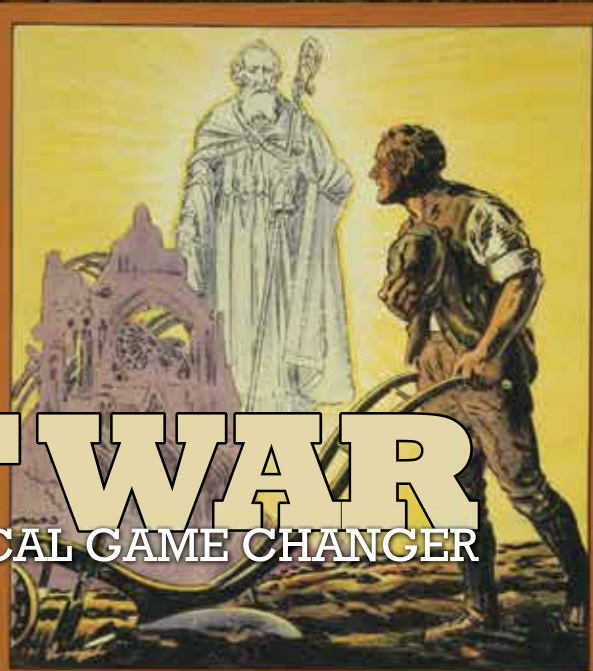
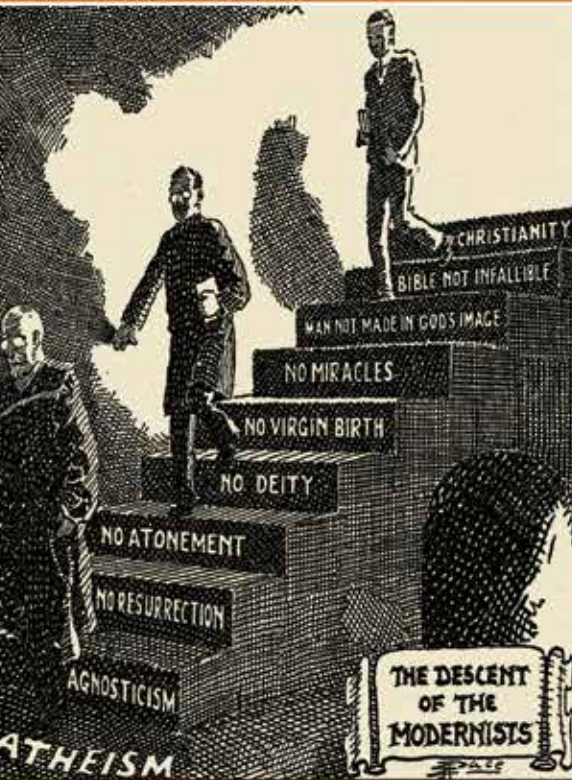


BAPTIST BIBLE TRIBUNE

JULY/AUGUST 2014 | VOL. 64 NO. 11



THE GREAT WAR

THEOLOGICAL GAME CHANGER

*Can You any longer
resist the Call?*

INSIDE

WHAT ABOUT THE BLOOD MOONS? p. 13

SEPTEMBER MEETING SCHEDULE p. 17

BAPTIST HISTORY: THE CARSONS p. 18



DETROIT

linked
in

BBFI

FALL
FELLOWSHIP
MEETING

SEPTEMBER
22-24

Beacon Baptist Church
Taylor, Michigan

WHILE YOU ARE IN TOWN:

Detroit Tigers Baseball (20 minute drive)

The Tigers are in town from Sept 22 thru the 28th.

University of Michigan Football (45 minute drive)

The Wolverines are in town Sept 20th and Sept 27th.

Michigan State Football (1 hour drive)

The Spartans are in town Sept 20th and Sept 27th.

Detroit Red Wings Hockey (20 minute drive)

Schedule not yet released as of May.

The Henry Ford Museum and Greenfield Village is one of the country's finest collections of artifacts, manufacturing history, and Americana.

The Detroit Institute of Arts is one of the world's best art museums



THEBEACONBAPTIST.COM

**SEE THE COMPLETE
SCHEDULE OF EVENTS
ON PAGE 17**



ON THE TABLE And we're back

by Keith Bassham | Editor

We received a few calls early in July from folks who thought their *Tribune* had been lost in the mail, or perhaps was otherwise misplaced. I thank those who noticed the absence of the magazine, but the explanation is that we do not publish in June. The magazine is printed in mid- to late-May so we can report the Graduation Fellowship Meeting, and then we take a one-month hiatus. This allows us to take vacation time, install software updates, make computer upgrades, and prepare our records for the end of the fiscal year. In July, we resume the regular publishing schedule.

One hundred years ago this month, the war known as the First World War began. The next few years would prove the naming was appropriate. At the first, Americans called it the European War, but by war's end in 1918 all the world's economic powers, including the U.S., were involved. The more than 70,000,000 military personnel allied themselves with one of two sides, and 9,000,000 combatants would eventually die.

The war introduced new technology and military tactics. It also became a building block in the foundation laid for a new kind of world, complete with revised ideas about society, philosophy, and international diplomacy. No other war had changed the map so radically. Hardly anything was untouched by The Great War (what people called it until the Second World War came), and some of the effects and events around the war remain important to the present. In this issue of the *Tribune*, Virginia pastor David Stokes pulls back the curtain for us some in a feature article relating the First World War with the rise of independent Baptists in this country. David can stack a lot of thinking into a just a few paragraphs, so take your time as you read.

Another of our pastors, Robert Pate of Iowa, has contributed a feature article about the astronomical phenomena know as the blood moon. Several books and ministries are making a lot of noise about what's happening in the heavens, and Robert helps put things into perspective.

The rest of the magazine this month has news from our churches and missionaries, along with the rest of our regular columns. You will also find details for the Fall National Fellowship Meeting in Taylor, MI. Finally, the election of new national officers for the Baptist Bible Fellowship was just completed, and we introduce them to readers on page 5 of this issue. We wish these men well and ask that God bless them and our Fellowship under their leadership.

In the last issue, the *Tribune* contained an ad placed by our friend Dwight Billingsley for a Holy Land tour. Unfortunately, when we proofed the ad, we missed an important detail — the price, which seems to be \$0 in the ad. That is, of course, an error. The corrected ad with the correct price appears in this issue. We regret the error, and we will try to do better in the future.

Keith Bassham

TRIBUNE

JULY/AUG 2014

VOL. 64 NO. 11

The Great War: Theological Game Changer
The roots of the great conflict go beyond politics

8

What about the Blood Moons?
Could God be sending signs via the heavens?

13

September Meeting Schedule
Make plans now to attend the Fall Meeting in Taylor, MI

17



ALSO IN THIS ISSUE

BBFI Departments	4
Digressions	6
Baptist History - Arthur & Laura Carson	18
Urban Current - 40 Years, 40 Things	19
School News	20
Fellowship News	21
Afterwords - <i>The Lost Generation</i>	30
August Prayer Calendar	31

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PRESIDENTIAL PERSPECTIVE

Just one beggar,
telling another...

by Linzy Slayden | President | BBFI

Did you know that neon signs can be hazardous to your health? There is one neon sign that is hazardous to mine. It is the one that flashes “hot” in bright red on the window of Krispy Kreme™. If you have ever eaten some really great, hot Krispy Kreme doughnuts oozing with that glaze, you know there are always two problems in that box of doughnuts: (1) one is never enough, and (2) no matter how many you eat, eventually you’ll always want more.

For so very many people, life is just like that. There is a never-ending quest for fulfillment. There are so many people in this world who have found success, but they have not found significance.

This world is filled with people who are desperately trying to find purpose and meaning, fulfillment and significance in their lives. The truth is, when it comes to living and life, most people are not satisfied customers. The great philosopher Henry David Thoreau once said, “The mass of men live lives of quiet desperation.”

People are hungry and they are hungry for two things primarily. First, they are hungry for security. Second, people also hunger for significance. People want personal significance. They want to know that their lives matter to themselves. They want relational significance. They want to know that their lives matter to others.

Jesus Christ understands our problem. John’s Gospel records seven “I am” statements of Jesus found nowhere else in the Gospels, and the first statement that Jesus made was this one — “I am the bread of life.” (John 6:35). When Jesus spoke these words, bread was the way that most people in that day existed. It was the principle food of life.

Blaise Pascal said, “There is a God-shaped vacuum in the life of every person that only God can fill.” That God-shaped vacuum can be filled with the Bread of Life.

The world wants to satisfy the body. God wants to satisfy the heart. The world wants to focus on that which is going to die — the body. God wants to focus on that which is going to live forever — the soul.

All the people on earth can be divided into two groups. There are those who have partaken of the Bread of Life and who know the fulfillment and satisfaction that Jesus Christ brings. Then there are others who are still living with emptiness because they are still substituting material for the spiritual and the temporal for the eternal.

Sometimes we need to remind ourselves of the purpose of the BBFI. It is the vehicle whereby churches join to accomplish together what we cannot accomplish alone — training men and women to serve God and sending missionaries around the world with the Bread of Life. As Evangelist D. T. Niles said, “Evangelism is just one beggar telling another beggar where to find bread.”

WORLDWIDE MISSIONS

Korea 2016



by Jon Konnerup | Mission Director | BBFI

Awesome. Challenging. Unbelievable. Refreshing. Spectacular. Huge blessing. Revealing. God honoring. Proud to be part of the BBFI.

These are just a few of the responses following the Global Fellowship Meeting of the Baptist Bible Fellowship International in the Philippines in 2011. It was an amazing event!

The pastors of the BBFI have asked if we would have another Global Fellowship Meeting. So, we have arranged to have the next one in Seoul, Korea, March 13-17, 2016. This gives us one and a half years to save up and plan to attend.

There will be speakers from many regions of the world including national pastors, missionaries, and U.S. pastors. Last time, every speaker blessed us and all were challenged to do more for world missions. They strongly expressed their gratitude for the free gift of Jesus that had been revealed to them, which they might not have heard about otherwise.

A planning committee of international leaders is being established to help organize a first-class meeting as we celebrate 65 years of existence and see and hear the fruit of our labors. The worldwide efforts of our partners in missions will be celebrated.

Excitement is already growing in many countries as they anticipate attending this historic meeting. We anticipate pastors, missionaries, and national leaders attending from the U.S.A., Africa, Latin America, Europe, Asia, the South Pacific, Australia, and the Middle East to be in attendance to celebrate God’s work that spans the globe through the BBFI.

Churches in America are already talking about sending their pastors and pastors’ wives, others are planning to send their entire staff, and some plan to make it a mission trip for their church. Wouldn’t it be great if every state would send their Chairman or National Director? Some have suggested that states raise funds to send a national pastor from another part of the world. This would allow that national pastor to meet other pastors in various countries with ties back to the BBFI — which would give him the understanding that he is part of something great.

The Mission Office will set up a travel package from the U.S.A. Costs will be provided as soon as we receive confirmation. You need to begin planning now to attend this meeting that will surely be a blessing to all as we give glory to our Lord. You will not want to miss this meeting that will be held in the KINTEX Conference Center!

Plan now for Seoul, Korea, March 13-17, 2016!

Changes to come



by Dan Lamb | Interim NCPO Director

My time as BBFI third vice president and my official work with the NCPO is coming to a close, but I don't leave with a heavy heart. I'm excited for the change that is to come.

Recently, I had the privilege to meet in Springfield, MO, with John Gross and several other past and future members of the NCPO, and I left encouraged and excited. You see, when the Fellowship works together, it's an awesome thing to behold. When God works through individuals, and then forms teams that move forward together with unity, it's truly beautiful. And I can see God working in that way, right now, forming a team within the BBFI passionate about church planting, about seeing God save people through those churches, and about God building independent Baptist churches all across America.

The BBFI has about 4,000 churches affiliated with us, many of which were planted over the last 60 years. It is imperative that we not let that passion die — and not just for the sake of the Fellowship, but for the sake of the many people who need to hear about Christ, who need to hear that God has not left them without a means of reconciliation, that God has not left them to die in their sin. No! God has given us the gospel of Jesus Christ and we need a strong church planting movement to reach people with the good news we say we cherish!

And please don't forget that the NCPO needs our support, and, as pastors, we need the NCPO. Let me explain why.

