

BAPTIST BIBLE TRIBUNE

JANUARY 2015 | VOL. 65 NO. 5

15
in '15

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ON THE TABLE

15 for '15

by Keith Bassham | Editor

A couple of months back, the *Tribune's* assistant editor, Rob Walker, came to me with an idea for the January issue. He envisioned a theme, something along the lines of "15 for '15," and you will see that idea woven through this *Tribune*. That idea was just one of the most immediate reasons Rob brings a huge value to this office, and indeed, to our Fellowship.

Rob's fingerprints are on every page we produce as he brings his artistic and editorial skills to bear. He is the whole package — a skilled and pleasant co-worker, a loving father and husband, and a serious Christian. I would have to look long and hard to find another like him.

The same can be said of Karri Joy Perry, our front desk person. Her official title is Director of Office Services, but, like Rob, her skill set and range of work encompasses so much more than the title implies. Detailed and a bit finicky — which is what you want and need in a person who works with finances — with a perpetually clear desk, it would take at least two, and maybe more, people to replace her. She can edit, proof, and even re-compose when called upon. She knows how to unbury a lead, and how to rid wordy prose of unnecessary demonstrative pronouns. And she enforces the publishing deadline, which means she manages my workflow at least a few days each month.

I take this opportunity as we move from 2014 to the New Year to express my appreciation for my two very gifted assistants in this important ministry into which God has called the three of us. Yes, what we do here really is a calling, and we all treat it so.

The *Tribune* is not mere journalism, though we do some journalistic things. Nor is it purely promotion, though there is a bit of marketing involved. No, the *Tribune* is, and I think this is the way founder Noel Smith envisioned, not even *the* voice of the Fellowship. Rather, it is a way we manage to converse with one another about things, issues, and people most of the rest of the world would find out of place.

Think now. How would the story of Marjorie Browning make sense in a world absent the grace of God and the goodness of a Savior? And while many living outside the grace of God may speak of learning to live more simply, or knowing when to make innovations, or understanding liberal giving as we have in this issue of the *Tribune* — do you not find it satisfying that these types of things can be treated in such a way to make them holy, and a part of worshipful living?

We hope to keep the "15 for '15" meme going for a while, and for that matter we hope the *Tribune* can continue to make the important contributions to our Fellowship, but we will need your help to make it so.

Keith Bassham

BAPTIST BIBLE TRIBUNE

JANUARY 2015

VOL. 65 NO. 5

FEATURES



Innovation

The Gospel message has not changed, but even the early church faced delivery conflicts

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NEW!



Watch for QR codes that will link directly to bonus material posted on our website. This will allow us to provide a direct link to additional support materials that space would not allow for in the print magazine. Unless noted, these codes will only direct you to *Tribune*-hosted materials.

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PRESIDENTIAL PERSPECTIVE

Conversations



by Eddie Lyons | President | BBFI

Some conversations are often the beginning of life changes and new direction. When I think about change points in my life, they often began with a conversation. As a boy, after watching the funeral of a president, I had a conversation with my mother about death, dying, and eternity. That led me to an understanding of the gospel and to kneel beside my bed and have a conversation with God about my sin and eternity. That conversation changed my life.

Years later, I had a conversation with this girl about becoming my wife. To be clear, she did not say yes the first or second time I asked. The third time, however, she did say yes. I am so glad I kept that conversation going. My wife makes my life richer and more fun every day.

When our fifth child was born, the doctor came into our room and had a conversation with us I will never forget. It included this life-changing statement, "I think your son has Down's Syndrome." Cindy and I started seeking out groups of other parents of children with special needs because we needed to figure out how to walk this path.

Meetings are places for conversations about important things. I know the nature of the conversation when I go to the doctor; we will talk about my health. When I sit with my tax preparer, that conversation is both predictable (hopefully!) and important. Many of the ideas that have changed our world were carried forward through strategic conversations. The Baptist Bible Fellowship provides a place for missionary conversations.

As leaders in ministry, we come together and talk. No one understands the joys and challenges of ministry like someone else in ministry. Other pastors and leaders understand our struggles and can provide insight and perspective. These conversations are rich and strengthening. Hearing the stories of others gets me out of my Elijah mentality that has convinced me that "I alone am left" doing ministry that is both difficult and exhausting.

As a Fellowship we will keep several strategic conversations going. First we will keep the church planting conversation going. We must keep talking about the need for church planting and how we are going to plant new churches. We must continue the conversation about church revitalization and best practices for renewal. How can we come alongside struggling churches and see them catch a fresh wind and new life? We must never let the missions conversation go away. We are still commanded to "go into all the world and preach the Gospel to every creature." Who will go? How can we help them?

The Baptist Bible Fellowship is a vital platform for these world-changing conversations. The theme for our February 2015 meeting is church planting. The September 2015 meeting will be hosted by High Street in Springfield, MO, and the theme is church revitalization. Come and be a part of the conversation.

WORLDWIDE MISSIONS

15 places in need of missionaries



by Jon Konnerup | Mission Director | BBFI

Upon receiving the theme for this *Tribune* issue, several lists of 15 mission-related things for 2015 ran through my mind — 15 ways to pray for missionaries ... 15 ways to thank a missionary ... 15 mission projects to give to ... 15 new sending churches ... 15 new couples approved in May ... 15 new couples approved in September.

There is no question that spiritual darkness pervades our world. You can see it in the lives of Africans living in bondage to their fetishes and charms, Asians deceived by their religious beliefs, and Latin Americans wrapped in their religious rituals.

In the Middle East and North Africa, you can observe the vast sea of darkness as you hear the Muslim call to worship from thousands of mosques. The same oppression is also seen as the people in India religiously serve and try to please the idols representing millions of lifeless deities. One can also see the tremendous need in the post-Christian Europe steeped in Atheism. Spiritual darkness literally infiltrates all nations and people throughout the world.

Therefore, my mind began to think of places around the world in desperate need of the Gospel. I realize the need for the Gospel is everywhere, but I'd like to list 15 places in particular with a need for missionaries. The Holy Spirit is the One who calls individuals into the ministry and the local church sends them. We at the Mission Office of the BBFI are here to inform people of the global needs. Who knows, perhaps someone from your church might answer the call of God and the leading of the Holy Spirit to reach out to these people.

1. Bhutan
2. Czech Republic
3. Denmark
4. Ghana
5. Iceland
6. Macedonia
7. Poland
8. Egypt
9. Vietnam
10. Namibia
11. Surinam
12. West Indies
13. Jordan
14. Myanmar
15. Uzbekistan

**15 NATIONS
WITH NO BBFI
MISSIONARIES**
**WILL YOU PRAY
FOR SOMEONE
TO ANSWER THE
CALL IN 2015?**

Currently, there are no active BBFI missionaries in these countries. At one time, some of these nations may have had a family minister there, but not at present. It would be tremendous to have 15 new missionaries surrender to take the truth of Jesus Christ to these 15 nations. Would you pray with me that in 2015 we would see this happen?

Three keys for the BBFI



by Dave Janney | Pastor | Orlando Baptist Church

Our Fellowship has always revolved around three important emphases — missions, church planting, and fellowship.

Missions has been a bright light in our Fellowship. We have the ability to support whom we want and to where we want. We partner with missionaries who possess our philosophy of ministry, those with competence, and approved through our BBFI mission process.

We have always believed church planting is the way we carry out the Great Commission here and around the world. This is also a support-whom-you-want, where-you-want approach. While I personally have been driven by the call to evangelize the world for many years, focused largely on distant lands, these days, God has been recalibrating my vision and church planting has moved to the forefront along with missions.

Churches are in decline across America, including our BBFI churches. The same is true in missions. While I am excited about nationals we are raising up around the world through our many years of world missions, we must continue to raise up missionaries from America. I only see two ways this is possible. We must have relevant, vibrant churches, and we must start relevant, vibrant churches. Thus, church planting is the call and the key for the days ahead in the BBFI for me.

Fellowship is the third important area that makes who we are special. I attend great conferences. Over the years we have attended meetings, wanting a better idea, a better model, a Holy Spirit revival, and a myriad of other reasons. Again, in our Fellowship we get to do what each of us as pastors believes is best for our churches and their future. And I like that.

However, after all the conferences are over and all the information and inspiration has been obtained, there is one thing we still need from our Fellowship and that's fellowship. Pastors, we need each other. We need this band-of-brothers experience in our Fellowship meetings. I do not complain about who spoke, or what the music was like at a Fellowship meeting. I come to fellowship, and I need it, and I love it. And by the way, there are a lot of guys who need us and some good fellowship along the way.

With all this in mind, I want to invite you to attend our National Fellowship Meeting in Orlando, FL, at Orlando Baptist Church, February 16-18, 2015.

Our church, our staff, and I are excited about our meeting as the emphasis is church planting. I promise all of our church planters a great week with an exciting inside look at where we are going as the BBFI in church planting, along with great help sessions. We will also have a track for encouraging pastors in practical matters to help as we pastor and build our churches. We will have great preachers and great breakout sessions, but above all, we will have great fellowship. And it just will not be complete without you there. See you in February!

Come in WE'RE
OPEN

The *Baptist Bible Tribune* is the only place on earth where all the churches, pastors, missionaries, evangelists and laymen and laywomen of the BBFI can **meet together** ...

Shortly before his death, the *Tribune's* founding editor, Noel Smith, published the words above, using a font and type size large enough to cover an entire page to emphasize the continuing importance of the *Tribune* to the Baptist Bible Fellowship.

Much has changed since then. Though the newspaper is now a magazine, and black and white newsprint has given way to glossy pages with full color photos and images, and many readers today forego print to take advantage of the digital versions of the magazine, what Editor Smith said more than 40 years ago is still the truth. Amid all the changes we have seen in the world and in our Fellowship, his statement is a constant.

Today, the "meeting place" needs your help too if we are to stay open.

For a start, we need to raise \$150,000 in this year's February *Tribune* Offering. We have raised that amount before — more than once, in fact. And while large gifts are appreciated, the fact is many smaller gifts add up. Those who have never participated in the *Tribune* offering could start by sending \$15, the price of a one-year subscription.

