

# BAPTIST BIBLE TRIBUNE

APRIL 2014 | VOL. 64 NO. 8

Sown in weakness...

*raised in power*

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ON THE TABLE

## He was seen

by Keith Bassham | Editor

When Paul wanted to rehearse some basic facts about the content of Christian belief in his first Corinthian letter (chapter 15), he used the word *gospel*. Most readers will know that the Greek word in the text, *euangelion* means “good news” or “good tidings,” but you may not know the origins of the English word. The older version of the word was “godspel” — *good spel* or *spiel*, meaning essentially the same thing: good news or good story.

And then, of course, readers will instantly remember the basics Paul laid out: the death of Christ, his burial, and his resurrection, all of which, he says, occurred according to, or corresponding with, the scriptural promise of the same.

And I suppose Paul could have stopped there and said something like, “And that should put an end to all debate.” But there, at the end of 15:4, he said no such thing, and however we may be tempted to, we should not put a full stop in our reading and thinking. For verse 5 begins with the conjunction “and,” meaning, “May I continue?” So he does.

“And that he was seen ...”

The phrase repeats in verse 6: “After that, he was seen ...” by more than 500 people.

And again in verse 7: “After that, he was seen” by James (likely Jesus’ half-brother), and then by all the apostles.

Finally, in verse 8, “And last of all he was seen of me also ...”

It interests me that the named people who saw the resurrected Christ were skeptical of his claims and his resurrection. Peter (Cephas) had a hard time with it. James, the half-brother of Jesus (Mark 6:3-6), did not believe Jesus was anything more than an ordinary man. And of course Paul (Saul of Tarsus) was busy rounding up believers for punishment when the Lord appeared to him. I cannot speak to the 500 mentioned, but there were probably some skeptics in that group as well. It is as though Jesus was wanting to take on the hard cases first.

I am certain that Peter would never have exchanged places with us, especially where being in the physical presence of Christ is concerned, but maybe he would have wished he had not been a hard case. I can detect almost a note of envy when he declares that we latter day believers have a special relationship with Jesus, “Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory” (1 Peter 1:8).

May your Easter be full of joy unspeakable and full of glory as you contemplate the experience of a risen Christ, thanking God you are not a hard case.

Correction: I made an error, and then I compounded it, in my work on Mr. DeVilbiss’s stories in the February *Tribune*. Harold DeVilbiss’s son Tom passed away 10 years ago. I knew that, and yet while working on the articles it never registered in thinking. I apologize for the error.

*Keith Bassham*

# BAPTIST BIBLE TRIBUNE

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## PRESIDENTIAL PERSPECTIVE

## A renewed focus



by Linzy Slayden | President | BBFI

If you're like me, you travel on the same roads each day. After a while, we might not see the flowers growing nearby or enjoy the majestic beauty of a sunrise, because we have looked at them so often. It's like that with our spiritual lives as well as our ministries. We get caught up in circumstances and forget how to recognize our heavenly Father's hand in our lives. When that happens, we lose our sense of His presence, and our joy and fulfillment disappear as well. We might try substituting things of the world, but nothing can do for us what God can. Nothing helps us like God. Nothing can undergird, encourage, comfort, strengthen, or give peace and contentment the way He does, because His "lovingkindness is better than life" (Psalm 63:3).

This is one of the reasons I like our state and national Fellowship meetings. It is a great time for us to gather together to rehearse the truth we stand for and see what the Lord is doing with our efforts together. It is a time for renewed focus. I like it a lot! Our recent meeting in Austin, TX, accomplished this and more. It was a refreshing time of renewed focus. We are grateful to the Texas pastors of the BBFI who cooperated together for a powerful meeting.

As a Fellowship, we have a remarkable history, a resilient spirit, and a responsible commitment. The tapestry of essential beliefs and personalities makes the BBFI very special. Salvation by grace through faith in Jesus Christ and not some proxy sets us apart from many; our belief in the sufficiency of Scripture is another. We baptize regenerated people by immersion under the authority of the local church. Baptists have always recognized and often drawn up "confessions of faith," and these continue to be guides in understanding, but no confession has creedal power over any individual or church. God's Word is our final authority. We recognize the Lordship of Jesus Christ. We are Trinitarian in our understanding of God. We recognize the autonomy of the local church. We gladly obey the Great Commission as we take the gospel of Jesus Christ across the street and around the world. We fully advocate and support the cause of religious liberty and freedom for all. We encourage the involvement of Christians in all walks of life as "salt and light" as we seek to influence our society.

We embrace our uniqueness and these essentials, but move further in our cooperation together. This is one of our strengths and it can be a wonder to behold. We do what we do together without being a denomination. To cooperate means that we gather together around the essentials and put aside our personal agendas to accomplish the mandate of God in our lives and ministries. As apostasy continues to sweep our land and the world, you will find us standing and declaring, "Thus saith the Lord!" A renewed focus helps us fight the good fight of faith.

## WORLDWIDE MISSIONS

## A new mission field



by Jon Konnerup | Mission Director | BBFI

Around the world, citizens are fleeing their homes and countries bringing about a global refugee crisis. This crisis, with its 45 million refugees, has brought people within our reach who would otherwise elude the crosshairs of our missionary efforts. The need for ministry to refugees, many who have come from countries whose doors are closed to missionary service and the gospel, is overwhelming.

Refugees are an exclusively unique people group. Their situations are unique. Their needs are unique. Creative strategies must be implemented in order to win and disciple them. The BBFI is prepared to reach this people group harvest where they are now.

During the February 2014 National Fellowship Meeting, the National Directors adopted a new classification for missionaries called Displaced People Groups and subsequently approved two families for this ministry. In order to be a Displaced Peoples Missionary, one must be a veteran BBFI missionary who has already served on a foreign field. These missionaries will be specialized, qualified individuals whose focus will be reaching displaced peoples in strategic ways — similar to RAN (Restricted Access Nations) missionaries without the limitation of borders.

Policies and qualifications for Displaced Peoples Missionaries have been set by the pastors on the Mission Committee of the National Directors of the BBFI. Following is an excerpt from the newly approved policies regarding Displaced People Missionaries:

*The BBFI missionary must have served a minimum of fifteen years with the BBFI. The missionary must be able to be mobile, without dependents living with them, and willing to move from place to place as the need arises. They will have a designated location on a foreign field and then spend six or more months at a time with displaced peoples as needed. The missionary must have exhibited a positive church planting ministry and leadership training on the previous foreign field of service as well as evidence of the ability to learn and understand a foreign language and culture.*

The goal of these missionaries is to introduce the gospel message, lead refugees to a salvation decision, disciple converts in their newfound faith, and teach them the meaning and importance of the church. Refugees will be taught the importance of obedience to Christ using small Bible study groups. Then they will be disciplined to put into practice the truths they discover in the Scriptures. They will then be introduced to the meaning of church as an assembly of obedient, baptized believers who are acting on the Great Commandment and the Great Commission of Christ. The purpose is to rapidly equip refugees to take the gospel message wherever they go, reproducing themselves and starting churches among their own people. Please pray with us as our Fellowship of churches endeavors to reach the refugees of our world.

## Getting more on the front line



by Dan Lamb | Interim NCPO Director

The lineup was impressive as we watched newly approved church planters stand before the national meeting in Austin (Round Rock), TX, in February — and we knew these men and their wives have made it to the front line in God's service. Church planters Bill Fluker, Chris Highfill, Kirk Kirkland, and new BBFI Builders Mike and Anita Barton and their two children, Calvin and Alayah, are leaving their way of life to follow the Lord's will to build churches, winning and discipling the lost. They are on the front lines, obeying God's call. We also heard from Victor Baxter as he shared the victory of his new first church building being completed in Eastman, GA (see the news release on page 25 in this issue of the *Tribune*). We praise God for the work He is doing in and through these families!

How did they get to this front line? Of course, there are many pieces to the puzzle, but the work of the National Church Planting Office was a big part of assisting and equipping these couples and their respective ministries to help get them to the front line. The work of the NCPO is behind the scenes so others can get on the scene where God wants them.

Getting church planters to their places of service is what we do. We help put some of the pieces of the puzzle together for these church planters, allowing God to fit them together at the right time and place. Whether we are recruiting, training at our candidate school, coaching, or even renovating or constructing a church building with the BBF Builders, the path these church planters and builders follow runs through the NCPO office. It is such a great picture of the partnership that makes the Baptist Bible Fellowship what it is.

As church planters need help to get on the front line, so the NCPO office needs your help in keeping us behind the scenes lifting them up. The office right now needs your help. Twenty new churches and their support would make such a big difference and allow the office to function in this important behind-the-scenes role so much easier. We have cut our overhead to the bare minimum, and the *Tribune* office is sharing some of their space with us to help cut expenses. The need for the kind of work the NCPO does has never been greater, and value of the recruiting, training, coaching, and building we provide has been proven again and again in churches planted and rescued these past ten years. So we ask for your help so we can be the help God wants us to be at the National Church Planting Office.

To contact the NCPO you may reach us by phone at (417) 536-8826, email [office@bbfincpo.com](mailto:office@bbfincpo.com), or mail to: 334 E Kearney St. #184 Springfield, MO 65803.

# VOTE

## A word about the election of BBFI officers

This year, as we do every two years, the Baptist Bible Fellowship will hold an election for the officers who constitute the Executive Committee. The following is the section of the BBFI bylaws that governs the election.

*Article VI, Section 2a. The President, Vice-President, Secretary, and Treasurer shall be elected biennially. These officers constitute the Executive Committee. The Directors will serve as the nominating committee and will present nominations at the National Fellowship by May. The ballot shall be approved in the May business meeting and made available to any pastor in attendance and qualified according to Article III ("Affiliation") of these bylaws. Voting pastors will identify themselves on the ballot and voting will begin immediately upon distribution of the ballots. Qualified pastors not in attendance may obtain a ballot from the BBFI Mission Office. Those ballots must be submitted to the BBFI Mission Office before July 1st of the year of the election. The Executive Committee shall oversee the counting of the ballots and release the results within one week after the votes are tallied.*

There are three vice presidents (Missions, Education, and Church Planting), meaning six officers will be elected. All except one of the currently serving officers are term-limited, having served two consecutive terms. The exception this year is the secretary, who has announced his resignation to take place later in the year, so all six positions are open.

Although term-limited officers are not eligible to remain in their current positions, they are eligible to serve in other offices. For instance, a vice president may be nominated for president, or the president may be nominated to serve as treasurer, etc.

Nominations will be received at the meeting of the National Directors (sometimes called the Committee of 45) Monday during the May Fellowship Meeting. A ballot will be approved by the Directors, and it will be made available to eligible pastors in the plenary business session during the May Fellowship Meeting.

