

BAPTIST BIBLE TRIBUNE

MARCH 2013 | VOL. 63 NO. 7

The grass withereth, the flower fadeth:
**BUT THE WORD OF
OUR GOD SHALL
STAND FOR EVER.**

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A PASTOR IN A MILITARY COMMUNITY p. 8

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GOD'S MAN IN THIS PRESENT CRISIS p. 16

START
HERE
GO
GLOBAL

FELLOWSHIP WEEK 2013 BAPTIST BIBLE COLLEGE

MONDAY 6:30PM

MAIN SESSION

TUESDAY 9:00AM
10:15AM

MAIN SESSION

LADIES MEETING

REFUEL

BREAKOUT SESSIONS

NATIONAL BUSINESS MEETING

MAIN SESSION

PRESIDENTIAL RECEPTION/BOOK SIGNING

12:00PM
6:30PM
8:30PM

WEDNESDAY 9:00AM
12:00PM
6:30PM

MISSIONS MORNING

ALUMNI BUFFET LUNCHEON

BBC HOMECOMING CELEBRATION

THURSDAY 9:00AM

BBC COMMENCEMENT CEREMONY

(GOLF TOURNAMENT TO FOLLOW)

#FELLOWSHIP2013

WWW.GOBBC.EDU/FELLOWSHIPWEEK

Beautiful

OUR PRESIDENT'S WIFE,
BARB MILIONI, WILL BE
SHARING WITH THE LADIES THAT
ARE VISITING OUR CAMPUS

BEAUTIFUL BELOVED CHOSEN

LADIES MEETING @ 10:15 MAY 14TH DURING FELLOWSHIP WEEK



ON THE TABLE

Lessons from founders

by Keith Bassham | Editor

Someone not well acquainted with the Baptist Bible Fellowship may well misunderstand the coverage of the passing of John Rawlings in this magazine. Hagiography is not the intent, but since Mr. Rawlings will have only one homegoing tribute, I thought I would make it a good one. With good reason, by the way.

Mr. Rawlings was the last survivor among the figures central to the founding of the Fellowship. At 99, he outlasted the others, some by nearly 40 years. There are other founders still living, of course; among them James Combs, Verle Ackerman, Al Janney, Wally Williams, and Gene Milioni. But of the leading lights, John Rawlings was the last.

Ironically, Rawlings' longevity caused many in this Fellowship to forget how youthful those early Fellowship leaders were. For many of us, he always had gray or white hair and spoke with an airy rasp. However, in 1950, at the age of 36, he and many of his cohorts represented youth and vitality. The Baptist Bible Fellowship was truly a young man's Fellowship.

I was reminded of that relative youthfulness a few weeks ago when I was with the Texas Baptist Bible Fellowship and the National Church Planting Office Candidate School held in San Antonio (see the story on page 24). Having attended Fellowship meetings since the 1970s, I have gradually become used to seeing a lot of gray when preachers get together, but the banquet hall of the Riverwalk Holiday Inn looked much more like someone had spilled the salt in with the pepper as the gathering I witnessed had plenty of young men and young women and children (and not just in the praise band, by the way). Young missionaries and church planters were everywhere, pressing their vision and asking for assistance to get them on their way.

Nothing, I repeat nothing, would do more to get our Fellowship back on the rails than for us to keep this youthful energy among us. I mentioned last month that I had a conversation with Mr. Rawlings a few weeks before his death. I was joined in that conversation by Herb Rawlings, Harold Rawlings, and Leland Kennedy. At some point, I recall distinctly Harold Rawlings made that very case, that case for youth, as he reminded his father of the youthful character of the Fellowship founders (remember that Combs, Janney, et al. were just barely out of their teens at the time). He said, "This was a young man's Fellowship."

And it can be again ...

... if our young men and young women can fully appreciate and embrace the essential principles of our founders, become sound in doctrine and practice, and understand the importance of being a Fellowship gathered around a great purpose.

... if our older men and older women can fully appreciate and embrace the essential principles of our founders, become visionary and courageous, and understand the importance of being a Fellowship gathered around a great purpose.

Keith Bassham

BAPTIST BIBLE TRIBUNE

MARCH 2013

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PRESIDENTIAL PERSPECTIVE

A tribute



by Linzy Slayden | President | BBFI

Has someone ever left such an imprint in your life that it made them unforgettable? A mark larger than life? An imprint that made you yearn to be a better person?

Our Fellowship family lost one of our beloved this month. A special man. A man whose legacy will far outlive even the youngest of us. A man who touched our lives in ways never shared. He was an immense influencer in the Lord’s work in many ways, and places, and over many generations.

Long before I ever met him personally, I knew Dr. John Rawlings was a great man. His reputation and preaching went before him. The Lord used him in a remarkable way.

His life and legacy left such a great impression that we will be able to share a little bit of his philosophy from this point forward. Love Jesus, win souls, build churches, and don’t quit! I think that pretty much sums up his outlook on life.

An emptiness is felt in the lives of many today. A space only as large as the man who filled it. But the memories are even larger. The impact even greater. He was loved and he will be missed.

I could speak of dignity and honor of this man, but since dignity and honor is only the effect of another more basic attribute, it is this attribute of which I now write. I don’t know what to call this in modern language, and that’s probably best, because it is better observed and described than spoken in word.

It is that heart of a soldier of the cross to stand up and move forward.
It is that spirit burdened with the call of God that presses some men to stand and build and rebuild with vision.
It is that inscrutable strength dwelling in the soul of a special person to swim to the top instead of drown in the current.

It is that force of life in some people which causes them to go on, looking ever forward, while others stand confused.

We hold his memory and remember his words to keep going forward and win this world for Christ. Don’t stop. Make your life count.

He was never finished until the day he saw his Lord face to face.

Legacy, heritage, grace, and determination that worked in him will rise and work in others for the glory of the Lord.

By God’s grace there are great preachers among us, but, oh how many more we need, and how much more we need a revival of gospel confidence and the power of God in our preachers and churches.

Dr. John Rawlings is with the Lord. We who remain should thank God for his 99 years of life and the long and honorable service of a mighty man of God and pray that God might continue to bless our Fellowship and the world with such great men.

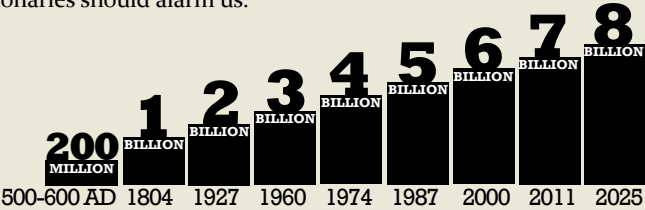
WORLDWIDE MISSIONS

The task before us



by Jon Konnerup | Mission Director | BBFI

I recently read of the term *gospel inequality* — the free access to the gospel that most people in the Western world enjoy but that billions in other places do not. It is estimated that of the seven billion people in the world, one in five is between the ages of 15 and 24. Eight out of 10 of these live in Africa and Asia. The historic and projected population numbers below prove this statement and the lack of missionaries should alarm us.



The rising world population prompts concerns for the BBFI as we rise to the challenge of evangelizing the world with a total of 841 missionaries. The age of our current missionary force is another challenge facing our BBFI churches. While our retention rate has remained steady over the years, it likely will begin to decline. The average age of our missionaries is 52, but the following statistics show that a number of these will soon retire.

From 1981-2012, 47 family units retired from the active mission force. Five of these servants have since passed on to glory leaving us with 42 retired family units. During the 80s, two couples retired (average one every five years). During the 90s, nine couples and one single retired (average one a year). During the first decade of 2000, 22 couples and one widow retired (average one every 5 ¼ months). During 2010-2012, 11 couples and one widower retired (average one every three months)

Following are the demographics of our retired family units (family unit ages based on head of household):

Age	90s	80s	70s	60s
Family Units	2	21	17	2

Among active missionaries, the probability increase of those who will retire doubles over the next ten years with as many as eight or nine family units a year (family unit ages based on head of household):

Age	80s	75-79	70-74	66-69
Family Units	12	20	31	25

The solution to this situation is more missionaries. These new missionaries will only come from our churches. We need to be more diligent in our efforts to pray for more laborers, to challenge our youth, young adults, and couples to surrender to take the gospel into our world, and to invest our finances to accomplish this task given us by Jesus himself.

John Arnold on NCPO Candidate School



by Wayne Guinn | Director | NCPO

It was exciting to be in Texas in January with our church planting school. Let me share a perspective from one of our speakers, John Arnold, of Library Baptist Church in Finleyville, PA.

This year's church planter's school was held in conjunction with the Texas BBF pastors' fellowship meeting. The Texas fellowship was a good venue. It was an exciting and well-attended gathering, which added another dimension to the church planter's school.

In route to the NCPO school I had the privilege to speak in Don Ledbetter's church in Georgetown, TX, and Mike (Moose) Marcellus's church in south Austin. This was my first time to speak at Moose's church. It is a "preacher factory." Young men are continually surrendering to ministry. Texas is so blessed with many fine pastors and churches. I look forward to meeting the new church planters each year as they are so hungry to assimilate the information and inspiration the speakers provide. To see their faith is a blessing.

David Douthitt, a soon-to-be-married 24 year old, was the planter I was most familiar with. His pastor, Bryan Kelly, of Uniontown, PA, was offered a building by a church that had dissolved. Pastor Kelly stepped out by faith and took on the project by placing one of his young preacher boys, David Douthitt, as pastor of the newly formed New Life Baptist Church.

David and I were sitting together at the Tuesday evening session of the fellowship meeting and as the speaker asked us to turn in our Bibles, I saw the cover on David's worn out Bible fall to the floor, and that is where it stayed for the rest of the meeting as David used the rest of his Bible to turn from reference to reference. At the end of the message he asked, "Can we pray together?" I said, "Sure." And we headed to the Riverwalk.

We talked about his new church and the place that prayer could play in his ministry. He was especially excited to see all the other church planters his age. I was touched as I saw this young pastor pray unashamedly for God's direction and his blessing on the other church planters.

The first NCPO school was held in 2005 and I have had the privilege to participate in each one of them. We are going to be working closely with David as he works in the most needy field of Dunbar, PA. I find it ironic that this is a small town in which my father spent some of his growing-up years.

I'm cherishing the site of David's worn-out Bible. I think it is a good sign of a life guided by God's Word. It bodes well for his future ministry.

John Arnold

2013 TRIBUNE OFFERING

Strength
COLLEGES
Support
CHURCH PLANTING
Structure
WORLDWIDE MISSIONS

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

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

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

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

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



DIGRESSIONS

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

-Laurence Sterne

North Dakota amendment seeks to apply “right to life” to any stage of development

North Dakota is edging toward passage of the nation’s first personhood amendment. The final verdict will come from voters.

