

BAPTIST BIBLE TRIBUNE

FEBRUARY 2011 | VOL. 61 NO. 6 | \$1.95



let the
nations
rejoice

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ON THE TABLE

The *Tribune* is worthwhile

by Keith Bassham | Editor

There is a reason why automobile windshields are so much larger than rearview mirrors — and the Fellowship's forward look should always be correspondingly larger. That does not, however, mean we ignore history.

Therefore, we have some bits of history in this *Tribune*. The meeting in Cebu City, Philippines, of which we have been writing for some time, is historic for our Fellowship. For that reason, we are also reprinting a biographical article about Bob Hughes, the founder of the Baptist Bible Fellowship church-planting movement in Cebu. Bob's early connections with our Fellowship, and his family's ongoing connections, make him a pivotal figure in the historic spread of the gospel along the Pacific Rim. And then, in our Digressions section, we are reproducing a missive from the government of Ethiopia, sent 50 years ago this month, to the then fledgling Baptist Bible Fellowship inviting us to send our missionaries to their nation.

And all along the way, the *Tribune* was there recording the history, cheering the successes, and pointing the way forward, most of the time short-staffed and underfunded. A short time before his death in 1974, *Tribune* Founding Editor Noel Smith reminisced in an editorial:

And more than 20 years on The Tribune haven't been easy years. In addition to the work on The Tribune I have always carried a full teaching load. I do all my research, and most of what I write is pecked out on my personal typewriter. It is hard work. And the hours are long, day and night. And it's lonely work. Most all my work, from my childhood, has been lonely work. But I have no complaints. And my work has had, and is having, its rewards. I choose to do what I am doing. And because I know it is worthwhile.

"I choose to do what I am doing because I know it is worthwhile." It was and continues to be a worthwhile work to provide a communication tool for our Fellowship, to link our preachers and churches by way of the printed page, to tell the world what God is doing through the people of the Baptist Bible Fellowship.

As I wrote last month, this is the time of year we receive our annual February *Tribune* Offering from the churches and pastors. I know it sounds like I'm beating this drum quite a lot, but the lack of a midwinter *Tribune* meeting makes the reminder necessary. Our regular subscribers and advertisers account for about a fourth of our budget. Half our budget comes from churches who support us monthly, usually in exchange for a bundle subscription (most of our magazines are distributed in churches this way). And the annual offering makes up the last of what we need to continue publishing.

Pastors, if you believe the *Tribune* continues to be worthwhile, I will so much appreciate your partnership in the work. That partnership is itself one of my many rewards serving the *Baptist Bible Tribune* these 16 years.

Keith Bassham

THE BAPTIST BIBLE TRIBUNE

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Executive Editor: Keith Bassham

Assistant Editor: Rob Walker

Director of Office Services: Karri Joy Perry

Email address: editors@tribune.org

Web site address: www.tribune.org

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PRESIDENTIAL PERSPECTIVE

The power of synergy



by Linzy Slayden | President | BBFI

Synergy is defined as a “mutually advantageous conjunction of participants” or more simply as “combined action.” To illustrate the concept of synergy all we have to do is think of a job that one person cannot do alone but that is easily done working together. Through the combined action of many, much can be accomplished. Indiana State Chairman Dave Adams wrote, “The ministry of the local church is most effective when we understand that combined action is better than individual action. We are stronger and more influential for the kingdom of God when we work together.

Sometimes I am concerned about the attitude of independent Baptists in this regard. I wonder if we haven’t gotten fuzzy on what being independent meant originally. I wonder if somehow the concept of independence hasn’t morphed into an unhealthy sense of “I’m an independent. I don’t need you.”

As I understand it, the independent Baptist movement had much to do with the government of the local church. Independent Baptists believe that each church is autonomous or self-governing under the headship of Christ, rather than being ruled by some distant assembly or convention of denominational leaders. This in no way denied the reality of a degree of interdependence among local churches. Though each church would be autonomous in terms of its polity, they would be very much connected in terms of working together for the proclamation of the gospel of Jesus Christ. Looking closely, one could see that no church was entirely independent of all others. For, in order for a church to be born and to grow there must be much investment along the way on a variety of levels from multiple sources.

Any single independent Baptist church today is a representation of many independent Baptist churches that somewhere along the way have contributed to its life. Acts and the Pauline epistles depict clearly that among the churches of Asia, Macedonia, Greece, Rome, and Jerusalem there was synergy, or a mutually advantageous conjunction of participants. One example is the offering that Paul gathered from the various churches for the benefit of the saints in Jerusalem. Though those churches were independent, they voluntarily took combined action on a project that was of mutual importance to them. There was independence, yes, but there was also interdependence.

Fulfilling the Great Commission can’t be done alone. It requires synergy. This is a great part about our Fellowship. When we gather in Cebu City, Philippines, in February we will get a glimpse of what we have done together. When we meet on a state and national level we get a glimpse of what we can do together. We all have different stories, but we hold common hopes; we may not look the same, and we may not come from the same place, but we all want to move in the same direction together. I believe deeply that we cannot solve the challenges of our time unless we solve them together. We need each other! Let’s work together and reach our world for Christ.

WORLDWIDE MISSIONS

Why is missions important?



by Mike Frazier | BBFI First Vice President | Missions

Let me begin by thanking you for your vote of confidence in electing me as First Vice President of the BBFI. It’s an honor for me to work with our mission director Jon Konnerup and his excellent staff serving in the Mission Office. I am so impressed with their love for our missionaries, efficiency, dedication, and commitment to the cause of Christ.

I believe you would agree that missions has been and is vitally important to the Baptist Bible Fellowship. Why is that?

First of all, missions is important because of the cross of Christ. If we were to choose only one symbol to represent Christianity over the centuries, it would be the cross. The cross has always been at the very center of our faith. At the cross God demonstrated His love for all humanity and provided a way for all to experience the forgiveness of sin. The Apostle John reminds us that Christ “is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.” Since Christ died for the sins of the whole world, it is logical that we should be deeply concerned about reaching every individual with the gospel.

Second, missions is important because of the command of Christ. In all four Gospels and also in the Book of Acts, Jesus Christ gives us the Great Commission. It is never presented as an option to be considered, but always as a mandate to be obeyed. For nearly 2,000 years, the marching orders of the church have been, “Go ye into all the world, and preach the gospel to every creature.” The phrase “all the world” means that when it comes to our proclamation of the gospel, everyone is to be included and no one is to be excluded. As one theologian said, “We must be global Christians with a global vision because our God is a global God.” When God’s heart for the world becomes the heart of the church, then the church will surrender to do whatever needs to be done so that “every creature” has the opportunity to hear the gospel.

Third, missions is important because of the coming of Christ. In Acts 1, as Jesus ascended up into heaven, two angels asked the disciples, “Why stand ye gazing up into heaven?” It’s as if the angels were saying, “Don’t you have something you need to be doing? You aren’t supposed to be gazing up into heaven, but rather you are to be going into the world.” Then there was the angelic reminder that there is limited time to accomplish the Great Commission because “this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” If we truly believe in the imminent return of Jesus Christ, world evangelism will become an urgent priority in our churches.

Yes, missions is important to God, and therefore it must be important to every church in our Fellowship.

2010 Year of challenge and blessing



by Wayne Guinn | Director | NCPO

The year 2010 is now history. Looking back, there were some real challenges but many blessings. From the reports I can get, at least 34 new churches were birthed last year. Several new building projects, remodeling programs, and property purchases were made. This is all representative of the souls saved, new families reached, hearts blessed, rededications made, and baptismal waters stirred. And let's not forget the rebirth of several dying churches across the country. This has become as much a part of the work of the NCPO as helping start new churches. Please continue to pray for us as we labor with our state fellowships to expand our BBFI.

The two major challenges of 2011 still remain the same — men and money. Recruiting new church planters and finding men willing to take a distressed and dying or dead church and breathe new

life into it is still our biggest need. Pray the Lord of the harvest that He will raise up laborers.

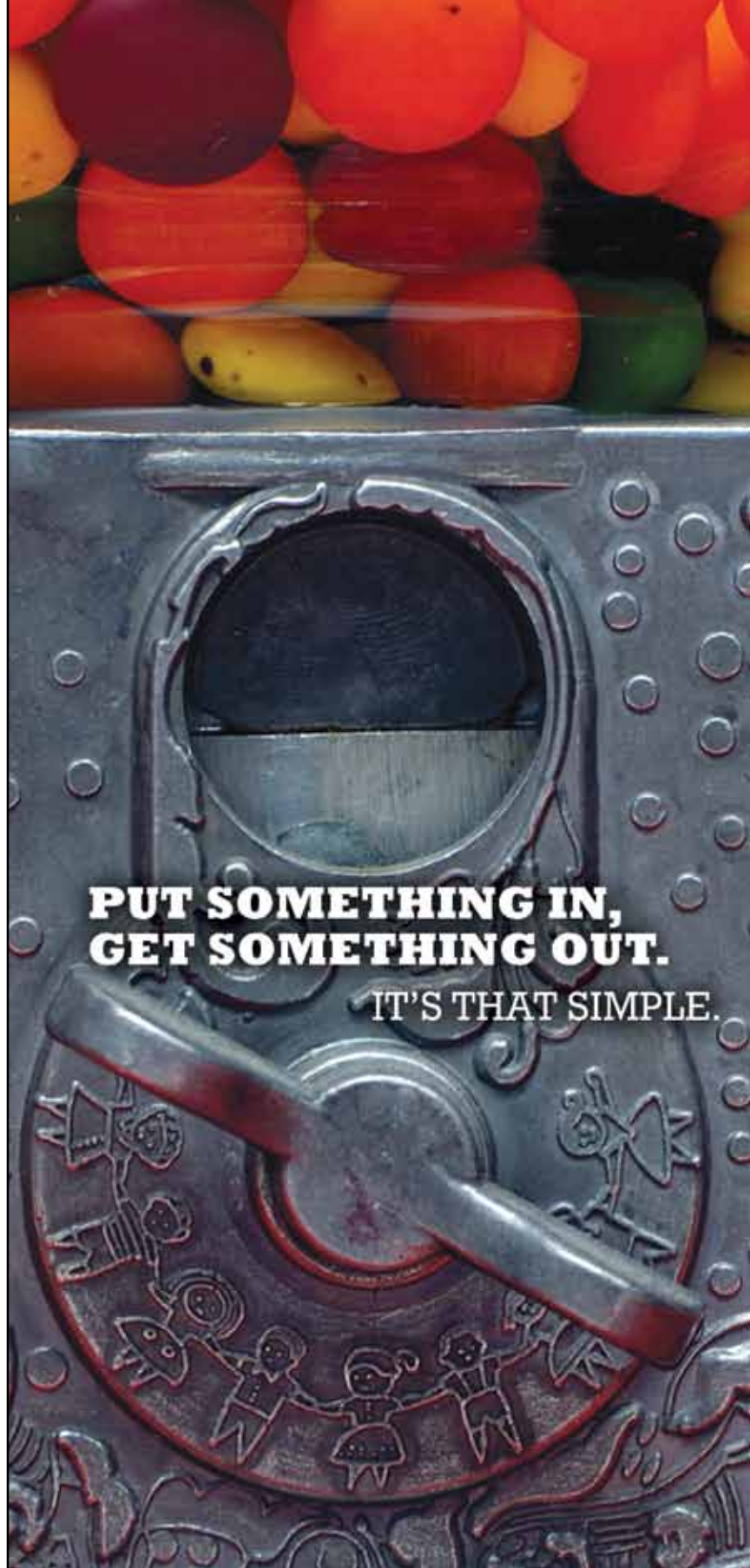
The other big challenge is money. I rejoice in the 84 church-bank churches who have joined us this past year to help us raise the funds necessary to expand and continue our church loan work. My goal and prayer is that God would give us 300 churches to stand

with us in this work. If we can reach this goal, I believe we can raise between \$750,000 and \$1 million a year for church planting. Would your church be one of 300 to help make it happen?

