

Baptist Progress

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Master Builders, church groups take on projects at Daniel Springs

By PAUL GAUNTT
Baptist Progress Correspondent

Some of the facilities at Daniel Springs Encampment, Gary, Texas, are receiving some renovation, thanks to one local church that spearheaded the project.

Jeff Morgan, minister of youth at Round Prairie, Fairfield, said a group of youth from his church became involved in remodeling a cabin on the boy's side two years ago at a cost of about \$11,000 and just last week, a group of 15 youth from the church came to help in another project.

"We called on the Master Builders (based in Hope, Arkansas) and asked if they'd be willing to come and take on this project on another cabin on the girl's side of the camp, and they said they'd be more than happy to," said Morgan. "They've been at Daniel Springs for almost two weeks."

The Round Prairie group "gutted" the walls in the cabin in preparation for the Master Builders, who came in and installed new walls, shower and toilet stalls in the cabin, and added a new ceiling and a new metal roof.

"Bro. James (Speer) told us that about six additional cabins need to be remodeled and suggested that if people would donate to these projects, the Master Builders would be happy to come back," Morgan said. "In addition, the 'big dorm' (near the swimming pool, which sleeps 200 campers) needs to have all the mattresses replaced at a cost of \$60 each."

Future plans include new bunk beds being built by the Master Builders, and the Round Prairie group plans to come sand and stain the beds.

Mike and Carolyn Green of Farley Street, Waxahachie were also on hand to help in the projects.

"Mike did an awesome job with the plumbing work," Morgan said. "And other church groups have also taken on some projects at Daniel Springs, including groups from Beacon, Bryan and Magnolia Baptist Church of Hattiesburg, Miss. The two groups did some joint projects at the camp."

Green, who recently retired, commented on why he has become involved in building projects for the association.

"I've always dreamed about doing this when I retired," Green said. "I enjoy helping people out, and so I got in touch with the Master Builders – whose motto is 'raising roofs for Christ'. I love doing this kind of work, and when I got the opportunity to retire early I went ahead and started with them."

Green said he plans to continue with the work as long as his health holds out. He has worked on projects in Nacogdoches and Chicago.

Daniel Springs was made possible when Dr. and Mrs. Z.L. Daniel of Gary donated 20 acres two-miles east of Gary in 1952. An additional 33 acres adjacent to the property were added later, giving the camp 53 acres nestled in the east Texas piney woods. The first cabin was erected in 1958 in honor of Alpha Reddin and was built by Bro. Ottis Reddin, a long time pastor in the BMA. Local encampments began meeting in the early 1960s, and the first national encampment was held in August 1965. James Speer became director of the camp in 1979.

For information about donating offerings or becoming involved in renovation projects at Daniel Springs, contact Morgan at youth(at)rpbcbfairfield.org, or contact Speer at jspeer9064@aol.com



▲ Masters Builders



▲ Volunteers from BMA of Texas Churches

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100 New Churches

By **LARRY BARKER**

Director of Operations for North America, BMAA Missions

The BMAA annual meeting this year was a meeting of great preaching, great vision, and great fellowship. Someone has said, "The primary way to change the culture is when leaders are willing to step over the edge." Tony Blair, former Prime Minister of Great Britain, recently said, "A true leader steps up when others step out." God has blessed our association with wonderful leaders in the past who have challenged us and now has raised up leaders to remind us to be faithful "Until The End!" The challenge to me is clear; Multiply or Die!

During the Pastors and Laymen's Conference Ed Stetzer shared that we need to "put our eyes on the table and let God put the where on the map." Far too many churches are like the disciples in John 20 where they were behind closed doors scared of their communities. Are we living sent or acting as if we have arrived with our goods and services for sale? Maybe the most convicting comment during his message was "Have our churches become a dead end on the Great Commission highway?" The choice is ours; Will we live sent or not?

Every one of us is a missionary and we can live missionally! No matter what group you are over, whether it is a small group, cell group, Sunday School class, GMAs, Galileans, youth group, or you are the pastor of a very small congregation. Why not have the people in your group spend 15 minutes creating a list of all the people they know who are not following Jesus. Suggest they commit to praying for them and when possible, tell them

their story. Remember, don't ask permission just begin sharing what Jesus Christ has done for you and how He transformed your life.

The challenge at the meeting was for 50 churches to commit to parent, partner, or plant a new church in the next three years. The meeting ended with 51 commitment cards in my hands from leaders willing to change our culture of steady decline and plateaued churches by stepping out over the edge in faith. It begins with all of us making disciples and as Ed Stetzer said, "People that are rowing the boat have a lot less energy to rock the boat." Allow me to say that 100 churches in the next 3 years is just the beginning of our church multiplication vision!

God blesses those who have a heart for the lost and are willing to do whatever it takes to get the gospel message to them. I believe that the most effective strategy for reaching the world for Christ is church planting and that the most biblical strategy for reaching the world for Christ is church planting. When a church gets a heart for church planting it increases their spiritual passion. Wonderful things happen in a church when it decides to be more personally involved in church planting. A greater concern for reaching the lost develops naturally.

In research conducted by the Institute for Natural Church Development on worldwide data with a pool of 9,000 churches, it has been found that "Churches that have planted daughter churches are growing three times faster than those who haven't (47 per 100 over 5 years vs.



15 per 100 over 5 years). These figures include the members given away over these last five years." This vision is not encouraging you to keep your church small by planting daughter churches. Our prayer and hope is that we will see 100 new church plants in the next 3 years and that many more of our established churches will be growing and thriving. In fact, planting churches may cause you to grow, whereas not doing so may limit the size of your church.