Networking — Bringing strength to strength. Some of our United States have no state fellowship. Others have a small fellowship, incapable of substantially supporting church planters. With your support, the NCPO can help those states plant churches until they can do so independently. We are no longer in the loan business, however, the BBFI Builders will continue their great work.

Evaluating, Equipping, Encouraging — Raising the bar for our Candidate School. The NCPO will provide an excellent Candidate School that will evaluate, equip, and encourage new church planters for all the states. As you may have experienced, sometimes there is a perceived obligation to support a new pastor from one of our own churches. The NCPO will bring objectivity to the table with a thorough evaluation of the church planter, a positive or negative recommendation for state support, and long-term encouragement through coaching.

Though this task might be daunting, we are confident that the mountain is worth climbing for the glory of God. In the coming months we will be introducing you formally to John Gross, the new director of the NCPO. He has a fresh vision and excitement to unite us to work together for the sake of the gospel to plant churches in the U.S.A. I hope you'll move along with the winds of change with the NCPO and jump on board with excitement over what will be taking place.

BBFI National Officer Election Results



President
Eddie Lyons
High Street Baptist Church
Springfield, MO



First Vice President - Missions
Lewis McClendon
Ventura Baptist Church
Ventura, CA



Second Vice President - Education
Doug Cox
Parkhill Baptist Church
Pueblo, CA



Third Vice President - NCPO
Dan Greer
Community Baptist Church
The Woodlands, TX



Treasurer
Rob Hoffman
West Division Street Baptist Church
Springfield, MO



Secretary
Paul Foster
River West Baptist Church
Tulsa, OK



We are also pleased to announce that John Gross, former pastor and NCPO co-director, has accepted an interim appointment as NCPO Director. John has a solid pastoral background (he was pastor of North Park Baptist Church in Houston, TX, 36 years), and he was instrumental when NCPO was just getting started, serving as a co-director from 2002-2004. Let us give him all the support we can for the future of church planting.



DIGRESSIONS

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

—Laurence Sterne

Christians and “bad stats”

Ed Stetzer on “The Exchange,” his blog hosted on the *Christianity Today* website, wrote a piece about bad statistics and how their use and misuse makes things worse than they really are. He cites statistics regarding pastors’ divorcing, Christian youth abandoning their faith because of their church, and the endless stories about the death of Christianity and the rise of Islam in its place.

In short, he urges caution and reading beyond the headline. Citing one article about Christian youth and sexual activity, he says the claims were based on bad data because there was no attempt to differentiate among those who consider themselves Christians and those who actually practiced Christianity in life.

Stetzer also says the author of the article has recently withdrawn his conclusions, but he fears the revised conclusions will not be publicized.

He says, “Simply put, data without needed context, reported without necessary discernment, naturally produces disillusionment. In the end, yes, everything is not awesome. But everything is not terrible either. Such are our lives as kingdom citizens living in a broken and sinful world in need of Jesus.”

Source: www.christianitytoday.com/edstetzer/2014/july/everything-is-terrible-how-bad-stats-fuel-discontent.html

Overall, giving to charity is up, but giving to religious groups is down

A new report from Giving USA shows that overall giving to charity in the U.S. was \$335 billion in 2013, which is the fourth consecutive year of rising giving since 2009. However, religious donations experienced a 1.6 percent drop in 2012-2013.

“Giving to religion represents primarily giving to houses of worship,” said Rick Dunham, CEO of Dallas-based Dunham+Company, a fundraising consulting company that mostly works with Christian ministries. “There has been a growing percentage of Americans with no religious affiliation, as well as a decrease in both church attendance and membership.”

Despite the decline in giving, religious bodies receive 31% of all charitable giving in the U.S., which is the largest share.

Source: www.religionnews.com

Presbyterian Church (USA) okays same-sex marriage

The highest governing body of the Presbyterian Church (USA) voted in its June meeting to allow ministers to perform same-sex marriages where legal. The action comes three years after PCUSA voted to allow ordination of homosexual pastors. The General Assembly of the PCUSA also amended its Book of Order to define marriage as between “two people.” The previous language specified one man and one woman. The amendment will have to be ratified by a majority of the denomination’s presbyteries.

Source: www.christianpost.com

In the U.S., one in four Hispanics are former Catholics

The Pew Research Center’s 2013 National Survey of Latinos and Religion reports that more than half the Latino adults in the U.S. identify as Catholic, but the number is declining. Nearly one in four have left the Catholic faith to either become Protestant or unaffiliated with any faith.

The survey received data from more than 5,000 Hispanics nationwide. In a similar study from 2010, 67% of those surveyed were Catholic. The authors indicate the decline may reflect changes in both Latin America and in the U.S. where Protestant and unaffiliated numbers are on the rise among those formerly Catholic.

Source: www.pewforum.org/2014/05/07/the-shifting-religious-identity-of-latinos-in-the-united-states/

Three in four in U.S. still see the Bible as Word of God

Twenty-eight percent of Americans believe the Bible is the actual Word of God and that it should be taken literally. This is somewhat below the 38% to 40% seen in the late 1970s, and near the all-time low of 27% reached in 2001 and 2009. But about half of Americans continue to say the Bible is the inspired word of God, not to be taken literally — meaning a combined 75% believe the Bible is in some way connected to God. About one in five Americans view the Bible in purely secular terms — as ancient fables, legends, history, and precepts written by man — which is up from 13% in 1976.

Source: Lydia Saad, <http://www.gallup.com/poll/170834/three-four-bible-word-god.aspx>

In the NEWS of the WEEK

TEMPLE BAPTIST CHURCH

Paul Duckett, Pastor
Muncie, Indiana

We have just concluded a three-weeks revival meeting which was fruitful in every way.

The tent was located on a fine piece of property on one of the main streets and most traveled streets in Muncie. We are praying that the Lord will touch the heart of the owner to sell this property to us.

There were 18 additions to the church during this meeting. Seven of these came by baptism. There were five men with their

wives in this number. We had an outdoor baptizing and baptised seven.

Last Sunday we had 61 in Sunday school and our offering was \$166.13. Sunday before last we had 76 in Sunday school which was our record number.

My father came up from Houston and preached last week for us.

By the way a Noel Smith came into our church during this meeting. —PAUL DUCKETT.

A Bible Baptist church has been organized in Ada, Okla., by Rev. Bert Harrison. He rented a building on the corner of 12th and Stockton streets, which is about three blocks from the center of the business section. He was able to get some seats from Calvary Baptist church, Chickasha, and the Grace Baptist church, Oklahoma City, paid the rent for two months to help them get started. The record attendance for Sunday school to date has been 32. After a few night's meeting, a church was organized with 15 charter members of which two were for baptism. Seven families represented in the organization.

After a message on Friday evening August 6, by J. C. Brown "On the Church," a presbytery was called of the members present from Calvary church, Chickasha, Independence Avenue Baptist church, and the Grace church of Oklahoma City. After the doctrines of our faith and the church

covenant was understood by each prospective member, an invitation was given to all who wanted to enter into the covenant and become charter members of the new church to come forward. There were 12 adults and three children.

Mr. Harrison was unanimously called as pastor.

Seventeenth Street Baptist church, Bowling Green, Ky., Ralph Liles, pastor had 82 in Sunday school Aug. 8. The offering totaled \$67.56.

The Sunday school attendance of Calvary Baptist church, Snyder, Texas, was 129 Aug. 8. T. Gerald Cates is pastor of Calvary church.

The Sunday school of Calvary Baptist church, Pratt, Kas., had an average attendance of 82 during the month of July. There were 94 in Sunday school the second Sunday of August. Jack Adrian is pastor.

TWIN CITY BAPTIST TEMPLE HOLDING PARK SERVICES

MISHAWAKA, Ind.—Twin City Baptist Temple, Victor E. Sears, pastor, is conducting its Sunday evening services in Battell Park. The first night brought a crowd of over 400. In July the St. Joseph Council of Churches, with 40 churches cooperating, conducted Sunday evening services in the park. Their average crowd was 150.

The current year's attendance at Twin City Temple is the best in its history. For the past 11 months the church's Sunday school has had an average attendance of 541, which is 121 above last year.

FALL FELLOWSHIP Temple Baptist Church Detroit, Mich. Sept. 5-9

"Our dangers from the communist source of gigantic evil in the world are unending. All of the peace agencies we have created and all of the repeated conferences we have held have failed to find even a whisper of real peace."

—HERBERT HOOVER.

"My first paid job was in this community (West Branch, Ia.) picking potato bugs at one cent a hundred. I was not inspired by altruism to relieve the world of a pest. Such altruism as was attached to that labor was to secure firecrackers with which to commemorate properly the Declaration of Independence."

—HERBERT HOOVER
(in his address at West Branch on the occasion of his 80th birthday).

JOPLIN PASTOR CELEBRATES HIS FIRST ANNIVERSARY

JOPLIN, MO.—Tabernacle Bible Baptist church has observed the first anniversary of its pastor, Rev. C. J. McQuillen. The first year of the pastor's work has been one of the best in the history of the church. There have been 69 additions to the church—50 by baptism and 19 by a statement of faith. Tabernacle church supports the work of the Baptist Bible Fellowship and Baptist Bible College.

General Mark Clark Doesn't Think Much of United Nations

"I have not very much respect for the U. N. It has not contributed much to world problems. It has a beautiful building but nothing much seems to happen ex-

cept to permit soviet spies and saboteurs to operate. I think it should be reorganized as a United Nations against the soviet union.

"I hope that if we have to fight again under a United Nations flag, each country will put up a worthwhile contribution to the cause."

—GEN MARK W. CLARK

(In his testimony before the senate internal security committee).

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Waco, Texas

TODAY'S SERMON OUTLINE

BY JOHN A. ROSS
WEDDING GUESTS AND GARMENTS
Matthew 22:1-14

We believe this parable has a very definite application to the future kingdom to be established by our Lord, personally, at the time of His return. We also believe it illustrates principles which are now in operation as the Holy Spirit chooses and calls out a people who shall constitute and comprise the body and bride of the heavenly Bridegroom. Read the parable thoughtfully several times in the light of its context and setting.

Let us closely observe seven outstanding aspects of the parable as it applies to the present:

I. The Suitable Comparison. See Rom. 7:2-4.

The marriage feast with all its provision and pleasure is a practical illustration of what God has provided in the gospel: Redemption, the New Birth, Pardon, Life, Peace, Joy, Grace, Power, Heaven, etc.

II. The Son the Central Figure. "For His Son." See Col. 1:18.

III. The Completeness of It All. "All things ARE ready."

IV. The Costliness of It. "Oxen and fatlings killed."

The gospel feast called for the slaughter of a special Lamb. See John 1:29,36; 1 Peter 1:18-19; Rev. 5:6, 12.

V. The Call to the Feast. "COME unto the marriage feast."

The king calls, invites, through his servants. So it is with God. There are two calls here. The first was to the Jews of Jesus' day. They refused, and suffered fearful retribution as history shows. See v. 5-7. The second call is international and universal. "To every creature." Mark 16:15-16. See vs. 8-10. See also Acts 15:13-17. Church history, and the present, proves the truth of these statements.

VI. The Conditions to Be Met.

1. Relish for the food. The Jews had none. See vs. 5.
2. Relish and regard for other guests. The Jews had neither.
3. Reception of the invitation. See vs. 8, 10. See also 21:43.
4. The Robe required as a fitness for His presence. See Isa. 61:10.