Churches could also provide *Tribunes* to members through a bundle subscription. Each magazine costs about \$1.25 to produce and mail, so for \$25 a month, we can send a bundle of 20 *Tribunes*, or \$50 would get you 40. Call our office, 417.831.3996, for details.

We have been operating in deficit territory the past couple of years, and we can use a "catch-up" offering, and the need is greater now since we are funding the new BBFI website (www.bbfi.org).

Finally, make sure the *Tribune* gets the news from your church. Contact the editors (email editors@tribune.org) to report what's happening. More Fellowship news means a better *Tribune*, and your good news will encourage others to do more for the Lord as well.

Keep the "meeting place" open.

WINTER IN ORLANDO!

COMPELLED 2015

BBFI NATIONAL FELLOWSHIP MEETING

February 16-18, 2015

ORLANDO BAPTIST CHURCH

ORLANDO, FLORIDA | PASTOR DAVID JANNEY

KEYNOTE SPEAKERS



RICK BLACKWOOD

*Senior Pastor
Christ Fellowship Church
Miami*



EDDIE LYONS

*President
Baptist Bible Fellowship
International*



DAVID NASSER

*Senior Vice President
for Spiritual Development
Liberty University*



BAPTIST BIBLE FELLOWSHIP
INTERNATIONAL

BBFI.ORG



where to stay

All of these hotel properties offer shuttles to and from the airport. They are also all within five miles of the meeting site. When you make your reservation please use the group name: Baptist Bible Fellowship

The Wingate by Wyndham
5750 Hazeltine National Dr. Orlando, FL 32822
(407) 826-5258 | WingateOrlandoAirport.com
Rate: \$75 per night

Fairfield by Marriott
7100 Augusta National Dr. Orlando, FL 32822
(407) 888-2666 | FairfieldInnOrlandoAirport.com
Rate: \$119 per night

Hampton Inn by Hilton
5767 T.G. Lee Blvd. Orlando, FL 32822
407.888.2995 | HamptonInnOrlandoAirport.com
Rate: \$129 per night

Springhill Suites by Marriott
5828 Hazeltine National Dr. Orlando, FL 32822
407.816.5533 | Springhillsuitesorlandoairport.com
Rate: \$134 per night

Marriott Orlando Airport
7499 Augusta National Dr. Orlando, FL
(407) 851-9000
Rate: \$189 per night

schedule

MONDAY

4:30----- Registration
6:00----- Opening Session: Eddie Lyons

TUESDAY

9:00----- Morning Session: Keith Bassham
10:15-12:00----- Ladies Fellowship with Donna Janney
10:15-11:00----- Church Planting Vision: Eddie Lyons and Sean Sears
Strategy and Empowering Vision: TBA
Children's Ministry: Orlando Baptist and High Street Team
Church Planting Strategy: John Gross
Cross Cultural Ministry: Russell Johnson
Great Weekend Service Planning: Orlando Baptist and High Street Team
12:30-2:00----- Special Lunch and Resources for Church Planters Only
** Please Register at: www.orlandobaptist.com/bbfi
6:00----- Evening Session: David Nassar

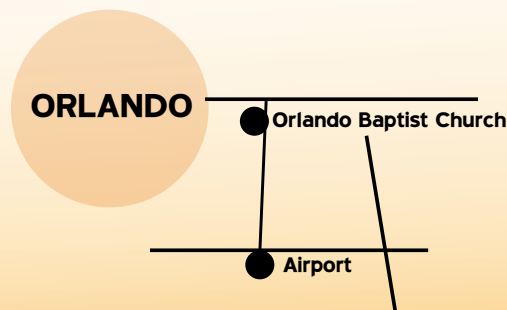
WEDNESDAY

9:00----- Morning Session: Greg Lyons
10:15-11:00----- Ladies Session
10:15-11:00----- Church Planting Q&A: Moderated by John Gross
Increase Your Churches Giving: Brian Moore
Youth Pastor's Forum: Moderated by Dustin Janney
11:15-12:00----- Effective Church Marketing: Jon-Eric Moseler
Multi-Site Church: Rick Blackwood
Senior Adult Ministry: Don Norman
6:00----- Evening Session: Rick Blackwood

getting there

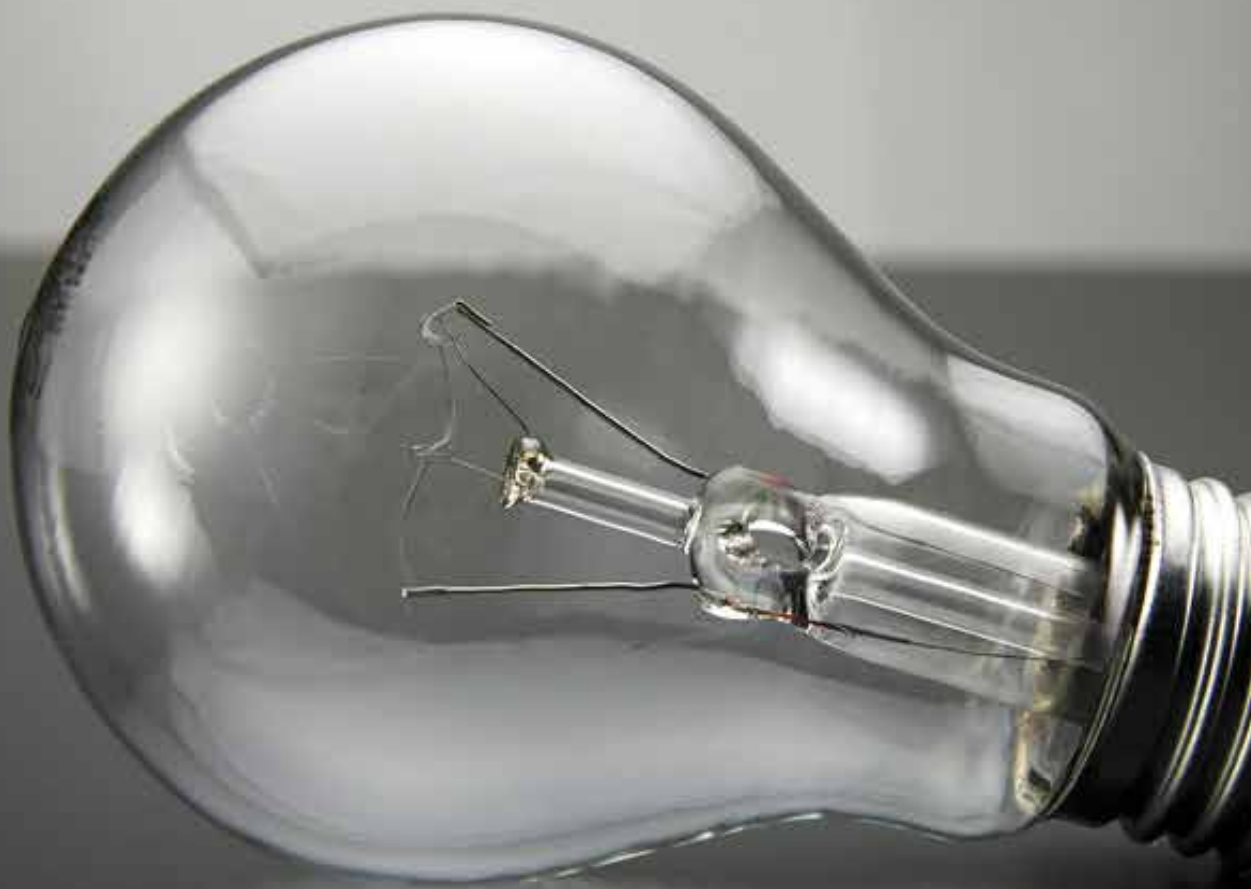
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Orlando, FL 32807

Approximately 9 miles from Orlando International Airport



www.worldchangingchurch.com/#/bbfi

COMPLETED 2015



INNOVATION

BY KEITH BASSHAM

NOW THEY WHICH WERE
SCATTERED ABROAD UPON THE
PERSECUTION THAT AROSE
ABOUT STEPHEN TRAVELLED AS
FAR AS PHENICE, AND CYPRUS,
AND ANTIOCH, PREACHING THE
WORD TO NONE BUT UNTO THE
JEWS ONLY.

AND SOME OF THEM WERE
MEN OF CYPRUS AND CYRENE,
WHICH, WHEN THEY WERE COME
TO ANTIOCH, SPAKE UNTO THE
GRECIANS, PREACHING THE
LORD JESUS.

AND THE HAND OF THE
LORD WAS WITH THEM: AND A
GREAT NUMBER BELIEVED, AND
TURNED UNTO THE LORD.

THEN TIDINGS OF THESE
THINGS CAME UNTO THE EARS
OF THE CHURCH WHICH WAS IN
JERUSALEM: AND THEY SENT
FORTH BARNABAS, THAT HE
SHOULD GO AS FAR AS ANTIOCH.

WHO, WHEN HE CAME, AND
HAD SEEN THE GRACE OF GOD,
WAS GLAD, AND EXHORTED
THEM ALL, THAT WITH PURPOSE
OF HEART THEY WOULD CLEAVE
UNTO THE LORD. (ACTS 11:19-23)

When Jesus was conversing with Nicodemus, he illustrated the Spirit's workings by comparing it with the wind — "you do not know where it is coming from, and you do not know where it is going — so is everyone who is born of the Spirit," Jesus said.

When I preach from that text I say that the wind of God will take you places you never dreamed of, and that it will take you places you would not have chosen for yourself. Nothing demonstrates those facts better than the experiences of those who first believed the Gospel.

In the chapter before the text we just read, Peter is moved by God to do something he would never have dreamed of, and something he would not have chosen for himself. Peter, after some stubborn reluctance and stiff resistance, enters the home of Cornelius, a centurion, and a man Peter considers a pagan in every sense.

As Peter enters, he introduces himself with these words: "And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean."

And then Peter gave Cornelius and his household the Gospel. And, to the astonishment of everyone in Peter's group, Cornelius and his company received the Gospel, and the Holy Spirit came upon them. And Peter commanded that they should be baptized in the name of the Lord.

Now, I may be wrong, but I think I just described what one could legitimately call an innovation. One reason I know this is an innovation is the response recorded in the opening verses of Acts 11:

"And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, Saying, Thou wentest in to men uncircumcised, and didst eat with them."