How does that happen? It comes from making a practical application of the most effective evangelistic strategy. It comes from watching the new church plant reach people your church was not reaching and realizing that you have that potential also. Often God's blessing comes in growth in the parent church because He blesses those who give and returns even greater than what was given because He is God. Dr. Bob Logan said, "Any leadership development system that does not have evangelism at its core is defective." Think about it; you could double or triple the impact of your church in just 3 years!

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2012 Annual Sermon—Why I Like To Preach

By **GEORGE REDDIN**

Pastor, Denver Street Baptist Church, Greenwood

I'm glad God called me to be a preacher. Of course, He doesn't call all preachers the same way. Every preacher has his own call, and each call is personal and unique.

Charles Haddon Spurgeon answered the call because he felt an intense desire to preach the gospel. He taught young preachers that if they were going to preach the gospel, they needed an intense desire, and that was proof of God's call upon their lives.

Conrad Glover, a well-known American Baptist Association preacher from Sheridan, said he resisted the call because of an unwillingness to live on a preacher's salary and because his brother announced his call just before Conrad was going to surrender.

C.R. Meadows, who served as pastor of First Baptist Church in Jacksonville, TX for many years, was licensed to preach by his home church before he ever announced his call to the ministry.

Gerald Kellar, who served as president of every BMA college and seminary and hailed from Springfield, surrendered to preach at John Brown University at Siloam Springs. While he was enrolled there, he served as a student pastor of a Southern Baptist church at Garfield before he was ordained by his home church at Springfield.

B.R. Lakin, a famous Independent Baptist preacher from West Virginia, surrendered to preach when he got saved and preached his first sermon one week later.

While the circumstances surrounding the calls of those preachers may have been different, there was one thing they had in common — they all enjoyed preaching, and so do I. After 31 years in a denominational job, I have returned to what I enjoy above all else — preaching the gospel of the Lord Jesus Christ.

There's nothing like preaching a fresh sermon every Sunday. C.O. Strong, who was my pastor when I was growing up, used to say that sometimes he really had something to say when he preached; and other times, he just had to say something. I've had a few of those days.

I enjoy my work with Denver Street Baptist Church in Greenwood, where I have time to prepare new sermons every week. God has been good to us — our 26th addition joined a week ago Sunday on profession of faith. That night, another lady was saved in my office after church. We've outgrown our building and are in the process of getting a Master Plan drawn up to guide as we expand our building. We have at least 5 new families who have been visiting for about 2 months now, and I'm hoping some of them will follow the Lord's leadership and come and join us. Our people are doing the work. I'm just trying to keep them spiritually fed. I appreciate your prayers for us as my wife, Jerene, and I have stepped into some new roles since this time last year.

I don't like to preach because I'm good at it, because I'm not. It amazes me that God can take a timid, weak-voiced preacher with a monotone delivery, put His words in that preacher's heart and something supernatural happens as He directs those words to the very people who need to hear it. That's why I like to preach! But this message is not just about me. I'm talking to a lot of preachers here tonight, and I hope every one of you can join me in saying, "I like to preach." Three reasons why are found in our text, written by Paul, another preacher who liked to preach:

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures." (I Cor. 15:1-4)

I. Preaching Is Practical

"Moreover, brethren, I declare unto you the gospel, which I preached unto you." That verse speaks of the practicality of preaching — preaching that produces some desirable and necessary results.

• **Preaching is practical because it is educational.** The word "declare" in this verse was one chosen for a particular purpose. Although there are nine other root words Paul could have chosen, he picked the one that said exactly what he meant — "to make known." He was saying, "I want to make known unto you the gospel."

Chuck Chitty teaches the adult Sunday School class at our church, and he thrills my soul every Sunday. I get fed and learn something every time he teaches, and he teaches with enthusiasm. He studied Greek as a non-ministerial student at CBC, and he loves to dig into the Word. Someone has said three things ought to happen every time we go to church — we should learn something, feel something and leave to do something. When Bro. Chuck teaches, I have those responses and it makes me wish I could preach like Bro. Chuck can teach.

Preaching is practical because it's educational; it teaches us something.

• **Preaching is practical because it is edifying.** "Gospel" means good news, something that is encouraging and edifying. How long has it been since you've heard some good news? We are fed a steady diet of bad news:

The economic news is bad. We're in a recession, even though some of our leaders have told us we're coming out of it.

The employment news is bad. The unemployment rate is still too high, and the only reason it isn't higher than it is right now is because they use funny math in figuring our unemployment.

The educational news is bad. Our schools are dumbing down their curriculum and feeding our students revisionary history; and our students are receiving little help from home because, in many cases, they come from home situations that are atrocious.

Our environmental news is bad. We're told that the "greening" of America is supposed to improve our health, but I think it's more hype than health.

The election news is bad. I can't find anybody who is happy with the candidates in either party.

Our global news is bad. We have enemies all around the world, even though we have given them millions of dollars to make them love us. It seems the more we give them, the more they hate us. It's just crazy.

Things were just as bad when Jesus was born. He came into a world that was drowning in bad news; but He brought good news. The prophets foretold it, the angels announced it, the faithful anticipated it, the apostles witnessed it, the epistles explained it, evangelists preach it, Christians share it, sinners receive it, believers reflect it and our text defines it!

The good news is the gospel of the Lord Jesus Christ. Gospel, as it is used here, is "euangelos" (good message) in the Greek. The word appears many times in the New Testament — 52 times before I Cor. 15:1 and 52 times after it. And in this central position of that word, we have the clearest definition of the gospel in the Bible — the death, burial and resurrection of Jesus Christ.

Some people have a strange idea about preaching. They think it's the preacher's job to step on toes and if he doesn't do that, they don't think they've been preached to. But stepping on toes is not our business; that's the Holy Spirit's business. We're supposed to just

preach the gospel and let it edify people.