VII. The Consequences.

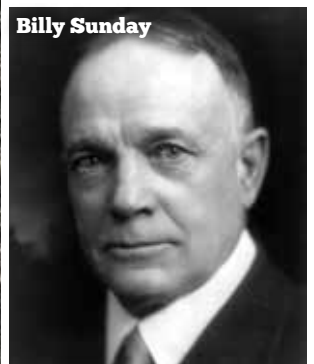
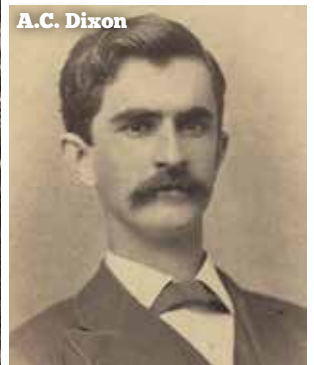
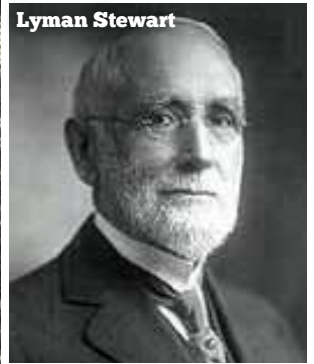
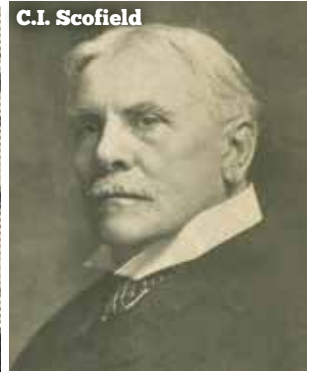
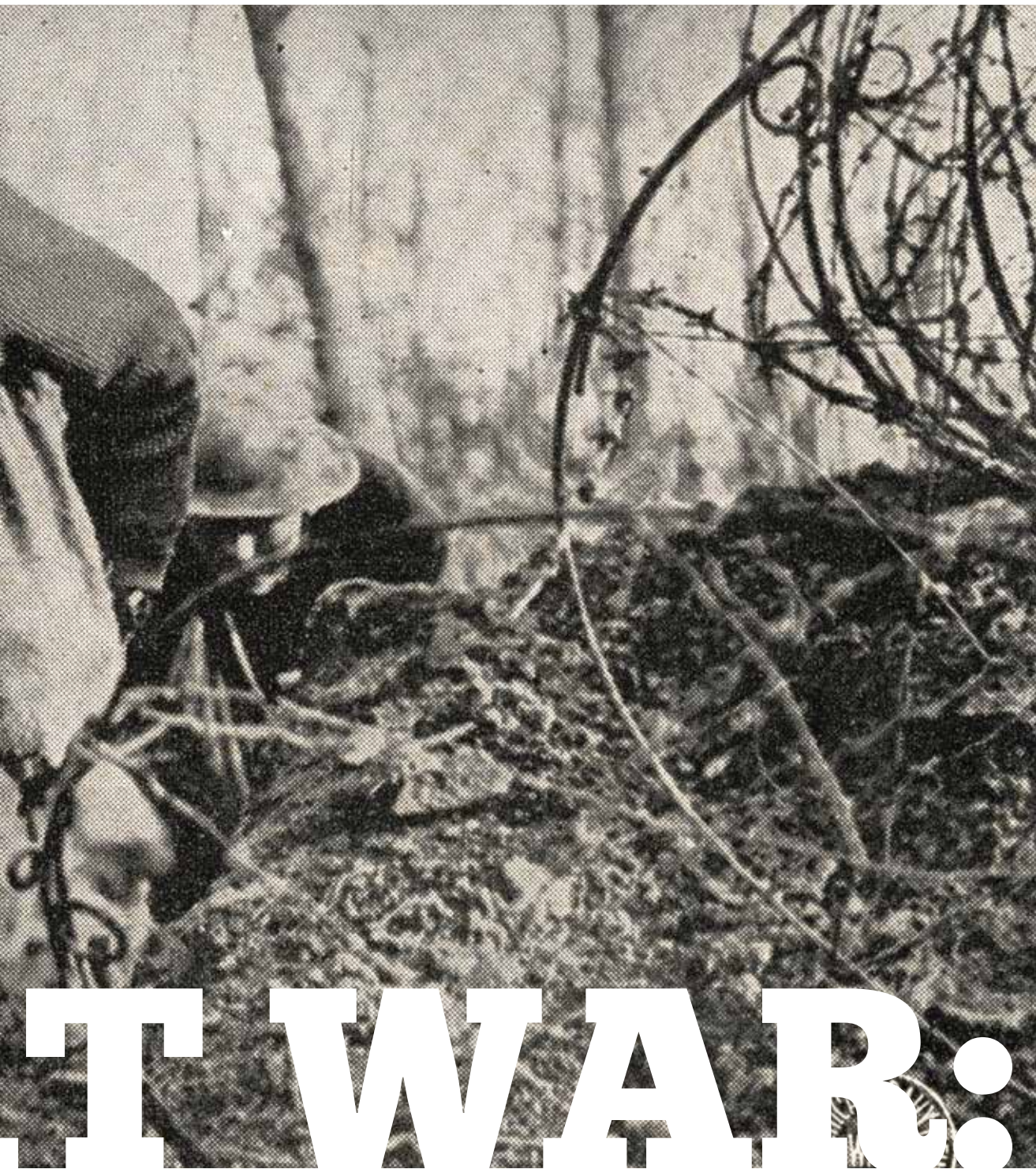
1. "The wedding furnished with guests." Our Lord will have a Bride and a Queen.
2. The King CAME in to See and to Scrutinize.
3. The unclothed professor with a closed mouth cast out. vs. 11-13.

"Jesus, thy blood and righteousness, My only dress, my beauty is; With these in flaming worlds arrayed, With joy shall I lift up my head."



THE GREAT

THEOLOGICAL GAME CHANGER



TWAR:

“ It is tempting to say that what we now call World War One was merely about military might meeting political folly. **But I think the roots of the conflict lay in something more philosophical – even spiritual.** ”

How did a conflict triggered by a 20-year-old fanatic with a Browning semi-automatic pistol in the faraway Balkans provide the catalyst for the formation and emergence of a vibrant Independent Baptist movement in America?

One hundred years ago this summer, the world lurched and stumbled into the most destructive war it had ever seen. Eventually, 65 million men would be mobilized. Twenty million would die. Another 21 million would be wounded. In the conflict's wake — and as world leaders planned, plotted, and partitioned — much of the planet became a hot zone as an influenza epidemic wiped out another 25 million people.

Historians and scholars are still trying to figure out what happened that fateful summer a century ago. Was the *casus belli* of what was then called The Great War (or informally, The War to End All Wars) the inevitable result of a tangled web of alliances and treaties ebbing and flowing between the nations of Europe? Or, was it because there had been a decades-long arms race, including the proliferation of a new class of warship, the Dreadnought? Were political leaders guilty of hubris? Did soldiers and sailors really believe the whole thing would be over in a matter of months?

One of the better books on the subject came out in 1962. Written by Barbara Tuchman and titled *The Guns of August*, it chronicles the miscalculations, underestimations, and shortsighted decisions made by European leaders in the aftermath of the assassination of Archduke Franz Ferdinand and his wife Sophie in Sarajevo by Gavrilo Princip on June 28, 1914.

President John F. Kennedy, a voracious speed-reader, devoured the book when it came out. A few months later, when faced with his own unique crisis-laden situation — Soviet missiles were being placed in Cuba — he read it again. He wanted to get a copy to the captain of every ship on the “quarantine” line he had established to intercept Russian ships bound for Havana during those tense days.

It is tempting to say that what we now call World War I was merely about military might meeting political folly. But I think the roots of the conflict lay in something more

philosophical — even spiritual.

In 1983, Alexander Solzhenitsyn, the Soviet dissident, received the Templeton Prize for Progress in Religion at a ceremony in London. During his acceptance speech he may very well have explained not only the “revolution” that wrecked his homeland, but the underlying cause of the colossal conflict that wreaked havoc on the world beginning in 1914:

*“More than half a century ago, while I was still a child, I recall hearing a number of older people offer the following explanation for the great disasters that had befallen Russia: **Men have forgotten God; that’s why this has happened.**” [Emphasis added]*

For decades, continental Europe had been creeping and convulsing away from its historic religious underpinnings. Across the English Channel, Great Britain was drifting, as well, but the impact of pulpit giants during the latter part of the nineteenth century mitigated the spiritual decline, at least somewhat.

This was not the case in France or Germany. The French Revolution had left in its wake the kind of tyranny that would appear again and again over the next two centuries. The revolt that began in 1789 was in many ways the sinister ancestor to Communism and Fascism. And in Germany a new “rationalism” had gained a theological foothold in seminaries and churches.

The living God was being replaced with the worship of “reason.”

Soon, other destructive philosophical systems coalesced in this environment. Karl Marx crafted a political and economic vision for a world without God. Charles Darwin published his ideas about human origins — origins that had no need of a Creator. Then Friedrich Nietzsche and others began to cherry-pick all the new ideas characterizing the *zeitgeist* of 19th-century Europe and take them to their logical conclusion: God was dead.

The inevitable fruit of this long slide downward was best articulated in Fyodor Dostoyevsky’s last novel, *The Brothers Karamozov*, published a few months before

his death in 1880. One of his characters contemplates the ramifications of God dying: “Without God and the future life? It means everything is permitted now, one can do anything?” This is often paraphrased in a quote attributed to the novelist: “If there is no God, everything is permissible.”

The rest, as they say, is history.

By 1914, the mix of Nietzsche’s deification of the “will to power,” distorted forms of Darwinism, and its hybrid Social Darwinism (complete with its implications of selective racial superiority), and a perpetual arms race, had created spiritual dry cultural kindling just begging for a spark.

George Weigel, Distinguished Senior Fellow of the Ethics and Public Policy Center in Washington, D.C., has written: “... the erosion of religious authority in Europe over the centuries — meaning the erosion of biblically informed concepts of the human person, human communities, human origins, and human destiny — created a European moral-cultural environment in which politics was no longer bound and constrained by a higher-authority operative in the minds and consciences of leaders and populations.”

The United States managed to keep out of things “over there” for quite a while. Even the loss of 128 Americans aboard the *Lusitania*, torpedoed by a German U-Boat in 1915, wasn’t enough to draw us in. In fact, President Woodrow Wilson won a second term in 1916 campaigning on the slogan: “He Kept Us Out of War.”

But not for long.

Wilson, on April 2, 1917, asked Congress for a declaration of war so that the world could be made “safe for democracy.” He had a vision for a new world order. And as this nation mobilized to join the physical conflict, churches and denominations across the country were facing a very real internal war of their own. It involved the same philosophical ideas that had short-circuited the spiritual vitality of the old world. However, unlike Europe, America still had a sizable remnant of doctrinal diehards who would not bow the knee to any modern Baal.

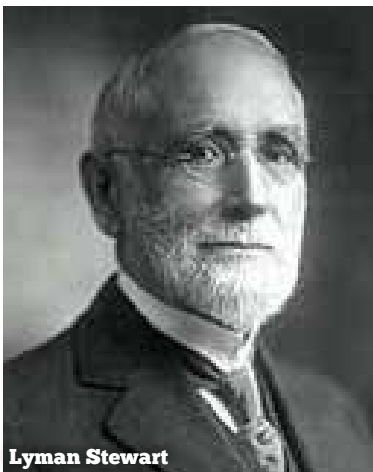
Two theological ideas emerged in this country against the backdrop of the

European war and our ultimate involvement: Fundamentalism and Premillennialism. The former was a reaction to attempts to undermine the authority of the historic Christian faith. The latter was a response to the false optimism of the social Darwinism behind various progressive movements, both secular and ecclesiastic. The war was proving every day that the world was not getting better and better. The social gospel, in concert with philosophies of human potential and the worship of reason, was proving to be powerless against human nature unredeemed and unrestrained by the salt-like impact of authentic Christianity, the kind rooted in a belief in the authority of Scripture.

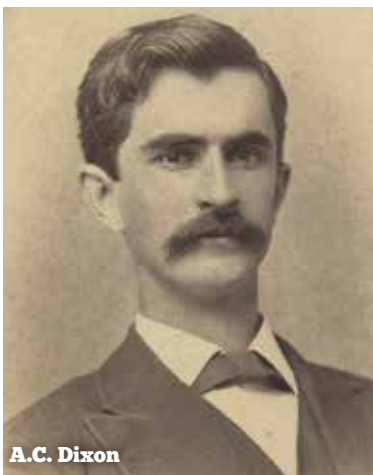
Actually, the advancement of both Fundamentalism and Premillennialism began in 1909, a year that turned out to be pivotal for American evangelicalism. It was the year Cyrus Ingerson ("C. I.") Scofield published his famous reference Bible. The Scofield Bible became the ultimate text for dispensational premillennial thought for the next 50 years.

Also, in 1909, Lyman Stewart, a wealthy Presbyterian oilman, attended a service at Baptist Temple in Los Angeles, where A.C. Dixon, pastor at Moody Church in Chicago, was the guest preacher. Stewart had been interested in Christian publishing and had the idea to bankroll some books to defend historic Christian doctrine. The preacher and the tycoon talked after the service and soon formed an alliance. Dixon established the Testimony Publishing Company and Lyman recruited his brother Milton to help.