When innovations are introduced, this is how they are generally met.

Peter defended his innovation using two facts: one, God had given him explicit instructions and a vision, and two, when the pagans responded to the Gospel, God did for them what he had done for the Jews. To reject these facts would be tantamount to standing against God. And so, when the critics heard the defense, our text says they held their peace and glorified God.

And now we are at the beginning of our text, and I am so thankful for the careful editing of Luke the physician and historian at this point. Without that story of Peter's innovation, these next few verses and the importance they carry going forward into Acts would have had us scratching our heads.

We know the basics. Let's take a look at the particulars. First of all, there are some people on the move. They are traveling. And as they travel, they are preaching the Word. But notice who they are. These are not the apostles. Nor are they from among the seven appointed by the apostles. And at least some of them, maybe most of them, are like Peter, not willing to take their message to pagans. Some, we learn, are not even native Israelites, but men of Cyprus and Cyrene, proselytes perhaps. But one thing is certain, they don't have the same reluctance to associate with pagans that Peter had. In other words, they never got the memo: the Gospel is for the Jews only. Virtually everything going on in this passage would be classed as innovative.

And so these unauthorized preachers took their message to unauthorized hearers, Grecians, which I think is probably a polite name for a pagan. And now we can see that what

happened in the house of Cornelius was not a fluke — it was going to become standard practice. But again, not without a struggle — the argument would go on well into the book of Acts before it is resolved. The wind of God takes us places we would not choose on our own.

Now, before I go on and settle once and for all the Baptist Bible Fellowship position on innovation, I want to make a few observations about what we are reading here.

First of all, we are reading from the writings of Luke. Luke likes to write about travel. His stories around the birth of Jesus include the journey of Mary to see Elizabeth, that of Joseph and Mary

from Galilee to Bethlehem, and then after the birth, Joseph taking his young family into Egypt, and finally the return trip home when it was safe.

We have the story of the young family's visit to Jerusalem when Jesus was 12 years old, and then later as an adult, when Jesus left home and made a trip to the Jordan to be baptized of John, who was also known to move around a bit. And there are stories of Jesus and the 12 on a continuous journey, traveling from village to village, announcing the kingdom. And finally, in a story that takes up 40 percent of his Gospel, there is the narrative of the journey that begins with the words of Luke 9:51, "And it came

And now we can see
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standard practice.

to pass, when the time was come that he should be received up, he (that is Jesus) stedfastly set his face to go to Jerusalem,” and that journey and story appears to end with the crucifixion and resurrection.

But even on the afternoon of the resurrection Jesus is on the road again, this time as one traveling incognito with two people on their way to Emmaus, and just a few verses later the same Jesus who had been on the road tells us to hit the road ourselves, taking the Gospel to all nations.

Add to this catalog from Luke’s Gospel, the journeys, the day trips, the adventures, and harrowing travels recounted in the Acts — Philip on the road to Gaza, Peter on the road to Cornelius, Paul on the road to Damascus, the missionary journeys, and sea voyage and shipwreck of Paul that succeeds in taking the Gospel to Rome and beyond (fulfilling Acts 1:8 at government expense, by the way) — you have to be struck by the amount of traveling and going in these pages. And further note that the Christian movement is called “The Way” five times in the Acts (Acts 9:2; 19:9, 23; 22:4; 24:22) and the Gospel begins to look like a series of road stories.

So, what can we gather about this travel talk? For one thing, a Gospel that travels like this almost requires that its handlers be innovative. The Gospel is absolutely universal and intended for all the world. We know that. The Gospel worked in both theistic Jerusalem and philosophically diverse Athens, Syrian Damascus or cosmopolitan Corinth, desert Gaza and metropolitan Rome. Nowhere did Paul or any of the apostles say to themselves, “We can’t preach the Gospel here — they just won’t get it.” They found ways — they innovated — to make their hearers get it because they were absolutely convinced that the Gospel was the fulfillment of all the promises of God given in the Old Testament and realized in the life, death, and resurrection of Jesus Christ, and not just for Israel but for the whole world. So why shouldn’t the Gospel be preached in Rome? Good news is good news no matter where it goes. All who call on the name of the Lord shall be saved.

Second — and this arises from the first point — the Gospel, since it is universal and intended for all, must be portable and suitable for travel. Do you have any idea how many cultures are represented in

these Gospel road stories? The diversity of moral issues, gender issues, political issues, religions, occupations, worldviews, nationalities, languages, cultures, and subcultures this Gospel had to weave itself through in order to get a hearing? And yet it got through enough to turn worlds upside down, and some locals understood the danger of the Christian Gospel enough that they thought it prudent to put the preachers in jail, and I would say that’s an indicator they were getting through. I’ve heard some Christian leaders say that people are hostile to the Gospel today because we haven’t been presenting it right, and people misunderstand who God is and what He does. I’m not certain that is entirely true. In Paul’s day, he encountered hostility, lots of it. His message was not universally accepted, even among other believers. And I think he knew what he was doing.

And so, the Gospel is universal, intended for all kinds of people. And the Gospel is designed to be somewhat lean and portable, moving easily among cultures, languages, customs, and nationalities, without a lot of baggage to weigh it down.

And another observation is that the Gospel appears to be adaptive. Just as Jesus speaks of a new birth to one person, and of forgiveness to another, and of lost sheep, coins, and sons to another audience; and just as when he heals he speaks healing to one, and uses the touch of his hand for another, and makes a mudpack for another, and in at least one case, the touch of a tassel on his prayer shawl; and just as he chooses for his base of followers a political zealot to serve alongside a Roman collaborator, and fiery Peter alongside winsome John; and just as he sometimes addresses a large crowd, and at other times attempts to escape them, preferring a long walk in the desert — it is hard to make the case that all Christians must conform to one another in all ways at all times in their service for God.

My conclusion from all this is that we must be ready to do what they did — that is, if we are to be as effective as the apostles and first-century Christians, we will have to embrace adaptations — innovations — and stop pretending that many of the subcultural traditions we embrace have been around since the beginning, and recognize that the only thing not open to change, is the essence of the Gospel itself. I will



say it this way. Virtually everything we do on a given Sunday, I don't care how traditional or how progressive your church is, would look like it was from another universe from the point of view of the apostles. In other words, what you consider traditional and timeless was once an innovation, and you may not be following the old paths as you think.

Check the history for yourself. Look around for church planting missionaries sent and supported the way we do it before about 1900. They are not there. Look for what we call classic premillennial dispensationalists before 1830. They are not there. Look for churches with a Sunday school before 1800. Same thing. Look for hymnbooks with musical notation from the same time period. And while we're talking music, look for Baptists using instrumental music before the early 1800s. Look for Baptists singing as a congregation before 1650. Look for people calling themselves Baptists before 1600. You will not find them.

Each of these things I mentioned, and they are just a few of many I could talk about, began as innovations — and they were mostly opposed by a majority. At some time in our history, old paths were once new paths, if there is such a thing, and we used to call those innovators pioneers, and we praise them to the heavens.

Now, that said, there is another side to this issue. I don't think it is a bad thing to be suspicious of innovations. The brothers in Jerusalem asked Peter to explain himself when he did something new. They sent Barnabas to check out what was happening in Antioch. These were not stupid men, nor did they have fleshly motives. They were prudent and wanted to know the truth. And when they saw God plainly at work in a new way, they did not interfere. To put it in terms of this meeting, they chose to be linked in after due diligence.

Therefore, I think it right that we put innovation to the test. You can fool around with the packaging and the delivery system all you want, but when it comes to the Gospel itself, you have to be on guard. Paul had plenty of opportunity to make innovations to the Gospel message, to make it more palatable to Jews, or to make it more acceptable among the pagans, and he refused to do this. Many times, the crowds described in the Acts were not believers enthusiastic for God

but unbelievers threatening Paul with death.

I would like to make some suggestions for our Fellowship as we go forward in 2015. First of all, let us remember that change is a fact of life. Our Fellowship was founded in a time very different from our own. The challenges our founders faced are not necessarily our challenges, and we struggle with issues they could barely imagine. And it is inevitable that we will change, as we have. We must learn to manage that change.

Second, let's resist the idea that all innovations are good. Something can be both cool and dumb at the same time. I see it all the time.

With both innovation and tradition, there is always the danger of inadvertently creating another "gospel," and we need to take that warning seriously.

And we also ought to resist the idea that retaining a tradition is always a good thing. I can see the wisdom in following ruts in a road — those ruts can tell you where it is safe to travel, but they will also limit where you can go. And by the way, I think tradition is generally good, but traditionalism is not.

Let's not be afraid to have our notions tested. I've not always been a fan of the Hybels ministry, but it was a gutsy thing he and Willow Creek did a few years ago when they admitted what they were doing was not effective at making disciples. They saw their mistake, and they retooled. I applaud and encourage that kind of thinking.

I think it is interesting that after chapter 11 of Acts Antioch becomes the center from which all missionary activity emanates. In the city where unauthorized preachers gave the Gospel to unauthorized hearers, believers were first given the name Christian. Meanwhile, Jerusalem began to recede in importance in the Book of Acts, becoming little more than a setting for an incident in the story of how the Gospel at last reaches Rome.

This was, of course, part of the fulfillment of the promise God had made to Israel hundreds of years before: "Behold, I do a new thing." May God apply the blessing of that promise to us as well, and may we embrace it with enthusiasm.



There's a lot to be said for the simplified life. Sometimes the simplified life is the result of a choice, and sometimes the choice is thrust upon you. In our case, for my wife and me, it was a little bit of both. Let me back up a little bit to give you some background.

I have been in the pastorate — either as associate pastor or as senior pastor — with Mychere, my wife, for almost 30 years. Being in ministry that long you learn many things to do (and a great many things to never, ever try

again), and you become familiar with the ebb and flow of church life. But the circumstances we encountered a few years ago were very different. The church we were leading had experienced some turmoil in the past, but it looked like we were on a healthy and vibrant spiritual trajectory.

People were being saved nearly every Sunday.

Many were being baptized.

Unwed couples who had been living together surrendered to God's authority over

their lives and relationships and were being married.

Long-deferred maintenance to the facility was being slowly completed.