Dr. E. Harold Henderson used to say, "Preaching is like feeding sheep; and sheep are to be fed daily and sheared annually, but skinned only when dead." So save your skinning until folks in your church are completely dead, spiritually.

Preaching should be edifying and lift your people up.

• **Preaching is practical because it is emotional.** Paul had preached the gospel to them before, and in our text he was about to preach it to them again. Why did he want to tell them what they had already heard? Because what they had heard was soul stirring, thrilling and had triggered their deliverance from death unto life and from the kingdom of darkness to the kingdom of light. Preaching should touch our emotions.

In II Peter 1:12-13, the apostle Peter knew his death was at hand, so he said: *"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance."* In today's terms, he said: "I think it appropriate and fitting, as long as I'm in this body, to stir you up by reminding you of something important."

As the old song says: "I love to hear the story; for those who know it best, seem hungering and thirsting to hear it like the rest. And when in scenes of glory, I sing the new, new song; 'twill be the old, old story that I have loved so long."

Preaching is emotional! It touches our hearts.

• **Preaching is practical because it is evangelistic, proclaiming good news.** T.H. Pattison, in his book *The Making of a Sermon*, gave a good definition for preaching (and all of us who went through C.O. Strong's homiletics classes had to memorize it) — "Preaching is the communication of divine truth with a view to persuasion."

Paul said: *"Knowing therefore the terror of the Lord, we persuade men..."* (II Cor. 5:11) If we have any idea what the future holds for sinful men, it should drive us to proclaim the gospel in a persuasive way.

In II Thess. 2:13-14, Paul said *"...God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, whereunto he called you by our gospel..."* He used the same word for gospel in this passage (euangelos, the good news), and he told them God had called them through the gospel.

When you preach the gospel in its simplicity, it will bring someone to Christ if they take the message to heart because preaching is practical.

II. Preaching Is Powerful

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also you have received and wherein ye stand, by which also ye are saved."

• **Preaching the gospel makes people surrender.** The power of our preaching lies not in the volume of the voice of the preacher, nor in the persuasiveness of his delivery; it is the taught Word, carried



▲ George Reddin

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Three Texans Commissioned as New BMA of America Missionaries

By **JERRY FULTON**
Baptist Progress Editor

When the BMA of America adjourned in Jackson, Mississippi on April 18, new missionaries were commissioned to serve in the United States and on foreign fields. Among those elected to take the Gospel of the Lord Jesus Christ into all the world were three with Texas ties: Anthony Pennington, Matthew Prather and Trevor Morris.

Pennington, who served as a BMA of Texas church planter in Amarillo, will work as a North American church planter in Albuquerque, New Mexico.

Matthew Prather, who most recently served as the youth pastor at Calvary, Fairfield, will move his family to Celina. Prather will be a North American church planter, with a possible partnership with BMA of Texas Missions.

Trevor Morris and family are off to Ecuador to serve as International Missionaries for the BMA of America. He mentioned that his lifelong dream was to someday be a missionary. After serving as pastor of Union Hill, Brownsboro, that dream will now become a reality.

Others commissioned were John Bienlein. He and his wife, Brenda will serve as North American church planters to plant a deaf church in partnership with

Cornerstone, Swartz Creek, Michigan. Brenda Bienlein, herself, is deaf.

Brandon Cox, with the assistance of Neil Greenhaw, will plant a church in Bentonville, Arkansas. Also commissioned as missionaries was Brad Gathright to Honduras, Danny Ballard to the Philippines and Milan Bulak, a BMA seminary student, to the Czech Republic.



▲ Trevor Morris



▲ Matthew Prather



▲ Anthony Pennington

Annual Sermon continued from p.3

by the Holy Spirit into receptive hearts. Paul reminds us that preaching the gospel (“*which also ye have received*”) makes people surrender. That is a reference to the response that is required when the Word is preached.

On the day of Pentecost, Peter preached: “*Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?... Then they that gladly received his word were baptized and the same day, there were added unto them about three thousand souls.*” (Acts 2:37-41)

The gospel makes people surrender. That’s the power of preaching.

• **Preaching the gospel makes people stand and gives us sure footing.** “*Which ye also have received, and wherein ye stand.*” One of my favorite doctrines is the security of the believer. Even those who deny it wish they had it; and it’s theirs for the asking. If they’ve trusted Jesus, they have it and don’t know it. I love the security of the believer because it gives us standing.

My first sermon text was Rom. 5:1, where Paul says “*Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ.*” Then he goes on to say in the next verse: “*By whom also we have access into this grace wherein we stand, and we rejoice in the hope and the glory of God.*”

We have standing in Jesus Christ.

• **Preaching the gospel makes people saved.** “*Which also you have received, and wherein ye*

stand, by which also ye are saved.”

Paul said, in Rom. 1:16: “*...I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*”

In John 5:24, Jesus said: “*Verily, verily I say unto you, he that heareth my word, (here’s where preaching comes in) and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*”

III. Preaching Is Pointed

I like to preach because preaching is practical: it meets some needs in our lives. I like to preach because preaching is powerful: it makes people surrender, it makes people stand, it makes people saved and it turns our lives around. And I also like to preach because preaching is pointed — it’s to the point.

“*For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day, according to the scriptures.*”

The word gospel can be used as a generic term and, in a broad sense, be used to refer to the whole Christian message in general. But our text defines the gospel in a more technical sense as the good news about three things Jesus did for us.

• **Christ died for us.** Jesus poured out His blood and died for us. “*Who his own self bare our sins in his own body on the tree, that we, being*

dead to sins, should live unto righteousness, by whose stripes ye were healed.” (I Peter 2:24)

As that old song says: “What can wash away my sins? Nothing but the blood of Jesus. What can make me whole again? Nothing but the blood of Jesus. Oh, precious is the flow that makes me white as snow. No other fount I know; nothing but the blood of Jesus.”