Pastors attending the May meeting can cast their ballots at that time, or they may choose to mail the ballot to the BBFI Mission Office, so long as it is submitted before July 1. Likewise, pastors who are unable to attend the May meeting may request a ballot from the BBFI Mission Office and return it by mail by July 1.

A copy of the complete bylaws is available electronically by going to [www.bbf.org](http://www.bbf.org) and clicking on the link About Us.



# DIGRESSIONS

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

—Laurence Sterne

## Disney to pull funding from Scouts until they okay homosexual leaders

The company founded by Walt Disney has allowed its employees to volunteer in exchange for cash donations to charities through the VoluntEARS program. Funding through VoluntEARS for Boy Scouts of America (BSA) will stop January 1, 2015, because Disney believes BSA ineligible for funding if they “discriminate ... in a man-

ner inconsistent with Disney’s policies ...”

While BSA changed its policy for scouting participation, it maintained a ban on openly homosexual Scout leaders. According to a CNN report, other companies who have ended partnerships with the Scouts include Lockheed Martin, Caterpillar, Merck, Intel, and UPS.

Source: [www.cnn.com](http://www.cnn.com)

## First Auca convert, Ecuadorian woman who helped Jim Elliot and Nate Saint, with the Lord

Dayuma, the indigenous Auca woman who helped Jim Elliot and Nate Saint begin their short-lived but legendary missionary work in Ecuador and later traveled the United States speaking on evangelism and reconciliation, died March 1.

Dayuma, who had her own Facebook page and Wikipedia entry, along with a stage production bearing her name, was

born sometime in the 1930s and ran away from tribal violence as a young girl. She was befriended by Rachel Saint, Nate Saint’s sister, and converted to Christianity. Dayuma helped the five missionary men begin to speak her language. After they were killed, she opened the way for Rachel and Jim Elliot’s widow, Elisabeth, to make peaceful contact with her tribe.

Source: [www.christianitytoday.com](http://www.christianitytoday.com)

## Boston St. Patrick’s Day parade continues to refuse homosexual groups to march

In the 1990s homosexuals wanted to march in the parade, and when organizers refused, they sued. Brian Camenker of Mass Resistance tells OneNewsNow the lawsuit reached the U.S. Supreme Court, which ruled 9-0 parade organizers could choose who participates.

That’s because it’s a privately operated event. The parade is sponsored by the South Boston Allied War Veterans Council. This year’s parade is March 16.

“So this year the new mayor, Marty Walsh, who is a 1,000-percent pro-homosexual, decided that he was going to help the homosexual activists force the issue on this,” Camenker recalls.

There were discussions with parade organizers, who stated what they have

said before: homosexuals can march, just without banners and signs proclaiming a homosexual message.

According to the parade website, organizers said they were deceived by a homosexual rights group, Mass Equality, that claimed 20 members of gay rights group LGBT Veterans of Equality wanted to march in the parade.

As the homosexual groups were lobbying for a compromise, parade organizers learned there are not 20 members in the veterans group and, in fact, could not confirm such a group even existed.

“It became evident to us we were being misled by them and that is where negotiations ended,” the Veterans Council stated in a press release.

Source: Charlie Butts, [www.onenewsnow.com](http://www.onenewsnow.com)

## University publishes study of Bible in American life

“The Bible in American Life” is a national study by the Center for the Study of Religion and American Culture, which is located at Indiana University-Purdue University Indianapolis. The purpose of the study is to understand better how Americans use the Bible in their personal daily lives and how other influences, including religious communities and the Internet, shape individuals’ use of scripture. The study discovered these key facts, along with others described in the report.

There is a 50/50 split among Americans who read any form of scripture in the past year and those who did not. Among those who did, women outnumber men, older people outnumber younger people, and Southerners exceed those from other regions of the country.

Among those who read any form of scripture in the past year, 95% named the Bible as the scripture they read. All told, this means that 48% of Americans read the Bible at some point in the past year. Most of those people read at least monthly, and a substantial number — 9% of all Americans — read the Bible daily.

Despite the proliferation of Bible translations, the King James Version is the top choice — and by a wide margin — of Bible readers.

The strongest correlation with Bible reading is race, with African Americans reading the Bible at considerably higher rates than others.

Among Bible readers, 31% read it on the Internet and 22% use e-devices.

Source: [www.raac.iupui.edu/research-projects/bible-american-life/bible-american-life-report/](http://www.raac.iupui.edu/research-projects/bible-american-life/bible-american-life-report/)  
Full report may be downloaded at the website.

# In the NEWS of the WEEK

## CALVARY BAPTIST CHURCH

16th and N. Jefferson,  
Junction City, Kansas

Dr. R. O. Woodworth:

We are now living in Junction City where we are co-pastor with Bro. Art Wilson of the new Calvary Baptist church.

God has wonderfully blessed us since the church was organized Feb. 8. We now have 58 members. Our Sunday school attendance has been as follows: first Sunday, 29; second, 59; third, 102, and fourth, 77. The offerings for the same period have been \$50, \$69, \$77, and \$99. In addition to these offerings we have received \$700 for the building fund, and \$300 from a friend.

We would like the names of

Baptist Bible Church, Ft. Collins, Colo., entertained a fellowship meeting March 5. Five Northern Colorado churches and one Wyoming church were represented. A special offering was taken for the work of Rev. Paul Morgan at Junction City, Kansas.

Berean Baptist church, Bolivar, Mo., Richard J. Shott, pastor, celebrated its third anniversary, March 1.

There were 136 in Sunday school. The church is erecting a new building, with only a month's work to be done to complete the 6x80 basement. The church is selling bonds to erect the building. They carry five per cent interest. The evening service March 1, was conducted by Rev. Elmer Gullion, Baptist Bible Fellowship missionary to the Philippine Islands. Mr. Gullion showed slides of his work in the Islands and reached the sermon. Last year Berean church gave \$774.00 to missions.

The Sunday school of Love Grove Baptist church, Jacksonville, Fla., has reached an attendance of 26. The average attendance for Feb. was 189, an increase of 109 over last August. March 7 there were five additions to the church by baptism, making a total of 48 additions since Jan. 1. The Sunday school has been reorganized and has moved into a new building. Recent speakers in the church were Dr. F. S. Donnellson, director of missions of the Baptist Bible Fellowship, and Rev. Ike Foster, Baptist Bible Fellowship missionary to Japan. Rev. Jack Dinsbeer, pastor of the church, and G. R. White is treasurer.

## HAVEN BAPTIST CHURCH

John C. Morgan, Pastor  
Haven, Kansas

I am writing this to you to let you know that God is blessing the work here in Haven, Kansas. We have now been on the field a little over a month and already God is doing wondrous things for his people here. As is usually the case from the time the former pastor resigned until we got settled on the field the Sunday school attendance dropped a little; but by the grace of God it has climbed steadily and we are expecting many blessings in the future. The first Sunday after I was called as pastor we

any service men stationed here at Fort Riley. Of course we would like to have them in our services.

I preached my last sermon in Greeley Baptist Temple, Greeley, Colo., Feb. 28. I then went to Fort Morgan, Colo., where we had organized a mission out of the Calvary Baptist church of Sterling. We held our first service March 7, with 32 in Bible school and 49 in the morning preaching service. We had an offering of \$27, plus \$18 to help pay Bert W. Harrison's way from Washington. He took over the work March 21.

PAUL R. MORGAN.

had 67 in Sunday school. The next Sunday the attendance came up to 87, and then up to 99 for the next week. The following Lord's day it cleared to century mark to 107, and then to 109 and then to 118. Our offerings have been excellent and the interest high. We have been baptizing and seeing folks take their stand for Christ. The second Sunday I preached on Bible baptism and four people who had refused to be baptized accepted the invitation and then I had the joy of leading them into the baptismal waters that night. God continues to send in new prospects and we expect to do greater things for God in the near future.

The former pastor did a grand job here and it is easy to step in and go on for the glory of God. We have purchased some new filing equipment, a new long-carriage typewriter and other supplies and the church is going on in one accord and the people have a mind to work.

Another thing I like about Haven is they love missions. And already they are giving generously to missions. Already we are giving 3 missionaries \$64.00 per month besides special offerings and pledges and we are looking forward to enlarging our missionary vision within a few weeks for the glory of God. Several of our folks take the Tribune and I am going to encourage more of them to subscribe. And by the way I'm enclosing a check for a couple of subscriptions for myself and a friend with this letter. May God bless you and The Tribune and the work you are doing for his glory. We are also sending our first check from here for the college this month, and by the grace of God we will send more as God supplies.

JOHN C. MORGAN.

There were 13 additions by baptism to Kansas City Baptist Temple, Kansas City, Mo., Mar. 7. The pastor, Wendell Zimmerman preached at the morning service, and Bob Winegar preached Sunday evening. Zimmerman is holding a series of meetings for Fellowship Baptist church, Borger, Texas, Bill Frerking, pastor.

From the South McComb News, Roseville, Michigan:

## GRACE BAPTIST HIRES MINISTER; PLANS ON CHURCH

Grace Baptist church, organized last October, now has its first minister and will soon have its own building if present plans of church members work out.

Dedication of a plot of land of more than three acres on Groesback highway made it possible for church members to plan on building their own church there this spring.

A reception Wednesday evening at the building now being used for a church welcomed the new minister and his wife, the Rev. and Mrs. William Troutman.

The Rev. Troutman, who was recently ordained, has been a member of Temple Baptist church of Detroit. Grace Baptist is the young minister's first pastorate.

## CHURCH

Land for the new church building, on Groesback just south of 13-Mile road, was donated by Mrs. Grace Hathaway, a member of the church. Plans now include starting at least a "basement" church when the weather moderates enough for construction in the spring.

The church has been meeting in a rented building on 13-Mile road and will continue there until the new building is ready for occupancy.

In the past, visiting ministers have conducted the services.

Calvary Baptist church, Chickasha, Okla., Don Brown, pastor, had 283 in Sunday school March 7 and an offering for the day of \$360.72.

The offering of Bible Baptist church, Miami, Fla., George E. Ziemer, pastor, totaled \$855.82 on March 7.

Dr. J. E. Rollings, pastor Metropolitan Baptist Tabernacle, Detroit, Mich., has been advised by his doctors to take a rest. During his absence most of the Metropolitan services will be conducted by Tom Henderson.

There were 22 additions to Beaver St. Baptist church March 7. George Hodges is pastor; and S. E. Ackerman is Sunday school superintendent. Beginning March 24, Julius Blasz, who has been leading the singing in Beaver Street, will be added to the church staff as full-time music director.

The February average Sunday school attendance at Grace Baptist church, Oklahoma City, Okla., was 318. For the same period of 1953 the average attendance was 294. J. C. Brown is pastor.