The Senate has passed two bills, one of which is a personhood amendment that states “the inalienable right to life of every human being at any stage of development must be recognized and protected.”

Keith Mason of Personhood USA tells OneNewsNow that personhood bills passed previously in the House, but were blocked in the Senate. He explains why they started with the Senate this time.

“One man, Senator Curtis Olafson, was one of the primary obstacles in advancing personhood in North Dakota in 2011 and in 2009,” Mason says. “And so in the primary, the locals rose

up, we assisted, and he was replaced with a freshman senator who is pro-life.”

Mason also states the amendment is written in a fashion that it responds to arguments against proposed amendments in other states, including Mississippi.

“As we’ve moved on we certainly haven’t compromised in any of the mission, but we’ve clarified what these bills would do, and that’s simply affirming all humans are persons,” he adds. “It really removes some of the ability for the scare tactics of the left to take hold.”

If passed in the House, the proposal will go on the ballot in 2014, so voters can decide to amend the state constitution to protect life.

Source: Charlie Butts, OneNewsNow.com

Major networks spent nearly 2.5 hours of coverage on college football player’s dead-girlfriend hoax; total of 17 seconds on March for Life in D.C.

When an estimated 500,000 people showed up in Washington to speak out for the unborn 40 years after *Roe v. Wade*, it was barely a footnote because ABC, CBS, and NBC were busy devoting 147 minutes and 43 seconds to the unravelling story of a Notre Dame football player’s fictional girlfriend.

That’s 521 times more coverage for a girlfriend who never even existed than for those marching to prevent another 55 million babies from dying in the next 40 years.

Between the threads of the Manti Te’o story, one anchor, NBC’s Brian Williams devoted 17 seconds to the 40th March for Life on Friday, January 25, saying:

“Back in this country, in Washington today, thousands of anti-abortion demonstrators marched to the steps of the Supreme Court, protesting the landmark decision that legalized abortion. Annual March for Life, as it’s called, this year, coincides with the 40th anniversary of the Roe v. Wade decision.”

The networks have a history of bias concerning the March for Life. The lack of coverage of the march became even more impressive when half a million people attended. And consider this, the day after the March for Life, a gun-control rally was held in Washington drawing a few hundred participants — and both CBS and ABC covered that event.

Source: Katie Yoder, Kristen Marsh, Media Research Center, www.mrc.org, and Russ Jones, www.OneNewsNow.com

Manti Te’o
coverage time

March for Life
coverage time



63:57

00:00



59:15

00:17



24:31

00:00



In the NEWS of the WEEK

Following a series of evangelistic meetings in Bible Baptist church, Mesquiteville, Tex., by Evangelist **John A. Leland**, of Jacksonville, Fla., there were 27 additions to the church by baptism and two by letter. **L. S. Ledbetter** is pastor of the church and **Rev. R. D. Wade** is assistant pastor. Another result of the meeting was a record Sunday school attendance of 204.

A Fellowship meeting of Baptist churches will be held in the newgewood Baptist church, Rock Island, Ill., **Rev. Bill Sears**, pastor, Monday and Tuesday, April 13-14. The first meeting will be on Monday night, April 13. Among the speakers will be **Noel Smith**, editor of The Tribune.

Sears became pastor of Edgewood church last December, succeeding **Rev. Fred Crown**. The church is making splendid progress as evidenced by the fact that the Sunday school has grown from 5 to 175. The average attendance for December was 119; for January, 1449, and for February, 13. In the meantime there have been 13 additions to the church.

Kansas Baptist Bible Fellowship held its monthly meeting in First Baptist church of Pleasanton. **Rev. J. Sawatsky** is pastor of the church. More than 25 ministers attended the two-day meeting. Among the speakers were **Rev. Bert Miller** of Fredonia, and **Rev. Art Wilson** of Wichita. The March meeting of the Fellowship will be held in First Baptist church of Zelton, where **Rev. Vernon Longoff** is the pastor. The reporter for Kansas Fellowship is **Rev. William R. Wambassganss**, Toronto.

The total offerings received by Greely Baptist Temple, Greely, Mo., **Rev. Paul Morgan**, pastor, for February was \$938.59.

Evangelist **C. N. Taylor** of Somerset, Ky., began a series of evangelistic meetings in Grace Baptist church, Oklahoma City, Okla., **J. Brown**, pastor, March 1. Mr. Taylor's evangelistic ministry is keeping him busy the year around. He has held meetings for many of the churches of the Baptist Bible Fellowship.

Tulsa Baptist Temple, Tulsa, Okla., **Clifford E. Clark**, pastor, had 4 in Sunday school Feb. 15. The church is working for an enrollment of 820 by Easter. There were members of the church who made visits the following Monday night, and a number of ladies did visitation work on Thursday morning.

First Bible Baptist church, Long Beach, Cal., **Ralph M. Boyette**, pastor, had eight additions Feb. 15.

Rev. Douglas Brown, a student in the California Baptist Theological Seminary, begins a series of evangelistic meetings next Sunday in Calvary Baptist church, Snyder, Tex., **T. Gerald Cates**, pastor. The meetings will continue through the night of March 13. Calvary church has a new addition to its cradle roll. She is **Sandra Kaye**, daughter of Mr. and Mrs. J. P. Hale, Jr., who was born Jan. 25.

Berean Baptist church, Houston, Tex., H. Frank Fort, pastor, is adding Dallas, Texas to its chain of radio broadcasts. The church already has broadcasts over Houston, Dothan, Ala., and Harlingen and Snyder, Tex., radio stations.

Nine saved and 15 additions to the church, 13 by baptism, were the results of a two-week revival held by **Rev. Tate Roberts**, pastor Division Street Baptist church, Springfield, Mo., at Bible Baptist church, Nixa, Mo., **Rev. Johnny Morgan**, pastor.

The first Sunday of the revival there were 61 in Sunday school, their highest attendance, and the following Sunday there were 81.

Reuters news agency reports that rabbits are costing Australia 900 million dollars a year in terms of pasture destroyed. Each rabbit causes more than \$1 worth of damage annually. The rabbits cut the sheep population one-half. But rabbits are not wholly a liability; export of their skins and carcasses totals \$13,500,000 a year.

In Ovington, Eng., **Nicholas McVinnie** is 73 years old and a barber. His price for haircuts and shaves have not changed for 25 years. He charges 7 cents for a haircut and 3½ cents for a shave. The reason? "I love the work."

BRADENTOWN, FLORIDA FEBRUARY 19, 1933

Mr. Noel Smith, Editor,
The Tribune:

We are enjoying our deputation work in Florida. God blessed in the service here with **Bro. D. E. Luttrell** and **Calvary Baptist church** last night. They have a membership of around 200 and their mission offerings for last year neared the \$6,000.00 mark. Five families in the church have members of the family on the foreign mission field, including the pastor.

After the service about eleven o'clock I received a telephone call from **Kansas City, Mo.**, stating that we have passage from **San Francisco, Cal.**, to **Manila** on the "President Madison" sailing date, May 16. Even though this news caused us to rejoice greatly, it also caused us to realize our great responsibility and complete dependence upon God, for humanly speaking it will be impossible for us to be ready to go by then, but with God nothing is impossible. We still lack \$100 a month on our regular support and at least \$2000 on our passage and supplies.

Please join us in prayer that God will give us wisdom and that our needs will be supplied.

We deeply appreciate your prayers and interest.

—FRED NULL AND FAMILY.

Barna Group ranks city populations on Bible-mindedness

The latest report from the Barna Group ranks the most and least "Bible-minded" cities by looking at how people in those cities view the Bible. The study is based on 42,855 interviews conducted nationwide and the analysis of Bible trends was commissioned by American Bible Society. Individuals who report reading the Bible in a typical week and who strongly assert the Bible is accurate in the principles it teaches are considered to be Bible-minded. This definition captures action and attitude — those who both engage and esteem the Christian scriptures. The rankings thus reflect an overall openness or resistance to the Bible in the country's largest markets.

Top 10 cities

(percentage is population considered to be Bible-minded)

- Knoxville, TN (52%)
- Shreveport, LA (52%)
- Chattanooga, TN (52%)
- Birmingham, AL (50%)
- Jackson, MS (50%)
- Springfield, MO (49%)
- Charlotte, NC (48%)
- Lynchburg, VA (48%)
- Huntsville, AL (48%)
- Charleston, WV (47%)

Bottom 10 cities

- Las Vegas, NV (18%)
- Buffalo, NY (18%)
- Cedar Rapids, IA (18%)
- Phoenix, AZ (17%)
- San Francisco, CA (16%)
- Boston, MA (16%)
- Hartford, CT (16%)
- Portland, ME (16%)
- Burlington, VT (16%)
- Albany, NY (10%)
- Providence, RI (9%)

Generally speaking, the more densely populated areas tend to be less Bible oriented. Only three of the most Bible-minded cities are among the largest 30 cities — Charlotte (7th), Nashville, TN (14th) and Raleigh/Durham, NC (22nd). The other 22 top Bible-minded markets have fewer than 1 million households.

Source: www.cities.barna.org/americas-most-and-least-bible-minded-cities-2/

SERVING THOSE WHO SERVE

INSIGHTS ON PASTORING A CHURCH IN A COMMUNITY WITH A MILITARY INSTALLATION

BY GREG BAXTER
PASTOR, FAITH JOURNEY CHURCH
LAWTON, OK



As a 22-year-old airman returning from England for my final six months of duty in January 1976, I was looking forward to being stationed in Arizona near my best friend. Instead I was sent to Dyess AFB, Abilene, TX. I had never lived in Texas nor did I know anyone there. Within a month I experienced my first dust storm, cowboys who wore spurs driving pick-up trucks with rifles hanging in the back window, and the best-tasting BBQ ever.

My sponsor was a fine Christian man named Larry who made it a point to invite me to his church. I was open to the idea since I was a believer who was not serving God at the time. So on the last Sunday of January 1976 I visited Trinity Baptist Church where Howard Ingram was pastor and Ed Hughlett was the music

director and college and career teacher. Within six months I had surrendered to full-time ministry, was engaged to my wife Lenora, and gave up my desire to become a lawyer. A year later I was married and we transferred from Hardin Simmons University to Baptist Bible College, Springfield, MO.

I was one of over 200 men who surrendered under Pastor Ingram's ministry. Most of us were young military men stationed at a base near his church in Roswell, NM, or later in Abilene, TX. God used him to influence many of us to enter full-time ministry and attend Baptist Bible College. His influence is still felt in our Fellowship today.