• **Christ was buried.** Jesus died for our sins and He was buried. I have never really thought much about the burial of Jesus. I thought, “Well, that’s just an incidental fact; when somebody dies, you have to bury them.” But as I’ve been studying in I Corinthians 15 recently at our church, I became impressed that there’s more to the burial than I realized.

Perhaps the burial is where He carried our sins away. I think the burial signals the end of sin’s reign and brings to closure the sacrifice of Christ. We used to sing a little chorus when I was growing up: “Gone, gone, gone, gone; yes, my sins are gone. Now my soul is free, and in my heart’s a song. Buried in the deepest sea; yes, that’s good enough for me. I shall live eternally. Praise God, my sins are gone.”

• **Christ rose again on the third day.** Paul said that He was “*raised again for our justification.*”

• **He’s coming again.** In the last 36 verses of I Corinthians 15, Paul talks about the events connected with the second coming of Jesus Christ. There he gives a panorama from the second coming of Christ all the way to the end, when He turns the kingdom back to the Father;

and he talks about the resurrection of those who are dead in Christ and buried in the cemeteries. Then I Cor. 15:50-57 talks about those who are alive when Jesus comes and how they are going to be changed. I’m looking for Jesus to come. Are you ready?

Conclusion

I Corinthians 15 is a three-act drama about the gospel: The Gospel, Act 1 is the death and burial of Jesus; The Gospel, Act 2 is the resurrection of Jesus; and The Gospel, Act 3 is the second coming of Jesus.

J. Wilbur Chapman wrote a song we sing in a lot of our churches that sums up the gospel beautifully. The chorus of the song says: “Living, He loved me. Dying, He saved me. Buried, He carried my sins far away. Rising, He justified freely forever. One day, He’s coming. O glorious day!”

When we preach any sermon, we need to stay tied to these points of the gospel. We need to drive down these stakes, tie a rope to those stakes, then tie that rope to our feet. We may roam far away in preaching a sermon on various subjects that we want talk about. But we’d better get hold of those ropes and pull ourselves back to these stakes before we close the message — Christ died for our sins, He was buried to carry our sins away, He rose again to justify us and He’s coming again to receive us unto Himself. That’s the gospel, and that’s why I like to preach.

STATE MISSIONS

A Prayer Ministry For The Local Church

By **JERRY BURNAMAN**
Executive Director, State Missions

In his book *Churches That Pray*, Peter Wagner estimates that only five out of 100 churches have a lively, dynamic prayer ministry. This is tragic! The Lord's House should be a House of Prayer; therefore, it is essential for our churches to have effective prayer ministries.

Bob Logan led us in establishing a Church Planter Institute in 1998. This resulted in the process we follow today: discovering potential church planters, assessment, training and coaching. With changing times and situations, some of the elements have been changed so the process can meet present needs.

Logan is considered an expert in new church planting today. He is an experienced church planter, started a church that grew to 1,200, and multiplied by starting other new churches from the congregation. When he speaks to church leaders, he outlines, "The Seven Most Important Things I Have Learned About Church Planting." Number one is prayer. He says, "I agree with E.M. Bounds who said, 'Prayer is not preparation for the battle; it is the battle.'"

Churches that pray have growing and dynamic ministries. Their influence reaches beyond the walls of the church into the community, influencing other local churches. Their prayers also provide spiritual guidance and support for worldwide missions and other ministries.

The prayer ministry of the local church will rise or fall on the leadership role of the pastor. This does not mean that he does the entire prayer ministry, but is responsible and accountable for the quantity and quality of prayer in his church. The buck stops with the pastor. Are there exceptions? A few; but they are truly exceptions, not the rule.

Building a Prayer Ministry

The components of a dynamic, church prayer ministry will vary from church to church; however, the basic elements remain the same. Wagner describes some of the common forms currently used in local churches that give prayer a high priority.

1. Prayer rooms. Many churches remodel old facilities such as unused chapels or design new facilities to provide floor space necessary for a designated prayer center for the church. It could be an unused classroom in your church.

2. Twenty-four-hour prayer ministries. There are 168 hours in the week, thus it takes a large number of people to have an effective 24 hour prayer ministry. Also, there should be a designated prayer leader to help the pastor coordinate the intercessors and the time slots.

3. Prayer Chains. This is the alarm system for the needs of the congregation. It makes possible a concentrated prayer effort on any specific concern or issue, including emergency situations.

No one should be encouraged to join a prayer chain who is not: (1) committed to pray immediately after the request is received; (2) Committed to making telephone calls or sending emails until another member of the chain is reached; or (3) committed to repeating the request exactly, word for word. Anything else will be a weak link. Small churches may have only one prayer chain. Larger churches can have several. Here again leadership is essential for recruitment, maintenance and quality control of the prayer chain.

4. Prayer retreats. When prayer becomes an important part of the life of a congregation, pray-ers and intercessors will want to enjoy extended periods of time to pray together in prayer retreats. A prayer retreat should be fundamentally for prayer, and not a catchy name for

another conference. Teaching should be on aspects of prayer, but a large proportion of time should be spent on actually praying, including praise and worship.

5. Prayer weeks. Many church schedule annual or twice-a-year events to feature certain ministers. For example, your church may have a mission's week, a week to emphasize local outreach, or a week of renewal. Why not do the same for prayer?

6. Specialized prayer teams. Most churches have specialized ministries. Discover pray-ers who have a particular burden of certain ministries, then develop prayer teams to pray specifically for the ministry. Here are some ideas:

- **Evangelism.** They pray for whatever evangelistic activities the church might have for the people involved in frontline evangelism, and for an increased burden in the church for evangelism.