Bible Baptist church, Wichita, Kas., Doyle Hopper, pastor, had 418 in Sunday school March 7 and an offering for the day of \$602.00.

Seventeenth Street Baptist church, Bowling Green, Ky., Ralph Liles, pastor has had 10 additions to the church, eight of them by baptism, during the last two months. There were 89 in Sunday school March 7, and 86 on March 14. The latter Sunday the offering for the day totaled \$170.00.

Bible Baptist church, Muskogee, Okla., is making good progress on its 24x50 building. The cost will be something over \$3,000, and the

## MISSOURI YOUTH FELLOWSHIP RAISES \$160 FOR MISSIONS

BY LON STEWART

The monthly meeting of the Missouri Youth Missionary Fellowship was held Friday evening, March 5, at Division Street Baptist church, Springfield, where Rev. J. M. "Tate" Roberts is pastor.

It would have been a blessing to your heart just to have been there. The auditorium was packed. It reminded me of the time Paul was preaching and the young man fell out of the window and broke his neck! Well, we didn't have any neck breaking or a Paul to heal it, but we did have the best of singing, preaching, and giving.

We had a wonderful testimony meeting and enjoyed special musical numbers by Norma Lebo, Edna Thomason, Harland McGill, and Carroll Hathaway. Then Rev. W. E. Dowell brought a soul-stirring message on Jonah, the missionary. I believe every person there left with a greater desire to support missions. The goal was set for \$125, but we serve a great God and He knew what the need was; so when the final count was made we had \$160, which will be given to the Ray Morales family in Veracruz, Mexico, to purchase some very necessary equipment—a meat tenderizer, some fans to combat the terrific heat in Mexico, and a pressure cooker.

church expects the job to be completed by May. There were 43 in Sunday school March 14 and an offering of \$44.00. The new church was organized by the present pastor, Rev. Kenneth Winchester.

## KANSAS STATE FELLOWSHIP ELECTS OFFICERS

BY TED MILLER

WICHITA, Kas.—Leaford Cavin, pastor Eastside Baptist church, Topeka, was elected chairman of the state Kansas Baptist Bible Fellowship at its meeting in First Baptist church, Medicine Lodge, where Rev. James Lambert is pastor.

Other officers elected were Doyle B. Hopper, pastor First Bible Baptist church, Wichita, vice chairman; Albert Adrian, pastor Fellowship Baptist church, Great Bend, secretary-treasurer. Elected to serve as the missionary committee were Lonnie Smith, pastor West Side Baptist church, Hutchinson, and Bert Homer, pastor Central Baptist church, Anthony. The writer, associate pastor of First Bible Baptist church, Wichita was elected reporter.

# START STOP RESET

## MAY 5-8, 2014

### BAPTIST BIBLE COLLEGE

## GRADUATION AND FELLOWSHIP WEEK

In every life and in every ministry there is a cycle. This cycle begins with a time to start: a time to begin doing new and important things. It is followed by a time to stop: a time to re-evaluate what you have been doing and stop doing what is no longer needed or effective. The cycle is completed by a time to reset: a time to refocus and to rethink how to move forward.

Baptist Bible College would like to invite you to join us this year for Fellowship Week 2014: Start...Stop...Reset. We are praying this will be an exciting, encouraging, and profitable week for all who attend. The conference begins on Monday evening at 7 p.m. in the W.E. Dowell Field House. After the evening services, we would like to invite you to continue your time of fellowship by joining us in the cafeteria for delicious snacks prepared by our BBC staff and students.

Tuesday morning will feature a fun and encouraging service for women while the men will experience a new format with speakers addressing a variety of topics.

Thursday morning will begin with our 64th Commencement, featuring speaker Dr. Keith Gillming. Thursday afternoon will feature our annual golf tournament and Thursday evening will host a special reunion for 1980s Alumni.

We hope you will make plans to join us for Fellowship Week 2014 and we look forward to seeing you on campus!

### MONDAY

6:30 PM

Linzy Slayden • Pastor • Friendship Baptist Church • Owasso, OK  
Jack Eggar • President of A.W.A.N.A.

8:30 PM President's Reception/Jack Eggar book signing

### TUESDAY

9:00 AM **START**

**START DISCIPLING** Paul Blue • Pastor • Family Fellowship Church • Greenville, TX

**START KEEPING** Marcus Mackey • Student Pastor • Antioch Bible Baptist Church • Gladstone, MO

**START LEADING** Griffin Jones • Pastor • CrossRoads Church • Odessa, TX

9:30AM Ladies reception outside the chapel

10:00 AM **LADIES MEETING** Stephanie Brown • Canyon Creek Baptist Church • Richardson, TX

10:00 AM **STOP**

**RETHINKING CHURCH GROWTH/MISSIONS**

**RETHINKING CHURCH FACILITIES** Jeff Smith • Associate Pastor • Friendship Baptist Church • Owasso, OK

**RETHINKING CHURCH FINANCES** Ed Holland • Pastor • Akron Baptist Temple • Akron, OH

11:00 AM **RESET**

**PREPARING FOR THEOLOGICAL ISSUES** Wayne Slusser • Dean of Seminary Baptist Bible College

**PREPARING FOR LEGAL ISSUES**

**PREPARING A PASTOR'S HEART** Gary Fuller • Pastor • Gentle Shepherd Baptist Church • Lincoln, NE

11:45 AM BBFI Business Meeting (fieldhouse)

6:30 PM Mark Hoover • Pastor • NewSpring Church • Wichita, KS

### WEDNESDAY

9:00 AM (fieldhouse)

**MORNING HOSTED BY BBFI MISSION OFFICE**

12:00PM **ALUMNI BANQUET** (BBC Cafeteria)

6:30PM **HOMECOMING**

Mark Milioni • President, Baptist Bible College

Fellowship Faithfulness Awards: Eli Harju, Ken and Norma Gillming

### THURSDAY

9:00 AM BBC Graduation Commencement Speaker - Dr. Keith Gillming

1:00 PM Golf Tournament (Rivercut Golf Course) \$60.00 per person

5:00PM 80's reunion

### ALUMNI PROJECT

Please plan on joining us at the Alumni Luncheon, May 7th at 12:00pm. This year's Alumni Luncheon Project will include a new Temper Pedic Mattress and a BBC Patriots welcome packet for each student living in the dorms. Each mattress and welcome packet will cost \$200.00. We are anticipating 200 students living in the dorms this next fall. So we are asking for 200 individuals or churches to sponsor one student at \$200.00.

**80s REUNION** Anyone and everyone who went to BBC in the 80s, whether for 1 year or 7 years is invited to the 80s reunion! Tickets are \$20 for adults and \$8 for children. T-shirts are \$15 each. Go to <http://she992.wix.com/80sreunionbbc>

**CLASS OF 1960** Annual Class Breakfast Wednesday May 7th 7:30 AM. IHOP on Kansas Exp. and Kearney. Contact Branson Howard for more information (417) 818-2326

**CLASS OF 1959** Tuesday May 6th On Campus after the National Business Meeting. No charge. You pay for what you order. Contact Jorene Howard for more information (417) 865-1559

### LODGING

**BEST WESTERN COACH HOUSE INN** N. Glenstone & I-44  
417.862.0701 \$64.95 + tax

**CANDLEWOOD SUITES** 1920 E. Kerr St. at I-44  
417.866.4242

Studio Suite:

\$79 + tax (1-6 nights)

\$69 + tax (7-14 nights)

One Bedroom:

\$104 + tax (1-6 nights)

\$94 + tax (7-14 nights)

**DOUBLETREE** 2431 N. Glenstone  
417.831.3131 109.00+tax

**COMFORT INN & SUITES** 2815 N. Glenstone  
417.869.8246 \$79.99 + tax  
\*Must reference BBC

**DRURY INN & SUITES** 2715 N. Glenstone  
417.863.8400 \$89 + tax

**RAMADA OASIS** 2546 N. Glenstone  
417.522.7725 \$73.00 + tax  
\*Breakfast included

**HOLIDAY INN** 2720 N. Glenstone  
417.865.8600 Courtesy rate  
\$95 + tax Sunday-Thursday  
\$79 + tax Friday & Saturday

# THE TEXAS FELLOWSHIP GAVE US A GOOD MEETING



By Keith Bassham

**T**hirty-five years ago, *Tribune* editor and Florida pastor Wendell Zimmerman revived the midwinter meeting for the Baptist Bible Fellowship in 1979. He planned to host the meeting in his Jacksonville church and use it to generate funding for the *Tribune*. The “Tribune” meetings since then have provided a short break from winter cold (they are generally held in the south) and more recently the emphasis has expanded to include church planting.

Several years ago, the Texas BBF began holding a state meeting in January at a conference center rather than in a church setting. They have found that by having a conference in a location where meetings, meals, and lodging are all within a few steps of one another, the fellowship can be more spontaneous and programming conflicts are fewer. The national BBFI leadership took note and asked Texas to organize a February meeting for the entire Fellowship using some of the same ideas, the meeting held in Round Rock, TX, February 17-19.

The conference organizer, Pastor Mike Marcellus of nearby Austin, and a planning team from the Texas BBF decided to have the meeting in Round Rock using the Wingate Hotel and Conference Center for lodging and morning sessions. The evening sessions were held a short distance away at United Heritage Center and Dell Diamond. The venue combination worked well.

The Texas January meetings I have



attended have a certain atmosphere — there is nothing un-serious about their preaching and worship, but there is a laid-back approach that makes fellowship seem natural. The demographics are spread out, and the Texas brothers like to encourage young church planters and a spirit of partnership, and the national leadership was hoping that would catch on in the February sessions.

In my judgment, it did. The meetings were exciting, full of variety, and productive for all who attended. Nearly all agree with BBFI President Linzy Slayden who writes, “The breakout sessions were really good! Every speaker that I heard did well. Mike and the Texas pastors are to be commended for their great work in making it happen. I was praising the Lord for a profitable and well-attended meeting.”