They became the Koch brothers of conservative Christianity for the next few years, anonymously funding the printing and distribution of twelve books called *The Fundamentals*. These volumes, mailed free of charge to hundreds of thousands of people across America, were published between 1910 and 1915, and each contained articles written by the leading conservative Christian teachers of the day — B.B. Warfield, R.A. Torrey (who edited the final three volumes), G. Campbell Morgan, A.T. Pierson, W.H. Griffith-Thomas, Thomas Spurgeon, and C.T. Studd. Eventually, more than three million copies were distributed.



Lyman Stewart

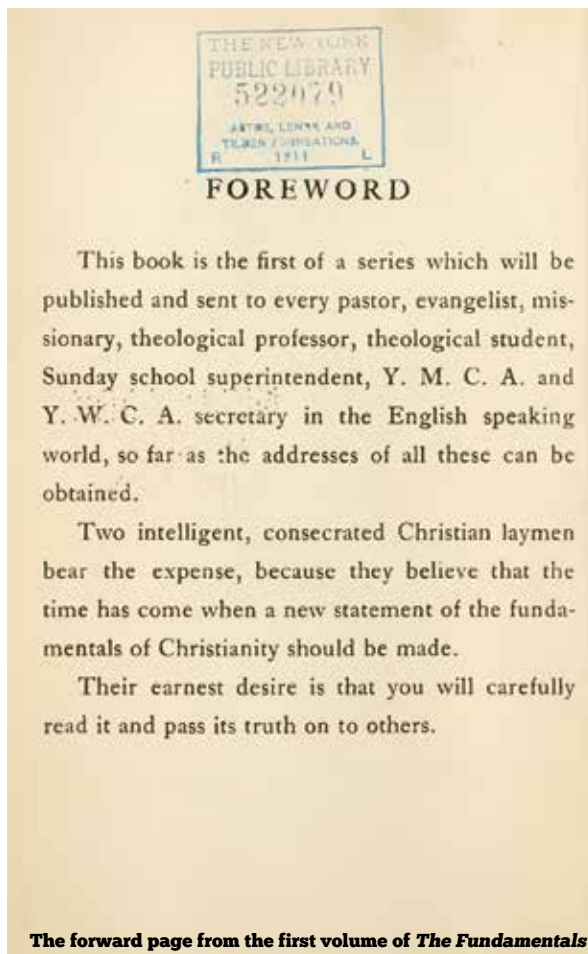


A.C. Dixon

The Fundamentals informed and fueled a movement. By 1920, the name "Fundamentalist" was being worn as a badge of honor by Americans who cherished sound Biblical doctrine. These same people were resolved that the ideas that led to spiritual bankruptcy in Europe would never gain a stranglehold over America.

There is one particularly interesting sidelight from the days of The Great War and the convergence of Fundamentalism and Premillennialism, and this had to do with views on the subject of patriotism.

At first, many Christian conservatives of the day — people who would soon be identified as Fundamentalists — were wary of involvement in the war. William Jennings Bryan is an example. The man today remembered most for his tepid final act at the Scopes trial in Tennessee in 1925, was actually a multi-faceted character. The three-time Democratic nominee for President (1896,



The forward page from the first volume of *The Fundamentals*

1900, and 1908) helped get Wilson elected in 1912. He was rewarded for his efforts with an appointment as U.S. Secretary of State. But war talk led him to resign in the wake of the sinking of the *Lusitania* in 1915. He opposed America's entry into the war, not as a pacifist, but as a "peace-advocate."

Then there was Billy Sunday. The famous evangelist was at the peak of his popularity as American boys began to cross the ocean to fight. And he turned his meetings into patriotic affairs. He said: "Christianity and Patriotism are synonymous terms and hell and traitors are synonymous." He called the Germans "a great pack of wolfish Huns whose fangs drip with blood and gore." Billy's words were seldom minced.

One of the watershed moments in the embryonic days of American Fundamentalism, coming just five days after Congress declared war on Germany and the Central Powers, Billy Sunday opened a ten-

week meeting in New York City. A temporary “tabernacle” with a seating capacity of nearly 20,000 was erected at 168th Street and Broadway. It filled every time the evangelist preached. Four train-car loads of sawdust covered the floor. Total attendance reached more than 1.5 million, and there were more than 98,000 conversions.

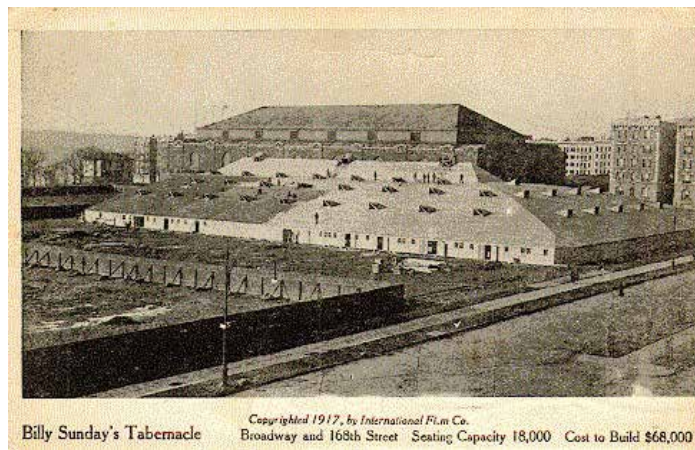
The New York Times, which just days before Sunday’s arrival in the city had been carrying banner headlines about the country’s wartime mobilization, began to make a place on the masthead for a box score about Billy’s campaign. Directly across from the paper’s iconic motto, “All the News that’s Fit to Print,” readers saw a daily running total of converts from the upper Manhattan meetings.

Billy Sunday held a premillennial view of Biblical prophecy, though this subject had been studiously avoided in *The Fundamentals*. Instead, Mr. Scofield’s Bible and study notes became the primary delivery mechanism for the increasingly popular eschatological view.

The strongest opposition to those who were moving toward a premillennial viewpoint, in light of world events, was not from Biblicists who held different views on the end times (read: Postmillennialists or Amillennialists). Instead, the fire came from theological liberals, chief among them Shailer Matthews.

The dean of the Divinity School at the University of Chicago, Matthews, was an outspoken advocate for theological liberalism — particularly what was known as the social gospel. He published articles and pamphlets ridiculing the idea of a literal Second Coming of Christ. One of his colleagues even went so far as to speak out against premillennialism as a dangerous ideology that was contrary to “the very heart of American ideals.”

These liberal theologians saw premillennialism as “a sinister conspiracy.” They even tried to imply that holding the doctrine could be treasonous. Shirley Jackson Case (a male, despite the name), also on the Divinity School faculty in Chicago, told newspaper reporters from the *Chicago Daily News*: “Two-thousand dollars a week is being spent to spread the doctrine. Where the money comes from is unknown, but there is strong suspicion that it emanates from German sources. In my belief the fund would be a profitable field for governmental



investigation.”

The argument seemed to be that describing the world as beyond repair was akin to anarchist ideas about blowing things up in order to build something better. Case, in an article titled “The Premillennial Menace,” suggested that while our soldiers were fighting in France “it would be almost traitorous negligence to ignore the detrimental character of premillennial propaganda.”

One Fundamentalist replied smartly: “While the charge that the money for premillennial propaganda ‘emanates from German sources’ is ridiculous, the charge that the destructive criticism that rules in Chicago University ‘emanates from German sources’ is undeniable.”

And popular Bible teacher Arno C. Gaebeline spoke out on the destructive influence of apostate theology on European culture. He suggested that if churches in Germany and other European countries had “entered the conflict against German rationalism fifty years ago, as loyalty to Christ demanded, this most destructive and hideous of wars could never have occurred.”

Fundamentalists and Premillennialists were joining hands as never before. And this union brought about a change. Premillennialists had long been critical of reform and progressivism, seeing not only no hope, but no point in dealing with cultural issues. But when America went to war, more and more of those who had disengaged from trying to influence culture found ways to reconcile an ultimate hope with temporary issues.

J. Frank Norris of Fort Worth was one of the earliest to combine ardent premillennialism with an activist approach to community standards and issues. Billy Sunday

clearly modeled this as well. For others, the journey was more conflicted, though they eventually arrived. William Bell Riley, pastor of First Baptist Church in Minneapolis, was becoming one of the nation’s leading Fundamentalist-Premillennialists.

As the war in Europe was nearing its end in 1918, he said he had no quarrel with the cry: “Make the world safe for democracy.” He did, however, add: “But who will rise, and when will he come to make democracy safe for the world?” He then emphasized that nothing was more compelling than personal conversion and the “divinely appointed plan of divine redemption.”

Riley, Norris, and many others would ride the Fundamentalist-Premillennialist wave for the next few years and see their movement become, for a brief time, one of the most potent in the nation during the 1920s. The Baltimore journalist H. L. Mencken would eventually write, “Heave an egg from a Pullman car anywhere in the country and you’re likely to hit a Fundamentalist smack in the face.”

Of course, not all Fundamentalists were, or became Premillennialists, or vice versa. The primary place the two viewpoints meshed and survived, and in many cases flourished, was among Baptist separatists.

Now, a century after the beginning of the war that was supposed to end all wars, this unwavering belief in the Fundamentals of the historic Christian faith and an unshaken hope in Biblical promises yet unfulfilled, still helps to define Independent Baptists.

David R. Stokes is a best-selling author, columnist, broadcaster, and has served as senior pastor of Fair Oaks Church in Fairfax, VA, since 1998.



What about the Blood Moons?

SOME AUTHORS AND PREACHERS SAY GOD IS USING COSMIC EVENTS TO WARN US ABOUT EVENTS TO COME.
ARE THEY RIGHT?

By Robert Pate – Pastor of Bible Community Baptist Church, Central City, IA,

Who has not gazed at the ebony blackness of a night's sky and marveled at the flickering lights upon its cosmic sea. I still remember going out when young and looking with a sense of wonder at the individual stars, the constellations, and the glowing moon. Some of that charm continues even to this day. I still stand amazed at the beauty and vastness of space and what lies contained therein. Is

it any wonder then that in the early morning hours of April 15 my family and I looked into the cold Iowa night sky to observe a total lunar eclipse? This particular type of lunar eclipse is sometimes referred to as a "blood moon" because of the reddish tint that covers the surface of our celestial neighbor as the earth's shadow totally envelops it. This red moon occurs because while the moon is entirely covered by the earth's shadow, some

light from the sun still passes through the earth's atmosphere and is bent toward the moon. While other colors of the spectrum are blocked and scattered by our planet's atmosphere, red light makes it through and gives the moon its breathtaking color.

Now, a lunar eclipse is certainly not uncommon, and a total lunar eclipse, though less common, is not rare. Yet there are two factors which make this April morning's

natural phenomenon stand out. First, it is of interest because it is the first of a series of four total lunar eclipses that will occur over the next year-and-a-half. Such a series of four consecutive blood moons is known as a “tetrad” and is a less common occurrence but not unheard of. The last occurred in 2004 and 2005, and they are likely to occur between eight and nine times over the next 100 years. What makes this series even more amazing is that in the midst of these blood moons there will be a total solar eclipse on March 20, 2015. Such an eclipse of the sun during a tetrad of lunar eclipses is rare. Second, it is also of interest because this lunar eclipse falls on the exact day of the Jewish Passover celebration. Additionally, each of the next blood moons of this tetrad will also fall upon a Jewish feast day. They will occur on the Feast of Tabernacles (October 8, 2014), on Passover (April 4, 2015), and again on the Feast of Tabernacles (September 28, 2015). According to NASA, such a tetrad falling on Jewish feast days has occurred only three times previously in recent history.

While it is understandable that such cosmic events would make amateur astronomers’ hearts flutter, they are also gathering significant interest among many Bible-believing Christians. Some prophetic students of the Bible have found great significance in these current solar events. They believe that since God controls the heavens, He is warning the world of a change in the course of human history. Introduced by Mark Biltz in 2008 and made popular by John Hagee in his book *Four Blood Moons*, this teaching is finding a ready audience.

WHAT SOME ARE SAYING ABOUT THE BLOOD MOONS

These prophecy teachers hold that God is using these blood moons to warn the planet of upcoming world-changing events that are centered in the nation of Israel. They proclaim that the blood moons falling on these Jewish holy days and surrounding the eclipse of the sun should be taken seriously by every child of God for three main reasons.