All in all it seemed as though we were on the road to a very healthy church. And then I began to feel a real disquiet in my heart, a sense that something was very wrong in the church. I gathered the staff together and asked for them to begin to pray with me. I encouraged the lay leaders to begin a time of intense prayer for the church, asking God to

Our road to a simplified life

By Mark Conn



show us what was wrong, and to send revival.

We continued in fasting and prayer for almost a month, and then one Sunday it happened. Revival came! And then real trouble began. Having trouble in the church is hard enough, but that was combined with a firm realization that God was trying to tell me something and, try as I might, I couldn't discern what it was!

I woke in the middle of the night one night following a particularly rancorous deacons' meeting. I decided to get up and go

spend some time with the Lord in the living room and try to figure out what was going on in the life of the church and what it was the Holy Spirit was trying to show me. I told God I would trust Him wholly, and, as I did, it was as if the arms of the Father simply drew me close as I was assured He wasn't through, that I was just to follow Him as He did a new work in my life.

I have to admit it was uncomfortable and immensely calming at the same time! The church problems didn't go away. In fact, the next day they intensified, but there was that voice within me reminding me to trust Him, that He was doing something new in me.

Over the course of the next few days I began to have a very uncomfortable sense of what that something "new" was. I was being reassigned. And not just to a new church, but to a whole new calling.

As I look back now, the Holy Spirit's preparation for this new ministry was obvious, but the "doing" of it has shaken me to the core. I determined I was being called to do the ministry of an evangelist, with a specific focus on biblical prophecy.

My initial reaction was one of rebellion. So many questions swirled through my mind:

"How was I going to start?"

"How do I find places to minister?"

"Nobody wants to hear about prophecy today!"

"Nobody is having evangelists in today!"

Probably the most shameful thought was worrying about what others would think. I didn't want to be thought of as one of "those" guys who can't make it in the pastorate, so they leave and start doing something else.

I'm embarrassed that I allowed those thoughts to stay in my mind as I tried to talk God out of it. I even sent my resume to several other churches, thinking maybe I could compromise with God. I thought, "Maybe if I pastor a smaller church I could speak more about prophecy and maybe even take a couple of meetings a year." (Have you ever tried negotiating with God? I don't recommend it.)

But when I finally died to myself once more, my wife and I re-surrendered to do whatever was asked and we recommitted our lives just as we had so many years ago, and launched into the deep.

Burn the ships.

Into the deep end of the pool with no floaties.

The whole enchilada.

When we made this decision, we then knew why the house we owned in Missouri had not sold though it had been on the market four years. We returned home only to experience a surprise. Arriving at the house with a loaded truck, we were met with what seemed at the time to be an overwhelming disaster. The house had been nearly destroyed by the last occupant renters.

Things looked pretty bleak, and then Mychere reminded me, in a way that only a loving wife can, that God was aware of these things when He called us, and that nothing had changed other than our response.

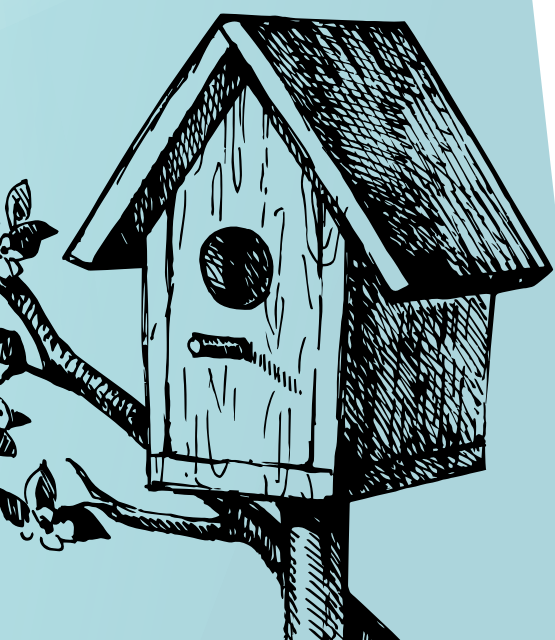
And that brings us to our simplified life, made partially by choice and partially as the result of our circumstances. We were, in effect, starting over. In this new season of our ministry, I've discovered that there are many things to recommend the simplified life.

For one, there's a lot less stress!

In our simplified life, we don't have to worry about as many first-world issues as before. Things like, "Which version of over-priced coffee or tea am I going to buy today?" or probably the most stereotypical couple question, "Where do you want to go eat?" Those options were off the table. In our new simplified lifestyle, issues like that are nonexistent. They aren't choices to struggle over. We drink coffee or tea at home, and the habit and convenience of eating out is a choice that doesn't exist, at least to the extent that it used to. And that makes things much more simple.

We don't worry about affording new car payments. Both our vehicles are getting old with a lot of miles, but when something breaks there seems to be money there to fix it.

There's no anxiety over upgrading our computer. When the computer began dying a few months ago, I started asking around trying to find a used one somewhere. I wasn't successful, so Mychere and I went into the room where I've set up my office and prayed, asking God to help our old computer. It seems a little weird seeing it written out like that, but then living this simplified life has helped us discover another real spiritual benefit — total, genuine reliance upon the provision of God. If



the computer breaks, He'll make another way for me to communicate and to work on my books.

By the way, the old computer stopped misbehaving. The screen gets a weird color sometimes, but it's working!

We don't have to try to figure out how to afford a new Smartphone when the latest one is released. There's no ability to upgrade, so it just doesn't matter.

Another benefit we've discovered in the simplified life is an increase in our quality of life. The two ideas seem counterintuitive, but they are actually complementary! Let me explain.

When our lives became simplified, we had to radically prioritize the food items we buy at the grocery store. Instead of buying things that are quick and easy but filled with things that you can't pronounce (and are not really that healthy for you) we

instead discovered that our choices, while more limited, are less expensive. And often healthier!

We dramatically expanded our garden and began to eat fresher. It took some getting used to because the flavors aren't chemically enhanced, and preparing meals requires a bit more thinking than before, but the things we've cooked have been some of the best meals I've ever had! Just because we're living more simply doesn't mean we want it to be boring and tasteless!

So. The simplified life.

For me, it's a necessity borne out of the decision to follow where God leads and swallow what God feeds.

I'm not where I thought I would be by this point in my ministry, and I have fewer years ahead than I have behind. Many things I took for granted are now not possible. This simplified life means that, in all likelihood, a typical retirement is not in my future, and

date nights will be enjoyed at home instead of going out.

We eat more peanut butter and beans, many things we once did and took for granted are now simply not possible. But God has slowed down my ministry for this season and allowed my spirit to heal, and He has given me a great gift — time spent in study and allowing the Holy Spirit to speak into my life.

When I'm not on the road, I have the opportunity to go to church and worship without having to worry about nursery workers or kids throwing up on the choir robes or microphones not working or toilets overflowing — I can worship and allow the Holy Spirit to speak, and just be an encouragement to my pastor.

I can't say I would recommend that all adopt the simplified life, at least not in the drastic way we have experienced it, but looking back, I think there is much to be grateful for in this more simple life.

15 things that help you live more simply

- Do what you love — chances are it's what you were created to do!
- Be content with what you have instead of being discontent about what you don't have.
- Choose to rejoice in and be thankful for God's provision.
- Spend time with God, by yourself, before checking your email.
- Reduce eating out — prepare meals at home and take your lunch to work
- Don't "shop" — go to the store with purpose and buy only what you need (make a month's menu with a list).
- Drink water and/or green tea in place of soda.
- Grow herbs, spices, and aromatics and experiment with new flavors to use common inexpensive ingredients.
- Look for used items first before buying new, and find ways to reuse everyday items.
- Stop paying interest — use cash.
- Be creative and frugal in gift-giving.
- Sell clutter or things you don't use any more.
- Don't worry so much about upgrading your technology to the latest thing on the market.
- Use the library, cancel subscriptions to magazines, and read more in the place of other entertainment options.
- Drive more slowly. It gives less stress and uses less gas.



A REMARKABLE LIFE

*Marjorie Browning
1932-2014*

The remarkable earthly life of BBFI missionary Marjorie Browning came to an abrupt end November 12, 2014. According to his published confession, a 16-year-old young man struck and killed Marjorie during a burglary. The teen had twice before come to Marjorie's very simple and small home to steal from her, but she had not reported the incidents, preferring to forgive his trespasses. A few days later, local people noticed she was not making her usual rounds in the community, and they came to her house and discovered what had happened.



Marjorie May Browning was born in Sarcxie, MO, October 13, 1932. Her family attended a church in Monett, MO, and she accepted Christ during a revival meeting at that church.

Her father had heard about a large church in Springfield, about 50 miles to the east, where they were reporting crowds of 2,000 to 3,000 in Sunday school. Mr. Browning asked his pastor about this report from High Street Baptist Church, and the pastor said the figures must be either an exaggeration or a mistake. Needing to see for himself, Mr. Browning visited the church and heard the preaching of Pastor W. E. Dowell. When they returned home, Mr. Browning announced the family was moving to Springfield and joining the church.

Marjorie graduated from Springfield's Central High School in 1950, and a few years after that, she attended and graduated from Baptist Bible College. In 1953, she answered God's call to become a missionary. Several years later, when she made application to the Baptist Bible Fellowship, she wrote of this experience:

"I had always had an interest in missions, but I did not want to be a missionary myself. Even the thought of that possibility almost frightened me. But in December of 1953 God called me to the mission field. The call was so definite and clear that I realized I had no alternative but to yield to the call. I surrendered my life to Jesus Christ to go to whatever mission field he should call me."

Knowing what we know of Marjorie today, it is hard to think of her being frightened by anything. Perhaps that is because of another life-changer at work in Marjorie. During these years of her youth, Marjorie had a secret — something known only to herself and the family. She was suffering from osteomyelitis, a serious bone

and marrow infection. She had been treated, even with surgery, but the prognosis was never good.

After her graduation from BBC, she went to San Francisco, CA, for further studies. Among other things, she wanted to study Portuguese to prepare for a missionary's life in Brazil. In San Francisco, she was treated for her disease again, but the doctors told her she would probably not live beyond the age of 35.