## MEETING HIGHLIGHTS

- A large gathering of Hispanic pastors held Spanish language sessions
- Texas Attorney General Greg Abbott and Third Circuit Judge Melissa Goodwin appeared and greeted the Fellowship
- Noted commentator Cal Thomas spoke Wednesday evening
- BBFI designated Displaced People (refugees) a mission field
- Church Planter Bill Fluker presented a special NCPO project
- Chris Highfill and Kirk Kirkland were approved as NCPO church planters
- Mike and Anita Barton joined the BBF Builders team
- English preachers were Linzy Slayden, Fred Young, Keith Bassham, Randy Hogue, Bill Fluker, and Tim Hawks. (Rick Blackwood was scheduled but a health issue forced him to leave. He is doing well today.)
- Hispanic preachers were Hugo Campos, Manuel Tec, Elias Salazar, Charlie Bell, Ezekiel Serrato, James Smith, Miguel Carreon, Ricardo Murrillo, Ed Hoagland, and Russell Johnson.
- Breakout leaders were Monty Maples, John Gross, Randy Harp, John Arnold, Bruce O’Neal, Kim Beckham, Larry Lilly, Mark Reynolds, Dennis Isbell, Steve Johnson, Jon Slayden, and Jeremy McCarter.
- Carol Kent and Dona Eggar led sessions for women.
- The Texas BBF honored long time servants with Texas connections: K. B. Murray, A. V. Henderson, Alvis Edmondson, and Ed Courtney. Each received a plaque of appreciate. Plaques were also prepared for Bob Baird and Lonnie Smith who were unable to attend.
- Session music was provided by Nate Harmon, Rochelle Harmon, Jennell Bender, Lance Gotcher, Joe Warren, and Cindy Warren. The BBC praise musicians were Taylor Illgen, Jared Barringer, Luke Turner, Tim Michalak, and Jeremy Zelany.
- Wednesday evening, the Fellowship was treated to a rondalla performance.
- Mel Himes gave nearly \$100,000 on behalf of GuideOne Insurance to the Baptist Bible Fellowship.
- The February *Tribune* Offering commitment (as of March 12, 2014) is \$88,535.

Although there is no business meeting held in February, the national directors and subcommittees do meet to consider issues that arise between business meetings. Pastors learned that current BBFI Secretary Bill Carter will resign that position later this year, meaning that all six of the executive officers’ positions will be open for the election to be held in May and June. New officers will take office in September

The next meeting of the Baptist Bible Fellowship will be on the campus of Baptist Bible College, Springfield, MO, May 5-8.

The September meeting will be held September 22-24, 2014, at Beacon Baptist Church, Taylor, MI.





## EL COMPAÑERISMO by James G. Smith

**W**hile the English-speaking pastors were meeting in Round Rock, TX, another meeting was going on at the same time, bringing together Spanish-speaking pastors for a time of fellowship.

Missionary Mark Williams and Pastor Mike Marcellus worked on the details to put together a good program. Spanish-speaking pastors came from Texas, Florida, California, Missouri, and Indiana.

Jon Williams from Graceway Baptist in Springfield, MO, and Jorge Samaniego from Lifepoint Baptist in San Angelo, TX, led the worship and we had very special music in almost every session from Rondalla Cristiana Sublime Gracia from Reynosa, Tamaulipas, Mexico! This group of nine men, playing guitars and singing, came from Iglesia Bautista Bíblica, pastored by Ángel Zapata.

Ezequiel Serrato from Grace School of Theology in Houston and Juan Puente from Louisiana Baptist University presented the attendees with programs that are available in Spanish in their respective schools.

Other speakers included Charlie Bell, Hugo Campos, Miguel Carreon, Russell Johnson, Ricardo Murillo, Elias Salazar, Jim Smith, and Manuel Tec. Pastor Jim Baize sent complimentary copies of the book *Milagros de Dios* by Manuel Jesús Tec for each of the pastors present.

The interest was intense and the fellowship was invigorating. Hugo Campos gave us some great ideas on discipleship and leadership training. Russell Johnson shared great current information on the situation with Spanish ministries in the U.S.A. We all look forward to better networking and more encouragement among the Hispanic ministries and churches within the BBFI.









# STUCK

## IN CHAPTER (AND VERSE)

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### A Montana pastor reflects on the importance of church membership

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By Steve Van Winkle | Pastor | Fellowship Baptist Church | Bozeman, MT

**D**irt (you may remember him from my first article about how I learned the importance of local church) had bolted for flatter, more familiar territory, leaving me behind in Montana among people I hadn't known more than a month. I was 18 and earning my keep on one of the lowest rungs of the agricultural world's ladder. The couple I lived with trained cutting horses and offered me room and board in exchange for chores, consisting mainly of feeding horses and cleaning stalls. There was no money involved, ever; which suited me fine.

Around sunrise each day I climbed into the loft of the barn and tossed a few 80-pound bales of hay into the bed of the truck I left idling below. After maneuvering it cautiously through the gate to the pasture, I ghost-drove the gnarled dually across this field by putting the six-wheeled truck in granny-low and jumping out from behind the steering-wheel into the bed in one sweeping motion that would put me in traction today. I then tossed the alfalfa out in hasty slabs to the pack of grungy horses meandering behind while the driverless truck bounced irresistibly over the frozen clods in the pasture on its way to nowhere in particular.

My goal was to survive the winter so I could fish in the spring.

On this day, the cab of the truck had three occupants: My "boss" (who was 23), me, and the pastor of our church, who himself hadn't crossed the threshold of 30. We talked as we were driving across the field that lay beneath a steep slope which marked the boundary of National Forest land. We were on a rescue mission to the mouth of the slim canyon where I managed to hopelessly immobilize my employer's four-wheel-drive pickup on the narrow trail along Jackson Creek. I left it behind to get some help, and with every step of the long walk back to the barn, I recalled my dad's iron-clad response to my request that he help me buy a truck with four-wheel-drive: "Four-wheel-drives'll just get you stuck in places a two-wheel-drive can't go."

It was a very, very long walk.

My memory has deleted the exact topic of conversation we were having on our way to the immobile truck, probably because it was mainly mockery for my getting the pickup stuck. I eventually managed to turn the talk to something concerning the Bible, and while even that exchange is fuzzy, I have used time and again a snarky line spoken to me on that

occasion.


I now know that Christians have any number of pre-packaged retorts to repel scriptural truths that are inconsistent with their lifestyles. "That's your interpretation" and "I'll pray about that" are examples of cheap, evasive clichés deployed as counter-measures in the war against our own growth. You probably have a favorite yourself; I know I do.

In response to one such truth my pastor was showing me in the truck that day, I repeated the tired retort: "Show me chapter and verse ..." I said this after he had taken the time to couch his prodding in a number of precepts and conclusions drawn from larger narratives of scripture.

His answer surprised me: "Well, when you're all grown up and a big-boy Christian and don't need 'chapter and verse' for everything you consider biblical, let me know."

That shut me up. More importantly, it made me think and understand a point I had never considered. Namely, that not everything that is "biblical" has a specific chapter and verse.

Think about it. Everyone proclaims that reading your Bible every day is important



... today there is growing suspicion of, if not outright resistance to, a critical piece of Christianity's vibrancy:

# church membership.

and biblical, yet there is no chapter and verse for it. Churches meet on Sunday without a specific chapter and verse that requires it, and no one raises a fuss about the biblical nature of that routine.

Yet, today there is growing suspicion of, if not outright resistance to, a critical piece of Christianity's vibrancy: church membership. This situation is driven, at least in part, because the idea of church membership lacks the required chapter and verse many seek.

Before uniting with our church, we require people to attend our New Member Class, which we established about 20 years ago. This has been a great help giving new people a jumpstart and for getting a "feel" for our church by laying out what we believe, what we value, and how we operate. It's also been a catalyst for some to discover that we aren't the church for them before they set down ecclesiastical roots.

Lately, I've been considering an additional introductory curriculum related to church membership offered to people before attending the New Member Class. I'd call it "The Why-We-Have-A-New-Member-Class

Class" and it would explain to everyone that we have a New Member Class because we believe it is actually biblical for every Christian to be a member of a church.

Considering such a thing is purely practical. I have had more people in the last year ask to meet with me BEFORE coming to a new member class, because they are either unacquainted with the concept of membership or just uncomfortable with it because they aren't sure it's biblical, than I have in all the previous years combined.

Whatever the reason this disposition has come to roost in the pews and chairs of the contemporary church, it has compelled me to back up one step and reaffirm that church membership is indeed biblical and not just some "denominational" anachronism. To do so, I first needed to demonstrate how something can be biblical without a chapter and verse tagged to it.

It all came together recently in a Sunday school series on Ecclesiology, which turned into Practical Ecclesiology, which simply became The Primacy of the Local Church, the first considerations of which is the biblical

nature of church membership.

Which, of course, cannot be covered merely by citing chapter and verse.

On the second Sunday into it, my plan was to start off the hour with a few stories bizarre enough to dislodge anyone from a hardened conclusion that church membership was nothing more than an invention of pastors or churches to consolidate power. I forgot that this was also the morning we were hosting a local Bible college's choir for our worship service. Because they're local, I consoled myself with the fact that they usually don't remain for Sunday school after their sound check.

On this day, for some reason, they stayed.

Perhaps the only thing worse than teaching a group of pastors is trying to teach Bible college students. Even the students in our church from this fine college admit it and have used the fact to kindle my rage for their own entertainment. Usually, it's done by "confronting" me after a service to let me know they disagree with my take on a passage, or to correct my conclusions by employing their superior understanding of Greek. About the time they see the lava under my skin reach my forehead, they burst out laughing.

This morning's collection of students was different. They came to sing, but a few had the countenance of anthropologists who were studying a foreign, if not primitive, culture.

My stories that morning included the time I came back to the church on a Sunday afternoon to prepare for the evening service to an unexpected conversation. As I walked up to the doors, I heard the familiar sound of our piano. The lone car I had noticed in our parking lot was unfamiliar to me; turns out, so was the person playing the baby grand in our auditorium.

I walked in and asked her the questions you would have if you found a stranger playing your piano in your church, or house, or anywhere. As a church, we had a stringent set of guidelines for our instruments regarding who could play them and when. Among the rules we hadn't stipulated was that the person playing must not be a stranger who shows up unannounced without permission at times when no staff or member is in the building. Maybe it was an oversight, but we really didn't think it necessary to codify common sense.

I informed her only members were

allowed to play the instruments, unless prior permission had been received. Further, I tried to explain this was so because members of our church were vested in the piano, were the ones who paid for and maintained it, were the ones who sacrificed to play it for the blessing of others, and were the ones who set the rules for it in order to insure it would remain in good condition for as long as possible. I also said it kind of creeped me out she needed all this explained.

She countered saying that she, in fact, attended a larger church in town that had their own piano. Our piano, however, was closer, and theirs was frequently being used by someone else. Additionally, she was actually quite offended by all these rules because if we were a church, and churches were for Christians, why can't any Christian come and play any church's piano?

So, I asked the class how many would have asked her to leave because she wasn't a member and how many would have let her stay and play (and allow anyone to come similarly thereafter). A surprising number of hands were raised in favor of the latter, all of them from the visiting Bible college students.

Ironically, when I turned to the text for the morning, the choir director (whose husband is the dean of students and a good friend) took the lead in sharing observations that demonstrated my point for the lesson, namely that church membership is something that can be seen in scripture, even if there is no chapter and verse.

Which is not to say I wasn't intent on considering a chapter and verse. As just one example of this "verse-less" imperative of church membership, I asked people to turn to 1 Corinthians 14:23 ...