- **Missions.** Not everyone is turned on by missions, but some are and have a burden for local, state and worldwide missions. I have shared with you my burden for more church planters. If 400 BMA churches of Texas prayed fervently for new church planters, I believe God would provide them and the funds for their needs.

- **Worship Service.** Spurgeon had large groups of intercessors praying in a basement room *under* his pulpit in each service and said it was his divine "furnace room." Many churches are recruiting teams who will specialize in praying through the various worship services of the church.

These are just a few ideas about developing an effective prayer ministry in the local church. If you would like more information, a good resource is the *Church Prayer Ministry Manual* compiled by T.W. Hunt.

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JAMES D. & GARY CARROLL: Frances L. Carroll

SKEET CARTER: Joseph & Norma Martin

BETTIE & E.V. CLARK: Richard & Margie Clark

MARY DOWNING: Pat Baldwin, Annette's Fraternal Merchandise, Rex Coulter, Andy & Lisa Bellah, Oma Lee Combs, Ross Worley, Smith County Lumber Company, Ruby Smith, Jerry Null

BELUAH EATHERTON: Brent & Tammy Swanner

GEORGE FATHEREE: C. McCaslin

RON GILBERT: Dennis Moore

BILLIE GOODRICH: Bro./Mrs. Charles Johnson

GERALD GRAY: James & Linda Sockwell, Lucile Walker, Tommy & Brenda Shuttlesworth

WALTER HEDRICK: Center Hill, Oakhurst

DELL HILL: Rosewood, Gilmer

DAVID HUFF: Betty Wiegman

DAYLON JOHNSON: Harmony Missionary, Nacogdoches

THOMAS KANE: Ron & Lourita Coe

DANA LAMPKIN: James D. Murphy

EDDIE LANGFORD: Flo Langford

CALLIE METCALF: Bro./Mrs. Charles Johnson

JAMES MCCAULEY: Bro./Mrs. Charles Johnson

TED MCCLURE: Etha Douglas

JERRY MOORE: Bobby & Beth Myers

ELLA MAE OAKES: Lucile Walker

OVEE PARSONS: Bro./Mrs. Charles Johnson

WILL PATTERSON: Brent & Tammy Swanner

TOMMIE PICKETT'S MOTHER: Tracy & Rose Moore

WESLEY ROBERTS: Marie Smith, Martha McKnight

LOLA JO ROBINSON: M/M David McAdams

RAYMOND RUMBAUGH: Janie Rumbaugh

JOE SHIRLEY: Hoyt & Virginia Hopkins

GLYN SMITH: Sam & Joyce Sanford

PEGGY SWAGERTY: Travis & Audrey Shipp

MYRLE VAN NESS: Edward L. Van Ness

THELMA WILBANKS: Clover Hill, Quitman

BILLIE MACK WILLIAMS: Lonnie & Brenda Williams

CLAUDINE WOODARD: American Legion Post 340

CECELIA WOODLE: Bro./Mrs. Charles Johnson

Congratulations High School Graduates

ALI'I, EWA BEACH, HAWAII

Jordan Cabato
Matthew Kakilala
Stephanie Kassel
Jessica Sonson

ANTIOCH, CARTHAGE

Klint Davis
Chelsea Salas

BEACON HILL, WACO

Kayly Adams

BETHEL BAPTIST CHURCH, LIVINGSTON, TEXAS

Grant Richey
Tyler Ruble

BROOKELAND MISSIONARY, BROOKELAND

Kristoffer Coy Carruth
Michael Shane Donahoe II

BRUMLEY, PITTSBURG

Timothy Lane Taylor

CALVARY, ENNIS

Sarah Estrada

CALVARY FIRST, MESQUITE

Brooke Hand
Terry Ann Wellington

CALVARY, MT. PLEASANT

Johnny Glasco
Braden Thomas Reese

CENTRAL, BRONTE

Aaron Sharp

DAVIS STREET, SULPHUR SPRINGS

Jennifer Allen
Caleb Brown
Kason Childress
Allisa Figueroa
Meagan Livsey
Matthew Nelson
Garrett Rhodes
Tristyn Rutledge
Samantha Ward

EIGHTH AVENUE, TEAGUE

Katie Bureson
Makenzie Calame
Lacie CasauBon

Pete Commander
Bradley Gauntt

ELWOOD, WILLS POINT

Dani Michelle Waymire

EMMANUEL, GARLAND

Tori Warren

ENON FIRST MISSIONARY, IOLA

Jay Moreland
Elisa Thornton

FAIRMEADOWS, DUNCANVILLE

Kyndale Chamberlain

FIRST, JACKSONVILLE

Thomas Alberts
Kaelah Briggs
Lauren Eyre
Dylan Hubbard
Taylor Jackson
Tiffany Lewis
Analisha Menefee
Matthew Nelson
Cassie Tankersley
Heath Thompson
Emily Walker
Dalton Walding
Ashli Jennings

FARLEY STREET, WAXAHACHIE

Tara Hackler
Luke Lamb
Tori Holden
Carissa Araujo
Nathan Dyke
Sara Sanchez
Sarah Bizzell

FIRST, LIVINGSTON

Lauren Arledge
Jazmyn Baker
Ashley Barlow
Danielle Blakley
Cole Galloway
Brandon Henry
Brittany James
Amanda Kayser
Beau Kidd
Colton McLaurin
Andrew McLendon
Kelly McLendon
Madison Moore
Catty O'Heeron
Rachel Plunkett

Reed Porche
Kylie Rice
Hillary Richardson
Devin Smith
Sunnie Vailes

FIRST MISSIONARY, CLEBURNE

Tatem (Tate) Rice Barone

FIRST, PALMER

Brandon Everett
Amy Hicks
Ian Maynard
Kyndal Moore
Garrett O'Neal
Keaton O'Neal
Matthew O'Neal
Charity Pittman