About this time, Marjorie befriended a young man, and the friendship grew to something larger. The young man was also

called Nova Holanda. And then, in 1988, she moved to an even more remote location called Two Brothers Swamp.

Until just a short time ago, a visit to Two Brothers Swamp required the better part of two days' travel. The road was more a trail with places where the deep sand required a traveler to deflate the truck tires. Today there is a real road, and you could get to Marjorie's place in one day.

But Marjorie went further in on horseback and on foot, fording rivers and walking through deep sand to minister to people in and around the Two Brothers Swamp area. Power was supplied by solar panels and a battery. Water came from a river or a cistern. She lived with no electricity, no running water, no doctor, and no drugstore.

And this was Marjorie's life for more than 50 years. Writing "The One Horse Missionary Lady from Two Brothers Swamp" for the *Tribune* in 2002, former BBFI Mission Director Bob Baird said, "Never once did I

hear Marjorie complain. She will tell you it is the life God called her to. It was not a sacrifice, but a privilege and opportunity for her to serve the Lord. She is the most serene person I have been around. God is obviously in complete control of her life and ministry. She is truly a Spirit-directed, model missionary."

But Marjorie never thought of herself in such terms. She believed she was simply living the life to which God had called her. The last person to see her alive was her killer, and reports indicate she was in prayer at the time of her death. Even if this is not so, surely Marjorie Browning is among them "of whom the world is not worthy," spoken of in the Book of Hebrews.

This article is a collaborative effort by Keith Bassham of the Tribune, Jim Smith of the BBFI Mission Office, and Lynda Browning Hutson (Marjorie's sister).

THE APPLICANT

Full Name (Not initials) Marjorie Browning

Male ☐ Female ☒ Present address 1943 West Chestnut Street
Springfield, Missouri

Home address Same

Birthplace Sarcxie, Missouri

Date of Birth October 13, 1932

Color of eyes Blue

Race ☐ Citizenship U. S.

Height 5' 4" Weight 124

SCANNED

Marjorie's original application papers to become a BBFI missionary

planning to go to Brazil, and he wanted to marry Marjorie. However, after receiving the awful prognosis, she determined it would be unfair for him to marry one who would die so young and possibly leave a husband and children on the mission field. Sadly, she declined the marriage proposal and prepared to make her journey to the mission field as a single woman.

Marjorie became an approved BBF missionary in 1959. She was 27 years old. Leaving for Brazil with a support promise of \$200 per month, she landed in Sao Paulo, where she was met by the McCartneys, the Bartons, and Jean Kruse. After teaching at a Christian college for a time, she moved to the interior to assist American missionaries, national pastors, and their wives. Her ministry among women and children led to the salvation of untold numbers of husbands and fathers as well.

In 1973, Marjorie moved to a small town



Scan this code to read Bob Baird's article in full.

Our position as the Missions Directors at High Street Baptist Church gives us the privilege to travel all over the world and visit missionaries. We can honestly say, of all the places we have been, our favorite was visiting Marjorie. We've never experienced such an unselfish life lived as the life of Marjorie Browning. It was not easy to get to her, as it took us five planes, eight hours on a bus and then 12 hours in the back of a pickup to get to where she lived. As a single lady, she chose to go and serve God in the interior of Brazil 40 years ago, where no other missionary would go at that time. She hated recognition and she didn't come back to the states but just a few times in her total of 55 years she served in Brazil. We couldn't understand this until our family went to visit her in 2010 and we saw her love for the Brazilians and their love for her. What an amazing testimony her life was. I (Gary) also had the privilege to visit her again in May of this year and even at 82 years old she was not showing any signs of slowing down. We will always cherish the time we spent with her in Brazil and consider it an honor that we became such good friends over the last 10 years.



Wilson family with Marjorie Browning

Gary and Lisa Wilson • WorldProject Directors • High Street Baptist Church

When a young 26-year-old Marjorie told High Street that she felt called to go and serve the people of Brazil as a missionary, our church sent her. Against all odds and with no assurance of success, this single young lady from Springfield went. For 55 years we were honored to stand behind her and support her. She was a real-life example of faith, courage, dedication, and perseverance. She lived out the missionary heart of our church. Most of the people at High Street did not know her personally but they did know her. She taught us to love the gospel and to surrender our lives to serve God and His mission. We are deeply saddened by her death. At the same time, we know her reward in heaven is great. She will continue to teach and inspire us every time we remember her. It was our privilege to be her church and to partner with her over the years.

Eddie Lyons • Pastor • High Street Baptist Church
BBFI President

Marjorie Browning's life speaks clearly to that which should be important in the life of every believer, not just in the life of a missionary.

First, her life portrayed an unquestioning surrender of all that she was and had to the will of God. This meant a life of separation from her roots, relatives, and friends, and the development of a new family relationship with the Brazilian believers.

Second, she exemplified a total commitment to the glory and honor of her Savior and the enlargement of His name among a needy people away from her home country.

Third, she illustrated simplicity of life, an

understanding and commitment to the fact that God has a high purpose for her that supersedes all other interests, including a mate, family, and material things. This produced a deep sense of fulfillment and contentment, regardless of life's circumstances. She was a focused person, with a goal to make His name known among those who had never heard.

In summary, Marjorie Browning was a godly woman who has left and will continue to leave an impact on the lives of Brazilians, her adopted family, who would have known no hope but for her love and surrender to God, and to them.

The Baptist Bible Fellowship International is grateful to have partnered with and served a

missionary like Marjorie Browning. She has been a wonderful example for all of us who remain on this earth. We can only imagine the welcome she received when she stepped into heaven to meet with her Lord and Savior, Jesus Christ. We thank God for Marjorie Browning. Her service to God will always be remembered.

Revelation 14:13: And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

Jon Konnerup • BBFI Mission Director

Marjorie's funeral procession



A FIX FOR OUR CHURCHES FINANCIAL PROBLEMS

AN EDITORIAL ABOUT STEWARDSHIP

By Rick Blue, Assistant to the President, Baptist Bible College



We have a problem! Our missionaries are having to get by on less and less. It is now taking years for new missionaries to get enough support to get to the field. There was a time when it only took months. Many of our churches are “maxed out,” unable to take on more missionaries. So, what’s the problem?

Most pastors will agree that it is a financial problem, but is it? I don’t think so. We often read statistics such as these: In evangelistic churches, 80 percent of the giving is done by 20 percent of the people, and 50 percent of the people give little or nothing. Having pastored for 38 years, I don’t disagree with the statistics. I do disagree with the conclusion. Having worked with churches financially for the past 11 years, I have concluded our churches do not have financial problems — they have heart problems.

The world’s value system has invaded the church. Even those who do give do not give according to the New Testament standard. And what is that standard?

Hint: it is not the tithe.

So, what is the standard? It is radical, sacrificial giving out of a loving, trusting heart. Though there is no explicit example of believers tithing in the New Testament, there is an abundance of examples of sacrificial giving. The first and foremost example of sacrificial giving is God himself. “For God so loved the world that he gave his only begotten son ...”

God set the standard that we are to follow, and Jesus commended that kind of giving. He sat beside the temple treasury and watched the people give. A poor widow caught his

attention. Not by how much she put in, but by what she had left. And what about Zacchaeus, who was willing to give half of his wealth away?

Just prior to the Zacchaeus incident, Jesus talked about two men who went up to the temple to pray. The Pharisee said, “I thank you that I am not like other men — extortioners, unjust, adulterers, or even as this tax collector. I fast twice a week; I pay tithes of all that I possess.” This Pharisee was proud of his strict adherence to the law, but think how much more Zacchaeus was giving in comparison. Whose example of giving do we more closely follow — that of the Pharisee or Zacchaeus?

We come to the New Testament church. Acts 4: 32-34: “Now the multitude of those who believed were of one heart and one soul; neither did anyone say of the things that he possessed was his own, but they had all things in common. And with great power the apostles gave witness of the resurrection of the Lord Jesus. And great grace was upon them all. Nor was there anyone among them who lacked; for all who were possessors of lands or houses sold them and brought the proceeds of things that were sold and laid them at the apostles’ feet; and they distributed to each as anyone had need.” Look at the giving example of the first church. They gave radically beyond the tithe — why? Because they understood that God owns everything, and they were merely possessors. “Neither did anyone say that any of the things he possessed was his own ...”

The question should never be, “How much of my money should I give to God?” The question we should be asking is, “How much

of God’s money should I keep for myself?”

In 2 Corinthians 8: 1-5, Paul commends the Macedonians for giving beyond their ability. The reason they gave so sacrificially was because they first gave themselves to the Lord. Those Macedonians sent time and again to meet Paul’s needs, and he called their giving “an acceptable sacrifice, well pleasing to God.” It is sacrificial giving that pleases God.

Now, I do believe in tithing, but tithing is where new Christians should begin, not where old Christians should stop. Today’s Christians have a tendency to do no more than they are challenged to do. Pastors shortchange their people by preaching mere tithing. They are challenging their people to the minimum, and many pastors are reluctant to even do that.

Until we get to the heart of the problem, the problem will continue to exist. There is more than enough wealth in the possession of God’s people in America to evangelize the world. Jesus made it clear that Christians who lay up and spend up for themselves have a heart problem. We are to love God with all our hearts (Matthew 22: 37). We are also to trust God with all our hearts (Proverbs 3:5). In order to solve this problem, pastors must first examine their own hearts. Do I love and trust God with all my heart, and do I demonstrate it by giving sacrificially myself. The Bible is clear that living sacrificially is our reasonable service. (Romans 12:1) Remember, the New Testament standard for giving. It is radical, sacrificial giving out of a loving, trusting heart. So, let’s fix the problem by challenging ourselves to a higher plane of love and trust demonstrated by sacrificial giving.



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OUR LONE MISSIONARY FAMILY IN UGANDA HAS DONE WELL, BUT THEY CAN USE SOME COMPANY

By Jon Konnerup
BBFI Mission Director

I first met Russ Daniels when my family drove for four days and nights from Addis Ababa, Ethiopia, to Nairobi, Kenya. I was 12 years old, and while we were in Kenya we went to Eldoret to visit the Daniels, who were the first BBFI missionaries in Kenya.