*"If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?"*

Typically, people are so immersed in the tongues issue by the time they reach this, that any number of things that allude to church membership contained here are overlooked. In what became a like-minded exchange between the choir director and myself, we began with the significance of the term "whole church." Check any version you want and you'll find the adjective "whole" attached to

"church." Equally important is that Paul says this "whole church" is gathered "... into one place ..."

My point was simple: If Paul says this church can gather into one place, we know he is not referring to anything here that can be dismissed as "universal" or "invisible" in nature. Seeing it must be speaking about a particular church in a particular city, how would anyone know if that "whole church" had "come together into one place" except there was some way to identify the exact people who comprise the whole church?

In short, anything that can be "whole" has an identifiable quantity of parts.

To illustrate, I asked the people what they would say if I told them my whole family was in the building that morning. Those who knew me raised their hand and noted I would be mistaken, because my oldest, Madison, was in college in Chicago. My family has identifiable parts; therefore when I make statements about my "whole family" being in "one place," people can easily determine that's true.

What Paul presupposes in this verse is that these people could actually know when all the identifiable parts of the local church in Corinth had come together in one place. Having some sort of list of people who comprised the whole was the only way this could be true: They evidently had what we call a membership.

Furthermore, Paul is contemplating coming into this "whole church" those whom he calls "unlearned or unbelievers." There are a couple things so obvious about this that they're easily missed. First is that "unlearned" can't be "unbelievers," why would Paul separate the two if they were?

"Unbelievers" are easy to identify. It's the "unlearned" who are intriguing. Many conclude these are Christians unfamiliar with the issue and practice of spiritual gifts under consideration here. If that is the case, it demonstrates that individual believers can attend a meeting of the whole church and yet not be included in its identifiable quantity of parts. Simply, it shows that Christians can come to church and not be members of that church.

I don't want to overstate the issue of that morning. Many of our guests understood and even appreciated the point; however, there

were some who seemed to receive it as a sales pitch from someone whose face they had just seen on a post office flyer.

It's an odd world where annual membership fees are given over to Costco for the privilege to spend money in its warehouses without so much as a second thought, while "free" church membership is scrutinized by the very people whom it is designed to grow. Health clubs are an accepted part of life today, and when they ask for a one-time membership fee and the first month's dues after requiring people to sign a twelve-month contract, the money is handed over, and another elliptical machine is spinning furiously before the ink is dry on the signature.

Ducks Unlimited, Rush Limbaugh, Pheasants Forever, sports websites, AARP, AAA, YMCA, NRA, and countless other niche or alphabetic organizations receive the allegiance and payments required for membership from throngs of people every month. Why is it, then, that many Christians today believe the institution Paul labeled the "pillar and ground of the truth" is not only not deserving of the same, but has actually strayed from its scriptural charter in doing so?

Evangelistic services, Sunday school, children's ministries, Christmas, "quiet times," and missions are all staples of Christian culture considered biblical without having an unambiguous, cut-and-dried "chapter and verse" to legitimize any of them. No such precision exists to explain a singular, step-by-step way to personally appropriate salvation, but we invite people to be saved anyway. These are only a smattering of the things most would concede as biblical despite lacking chapter and verse, because they are nonetheless derived from scriptural narrative or biblical precept.

Back to the pickup recovery story, we eventually reached and liberated it from winter's jealous grip. Along the way, a snarky comment had liberated me from a one-dimensional biblical perspective that kept me as stuck in my understanding of biblical imperatives as that old Ford up Jackson Creek.

I admit it: There is no specific chapter and verse for church membership. But, some truths can only be discerned by those willing to add "precept upon precept" to their chapters and verses.

I think there's a chapter and verse for that.



## A pastoral response to a tragedy

By Kevin Carson

*Editor's note: In February, the city of Springfield was shocked by the news of an abduction and then the murder of ten-year-old Hailey Owens. The community, far from paralyzed, however, moved quickly to express both their outrage at evil and their love for neighbor. Among those community leaders who helped shape thought and action was Kevin Carson, pastor of Sunrise Baptist in Ozark, MO, and Department Chair of Biblical Counseling at Baptist Bible College and Theological Seminary in Springfield. This is a portion of his blog response ([pastorkevinsblog.wordpress.com](http://pastorkevinsblog.wordpress.com)).*

There are some days like last night, February 18, and this morning, when I am reminded of what I hate most and love most.

What we hate ...

We hate that one would even consider, much less perpetrate, this kind of crime. We hate that our world is so broken. We hate that our children do not have the privilege of living in the relative safety of generations past. We hate that when our children ask to go outside we are not sure what answer to give. We hate feeling the victims of those in our communities who would do us injury. We hate sin.

What we love ...

Community. Last night when I called the Springfield Police Department (SPD) to offer any help they could use overnight, the 911 operator graciously said she would add my name to a fast-growing list of those in our community who were asking how to help. The SPD had no shortage of people who were immediately making themselves available to leave the comfort of their own homes to do whatever was necessary overnight to serve them and serve this dear family. We love our community.

Compassion. Social media tells the story of this community's care and concern for

others. From television anchors to politicians to pastors to school employees to dads and moms all over the Ozarks, this community hurts. There is heartbreak. We hurt with this family. You can see the sadness. When you harm one of us, you harm us all. We love our compassion.

Anger. Again, social media tells the story of the anger in the hearts of this community. We certainly do not love all that is said in anger; however, anger toward sin against others is right. We love our anger.

Concern. When the AMBER alert text spread across the cell phones of this community, people began to pray. People from all over the world have joined in with the Ozarks through social media in prayer for us. The seriousness of this crime reveals the concern that we have in this community for each other. We love our concern.

So, how do we respond as individuals and as a community?

We remember. Remember that life is short (James 4:14). Many days will not turn out the way we hoped. Often we are confronted with a world that is broken, filled with evil, disappointments, and enigmas. However, it is in this context that we must remember.

Remember that God loves us (Ephesians 3:14-19), that God gives us grace to handle the pressures (1 Corinthians 10:13), that God understands the murder of the innocent (Acts 2:22-24). Jesus, God's son, suffered a cruel death as the perfect, sinless Son of God. So, we remember.

We recommit. We recommit to live like today matters. It is so easy to miss today in anticipation of what comes tomorrow or in contemplation of the past. Today, though, has been granted to us by God (Psalm 118:24) and we are responsible to take full advantage of

today's opportunities, to recommit to living every day for God's honor (2 Corinthians 5:9). One of the key areas we live in light of God's honor is in sharing the hope that we have through Christ. We recognize the fact that Jesus powerfully works in people and that no one is beyond the hope of life change in Christ. So, we recommit.

We resolve. We resolve to love our neighbors. Loving your neighbor is the most important thing outside of loving God (Matthew 22:37-40). We praise those who went out of their way to try to protect Hailey. We recognize that many of us should be more aware daily of the difficulties of those in our paths and in our neighborhoods. Part of being a loving neighbor is simply being a good citizen and watching after our fellows. So, we resolve.

We request. We request that God would grant comfort and mercy for Hailey's family. We take God at His Word when He says He will provide grace when we ask for it (Hebrews 4:16). We request comfort and mercy for us. Those of us who are fearful, those of us who are struggling, those of us who are trying to piece all of this together in a way that makes sense to us, pray to God for comfort and wisdom. So, we request.

We rest. As we try to consider all that's taking place in this community and consider the horrible evil that has happened, we rest in God's love and control. We confess that we do not know why God allows for evil in His plan and how this ultimately fits His purposes, yet we choose today to trust God. So, we rest.

Finally, we respond to this day not in hopelessness because we hope in God. We respond to this day not in paralyzing fear because we realize there's more we can do. We respond to this day not in despair of mankind but in the hope of change because of Jesus Christ.



# URBAN CURRENT

## God's mighty daughters

**I**t was New Year's Eve. We were ready to break for the food portion of the evening. I had shared the gospel. I extended the invitation. I invited those who wanted a new life before the New Year to stay in their seats while others went to eat.

Betty stayed behind. Hardened by sin. Drunk years on end. And no particular affection for short, white preachers. (That would be me.) I heard later of the soul winner's interaction with her. I would hear from Betty's lips the story of her repentance, her faith in Christ, her cry to God for salvation.

Betty's transformation was dramatic. Immediate signs of genuine life. She grew, was baptized, joined the church, and desired to serve. It was clear early on she had the gift of evangelism. I encouraged her to consider living by faith and doing evangelism full time. She took that challenge.

We couldn't afford a new paid position. I created the unpaid role of staff evangelist.

Betty founded ARMS (Armitage Reaching Many Souls). Through women's and children's Bible studies, summer backyard Bible club, summer camp, holiday outreaches, Betty's influence has been nothing short of miraculous. She has evangelized thousands, won hundreds to Christ. Her disciples have moved to other cities beginning new ministries.

All this got me thinking of women who have served God in cities throughout church history. Rahab, and Esther, Mary Magdalene, and Lydia. Paul names women connected to his ministry. All the churches Paul started were urban, so these sisters were urbanites.

I'll never forget reading a biography of William Booth. His story cannot be written apart from the story of his wife, Catherine. She evangelized and served in slums, cutting a swath for God through the darkness, grime, bondage, and addictions of large cities in the 1800s. Her gifts and influence were easily equal to William. Together they were unstoppable.

Before Mary Slessor became the famous African missionary, she served Christ in the slums of Dundee, Scotland.

There was Susannah Spurgeon, who labored alongside of her world-famous husband raising chickens so she could sell eggs to buy books for poor preachers. She researched for him assisting in message preparation. She tended to her ailing Charles whose life surely would have been even shorter without her care.

D. L. Moody strongly supported women's work in urban evangelism. His wife was a great influence on him and ministry decisions. Emma Dryer was an evangelist in her own right and served parallel to D. L. Moody as he developed his Chicago work. She was influential in the formation of the Chicago Evangelization Society, later renamed Moody Bible Institute. She befriended various YWCA missionaries. She familiarized herself with Chicago's network of missions. She evangelized prostitutes. She believed Christian education could also bring about positive social change.

One of Dryer's strongest advocates was Nettie Fowler-McCormick, the widow of industrialist Cyrus McCormick, Sr. Thekla Ellen Joyner writes in *Sin in the City: Chicago and Revivalism 1880-1920*: "Female urban missionaries like Dryer used the moral authority vested in women to establish careers that extended their authority into the city. Operating within their designated sphere of influence and armed with a gospel of domesticity, these workers undertook evangelistic programs aimed specifically at America's urban homes where female virtue would intentionally triumph over urban evil."