Call (419)961-7500 for information on how to get started or email office@bbfincpo.com. Thanks for your prayer and support!

Please note that the NCPO has a new location. We are located on the third floor of the G.B. Vick Memorial Library on the campus of Baptist Bible College.

Mail: 334 East Kearney St., #184
Springfield, MO 65803
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Fax: (417) 763-3163



**THE 2011 FEBRUARY
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Digressions incontestably are the sunshine; they are the life, the soul of reading. —Laurence Sterne

Mississippi State Senate okays first chaplain

The Mississippi State Senate has its first official chaplain. Senators voted unanimously Wednesday for a resolution authorizing the lieutenant governor to select an unpaid chaplain on a yearly basis. Rev. Ben James, pastor of Prentiss Baptist Church, was selected by Lt. Governor Phil Bryant.

Even though the vote was unanimous, State Senator Alice Harden (D) did question the need for a chaplain, noting that the Senate opens each day with prayer by a visiting minister. Harden is even quoted by *The Associated Press* as saying she felt “insulted” by some of the prayers.

Senate President Billy Hewes (R), who is currently running for lieutenant governor, spoke with OneNews-Now.

“Out of all the things that we take up, I thought this would be the most non-controversial,” he shares. “I believe there are 30 states that have this formally adopted already — and we just thought it made all the sense in the world to have somebody, not just in the morning ... who would pray

with [state senators], to minister or just visit with them.”

The senator points out America was founded on Christian principles, and Mississippi, he says, is a God-fearing state. Even so, Hewes says people have a need for spiritual uplifting.

“One of the comments I made on the floor was that religion in America is under attack, particularly by the mainstream,” says Hewes. “Everybody knows that we need to have a basis for the decisions we make. We need the guidance on a regular, consistent basis.”

Hewes adds that while it was not the Senate’s intent to send a message with its vote, people will see that their leaders are acknowledging and making God part of their daily lives — and that, the lawmaker believes, is the proper message to send.

He also stresses that the Senate is not doing away with the minister-of-the-day position, even though it has created the new position of Senate chaplain.

Source: www.onenewsnow.com

With DADT defeated, marriage laws next?

With the military’s Don’t Ask, Don’t Tell law on the verge of being repealed, some of the nation’s top homosexual leaders are focusing on legalizing “gay marriage” nationwide, *The New York Times* reported December 19.

A new group, Equality Matters, is being formed and will launch in January with the goal of promoting “gay marriage.” The group is a spinoff of another liberal group, Media Matters. Richard Socarides, a former domestic policy adviser to President Clinton, will lead it, *The Times* said.

“We will celebrate this important victory for five minutes, and then we have to move on, because we are the last group of Americans who are discriminated against in federal law and there is a lot of work to do,” Socarides was quoted as saying.

Media Matters founder David Brock said Equality Matters would “expose right-wing bigotry and homophobia wherever we find it” and “stiffen the spines of progressives.”

(Note – Congress did vote to end Don’t Ask, Don’t Tell December 18, 2010.)

Source: Michael Foust, www.bpnews.net
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President Obama may change his views on same-sex marriage

President Obama has indicated he could become the first U.S. president to publicly support same-sex marriage.

“My feelings about this are constantly evolving. I struggle with this,” he told reporters during a December press conference and, “...I think this is something that we’re going to continue to debate and I personally am going to continue to wrestle with going forward.”

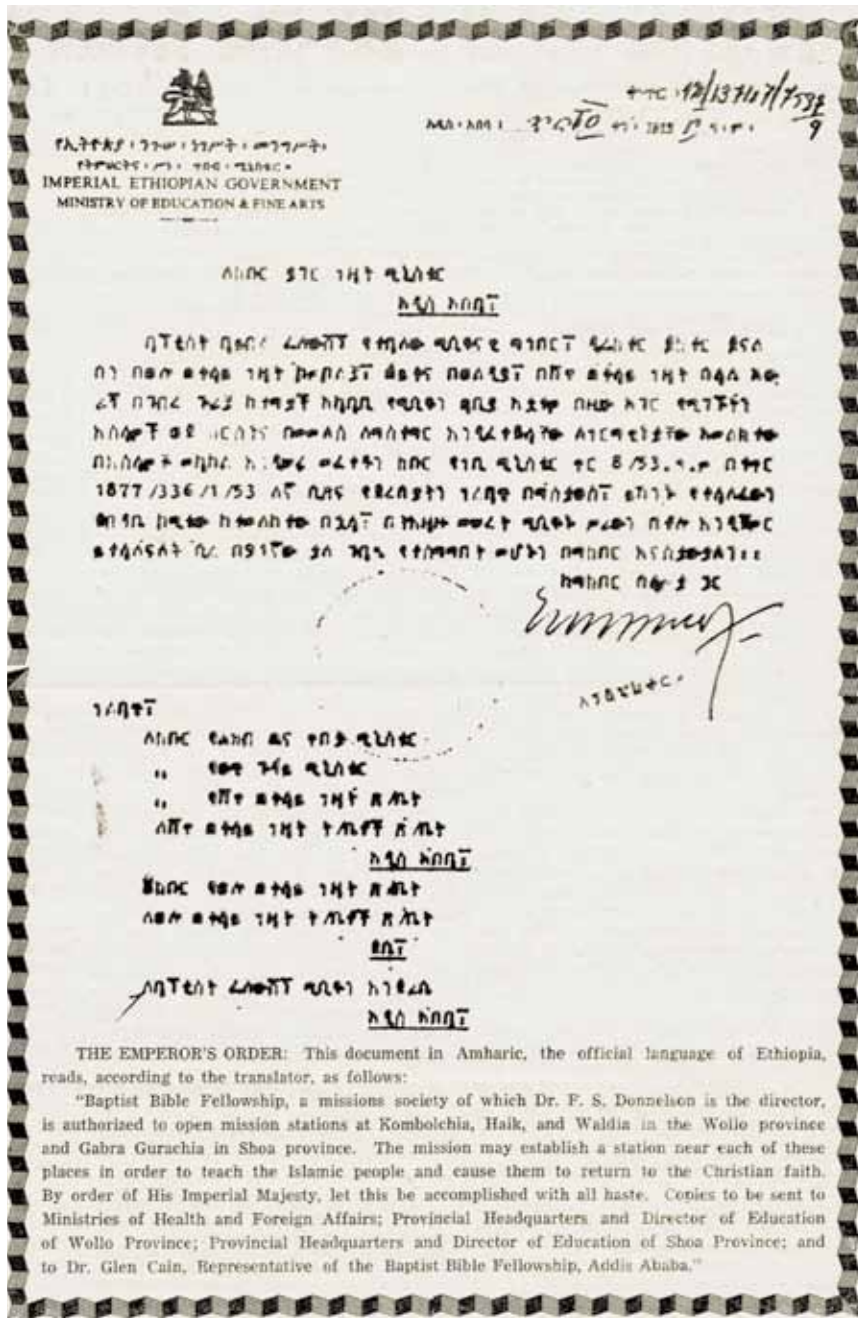
Candidate Obama did not declare such support while running for the presidency, though he did oppose California Proposition 8, and he also favored repeal of the Defense of Marriage Act. Some in the pro “gay marriage” movement believe he actually did back their proposals while he was an Illinois state senator.

In an interview with the homosexual magazine *Advocate*, he said, “I’m wrestling with this. My attitudes are evolving on this. I have always firmly believed in having a robust civil union that provides the rights and benefits under the law that marriage does. I’ve wrestled with the fact that marriage traditionally has had a different connotation. But I also have a lot of very close friends who are married gay or lesbian couples.”

To date, same-sex marriage is legal in five states, though in each case the decision to legalize the relationship has been made by a court. In each of the 31 states where the measure has been placed on a ballot, voters in favor have failed to pass the laws making same-sex marriage legal.

Source: Michael Foust, www.bpnews.net
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50 years ago in the *Baptist Bible Tribune*



Comment on youth and God

“I think the most hopeful thing for me is that young people, even though they adhere to moralistic therapeutic deism, are not giving their lives to it. It’s not big enough, it doesn’t matter enough, it’s not substantial enough, it doesn’t have enough teeth for them to give their lives to it.

So what are they giving their lives to? Well, all sorts of things that are problematic. But I believe with everything in me that kids want something to live for that's worth dying for. And if Christianity isn't it, they'll go find something else. Unfortunately, a lot of the things that kids are giving their lives to are pretty flimsy gods and pretty short-lived ways of being in the world. So I actually do think Christianity has a better story than what most of them are going after. ... The other thing that gives me hope is all of the people who are committed to kids in the church. Youth ministers are an irrationally hopeful breed. I have the privilege of working with youth ministers all the time, and they are constantly ignoring what's impossible and doing it anyway, and that's the "one radical thing" that keeps the church alive. God shows up under conditions like that — and not so often in sermons about being a good citizen."