Russ and I became good friends and later grew up together through our high school years in Kenya. We went camping a lot in remote places and chased wild animals on our motorcycles. At this same time, God was placing in our hearts a love and desire to serve the Lord — mostly in missions — and probably in Africa.

After high school, God began to speak to us both about serving Him as missionaries and, guess what — in Africa. I went back to Kenya and he went on to Uganda — being one of our first missionaries there, and at this moment, our only missionary there.

Russ met Sylvia Durnell in college, and they were married in 1985. Sylvia had surrendered to God's call to be a missionary in Africa when she was in junior high school. Together, they have done a very commendable job in Uganda. I had the opportunity to visit them, their ministry, and their country in August 2014.

On August 10, 2014, the first church they started in Mbarara, Uganda, celebrated its 20th anniversary. The church began on the front porch of the Daniels' home and now has its own land and large church building, school buildings for both elementary and high school, a dormitory for boarding students, and a parsonage. Twenty-two fully sponsored orphans are being educated in these schools. Out of this first church, nine other churches have been started, plus two regular preaching points. Five of these other churches also have elementary schools.

The key to everything is the Bible institute program that the Daniels began when they first arrived in Uganda, training men and women for Christian ministry. They started with just a few men, and today more than 30 pastors and lay leaders are being trained. Three of the pastors who were early graduates of the institute are now teaching in the institute and mentoring the new leaders.

Russ and Sylvia have invested their lives into the people, and the pastors and leaders I met showed a genuine love for the Daniels and extreme gratitude for bringing them the Gospel. We did not have time to visit every church that has been started through their



Jon Konnerup with Russ and Sylvia Daniels at the 20th anniversary of the first church they started.



efforts, but the ones I did visit are reaching out into their communities with the Gospel and have a desire to start other churches in the surrounding cities, trading centers, and villages.

In the past seven years the Daniels have relocated to an area between the cities of Entebbe and Kampala. These cities are growing rapidly, and the location where they have planted their newest church is one of the fastest growing, as many people are moving their way and building homes all around them. The opportunities here are amazing, and it would be great if we could help them purchase a few more acres and build a more permanent building.

They already have a wonderful core group of people with leaders they have been training to reach the children, youth, and adults. I spoke for this new church plant on a Friday night and one person repented of their sins and trusted in Christ. You should have seen the excitement of the church members! There was much rejoicing. The Daniels hope to see the same thing happen with this church that God did with their first church — that it becomes a lighthouse of the Gospel to the entire community between these two large cities. A permanent auditorium will give them a more serious presence in the community and allow them to expand their ministry among these cities.

The opportunities are amazing. It will take \$45,000 to build a completely finished building with an auditorium and several classrooms. Other religious groups made up of cults and false religions are also entering the area seeing the amazing growth. Having a permanent building will give this church a more prominent position in the community. Let's help them take the lead in reaching people with the truth — the Gospel of Jesus Christ.

Uganda has over 30 million people with an ever-growing population — each family

has on average nine children. Everywhere we drove, through the countryside and from city to city, we would see people all over. There are beautiful mountain ranges as far as the eye can see, with people living on little farms, in villages, and in towns spread throughout.

The Daniels need more help. The national leaders begged me to encourage more missionaries like the Daniels to go to Uganda. They see the desperate need of their people — most without any hope of anything — especially for the forgiveness of their sins and everlasting life.

It grieved my heart as we drove through towns and trading centers knowing there was likely no one sharing the truth of Jesus Christ with those people. It broke my heart to see newly built mosques — sometimes two in every urban center. The Muslims are open about their ambitions to take over the country spiritually, and they are making a strong effort to accomplish this. We could see Muslim people sent from other countries proselytizing for their religion. The mosques were open at any time of the day, and usually many people were gathering around. They are putting a lot of money into buying land and building buildings to influence these people searching in the dark, while sending their own missionaries to reach out to them.

We cannot let these people be deceived by the many false religions spreading throughout Uganda. We must have more missionaries and more financial support to make a strong difference right now in the lives of many and for all eternity. Let's do all we can to make it possible for Uganda to become a strong Christian nation holding to the truth of the Word of God found only in Jesus Christ. The enemy is working hard but our God is greater and with Him all things are possible. We must send others to help Russ Daniels win people to Christ and to recruit and train Christian leaders.



BAPTIST history

By Doug Kutilek

JOHN ALBERT BROADUS — pastor, scholar, professor

When Thomas Armitage published *A History of the Baptists* in 1887, he chose to place on the cover an embossed, gilded portrait of John Albert Broadus (1827-1895) as the representative Baptist. Such a choice carried inherent risk, inasmuch as Broadus was still very much alive and only of those already dead can we be certain that they have finished life well. But Broadus did not embarrass Armitage in this regard, and indeed finished the final years of his life as he had lived the previous decades, with full and faithful commitment to the Savior.

Broadus was a native son of Virginia, a scion of a family with its share of Baptist preachers (the other branch spelled the family name Broaddus). Converted to Christ at 16, and called into the ministry, he studied in preparation at the University of Virginia (M.A., 1850), with special emphasis on Latin and Greek. Briefly tutored in Latin and Greek there, he served as campus chaplain for two years, and pastored a church in Charlottesville for most of the 1850s.

Seeing the great need for a seminary to provide advanced training for the Baptists of the South, Broadus became a founding faculty member of Southern Baptist Theological Seminary in Greenville, SC, in 1859. Broadus carried the responsibilities of teaching Greek, New Testament Interpretation, and Homiletics. He would remain at the seminary the rest of his life. The seminary's operation was interrupted by the War between the States, but resumed in a greatly reduced condition after the war. After years of severe financial distress, the seminary was relocated in 1877 to Louisville, KY, where it remains to this day.

Broadus's class preparations for homiletics led to the publishing of *On the Preparation and Delivery of Sermons*, which went through numerous printings and editions. Though designed for preachers, that volume was widely used in university public speaking classes. The last edition to preserve intact the book as written by Broadus is the 23rd edition (1899), edited by Broadus's successor in homiletics, E. C. Dargan.

During the war, Broadus pastored several churches simultaneously, and

for a time was a chaplain in the Army of Northern Virginia, being a favorite preacher of both Robert E. Lee and Stonewall Jackson. He was one of the preachers in the famous revival in the Confederate army in 1862-1863.

Though not a prolific writer, Broadus maintained a high level of quality in what he did write. His commentary on Matthew's Gospel in the American Commentary set, though more than 125 years old, is still very much worth consulting. He also wrote a briefer commentary on Mark's Gospel, which I sought for decades before finding a copy. He compiled and edited *A Harmony of the Gospels*, later editions of which were revised and edited by his son-in-law A. T. Robertson, and in turn by Robert Thomas and Stanley Gundry. He published one book of sermons, two series of lectures, *Jesus of Nazareth and Lectures on the History of Preaching*, and a biography of his seminary colleague J.P. Boyce. He, along with Alvah Hovey and Henry G. Weston, produced an improved edition of the American Bible Union's New Testament translation (1891). Broadus was also a regular contributor to Baptist periodic literature, especially *The Religious Herald*, the Virginian Baptist State Convention paper.

One famous and very painful incident at Southern Seminary involved the dismissal of Crawford Toy, professor of Old Testament and an early graduate of the seminary. Toy had studied in Germany, become infected with rationalism, Darwinism, and destructive higher-critical views of the Old Testament, and had step-by-step apostatized from the faith he had once embraced. Though Toy was dear to him, Broadus insisted that he should be dismissed from the school because of his embracing heresy. With tears in his eyes, Broadus saw Toy off at the train station, declaring that he would agree to have his arm amputated if Toy would return to his former beliefs (see Thomas Ray, "Crawford Toy," *Baptist Bible Tribune*, May 2012). This principled act, motivated by Biblical conviction, no doubt spared Southern Seminary for a couple of generations from the inroads of modernism that infected Baptist seminaries in the North generally before the end of the 19th century.

Broadus's last lecture at the seminary was on Apollos, in which he urged his students to be, above all, "mighty in the Scriptures."

His first and still best biography, *The Life and Letters of John Albert Broadus* (1901), was written by his successor as professor of Greek and New Testament Interpretation, A. T. Robertson. This biography is available from Sprinkle Publications.



Scan this code to read the Baptist History article on Crawford Toy.



URBAN CURRENT

15 Ways to Pray For Your City

Jeremiah Lanphier was a single, middle-age businessman with no family. Ministering in the dark slums of Hell's Kitchen in the 1850s, he found himself spiritually, emotionally, and physically drained from his work. He requested a room at the Old Dutch Church North as a place he could go to pray. This church building was in the immediate vicinity of the World Trade Center destroyed in 2001. On September 23, 1857, Lamphier invited other busi-

nessmen to come during their lunch hour and pray. For the first 30 minutes, he sat alone praying. Then six men showed up. Two weeks later there were over 40 people. Soon, every church public meeting hall in the city was filled with noonday prayer meetings. Tens of thousands of New Yorkers were meeting daily for one hour to pray. The movement spread across the country resulting in over 150,000 new believers.

We need such a movement today, perhaps

using several ideas from this list. Use personally, or with family devotions. Share it with your church prayer group or Bible study group. Share on Facebook.

Lead your church to pray for one item each Sunday for 15 Sundays. Use each one for a church prayer focus for a week each.

"Seek the welfare of the city where I have sent you into exile and beseech the Lord on its behalf. For in its welfare you will also have welfare." Jeremiah 29:7

1. Invite the Holy Spirit to teach you to pray as He helps you to pray.
2. Pray for your pastor – his spiritual health, his marriage, his family, his vision, wisdom, and spiritual power. Ask God to enhance his ability to lead your church to reach your city or town.
3. Pray for your church family to enthusiastically engage in serving your community.
4. Pray the same for the pastors in your city.
5. Pray for the newest church you know of and the oldest church.
6. Pray that your church family will impact your city or town in 2015 as never before.
7. Pray for your mayor — a sense of accountability to God, humble acknowledgement of need for wisdom, relationship to God, and desire for righteousness and integrity.
8. Pray the same for your police chief.
9. Pray the same for your fire chief.
10. Pray the same for your city councilmen or your local elected official.
11. Pray the same for your superintendent of schools.
12. Pray for the schools closest to you, the high school and its principal, the grade school and its principal.
13. Pray for those who work in the healthcare system in your community — administrators, doctors, nurses, technicians.
14. Pray for your closest neighbor or friends to be saved and be fully devoted disciples of Jesus Christ.
15. Pray for a merchant or clerk you interact with on a regular basis.