FOREST HILL, QUITMAN

Jessie Smith

FRIENDSHIP, MESQUITE

Angel Dawnn Cox
Marykay Nicole Patterson
Seth Austin Prewitt
Brandon Evan Tomme

GLENFAWN, CUSHING

Kellie Holland

JACKSON, JOAQUIN

Andrea Carroll
Holden Cummings
Lisa Garrett

LITTLE FLOCK, LUFKIN

Erika N. Schalk

LONG CREEK, SUNNYVALE

Joshua Williams

MT. PISGAH, MINEOLA

Ashley Ricks

MYRTLE SPRINGS, QUITMAN

Jeremy Pruden
Jonathan Pruden
Bryce Walls

NEW HARMONY, TYLER

Lawton Crowder
Danielle Cotton
Nick Jones
Zayne Neeley
Clay Price

Brandy Straps
Cade Stripling
Clint Wiggins

OAK GROVE, CANTON

Elizabeth F. Hernandez

PECAN, ROBERT LEE

Cynthia Dianne Mitchell

PILGRIM REST, EMORY

Samuel Edwards

PILGRIM REST #2, GOLDEN

J.J. Allen
Adrian Lopez
Courtney Miller
Stephanie Stanbery

RED SPRINGS, TYLER

Kayla Cosby
Jessica Glasscock
Philip Gomez

ROSE HILL, MINNEOLA

Caleb Smith

ROSEWOOD GILMER

Ashley Allen
Tyler Bunn
Clint Burnett
Taylor Cooper
Wesley Schoon

SHERIDAN TERRACE, PALESTINE

Zach Belknap
Leslie Woodall

SOUTH PARK, FORT WORTH

Tanya Gonzalez

STONE RIDGE, KILGORE

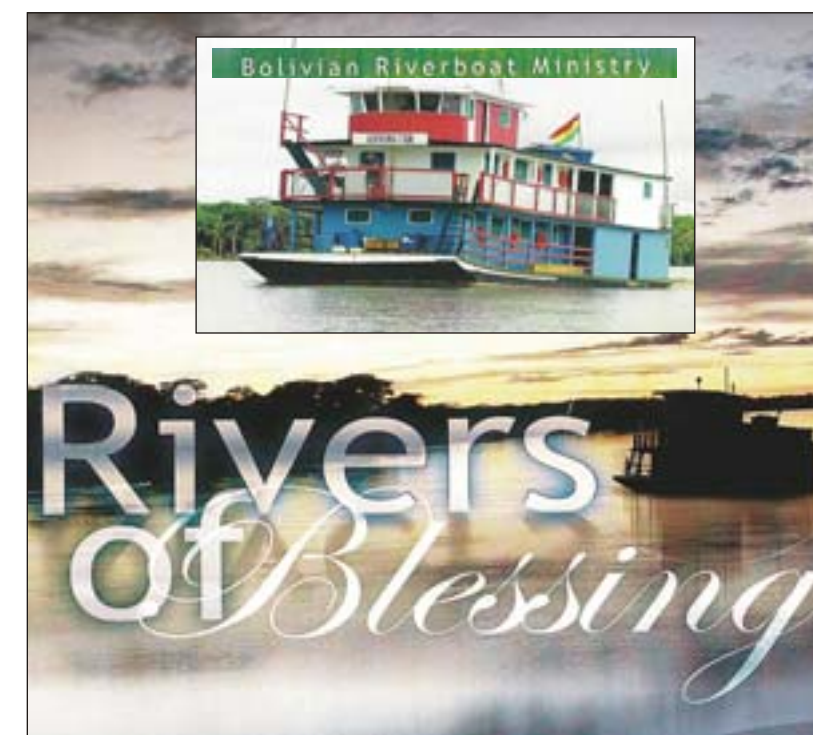
Kameron Bailey
Joshua Crowley
Mikey Grant

SUBURBAN WOOD, HUMBLE

Kyle Kimbrough
Lisa Wilson

TUNDRA, CANTON

Carrington Goggans
Olivia Monds
Jessica Rutledge
Kaylee Sanford



Texas WMA Project 90% Bolivian Riverboat Ministry 10% Youth Auxiliaries

Goal \$12,000.00

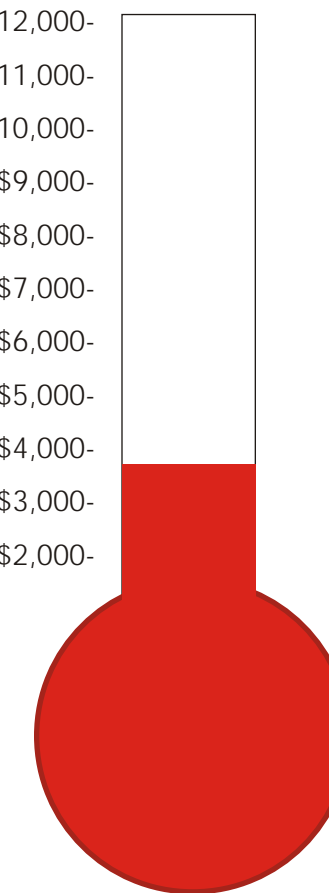
As of February 29, \$2,200.27
has been given.

Send offerings designated "State Project:

Texas WMA
303 Sioux Place

Waxahachie, Texas 75165

\$12,000-
\$11,000-
\$10,000-
\$9,000-
\$8,000-
\$7,000-
\$6,000-
\$5,000-
\$4,000-
\$3,000-
\$2,000-



Happy Campers for the Lord

By SHARON COLE

Editor, Texas WMA

All Sunbeams and their teachers are welcome to join us at our Texas 2012 Sunbeam Houseparty, July 20-21 at Jacksonville College. All meetings will be held in the SUB. The theme verse chosen this year is Psalm 19:14, "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."