Source: Quote accessed at www.patheos.com/community/takeandread/2010/06/22/almost-christian-an-interview-with-kenda-creasy-dean/. Kenda Creasy Dean is the author of *Almost Christian: What the Faith of our Teenagers Is Telling the American Church*

World Wide Web is 20 years old

The World Wide Web turned 20 years old Christmas Day 2010. The Internet had been around years before that with the development of “Internet Protocol” (IP), packets of information that could be addressed on a network of computers to specific places. In 1990, Tim Berners-Lee developed the idea of using hypertext, web pages, and a browser, linking it all with a hypertext transfer protocol (http) client and server using a NeXT computer (designed and built by Steve Jobs). The browser and the project were both called WorldWideWeb, but as other browsers were developed the browser name was changed to Nexus, and World Wide Web (three words) became the name

for the system of access and exchange itself.

The world became both smaller and larger at the same time. A popular stat thrown around is that it took radio 38 years to reach a market of 50 million people, and television took 13 years. It took the Internet four years. The iPod® had 50 million users in three years, and Facebook reportedly did it in two! Technically, it's a gee-whiz statistic because it doesn't account for differing populations or the accompanying advances in electrical generation and distribution, but even if you do level the field by accounting for those factors, the latter numbers are very impressive.

MISSIONARY BOB HUGHES



MINISTRY EXTENDS FAR BEYOND EARTHLY LIFE

By Helen (Hughes) Sears with Keith Bassham

Editors Note: The following was originally published in Our Baptist Heritage: The Lives of 32 Outstanding Bible-Believing Baptists, which was published by the Baptist Bible Tribune in 2000.

Theron Hughes worked hard for his father, J. W. C. Hughes, who had a successful farm, several hundred acres of land, cattle, and sawmills. He and his wife Thelma lived in a country house in the piney woods of East Texas, close to the town of Center. In this country house on the farm, Thelma Hughes gave birth to her fifth son, Robert Earl Hughes, on August 8, 1932. Robert, or Bob, as he was later known, had three older brothers, J. T., Jack, and Alton (Dalton, Alton's twin, was stillborn). And after Bob's birth, younger brothers Kenneth, Johnny, Billy, Richard, and a younger sister, Mary, added five more children to the family.

It was hard with such a huge family to make ends meet, and Theron took on other jobs to help support them. He was ingenious with things mechanical and could repair almost anything. He started a used furniture business. He would buy old refrigerators for almost

nothing, repair them, and then sell them. All his sons inherited some of that talent. None of them had the privilege of going to college. Some didn't even finish high school, yet they managed to do well in business of some sort.

The Hughes family touched by John Rawlings
In 1948, when Bob was 16 years old, John Rawlings, from nearby Tyler, Texas, held a tent revival in Center. From that meeting, a church was formed. Several of the Hughes family, including Bob's mother, and later, his father, accepted Christ. Bob himself made a profession of faith, though he was not quite sure of his salvation.

A year later, just barely 17 years old, he convinced his parents to sign for him to go into the Air Force. After basic training, he was stationed at Clark Air Force Base in the Philippines. He learned sheet metal mechanics and worked on airplanes.

The Texas church supported some missionaries in the Philippines and they urged Bob to contact them. He began going to Manila where he visited Frank Hooze, Elmer Gullion, and Joe Vella. All of them had an indelible influence on Bob Hughes and he realized that he

needed to be born again. He was not saved in any of their churches, but after one of his trips to Manila, under deep conviction, he took his small Bible and got on his knees all alone and asked the Lord to come into his heart.

Bob spent two years at Clark Air Force Base. He began to grow and continued his trips to Manila to visit the missionaries. When he left the Islands, he left with a sense of the great need of the Filipino people, a burden so great that he decided to go to Baptist Bible College and prepare to be a missionary.

God chooses a mate for Bob

In the meantime, God was working on another part of Bob's future. In 1951 Frank Hooze and his family returned to the United States for furlough. They showed their slides at a Mission Prayer Band meeting at Baptist Bible College in Springfield, Missouri. One of the slides included the face of Bob Hughes, and Hooze referred to him as "the service man who had been visiting me." Helen Johnston, a BBC student, was at that Mission Prayer Band and her heart was touched by the need in the Philippines. Though she had paid little attention to the pic-



Bob and Helen Hughes with Karen (left) and Cindy

ture of Bob Hughes, she went back to her dorm and told the Lord, “I will go to the Philippines if I do not have to go alone.”

In January 1953 Bob Hughes was discharged from the Air Force and made his way to Baptist Bible College. When he arrived, he was looking for Fred and Effie Donnelson’s apartment and entered the girls’ dormitory. Helen Johnston was in the lobby of the dorm and she directed him to the Donnelson’s apartment. She still paid no attention to him, and continued practicing on the piano in the lobby.

Bob entered school that semester and was busy doing afternoon jobs around campus. He was well respected on campus but he did have a hard time with English grammar. Speech class was hard for him, but by the time English instructor Kevin McAndrews was finished with him, he became the class speaker at graduation.

Bob and Helen were eventually ac-

quainted, and they married after Helen’s graduation in 1954. Although he was still a student, Bob was called to become the pastor of the Temple Baptist Church in Springdale, Arkansas. He and Helen made their way to Springdale every Friday after school and returned to Springfield on Sunday night after services. The church grew from about 20 in attendance to 120 in about a year and a half.

Begins missionary ministry

After Bob graduated in 1955, he and Helen were approved as missionaries to the Philippines. They raised their support in about nine months, and along with their three-month-old daughter Cindy, boarded a Dutch freighter for the three-week voyage to the Philippines.

Their first year was spent in Manila, overseeing a work for the furloughing Frank Hooe. Helen says that it was “an adjustment period,” but since the couple was young, they adjusted quickly. About a year later, another daughter, Karen, was born.

Fred Donnelson made a trip to the Far East about that time. He spent some time in the Philippines, travelling to several islands to the south. He came back to Manila and described the island of Cebu to them. After Hooe returned, Bob made a trip to Cebu City and surveyed the situation. He felt that was the place they were to go.

The Cebu City miracle begins

In 1957 the Hughes family packed everything, put their things on an inner-island ship and headed to Cebu. They settled in an old home in Mandawe, Cebu, just a short distance outside Cebu City. The rent was very cheap in those days and since they went with little support, they had to choose what they could afford.

In this old house they began their Bible study. Several people were saved, and in a few months they were able to move into the city of Cebu, where they rented a storefront building in the heart of town.

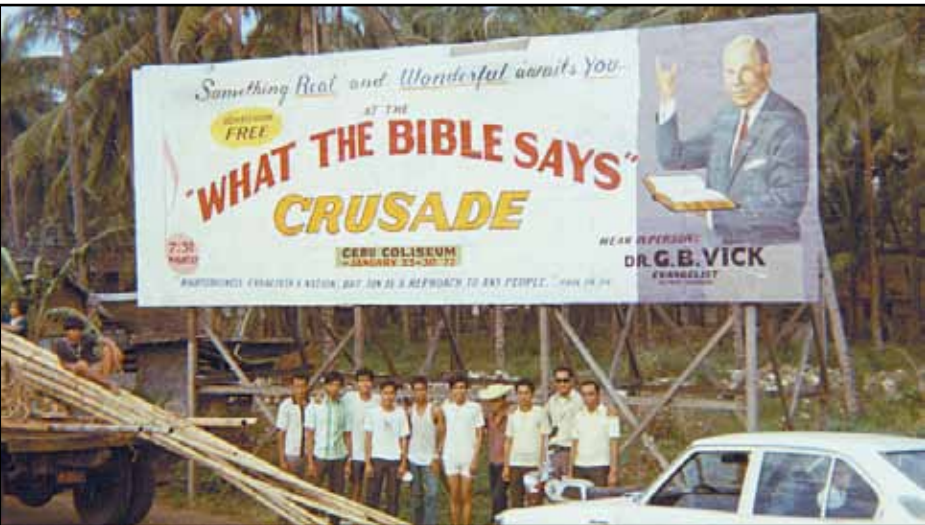
Cebu City was a college city, with about 20 colleges and universities. Young people came from other islands to receive their college education. Bob and Helen were very young, and they were able to identify with college students and young people. Some of the first people who were saved were college students. They stayed at the downtown location a short time; then a large house was available to rent. They lived upstairs and used the downstairs for the services of Bible Baptist Church of Cebu City.

Bob began a radio program called “What The Bible Says,” that reached Cebu and outlying islands and provinces. The church moved to another location, and afterward acquired land and began to erect a permanent building.

In 1969 the Hughes family took a furlough and the church called Dr. Armie Jesalva as the pastor. Dr. Jesalva, a physician whom God had called into the ministry, had been very active, teaching Sunday school and directing the choir. Bob never pastored the church after this, but headed the Bible college to train young men and women for the ministry.



Dr. Armie Jesalva and his family were instrumental in Cebu City



G.B. Vick held a crusade in Cebu City in 1972



A Bible college class in the facilities of Bible Baptist Church

Church expands and innovates

Church growth was rapid. G. B. Vick travelled to Cebu and conducted a crusade in the Cebu Coliseum. Several other missionaries assisted in the crusade and over 2,000 attended each night of the crusade, and many accepted Jesus Christ.

In the early 1970s the church acquired more property nearby and began yet another building that would seat over 3,000. It took a year to construct the building and Bob oversaw the whole process. He purchased every nail and bag of cement and whatever else was needed. He was trying to make the money stretch as far as possible and to be able to have the space needed for Sunday school classes and auditorium space. In 1973 the Bible Baptist Church building was dedicated with 5,963 people present. BBFI mission director Jack Bridges was the dedication

speaker, and many were saved on that day.

The great attendance on dedication day created a new opportunity. Jeepneys, small vehicles converted to carry many people, had been used in a “jeepney ministry,” the Filipino equivalent to the church bus ministry in America. Children, 1,500 of whom were present for dedication day, were being brought in without their parents and this put undue pressure on the Sunday school teachers. The children were often unruly and some would just run out of the building and end up being lost.

John Honeycutt arrived in the Philippines about the time of the dedication. He and Bob worked out a plan to conduct extension classes in several areas of the city, essentially taking the Sunday school to the people themselves. The extension classes were a great success.

Hundreds were reached with the gospel.

Later, after seeing the success of the Saturday extension classes, the leaders determined to provide classes during the week as well. At one point, over 18,000 people were hearing the gospel through the extensions. Today they continue, and some of those classes have become satellite churches throughout the city of Cebu.

Jack Van Impe came to Cebu in 1975 to preach in a city-wide crusade. Every night the church’s new auditorium was packed. Again, teams of people were organized to bring in bus loads of people to the services. During the crusade, there were several brown-outs and then in the last part of the meeting, a typhoon passed through the city. In spite of all these difficulties, hundreds received Jesus Christ.