The Baptist Bible Fellowship has always had men who have pastored churches near a military base. They have won many military

men, women, and their families to Christ. Many surrendered to full-time ministry; some became leaders in their local churches, while others left to continue their military careers serving God faithfully at their next duty station. Others, like me, became the pastor of a church near a military base.

After growing up in a military family, serving an enlistment in the military after high school, then later returning to the military as a chaplain, and now pastoring a church in a military town, I want to share a few principles I have learned while being a part of this very special community.

1. Go with the flow

That is, work around the cycle of Permanent Change of Station (PCS), unit garrison and field



we will generally have individuals and families here for only six months before they leave. We will allow them to teach in Sunday school and junior church, or sing in our praise team almost immediately after becoming members. For the most part they are great workers and are very trainable.

3. Community happens more quickly

Military families bond more quickly and gravitate toward one another as family. Their own families are miles away. They want the church family to be part of their biological family. Dakota, a fourth grader, asked my wife if she would go to lunch with her on "Grandparent Day." Her grandmother lives in North Carolina, so they only see them on vacation once a year. We have the entire church out to our hobby farm one Sunday a year for

a service in the barn and a BBQ. Our military families rate this activity as the best event of the year.

4. Learn their language

Get used to military-speak. How would you respond to this bit of news?

The BN FTX starts tomorrow. Make sure everyone has their TA50 and be ready to hit the SP at 0800. Have your sensitive item check done by 0500 and your UBL uploaded. I contacted the FSG so they will know when we index. POC for this action is the CDR.

Here is the translation.

The battalion's field training exercise begins tomorrow. Make sure everyone has all their personal military equipment (helmet, weapon, body armor, field uniforms, etc.). Have all high-security items accounted for by 5:00 a.m. and the unit's basic load of ammunition, food, fuel, tents, and vehicles loaded, lined up,

training, and deployments in peacetime and war. In the U.S. Army we call it the operations tempo or "optempo." The pace of ministry is quick because of the mission of the Army. After the first phase of the Iraqi war ended in 2003, and units returned, many soldiers retired or were discharged from the service. We lost four core families from our church. The neat thing is we are still in contact with two of them years later. Military families come and go. Understand that and adjust.

2. Discipleship

Keep the discipleship program basic. Long-range planning in a church full of military is three years. Most military families' assignments are only three or four years in length. Fort Sill near where I pastor is a training installation, so



and ready to depart for the field. I contacted the family support group, the family members of the soldiers, to inform when we will return to home station. The point of contact for information is the commander of the unit.

You don't have to be fluent, but your military members will appreciate an effort to engage their "culture" and "language group."

5. Ministry Demographics

Among military personnel, old is 40. Plan your activities and programs accordingly. Here are some other bits of information you may find useful.

Age. Overall, the average age of the Active Duty force is 28.5, the average age for Active Duty officers is 34.7, and the average age for enlisted personnel is 27.3.

Marital status. Just over half (56.4 percent) of Active Duty military members are married. In 2010, a majority (69.9 percent) of officers and over half (53.7 percent) of enlisted personnel reported themselves as married.

Active Duty members (1,417,370) are outnumbered by their associated family members (1,983,236). Less than half the members (38.8 percent) of the Active Duty force are married with children and 5.4 percent are single parents. The largest group of children is between birth through five years old (527,670). The next largest groups are between the ages of six and 11 years old (382,823) and between the ages of 12 and 18 years old (284,658). Substantially fewer children are between the ages of 19 and 22 years old (52,723); however, children ages 21 to 22 must be enrolled as full-time students in order to qualify as dependents. There are 9,485 adult dependents ages 23 and older among the families of Active Duty members.

Active duty military members are younger overall than most church members. If they are married, they will have preschool children and younger or elementary-age children. This translates to the need for a robust singles ministry, modern nursery, an exciting children's ministry, and a vibrant and challenging outreach to couples and families. I would also add that this group is very tech savvy. They know computers, smart phones, Powerpoint,

email, texting, websites, and blogs, and they have come to expect the church to integrate these technologies into the church.

6. Stewardship

Military members get paid twice a month like clockwork. Their income has risen over the past 20 years so their earnings are equal to or surpass what a civilian would earn for equal work. They have excellent medical, housing, and retirement benefits as well. Ironically, because the military provides so much, members have trouble understanding the financial needs of the church. Teach stewardship systematically and often. They will give when taught biblical principles of giving. The problem is that when a military family gives regularly and faithfully it is usually for a few years at best. Our church budget goes through a boom and bust cycle. War is a terrible thing and puts our military at great risk. However, in a military church, times of war can actually increase giving. We had a retired major who was a government contractor working in Iraq. He sent us a monthly offering of \$1,000 a month for over a year. After he returned and moved away, the offerings stopped. We also have a military family stationed in Germany who continues to send most of their offerings to our church.

7. Refer

Learn how to network with military resources

such as community services, social work services, hospitals, emergency relief, Red Cross, etc. Many times these agencies can help the soldier and his family in ways the church cannot. These helping agencies are in place to provide resources to service personnel and their families in case of hardship, a death in the family, and other emergencies. Most of these agencies appreciate a local pastor taking an interest in helping soldiers and their families even if they are not members of their church. Most installations have a Thanksgiving and Christmas food basket program funded by the chaplains for those military families who cannot afford a holiday meal. Our church will sponsor a family or provide a voucher for those families who attend our church.

8. Counseling

Pastors to military people should receive some training in treating PTSD, marriage and crisis counseling, and team building. Many soldiers will not get help from the system on base because they believe it will hurt their career. It is not true, but you need to honor their perception, at least in the beginning.

PTSD. Our nation has been at war since September 11, 2001. Many return from the battlefield traumatized by their experiences. Since 2002 there are over 89,000 military personnel who have post-traumatic stress



disorder. The Army has 67 percent of the cases, the Air Force has nine percent, the Navy has 11 percent, and the Marines have 13 percent.

Studies estimate that one of every five military personnel returning from Iraq and Afghanistan has PTSD. Twenty percent of the soldiers who have been deployed in the past six years have PTSD. That's over 300,000. Seventeen percent of combat troops are women; 71 percent of female military personnel develop PTSD due to sexual assault within the ranks. Pastors need training in this area of counseling. Militaryministry.org is a resource you may want to consider.

Marriage counseling. Military families are far removed from their extended families, friends, and local community. At the same time, military members are away from their spouses and children for extended periods of time. This creates stress, conflict, and relationship issues. Pastors of military churches can be a great support and help by teaching communication and conflict resolution skills, and helping a couple grow in their relationship in the midst of great hardship.

Crisis counseling. The military is a dangerous occupation even when combat operations are not being conducted. There are training accidents and other serious incidents that occur to military members and their

families. Have a working knowledge of how to help people who are experiencing a personal or critical family crisis.

9. Attend their functions

Go to change of commands ceremonies, hail and farewells if invited (an event usually at a local restaurant where military members of the same unit welcome new members of the command and say goodbye to members who are leaving the unit), promotions, award presentations, and retirement ceremonies. These are important rites of passages for members of the military and their families. On several occasions I have prayed at a promotion or retirement ceremony for a member of our church. It is very important, however, to pray a prayer that is appropriate to the situation. Know your audience. When in doubt about what to say, talk to someone who has experience in these situations.

10. Use your retired/civilian members of the church as the core

Due to such a rapid turnover of military families, develop a core of leaders who are retired military members as well as local members of your community. These folks will understand this dynamic and support you and your efforts to minister in a community with a military presence.

11. Philosophy of ministry

Military personnel who are strong believers moving to the community are looking to join your church as well. Since military members live in a variety of locations in the U.S. and overseas, they may have attended a church with a different philosophy of ministry. Don't change who or what you are, but be aware of those differences.

12. Cross-Cultural Marriages

Quite a number of military men have married women from other countries and cultures. The vast majority of these wives come from Korea, Japan, Panama, Germany, and other western European countries. It is important to have an understanding of these different cultures in order to help these couples and families. It is especially important with regard to marital expectations, communication, and conflict resolution issues. These families do add a richness and diversity to a congregation as well as an insight to missions because the wives can give a first-hand account of their home country.

Serving in a community with a military installation is like riding a roller coaster. I feel a rush of excitement and accomplishment as well as a sense of sheer panic sometimes on the same day. Pastor Billy Hamm's experience is typical: he pastored in Colorado Springs, home of the 4th Infantry Division, during the height of the Vietnam War. In eight years the church grew from 140 to over 600, held 915 baptisms, recorded 2,000 professions of faith, and trained 70 leadership families. At the same time, he was losing ten leadership families a year, ministering to families whose father or husband was killed or wounded in the war, and constantly saying hello and goodbye to individuals and families whose lives he touched for a brief time, mostly never to be seen again on this side of heaven.

What a blessing indeed!

Greg Baxter served as an US Army chaplain 23 years retiring as a major. His last assignment was at Ft. Leonard Wood, MO. He received his DMin from Liberty Seminary in August 2011. His dissertation was A Leadership Manual for the 21st Century Church, based on the leadership principles of Jesus in Training the Twelve Disciples. Greg has been the pastor of Faith Journey Church (formerly Lawton Baptist Tabernacle) in Lawton, OK, nine years.



1914-2013

John W. Rawlings – A pastor to preachers

A venerable co-founder of the Baptist Bible Fellowship is with the Lord

by Mike Randall with Keith Bassham

John W. Rawlings laid his earthly burden down to enter the presence of the Lord January 30, 2013, at the age of 99 years plus one day.

The inimitable preacher and co-founder of the Baptist Bible Fellowship was born into the family of George and Amanda Evelyn James Rawlings on January 29, 1914, in Sharp County, AR, in the upper Mississippi delta in the foothills of the Ozarks. He was an only son with two older sisters. His father was involved in a variety of businesses including cutting and floating virgin timber to New Orleans, operating a dairy farm, cotton farm, and sawmills. His father was one of the first to bring a modern cotton gin to the area.

As a child, John attended a one-room school. His mother was a godly Christian who made sure her family was in church whenever there were services. Because the churches relied on circuit-riding preachers in those days, people attended the Methodist church on Sundays when the Methodist preacher came to hold services and the Baptist church when the Baptist preacher held services. John was led to Christ by his Sunday school teacher, a Methodist lady, when he was 13 years of age. About that same time his father also accepted Christ. After two years of being discipled and taught by Edgar Wilkerson, John was baptized at Mountain View Missionary Baptist Church when he was 15. Rawlings was also influenced by two weekly Christian newspapers edited by well-known Baptist leaders Ben M. Bogard and J. Frank Norris. His father would read sermons by Charles Spurgeon and others to the family by a coal-oil lamp every Thursday night. John testified that he knew he was called to preach even before he was saved because his mother had prayed and given him to the Lord to be a preacher before he was born.