Think of all of the women in missions who not only supported their husbands' work but were powerful ministers in the truest New Testament sense. Adoniram Judson's wives Ann, Sarah, and Emily, William Carey's wife Dorothy, Hudson Taylor's wives Maria and Jane. Amanda Smith, former slave, was a powerful evangelist God used greatly in northern American cities

in the late 1800s. Mother Consuella York was a force for God here in Chi-Town at Cook County Jail for 40 years.

My wife has been an indispensable part of this 40-year adventure serving Armitage Baptist Church. Georgia claims she would not have chosen herself for the task of raising five children on the gritty streets of Chicago. I can't begin to tell you the innumerable roles she has filled, countless lives she has impacted directly or influenced indirectly. My ministry would be unthinkable without her as my partner.

God has used so many women in significant ways here at Armitage. Lillian Mante served as our children's director for many years. A young, single woman, she dedicated herself to leading, guiding, nurturing a burgeoning children's ministry. When she was mugged, she was undeterred. She loves Jesus and was faithful to his call in her life.

Jane Wilder served on our staff as director of women's ministries for a number of years. She was a critical part of our ministry team. She prayed with us, planned with us, served with us. She taught, counseled, disciplined. She organized even though she would say she was not an organizer. She administrated, even though she said she was not an administrator. Only when cancer and the need to care for aging parents emerged did she consider leaving her role with us.

We all know your typical church anywhere in the world would dry up and blow away in a few hours without God's mighty daughters.

Through the ages, a whole lot of God's best men in the city ... have been women.

by Charles Lyons, Pastor  
Armitage Baptist Church,  
Chicago, Illinois  
[charles.lyons@armitagechurch.org](mailto:charles.lyons@armitagechurch.org)



# HISTORY

BENJAMIN FOSTER – Scholar and faithful pastor

# BAPTIST

Benjamin Foster was born June 12, 1750, in Danvers, MA. His parents were dedicated members of the Congregational Church and were committed to their son's spiritual welfare. Even in his formative years, Benjamin demonstrated remarkable religious maturity. His parents were determined he would receive the finest available academic education, and at the age of 18 he enrolled in Yale College in Connecticut, where he distinguished himself by his exemplary life and academic achievements, especially in classical literature. However, a controversy would forever change Benjamin's life.

Several pamphlets supporting the Baptist position of believer's baptism and immersion as the only scriptural mode of baptism were distributed among the college students. The pamphlets created a great deal of agitation, and the faculty felt this would be an excellent opportunity for students to discuss and expose the errors of the Baptist position. Benjamin was chosen to defend infant baptism. He diligently dedicated himself to the study of the subject. He carefully searched the Scriptures and read extensively from church history and examined material supporting and condemning Baptist theology. When the day arrived for the discussion, the faculty and student body were anxious to hear Benjamin's defense of infant baptism. However, the faculty and student body were shocked at Foster's presentation. He testified that his studies had led him to completely change his position. He now believed that only those who professed faith in Christ were qualified to be baptized and immersion was the only scriptural mode of Christian baptism.

The college was in an uproar; many denounced Benjamin and his conclusion, but several agreed with his new-found faith. This study turned Benjamin's world upside down. If he had been wrong about infant baptism, could he not also be wrong about his personal salvation? It was not until just

before his graduation that he found full assurance in the finished work of Christ.

He graduated in 1772 and was baptized by Dr. Samuel Stillman, pastor of First Baptist Church, Boston. Shortly after his baptism, Benjamin became pastor of the Baptist church at Leicester, MA. During this pastorate he published *The Washing of Regeneration, or the Divine Right of Immersion*.

In 1785, Benjamin was called as the pastor of the First Baptist Church, Newport, RI. Three years later, in 1788, after receiving the Newport church's approval, he accepted the call of First Baptist Church in New York City. (The church

at Newport did not want to deny their beloved pastor the opportunity to labor in a more fruitful field.) In New York, Benjamin soon earned the reputation as a scholar and a loving and caring pastor. As a scholar he had few superiors; he was especially knowledgeable in the Hebrew, Greek, and Chaldean languages. In 1792, the college of Rhode Island (Brown University) conferred upon him the D.D. degree in recognition of his scholarly achievements, among which was his book *A Dissertation on the Seventy Weeks of Daniel*.

New York City was infamous for its frequent epidemics. In the autumn of 1798, the city was subjected to the ravages of yellow fever. Many of the city's leading citizens fled, including several clergymen.

Death was a constant occurrence throughout the city. Dr. Foster was untiring in his labors for the sick and dying. No danger could stop his visits of mercy. He willingly visited in places that caused the best of men to flee in terror. However, this messenger of mercy was not immune to the terrible disease. He was stricken in August and only lived a few days more, dying August 26, 1798. He was 49 years old.

His tombstone reads, "As a Scholar and Divine, he excelled; as a Preacher he was eminent; as a Christian he shone conspicuously; in his piety he was fervent; the Church was comforted by his life, and it now laments his death."

If he had been wrong about infant baptism, could he not also be wrong about his personal salvation?

by Thomas Ray



## Fellowship Week 2014



by Mark Milioni | President | Baptist Bible College

In every life and in every ministry there is a cycle. This cycle begins with a time to start: a time to begin doing new and important things. It is followed by a time to stop: a time to re-evaluate what you have been doing and stop doing what is no longer needed or effective. The cycle is completed by a time to reset: a time to refocus and to rethink how to move forward.

Baptist Bible College would like to invite you to join us this year for Fellowship Week 2014: *Start ... Stop ... Reset*. This event will be held on the campus of BBC May 5-8. (Please note this date is a week earlier than in the past.)

We are praying that the *Start ... Stop ... Reset* conference will be an exciting, encouraging, and profitable week for all who attend.

The conference begins on Monday evening at 6:30 p.m. in the W.E. Dowell Field House. The evening services will feature great music and powerful speakers including Jack Eggar, president of AWANA, and Mark Hoover, pastor of Newspring Church in Wichita, KS. After the evening services, we would like to invite you to continue your time of fellowship by joining us in the cafeteria for delicious snacks prepared by our BBC staff and students.

Tuesday morning will feature a fun and encouraging service for women with guest speaker Stephanie Brown from Richardson, TX. The men will experience a new format with several speakers addressing topics such as discipleship, leadership, church growth, finances, facilities, legal, and theological issues. The men's meeting will conclude with our national business meeting led by President Linzy Slayden.

A special Homecoming service will be held Wednesday night. This service will feature our BBC alumni. The Fellowship Faithfulness Award will be presented to some very deserving recipients, Eli Harju and Ken and Norma Gillming.

Thursday morning will begin with our 64th commencement ceremony, featuring speaker Keith Gillming. Thursday afternoon will feature our annual golf tournament and Thursday evening will host a special reunion for 1980s alumni.

Please make plans to join us for Fellowship Week 2014: *Start ... Stop ... Reset* May 5-8. More information is available online at [www.gobbbc.edu](http://www.gobbbc.edu).

I would like to take this opportunity to say thank you once again to the churches, individuals, and the Rawlings Foundation who helped us reach our recent goal of raising \$1.2 million dollars.

I am constantly overwhelmed with the number of people who share they are praying for BBC and for me. I treasure this and it drives me to my knees to very humbly seek God's wisdom in leading BBC.

## Old Bibles and new memories



by David Melton | President | Boston Baptist College

In just a few hours I will wander around the "Treasures" room of the British National Library here in London and show a new generation of Boston students the *Sinaiticus* and *Alexandrinus* — two of the three oldest New Testament texts anywhere in the world. Think of it — a fourth century, handwritten copy of the entire New Testament, written on pages of leather, that survives to this very day! On this Boston Study Trip 2014, our students, after weeks of study back in the classrooms on our campus, will see priceless historical and spiritual treasures with their own eyes — a first edition King James Version of the Scriptures, some of the oldest papyrus fragments of the New Testament ever found, and the P64 "Magdalen Papyrus" of Matthew's Gospel.

This is no typical spring break! Our students are making great memories, but I would argue that these Boston students are making some amazing memories from the ancient copies of God's Word. I know I'm not the only one who is impressed by these treasures. Dan and Grace were about as smitten as I was to see the recent copy of the Psalms "luckily" unearthed in a bog in Tipperary, Ireland! And I saw the look on Bobby's face when I mentioned that Magdalen College had confirmed they would bring P64 out to show us. A couple of other guys did fist pumps.

If you want to understand not just how many students we have in Boston but how we educate them for 21st-century ministry, then you need to think about the "fun" we are having now. There is a lot of study, there is no way around that. Yet the experience of seeing the New Testament overshadow all other documents of history — emphasized by the means and the volume of its preservation through the ages — makes the hours of reading and listening and thinking a priceless investment.

Last week, at the Old Library at Trinity College, we were talking about the phenomenal "Book of Kells" — that incredibly ornate Latin copy of the Gospels that people travel from all over the world to see. I asked a freshman who is just getting her feet wet in Biblical studies to explain to me logically why any group of eighth-century scribes would work so hard to make a hand-scribed "book" look so ornate and beautiful. I saw the light go on in my student's eyes and she shot back, "The only way you would work that hard was if you wanted every reader to know how really, really valuable that page is!" Right on! The Bible is God's treasure for us in ink. Old copies — even tiny fragments — of our Holy Book make an astounding impression. We somehow connect with our brothers and sisters of faith from all down through the centuries and share with them the faith that is anchored deeper than any feelings or opinions or cultures or crises.

Now, that's fun, "Spring Break" Boston style!

Sean & Janelle Williford | **Philippines**

A large part of our vision for ministry in the Philippines is to train and mentor nationals called to pastor in the Philippines or to serve as missionaries. We have been praying that God will bring individuals our way who we can partner with to launch independent Baptist churches. I recently asked my first-year Bible college students to tell me about their call to ministry. The following is an excerpt from M.A. (initials):

*Me and my wife had a conversation, I asked her, "Do you think it's possible that we will have that time that all we have to do is sit down and study the Word of God and learn more of God?" That was around March. Then comes April, we were invited to join the annual youth camp of SBC and other churches. It was then, that time, on the night with the bonfire, that God made it clear to me to finally surrender myself to Him and follow Him, to become a minister of His Word. I stood up. Pastor James counseled and prayed with me and it was like I have felt the most part of my life come clear. Then comes May, I was excited about the opening of the class in June but something came up. The last week of May I was told I will be assigned in the morning shift. So I thought, the whole idea of enrolling to BCL had become bleak. Then one night, while I'm on my way home, inside the jeepney, there is this song titled "None but Jesus" and on the lyrics: "when you call, I won't delay." Tears fell down, the Lord talked to me through the song and I told my wife and we prayed. Then comes morning, in the office, I was informed that I will be going back to the graveyard shift so I was so glad that just before the first class began the Lord have my schedule arranged and all set up. So here am I, because the Lord sent me, He has come before me.*

M.A. works full time to support his young family while at the same time excelling in Bible college. We believe students like M.A. are the reason God has brought our family to the Philippines. Will you join us in praying for M.A., other students like him, and future ministry opportunities with Filipino nationals?