That was the first time many people in the city of Cebu heard the gospel. Later, when the church members would visit in the homes, they often heard people say, “I attended the Jack Van Impe Crusade.” Years later, Bible Baptist Church members were still discovering people who attended the crusade and brought them to church.

Cancer forces return to States

In 1974 Bob was burdened to print Bibles for the people in the Philippines. The Bible was available in English, but not in the dialects and languages of the people he wanted to reach. He determined to print 1,000,000 copies of the New Testament, and he began working hard to raise the money for the printing of these Bibles.



Dr. Jesalva and Bob Hughes



A typical Sunday service in Cebu City

In the midst of that hard work, in August 1975, Bob was having some physical problems. He had been suffering with symptoms for some time, but he neglected to have them checked. A test revealed a blockage in the colon. Surgery confirmed the diagnosis: Bob Hughes, the 43-year-old missionary, had cancer.

The news was difficult to bear. He, his wife and daughter Karen began preparations to return home for treatment. Cindy was already in the States attending Bible college. Bob preached his last sermon in the church, and the family made their way back to Texas, with the prayer that he could be healed of this disease and return to the Philippines.

They settled in Houston, Texas, near M. D. Anderson Hospital, for further evaluation. The physicians were not hopeful but they began treatments immediately. He felt better, good enough to travel and visit his supporting churches. He even taught some classes at Baptist Bible College in Springfield. He preached with passion and many young people responded to his invitation to join him in missionary work.

Eventually, though, his condition worsened. He was hospitalized in Dallas. Though he was determined to fight and live, and he had maintained his weight, he was experiencing pain. His pain became so severe that he had to receive morphine every four hours.

For five months, Helen, Cindy, Karen, and Bob's brothers and sister kept bedside vigil. Bob was the kind of man who did all the business of

the household, so much of the time Helen took his dictated notes on everything that would need to be done.

Finally, August 21, 1976, at 6 p.m., Bob Hughes was taken to heaven. He had been in a coma for two days, however, just before departing, he raised his hands three times and smiled — and then he was gone.

The Bob Hughes legacy

Bob Hughes accomplished in 20 years on the mission field what most people could do only if they had a lifetime. He was so motivated to do the Lord's will and get the job accomplished that he would not stop. Even today his influence continues. In a memorial service held for Hughes at Baptist Bible College shortly after his death, a large number of students responded to an invitation to fill the gap and go to the mission field.

Note: The following paragraphs have been updated from the original published document in order to reflect current information.

That missionary motivation extended to his family as well. He never forced his children to serve God, but he motivated them to do God's will in their lives. Both Cindy and Karen had a jeepney ministry and served faithfully, gathering children for Sunday school. When the new building was being constructed, Karen asked her father if she could have a large room for a church nursery. Nurseries were unheard of in the Philippines. She worked frantically and recruited her mother to help her get the beds built and uniforms made for the workers. Though she was only 16 years old then, she recruited several workers to start the nursery of Bible Baptist Church. She served there faithfully until Bob returned to the States for cancer treatments. Today she resides in Springfield, MO, and is active in her church.

Cindy had been in Bible college for a year when the Hughes family returned. She, too, had served in the Philippines. She married Eddie Lyons, and the couple were very effective missionaries in the Philippines until 2002, when Eddie was called to pastor High Street Baptist Church in Springfield, MO.

Armie Jesalva, with the help of Pastor Jun Lumagbas, continue to lead the Cebu Bible Baptist Church. Thousands attend the church weekly, and hundreds of Bible studies, church plants, and missions have sprung from the congregation in Cebu. When the church celebrated



Top: Bible Baptist Church today. Above: The Jesalvas

their 50th anniversary in 2007, all records for attendance and conversions were broken. More than 14,000 attended anniversary Sunday. A year later, on the 51st anniversary, more than 15,000 attended. The Bible college continues to train men and women for the ministry, both for the Philippines and throughout the world.

Two years after Bob passed away, Helen was married to Pastor Bill Sears, who was serving in Michigan at the time. In 1984 Bill Sears went home to be with his Lord. Afterward, Helen moved to Springfield, MO, where she continued to serve in ministry until her own death in 2003.

For a more detailed biography, Monroe Roark has written a book on the life of Bob Hughes, *An Extraordinary Life*, published by Keen Publications, and available at his website, www.wroark.com.



The Bible Baptist College in Cebu City



NOW, IT IS HIGH TIME

By Jon Konnerup – BBFI Mission Director

LATIN AMERICA

With the Great Commission as our mandate, the churches of our Fellowship have forged ahead 60 years to reach our world with the gospel. Only the Lord knows just how many have been saved through our efforts. Hundreds of thousands have been baptized. Thousands have been taught to observe all things that God has commanded and, in turn, are now reaching out to their own people with the truth of Jesus Christ and are planting churches.

In the last decade, we have seen the mission efforts of the Baptist Bible Fellowship come full circle. Fellowships have been started in other parts of the world by those who have understood their responsibility to do the same in going beyond their borders, crossing cultures, and sharing the precious name of Jesus. We have seen this unfold in the Philippines, South Korea, Japan, and in other countries.

In November 2010, another chapter of our efforts opened. I had the opportunity to connect with a large group of pastors and church

leaders from Mexico, Costa Rica, Colombia, Peru, Panama, El Salvador, Spain, and Guatemala in Cuernavaca, Mexico, at the Rawlings Foundation Highlands Camp. It was there they gathered to join forces committing to reach the unreached of our world.

At this first-ever Hispanic Baptist Bible Fellowship meeting, 797 people gathered to take up the challenge from the Word of God realizing that now is their time to take the gospel around the world. The theme of the meeting came from Romans 13:11a:

And that, knowing the time, that now it is high time to awake...

Emphasis was placed on NOW being the time for Latin Americans to step up and play a larger role in fulfilling the Great Commission.

National pastors and BBFI missionaries all

spoke of the tremendous need in the world and the responsibility of all churches, even those in Latin America, to reach out beyond themselves. They were challenged to go to places which those from North America cannot access. They can adapt extremely well to other cultures and enter areas that are more restricted to U.S. missionaries.

A mission leader for many years, Jack Baskin, presented how God has worked in Korea and the Philippines to propel them to take up their part, and he asked why it could not be the same in Latin America. Each service generated great excitement. It was wonderful to see the joy on the faces of those who attended as they considered the fact that they too could be part of something bigger, something worldwide, and all with the power of God behind them. At the end of the meeting, 38 Hispanics went forward indicating God had called them



Jack Baskin

I felt that the meeting in Mexico was a tremendous success. Jon Konnerup's message on Monday evening was very timely and set the direction for the meeting. Ed Hoagland, along with the other American missionaries that attended the meetings, cast a vision for the nationals to follow. I know it is thrilling to them to see the national leaders taking their place and leading their people to really get involved in world missions. Under the leadership of Jon Konnerup and our missionaries, we are truly becoming Baptist Bible Fellowship International.



Above: Jack Baskin (at right) preaching.
Left: Jon Konnerup (at right) preaching



Ed Hoagland - Mexico

The main goal for our first-ever Latin American BBF meeting was for God to literally shake the lives of all those who attended in order that we would be more focused in reaching the still unreached in our world with the gospel message of Jesus Christ. God did visit us, lives were broken for the lost, and 38 surrendered to go to the regions beyond. And it's our desire that this will be only the beginning of a major missionary movement from Latin America during our lifetime.

during the week to leave their country and to serve as missionaries in another part of the world. Pastors accepted the challenge to have their churches pray for more laborers, give to help those who have surrendered to go, and also to be sending churches.

Missionary Ed Hoagland was burdened to see something like this happen. God has blessed him and given him the desires of his heart. What was started more than a half century ago by the DeVilbiss family and Georgia

Webb continues today — it is ever expanding. Plans are already being made for the second Hispanic Baptist Bible Fellowship meeting in the fall of 2012 at the Highlands Camp in Colombia. We anticipate something great from God at that meeting.

I was so thankful to be a part of this joyful, wonderful, God-glorifying meeting and to unite with many of our partners in the Great Commission from Latin America!

Craig Lingo - Colombia

Way back in my mind are the memories of BBF fellowship meetings where pastors would carpool in order to meet expenses and where many of the up-and-coming pastors would sleep on a cot in the dorms, or perhaps even in a church building. Suits and shirts would be a little wrinkled and shoes might be a little worn, but there was excitement in the air! Men were excited because they would connect with people they hadn't seen for a while, because they would feed their souls on some of the finest preaching in the world, and they would be encouraged to go back home and keep plugging away at a very hard and lonely job. I was a little boy back then,

now I'm a very senior missionary ... and last month I got a little taste of yonder years in Cuernavaca, Mexico. By the way, that band of BBF pastors set their world on fire! Could it be that the next fire is starting to burn in Latin America?



Churches reaching out through Christmas Dinner Theater

Massachusetts church hosts Christmas Dinner Theater

Hanson, MA

Calvary Baptist Church and Pastor Tim Shafer hosted a Christmas dinner theater for community outreach December 12, 2010, with 220 people attending, 45 visitors, and two decisions for salvation. The production, under the direction of Arlene Shafer, the pastor's wife, was called "Four Tickets for Christmas."

This is the second dinner theater for Calvary. Shafer says, "My friend John Arnold had effectively used a dinner theater approach for Christmas outreach, and so when I wanted to do something different from an ordinary cantata or program in 2009, we did our own dinner theater."

That first production was a learning experience. Tim says, "The fellowship hall ceiling was too low, the lighting was poor, the room was too small, and since we didn't have enough food for everyone, some people left without receiving the meal that they had paid for."

However, the 2010 dinner theater program was done at the Halifax Country Club. The country club took care of preparing and serving the meals, which allowed the church members to focus on the details of the program. Preparation began early September and practices were held every Sunday for 3-4 hours for the entire cast, choir, and crew. Arlene Shafer observed, "I am so excited because most of our folks felt that this was too big for them to pull off, and none of us has had any training or background in theater. It was such a blessing to watch our members flourish and grow as they worked together on the program."

The church also saw some unintended benefits. Shafer had challenged members to

"adopt" a table by giving \$100 so five friends could come. One member contributed 15 tickets for those who had fallen on hard times. Assistant Pastor Jeff Lavoie said, "I've talked about church unity for years, but I have never seen a church this unified. Everyone did their part — the director, choir, cast, and stage hands — but it didn't stop there."



Our people stepped up and brought their neighbors and friends, and those that couldn't make it bought the tickets for the visitors — it was incredible!" Even some outside the church gave assistance.