One year before onset of the Great Depression, George Rawlings was seriously injured in an accident. Although John was only 14 at the time, the duties of the family businesses fell upon him. He drew upon his

father's instruction and the many years of observing and working alongside his father. He ran the family businesses while completing the requirements for high school graduation that same year. When the stock market crashed in October 1929, the Rawlings family businesses suffered greatly as did many others in the Ozarks. Debt to the family enterprises could not be collected and nearly everything was lost. The family survived by living off the land. Gardening, wheat farming, and the family livestock provided the food necessary to live. These early experiences taught John to be a man in every sense of the word. He became unafraid of any human being.

In early childhood, John became friends with a neighbor girl named Orelia Mobley. The families attended church services together, and the two youngsters attended the same school. Rawlings testifies that they fell in love before

they were teenagers and had much in common. Like his mother, Orelia was a godly Christian. She and John were very active in their local church. At the age of 18, he and Orelia were married (she passed away in 2007 after 75 years of marriage). Not long after that, John surrendered to the Lord's work. At age 20, he was Sunday school superintendent, teacher of the adult Bible class, and a lay preacher.

As he served the Lord in rural Arkansas, he felt the need for training. He became very interested when he learned that J. Frank Norris was planning to begin a Bible institute (which became Bible Baptist Seminary). When it started in 1939, John and Orelia packed up what they could, and with their three young sons, Herb, Harold, and Carrol, they moved to Fort Worth, TX (a fourth son, George, was born in Tyler, TX). In the seminary, John threw himself into



his studies. Before the year was out, he had memorized much scripture and could quote a word outline of each book of the Bible. He eagerly participated in long hours of door-to-door visitation, personal evangelism, and street preaching. Norris and school administrator Louis Entzminger became his mentors. He also worked in the evangelistic campaigns of Mordecai Ham and B. B. Crimm and he became acquainted with G. B. Vick. That particular friendship would flower into a productive ministry partnership.

In the fall of 1940, Rawlings was asked to preach at Fundamental Baptist Church (later its name was changed to Central Baptist Church) of Tyler, TX, and the little congregation of 37 people called Rawlings to become Sunday school superintendent. They promised to make him permanent pastor if the church showed progress. Immediately after his call, he moved his family to Tyler, organized the Sunday school, did street preaching, and mobilized everyone he could to do visitation and soulwinning. By February 1941, with 145 in attendance, the church voted to ratify him as their pastor. He maintained his weekday

studies by taking a commuter bus to Fort Worth on Monday and returning to Tyler on Friday. By year's end, he completed his studies and graduated from Bible Baptist Seminary.

Because of the growth of the congregation in 1941, the church launched a building program and in October dedicated a 52-foot by 82-foot brick building with an auditorium boasting 575 opera seats. During nearly 12 years of Rawlings' ministry in Tyler, the church expanded its properties and completed four building projects. Using a new outreach with buses, attendance grew to an average of over 1,500 per Sunday and a high attendance of over 2,500. Rawlings developed an extensive radio ministry with 15-minute broadcasts six days a week and a one-hour program on Sunday nights. For many years the church had no paid staff except the pastor and a part-time secretary. After attendance averaged 800, other paid staff were added.

Beginning in 1942, Rawlings began street preaching every Saturday afternoon in the town squares of Brownsboro, Tyler, and Lindale, TX. He utilized a borrowed public address system and hooked it up to his car. As a result, he

started a mission in Lindale that later became a church. In places where he could not do street preaching, he held tent meetings. He would do this in various East Texas towns 18 to 23 weeks a year, driving back and forth from Tyler. From the results of these meetings many churches were planted in East Texas and as far south as Houston. You can still find a "Central Baptist Church" in most of these towns today. This sort of aggressive evangelism and motivation for Christians marked his ministry the rest of his life.

When the Baptist Bible Fellowship International was established in 1950, John Rawlings was a key figure both in private and public. In meetings at the Texas Hotel in May 1950, he was named vice president of the newly established Baptist Bible College. For the rest of that year, Rawlings joined G. B. Vick, W. E. Dowell, and others at meetings with pastors in many states, rallying support for their new movement and its new school. On such a trip with Vick in the fall of that year, Rawlings confided that, "God might be moving me from Tyler."

In 1951, Lockland Baptist Church of



Cincinnati, OH, was without a pastor. It had experienced several problems, including a divisive split in its membership. Both G. B. Vick and W. E. Dowell met with the pulpit committee and recommended John Rawlings. Reluctantly, Rawlings preached at the church and evaluated its condition and need. When the chairman of the pulpit committee phoned to tell him he had received a unanimous call, he knew it was God's will for him to go. He moved to Cincinnati in June.

The church had over 700 people attending Sunday school, but the schism was so deep that lawsuits had been filed, and the court was involved in supervising some operations. That first year Rawlings was involved in a power struggle with certain key people and various committees who seemed, in his view, to operate independently of the will or best interests of the church.

However, staying true to his evangelistic instincts, the embattled pastor saw many people added to the church, and despite the internal conflicts, a strong majority became loyal to him. He raised funds to finish a building that was under construction and it was dedicated before the end of the year. During 1952, the struggle for leadership between Rawlings and certain officers in the church finally came to a head. Just prior to Easter, a business meeting was held in which several officers were ousted by the vote of the church. The story created such a stir that it was carried in the local newspapers. Undaunted by the negative coverage, Rawlings determined to press forward to win souls and build the church.

From that time forward, the church unified behind Rawlings' leadership and experienced growth. Evangelistic efforts were intensified through personal evangelism, door-to-door visitation, expansion of the Sunday school organization, and revival crusades. As the church experienced steady growth, it purchased several lots around its location and built two multi-story education buildings. The church auditorium was remodeled to provide seating for 2,000 people. Attendance soared to a high of over 3,000.

In 1958, Rawlings led the church to purchase 50 acres of land north of Cincinnati and in the summer conducted open-air

meetings at the new property. In 1959, the church contracted to purchase 110 more acres adjacent to its property. The church now occupies 170 acres of property in north Cincinnati adjacent to Interstate Highway 75. The first building was begun on the new property in 1963. Later that year the church was renamed Landmark Baptist Temple and moved to this location. The church's roots go back to

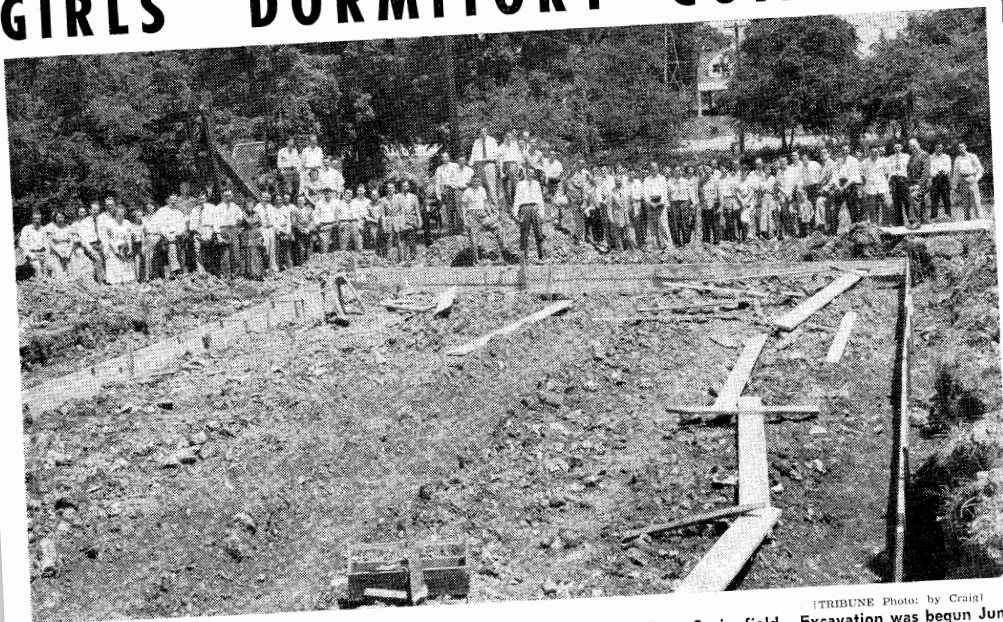
the Springfield Township Baptist Church of 1798, and the Lockland name identified it with its former location. Over the years the church built three main buildings (approximately 200,000 square feet), a parsonage, outbuildings, and 21 acres of paved parking on its vast acreage. It also developed a park, cemetery, and athletic fields, and members remodeled the original estate mansion into offices.

Baptist Bible Tribune

FOR BIBLE BELIEVING BAPTISTS

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GIRLS' DORMITORY GOING UP



(TRIBUNE Photo: by Craig) Foundation being laid for the Girls' Dormitory for Baptist Bible College, Springfield. Excavation was begun June 6. The dormitory will be two stories and basement. It will have 22 rooms, with a bath between every two rooms. When complete, the building will be but the first section of the Girls' Dormitory, an additional section to be added later. This is the second dormitory, the first having been completed for the opening of the College last fall.

John Rawlings Accepts Call to Lockland Church

Rev. John Rawlings, pastor of Central Baptist church, Tyler, Texas, which he founded, has accepted the call to the pastorate of Lockland Baptist church, Lockland, Ohio. Rawlings is vice president of the Baptist Bible College, Springfield, Missouri.



Rev. John Rawlings

IN THE TRIBUNE July 13

A review of Dr. Edward A. McDowell's book
THE MEANING AND MESSAGE
OF THE BOOK OF REVELATION
by
DR. E. P. ALLDREDGE

No Paper Next Week

On account of the July 4 Holiday, we will not publish next week. Our next issue will be July 13. Incidentally, with the next issue, we will be one year old.

SATURDAY NIGHT BIBLE READERS by B. D. STEVENSON

THE JUDAS KISS
Around 100 years ago there lived in German Friedrich Wilhelm Krummacker, one of the greatest preachers of that time. In the midst of the rationalistic Modernism then already spreading over Germany he stood firm for all the fundamental doctrines of the faith.

"The Suffering Saviour" is a series of sermons by Krummacker covering the closing days of our Lord and His crucifixion. One sermon is on "The Traitor's Kiss" in which he said would that it remained the only act of its kind but in a spiritual sense Jesus was

[Continued on back page.]

The years following relocation of the church were characterized by continued growth and outreach by various means, and average weekly attendance reached a high of over 5,000. For several years the church reported 1,800 to 2,200 baptisms per year, and in the 1970s it was considered one of the largest churches in North America.