If your church does not have a Sunbeam program for your little ones through the third grade, we urge you to consider coming to the meeting and see what a blessing it is to teach God's little ones about Him and watch them grow and learn. The Texas Sunbeam Houseparty is a chance for children to meet others around the state and for teachers and sponsors to share new ideas, blessings and prayer concerns. We are always looking for new or better ways to teach our children about the love of God.

Jacksonville College, for many years, has been gracious in allowing us to use their facilities and cook our meals. For this we are very grateful. The project for this year is Shepherd's Bags and a goal of \$2,000. This amount will fill 250 gallon Ziploc bags at \$8 a bag including shipping. The bags will be assembled at the Houseparty so offering money for the project needs to be sent by July 1.

Many activities have been planned including games, crafts, contests, food and spiritual fun. An Acrostic Contest "CAMP" (what does it mean to you) with Claudie Thompson, Red Springs, Tyler in charge. Tara Johnson, Calvary First, Mesquite is in charge of the Coloring Contest, and Shawn Norris, Antioch, Carthage is in charge of the Mural Contest. Other activities and responsibilities include Friday night snacks, First, Jacksonville; Saturday morning snacks, Antioch, Carthage; Friday night crafts, Glenfawn, Cushing; activities for Flickers/Rays, Liberty District; Goody Bags, Bauman Rd, Houston; and Registration, Sarah Whitfield.

For more information contact: Texas Sunbeam Promoter Sandra Kizer, 2230 CR 1330, Pittsburg, TX 75686, 903-767-1756(C), 903-856-9255 kizerfamily7@yahoo.com. Assistant Texas Sunbeam Promoter Mellissa Dumas, 1008 Donald Dr. Longview, TX 75604; 903-291-0072, 903-472-9920 (C), lissadawn3@att.net.

District News

Mt. Olive District WMA met April 26 with Antioch, Carthage. Our project has been remodeling Cabin 15 at Daniel Springs. The group chose to provide scholarships to our GMA girls in the district who wish to go to GMA Camp in June. The program, introduced by Shawn Norris, continued with the yearly theme, "Love the Lord" with emphasis on loving the Lord with your mind. Polly Maines of Antioch, presented the program using an acrostic: M-meditate on God's Word; I-illustrate, explain God's love by example; N-navigate, control the direction you're going; D-demonstrate, establish beyond doubt how something is done. Door prizes were given and we were dismissed by Bro. Gerald Pepper. The next meeting will be with Glenfawn, Cushing, July 24.

Where Does All Our Money Go?

It has been proven the ladies of our BMA of Texas churches are the most generous and caring people when it comes to raising money for our WMA General Fund, Projects, and Youth Auxiliaries. Offerings are divided among these three areas. God has blessed many people through the WMA, including our missionaries, different BMA departments and our Sunbeams and GMA. Ladies, we are the mother auxiliary to our Sunbeams and GMAs and need to take care of them as we do our own.

The Youth Fund receives a small portion of the project money. The youth fund pays the expenses of the youth workers including mileage, postage, phone calls, teaching aids, and the annual houseparties.

The General Fund supports the operation of the State Auxiliary. It pays for the printing of the auxiliary page in the *Baptist Progress*, salaries and expenses of the state officers including postage, travel, phone calls, teaching aids and mileage. Special speakers and expenses for the annual Women's Retreat and state meeting are paid from the General Fund. Also gifts are purchased for Texas Miss/Jr. Miss GMAs, office supplies for the corresponding secretary and any other thing voted by the auxiliary. The General Fund is important for the Texas WMA to function and accomplish our goal of pleasing the Lord through our giving.

The Project Fund begins each year in November after the State Meeting. Each year

a new project is chosen from nominations sent by local auxiliaries. These nominations must be a part of our BMAA work and sent to the project selection committee before the state meeting. They research and evaluate the projects submitted and present them to the state auxiliary for consideration and voted on by the body present. All offerings for the project are sent to the State WMA Corresponding Secretary who divides them according as they are designated. When there are no clear instructions with money received, it is applied to the General Fund. 2 Corinthians 9:7 says, "Every man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity: for God loveth a cheerful giver." Generosity and love are woven into the fabric of the Christian faith and is demonstrated through the work of the WMA. As followers of Christ we have been abundantly blessed. In return, we must give generously to the Lord's

work and set an example for our children to follow. Our stewardship and giving is a reflection of our love for Christ.

Sharon Cole is the editor for the Texas WMA. Contact her at S9Co@aol.com. For more information on the Texas WMA, visit www.texaswma.com.

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Todd West
Speaker

Aaron Williams
Worship

Lincoln Brewster
Guest Artist

Joe Castillo
SandStory Artist

Panic Squad
Comedy Improv

SOAR 2012
National Youth Conference
July 4 - 6, 2012 - Gaylord Texan in Grapevine, Texas

HOTEL
The Awe-inspiring Gaylord Texan Hotel in Grapevine, Texas
SOAR group room rate is \$109 with up to four in a room.
Make your reservations by June 1 at 1-866-782-7897.

REGISTRATION
\$75 per person by June 1 (No refunds after this date.)
\$85 after June 1 (No t-shirt) & \$95 if you stay off-site.
Register online at www.DiscipleGuide.org/soar or
print a form from the web site and mail to the DCM office.
Contact the DCM office with any questions at
501-513-3726 or triciak@conwaycorp.net.

Get Ready to SOAR!