At the conclusion of the program, Tim summarized the gospel message and extended further invitations to the Christmas services. He says, "The full result is yet to be fully realized. We know several who acknowledged their need of Jesus, and we believe there will be others as we begin to follow up. The result in the Calvary family is the synergy created and the confidence that a church of our size (about 130) could have accomplished such a great outreach ministry."





Church presents Gospel According to Scrooge

Finleyville, PA

Pastor John Arnold and Crossroads Ministries have been hosting their annual Christmas dinner theater the past several years. This year's edition, "The Gospel According To Scrooge" drew 1,100 people over the course of four presentations in December.

Pastor Arnold says the dinner theater is their best evangelistic outreach of the year. When performance practice began in September, so did the prayer for those who would be invited. Church members buy tickets for their guests, and only a few are left for the general public. One woman bought 70 tickets and brought her whole neighborhood. Arnold explains, "The aim is not to bring in the public but to bring those with whom we are building relationships and to give our people an opportunity to continue the conversation."

Arnold also connects the dinner theater with other outreach ministries. The classic car people in the church were responsible for bringing 50 of their car friends. Arnold says, "There were some surprises. When I saw one man sitting there, I was taken aback. He is notorious as one in need of God. The man who portrayed Scrooge was an agnostic just two years ago. On Saturday evening, his family came all the way from Cincinnati and Columbus, OH, to see him and his wife as cast members. He told me that he really related to the part because his background was similar to Scrooge before he experienced a massive change in Christ."



WHEN **CHRISTIANITY** CONFRONTS **CULTURE**

By Lance Patterson, BBFI missionary to Kenya

“Come quick,” my wife called.

“Ezekiel has fainted.” I ran to Ezekiel’s quarters and found him on the floor leaning up against a shelf, his eyelids half closed over sightless eyes. My son Jonathan helped me lay him down and I tried CPR for about 10 minutes, but he was already gone. At age 56, he had suffered a massive heart attack. Ezekiel had been our guard for 12 years and was a friend as well as an employee. My first thoughts were for his family and the difficulties that I knew would be coming with the funeral.

In Kenya, where unemployment is around 60 percent, when a *mzungu* (white man) hires an African for any length of time, the employee practically becomes his child. Ezekiel’s wife had died three years before and he had a 19- and a 14-year-old daughter living with him. He was also raising a six-year-old granddaughter. None of Ezekiel’s family was willing to take the orphaned girls, so they are living with us under our care.

When Ezekiel’s brothers and oldest son arrived to plan the funeral arrangements, we began to face a battle between darkness and light. In most Kenyan tribes, it is customary for a person to be buried where he was born. There is nothing particularly wrong with that tradition — Americans are buried in places of their own choosing as well — but the beliefs that go along with the practice here are a problem. Many Kenyans believe if a person is not buried in his home place, his spirit will haunt the family and neighbors for generations. It is called the “living dead.”

Ezekiel and his immediate family had all been saved. We had disciplined them, and they did not want any of the traditions other than burying their “papa” at home. We held a memorial service at the mortuary before taking

the body upcountry for burial, and there I realized not all the family shared the same faith. At the viewing, Ezekiel’s oldest brother spoke to the body and said, “Don’t stay here. You must go to the burial.”

We bought a suit and tie for Ezekiel, but the Luhya, Ezekiel’s tribe, do not put shoes on the dead. They fear they will not be able to enter heaven wearing shoes. They also remove the tie before burial so the spirit can get out of the body. Since the feet wouldn’t be seen in the casket we figured the shoes didn’t matter, but we refused to remove the tie.

This made many of the neighbors unhappy, and some became angry. We finally agreed to loosen the tie, but not remove it, and that

**Ezekiel’s oldest brother wanted to
bring a witch doctor to our house
to offer prayers on the fortieth day.**

was accepted. At the burial service we preached clearly that Ezekiel’s spirit was already gone (2 Corinthians 5:8) so there was nothing to fear.

Another Luhya belief is that nobody dies a natural death. Somebody always causes it. One of Ezekiel’s neighbors had fought with his family before, so many of Ezekiel’s friends decided he was guilty and were intent on burning that man’s house down.

At about 11 p.m. the night before the burial, a crowd gathered on Ezekiel’s property and started singing and dancing, some apparently getting ready to carry out the deed. One of our pastors tried to calm them down while police were called. Then the pastor preached to

the mob for over an hour until one by one they drifted away.

At the burial, another of our national pastors preached, and many hands were raised indicating acceptance of Christ as Savior. The funeral ended peacefully and we thought everything was over, but we still had to face one more tradition. In the Luhya way, 40 days after the burial the family must return to the location where the person died to escort the spirit of the dead to the site of the grave. It is a pagan practice honoring the “living dead.” Ezekiel’s oldest brother wanted to bring a witch doctor to our house to offer prayers on the fortieth day. We absolutely refused.

This brother had been a police detective and we worried he would bring police and force his way in. We told him that if he did, he would have to take the three orphaned girls home with him, because we would no longer take care of them. We wouldn’t have done that, of course, but he backed down and the burial was finally over.

We constantly have to ask ourselves to what extent can we compromise with the culture in order to keep the peace and continue our ministry, or can we compromise at all? Paul said he became all things to all men in order to win some, but did he compromise biblical doctrine or give credence to pagan practices to



**We
absolutely
refused.**

win them? Very clearly he did not, and neither can we.

We made a slight concession to loosen the tie in order to soothe angry neighbors threatening to make trouble, but we refused to remove it. Instead we used the occasion to teach them that Ezekiel’s spirit had already left the body and was in heaven, and that they could also know they were on their way to heaven if they would put their faith in Jesus Christ. Many of them did.

People of all cultures and beliefs must be treated with respect, but ultimately, when Christianity confronts culture, culture has to give way.

HANDLING DARK-SIDE EMOTIONS GOD'S WAY

BY KEITH BASSHAM



The weekend before we went to press, a man tried to assassinate an Arizona congresswoman and did manage to kill six people. Others were wounded in the attack, and the suspected shooter is said to have been disturbed, erratic, and radical in his politics. He was obviously angry. YouTube videos, blog postings, reports from acquaintances, and other bits and pieces of his life have come together to paint a picture of a troubled (and troubling) person with a very dark side.

I'm not minimizing or trivializing the apparent evil here. The Arizona shooter is an extreme example of emotions gone wild and few of us will ever experience this level of emotion. However, as a pastor and counselor, I have dealt with all kinds of people displaying all kinds of emotions, and a few I considered dangerous. My work and reading confirms many writers (and other artists) have troubled personal lives, and these troubles often provide the impetus for their creativity. Listen to their stories and you will see that they write (or paint, or sing) their autobiographies. Sometimes they will refer to their work as a way of "exorcising personal demons" or allowing a dark side to manifest itself.

I can understand that. I've written my

share of hasty, sharply worded letters only to find that the act of writing the letter assuages my anger, and having vented privately, I destroyed the document. My dark side is thus revealed only to God and the shredder above the wastebasket.

I am a little more careful about using the "demon" terminology though. Like the old Flip Wilson character ("the devil made me do it"), I find it is easy to lay the blame on my "personal demons," whatever that phrase means, rather than to take personal responsibility for undisciplined behavior.

Don't get me wrong here. I believe in demons. Satan is real. Spiritual warfare is a biblical concept. I just don't believe we can lay all the blame for our personal problems on satanic influences. One Christian writer has said, "The key to supernatural protection in the invisible war is not found in exorcising demons, but in exercising spiritual disciplines." And although your own dark side may not call you to bear arms, it is important that we handle all emotions, especially the negative ones, God's way.

SELF-DISCIPLINE KEY TO CONTROLLING THE DARK SIDE

The book of Proverbs speaks often of the

heart, usually as a term for the inner person. One teacher of Proverbs writes, "The control of the inner man is the secret to a righteous life. Free-spirited, spontaneous living is irresponsible and destructive." Two Proverbs passages speak of this self-discipline as ruling over one's spirit:

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city (16:32).

He that hath no rule over his own spirit is like a city that is broken down, and without walls (25:28).

Charles Bridges, the Puritan commentator on the Proverbs, wrote this graphic charge when dealing with the former passage:

A great conflict and a glorious victory are here set out; a conflict not in notion, but in action...The heart is the field of battle. All its evil and powerful passions are deadly foes. They must be met and triumphed over in the strength of God.

...The taking of a city is child's play, compared with this "wrestling with flesh

and blood.” That is only the battle of the day. This, the weary, unceasing conflict of a life. There, the enemy might be mastered with a single blow. Here, he is to be chained up, and kept down with unrelenting perseverance. ...Often does the Christian soldier win the day, even when he has been wounded in the fight. Yet think not the war is ended, because a battle is won. No quarter can be given, no truce allowed on either side. The enemy may have been stabbed at the heart; yet will he get up and renew the fight (A Commentary on Proverbs).

Beyond the matter of general self-discipline and control, the Proverbs also take up these “dark-side” behaviors for more specific instruction.

ANGER

Going back to the passage in 16:32, we learn that one element of ruling one’s spirit (self-discipline) is learning to be “slow to anger.” Note that the passage does not praise a lack of anger, but it does counsel being slow to anger.

Anger is an emotion given by God. Jay Adams writes, “Our emotional makeup is totally from God. All emotions, however, can become destructive when we fail to express them in harmony with biblical limitations and structures.”

Therefore the Proverbs do not instruct us that anger is bad, or that we should avoid anger. Just as there is no condemnation in the Bible for possessing a sin nature (that’s the human experience), but there is condemnation for obeying it, the Proverbs teach us that we can use anger rightly, and that we control anger. Let’s see how this actually works out.

First of all, as Proverbs 16:32 and 25:28 show, a person who has no control over anger has no self-control. “He that is soon angry dealeth foolishly” (14:17) could be interpreted in two ways: the loss of temper is a foolish act, or the loss of temper leads to foolish actions. However one sees the passage, the result is the same. A person who does not control anger is acting like a fool. Proverbs 14:29, “He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly,” tells the

same story.

On the other side of the equation, Proverbs 19:11 tells us that a person slow to anger has discretion, or insight, one of the “wisdom words” used often in the Proverbs. The one who controls his anger is better than a military hero (16:32). Again, we turn to Charles Bridges’ comments on the text, where he describes “the angry fighter:”

Instead of being slow to anger, under provocation, they think that they “do well to be angry” (Jonah, iv. 9). It is a disgrace to put up with wrong. A hasty temper is an infirmity.



They are hardly responsible for it. Nay, the indulgence is a relief, and they hope to cool down in time, utterly unconscious of any sin against God. Thus, instead of having rule over their spirit, they are captives, not conquerors.