"He who rushes from his bed to his business without first spending time with God is as foolish as though he had not washed or dressed, and as unwise as one dashing to battle without arms or armor."

Charles Spurgeon

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



My 15 for '15



by Mark Milioni | President | Baptist Bible College

I want to begin this New Year by saying thank you to the faithful and very helpful editor and staff at the *Tribune*. Each month they produce a quality product that is so very helpful to all of us in the Baptist Bible Fellowship — Thanks for your efforts!

I have learned after two years as president that I still have a lot of pastor in me (I hope that will never leave), and as I do this job the old one is still on my mind. So if I could share 15 important things for 2015, some are for the pastor, some are for ministry, and some are for BBC.

FIVE QUESTIONS TO HELP ME BECOME A BETTER LEADER:

1. **Am I healthier physically than I was last year?** What am I going to do about this? Being in shape physically greatly affects how well I can carry out God's calling.
2. **Am I healthy spiritually?** Do I have a dedicated time of prayer, fasting, and scripture? What is my plan for this year?
3. **What am I doing to grow personally?** How can I become a better preacher and leader? Is there a class, a conference, or books I can attend or read?
4. **What am I doing to lead my staff?** Are we reading books, attending conferences, or praying and planning together?
5. **Have I laid out the preaching calendar for the year?** It could always change in the coming months but having a plan for the year helps you direct the spiritual focus of the church.

FIVE WAYS TO ENCOURAGE STUDENTS TO CONSIDER MINISTRY AS A CAREER:

1. Expose them to encouraging missionaries and pastors and spouses.
2. Identify those with potential and intentionally mentor them.
3. Invite them to join you in ministry — visits, lunch, conferences.
4. Invest in them. Make a personal investment of time and training to those with ministry gifts.
5. Involve them by teaching them how and having them get started early — give announcements, teach, and attend meetings.

FIVE WAYS TO PRAY FOR BAPTIST BIBLE COLLEGE:

1. For God's blessing and presence to convict and stir the hearts of our students and staff.
2. For much-needed facility work to be completed and for more to begin this year.
3. For our students to learn wisdom from God's Word and not just knowledge and facts.
4. For our enrollment to increase, that more can be trained to reach the world.
5. For God to bless our finances. For wisdom in handling our finances, for hearts to be sensitive to our financial needs, and for faithful gifts to continue to help us.

15 minutes



by David Melton | President | Boston Baptist College

I guess Andy Warhol said it. Back in 1968 he quipped that “in the future” everybody would be famous “for 15 minutes.” In this year of '15, Warhol's prophecy seems to have come to fruition. The digital age and the various forms of social media make it happen like clockwork.

I do warn Boston students not to get sidetracked by trivia and fail to learn what is eternal. That was driven into me as a kid. In fact, the sermon my Dad preached that people most often still talk to me about was entitled, “What the Centuries Say to the Hours.” I still think it's one of the greatest sermons I've ever heard. Yet I think Warhol's pop culture blurb can be a lot of fun if taken the right way. One value of a New Year is that it is a natural time to reflect back. Our memories are funny things — they seize on some of the most random, unpredictable memories. Those “15 minutes” seem to come out of nowhere and lodge in your brain (and heart) forever.

As 2015 starts, I've been doing some memory work on some of those “15 minutes” that are forever etched in my memory from years with great young people in Boston. I just thought of the “Boston Boxes” and three of the most creative guys I've met, Brian, Derek and Alex. I think all three have gone on to make great contributions in their churches — though back in college they took pranks and looniness to the stratosphere! Their 15 minutes in my memory? Zooming through the chapel service in a “box” built over some kind of go-cart ... engine gunning, exhaust-stinking, fire shooting out of something. Brought the house down! Somebody got burned, but, as I recall, there were no lawsuits. Fifteen minutes!

There was that guy who found a baby raccoon and moved it into his dorm room to nurse it back to health. Fifteen minutes of public health crisis.

Our study trips have produced a lot of “minutes” to remember. Tim Godwin, now faithfully serving the Lord with his wife Kayla at Canyon Creek Baptist in Richardson, TX, jumps to mind. Fifteen minutes of Germany in a blizzard and Tim, our biggest guy, desperately blocking the door of a train — vying to create an international incident with more than one conductor — so that our group could furiously drag ourselves and our snow-covered luggage on board. Now those were some minutes.

Fifteen minutes? As long as I live I will remember Dr. Harry Boyle reading 2 Timothy 4 to about 60 of us in the ruins of Nero's Judgment Hall in Rome. The voice of that valiant soldier of the cross cracked as he read, “I have fought a good fight ... finished my course ... kept the faith.” Unforgettable 15.

Then there were those “15 minutes” just a few weeks ago when I heard Tyler Prince in chapel thank the Lord for Carla Woundy and her family ... “because without them, Lord, my family wouldn't know You.” Freeze the clock. Not just 15. Timeless.



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News from around the Fellowship

WEST TEXAS

Broadway Baptist Church in Sweetwater, TX, hosted the December Central West Texas BBF meeting. The theme was "A Christmas of Old," and the speakers were pastors and preachers who had been in the ministry more than 50 years. Speakers included Larry White, James Baker, and Don Greenway (Greenway has been pastor of Northside Baptist Church in Abilene 49 years.)

Host pastor Chris Stephens says, "On Monday, our church held an appreciation banquet for pastors and wives. We had 32 attend, we enjoyed stories of old from each one present. Photos from the meeting can be seen on the Central West Texas Pastors Fellowship Facebook page."

PHILIPPINES

Greg Lyons in the Philippines is reporting that 115,645 young people attended camp in 2014, with 23,537 parents and teachers also attending camps designed for them. Of those attending, 52,814 young people and 12,196 adults made salvation decisions, 22,750 filled out commitment forms to be disciplined, and 11,767 have been baptized since camp began. Additionally, several thousand applications were received by Baptist Bible College Asia resulting in nearly 25 percent increased enrollment.

Video and information is available at www.globalsurge.org.

OKLAHOMA

Friendship Baptist Church in Owasso hosted the Oklahoma BBF December 8-9 with the theme, "Great Expectations." Preachers for the meeting were Jim and Sharon Smith of the BBFI Mission Office, BBFI Vice President Dan Greer (Home Missions), and NCPO Director John Gross.

Friendship's pastor, Linzy Slayden, reports, "Monday night we enjoyed dinner together at the Japanese steakhouse. Lots of fun and good food. We just about took over the restaurant. We welcomed many new faces and some old faces coming back. It was very good to see."

The Tuesday morning session included preaching and the breakout Q&A session with Dan Greer, John Gross, and Jim Smith. Sharon Smith ministered to the women attending. Photos are available on the Oklahoma Baptist Bible Fellowship Facebook page.

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Portugal and Spain BBFI missionaries host first Iberian Peninsula retreat

BBFI missionaries in Spain and Portugal came together November 10-13 for their first BBFI Iberian Peninsula missionary retreat. The retreat took place at The Alvarve, a coastal resort area in the southernmost area of Portugal.

Guests from the United States, including Pastor Tim Taylor from Vergennes, VT, and Pastor Eric Doucet and his wife, Lisa, from College Station, TX, were preachers for the event. Pastor Taylor's Victory Baptist Church also sent the church's youth pastor, John Kaufman, to work

with the missionary families' teens, and two ladies from Victory, Doris and Roxanne, to hold a Vacation Bible School for the children attending the retreat.

Retreat organizer missionary Beau Moore says, "The idea was not original with us, but we liked it! Another organization has the habit of hosting a yearly retreat in Portugal for their missionaries, and we have seen the blessing it is to set aside time to rest, fellowship, and be encouraged by God's Word. We had the vision of offering the same within our own organization."

All the BBFI missionaries in Spain and Portugal participated, save one family on furlough and another retiring couple. Moore considers such times necessary because, he says, "We find the countries of Spain and Portugal to be heavily spiritually oppressed. The work here is taxing and discouraging." In contrast, Moore reports the missionaries came away from the retreat spiritually refreshed and strengthened.



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SHREVEPORT, LA

LBU hosts Hispanic workshop

Louisiana Baptist University and President Neal Weaver recently held a three-day Hispanic workshop culminating with an all-day fellowship on Saturday, October 25. There were over 100 in attendance.

Ten years ago LBU established its first Spanish language classes. Beginning with just a couple of weekly classes and a few students, the department now includes 150 students in the United States with an equal or greater number studying online in Mexico and South America. Students enrolled in the Hispanic department are currently planting over 50 new churches — most located in Texas and Louisiana. LBU has also established eight Spanish-speaking schools located in Mexico, Guatemala, and Nicaragua.

The Hispanic department at LBU was originally under the direction of Bill Sheffield, long-term independent Baptist missionary to Bolivia and Guatemala. Juan Puente is currently dean of the department. Puente studied at Southwestern Baptist Theological Seminary and holds a Ph.D. from LBU. He is joined on staff with his wife and five other adjunct pastors from Shreveport and East Texas.



GRAIN VALLEY, MO

PHYLLIS SIDEBOTTOM

Phyllis Jean Sidebottom, 79, passed from this life November 15, 2014. She and her husband Donald had served as BBFI missionaries to Ethiopia 52 years. The couple retired but remained active in the Lord's work.

Phyllis was born August 23, 1935, in Higginsville, MO. She and Donald married in 1953, and she graduated from Baptist Bible College in Springfield, MO, in 1961. In 1963, the Sidebottom family left for Ethiopia where they worked 40 years. After returning stateside, she and Donald continued Bible translation work and correspondence with the pastors in Ethiopia. They were faithful members of First Bible Baptist Church in Blue Springs, MO.

Phyllis is survived by her husband, Donald, three children, 11 grandchildren, and nine great-grandchildren. Services were held at First Bible Baptist Church, Blue Springs.