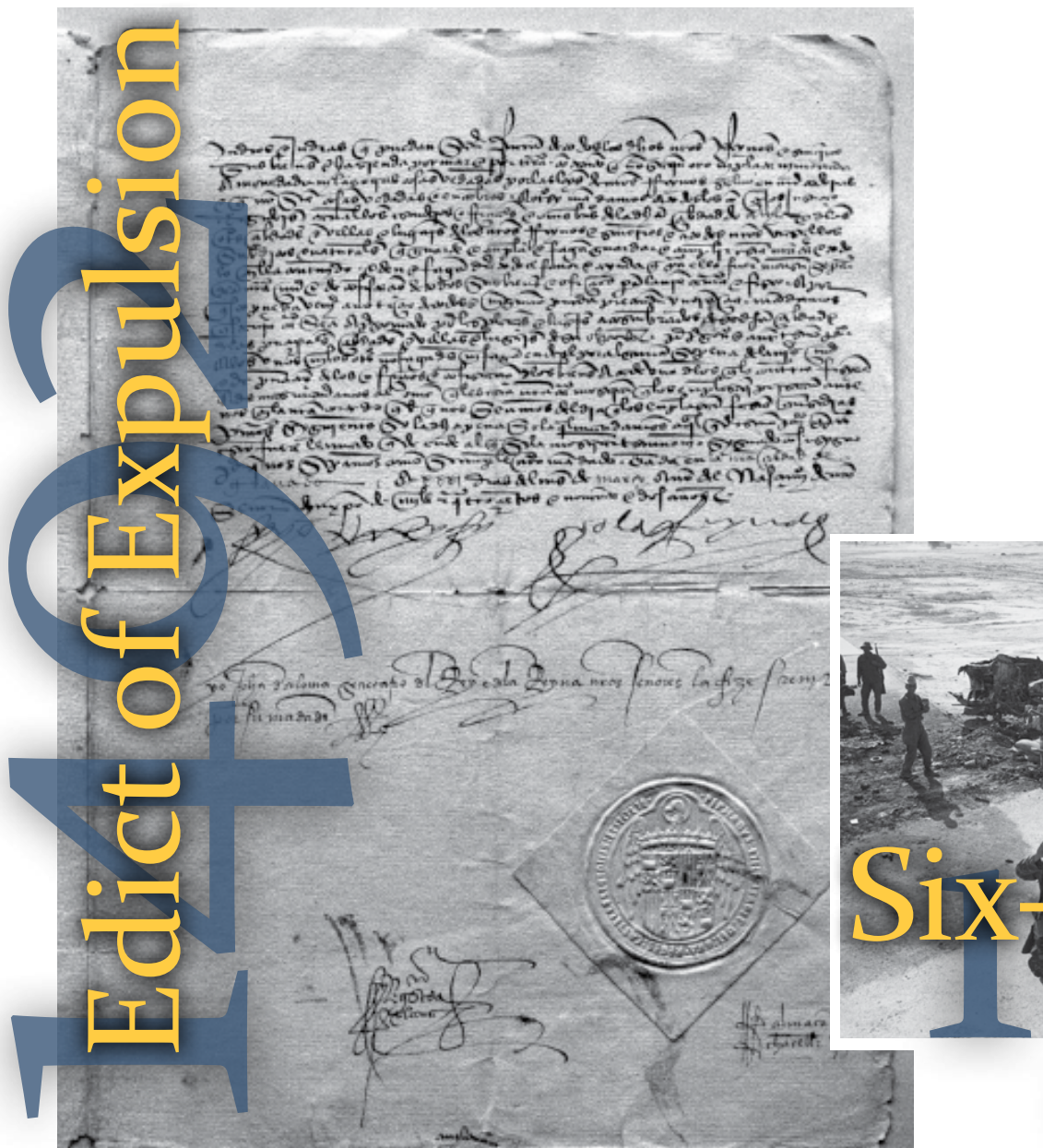
First, the Bible speaks of a future time when the sun will be darkened and the moon will turn to blood. The prophet Joel predicted, “The sun will be turned into darkness, and the moon into blood, before the great and terrible

day of the LORD comes” (Joel 2:31), and Peter quoted this in Acts 2:20. Additionally, Matthew 24:29 speaks of the sun being darkened and the moon not giving her light, and Luke 21:25 refers to signs in the sun and moon. Many teach these passages foretell a blood moon event with a total solar eclipse, and the current blood moon cycle could be a fulfillment of this prophecy.

Second, such a tetrad of blood moons upon Jewish holy days with a total solar eclipse within the sequence has only occurred three times previously in modern history, and on each of these occasions significant events have taken place with serious ramifications for the Jewish people. In each case the blood moons occurred on Passover and the Feast of Tabernacles. It is held that a study of these occasions warrant the belief that God was

warning the world that He would bring the Jews through a time of tears and tribulation to triumph.

The first tetrad (1493-1494) was significant because of the Spanish Inquisition. King Ferdinand II and Queen Isabella signed a decree known as the Edict of Expulsion, which banished all Jews from Spain who refused to convert to Catholicism. They were to leave the country by August 1, 1492. It was an uncertain and terrifying time for the Jews since they did not know which countries would receive them. Yet God brought the Jewish people through this time of tears and tribulation to triumph because of their later immigration to America that was made possible through the voyage of Christopher Columbus. Satan may have thought he would destroy the Jews, but God preserved His people by providing for



them a harbor of safety to which to flee.

The second tetrad (1949-1950) was significant because of the rebirth of the nation of Israel. On May 14, 1948, David Ben Gurion, the nation's first prime minister, declared Israel a free and independent nation. Within hours, six Arab nations attacked the infant state and plunged it into a war of independence. The year 1949 was significant because the first permanent government of the reborn nation of Israel took office on January 25, and during the next several months, a series of four truce agreements were signed which established Israel's borders.¹ This war was quite costly for the Jewish people, but God brought the Jewish people through this time of tears and tribulation to triumph because their tiny nation had survived and for the first time in nearly 1,900 years stood reborn as a nation in their promised homeland.

The third tetrad (1967-1968) was significant because of the Six-Day War. The Jews had won a miraculous victory in 1948, but the prize of the ancient city of Jerusalem was withheld from them. By 1967 the countries surrounding Israel were again rattling their sabers. Egypt, Syria, and Jordan were all publicly threatening to annihilate the Israelis. Facing destruction, Israel launched a preemptive strike on June 5. In six days it was over, the military capabilities of her enemies were decimated, and the old city of Jerusalem was once again in Jewish hands. God brought the tiny nation of Israel through this time of tears and tribulation to triumph by giving them victory against overwhelming odds and

restoring their national capital.

Third, the coming four blood moons and total solar eclipse are signs that God will perform some great action concerning Israel. The conclusion of Ray Bentley is shared by many, "Every time there have been four moons on the first days of the feasts of Passover and Tabernacles two years in a row, something significant has occurred involving the Jewish people."² Hagee writes, "Therefore, we can rightly conclude that the next series of four blood moons of 2014 and 2015 will also hold significance for Israel and the Jewish people."³

These, in a nutshell, are the main points of the blood moons teaching. But is it correct?

SHOULD WE TAKE THESE PROPHECIES SERIOUSLY?

The wise writer of Proverbs informs us that, "He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him" (Proverbs 18:17). In other words, anyone's arguments seem convincing until someone else comes along and cross-examines him. When one watches Biltz's video or reads Hagee's book, one is overwhelmed at first by the sheer impressiveness of the arguments. But are there any objections to this view? Yes, there are a number of weaknesses that need to be heard and given consideration before one takes it for granted that the blood moons are God's message to us today.

First, although quite impressive, this teaching is extra-biblical. When considering the four blood moons position, one must never lose sight of the main consideration: this teaching is nowhere found in the Bible. Neither the Old Testament nor the New Testament ever speaks of four consecutive total lunar eclipses which encircle a total solar eclipse. Every verse used by proponents of this view is interpreted to speak of such events, but the Bible never says four blood moons and a solar eclipse will happen together. Even the verses which are said to speak of a lunar eclipse never state that such an eclipse will occur four times in a given time period, but only once. We must never forget that impressiveness is no substitute for biblical declaration. Any teaching must be suspect that is not clearly presented in the Word of God.

Second, the sign of the blood moons is not a very effective sign for Israel. What makes

a "sign" a sign? For a sign to be effective it must meet two requirements: it must come before the event it points to and it must be seen by those it is meant for. If I had stood in my pulpit in Iowa two weeks after the tragic Boston bombing and predicted that a horrible event would occur during the marathon, would that have been a sign to the residents of Boston? No, because I would have stated it after the fact and because my words would have only been heard by my local congregation, not the people where the event would take place. For it to have been a sign, my words would have had to have been uttered before the event and been heard in Boston. Therefore, the lunar and solar eclipses impacting Israel should be visible from there and occur before the world-changing events they foretell. But historically, in the first two instances (1493-1494 and 1949-1950), the signs occurred after the events to which they were supposed to point. The expulsion of the Jews from Spain and the discovery of the New World both occurred in 1492 before the four blood moons of 1493-1494. Furthermore, even though the Israeli War of Independence extended into 1949, the main event was the birth of the nation of Israel, which occurred in 1948.

In the final example of 1967-1968, Israel's Six-Day War did take place after the first blood moon but before the final three. It again seems strange that all four would not have occurred before the important event of the retaking of Jerusalem. Additionally, only one of the eight blood moons of the last two historical precedents was fully visible from Israel (that of April 1950, after the event), four others were partially visible while the rest were not visible at all.⁴ Therefore, we are left with the problem of blood moons that were supposed to be God's sign of His protecting His Jewish people occurring which could not be seen by His people or were seen after the events of which they spoke. And what of the upcoming eclipses? The first three total lunar eclipses in 2014-2015 won't even be visible from Jerusalem, and only the beginning of the final eclipse will be. Also, the path of the total solar eclipse of 2015 is in the North Atlantic and Arctic Oceans, and there is a good chance that few people, if any, will actually see it.⁵ Mark Hitchcock comments, "Those who maintain that the four blood moons are a portent that



something is about to change need to explain how something hidden to most of the world, and especially to those in Israel, can serve as a dramatic sign of the times for them.”⁶

Third, the teachers of this view fail to interpret their proof-texts in their full context. The primary passage used by blood moons advocates is Joel 2:31 (quoted in Acts 2:20). While this verse certainly speaks of a future time when the sun will be darkened and the moon will appear red as blood, of what time does it speak? The context of foretold events makes it clear that it refers to the second coming of Christ. The day referred to is not the Tribulation Period but the day of Christ’s return to this world. Just before our Lord comes from Heaven, these supernatural events will take place. This being true, the blood moons tetrad and accompanying solar eclipse cannot be the fulfillment because Jesus cannot return in glory until after the Tribulation takes place. Furthermore, Matthew 24:29 actually says, “Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light ...” This passage is speaking of the same time period that Joel does. It occurs immediately after (not before) the seven-year Tribulation and just before the appearance of Christ. It cannot refer to the current tetrad. The text itself makes that plain. Also, Luke 21:25 reads, “And there shall be signs in the sun, and in the moon ...” The context again shows that Jesus was speaking of the second half of the Tribulation period just before “They see the Son of man coming in a cloud with power and great glory” (verse 27). Therefore, the major passages used to support the blood moons theory are in reality in opposition to it. These verses are not speaking of four total lunar eclipses and one complete solar eclipse but of a supernatural darkening of the sun and the reddening of the moon at the time of Christ’s victorious return to this planet; an event which cannot take place until at least seven years in the future (not 2014-15).

Finally, this teaching is too vague on its fulfillment, leading to its becoming a self-fulfilling sign. What exactly are these blood moons a sign of? None of the major supporters of this teaching are saying. Hagee is clear that it is not the Rapture since that event could occur at any moment. Biltz, the originator of the view, feels that there is a high probability of a major prophetic war involving

Israel or some huge economic effect.⁶ Still, no one is certain what will happen; only that something significant will occur. That makes it very hard to validate the event if it does occur. During a question and answer time of a recent prophecy conference, Steve Herzig of The Friends of Israel answered a question concerning the blood moons by saying, “People are always looking for a sign. Do they need blood moons to say that something significant is going to happen in Israel?”⁷ Something of major consequence is happening every year in the world and especially in the Middle East. Mark Hitchcock agrees and writes, “With all the problems and dangers in the world today, especially in Israel, it’s not far-fetched to envision something big happening in Israel at any time. ... Blood moons prophecy advocates will undoubtedly find something in 2014-2015 that they can point to as a fulfillment arising from the appearance of the four blood moons. In that case, the prophecy becomes self-validating, but also meaningless.”⁸ Therefore, the very foggy nature of the blood moons teaching highlights its suspicious nature.