Then, we are told not only to take control of ourselves, but to avoid those who do not. Otherwise we fall into a trap: “Make no friendship with an angry man; and with a furious man thou shalt not go: Lest thou learn his ways, and get a snare to thy soul” (22:24-25). Evidently the quick temper can be contagious.

Finally, we should learn that when we sin by losing control of our anger, other problems follow: “An angry man stirreth up strife, and a furious man aboundeth in transgression” (29:22). If we act sinfully in the heat of the moment, or if we allow anger to rule our lives, more sin is sure to follow, “For the wrath of man worketh not the righteousness of God” (James 1:20).

STRIFE

Uncontrolled anger has a sibling called strife or contention — “A wrathful man stirreth up strife” (15:18). We have already read that an angry person will stir things up. The trouble with strife is that, like anger, a little can lead to a lot, or as one has said, it goes from “trickles to torrents” — “The beginning of strife is as when one letteth out water: therefore leave off contention, before it be meddled with” (17:14).

Take a look at this triad from Proverbs 16:27-29:

An ungodly man diggeth up evil: and in his lips there is as a burning fire.

A froward man soweth strife: and a whisperer separateth chief friends.

A violent man enticeth his neighbour, and leadeth him into the way that is not good.

Note the parallels: the ungodly man, the froward man, and the violent man, probably all the same person.

The term “froward” comes from a Hebrew word meaning turn, or to turn away, in this case, someone turned away from the normal state. Some translations use the term “perverse.” One commentator says the meaning is “a man upside down.” Another uses “crooked” or “twisted.” Whatever the rendering, there’s nothing good here.

Two other things should be noted in these verses. Notice the connection of lips and burning fire, in verse 27, with strife. And mark a tragic result of strife — it separates good friends. How many times have you experienced

misunderstanding or even the loss of a friend because of the twisted facts spread by a contentious whisperer? Trying to rebuild the relationship is so difficult — “A brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle” (18:19).

How do we deal with strife? Starve it to death. We do this by controlling our anger (“he that is slow to anger appeaseth strife” — 15:18), or by just refusing to participate:

Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth. As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife (26:20-21).

COUNTERING THE DARK SIDE

We could add a number of other negative emotions and actions to the list of dark-side behaviors visited in the Proverbs. For instance, we read of fear: “Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken” (3:25-26), and envy: “A sound heart is the life of the flesh: but envy the rottenness of the bones” (14:30). The bottom line is there are many trap doors and pitfalls ready made for those who wish not to choose the way of God’s wisdom.

While preparing for this article, I came across a website with an interesting take on the biblical data on negative emotions, especially when it came to dealing with anger. The author cited several Bible characters and noted, at least from his perspective, that although the Bible condemned the wrong use of anger (while occasionally lifting up the One who defeated anger), it almost never showed how to deal with anger in a healthy manner. While I do agree that there are few if any propositional passages with the message, “When something makes you mad, here is the first step you take; and here is the second step, etc.,” the Bible is far from silent. In fact, the nature of the Word is such (and this is especially true in the Proverbs) that we are invited to ob-

serve and learn. Hot-heads almost universally come to a bad end (such as Cain, Nabal, or King Saul), while those who choose to remain calm and collected (such as Joseph, David, or Daniel) are vindicated and experience blessings in this life and the life to come.

Joseph, the son of Jacob, is the prototype for one who “ruled his spirit,” and Solomon might well have had this great character from Genesis in mind when he thought of a man who had learned the lessons of wisdom.

Who in the Bible had more cause for resentment and anger than Joseph? Think of it. Joseph, sold into slavery, slandered by his master’s wife, overlooked and forgotten by those he helped, and separated from his home and father for years — all because of the hatred and jealousy his brothers had for him.

Had Joseph been a “me-first” kind of person, he would have spent the years of his exile allowing his rage to boil and plotting revenge. Or he could become the proverbial “froward” man, perverse and intent upon upsetting the lives of all those around him. Somehow, he would have gotten even.

But what do we observe? He chooses to serve those around him, sharing his wisdom and abilities as he has opportunities. Finally, after a very long time, his brothers do appear. They have journeyed far from their land in Canaan in search of food in the court of Egypt

where Joseph has been placed into a position of power. Joseph recognizes them, but they do not know him. What is his reaction and response?

Instead of lashing out in anger, Joseph saw himself (and his suffering) as part of a larger plan, and he responded accordingly. The good doctor in the aforementioned website would have us believe the Bible should have given us some advice such as “working out” our anger by hitting a pillow, or by processing the anger through visualization exercises. On the contrary, the Bible gives us a vivid picture of a man exercising self-control, living a long and healthy life with no trace of bitterness.

And that is the offer to those of us who reject the dark-side responses — a life of satisfaction. We who live in the West are just now learning what our counterparts in the East have known for centuries, and that is how interconnected the immaterial and material sides of ourselves are. They would call it a mind-body connection, but the Proverbs would prefer to call it a heart-body connection. Can a person think himself or herself well? Can spiritual decisions and actions make a difference in our health? Within limitations, the Proverbs say yes!

Be not wise in thine own eyes: fear the LORD, and depart from evil. It shall be health to thy navel, and marrow to thy bones (3:7-8).

A sound heart is the life of the flesh: but envy the rottenness of the bones (14:30).

A merry heart doeth good like a medicine: but a broken spirit drieth the bones (17:22).

Take these passages and thoughts with you into 2011.



...THE BIBLE GIVES US A VIVID PICTURE OF A MAN EXERCISING SELF-CONTROL, LIVING A LONG AND HEALTHY LIFE WITH NO TRACE OF BITTERNESS.

HISTORY

BAPTIST

GEORGE GRENFELL – The hero of the Congo

George Grenfell was converted and baptized at the age of 15 at Heneage Street Baptist Church in Birmingham, England. He and several zealous young men had a profound spiritual impact upon the church. They met each Sunday at 7 a.m. for prayer and their day usually included participating in seven services in addition to tract distribution and personal work.

Grenfell, believing God was calling him to be a missionary, enrolled in the Baptist College at Bristol, but urgent needs in Africa would cut short his education. Alfred Saker, the renowned Baptist missionary, had returned to England to enlist volunteers. Grenfell offered his services to the Baptist Mission Society and after a year of training he accompanied Saker to Africa. They arrived in the British Cameroons in January 1875, though George Grenfell's major contribution would not be made in the Cameroons but 600 miles away in the Congo.

In 1877, Robert Arthington had given the Baptist Missionary Society 5,000 pounds (see the Baptist History column in the January 2011 *Tribune*) to open a mission in the Congo and to build and maintain a steamer named *Peace* to be used on the Congo River. Grenfell returned to England in 1879 to oversee the construction of the *Peace*. After being tested on the Thames, the *Peace* was dismantled and shipped to Africa in 800 packages weighting 65 pounds each. It took 1,000 people four months to carry the cargo to its destination. A young missionary engineer had accompanied Grenfell with the task of reassembling the vessel and keeping it in good running order. Tragically, he was taken sick and died. The Missionary Society promptly sent two additional engineers, both of whom died within a few weeks. Grenfell was forced to personally oversee the reassembling of the steamer. He would later write, "The *Peace* was prayed together."

Finally, in February 1881, Arthington and Grenfell's

dream became a reality. The steamer made her maiden voyage. It was estimated this bold venture made it possible to preach the gospel to between 20 and 25 million people. Grenfell was excited with the possibilities of preaching the gospel, but he was sick at heart when he observed the people's sin and degradation. They were addicted to drunkenness, immorality, murder, witchcraft, cannibalism, and unspeakable cruelty. In the early days of his ministry, he had several close calls that almost cost him his life. At the end of one voyage he wrote, "We have been attacked by natives about 20 different times; we have been stoned and shot at with arrows, and have been the mark for spears more than we can count."

But the Congolese were not the only danger the missionaries faced — death by disease was a constant threat. The Congo was called "the short-cut to heaven." In 1883-84, seven of Grenfell's colleagues died after only a few months of service. In 1885, four men died in three months. In 1887, six missionaries fell in five months. These enormous losses prompted the missionary society to consider abandoning or at least curtailing the work in the Congo.

But Grenfell possessed a different spirit. In 1888, he wrote the Society, "We cannot continue as we are. It is either advance or retreat, but if it is retreat, you must not count on me, I will be no party to it, and you will have to do without me." Thankfully, the Society chose not to retreat. For almost 25 years Grenfell labored in the

Congo. His last years were darkened by the sorrows of illness but gladdened by the joys of harvest. In 1902, he wrote, "Our services are crowded as they have never been before; God's spirit is manifestly working." In his journeys up and down the river, he saw many evidences of change, and he reported, "The light of life was beginning to dawn in many dark hearts."

Grenfell's death occurred shortly after he opened a new mission station at Yalimba, near Stanley Falls. He fell ill from the dreaded haematuric fever and entered into the presence of his Lord, July 1, 1906. His last words were, "Jesus is mine."



George Grenfell

by Thomas Ray





URBAN CURRENT

New currents in the Deep Blue Sea

February 22, 2011, will be extraordinary in Chicago history. Voters will go to the polls in a unique mayoral primary.

From time immemorial, the primary in Chicago has been the election. There is no Republican party. The Democratic machine pre-determines the slate, virtually cementing the result. It's the closest thing to coronation of the prince everyone knew would be king America has ever seen. This is the way it has been for as long as anyone can remember.

Mayor Daley has announced his resignation. Consequently, a slate of 20 candidates will appear on the ballot this month, a sight and choice no one could have imagined six months ago.

But that's just the beginning. Two of the candidates are not only friends of mine, but gospel-preaching pastors.

I've known James Meeks since 1988. We met at a Sunday school conference our church hosted. Over the years, we've become fast friends and prayer partners. Back then nobody knew he existed. Now, with 20,000 members and a new 10,000-seat auditorium, Salem is the largest Baptist congregation of any kind in the state of Illinois and one of the largest churches in the Midwest.

One day he got an idea to deliver Bibles to every home in his zip code. Only after he announced his intentions did he find out it was the most populated zip code in the city. He followed through. He had the chance to pipe his telecast into every prison in Illinois. He counted the cost and seized the opportunity. He took advantage of another open door giving every prisoner in Illinois a recording of the New Testament.

A few years back he told me he was launching a campaign to win 25,000 souls in one year. Long ago I learned not to doubt this

man. They closed the campaign with 28,000 people praying to trust Christ. Being located in a high-crime area, he decided to use the Chicago option to vote his precinct dry. In one election he closed 28 bars and only God knows how much drug distribution and prostitution along with it.

