walton (Crenshaw Community Baptist Church, Luverne, AL) leading a session for women, Dave Hunter (Grace Baptist Church, Morrow, GA) with a session for laymen, and Sam Mitchell (pastor, Bible Study Baptist Church, Moss Point, MS), who will lead the breakout for youth.

The Brothers of Cyrene are in fellowship with the Baptist Bible Fellowship International. Moderator Fluker says, "The mission of the Brothers of Cyrene is to evangelize Black America by planting strong Bible-believing churches in inner-city communities with aggressive emphasis on soulwinning, teaching, preaching, discipleship, and education."

More information will be provided at a later date and in the *Tribune*. Fluker invited those interested to phone him (601) 278-1523, Ira Walton (334) 296-2835, or the host pastor (770) 961-2042 for more details. The host church address is New Covenant Baptist Church, 5881 Phillips Drive, Forest Park, GA.



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SHREVEPORT, LA

LBU building nears completion

The new conference center being constructed on the campus of Louisiana Baptist University should be completed in time for Graduation and Homecoming Week, April 30-May 3, 2013. The new auditorium, along with the extra bathrooms and serving kitchen, will greatly increase the University's ability to host larger Bible conferences, special topic workshops, and even musical concerts. It will also allow for expanded workshops during graduation week.

The building will be equipped with high quality audio/technology. This will allow the university to provide more e-campus classes and to stream live Bible conferences, workshops and module classes around the world. Important events will be archived and recorded on DVD's so that they can be accessed for years to come.

Some of the work was completed by the volunteer efforts of Ron Trosclair, BBFI Builders; Robert Whitley, Dallas Texas; Roger Morton, pastor of Barron Road Baptist Church; and the ministerial team from Baptist Tabernacle, pastor Jon Isbell, Bill Kincaide and Josh Lewis.

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PASADENA, TX

Abiding Life Baptist Fellowship celebrates mortgage burning

Abiding Life Baptist Fellowship (formerly Central Baptist Church of Pasadena) and Pastor Walter Swaim celebrated the payoff of the church's mortgage March 3 with a special service including a burning of the mortgage. The auditorium was full with members and visitors attending. Special music was provided by the Bluegrass Gospel group "Justified" from First Baptist Church, Webster, TX, where Tommy Turnbow is pastor.

The mortgage payoff involved several complex financial decisions, including a

relocation, but Swaim says the church has something to celebrate less than three years after purchasing their new location and building in 2010.

Pastor Swaim's message was "Risking All They Had for All There Can Be," pointing the church to their new beginnings in making disciples of Jesus in Pasadena and worldwide. Swaim says they are now beginning to make plans for their next phase of expanding their facility and developing more ministries to the community.



HOT SPRINGS VILLAGE, AR

Grey available for churches

Since his retirement from pastoral ministry in May 2009, former BBFI leaders Gary Grey and his wife Carla have remained active among churches. A prolific preacher, Grey has preached in regular church services and state fellowship meetings the past three and one half years, including a short stint as interim pastor, and he is available for pulpit supply, revivals, conferences, and other special meetings.



Gary Grey is a 1963 graduate of Baptist Bible College with more than four decades of pastoral experience. He served in a number of BBFI positions, including five years as executive vice president of Baptist Bible College, and he was elected

president of the BBFI twice. He was pastor of Park Crest Baptist Church in Springfield when he retired, the pulpit he filled 18 years.

Grey can be contacted at his home address (12 Coronado Lane, Hot Springs Village, AR 71909), by telephone (417) 849-0697, or by email at cj_grey@sbcglobal.net.

SPRINGFIELD, MO

Rick Blackwood speaks at BBC Alumni Week

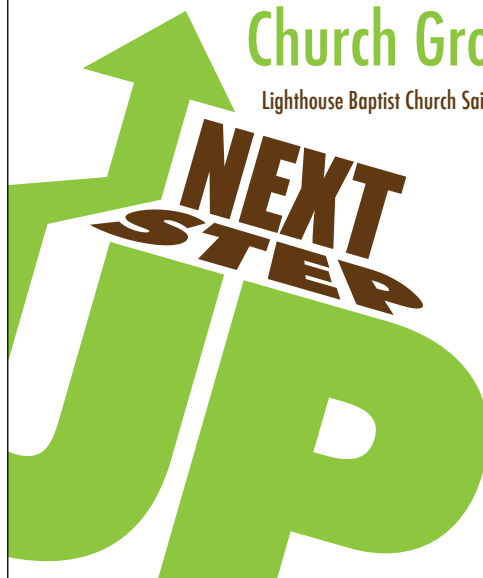


Rick Blackwood of Miami, FL spoke on mission, vision, and strategy during BBC's Alumni Week, February 25-28.