SOME CONCLUDING THOUGHTS ON THE BLOOD MOONS

The current blood moons teaching certainly is interesting, and viewing the eclipses should be spectacular for those who can see them; but should Christians really be concerned? Despite the claims of advocates, the biblical answer appears to be “No.” Does that mean we can learn nothing from this event? I believe we can, because this current issue of the blood moons should drive us individually back to a consideration of our relationship to Bible prophecy.

First, we each need to know the basics of biblical prophecy so as not to be blindsided by some current fad, prediction, or false teaching. Paul tells us, “I would not have you to be ignorant brethren, concerning...” and then goes on to speak of the rapture of the church (1 Thessalonians 4:13). We must not allow ourselves to be ignorant of future events that are plainly taught in the Bible. This may take a little time and study on our part, but it will be well worth it. Your pastor can recommend some excellent books to help you on this journey of discovery.

Second, we each need to be a member

of a solid local church which teaches the truth about Bible prophecy. This is more stabilizing than listening to someone’s views on television. Honestly, there are a multitude of writers and teachers out there who can confuse and lead you astray. We each need to find a local church where the pastor interprets the Bible literally and teaches the premillennial, pretribulational return of Jesus Christ. Excellent teaching in your local church will protect you from confusing and wrong teaching elsewhere.

Third, we each should not get so caught up speculating about signs that we forget to live for and look for the Son. There are signs all around us that show that the stage of biblical prophecy is being set for the final act (Israel is a nation again, Russia is lining up with Islamic nations, the independent countries of Europe continue to draw closer together, the world longs for a leader that can solve all their problems), but the purpose of Bible prophecy is not to merely increase our knowledge. Rather, it should cause us to long for that moment when we will meet our Savior face to face, and it should result in our serving Him more fervently as we await that day. Jesus promised, “I will come again, and receive you unto myself” (John 14:3b). May each of our hearts’ response be that of the Apostle John, “Even so, come, Lord Jesus” (Revelation 22:20b).

NOTES

- 1 John Hagee, *Four Blood Moons* (Brentwood, TN: Worthy Publishing, 2013), 206.
- 2 Ray Bentley, *The Holy Land Key* (Colorado Springs: Water Brook Press, 2014), 191.
- 3 Hagee, 225.
- 4 Jack Kelley, “The Coming Blood Moons”, www.raptureready.com/featured/kelley/jack274.html.
- 5 Danny Faulkner “Will Lunar Eclipses Cause Four Blood Moons in 2014 and 2015?”, www.answersingenesis.org/articles/2013/07/12/lunar-eclipses-cause-blood-moon.
- 6 Mark Hitchcock, *Blood Moons Rising* (Carol Stream, IL: Tyndale House Publishers, Inc., 2014), 98.
- 7 “Day in the Prophetic Word” conference, Dubuque, IA, April 5, 2014.
- 8 Hitchcock, 148-9.

SPEAKERS



Keith Bassham



Paul Byars



Jon Konnerup



Dave Melton



Mark Milioni



Eddie Lyons



Linzy Slayden



Dimver Andales



Gilbert Toquero



Jun Lumagbas

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Be sure to mention the BBFI National Meeting when booking at these hotels to get the proper rates!

HISTORY

ARTHUR & LAURA CARSON – *Faithful servants*

Arthur Carson and Laura Harding both committed their lives to serve the Lord on the foreign mission field. In 1883, Laura Harding went to Burma to teach in a mission school. Her fiancé, Arthur Carson, remained in America to complete his theological studies. After graduation, he arrived in Burma in 1886 and he and Laura Harding were wed. Arthur volunteered to be the first American missionary to work among the people known as the Chin, a people who had never been exposed to the gospel.

The Carsons located their mission among the Chin that lived on the border of Upper and Lower Burma. Arthur Carson's first love was evangelism. He and his wife frequently made extensive trips throughout the district in order to share the gospel with the widely dispersed Chin. The Carsons labored for ten continuous years establishing churches and schools. Finally, after ten years of constant labor, another missionary couple relieved them for a much-needed furlough. After their furlough, Arthur Carson volunteered to establish a post among the Chin living in the almost inaccessible mountains of Upper Burma.

The Mountain Chin were extremely suspicious of foreigners and unbelievably superstitious. Upon their arrival, Laura Carson was appalled by what she saw. As she looked upon the half-naked and filthy Chin she began to cry and said, "Arthur, I can't do it! I thought I could go with you anywhere that God called and stay there and work with you. But, I have been weighed in the balance and found wanting. I can't live my life in this awful place among these loathsome people."

Arthur, in an attempt to comfort his wife, told her, "You do not have to stay if you do not want to, just try to get some sleep." The next morning, Laura Carson looked into the face of a beautiful young half-naked native girl. She later wrote, "I saw beneath the grime and filth and saw the need of the soul." Not once in the next 21 years did Laura think about abandoning her post.

The Carsons established their mission at Haka, which was strategically located and enabled them to minister to the

scattered Chin tribes. The task that lay before the Carsons would test their commitment and faith. They had to create a written language and translate the Scriptures into the Mountain Chin's own dialect. They established schools to teach their children to read and a hospital to relieve their suffering. Their trials were many and difficult. It would take six long years before they had their first profession of faith and baptism. This was the beginning of a great awakening among the Chin.

During the next three years Arthur Carson would baptize 100 converts. After nine years of labor, the Carsons had established three churches and four schools, and had trained one native preacher with several others in training. They were required to translate every lesson into the Chin language. They also translated Mrs. Judson's *The Catechism* and 42 hymns, and Arthur Carson had almost completed a translation of the Gospel of Matthew.

The Carsons always devoted a portion of their time to make evangelistic tours into the most remote parts of the Haka District. It was on one of these tours, about ten-days travel from Haka, that Arthur Carson was stricken with appendicitis. Although he was in unbearable pain, he managed to return to the mission station. Surgery was performed, but his appendix had ruptured and he only lived two days. He found great comfort when his wife informed him that she would remain and would carry on the work they had begun together.

Laura Carson, the woman who said, "I can't stay," would labor for an additional 12 years until failing health forced her from the field. During those 12 years, she completed the Gospel of Matthew and the other three Gospels, plus Acts and a dictionary.

In 1899, when the Carsons arrived in the Chin Hills, there were no Christians. Amazingly, in 2011 there were 57 Chin-affiliated Baptist churches in America. In their homeland there are numerous churches, but the most amazing statistic is that over 90 percent of Chin professed to be Christians. Arthur and Laura Carson gave their lives that the Chin might know Christ and his transforming power to save.



by Thomas Ray



40 Years, 40 Things

This July I mark, celebrate, and praise God for 40 years serving my church family.

I have been privileged to shepherd the Armitage congregation in Chicago for a generation. The wild rollercoaster ride of highs and lows, twists and turns, springtime and harvest, winning souls, baptizing disciples, organizing, administrating, leading, buying property, battling hostiles, capital campaigns, renovation, construction, and finding paths through times of transition and change has been extraordinary.

The year I began pastoring, Chicago saw a number of murders that has never been exceeded: 970 in the year 1974. Our neighborhood was a significant section of the battlefield. The number fell for a few years and then rose again to 943 in 1992. Since then, the numbers have steadily declined. Though Chicago street violence continues to command national headlines, our reduced murder rate has more to do with shifting demographics than with nicer people or better police work.

A striking shift in the spiritual landscape has occurred. In the 70s, the handful of non-black evangelical churches in the city was shrinking. The tiny number of non-black Baptist churches dwindled. In the last ten years, a wave of young church planters has arrived. Presently, there are at least 150 church planters in the Chicago area. Such a thing was unthinkable even a dozen years ago.

I have watched mayors come and go. Richard J. Daley, Michael Bilandic, Jane Byrne, Eugene Sawyer, Harold Washington, Richard M. Daley, and now Rahm Emanuel.

Four decades have changed our world radically. Chicago is a completely different city. Our neighborhood has gone from jungle to hipster-ville central. Our ecclesiastical ship has ridden crests and troughs in the deep blue sea of demographic shifts, political storms, and church life cycles.

As the years pass, one thinks he is learn-

ing lessons. Come to find out, many of those lessons have to be learned again and again, over and over. So I think the process is not so much "lesson learned, move on" as it is "lessons we are learning." I wish I was learning more, but I think the following represents all I can handle.

40 Things I think I'm Learning

1. God is on the throne. No, really!
2. Jesus loves His church more than I ever can.
3. The Spirit is at work even when you think He isn't.
4. The worth of an excellent wife is far above jewels.
5. Mistakes, bad moves, and poor judgments are part of the journey.
6. The local New Testament church on the march, in the power of the Holy Spirit, is a terror to Satan.
7. In the city, everything is magnified, multiplied, and intensified — the good, bad, and ugly.
8. God called me to do what I do.
9. Everyone leaves — it's just a matter of when.
10. Encouragement at a low moment, PRICE-LESS.
11. Being at the right place at the right time is just the best.
12. Sometimes success is simply refusing to quit.
13. The Spirit led Paul to plant churches in cities because cities are amplifiers and distribution engines.
14. Ministry is brutal.
15. Ministry is exhilarating.
16. Some deacons are demon-free. Thank God ours have been.
17. God's people are amazing.
18. Keeping the main thing the main thing takes relentless effort.
19. Good people can disagree *and* be good friends.
20. Not everyone who thinks he can, can.
21. Often, the best man for the job is a woman.
22. Men rally when RALLIED.
23. Christ can change anyone, even me.
24. If you're not at the table, you have nothing to say.
25. Urban ministry is like tent camping in a hurricane.
26. Desperate straits are God's set-up for a miracle.
27. Preach the announcements.
28. Loyalty is scarce stuff.
29. It is wonderful and high drama when the church family declares forgiveness in response to public confession.
30. Democrats are crazy.
31. Republicans can't be trusted.
32. God brings unexpected allies.
33. God may not come when you want Him to but He's always on time.
34. When God gives a vision, He's serious.
35. The rewards are in the long haul.
36. Today's surge doesn't mean tomorrow's a cinch.
37. God's Word is even more amazing than I had imagined.
38. A vision can be realized even as dreams are deferred.
39. Reach the city and you will touch the world.
40. Every day with Jesus is sweeter than the day before.

URBAN CURRENT

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



Ready or not, here they come!



by Mark Milioni | President | Baptist Bible College

The summer has been busy from the last “Amen” of Fellowship Week to the first “Hello” of move-in day. The Singing Patriots, Breakaway, and two rec teams have travelled many miles sharing the gospel. Our maintenance team has put new Tempur-Pedic mattresses on all our beds. Everyone has worked hard this summer!

Our new calendar is ready. We want to share it with you and invite you to join us for these events.

August 18
August 20
August 26-28

**Move-in Day: all students
Classes begins
Spiritual Emphasis Days**

It is easy to get caught up in the busyness of new classes, new jobs, and new friends. We will use this time to challenge our students to keep the fire they come with and to live for God while preparing to serve Him.

October 3-4

Primed

Primed is a conference designed to challenge young men to become the men God wants them to be. Bring a group from your church!

October 27-31

Alumni Days and modular classes

Alumni return to campus to challenge the next generation of ministry leaders.

November 5-7

College Days

College Days is an event designed for high school students to come and experience college life and to learn what BBC has to offer them.

November 26-28

Thanksgiving Break

December 8-11

Finals Week

January 14

2015 Spring Semester classes begin

January 12-16

Modular classes

Never finished your degree at BBC? These intense, one-week on-campus classes can help you complete what you started.

February 27-28

Bloom

This popular conference is attended by hundreds of young women each year from all over the United States. Young women are challenged to live godly lives and to become the women God wants them to be.

March 9-13

Spring Break

March 25-27

College Days Phase I

April 1-3

College Days Phase II

April 7-8

Global Awareness Week

Global Awareness Week showcases how God is working globally among our alumni and friends.