Rawlings believed in the power of broadcast media and always maintained a radio ministry. He began a radio ministry called “The Landmark Hour,” as soon as he arrived in Cincinnati. It featured evangelistic messages by Rawlings and guest preachers at the church. In the early 50s it was expanded to include 53 stations and 200 by 1958. This ministry reached its peak at nearly 300 stations during the 1960s. Weekly television broadcasts from the church were also used to bring its ministry to the area. For a time “The Landmark Hour” television program was broadcast on an international cable network. These media broadcasts and newspaper advertising made the church well known for personal evangelism and standing firm on moral issues. Even today, thousands of preachers credit Rawlings’ media presence as an important factor in their personal ministries.

Besides his ministry at the church, Rawlings continued his work with the Baptist Bible Fellowship International and Baptist Bible College. He served as president of the BBFI twice, from 1952-1954 and 1974-1977. He served as BBC’s vice president from its inception until 1972. He helped organize state fellowships in at least eight states and as BBFI president in 1974 he led in its reorganization to its current structure.

In 1994, he announced his retirement from the pastorate. His son Harold succeeded him at the church. In June of that year he moved to Lynchburg, VA, to become the chairman of ministry training at the Bible Institute of Liberty University and to be a consultant to Chancellor Jerry Falwell. During 18 months in Virginia, Rawlings also helped establish *The National Liberty Journal*. In 1996, he moved to Northern Kentucky to establish the Rawlings Foundation with sons George and Herb. The foundation has provided millions of dollars of funding for hundreds of ministries, churches, colleges, camps, and publications (including the *Tribune*). The foundation’s scope is

worldwide, with large footprints in Asia, Africa, Latin America, South America, and Europe. Mr. Rawlings also was a key figure in the forming of the International Baptist Network.

In his latter years and despite a number of health issues, Rawlings worked the phones and spoke in Fellowship meetings encouraging Baptist pastors to renew their efforts in evangelism and church planting, and to aggressively teach Baptist distinctives and doctrine. And he found time to remarry, taking Mary Birdwell Pruitt as his bride in 2008.

Thousands around the world noted Mr. Rawlings’ passing, many expressing appreciation for his attention and faithfulness to themselves personally. In memorial services held February 4, 2013, at Landmark Baptist Temple in Cincinnati, OH, hundreds in attendance paid their respects and agreed with officiant Leland Kennedy that John W. Rawlings’ greatest legacy was his ability to win men’s hearts and urge them to service for the Lord.

Several have passed their personal tributes to the *Tribune*. BBFI President Linzy Slayden said of the founder, “His faithfulness and strong spirit challenged all of us to do more for God. In life it is so easy for a person, a church, a marriage, a nation, or a business to get into the doldrums and just drift. Dr. John never drifted. He always had focus and vision. He finished strong by surrendering to the Word of God, submitting to the will of God, and supporting the work of God. His was a life well lived. May the Lord give our Fellowship and our world more men of vision, energy, and tenacity like he possessed.”

Mission Director Jon Konnerup recounted how he became more acquainted with Rawlings in the last ten years. He said, “He was definitely a man of vision and that vision always pointed to the purpose of people coming to Jesus Christ. His vision was full of ideas on how to evangelize the world. God did use him to see this vision take place on every continent of the world except Antarctica. People’s lives in Africa, Asia, South America, North America, Europe, and the Middle East have been changed and impacted through the vision of Dr. John Rawlings. There are now camps, colleges, and churches worldwide because Dr. Rawlings was available to be used by God and to do it in a big way.”

“Dr. John,” as he was known by thousands, is survived by his second wife, Mary Pruitt Rawlings, four sons — Herbert, Harold, Carrol, and George — nine grandchildren, and 17 great-grandchildren.

Editor’s note: This past November, I visited with John Rawlings in his home near Cincinnati. The old gentleman, nearly 100 years old, knew he was nearing Heaven in his journey, and he asked me to communicate a message from him to the preachers of our Fellowship. That message was to fall on your faces before God, plead with Him for renewal through the power of His Holy Spirit, and make a covenant with Him to be holy men and spiritual men — that we might be concerned for the souls of men and women, and for the condition of our churches — that we place ourselves totally into God’s hands and be bold for Him with the gospel of Jesus Christ.

Mr. Rawlings had some difficulty breathing and speaking, but the fiery energy of the founder’s youth was not yet quenched, and his wish for us is that the Baptist Bible Fellowship experiences not the debilitation that goes along with approaching old age, but that we might find renewed strength.

Much of this article is reprinted from material developed by Mike Randall when he was editor of the Baptist Bible Tribune, and was first published in the pages of the magazine in May 1999.





GOD'S MAN IN THE PRESENT CRISIS

(Excerpted from a sermon preached by John Rawlings at the Fundamental Baptist Congress of North America in Grand Rapids, MI, in October 1966.)

“There was a man sent from God, whose name was John” (John 1:6). God has never been in a position of helplessness. The Almighty God is in charge of the affairs of this universe. On occasions He uses angels to execute His will. Since God created the winds, He has the sovereign right to use them in the display of divine mysteries. It is not surprising to read in the infallible Word that hornets, flies, frogs, and serpents have been tools to work out in minute detail the plan of God. Earthquakes have been and will be the rod of wrath in the hand of a sin-hating Almighty.

God may use the elements to do some things. He may employ animals, insects, angels, even machines, to further the cause of righteousness. However, “His man” is the primary instrument used to carry out His will in this age of grace. God may use the serpent and the hornet, the wind and the earthquake; however, God’s man is His unique and grandest choice to tell the story of eternal redemption. Listen to Paul. “For after that in the wisdom of God the world by wisdom knew not God, It pleased God by the foolishness of preaching to save them that believe” (1 Corinthians 1:21).

God started with Adam, not Gabriel, not

some distant unknown angelic horde. Listen to these profound and significant assignments: “... God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth” (Genesis 1:27, 28). This scripture is just the beginning of the assignment of responsibilities. God and His man are more than master and servant. “We are labourers together with God,” said the Apostle Paul.

The one great need in this tragic hour is for the man of God to assume the leadership divinely assigned to him by the Holy Ghost. America’s future is in the hands of God-called, Holy Spirit-energized young men who are not afraid to face an ecclesiastical dictator, a prating Diotrefes, and the unholy demon powers of the unseen world. God needs men with faith in the living God of Heaven to charge the enemy with the unsheathed sword of truth. May God give us in our generation some Gideons, some Elijahs, and some John the Baptists.

There are six indispensable essentials involved in the ministry of the man of God in the present crisis.

I. GOD’S MAN IS A WATCHMAN

It is dark; night is upon us. It is almost impossible to find our way. Truth lies in the street. Moral standards are disdained.

The prophet Isaiah, speaking to a complacent generation that bears a close resemblance to our own, said, “Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come” (Isaiah 21:11,12). God’s man Ezekiel was commissioned a watchman: “Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me” (Ezekiel 3:17). God’s man in this hour of spiritual darkness is a watchman. He is the torchbearer and preserver of all that is decent and honorable. “Ye are the light of the world.” “Ye are the salt of the earth.” Fundamental Baptists stand at the crossroads of history. We cannot ignore our place in the eternal plan of the Almighty.

Let me suggest that, though we are in the darkness, we not forget that the morning is coming. The Son of God was hanging upon the cross, the universe was in darkness; but we need not think only of the darkness. Thank God He did not die in the darkness. God removed the curtain and Jesus spoke the words, "It is finished," in the light of day. Yes, our day is coming. Truth will ultimately triumph!

II. GOD'S MAN IS AN OVERSEER

He is not an overlord; he is an overseer keeping the flock. It is defined in scripture this way:

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock" (1 Peter 5:2-3). What is the overseer's responsibility?

A. He Must Feed the Flock

The reason for so many weak, struggling churches in our day is the lack of sound teaching. The hungry sheep look up and are not fed. Young seminarians have not been trained to do the job. We used to train preachers to preach in the seminaries; now we train technicians to run the machinery. They entertain the flock, but do not feed it. Some preachers want to shear the sheep and at the same time refuse to feed them. Ezekiel addressed himself to the same problem in his day: "And the word of the LORD came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? (Ezekiel 34: 1-2).

Feed the flock of God, brethren. A strong Bible-centered ministry will build a strong Bible-believing, Bible-practicing congregation.

B. He Must Be an Example

An example of what? I think he is speaking of just plain old-fashioned, separated living. The man of God must set the example of tithing,

family altar, and godly living. It has become fashionable in our day for God's man, so-called, to drink, smoke, dance, attend the theatre, and God only knows what else. It is about time for the overseer to realize he is an example to the flock. A worldly overseer means a worldly church. A worldly church means a powerless church, and a powerless church is a disgrace to the name of Christ. If you are to challenge others to change, you must back your challenge by a life that is above reproach. Paul said, "Be ye followers of me, even as I also am of Christ."

If you are to challenge others to change, you must back your challenge by a life that is above reproach.

C. He Must Rule Well His Own House

This is a very delicate subject. Since we are discussing the man of God, however, we cannot very easily bypass the solemn responsibilities that are ours at home. Some preachers who make a pretense of being a great success in the pulpit are miserable failures at home. The Bible says in no uncertain terms exactly what is expected of us. A bishop is "One that ruleth well his own house, having his children in

subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)" (1 Timothy 3:4,5).

D. He Must Not Be a Novice Lest His Pride Destroy Him

Pride has been the downfall of far too many men, men with great ability. God says pride goeth before destruction. When God gives His man success, immediately the demon of pride is there to tempt him. Did you hear about the preacher who was proud of his humility? The

text said, " ... Lest being lifted up with pride he fall into the condemnation of the devil."

This generation can be turned from her terrible sins with God's men standing in their place of responsibility. It is unthinkable for the man of God in this present crisis to take casually or carelessly his calling and assignments. This generation is our responsibility.

III. GOD'S MAN SHOULD BE A SOUL WINNER

The New Testament opens with the men of God going daily to the Temple and from house to house, giving testimony of the power of the gospel to save. It closes with the statement, "The Spirit and the bride say, Come. And let him that heareth say, Come."

A. He Is Held Accountable for the Spirit of Revival in the Local Church or the Lack of Revival That May Be Sapping the Strength of His People

When God's man begins to say the days of revival are over, that you can't have a mighty moving of the Holy Spirit in these days of apostasy, that he can't get his people to work, that sinners don't go to church anymore, his ministry will be robbed of its vitality. His power, like Samson's, will depart from him. He will look at the giants in the land and ignore the promise of God that says, " ... We shall reap, if we faint not" (Gal. 6:9). "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Corinthians 15:58).