Steve & Kelli Mowery | **Spain**

At our mission conference last week, Gerson told me the Lord has been working on his heart and he surrendered to be a pastor or missionary. He is willing to do whatever the Lord wants.

Gerson is from Bolivia, is 38 years old, single, and an electronics engineer. His business recently took him to Jordan for several months and I believe the Lord used that also to open Gerson's eyes to the need. He gave testimony in church this past Sunday and our church will support him with much prayer. He has already made application to Louisiana Baptist University in Shreveport to get his degree through their Spanish program. This is the first young man from our ministry to surrender to full-time service. Praise the Lord!

Dave & Peggy Disney | **Chile**

Last year we wrote about a young exchange student from New Zealand who received the Lord on Easter Sunday. Now this host family has another New Zealander in their home. We have been praying for this young lady, and last month Peggy was thrilled to lead her to a saving knowledge of Jesus Christ. Now she has begun to read the Scriptures and learn more about the Christian life. On the day she was saved, this young woman told us that it was here in Chile, in our church, where she first realized she even had a spiritual need. She said that in her own country there are few churches and no one she knows who really has a clear knowledge of God or the gospel message. How wonderful is the providence of God, bringing both of these young people to Chile where they would hear the salvation message and receive Christ in their lives.



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SPRINGFIELD, MO

## Why the BBFI is recognizing a new kind of mission field

By a Missionary to Displaced People

A creative strategy, a new classification of missionary, and immediate action are needed to reach the rapidly growing population of men, women, and children without a country, without a home, in need of hope.

Every time you blink another refugee is forced to flee for his or her life. Every day the chaos of war, religious persecution, and inhumane acts of aggression tear families apart, forcing thousands to seek refuge.

Today, the number of displaced people in the world is higher than at any time since 1994. The UNHCR's annual report shows that 45.2 million people have been uprooted from their homes. Many of these are classified as IDPs, or Internationally Displaced Peoples. Others have crossed international borders as refugees. The human flood continues at a rate of 23,000 men, women, and children every day (<http://www.unhcr.org.uk/about-us/key-facts-and-figures.html>).

The Syrian conflict is just one example. After three years of civil war, the death toll now exceeds 140,000 (<http://www.reuters.com/article/2014/02/15/us-syria-crisis-toll-idUSBREA1EoHS20140215>). Over 2.2 million people have crossed their country's border seeking shelter in neighboring lands. Their plight has been called "A Never Ending Story."

*"The common drive that compels refugees to leave their homes is fear: fear for their lives, for their families, for their future. Their stories have a depressing, even numbing, sameness. They may have seen their houses, shops or land burned, seized, pillaged or invaded, their countrymen — often friends or relatives — taken away without explanation. They may have been expelled from their jobs or from their homes. Their lives may have been threatened. They may have been injured, raped or robbed in their escape, and that escape may have taken them over hundreds of miles and many borders. They may reach their country of refuge exhausted, emaciated or dying. They often care little what happens to themselves but will do anything to ensure a safe future for their children. They worry continuously about those they left behind."* (Refugees: A Never-Ending Story," *Foreign Affairs*, fall, 1985, p 157).

Through the tragedy, God has opened an incredible door of opportunity. The vast majority of displaced in the world come from Restricted Access Nations where the gospel is prohibited. In fact, 55 percent of all refugees come from just five countries: Afghanistan, Somalia, Iraq, Sudan, and Syria (<http://www.euronews.com/2013/06/19/world-refugee-day/>).

Disheartened and disillusioned, refugees are not only geographically within reach of the gospel, but they are often more spiritually ready to receive the good news message.

The Baptist Bible Fellowship has recognized this growing people group without a country. A new classification of missionary has been approved and the first missionaries to displaced peoples are being sent. They are being sent with the message of peace, salvation, and a refuge in Christ.

The strategy involves the whole Commission delivered by Christ. Rapid discipling of believers and gathering them into small, multiplying house churches offers a pattern that can be replicated by these refugees wherever they go. Even behind closed doors, displaced who have come to Christ can flourish in their new-found faith. The goal is reproducing churches spreading the gospel unencumbered by buildings and resources typical of the Western model of church.

Never before in the history of missions have we seen such opportunity. We now have boots on the ground and the message of hope is on the way ... hope in an eternal home for those without a country.

For more information about partnering, contact the BBFI Mission Office.



VERGENNES, VT

## A plea from the cold country

By Tim Taylor – Pastor, Victory Baptist Church  
Vergennes, VT

Every year Gallup does a survey to determine the religiosity of the United States populace. For the last eight years, we have remained a religious nation to the tune of seven out of ten Americans claiming they are very or moderately religious. These numbers are heart-warming to many pastors, with the top five religiously inclined states being Mississippi, followed by Utah, Alabama, Louisiana, and South Carolina; however, the news is not so rosy for pastors in New England. Once again, Vermont is the least religious followed by New Hampshire, Maine, Massachusetts, Oregon, and Nevada. Along with this study, Barna, in partnership with the American Bible Society, polled the top 100 metropolitan areas in the U.S. to determine how folks are doing at daily Bible reading. Again, the bottom seven cities were in the northeast and were categorized as the least “Bible-minded.”

This February morning, I went out to my car in Vermont, it was nine degrees below

zero with the news forecasting a foot of snow on the way. This does send a chill down my spine, but that chill is nothing compared to the spiritual chill blowing throughout New England. There is so much spiritual history here; yet, the post-Christian wind is freezing the hearts of New England villages, towns, and cities. We are desperate for revival, renewal, and awakening.

There are, of course, churches in the far Northeast. Actually, many are doing well. Twenty-five years ago, I left a pastorate in Kansas to pastor a struggling church in Vergennes, VT. Throughout the state, there were other small struggling independent Baptist churches. Over these many years, I have seen our church, along with many others, grow, expand, build, and continue to reach out. It does not happen fast.

Throughout New England many churches have been started. Sadly, many have closed as well. Pastor Archie Emerson, of Ocean State Baptist Church, is a great example of what can be accomplished, ironically, in a state ranked by Barna as being the least Bible-minded city in the

nation — Providence, RI. Archie and Linda have spent a lifetime being used of God to build one of the largest churches in the Northeast.

A number of years ago, when Vermont became the first state to institute civil unions for same-sex couples, I stood up in a BBFI directors' meeting and warned fellow pastors that this was coming their way. Some said that was not going to happen. It has happened. And even more. The point is that we need to remember these East Coast people. If we can win their hearts, we may change the course of our nation. Our opposition has been working at it with success for decades.

On the other hand, I am reminded of the verse, “Greater is he that is in me, than he that is in the world.” If we could just have men and women come, I believe, “The fields are white unto harvest, but the laborers are few.”

Yes, it is cold in all sorts of ways in New England, but pray for the flickering flames of the Spirit to light upon the ministries of the Northeast, warming souls for Christ. We need you to pray, to send, to come, and to encourage.

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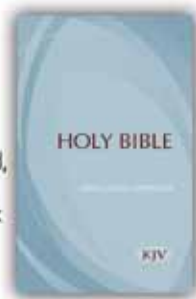
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EASTMAN, GA

## Trinity Village Baptist Temple dedicates new church building

Trinity Village Baptist Temple in Eastman, GA, and Pastor Victor Baxter dedicated the church's new building January 25, 2014. Pastor Baxter, sent by Living Water Baptist Church in Mobile, AL, began the church plant in April 2010.

When the church began, Baxter obtained the use of three meeting rooms in a Presbyterian church for worship and Bible study. He says, "Even though this was an odd arrangement for the church, it was a blessing to have a place to get the church started. But the entire time meeting in their building, I knew our survival would depend on getting in our own place as soon as possible."

Former Alabama pastor Chuck Ford was an early supporter of the Eastman church. He drove to the area weekly, first to scout for land, and then to oversee the entire building process. Once a

location was chosen, the pastors who attended the February 2013 BBFI National Meeting in Kennesaw, GA, pledged \$26,000 to the project. Ron and Barbara Trosclair and Mike and Anita Barton from the BBF Builders took a lead role, and crews and help came from The Brothers of Cyrene, Park Crest Baptist Church in Springfield, MO, and Living Water Baptist Church.



Baxter declared, "This building is a total effort of the Baptist Bible Fellowship, the Brothers of Cyrene, and other churches and individuals who invested in the work in Eastman, GA, because they wanted to see the will of God done. The love and support displayed throughout this process has been remarkable. This building should be a constant reminder of what we as a Fellowship can accomplish when our focus is solely on doing the will of God."

The approximate cost of the total project is less than \$90,000, and because of the partnership of many, Baxter, his family (wife Gale and daughters Gabby and Jalyn), and Trinity Village Baptist Temple have a tool that will help them carry out the will of God and to make an impact throughout the entire world for Jesus Christ.

SPRINGFIELD, MO

## Hobby Lobby founders bring Bible and history exhibit to Springfield, MO

Inviting people to engage with the Bible, the Green family, founders of national arts-and-crafts retailer Hobby Lobby, has amassed one of the world's largest private collections of rare biblical artifacts. They are sharing a portion of the collection with the people of Missouri starting this April. Passages — a 30,000-square-foot, interactive living-history exhibit that chronicles the remarkable story behind the Bible — launches in Springfield on April 12.

"Our goal is to make the Bible accessible like never before," said Hobby Lobby President Steve Green. "Passages brings the pages of the Bible to life and allows people of all interests to experience the creation of the book that has altered history, shaped culture, inspired minds, and changed lives, including my own."

Guests at Passages experience the Bible's dramatic story through contextual settings such as an ancient Jewish synagogue, King James' chamber at Westminster Abbey, and Israel's Qumran Caves. Historical figures who played an integral role in the Bible's preservation and translation, hands-on activities, digital technologies, and living-history presentations are also featured. Artifacts and texts that chronicle the evolution of the Bible's format from early

cuneiform tablets to today's digital Scriptures are on display throughout. Docents, guides throughout the exhibit, are available to answer questions and help your experience come alive.

Springfield is the fifth U.S. city to host Passages, which features more than 400 items from the major historic Christian faith traditions. Highlights in the exhibit will include:

- First-century BC Dead Sea Scroll fragments
- First editions of the King James Bible
- *Codex Climaci Rescriptus*, containing the most-extensive early biblical texts in Palestinian Aramaic, similar to Jesus' household language
- Torah scrolls that survived the Nazi Holocaust
- Cuneiform tablets dating to the time of Abraham
- Early and first editions of the Douay-Rheims Catholic Old and New Testaments
- Rare letters and Bibles from Martin Luther, John Wycliffe, and William Tyndale
- The world's smallest Bible — and the largest, containing more than 8,000 pages and weighing more than 1,000 pounds
- The original, handwritten manuscript of the biblically inspired "Battle Hymn of the Republic"

Artifacts from Passages will eventually be part of an international Bible museum in Washington, D.C., opening in the spring of 2017. The Passages exhibit will be in Springfield April 12 through January 3, 2015, located at 3534 E. Sunshine. More information is available online at [www.explorepassages.com](http://www.explorepassages.com).