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CIUDAD MANTE, MEXICO

Smith's Mexico trip a bit of a homecoming

By James G. Smith

BBFI Associate Mission Director

When Pastor Moises Salazar invited Sharon and me to come to Mante to preach the mission conference at his church, we jumped at the opportunity and were blessed beyond measure! My parents, "Big Jim" and Joey Smith, were BBFI missionaries ministering in Ciudad Mante, Tamaulipas, Mexico, when I was born. Dad had begun the Bible Institute in that small city. It was the first Bible Institute of the BBF, outside the USA. When our family left Mante in 1959, missionary Bill Harvey became the director for many fruitful years and now the Bible Institute is under the direction of Larry Lilly and Dick Redding.

Because of the challenging logistics in northern Mexico, we decided to fly to Brownsville, TX, and then ride the bus the

seven hours to Mante.

A very busy weekend included two sessions at the Bible Institute, the organizational service of a new church plant and the faith promise commitment Sunday at the Iglesia Bautista Biblica. Along with the ministry opportunities we both enjoyed, came a great variety of culinary delights! We ate in the homes of several different families, each one preparing amazing meals: fresh-ground mole poblano, a variety of tamales (both savory and sweet), homemade churros, pozole, orange slices with powdered chile.

We got to see the house that Dad built in the early fifties, my first home. It is now a Christian school, owned by members of our host church.

During our time there, we were also able to meet briefly with the BBFI missionaries in the area: Larry and Sharon Lilly, Dick and Linda Redding, David and Crystal Houghton.



SPRINGFIELD, MO

MANUEL NEVIUS



Manuel Nevius Jr., 77, of Springfield, left this life to meet his Lord March 7, 2013 at Mercy Hospital. Manuel was born April 15, 1935 in Edinburg, Texas. He was saved at the age of 14, and having his home on the border with Mexico, he was sensitive to the need for evangelism among Hispanics. He counted Lonnie Smith and Ray Morales, BBFI missionaries to Mexico, among his early influences concerning missions. He went on to attend Baptist Bible College in Springfield, MO, where he met his future wife Mary O'Dell.

He and Mary were married December 23, 1955 in Crossville TN, and Manuel pastored churches in the US for several years, after which he and Mary were approved in 1967 to be BBFI missionaries in Argentina.

Manuel is survived by his loving wife of 57 years, Mary E. Nevius, a daughter, and five grandchildren. His life was celebrated March 11, 2013 in Springfield, MO.

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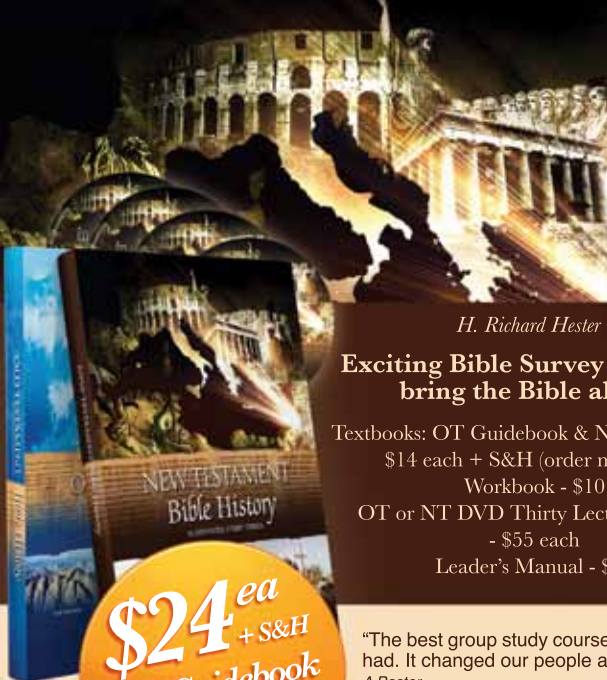



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Pastor James Richardson

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

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

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Pastor Ralph Sexton, Jr.