B. He Cannot Let Opposition Turn Him from the Mainstream of His Calling.

When the church begins getting folks saved — depopulating Hell and populating Heaven — then is when opposition comes. And when it comes, we must remember the words of the preacher, “He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap” (Ecclesiastes 11:4). The early disciples were persecuted and imprisoned, yet the Holy Ghost said, “Therefore they that were scattered abroad went every where preaching the word” (Acts 8:4). Persecution is the furnace which forges prophets.

C. He Is Called a Wise Man When He Is Discharging His Responsibility in the Harvest Field.

Solomon said, “The fruit of the righteous is a tree of life; and he that winneth souls is wise” (Proverbs 11:30). Daniel said, “They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever” (Daniel 12:3). Again, Solomon said, “He that walketh with wise men shall be wise: but a companion of fools shall be destroyed” (Proverbs 13:20).

D. God’s Man Sees the Harvest Fields as His Lord Sees Them.

Listen to the familiar words of Jesus: “Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest” (John 4:35). It is my deep and personal conviction that the United States and Canada have enough orthodox, Bible-believing, fundamental Baptist preachers to kindle fires of revival and bring a return to New Testament Christianity if we believe that it is our calling and responsibility to do it.

IV. GOD’S MAN IS A MESSENGER

The prophets in the days of Israel lived in times similar to ours. Spiritual declension was rampant. The flag of God’s people lay in the dust of forgotten promises. Some went so far as to say, “God is dead!” His laws had been forsaken. Temple worship was polluted. Israel had committed spiritual adultery. Where there

should have been singing, there was weeping. Where there should have been riches, there was poverty. Where there should have been victory, there was defeat.

In that day God had His messenger. God had His message. God had His mission. We may suffer as did Jeremiah or Daniel. Imprisonment may come, but we must deliver our souls. The day may not be far away when we cannot protest publicly, but we must deliver our souls. We will be marked men by attending this meeting, but we must deliver our souls.

These messages of militancy and

**We have available
at this very
moment all the
power and wisdom
of the Almighty
God at our
disposal.**

challenge may be a witness against us, but we must deliver our souls. We are scorned as fundamental Baptists by the so-called mainstream of Christianity, but we must deliver our souls.

V. GOD’S MAN IS A PROPHET

He is not so much a fore-teller as a forth-teller. The prophet’s message was judgment unto mercy. Always without exception, at times of great apostasy, judgment comes — wars,

droughts, famines, pestilences, diseases. Starting with Noah and Enoch and coming down through scripture and the centuries past, without exception God’s men have stood like mighty oaks in the storms of religious controversy.

Our day is no exception. Emerging out of all the smoke and soot of religious confusion caused by the stampeding ecumenical movement, this great gathering is a living testimony of the predetermined will and plan of God. Our God is not without witness in these days. Our God is not their god. Our God is the God of the mountain. He is the God of the valley.

Brethren, let us arise and cross Jordan with Elisha. You remember as he stood by the brink of Jordan, “He took the mantle of Elijah that fell from him, and smote the waters and said, Where is the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over” (2 Kings 2: 14).

Today God’s grace is just as sufficient as then. We have available at this very moment all the power and wisdom of the Almighty God at our disposal. Where is the Lord God of Elijah? He is still in the business of opening Jordans, destroying our pursuing Pharaohs in the Red Sea, slaying Sennacherib’s Assyrian hordes, and, by His omnipotent power, delivering His children from bondage and defeat.

VI. GOD’S MAN IS A PREACHER

God has no substitute. It pleases Him by the foolishness of preaching to save them that believe. Phonies in the pulpit today have tried to detour, bypass, camouflage, water down, cover

up — anything to keep the preaching of the Word from having its God-honored place in the ministry and in the church. Youth meetings, children’s clubs, Sunday school programs of different sorts, ladies’ organizations, men’s meetings, and Christian films all may have their place. However, brethren, we are called to preach the Word. We must give preaching the preeminence God expects it to have in His church.

A. Preach the Word.

Thank God, we have the message. Think of the impossible task if we did not have the message. God has made it easy for us. No need to worry about what to preach. We have all God ever intended for us to preach. We don't need a new translation or a new revelation as much as we need new inspiration to believe and preach what we already have.

The man of God in the present crisis must have absolute, unswerving love, loyalty, and faith in the Word of God. How can we expect to see men saved if we do not have faith in the Word and in the power of the Holy Spirit to use that Word to convict and awaken the sinner to his need of a Savior? Paul said, "Faith cometh by hearing, and hearing by the word of God." His Word will not return void or fruitless. There is one thing God is duty-bound to bless, and that is His Word.

Brethren, don't take lightly your calling. Remember, orthodoxy without Holy Spirit anointing and fire is dangerous. Great movements die because God's men let them die. The message in Josiah's day was lost in the neglected ruins of the Temple. I fear that in many fundamental Baptist churches the Word has been lost amid the rubble of unnecessary activities. God's men are busy here and there and are not preaching the Word with power. In some cases, outside pressures and inside opposition have caused God's man to water down, soften, compromise, and refrain from fearless preaching that convicts the sinner and rebukes the sinning saint. My brother, stand!

B. Preach with Power.

From the lips of our risen Lord comes this message, "But ye shall receive power ..." That giant in the pulpit said, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Again, he reveals the secret of the success of his ministry: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake" (1 Thessalonians 1: 5).

C. Preach with Wisdom.

The dying deacon, Stephen, was God's man in the time of crisis. The Spirit described this fearless soldier of the cross: "And Stephen, full of faith and power, did great wonders and miracles among the people. ... And they were not able to resist the wisdom and the spirit by which he spake" (Acts 6:8-10). It is enough to make us hide our faces in shame as we consider the price this man paid to stay true to the Scriptures. What price have we paid to defend the truth? We are reminded by the Scriptures, "Ye have not yet resisted unto blood, striving against sin." God's man must have wisdom

We don't need a new translation or a new revelation as much as we need new inspiration to believe and preach what we already have.

and power to meet the enemy and overcome him. Our conflict today is real. Our enemies are committed to our destruction. It is a death struggle; both cannot win. One will go down to utter defeat. As I understand the Scriptures, God's man must have courage in the face of danger, disappointments, and even death.

D. Preach To Get Results.

It is not enough to be orthodox, faithful, bold, determined, or even great in faith. It is love for

a lost world that pleases God. It is one thing to talk about the spiritual darkness of the 20th century, but it is another thing to be a light of life to lost men.

There are many men of God who are clean and honest with their fellowmen, kind and gracious with their families, respected highly in their communities, above reproach in the pastorates. But when it comes to the weightier matter of winning souls, you conveniently find other things to do. Occasionally you may win one in a service, but you do not consistently carry the gospel into homes, hospitals, service stations, on the street, or in the jails. No, you are not found there. The great commission has become "the great omission" in many preachers' lives. God have mercy on that highly trained, educated, refined, gifted preacher whose heart is not broken for a lost world.

How many have you won and baptized this year? Do you remember what the results were last year? Is your heart broken if people are not saved in every service where an invitation is given? How many men do you know personally who are lost? Have you tried to win them? You will never convince me that Jesus is not as interested in the harvest today as He was during His earthly ministry.

In this Book, God's inspired, infallible Word, there is an answer for this meeting. There is an answer for God's man in the present crisis. "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matthew 9: 35-38).

HISTORY

BAPTIST

WILLIAM COLLIER – He made a difference

William Collier was born in 1771 in Scituate, MA. His mother was a devoted Christian, and she instilled in William biblical principles that would mold and guide him throughout his life.

While still in his teens, he moved to Boston to become a carpenter's apprentice. There he came under the influence and preaching of Thomas Baldwin, pastor of Second Baptist Church, where Collier was converted and baptized shortly after his 21st birthday. William believed God was speaking to him, and consequently he felt it was his duty to preach the gospel. Acting upon this belief, he enrolled in Brown University in 1793, graduating in 1797.

After his ordination, he preached a year at First Baptist Church in Newport, RI. The church was founded about 1638 by John Clarke, who is often recognized as the father of American Baptists. Next, Collier moved to New York City where he assumed the pastorate of First Baptist Church. First Baptist possessed a great heritage. One of its former pastors was the renowned John Gano, Revolutionary War chaplain and the man who baptized George Washington. After four years in New York, Collier accepted the pastorate of First Baptist Church, Charlestown, MA.

Collier was not renowned as a public speaker, but his humility, faith, and pastoral skills gained him not only his congregation's esteem but their love as well. Like the good shepherd, he knew all his members and their families' names. He visited each member of his congregation, counseling, instructing, and strengthening his Christian faith. He always possessed a special burden for society's neglected outcasts. He was often seen visiting the poor and the prisoners incarcerated in Charlestown prison. His ministry among the prisoners resulted in life-changing conversions which led the

authorities to appoint him as chaplain.

After laboring in Charlestown 16 years, his health began to fail, and, believing he could no longer perform his pastoral duties, he reluctantly resigned. But, this was not the end of William Collier's ministry. God would give him 20 more years of effective service. After his resignation, he was employed by Baptist Female Society of Boston as city missionary. His labors were confined primarily to the poor, the neglected social outcasts, and the criminal element. He was a minister of kindness to the afflicted, an angel of mercy to the suffering, and a counselor to the tempted. He visited the sick and

the dying in places where Christians seldom ventured. He shined the light of truth and mercy into the darkness taking hope and salvation to society's forgotten and abandoned.

Collier rescued a number of women from lives of shame and debauchery. Neglected and abandoned children were special objects of his care. He provided them with food, clothing, and education, and many of these children escaped their environment to become respectable and useful citizens. None but the few who accompanied him as he "went about doing good," could appreciate the amount of labor he performed and the sacrifices he made to take the gospel to the people he deeply loved. No one knew better than William Collier the evil effects of alcohol, and acting upon that knowledge he became

one of the early leaders of the temperance movement.

In 1826, he launched the *National Philanthropist*, the first temperance newspaper not only in America but the world. God allowed William Collier to labor until just a few weeks before his death on March 19, 1843. William Collier is an example of the multitudes of men and women who labor in obscure and unheralded ministries but who make a difference.

He visited the sick and the dying in places where Christians seldom ventured. He shined the light of truth and mercy into the darkness taking hope and salvation to society's forgotten and abandoned.

by Thomas Ray



URBAN CURRENT

The death of death

Six-foot-plus with a football player's build. Half black, half Polish. For years I assumed he was Puerto Rican. I wish you could meet Richard.* When our church moved into the hulking former Masonic Temple, squatting on a Kedzie Boulevard corner, the guy I would come to know as Richard always stood out as he hung out with a crowd of 20 guys in front of our building each evening. They were OAs. This was their hood. This was their corner. Now, many years later, Richard has confessed with his mouth and believed in his heart the Lord Jesus.