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JAY, OK

## Major William (Bill) J. Wehlage retires from US Army chaplaincy

Chaplain, Major Bill Wehlage's ministry as an Army Chaplain came to a close in January when his friends and family gathered to celebrate his 22 years of service. During his service, Bill ministered to thousands of soldiers and family members in several duty stations including four combat deployments.

Wehlage graduated from Baptist Bible College and Baptist Bible Graduate School of Theology in Springfield, MO. He entered the Army in August 1984, serving in the military police. He was released from active duty in 1989 to pursue ministerial studies and returned to the Army in the summer of 1997. He was accessioned to active duty in August 1998 and was



endorsed by Baptist Bible Fellowship International.

Chaplain Wehlage culminated his military career as Command Chaplain for the Third U.S. Army, Area Support Group, Qatar. During his career, he deployed to Bosnia, Thailand, Uzbekistan, Afghanistan, Iraq, the Horn of Africa, and Qatar.

Bill and his wife Karen have been married for 27 years. They live with their two sons, Eric and Joseph, in Northeast Oklahoma where Bill is basing his evangelism ministry, serving the pastors and churches of the BBFI, and sharing the gospel in the unique way his experience affords. He can be contacted at wehlageb@aol.com.

FT. JACKSON, SC

## Col. Steven Keith retires from Air Force chaplaincy

Family and friends gathered at Ft. Jackson in South Carolina January 24 to celebrate the retirement of Chaplain, Colonel Steve Keith.

Chaplain Keith served as Commandant of the United States Air Force Chaplain Corps College at Fort Jackson, SC. In this capacity he directed the Air Force chaplaincy in its mission to educate and train 2,200 Chaplain Corps personnel, including 1,375 Active Duty, Reserve, and Air National Guard Chaplains and 760 Chaplain Assistants. The impact of his mission has been a well-educated and trained Chaplain Corps serving 800,000 active-duty, Guard, Reserve, and civilian forces worldwide.

Keith is a graduate of Bob Jones University. He earned a Master of Divinity from BJU, a Master of Strategic Studies from United States Air Force Air War College, and a Doctor of Ministry



from Denver Seminary. He was ordained to the ministry in 1981 and was endorsed by the Baptist Bible Fellowship International and commissioned as an Air Force chaplain in 1983.

Keith also served as a youth pastor in Indiana and was a church planter in Alabama. Having retired from active duty, he will now continue to serve the Lord as the Director of the Chaplaincy Center for Professional Development at Liberty University.

BBFI Associate Mission Director James Smith says, "Steve and Kathy Keith have served

with distinction and honor the United States, the Air Force, the Baptist Bible Fellowship International, and their Savior. Their amazing children, Steven, Katie, Lyndsay, Jon, and Shelby, are all following and faithfully serving the Lord."

WHITESBORO, TX

## Gospel singer and songwriter Johnny Flanagan loses home in fire

Gospel musicians Johnny and Nelda Flanagan lost their home in a fire while they were away during a recent ministry trip in February. The house and contents were a total loss.

Johnny and Nelda have been in full-time gospel music evangelism 40 years. Johnny has written nearly 600 songs, and the couple has ministered in hundreds of churches throughout the United States.

Friends of the Flanagans who wish to help or to get more information may contact Central Baptist Church, PO Box 247, Whitesboro, TX 76273. The Flanagans can be contacted personally at Johnny Flanagan, PO Box 397, Whitesboro, TX 76273 or [www.flanaganmusic.com](http://www.flanaganmusic.com).

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ORANGE, CA

## CAROLYN CONNOLLY

Carolyn Connolly, widow of Kenneth Connolly, passed from this life February 10, 2014. Born August 6, 1929, she was born in Duluth, MN, and enjoyed a long career in healthcare. She and Ken started Berean Baptist Church in Orange in 1966. Her memorial service was held at Zion Community Church in Orange February 24.

BOCA RATON, FL

## KENNETH E. GILLMING

Kenneth Eugene Gillming, senior pastor of Cherry Street Baptist Church for 44 years (1959-2003) and past president of the Baptist Bible Fellowship (1999-2003) was taken to glory February 6, 2014. Born June 15, 1925, Mr. Gillming was a graduate of Nebraska State College at Kearney, NE, and Dallas Theological Seminary in Dallas, TX. After pastoring for a time in Ontario, Canada, he joined the faculty of Baptist Bible College in Springfield, MO, serving 28 years and becoming Dean of Education and chairman of the Theology Department. During those years, he also founded and pastored Cherry Street Baptist Church in Springfield.

Mr. Gillming is survived by his wife of 65 years, Norma (Lewis), four children, ten grandchildren, and 20 great-grandchildren. A memorial service was held February 11, 2014, at the Cherry Street church.

BELTON, MO

## H. FRANK COLLINS

Herschel Franklin Collins, longtime senior pastor of Calvary Baptist Church in Bellflower, CA, (1963-1990) entered heaven March 2, 2014. Mr. Collins, the youngest of 12 children, was born in Alabama April 23, 1924. Prior to his entering pastoral ministry, he was a professional musician, as was his late wife Bernice, whom he married in 1946.

In 1951, Mr. Collins was ordained and held pastorates in Indiana and South Carolina. In 1963 he was called to the church in Bellflower where he had a very productive ministry. Active in the Baptist Bible Fellowship throughout his ministry, he was a supporter of Baptist Bible College and BBF missionaries, and churches in the Fellowship benefited from his evangelistic and teaching gifts. He is survived by his two children, six grandchildren, and 11 great-grandchildren.

A memorial service was held March 7 at Calvary Baptist Church in Bellflower.

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## ALASKA

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

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

## CALIFORNIA

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

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

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

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# The end of a journey

By Norma Gillming

Peace.

Room 101 in Boca Hospice by the Sea was serene, and the patient in the bed occasionally opened his eyes, and when he did, he smiled. I knew where he was going, and this was one time in 65 years I could not go with him. Kenneth Gillming, tired and fatigued, was reaching the shore of heaven.

But I remember when fatigue had no part of him. He was a farm boy, up at dawn. He and his dad had a large farm, planted with wheat, corn, barley, and oats. One day an evangelist came to a small country church and preached a message of salvation by grace alone, and half the congregation was saved, including Ken and his whole family.

I met him at a district youth rally. They were organizing a new group, and we were both nominated for vice president and were sent into the foyer while the vote was taken.

I won. We often met at subsequent rallies, and — finally — he asked me for a date.

One night, after we had been going out regularly, he said he had something important to talk about. Not marriage. It was about his call to the ministry. He was sure that would put an end to our dating, but I had been asking God to show me His plan for my life, and I knew that this was it.

We were married, and after graduating from college, we went to Texas and Ken enrolled in Dallas Theological Seminary. We had noticed Dallas was full of seminary graduates who had never left town. Ken determined that as soon as he finished his degree we were headed into full-time ministry. Our Fellowship pastor suggested we apply to teach at Baptist Bible College. We went to the May fellowship meeting and met with Dr. Vick, but there was no opening. We went back to Dallas.

We were frantic. June turned into August, and still no open doors. Finally, a friend wrote telling us churches in Canada needed pastors. It really wasn't an open door, just slightly ajar, but we packed up and headed north.

Ken preached every week in different churches in Ontario. They were all very nice, but no call was extended. Since we were not permanent residents in Canada, we could not get jobs, and after six weeks the money was getting dangerously low. Our prayers became more fervent. And then, one Wednesday night, four churches asked Ken to become their pastor!

Ken's first day on the job he went visiting, a thing unheard of in Canada, and he came home rather discouraged because he had found only two people who promised to come on Sunday. However,

come Sunday they were both there with their families. Word got out around the community that things were happening at Bethel, and a year later we built a new building and became the largest church in town.

One Friday morning, R.O. Woodworth, in Springfield, phoned and asked us to go to Detroit to talk with Dr. Vick, who offered us both teaching positions, and we went home to think about it. I wanted to stay at the church, but Ken said it was not about our happiness — it was about the ministry. Where could we do the most for the Lord? The chance to multiply the work through thousands of missionaries, pastors, and pastor's wives made the decision easy. We moved to Springfield in 1959.

We had been at the college about a year when a senior student stopped by to tell us he was closing the little church he had been trying to start. The church was in our neighborhood. I knew Ken had something on his mind when he said very casually, "It seems a pity to let a church fold right in our community." He worked weekends to build a church out of a two-car garage. Ken loved to teach, but he loved the pastoral side as well, and so began the odyssey that led to Cherry Street Baptist Church.

Some things about Ken made me love him more every day we spent together. First, there was his utter fidelity. We were there for each other, and though we disagreed many times, we worked it out.

Second, he was the go-to guy in an emergency. He never got rattled but set about solving the problem. It used to drive me crazy when I would complain about something and he would tell me how to fix it. I really did not want it fixed; I just wanted to gripe.

Third, he was tenacious. He never gave up. If he was sure something was right, he was going to keep on. In his ministry, he took part in nine building programs, and he always carried his share of the load. Hard work was no stranger to him.

Fourth, he had a sense of humor. April Fool's Day was particularly dangerous if you were around him. A grandchild once told her grandpa that she had no sense of humor, to which he quickly replied, "Then I guess you are not in this family, for one requirement is that you have to have a sense of humor."

Everyone always said he was humble, but what did he have to be proud about? Only that God would use him, and He did until Ken breathed his last on that Thursday evening. The life had been difficult at times, but the leaving was easy.

Peace.



APRIL 2014

# PRAYER CALENDAR

SUNDAY

MONDAY

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*Martin Luther*

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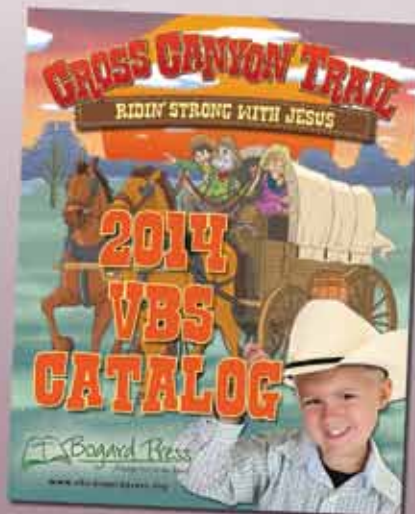
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