He decided his state legislative district needed better representation. He has now served as state senator for six years. His leadership in the area of education in our state and city has been unparalleled. A few weeks ago he was the lone Chicago legislator to vote against civil unions and the largest gaming expansion in our states history.

I first crossed paths with Wilfredo DeJesus about 10 years ago at a prayer vigil we were conducting, hours after a young man was shot dead on a corner near us. I did not know DeJesus was a pastor. I knew him as the chief deputy assistant to Paul Vallas, the CEO of Chicago public schools, also at the vigil. Today, DeJesus's church, New Life Covenant, is one of the largest Assembly of God churches in the state.

DeJesus formed a citywide network of pastors in a major anti-violence effort called Exodus 20:13. He had the full backing of the mayor's office and the support of city services. As far as I know it was the first time in my lifetime, and maybe ever, that many city pastors ignored the usual barriers and banded together around one cause.

He led the effort to stop a gay/lesbian/transgender-based high school. He has taken considerable heat from homosexual activists. The ministries of this congregation, from drug rehab for women to ministry to gangs, cut a holy swath through the Chicago darkness.

The candidacy of these two men marks a sea change in the spiritual landscape of our city. Twenty-five years ago there was little sign

of spiritual vitality in the city proper. The white evangelical and protestant churches that remained were dead, dying, or trying to buy property in the suburbs. There were no church plants. Now, these guys shepherd huge churches not even on the radar 15 years ago. They have become major forces in the city. They represent church growth that seems to be trending in several formerly neglected urban centers like New York City, Boston, and Seattle. While many white believers are still learning to spell urbanology, this duo, one black and one Hispanic, are evangelizing and working the salt and light thing like crazy, fulfilling Jesus' "greater works" prophecy.

Chicago is a Roman Catholic city on a scale unmatched anywhere else in the U.S. While Boston and New Orleans have some of the same Roman Catholic intensity, their populations and consequently the diocese size doesn't begin to match the Arch Diocese of Chicago. For years there has been little to no recognition of any other religion in the city. Having lunch with Mayor Daley about 10 years ago, I told him to watch for the rising evangelical tide in our city.

It remains to be seen how a growing evangelical presence will manifest itself politically in the deep blue sea alongside Lake Michigan. One thing's for sure, it's going to be interesting to watch.

Post Script: Pastor Meeks dropped out of the race previous to the February primary

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



BAPTIST BIBLE COLLEGE

Priority two: strong general education



by Jim Edge | President | Baptist Bible College

At Baptist Bible College, our first priority will always be the spiritual formation of our students. They must have an unshakable faith and a strong heart for Christ.

A second priority we have for our students is a strong general education. Educators agree the value of a general education is far greater than the subjects taken. Of greater value is the development of proper study skills, the ability to formulate ideas, and an increased capacity to think critically and strategically.

Think of the Apostle Paul at a strategic place in his ministry in Acts 17. The city of Athens was the heart of secular culture and thought, the home of Socrates and Plato, and the adopted city of Aristotle, Epicurus, and Zeno — the great minds of worldly thinking.

As Paul ministered in Athens, the residents sensed something different and powerful about his presentation. He was invited to the Areopagus, Mars Hill, where he told his indifferent and arrogant audience who God is in no uncertain terms. Then, without apology, he told them what God says. He did so with authority and grace. He presented Christ in such a way that even the most educated of the city were moved — “But certain men clave unto him, and believed.” (Acts 17:34b). His experience with God and his excellent education at the foot of Gamaliel provided him the ability to address even the most sophisticated audience with confidence and authority.

A strong general education cannot guarantee an audience for our graduates, but it will provide them with a solid foundation for ministry. At Baptist Bible College, our academic standards are high. Baptist Bible College and Graduate School of Theology is an accredited institution of the North Central Region of the Higher Learning Commission and the Association for Biblical Higher Education. Each organization regularly evaluates the general education block of courses offered.

Therefore our curriculum goal is that a student:

1. Develops a disposition for life-long learning.
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BOSTON BAPTIST COLLEGE

Down on the farm



by David Melton | President | Boston Baptist College

But you didn't expect to see that headline coming out of Boston, did you?

Our church does an annual event during the Christmas season — we have a service in a barn. It's great for our middle-class “suburbians” to stop and sit on hay bales and read and sing about the birth of the Savior in a stable. So at least once a year I do go to a farm!

I really think I saw Boston Baptist College, and maybe even the Baptist Bible Fellowship, out on the farm.

That farm in Natick, MA, is a cooperative. There are a lot of “members” who have a variety of different identities with the co-op. The woman who takes our “barn rent” check is a diehard. The woman who lets us in after hours to have our barn worship lives in an apartment on the farm. She is not a true ideologue, but I'm guessing that a low-cost apartment surrounded by serenity and fresh air is a sweet enough deal to at least have some “green” feelings when she needs to! Another member of the co-op is the nice, accommodating “hay guy” who makes sure my church people have enough hay bales to sit on. But I don't even know if he knows the lady who takes the rent. Most members of the co-op, however, just buy locally grown food at the farm — they show up when they need something and then disappear again until the next time.

My favorite part of the whole farm would be the animals. My younger boys and I always take a few minutes and “play” with them. We pull up grass and lure the goats to nibble out of our hands. Then we try the same stunt with the sheep. But one of my favorite co-op farm stops is the chicken coop.

That chicken coop reminds me of our college. We cram them in and try to convince them to produce! The chicken coop is far from the parking lot, and most of the co-op people never get out as far as the coop. But they like the eggs. That farm just wouldn't be the same without the chickens. Porky might eventually become tasty bacon, but he will still look lonely on the plate without the eggs.

I travel out in our Fellowship. I talk on the phone. I also get financial reports from our business office. I am thankful we have a growing number of BBF churches who value what we do here in Boston and who support us. But I know that many in the Fellowship know little about us. We know we are not the only animals on the farm, and we value the whole farm. But we are an important part of it. If you could only know some of the men and women studying in Boston today! Good things are happening way back in this corner of the farm. Thanks to all of you who help it happen. To everybody else ... when you have breakfast, think of us!



Highlands Tanzania youth camp launches

By Dave and Bonnie Jones, BBFI missionaries to Tanzania

What a tremendous launch of the Highlands Tanzania youth camp! In three camps, 1,133 campers and 106 volunteer workers came from five regions of the country. Ninety-four youth responded in the first camp, 70 in the second, and 36 in the third, for a total of 200 campers giving their lives to Christ. Many other decisions were made as well.

These camps are not church camps, but rather evangelistic camps targeting lost secondary-school-aged youth. Kids of all different faiths and lifestyles come to the camp, most with addictions, hang-ups, and hopelessness. Every facet of camp is designed to show them Christ's love and bring them to the place where they acknowledge their need for the Savior. The seminar services build upon one another, beginning with teaching on moral principles, then showing how no one can measure up on their own. Finally, campers are introduced to the One and Only who is able to deliver them from their fallen condition and connect them with their Creator. The theme "R U Connected?" was simple, to the point, and effective.

Our local church leaders are following up on all 200 who made salvation decisions. Please pray that they will immediately take steps forward in their new walk with Christ. One of our churches reported that 50 youth from the camp came to the Sunday services this past weekend.

Thank you for your prayers and support to make the camps possible. Already we are making plans to train more youth workers and then target new schools for our second round of camps next June.



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Marcellus and FIBC celebrate church's 25th anniversary

Austin, TX

First Independent Baptist Church (FIBC), founded and pastored by Mike Marcellus, celebrated their 25th anniversary December 5. Texas Governor Rick Perry sent Marcellus and the church an official document congratulating them for their service in the community. Marta Salinas, Governor Perry's secretary, who is also a member of the church, presented it. As a gift, FIBC is sending Pastor and Mrs. Marcellus on a five-day cruise to the Yucatan and Cozumel, Mexico.

Marcellus is a 1975 graduate of Baptist Bible College, Springfield, MO. He has served the BBFI as a BBC Alumni Association vice president, Mission Office field representative for Puerto Rico and Dominican Republic, Texas BBF vice chairman, South Texas BBF chairman, and has been on the Texas board of directors for 17 years. Marcellus has also served as the chaplain of the Texas State Senate.

FIBC experienced its best year of ministry in 2010 with 220 people being saved, 84 being baptized, and 15 surrendering for full-time service. The church has 22 nationalities represented in their congregation. They are debt free and will move into a new 500-seat auditorium in a 48,000-square-foot facility in a few months.

Congregation of FIBC gathered to celebrate church's anniversary. **Far right:** Mike and Gina Marcellus



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Please join us for a night of celebration as we welcome **Jonathan Falwell** as our guest speaker, 7 pm Wednesday.

Many students & scores of Missionaries who serve around the world were once a part of HSBC. We invite all of you & all our partner BBFI churches to join us for this special service as we **celebrate 75 years.**

Jerry Beaver new pastor at Tabernacle BC in Roswell

Roswell, NM

Jerry W. Beaver was installed as pastor of Tabernacle Baptist Church of Roswell, NM, in Christmas Eve services, December 24, 2010. Beaver succeeds Onsy Whicker, who had previously pastored Tabernacle 25 years and more recently served the church as an interim pastor since the beginning of 2010.

Whicker's ministry at Tabernacle was marked by above average missions giving and outreach. He served as an early BBFI missionary to Korea and also on the staff of Pacific Coast Baptist Bible College. Newly installed pastor Beaver notes that Whicker made a great sacrifice for the church as Mrs. Whicker has been in declining health, and her husband has been caring for her.

Beaver served most recently as pastor of Victory Baptist Church in Pleasant Prairie, WI, and he is the author of a book, *Walking Through the Valleys of Life*.



The Beavers (left) with Onsy Whicker (right)

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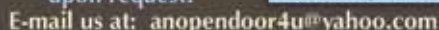
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Left: Pastors gathered for the Central West Texas Preachers Fellowship. **Right:** Some of the congregation of Broadway Baptist who have been members for over 50 years.



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Martha Ann Scarberry

South Bend, IN

Martha Ann Scarberry, 66, widow of Pastor Rick Scarberry, passed away December 2, 2010. Born October 30, 1944, in Mattoon, IL, her spiritual life began at the age of eight when she accepted Christ as her Savior. In 1965, she married Rick Scarberry in Springfield, MO, and their ministry took them to Superior, WI, for 21 years. They also served in El Paso, TX, Altus, OK, Peoria, IL, South Bend, IN, and various mission fields.

She was preceded in death by her husband who died in 2001. She is survived by four children and 15 grandchildren. Funeral services were held December 6, 2010, in Mishawaka, IN, with Mark Black officiating.