He's in my Grow Group that meets every Thursday night. The week after Easter we were bemoaning that Richard had to work the previous Sunday. He's a security guard at a hospital, which has served this dangerous Humboldt Park neighborhood since the early 1900s.

He was recounting the hectic happenings at his ER security post on Resurrection morning.

"Yeah, we had two rape victims come in, then we had two other girls who were hit and run..." His hands were waving. "Then we had a shooting victim brought in." Right about here I interjected, "This is all Easter morning?" "That's right," he affirmed, voice raising. "Then the Monsters* (local gang whose turf surrounds the hospital) started gathering outside the ER door trying to get in to finish off the guy they shot but failed to kill. We had to put a call into CPD (Chicago Police Department) for some help. On top of that, two overdoses came in."

This hospital is on my run route. I pass it several times a week running and driving. Over the years, I've visited this hospital more times than I can count. Richard's story of mayhem and violence with its aftermath unfolding in the early morning hours carried special weight.

While all that was going on, about a mile and a half north Armitage Baptist was lifting praises to the resurrected Christ. We were declaring the good news that Jesus' death, burial, and resurrection is victory over sin and death.

He's in the life-transforming business. That very morning, almost a score of sinners confessed Jesus as Lord in our services.

Cities are centers of death. The wages of sin is death. Cities ... more sinners ... more sin ... more wages of sin ... more death.

I can't help but think of the crime, the plagues, the fires, the wars that have wreaked havoc on cities throughout history. Even natural disasters are more dramatic and more death-dealing when they hit cities. Think of the tornado in Joplin, hurricane Katrina in New Orleans and Biloxi, and hurricane Sandy in Long Island.

Think of Jerusalem — ravaged, destroyed, blood soaks every square foot of its rocky soil. Several hundred years before Christ the Babylonians decimated the city. Several decades after Jesus, the Romans brought great horror to the sacred city. Blood fairly seeps from the pages of Josephus's record.

Jerusalem — *The city*. The city that is the center of the earth. The city central to God's grand plan. On one dark Friday it is again the center of death. This death is the death of all deaths. Three days later death is conquered in a city, *the city*.

Could it be with all the devastation Satan has hurled at humanity in cities and through cities that God chooses the city purposefully as the place where death will be conquered?

O death, where is your sting, O grave where is your victory? The sting of death is sin and the power of sin is the law, but thanks be to God who gives us the victory through our Lord, Jesus Christ.

Rosa,* new to our Grow Group, sat in stunned silence. Which, if you knew Rosa, was an awfully rare occasion. There had been a knock as our group assembled. The door was flung open. Richard entered the tiny living room seemingly filling it. Rosa told me later, "I recognized him right away! I don't know if he recognized me, so I just introduced myself. Pastor, pastor, he's the guy who told my son that he was going to kill him!" "When was this," I asked?

"Over 15 years ago. Right out in front of church!"

It seems Rosa's then-teenage son had some kind of run-in with Richard, who, as I said, hung out in front of our building every night with some of his crew. Rosa had literally feared for her son's life, taking precautions to avoid the big guy that ran the OA hood. Not having seen him for years, she had the spiritually jolting, emotionally shocking experience of sitting that night studying the Word of God with the very man, now her brother in Christ, who had threatened the life of her son. And doesn't God often take it up one more notch? Rosa's son now works at the hospital because Richard helped him get the job!

Jesus is the death of death in the city.

**Names changed*

by Charles Lyons, Pastor
Armitage Baptist Church,
Chicago, Illinois
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Summing up a life



by Mark Milioni | President | Baptist Bible College

Several years ago I remember reading an interesting article about summing up your life. The author went to several well-known people and asked them to sum up their lives in six words. Could you do that?

Recently this world lost a champion. Dr. John Rawlings served the Lord as a husband, father, grandfather, pastor, mentor, and worldwide influencer. “Dr. John”, as he was lovingly called, had a life and ministry that has made a difference in this world like few ever have or ever will.

Baptist Bible College cannot be separated from the life of Dr. John. As the Baptist Bible Fellowship was born, some young firebrands — G.B. Vick, W.E. Dowell, Dr. John, and others — made starting Baptist Bible College among their first priorities. With G.B. Vick at the helm, Dr. John became vice president of Baptist Bible College for the next 25 years, but his involvement and influence didn’t stop there. While serving as a pastor and leader of the Rawlings Foundation, Dr. John continued to influence the Fellowship and Baptist Bible College.

As a young pastor I remember getting my first call from him. This phone call would be the first of many — as many others can attest. I felt so incredibly honored and intimidated that I stood and listened to that wonderful raspy voice “share” with me what I should be doing with my life and ministry. His wisdom was unparalleled, often using simple down-home phrases that made everything much easier to understand. I once bravely asked him a question about something I was facing at church — to invest in some advertising. It was a significant investment and I worried over the cost and whether it was worth it, so I asked what he thought about a church advertising. Without missing a beat he said, “Does Pepsi Cola believe in advertising?”

It was always interesting to talk to Dr. John. You would always learn quickly what his agenda was for the call, you would hear of the latest projects around the world, and regardless of what else was said this was evident — it was all about the gospel. After a conversation with Dr. John it was clear that he always wanted your church to grow. He always wanted you to do something bigger than you were. He always wanted you to produce fruit. He always wanted you to work hard. He always wanted you to be faithful.

And because of his unflinching desire to see me succeed, there was a part of me that always wanted to make him proud.

So, could you sum up your life in six words? Famous TV cook Paula Deen answered this way, “Might as well eat that cookie.” To summarize a life as large as Dr. John is tough, but I think it might be as simple as how the writer of Acts summarized King David’s life in Acts 13:36 “... did God’s will during his lifetime.”

Please continue to pray for Baptist Bible College and make plans to join us for a great Fellowship Week, May 13-16.

Learn to teach



by David Melton | President | Boston Baptist College

I teach. While the responsibilities of college administration give me plenty to do, not even to mention the privilege of pastoring MetroWest Baptist Church as well, I still teach every semester. I would love to tell you I teach because students beg me to do it! I thrive on the classroom experience, and I am gratified by some of the responses students give — but teaching at the college level is just in my blood.

But from Ken Gillming, our vice president for academic affairs, all the way down the line of our Boston professors, we push ourselves to get better all the time. What we did in the classroom last year just isn’t good enough to do again. Challenging the minds and hearts of young people to serve the Lord simply has no “autopilot.” If we are going to teach, we have to learn, and keep learning, and keep getting better.

While Phil Webber and I signed on to teach a course together this semester entitled “Baptists and the History of Christianity,” we had no illusions. We knew we had picked a pretty steep hill to climb. But both of us feel passionately that our next generation of church leaders needs to understand how the gospel came all the way down through the centuries ... until it got to us. Phil and I knew that the perceptions are out there that history is boring. I’m a history guy, so I can’t understand that at all. And particularly when we are talking about the history of our faith! Then I remembered back to a couple of church history courses I had long ago. Ouch.

We also knew that the story of Christianity is complicated, challenging, confusing, and ripe with all kinds of superimposed “myths” perpetrated by all kinds of interests down through the centuries for all different kinds of reasons.

But Phil and I looked across a table at each other months ago, talked about the challenges, talked about what we would have to learn before we ever strolled into a classroom, and then we said, “Let’s do this!”

Every week is an adventure. Really, it is. I am growing in my awareness of the journey of the gospel through the centuries. I am renewed over and over again by our spiritual ancestors in the Baptist family who have individually and collectively served their own generations well — and then handed the truth on to the next generation. And there are plenty of laughs. Just yesterday one student laughed so hard her coffee wouldn’t stay in her mouth! Come on, can you talk about the “great schism” or what life must have really been like for naïve, unprepared crusaders without chuckling. Phil and I still have plenty of work to do — and our students do, too. But not only is everybody staying awake, learning is happening. And it all starts with those who teach.

I wish I could tell you all about the weeks ahead! We have courses on villains, mysteries, great brawls and wacky ideas, along with revivals, martyrs, and heroes. Not too bad for history, huh?

SAN ANGELO, TX

LifePoint hosts Mission Emphasis Sunday

Pastor Gary Phillips and LifePoint Baptist Church finished a month of missions in January with a Mission Emphasis Sunday with BBFI missionaries Chris Goodman and family to Australia, Mary Herman with S.T.E.P., and a missionary family to a restricted access nation. LifePoint gave \$182,000 to missions in 2012 through their faith promise program.

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SAN ANTONIO, TX

Texas BBF does it big in San Antonio

The Texas BBF held its January meeting on the banks of the historic Riverwalk in San Antonio. About 200 pastors and missionaries and their wives attended a Monday evening banquet with others joining them for the Tuesday meetings. There were many young men and their families in the crowds.

Featured speakers for the meeting were New York's Duke Hergatt Monday evening,



California's Jim Baize, Ohio church planting pastor Kelly McInerney, and BBC President Mark Milioni Tuesday morning, and Jim Baize again in the Tuesday evening service. There were other meetings and breakouts including a women's fellowship led by Sharon Hoffman.

One new feature for the annual Texas event was the National Church Planting Office Candidate School held in conjunction.

The candidates were able to attend the fellowship meeting sessions as well as their specialized lectures and workshops. Missionaries and representatives of BBFI ministries were also well represented.

In the business meeting, Texas BBF chairman presented the annual February *Tribune* Offering and encouraged pastors to

From left: Ed Courtney, Jim Baize, and Larry McAden

participate. The Texas fellowship pledged its support to financially rescue SouthPoint Family Fellowship. The Baptist church was planted in Seguin several years ago but fell on hard times financially. Pastors were urged to help with a mortgage payoff that will allow the church to be debt free. The revitalization is a combination commitment involving the Texas Fellowship, the NCPO Gateway Project, local churches, and Hispanic Pastor Miguel Carreon who will be using the SouthPoint building to launch a new church.

Guest speaker Baize said of the meeting, "There were church planters, young pastors, missionaries, and preachers all over the place. They were worshipping, fellowshiping, raising money for projects, and encouraging one another in San Antonio. I was privileged to be a speaker." BBC President Milioni said the Texas fellowship was "exciting, generous, unified, forward looking."