AUGUSTA, GA

LEN CHAVIS

Lenard Chavis, age 78, went home to be with the Lord November 30, 2014. Born in Wilmington, NC, he graduated from the Academy of Richmond County in Augusta in 1955, and from Baptist Bible College in Springfield, MO, in 1958. He faithfully served the Lord in fulltime Christian service for over 52 years, including pastorates in Georgia, Delaware, Texas, and most recently, at Lumpkin Road Baptist Church in Augusta, GA, where he pastored for 32 years. He also served as an associate BBFI mission director and as a lecturer at Baptist Bible College.

Len served several terms as the state chairman of the Georgia BBF and was recognized as a leader among pastors in the Fellowship.

He is survived by his wife of 59 years, Jean Parker Chavis, two children, four grandchildren, and two great-grandchildren. Services were held December 3, 2014, at Lumpkin Road Baptist Church with Ed Chavis and Jim Stady officiating.

BRAZIL

MARJORIE BROWNING

Marjorie Browning entered heaven November 12, 2014, at the age of 82. Born in Sarcoxie, MO, October 13, 1932, she was saved at age 16 and graduated from Baptist Bible College in Springfield, MO, in 1957. She became an approved BBFI missionary to Brazil in 1959.

After serving churches near the coast, she ventured into the interior of Brazil in 1973. In 1988, she moved to Two Brothers Swamp, a very small town in a difficult place. There she evangelized and assisted pastors of churches, living simply and working incessantly. She was killed during a robbery of her home. Hundreds of people and a number of pastors attended her funeral in Brazil. She was buried not far from her home. For more information about Marjorie Browning, see her story in this issue of the *Tribune*.

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

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• **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*

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*

• **First Baptist Church**, Hwy. 64, Wright City, TX 75750, 903/839-2700 www.firstbaptistwrightcity.com *Pastor Rohn M. Boone*

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

• **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 Carl Hughes*

• **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*

• **Central Baptist Church**, 13910 Minnieville Rd. Woodbridge, VA 22193, 703/583-1717, office@cbcwoodbridge.org, *Pastor Brad Weniger*

WEST VIRGINIA

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

INTERNATIONAL

BELGIUM
• **Grace International Baptist Church**, Bruges, Belgium 8200 913/871-8901 VOIP, www.gibc.be *Pastor Tim J. Downs*

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)

EVANGELIST ADS are available to any evangelist listed in the Fellowship Directory for \$10 per issue. To place an ad, call (417) 831-3996.

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309 West 24th Street, Connersville, IN 47331
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Church ads are available to any BBFI church for \$10 per issue.
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15 things you need to know about the Tribune

1. The *Tribune* is a vital information and communication link for the pastors, missionaries, and church members of our Fellowship, providing articles and news to help churches fulfill the Great Commission.

2. The *Tribune* is the magazine of the Baptist Bible Fellowship. It is the only publication in the world that describes how God is working in our Fellowship, among our pastors, and our missionaries, and our churches, and our colleges. There are several fine Christian publications, but there is only one devoted to this cause.

3. The *Tribune* was arguably the first Baptist Bible Fellowship institution to participate in Fellowship life, with the publication of the first issue on June 23, 1950, about a month after the Fellowship's founding.

4. The *Tribune* is the only BBFI entity that touches all facets of Fellowship life. Every single Fellowship pastor and every missionary receives the *Tribune* each month.

5. Beyond the active pastors and missionaries, *Tribunes* are provided without charge to retired pastors and missionaries and their widows, to the students of our BBFI colleges, and to any Baptist church upon request.

6. Nearly all the news items published in the *Tribune* are submitted by the churches, pastors, and missionaries of the Fellowship. In fact, the *Tribune* is dependent on these sources for news of our Fellowship.

7. Much of the *Tribune* can be read each month online on the *Tribune* website, www.tribune.org. The *Tribune* also publishes a full digital edition, available for download or online reading each month on the website in addition to the print edition. The site also has links to a *Tribune* archive with full digital editions available from January 2009 forward.

8. Keith Bassham, the current editor of the *Tribune*, has been with the magazine since 1995, nearly 20 years, and he has served as editor since 2002. His tenure with the *Tribune* is exceeded only by the magazine's founder, Noel Smith, who served from 1950 until his death in 1974.

9. Karri Joy Perry, Director of Office Services at the *Tribune* has been with the *Tribune* since 2002. Rob Walker, Assistant Editor and Graphic Artist, has been with the *Tribune* since 2006.

10. The *Tribune* represents a huge value for the Fellowship, doing all its work with a small staff and a very limited budget compared to similar publications.

11. The *Tribune* subsists almost entirely on support from churches. Revenue from advertising and individual subscriptions represents a very small part of the *Tribune's* annual budget. We depend on churches supporting the *Tribune* through bundle subscriptions, regular monthly support, special gifts, and the annual February *Tribune* Offering.

12. Based on the giving records, the likelihood is about 50/50 that the *Tribune* you are reading was provided to you through the giving of someone else.

13. The approximate cost to write, prepare, layout, print, and mail a copy of the *Tribune* averages about \$1.25, including all labor and overhead.

14. The *Tribune* gets around outside our Fellowship. About 10,000 churches receive at least a single copy of the *Tribune*. We have received reports of the *Tribune* showing up in truck stops, doctors offices, and in the libraries of correctional institutions.

15. The *Tribune* needs a rally of support not unlike the one we saw at BBC this past year. Our needs are more modest and our situation not as dire, but we have fallen behind despite our best management efforts. We have operated with deficits the past two years because any further cuts to the budget would hurt the quality and continuity of the magazine. We cannot do this indefinitely. Therefore, we are asking for a \$150,000 February *Tribune* Offering this year to help us catch up. We could, of course, use more, but if we raise \$150,000, that will cover the deficit as well as the expense of the newly created BBFI website funded by the *Tribune*.

Though this is a busy time of the year, do not let the *Tribune* needs slip your mind. If our Fellowship needs a *Tribune*, and I think it does, let's have a good one, one with quality that represents our Fellowship as we head into the New Year.

- Keith Bassham

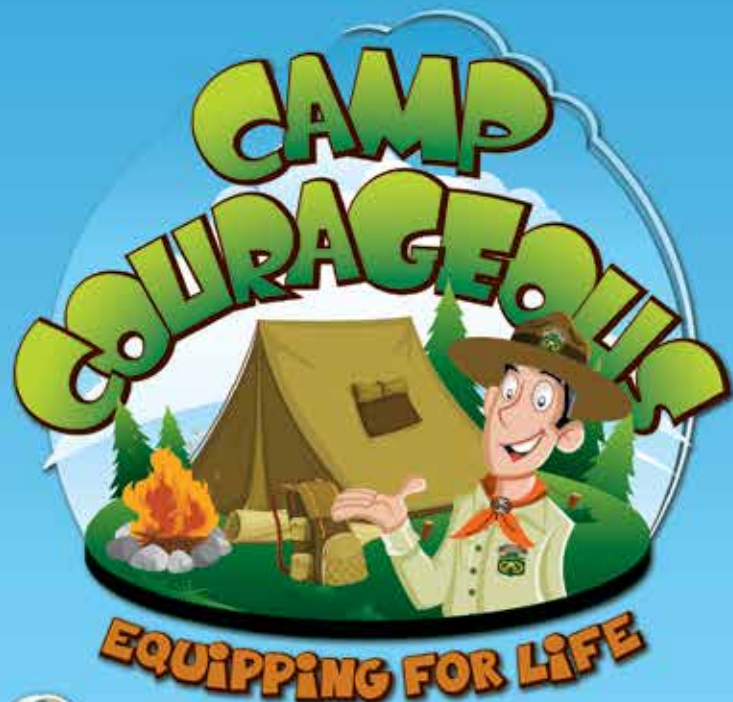
JANUARY 2015

PRAYER CALENDAR

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
				1  MISSIONARY Tom & Gail Gritts <i>England</i>	2  CHAPLAIN Lt. Col. Chip & Sherry Fields <i>U.S. Army</i>	3  MISSIONARY Daniel & Laura Duke <i>Peru</i>
4  T.E.A.M. MISSIONARY Trevor & Christi McNellis <i>Philippines</i>	5  MISSIONARY Chris & Becky Taylor <i>Belgium</i>	6  MISSIONARY Jack & Joy Loveday <i>Spain</i>	7  MISSIONARY Jason & Tammy Rogers <i>Nicaragua</i>	8  MISSIONARY Cory & Jessie Lyons <i>Philippines</i>	9  MISSIONARY Len & Cindy Myers <i>Retired</i>	10  MISSIONARY Guy & Debbie Bankston <i>New Zealand</i>
11  MISSIONARY Tarl & Adrienne Reeves <i>England</i>	12  MISSIONARY Thomas & Elvira Corbello <i>Panama</i>	13  Workers in Restricted Countries	14  MISSIONARY Greg & Michelle Windell <i>Kenya</i>	15  BBFI MISSION OFFICE - SPRINGFIELD, MO Jon Konnerup <i>Mission Director</i>	16  MISSIONARY Rudy & Lorraine Johnson <i>Peru</i>	17  MISSIONARY Sam & Karen Keller <i>Retired</i>
18  MISSIONARY Charles & Jurdean Strong <i>Mexico</i>	19  MISSIONARY Luke & Kelly Lyons <i>Philippines</i>	20  MISSIONARY Dennis & Jan Horn <i>Bolivia</i>	21  MISSIONARY Ed & Rudy Bausell <i>Sioux Indians</i>	22  MISSIONARY Richard & Sue Reddoch <i>Wales</i>	23  BAPTIST BIBLE COLLEGE - PRESIDENT Mark Milioni <i>Springfield, MO</i>	24  MISSIONARY Tom & Janice Crawford <i>Indonesia</i>
25  MISSIONARY Oliver & Gloria Williams <i>Peru</i>	26  MISSIONARY Elden & Rubi Kao <i>Polynesia</i>	27  MISSIONARY Larry & Martha Stringfield <i>Kenya</i>	28  BBFI Builders	29  MISSIONARY Ron & Frances Maggard <i>USLG</i>	30  MISSIONARY Jerry & Kristen Hickey <i>Brazil</i>	31  MISSIONARY Rick & Susie Biven <i>Mexico</i>

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

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leaving us an example, that
ye should follow his steps."
1 Peter 2:21