April 28-May 1

Finals Week

May 4-7

65th Annual Fellowship Week

Fellowship Week will be very special this year as we reflect on the tremendous legacy and history God has allowed us to experience. Plan now to attend!

The 2014-2015 school year will be busy and exciting as we endeavor to train this new generation of students. We know that without our faithful family and friends we would not be able to continue on. Thank you for blessing our past. Now, together, let us build a great future.

Ready or not, here we come!

Others could do it better



by David Melton | President | Boston Baptist College

We have just finished six amazing weeks in Boston. In the days leading up to our graduation, we had an unexpected blessing. A gentleman who had never contributed financially to our college volunteered to match all the money we could raise in six weeks — up to \$125,000. What a blessing and challenge! Our whole Boston team, especially our trustees, helped me bug you to death! Thanks to the pastors and churches, alumni and friends from all over the world, **we met the challenge** and raised the largest annual offering in our college's history. Thank you so much! (Incidentally, we are still taking donations.)

That is a strange way to begin an article entitled, “Others could do it better.” But it is summer, so while it isn't slow around our campus in Boston (we have eight weeks to do all our physical repairs and improvements while students are away!), it is different in my office. So I want to have a little summer fun. If I think of biblical characters, who would be better at this than I am? Here are some of my nominees:

Methuselah – He just lived so doggone long that I think he could have been a great Bible college president. This is a task that isn't easy and takes time to do EVERYTHING.

Solomon – Maybe an obvious choice because of his wisdom, but I'm thinking of his having 300 wives. He HAS to be a diplomat. Keeping everybody happy is a big part of running a college built on hundreds of independent churches and leaders.

Thaddeus – Because he has a cool name that sounds smart. Who would argue with a guy called “Thaddeus” who has personally seen the risen Christ?

Job – see #1.

The woman at the well – She was apparently a recruiting whiz, she made one announcement and the whole town showed up. Most of us who lead colleges would like to have such powers of persuasion.

Isaiah – He would do ANYTHING to get God's work done. I think Isaiah would surely be undaunted by the kinds of challenges I face sometimes in Boston.

Silas – He didn't seem to need much attention. He stayed at his job even when it got rough. He didn't quit when people inevitably said, “You're no Barnabas.”

The wise men – It would help to have a little extra gold, frankincense, and myrrh lying around.

Post-resurrected Lazarus – He had already died once so he was surely fearless (“What are you going to do ... kill me ... again?”). He must have known more than most people. He seems to have been debt free (he owned his own home). And Jesus stopped in regularly!

Okay — play the game with me. If you have a better idea, email me at dmelton@boston.edu or stop me when you see me and share a nomination. In the meantime, I'm glad I get to keep the job and work with you to make the kind of progress we've seen this summer.

BOLIVAR, MO

Anna Marie West recognized for 40 years of service

Pastor Derrick Lewright and Berean Baptist Church set apart May 18 to honor Anna Marie West, a BBFI missionary sent out from the church. The church recognized her 40 years of missionary service to the country of Costa Rica with a special service.

Anna Marie West was approved by the Baptist Bible Fellowship In-

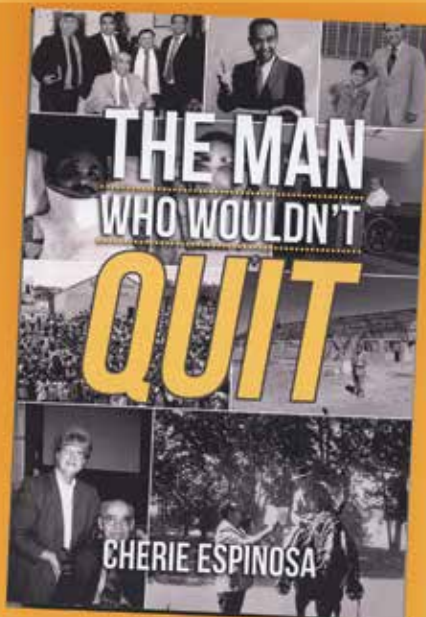
ternational in 1974 as a single missionary to the field of Costa Rica where she has served faithfully for the past 40 years. Lewright noted, "Throughout her missionary service, Anna Marie has focused her time and attention primarily upon ministering to women and children, while at the same time teaching, training, and leading others to do the same."

Through the ministries in which Anna Marie has been involved over 500 vacation Bible schools were conducted with over 100,000 children in attendance. In addition to her other ministries, Anna Marie also teaches at the Bible college and institute and works locally in a small but growing church near San Jose. There she is the Sunday school superintendent and works with visitation, training, and women's ministries.



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-Pastor Luis Yanez



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From left: Don Richardson, Elmer Towns, Keith Bassham, and Mark Milioni visited Passages Bible exhibit that opened in Springfield, MO in April. Both Richardson and Towns were in Springfield to be guest speakers at BBC.

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DUNLAP, IL

Illinois church celebrates 35th with a groundbreaking service

Cedar Hills Baptist Church in Dunlap, IL, and Pastor Tim Beddingfield celebrated the church's 35th anniversary in a grand way by breaking ground on a 9,100-square-foot multi-purpose addition to the church.

And Pastor Beddingfield did not leave the groundbreaking to a few "insiders" — the entire congregation came with shovels and broke ground together while television cameras caught the entire event for the broadcast news.

The pastor says Cedar Hills plans to use this expansion to help meet the needs of their growing community, including a counseling and day care facility. A gymnasium doubling as an auditorium is also part of the plan, and that will also provide much-needed educational space.

Beddingfield says, "This is not about building a building. It's about building people and reaching our community with the life-changing message of the gospel. The fact that we are breaking ground today is nothing short of a testimony of God's grace in the life of our church."

The community has already witnessed part

of the change as the church attendance has risen from 40 to more than 200 who attended the anniversary Sunday. As part of the celebration, the church also honored founding Pastor Chuck Ford and his wife Linda. They received a plaque of appreciation, and the church will send them on an all-expense-paid Southern Gospel Cruise this coming January.

The new building project is scheduled to be completed in the summer of 2015.



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BRANSON, MO

BBFI missionaries attend “family” reunion

Since the days when Carl Boonstra was the Fellowship’s mission director, BBFI missionaries have gotten together for an annual reunion and retreat, usually in a camp setting. Today, those reunions are more urban than rustic, but missionaries and their families continue to be refreshed and revived during the weeklong event.

The 40th annual BBFI Missionary Family Reunion was held at the Grand Plaza Hotel in Branson, MO, and 143 missionaries and Mission Office staff attended. Pastor Kevin Kolb was the main speaker for the event’s general sessions and worship times, while other sessions were led by Billy Hamm and Mission Office staff, and a session for women was hosted by Jenell Bender and Sharon Smith. The children experienced VBS style services led by volunteers from Cherry Street Baptist Church in Springfield, MO, and Craig and Lindsey Stevenson ministered to the teens.

The week included a night out at the Dixie Stampede and free time for fellowship and informal get-togethers. Missionaries said the reunion was “the very best I have ever attended, I can’t believe how much we laughed and just had a great time.” Others agreed, saying, “This has been a great week of encouragement and

just the refreshment I needed.”

The week began with everyone attending the Dixie Stampede dinner show on Monday night, and the high energy from that evening seemed to continue throughout the week.

BBFI Mission Director Jon Konnerup says

the reunion is designed so that “everyone can reconnect, rejoice, and be refreshed.” Responses from the missionaries indicate that objective was met this year.

Next year’s BBFI Missionary Family Reunion will be held June 15-19, 2015.



SAN ANGELO, TX

Lifepoint Baptist in San Angelo, TX, Celebrates 75 Years

Lifepoint Baptist Church of San Angelo, TX, celebrated 75 years of gospel ministry with a three-day event climaxed June 1. Special speakers for the event included former associate pastor Rick Brann, former pastor Phil Webber, and current pastor Gary Phillips.

The celebration began with a Friday evening service featuring the gospel music group Paul's Journey and a message from Rick Brann who served the church as associate pastor from 1977 to 1979. Don Butts, who served as chairman of the board of deacons for 40 years, was also honored that evening along with his wife Betty.

Saturday, the church had an all-day picnic, and in the Sunday service former pastor Phil Webber and current pastor Gary Phillips preached. Pastor Emeritus Neal Brillhart was honored in this service. The celebration concluded with a banquet held at the McNeese Convention Center. Over 300 attended, and certificates and letters of congratulations were received from Texas Governor Rick Perry, U.S. Senator John Cornyn, State Representative Drew Darby, and others. The Texas House of Representatives also sent a certificate of congratulations commending Lifepoint on its continuing ministry to the community.

Lifepoint was founded June 1, 1939, as the Oil Mill Mission with 90 members from the



Gary and Jeanie Phillips



Neal Brillhart honored

Angelo Heights Missionary Baptist Church. The first pastor was Robert B. Purcell who previously led a church in Paul's Valley, OK.

The Oil Mill Mission soon became known as Temple Fundamental Baptist Church and later changed to simply Baptist Temple. In 2010, the name was changed to Lifepoint Baptist Church. The church has had four different locations and moved to its current locate in 2000.

In 1951, A.V. Henderson became pastor and led the church until 1965. During his ministry the church suffered a major fire, but, under his leadership, the church was rebuilt and continued without an interruption in ministry.

In 1971, the church called Neal Brillhart as pastor. Having served 29 years, he is the

longest-serving pastor. He and Mrs. Brillhart continue to be members of the church, and he was honored on the 75th anniversary for his faithfulness and dedication.

Gary Phillips and his wife Jeanie came to Lifepoint in December of 2012. They previously served as BBFI missionaries to the Philippines more than 29 years. He leads an energetic ministry to reach San Angelo and the world. The church gives more than \$250,000 a year to missions and supports more than 75 missionary projects monthly.



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FAIRFAX, VA

Brian Bosler ordained at Fair Oaks Church

Fair Oaks Church of Fairfax, VA, ordained Brian Bosler, the church's creative arts pastor, into the gospel ministry in services held May 30, 2014,

at the church. The newly ordained minister has worked on the Fair Oaks staff since 2003. David Stokes is the senior pastor.

Tribune Editor Keith Bassham moderated the ordination council. Brian's father, Indiana pastor James Bosler, preached the charge to the candidate, and Pastor Brian Tubbs of Olney, MD, gave the charge to the church. Pastor Bill Howe of Union, NJ, served as clerk. The council

also included men who had been ordained or sent out of Fair Oaks as well as several deacons of the church.

Brian is an accomplished musician with the ability to play several instruments. He holds a degree in music education from Northern Illinois University, and he earned a MA in Worship/Ethnomusicology from Liberty University. He and his wife Katie have two children.



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PALMER, TX

Fundamental Baptist Church in Palmer, TX, observes 80th anniversary

Fundamental Baptist Church of Palmer, TX, and Pastor Gary Miller celebrated the congregation's 80th anniversary Sunday, June 22, 2014. The church had 278 in attendance for the special day.

Former pastor S. G. Hancock and his wife were in attendance, along with several others who served the church or had been licensed and ordained there. *Baptist Bible Tribune* Editor Keith Bassham, who served the church as pastor from 1976 to 1978, sent a video greeting and congratulations.

Each family received an 80th Anniversary Book detailing the history of the church from June 1934 to the present, and everyone received an 80th Anniversary Hand-Fan to commemorate the occasion.

The theme for the day was "80 Years of Preaching the Gospel Around the World." Fundamental Baptist Church currently supports 114 mission-aries and home mission projects through Faith Promise missions.

Fundamental Baptist Church is the product of a revival meeting held in 1934 with J. C. Johnson. About 30 people were converted during the meeting and they decided to establish a church. The church organized a few months later.

Pastor Miller has been at the church since 1983, serving first as associate pastor with Pastor Hancock, and he succeeded Hancock in the pulpit nine years ago. He marks his 31st year at the church in August.

More information about the church and the celebration is available at www.fundamentalbaptistpalmer.org.



SPRINGFIELD, MO

Particular Baptist Press to release new volume of Baptist biographies

Particular Baptist Press of Springfield, MO, has announced the publication of Volume 5 of *A Noble Company*, a series chronicling the lives of the Particular-Regular Baptists in North America. The publishers say this book will acquaint readers with 20 men and women of the 18th and 19th centuries who bore the standard of God's truth in their day, such as William Rogers of Philadelphia, Benjamin Foster of New York, Thomas Baldwin of Boston, Richard Furman of Charleston, George Liele, founder of churches in Georgia and the West Indies, prison reformer John Stanford, and more.