Left: NCPO Church Planter Candidate School **Below:** Seguin group: Front Miguel Carreon and James Shurley. Back Mike Marcellus, Larry McAden, Steven Johnson



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HELENA, MT

Jon Gardner ordained in Montana

Jon Gardner was ordained into the gospel ministry and installed as pastor of LifePoint Baptist Church in East Helena, MT, November 18, 2012. Participating in the ordination were Steve Van Winkle of Bozeman, Russ Katherman of LifePoint, and David Klass of Helena.

LifePoint was planted as Maranatha Baptist Church in 1993 by Dalton and Paulette Walker (current BBFI missionaries in New Zealand) and then pastored by Charles Walker from 1998 to 2008. In 2008, Russ Katherman, along with his wife Jennifer and a team of eight families from Friendship Baptist Church in Montana City, assumed the pastorate of LifePoint. Russ had been equipped in the Shepherd School at Kansas City Baptist Temple and served 12 years as assistant pastor at Friendship. He stabilized the church, including paying off the 6,000-square-foot facility located on five acres of prime land.

Jon Gardner was saved under the ministry



From left: David & Cathy Klass, Jon & Christine Gardner, Russ & Jennifer Katherman, Steve & Cheryl Van Winkle. Back row: Rich Moeller.

of Harry Boyle in Portland, ME, and trained at both Boston Baptist College and BBC, graduating in 2001. He met his wife, the former

Christine Venzor, at a youth camp in New Hampshire while she was traveling with the BBC singing group Highest Call. The Gardners spent 11 years preparing for the pastorate under the ministry of Steve Van Winkle at Fellowship Baptist in Bozeman, MT, before assuming the leadership at LifePoint.

Jon and Christine attended the NCPO church planting school in January held in San Antonio, TX. The church's website is www.lifepointmt.org.

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SPRINGFIELD, MO

BBFI Mission Office announces updates to website

by Jon Konnerup

BBFI Mission Director

For years, our website was primarily geared to servicing our missionaries, with minimal information for churches. However, our new website has been expanded to provide much more information for those seeking to be missionaries, for church members looking for more information about missions, and for pastors who would like more resources.

Following are few of the items available:

- **Missionary lookup** - make contact with missionaries personally
- **Sending church ideas**
- **Military chaplain program**
- **Mission resources, conference themes, and more**
- **View/download promotional and missionary videos**
- **View your church's donation records**
 - Your church's giving history
 - Mailing labels
 - Contact information of missionaries you support
- **Discover what the BBFI is all about**
- **Different mission opportunities to consider**
- **Current downloadable brochures**
- **World Mission Service Center information**
- **Online store**

Our goal is that this new website will become one of your main resources for worldwide missions. Let the World Mission Service Center be the vehicle to help you fulfill your call to world evangelization.



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MOUNTAIN VIEW, AR

BILL L. WHITFIELD

Bill L. Whitfield, 79, entered into the presence of his beloved Savior December 11, 2012. He was born May 19, 1933, in Calico Rock, AR, and graduated from Mountain View High School in

1951. He served his country nearly four years in the U.S. Navy before enrolling in Baptist Bible College and graduating in 1959. In 1991, he received his Doctor of Ministry in Theology.

Bill was the pastor of East Richwoods Baptist Church in Mountain View, AR, at the time of his death, but he pastored several churches in seven states and preached numerous conferences and revivals during his more than 55 years in ministry. He was on the faculty of Louisiana Baptist Theological Seminary for many years. He also worked at the BBFI Mission Office during the early 1980s.

Bill is survived by his wife of 55 years, Faye, three children, nine grandchildren, and 14 great-grandchildren. His son, Tim, and his wife, Kim, have been missionaries in Kenya and Tanzania for more than 20 years. His granddaughter, Amanda Longenecker, and her husband, Brent, are BBFI missionaries in Metro Manila, Philippines. Another granddaughter, Cassandra Kuykendall, and her husband, Chris, will soon begin their preparations to be church planters in Amsterdam.

CINCINNATI, OH

JOHN W. RAWLINGS

John "Dr. John" Rawlings moved to his heavenly home at the age of 99 on January 30, 2013. Born January 29, 1914, and raised near Cave City, AR. He was married to Orelia Mobley 75 years before

she passed away in 2007.

He enrolled in Bible Baptist Seminary in 1939, and began pastoring Central Baptist Church in 1940 while still a student. In 1951, he accepted a call to pastor Lockland Baptist Church in Lockland, OH, a suburb of Cincinnati, where he remained for 43 years (renamed Landmark Baptist Temple after a relocation).

Rawlings helped found the Baptist Bible Fellowship in 1950 and served two terms as president. He also helped establish Baptist

Bible College in Springfield, MO, and served as vice president until 1972. With his four sons, he launched the Rawlings Foundation in 1995 and served as administrator of that foundation until his death. Millions of dollars were funneled into youth camp facilities and Bible institute campuses around the world during his 17-year management of the foundation. He established the International Baptist Network in 2002, a network of conservative Baptist churches and pastors, the purpose of which was to assist in fulfilling the Great Commission of Jesus Christ.

He is survived by his second wife, Mary Pruitt Rawlings, four sons, nine grandchildren, and 17 great-grandchildren. A memorial service was held at Landmark Baptist Temple, February 4, 2013, with Leland Kennedy officiating.

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Remembering John W. Rawlings

Personal memories of John W. Rawlings

By Mike Randall

I became aware of John W. Rawlings as a first-year student at Baptist Bible College in 1960. I painted signs for businesses and R. O. Woodworth, the school's business manager, hired me to paint Rawlings' name on the door of the remodeled vice president's office. Later I got to hear him speak in chapel and learned that he was also the dynamic pastor of Landmark Baptist Temple in Cincinnati, OH, one of the largest churches in America. He was part of the school's leadership team that challenged BBC's graduates to success. He helped motivate a "charge hell with a squirt gun" mentality. BBC graduates became known for winning people to Christ and planting churches.

I was a pastor in Ohio during the late 1970s. I had endured some personnel problems in my church, felt defeated and discouraged. I invited John W. Rawlings to be a featured speaker at a Michigan/Ohio Fellowship meeting hosted at our church. I have a vivid memory of his challenge to us pastors. He urged us to do the work of the ministry. Then he spoke what seemed a direct word from God to me. He said, "Forget your failures! Get busy winning people to Christ and move on!" That was just what I needed. I immediately put aside my self-pity and got back to work doing what God called me to do.

In 1996, I was serving as editor of the *Baptist Bible Tribune* (1995-2002). John W. Rawlings had stepped down from his Cincinnati church and decided to establish the Rawlings Foundation with his family. As the administrator, Rawlings guided the foundation to provide funding for churches, schools, youth camps, and other enterprises around the world, including a yearly conference for BBFI leaders. His vision and burden blessed numbers of BBFI missionaries and their works.

In my own ministry, gifts from the Rawlings Foundation allowed the *Tribune* to make significant improvements and put our magazine in the hands of pastors from several likeminded groups — over 100,000 for several months. At the same time, he led the foundation to make many gifts to Baptist Bible College and Boston Baptist College as well. In fact, when I served as Baptist Bible College president (2002-2008), a gift from the Rawlings Foundation in 2005 was crucial to the school achieving regional accreditation. It is proper and fitting that the school's administration building bears his name.

Over the years, I recall several occasions when John W. Rawlings and I didn't see eye to eye. When he disagreed with me, he let me know it and wasn't hesitant to share his views with others. Still, I remember occasions when we put aside differences and came together to achieve goals to advance our common purpose. The purpose and priority of winning people to Christ always won out in the end with John W. Rawlings.

John Rawlings was a giant

By Elmer L. Towns

I first met John Rawlings when I was writing the book *The 10 Largest Sunday Schools And What Makes Them Grow*. I first interviewed Harold Henninger of Canton Baptist Temple; he helped me understand large churches. The second person I interviewed was John Rawlings; he helped me understand pastors of large churches. The very fact these ten pastors had built the ten largest churches in America made them giants.

I knew John Rawlings for 44 years, since 1968. He did not change in all those years. He was big on Landmark Baptist Temple from the beginning. He was big on evangelism, and there are many he personally won to Christ, not counting those who came to Christ under his preaching. There are people all over Cincinnati who were saved at Landmark, also including those who heard the message across America through his radio broadcast. He was big on gospel music, the music that moved the hearts of those who came to his church, or attended his evangelistic crusades. But most of all he was big on serving the Lord. No one ever doubted his obedience to Jesus Christ. Those of us who knew him could say he loved the Lord his God with all his heart, with all his mind, and with all his soul.

John Rawlings was big on helping young preachers. He always had time for them when preachers visited his church. He wanted to help them build a bigger church.

John Rawlings was a giant who shook up pastors' meetings. He spoke at many Baptist Bible Fellowship meetings, both state and national, not to mention other denominations and interdenominational meetings. When he spoke everyone got his point, whether or not they agreed with him. He shook up lethargic preachers, sometimes they determined to go build a great church, and sometimes they crossed their arms and rejected what he said. But John Rawlings was a giant who could not be ignored, just like no one can ignore a giant when he walks into a room.

Giants defend their family and friends. The Baptist Bible Fellowship and fundamentalism in general have lost a great giant who was a staunch defender of the fundamentals of the faith, the integrity of the local church, and the American right to life, liberty, and the pursuit of happiness.

But even giants must die. God has given a life cycle to everything that grows. There is conception, growth in the womb, and then birth. There are lessons to be learned of walking, speaking, running, and in school lessons of fighting for survival. John Rawlings learned these lessons well. There are lessons about work, love, marriage, children, and plans for the next generation. John Rawlings also learned those lessons well. He grew greater than most men, and more influential than most pastors, and he lived 99 years, longer than most ... and then God took him home.

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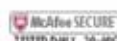
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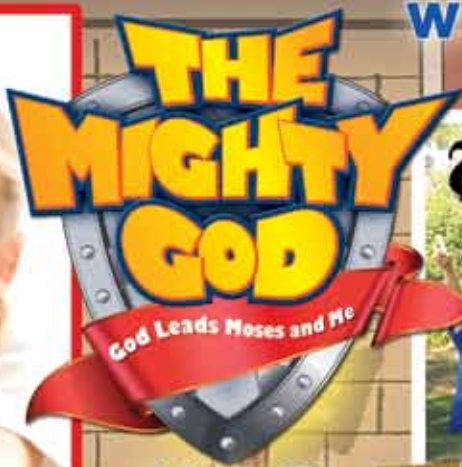
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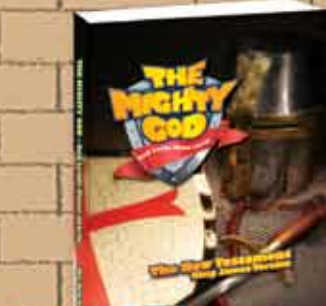
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