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www.talleyroadbaptistchurch.org
trbc@satx.rr.com, *Pastor Larry Bruce*

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

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You can choose your resurrection

By Mike Randall

former editor of the *Baptist Bible Tribune*

Adapted from "The Resurrection of Believers and Unbelievers," published in the August 15, 2000 Baptist Bible Tribune

A key teaching of New Testament Christianity is the resurrection from the dead of both the saved and the lost, the righteous and the wicked, those who believe and those who do not. This teaching is one of the basic truths or fundamentals of historic Christianity. It was adopted as such in the famous Bible conference held near Niagara Falls in 1895. Based upon the statement of Jesus Christ in John 5:28-29, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Life after death is a common teaching. Civilizations, world religions and philosophers endorse the idea of an existence after death. Ancient Egyptians, Babylonians and even American Indians held to this belief. Present-day world religions such as Hinduism, Buddhism, Confucian-ism and Islam believe in existence after death, as did Socrates and other philosophers. Only in the Bible are evidences and proofs established BOTH for life after death AND a bodily resurrection.

Bodily resurrection is a biblical teaching. The idea of a bodily resurrection is taught in both the Old and New Testaments. Job 19:25-27 declares, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." See also Genesis 22:5, Hebrews 11:19, Psalm 16:9-11, 17:15, Isaiah 26:19, Hosea 13:14, and Daniel 12:1-3, 13.

Christ declared a bodily resurrection. Christ's statement in John 5:28-29 confirms a bodily resurrection because, "all that are in the graves shall hear his voice, And shall come forth ..." Christ warns not to marvel at this truth because it is contrary to the natural world and the experience of mankind regarding the dead. It requires God's supernatural intervention. Christ further confirmed bodily resurrection when He said, "... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?" (John 11:25-26).

Christ accomplished a bodily resurrection. Besides His statements, Christ guaranteed a bodily resurrection by His own death, burial and resurrection. R. A. Torrey, in *The Fundamentals*, has written, "While the literal bodily resurrection of Jesus Christ is the cornerstone of Christian doctrine, it is also the Gibraltar of Christian evidence, and the Waterloo of

infidelity and rationalism. If the scriptural assertions of Christ's resurrection can be established as historic certainties, the claims and doctrines of Christianity rest upon an impregnable foundation."

Christianity confirms science and philosophy. Theologian Henry Thiessen suggests that the scientific concept of the indestructibility of matter and conservation of energy makes a bodily resurrection possible and reasonable. Further, the philosophical concept that after death the wrongs of this life will be righted makes bodily resurrection a necessity. The possibility and necessity of these two disciplines is made a certainty in Scripture.

We may choose our resurrection. In Christ's statement, two classes are identified, "they that have done good ... and they that have done evil." We have a choice in regards to these two classes. Charles Spurgeon explains the difference:

"I answer, he that doeth good is a man who, having believed in Jesus Christ, and received the new life, doeth good in his new nature, and with his newborn spirit, with all the intensity of his heart. As for his sins and infirmities, into which by reason of his old nature he falleth, these being washed away by the precious blood of Jesus, are not mentioned in the day of account, and he rises up as a man who hath done good, his good remembered, but the evil washed away. As for the evil, of whom it is asserted that they may do good, we answer, so they may do good in the judgment of their fellow men, and as towards their fellow mortals, but good towards God from an evil heart cannot proceed ... The evil man's good is good to you, his child, his wife, his friend, but he hath no care for God, no reverence, no esteem for the great Lawgiver ... O sirs, there are some of you, who with all your excellences and moralities, have never done good as God measures good, for you have never thought of God to honour him, you have never even confessed that you had dishonoured him, in fact, you have remained proudly indifferent to God's judgment of you as a sinner, and you have set yourself up as being all you should be. How shall it be possible, while you disbelieve your God, that you could do anything that can please him? Your whole life is evil in God's sight - only evil. And as for you who fear his name, or trust you do, take heed unto your actions ... and make it clear before God, that your heart is right ..."

(Charles H. Spurgeon, *The Metropolitan Tabernacle Pulpit*, Volume XV, pp. 584-585).

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