Norman George Crawley

Covington, GA

Norman G. Crawley, BBFI pastor and evangelist, departed this life December 22, 2010. Norman was born June 11, 1937. He joined the U.S. Army in California in 1955, and married his wife, Georgetta, in 1956. Shortly after his marriage, he gave his life to the Lord and entered Baptist Bible College in Springfield, MO. Graduating in 1956, he returned to California and served churches in Woodland, Rio Linda, and Fair Oaks. He also received a B.A. from Missionary Baptist College in Sacramento.

In 2003, the Crawleys moved to Georgia where he became an evangelist until he was physically unable to continue in 2008. Norman is survived by his wife, Georgetta, a daughter, and two grandsons.



Arley C. "Bud" Worthington

Newton, KS

Bud Worthington entered his heavenly life January 2, 2011, at the age of 89. Born January 12, 1921, in Towanda, Kansas, he married Hazel Barksdale in 1941. Before his ordination and preparation for ministry, Bud served with the USAF in the Pacific during World War 2. He was among the founders of Baptist Bible Fellowship and Baptist Bible College in 1950, and was ordained into the ministry in 1951 in Wichita Baptist Tabernacle.

After his graduation from Baptist Bible College in 1952, he pastored Temple Baptist Church in Marshfield, MO, and Grace Baptist Church in Salina, KS. He founded Village East Baptist Church in Aurora, CO, and Memorial Baptist Church in Denver. During his semi-retirement, he was the pastor for Independent Baptist Church in Grove, OK, from 1983 until 1987.

Bud leaves behind his wife, Hazel, along with seven grandchildren, and 12 great-grandchildren. His own children are all deceased. Memorial services were held, January 6 in Grove, OK.



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Rutha Mae Pursselley

Pleasant Hope, MO

Ruth Pursselley, BBFI missionary and widow of John Pursselley, was taken to glory December 30, 2010, at the age of 80. Ruth was born December 19, 1930, in Hammond. She and her husband, John, were married April 5, 1950. He passed away in February 2010.

John and Ruth served in pastoral ministry and as BBFI missionaries to England in their later years. She was also employed for several years as a financial secretary in the Baptist Bible Fellowship mission office.

She is survived by her three children, 10 grandchildren, and 17 great-grandchildren. Services were held January 3 in Bolivar, MO, with sons-in-law David Almanzar and Ken Dowell officiating.

Memorial donations may be made to the Iglesia Bautista Amistad building fund, checks payable to Ken Dowell, in care of Murray Funeral Home, PO Box 506, Bolivar, MO 65613.





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

• **Victory Bible Baptist Church**, 3906 Andrew Ave., Pensacola, FL 32505-4107. 850/432-6969 *Pastor Allen Cotton*

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

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

• **Bible Baptist Church**, 820 South 14th Street, Fernandina Beach, FL 32034 904/261-5457 *Pastor John Van Delinder*

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

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

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

GEORGIA

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

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

HAWAII

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

ILLINOIS

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

IOWA

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

KANSAS

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

• **Friendship Baptist Church** 2209 E. Pawnee, Wichita, KS 67213 316/263-0269, *Pastor Steve Day*

KENTUCKY

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

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

MARYLAND

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

MASSACHUSETTS

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

NEBRASKA

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

NEW JERSEY

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

NEW MEXICO

• **High Plains Baptist Church**, 2800 E. 21st Street, Clovis, NM 88101-8620. 505/769-1382 *Pastor Charles D. Miller*

NORTH CAROLINA

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

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

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

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

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

OHIO

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

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

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

• **Grace Baptist Church**, 3023 N. Union Rd., Middletown, OH 45044, 513/423-4658 *Pastor Roger D. Green*

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

OREGON

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

RHODE ISLAND

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

SOUTH CAROLINA

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

TEXAS

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

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

• **Liberty Baptist Church**, 602 Manco Rd., Lewisville, TX 75067. 972/436-3493 *Pastor Dick Webster*

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

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

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

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

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

Talley Rd. Baptist Church

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

VIRGINIA

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

WEST VIRGINIA

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

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

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

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

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

We are Baptist. We are Bible. We are Fellowship.

By Jon Konnerup | BBFI Mission Director

The Baptist Bible Fellowship International has been around for 60 years with a goal to proclaim the gospel of Jesus Christ to the entire world. Pastors and churches have come together as a Fellowship to join efforts to train new leaders through our colleges, send missionaries served by the Mission Office, and plant churches across our country with help from the National Church Planting Office. All our efforts and other pertinent information are reported in our magazine, the *Baptist Bible Tribune*.

It is also good to note that those initiatives started 60 years ago continue today. Just as important is the fact that we still hold to the same beliefs and practices as those who have gone before us. We still have confidence today in who we are and what we do.

The BBFI is a fellowship — not a convention, denomination, or mission board. We are a fellowship of pastors who are Baptist and hold to historic Baptist distinctives. We are Baptists who hold firmly to the Bible, the origin of our Baptist distinctives and our 20 Articles of Faith.

We are also independent in that each congregation is autonomous, and we believe no organization should interfere with it. Each congregation in our Fellowship should govern its own affairs, own its own property, call its own pastor, and have the freedom to cooperate with churches of like faith. Take all the strands of our DNA — our Bible stand, our view of the church, our hold on the Baptist distinctives and the Articles of Faith — the things we hold in common, and you can easily see how we may cooperate together in reaching our world with the Good News.

We also believe the Great Commission demands we start new churches in every state of our Union, and that those same churches raise and send men and women to reach the unreached from every people group in our world. Our first mission director, Fred S. Donnelson wrote:

From the very beginning of this new Fellowship (the Baptist Bible Fellowship) it has been felt that it must be missionary to the core. Not simply named missionary but missionary in fact; not using the name missions to promote a hundred varied activities, as is possible if

one is not careful; but for the purpose of fulfilling the commission of the Lord Jesus, “even unto the uttermost parts of the earth.” We had heard missions preached without being practiced. Now we felt that in our new beginning we should place the clear command of the Lord Jesus Christ before us as an order to be obeyed, as a mission to be fulfilled. Therefore, from the very beginning, missions has been our “meat.” - Baptist Bible Tribune, September 1952.



After the extensive screening process by the Mission Office, the pastors of our Fellowship approve Baptist missionaries who are sent from local Baptist churches affiliated with the BBFI. They agree with our philosophy of evangelizing the lost and planting Baptist churches. These churches should reproduce themselves in an effort to have local church planting initiatives in every part of the globe. To date there are 3,100 churches in the U.S.A. and nearly 7,000 churches outside the U.S.A. affiliated with the BBFI.

It has always been understood and believed that the local church is the center of worldwide missions. The Mission Office is not the sending agency of

the missionary. The final authority of the missionary is the sending church. The Mission Office is the service center for the missionaries sent from Baptist churches affiliated with the BBFI. It also serves the churches themselves to whom the Great Commission was given. We at the Baptist Bible Fellowship International Mission Office continue to be Baptist.

As we start this new year 2011, we continue to charge ahead as our early founders and leaders did — reaching our country and our world with the gospel of Jesus Christ; doing it together as a fellowship of pastors whose churches send out missionary evangelists around the world; staying always true to the Articles of Faith and our Baptist distinctives. We move ahead with confidence knowing we are staying true to God and His Word, and we invite all likeminded to come along with us!

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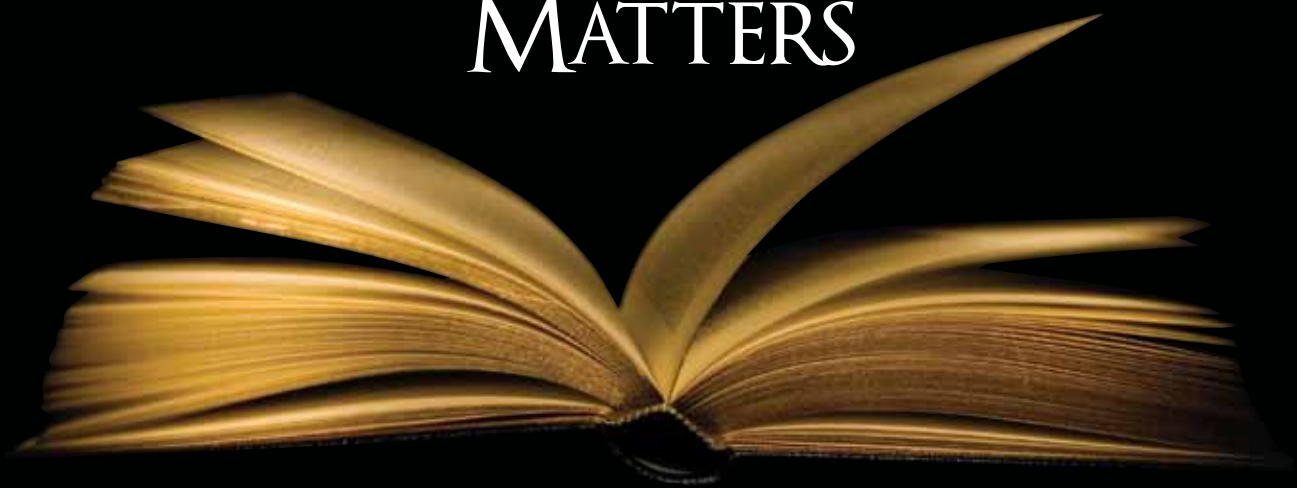


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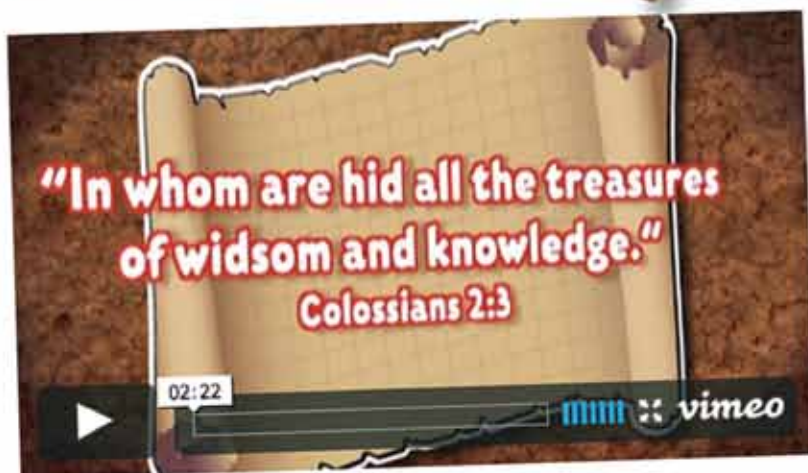


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