Those interested in this series or other volumes of Baptist history and biography may view the publisher's website at www.pbpress.org.

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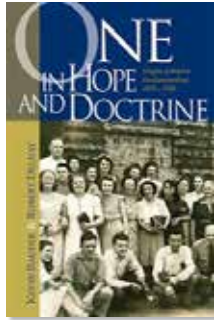
One in Hope and Doctrine: Origins of Baptist Fundamentalism 1870-1950

Authors: Kevin Bauder and Robert Delnay

384 pages

Regular Baptist Books

Schaumburg, Illinois; July 2014



Reviewed by David R. Stokes
Fairfax, VA

In October 1971, I played hooky from high school to attend the Fundamental Baptist Congress of North America at my home church, Temple Baptist in Detroit. It was the fourth of a series of meetings that began back in 1962, an idea developed at a summit conference of leaders from various independent Baptist groups. They met in the Chicago office of Dr. R.T. Ketcham.

Two memories stand out in my mind. First, I remember Noel Smith's masterpiece message titled, "The Christian and Citizenship." The other memory is of the fact that the conference was the first time I ever heard a soundtrack used to accompany a soloist.

There are no such cooperative meetings today for many reasons, I suppose. And new generations of preachers probably have little knowledge of the issues — and battles — that characterized separatist Baptist life during the first half of the 20th century and last part of the prior one.

A new book comes out this summer published by Regular Baptist Books that will, I believe, quickly become the definitive account of the sometimes turbulent, but always fascinating history of independent Baptists. It's called *One in Hope and Doctrine: Origins of Baptist Fundamentalism, 1870-1950*. It is written by Kevin Bauder and Robert Delnay.

More than a dry chronological narrative, it is saturated with vital details and vivid descriptions of men who have faded from memory. They will, however, live again in the minds of readers. Scottish philosopher Thomas Carlyle once said, "The history of the world is but the biography of great men." If that's so — and it is to a certain degree — then any movement, or cluster of movements, would necessarily involve dynamic men.

Indeed, the waves of history that bring us to our current experience in ministry were navigated and sometimes even swept along by great men of God. We might be familiar with G.B. Vick, W.E. Dowell, and even J. Frank Norris, but what do we remember these days about men such as Oliver Van Osdel, W.B. Riley, Curtis Lee Laws, William Ward Ayer, and the afore mentioned Robert T. Ketcham?

I am no fan of living in the past, but I don't think it's possible to understand the present, much less prepare for the future, without knowing the past. And *One in Hope and Doctrine* will fill in some of the blanks for anyone serious about identifying certain markers that make people like "us" distinct.

By the way, maybe it's my interest bias, but I found the chapter titled, "The Norris Legacy," to be informative and enlightening. That alone is worth the purchase price of this wonderful new work. Most of us know about the Texas preacher's early days and controversies, as well as the issues that led to the birth of the BBF, but this new book details Norris's sometimes puzzling machinations during the 1930s and 1940s.

SPRINGFIELD, MO

BRANSON HOWARD

Long-time BBFI minister Donald Branson Howard was taken by the Lord June 22, 2014. Born December 29, 1938, in Elkhart, IN, Branson was 75 years old at the time of his death. He was an early graduate of Baptist Bible College in Springfield, MO, and served as a music and youth minister for 50 years, including some time spent with Christian Schools of Springfield and Baptist Temple. The past five years Branson was pastor of Bible Baptist Church in Republic, MO.

He is survived by his wife of 55 years, Jorene, and two sons. Services were held June 27, 2014, in Springfield.

COLUMBIA CITY, IN

YOLANDA MILIONI RUYLE

Yolanda Ruyle, 85, passed from this life Tuesday, June 10, 2014. Born December 24, 1928, in Hamilton, Ontario, Canada, she graduated from Detroit East Commerce High School and Baptist Bible College in Springfield, MO. Yolanda served in the U.S. Navy during the Korean War and married George C. Ruyle, who pastored Faith Baptist Church in Columbia City. Mr. Ruyle passed away in 1994.

She is survived by two children, five grandchildren, and six great-grandchildren. A service was held at Trinity Evangelical Presbyterian Church in Columbia City.

PONCA CITY, OK

KENNETH BIDDINGER

Oklahoma pastor Kenneth Biddinger was taken to glory May 17, 2014. Born January 14, 1938, in Ohio, he was born again in 1961 and graduated from Baptist Bible College in Springfield in 1965. By that time, he had also married his wife, Janet, whom he met on a blind date.

Biddinger served five churches during his ministry, spending 25 years at Central Baptist Church in Ponca City, OK, and 18 years at Victory Baptist Church in Talahina, OK.

He is survived by his wife, four children, his grandchildren, and great-grandchildren. A memorial service was held May 22, 2014, at Central Baptist Church in Ponca City.



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The lost generation

By Keith Bassham

The United States Army thought they were going to enlist Arthur Carrell Weber. In his schoolboy-appearing cursive signature on the draft registration, the “o” appeared to be an “a.” Never mind, though. Subsequent documents settled for the initial “C,” and Arthur C. Weber was just what the army was looking for in central Oklahoma, only a few months after the U.S. entered The Great War in 1917.

The registration card on file says Arthur was of “medium” height and “medium” build. No limbs or eyes were missing. The occupation line attests he was a 22-year-old farmer, not married, and working for his father, a German immigrant named Joseph Weber, living on a plot of land about five miles north of Luther, OK, northeast of Oklahoma City, where the family had settled a few years before.

The next May, Arthur, alongside about 3,000 other men in the 108th infantry, shipped out to Europe and joined the rest of the 27th Division, who were scheduled to relieve British forces. In the fall, the 108th attacked the Hindenburg defensive line in the Somme Offensive, breaking the line and helping to end the war. In October they were relieved by other forces, and by March 1919, the entire division had returned to the States. During its service in World War I, the 108th sustained 1,763 casualties including 1,432 wounded, 256 killed, and 75 who later died of their wounds. Arthur C. Weber was again a civilian farmer by June. He had contracted spinal meningitis, but was otherwise unscathed.

Arthur C. Weber returned from war much as he left, with his “medium” height and “medium” build, and with limbs intact. He went on to live his life and make himself useful to his community in many ways. He married and had three children. His daughter is my mother.

Most everything I have written in the above lines was unknown to me when I was growing up around my grandfather, Arthur C. Weber. Aside from a photo or two of him in uniform, I was unaware of his early life experiences. It may be just as well,

given my youth. I could begin to make some connections through images and live news coverage from Viet Nam when I was a little older, but it was just a beginning. I did not feel loss myself.

A few days ago a blogger wrote about war and loss. Musing on the millions who died in World War I, and on those left to pick up the pieces, he compared their experience with those of his own generation, the ones who witnessed the September 11, 2001, attack on New York City. He wrote of the Lost Generation — those who lost life in the war, and those left who experienced great loss. Today, he said, we have another Lost Generation, courtesy of 9/11.

Thankfully, the comments following the post reflected appropriate outrage. One critic followed a quotation from the blogger’s complaint with a satiric, “Also sometimes Netflix doesn’t load very fast these days.”

Let’s do some real thinking here. The first day of the Somme Offensive (an earlier one, the one that happened in 1916, not 1918), the British alone suffered 60,000 casualties.

In. One. Day.

Total U.K. losses by the end of the war numbered 888,000. No wonder, then, that the British spend far more emotional energy remembering WWI than they do WWII, when their losses were about half those suffered in the first war, not to mention when they came closer to suffering defeat.

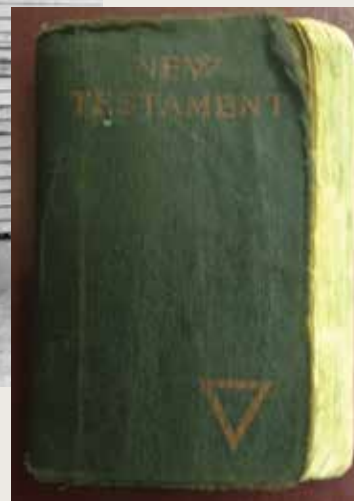
And let’s not forget the influenza epidemic of 1918 that occurred near the end of the war, and its abnormally severe effect on younger adults then. Half the flu deaths occurred among those 20-40 years old, the same demographic suffering the most war losses.

So there really was a Lost Generation, but they seemed not to let their lostness affect them much. They had little time for self-pity, and to complain about things less severe than trench warfare, mustard gas, and pandemics seemed silly. They managed to push themselves through a massive economic depression and another World War, going on to become what we call the Greatest Generation.

The War to End All Wars did not, but remembering war and the resultant massive casualties, and comparing those things with our realities, may stop some complaining.



Above: Arthur C. Weber, maternal grandfather of the editor. **At right:** Weber’s service New Testament, provided by the National War Work Council of the YMCA, 1918



AUGUST 2014

PRAYER CALENDAR

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
					1  MISSIONARY Craig & Amanda Dyson <i>Ethiopia</i>	2  CHAPLAIN Maj. Bill & Karen Wehlage <i>U.S. Army</i>
3  MISSIONARY Ron & Vicki Letts <i>Australia</i>	4  T.E.A.M. MISSIONARY Jonathan & Anna Saliba <i>Columbia</i>	5  MISSIONARY Mark & Michelle Hale <i>Portugal</i>	6  MISSIONARY Deneen Akers <i>Japan</i>	7  MISSIONARY Tony Pizano <i>Mexico</i>	8  MISSIONARY Ted & Tonie Farris <i>Navajo Indians</i>	9  MISSIONARY Barbara Yuchnovicz <i>Retired</i>
10  MISSIONARY Jeff & Andrea Williams <i>Canada</i>	11  MISSIONARY Virginia Masters <i>Argentina</i>	12  MISSIONARY Roy & Anna Hendrickson <i>England</i>	13  MISSIONARY Restricted Access Nations	14  MISSIONARY Jeff & Judy Blanton <i>South Africa</i>	15  BBFI MISSION OFFICE Finance/Accounting Dept. <i>Springfield, MO</i>	16  MISSIONARY John & Marcia Riggs <i>Zambia</i>
17  T.E.A.M. MISSIONARY Benjamin & Raelene Walker <i>New Zealand</i>	18  MISSIONARY Mike & Jill Ivey <i>Korea</i>	19  MISSIONARY Maudie Meek <i>Costa Rica</i>	20  MISSIONARY Paul & Barbara Frizzell <i>Bolivia</i>	21  MISSIONARY Chris & Stephanie Ballinger <i>Mongolia</i>	22  MISSIONARY Steven & Heidi Reinhold <i>Mexico</i>	23  PRESIDENT Mark Milioni <i>Baptist Bible College</i>
24  MISSIONARY Name withheld <i>Pakistan</i>	25  MISSIONARY Larry & Jean Taylor <i>Belgium</i>	26  MISSIONARY Mary Herman <i>S.T.E.P.</i>	27  MISSIONARY Joshua & Amanda Allred <i>Mexico</i>	28  BBFI BUILDERS	29  MISSIONARY Don & Lucy Nevels <i>Argentina</i>	30  MISSIONARY James & Phyllis Childress <i>Panama</i>
31  MISSIONARY Robert & Sondra Winters <i>Polynesia</i>						

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Martin Luther

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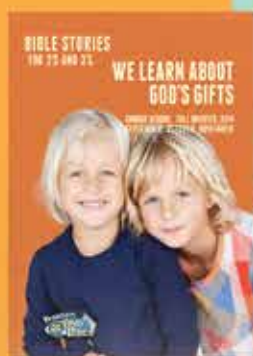
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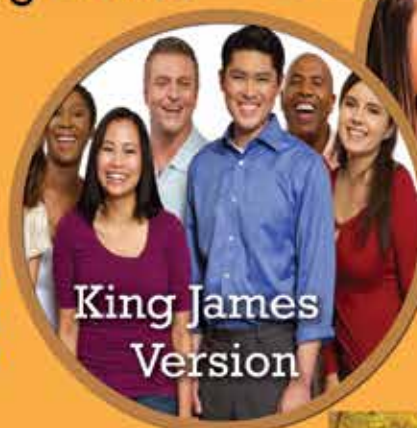
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