Galileans Celebrate 50 Years

GALILEANS
Follower of Christ FCLO - Leader of Others

Toward the end of 1961, a year in which associational membership had dropped to its lowest point since the year it began; Bro. D.O. Silvey had the foresight to realize that the North American Baptist Association (now the Baptist Missionary Association of America) needed a ministry to young men that would help in leading them to salvation and aid in growing them into strong Christian men. Today we have changed a noun to a verb and coined the term “discipling” to describe what he had in mind. He contacted two men that he knew would have a passion to put together such a ministry for presentation at the national associational meeting in the spring of 1962. The two men were Paul Bearfield, of Ashdown, Arkansas, and Jim Courtney of Magnolia, Arkansas.

The two commenced their effort in early 1962, meeting in Ashdown and by phone and working individually on the portions that they agreed to undertake. Paul composed most of the steps and work areas, while Jim assembled most of the rest of what is now found in the Galilean Manual such as the theme song (at that time Footsteps of Jesus). Bro. Silvey reviewed their work, made suggestions and cleared it for presentation to the association. When the association met in Joplin, Missouri, in 1962 this work was presented and wholeheartedly approved. The publications department proceeded to print the manuals and shortly thereafter, local churches began to pursue the ministry. The manual has been revised and updated twice and a companion work book has been added.

Within a couple of years, the first national Galilean camp

was held at Daniel Springs. It was both a time of great fun and fellowship and a time of deep spiritual commitment. The boys were split into teams to compete in a variety of activities during a gathering early in the week out on the camp field north of the tabernacle. However, there was a distraction. Every time the leaders thought they had the boys’ attention to organize into teams and explain the plans for the activities, an armadillo would run across the field. The armadillo was much more entertaining than any of the leaders.

Finally, the leaders sensed their defeat at the hands of the armadillo and challenged the boys to catch the animal. The great chase ensued and continued for a time but, in the end, no armadillo was in the possession of the pursuers. Having exerted themselves and still panting and sweating, the boys reassembled and the objective, previously abandoned, to organize for the week’s activities was accomplished.

At the time of registration, seven of the boys were listed as not having accepted Christ as their Savior. Attendance was small enough that meeting assemblies were held in the area behind the canteen. At the end of the worship service there in that area, all seven of those boys had come to know Christ as their Savior.

Since 1962, many young men have come to know Christ and been aided in their Christian growth through the ministry of the Galileans. Many of these are now Galilean leaders. They are pastors, missionaries, associational leaders, engineers, school teachers, insurance agents, mechanics, photographers, factory workers, carpenters, etc. There have been 62 young men complete the requirements to be awarded

the rank of Ambassador. These men are Followers of Christ and Leaders of Others and they have a special bond with each other because of their time spent together in Galileans.

At National Galilean Camp this summer, June 5-8, a year long celebration of the 50th year of the Galileans will commence. We will look back at the past with special guests from then; consider the present by looking at our strengths and weaknesses and look toward to the future as we march forth as Followers of Christ and Leaders of Others. As part of the celebration, we are inviting Galileans and Galilean leaders, current and former, to communicate to us some of the specifics with regard to how their lives have been blessed by the Galilean ministry.

For more details of what we are looking for and options on how to communicate it, see our website at www.Galileans.com. We would love to hear from you in this regard and would like to invite you to participate in our celebration in whatever way you can including joining us at National Galilean Camp, even if it is only for a single service. For those whose church is without a Galilean group, we invite you to attend national Galilean camp as well.

During our class time on Wednesday and Thursday morning, we are planning a special class for boys and another for potential leaders without a Galilean group in their church. To contact our national promoter or assistant national promoter with questions about starting a group, see the instructions on the website cited above. We will be happy to assist in such an effort in any way that we can including visits to your church.

Holy Land Trip Rescheduled



A great deal of interest is being shown and sign-ups are underway for a DiscipleGuide Church Resources sponsored trip to Israel scheduled for later this year. The trip originally scheduled for this past March has been rescheduled for Nov. 20-30, 2012. The Holy Land excursion will be led by Kirk and Toni Shelton and will include sites such as: Jerusalem, Bethlehem, the Sea of Galilee, Megiddo, Qumran, Masada, and much more. Included in the trip will be overnight stays of three nights in Tiberias on the shores of the Sea

of Galilee, one night on the Mediterranean, and four nights in the city of Jerusalem.

“I am tremendously excited about this trip,” said Kirk Shelton, Pastoral Ministries Consultant for DiscipleGuide. “There is nothing quite like seeing the land of the Bible and walking where Jesus walked. Eleven days in the Holy Land is worth a whole semester of seminary when it comes to insight into Scripture and inspiring one’s love for God and His Word!” The trip is being planned with Educational Opportunities and offers

the very best of accommodations, travel expertise and guides and keeps safety for the traveler its foremost concern.

Travelers will depart Dallas/Ft. Worth on Tuesday, November 20th and return Friday, November 30th, 2012. The total cost is \$3,498 per traveler which covers everything except the participant’s noon meal and souvenirs. Space is limited. Shelton commented, “I often hear pastors speak of their desire to visit the Holy Land but most cannot afford to make the trip on their own.

I will forever be thankful for First Baptist Church of Red Oak who made it possible for me to make my first trip to Israel. Little did they know what an investment they were making in me as their pastor. I would encourage any church to consider sending their pastor and his wife.” For more information contact Kirk Shelton at 972.935.6898 or kirk@fellowshipforney.org.

Events

MAY 17, 2012

Baptist Medical Missions Rally
@ Latch, Gilmer
7 p.m.

JUNE 3, 2012

99th Homecoming
@ Little Flock, Lufkin
10:30 a.m. w/dinner
on the grounds to follow
Pastor Jody Windham, speaker

JUNE 3, 2012

89th Homecoming service
@ Shady Grove, Purdon
10 a.m. w/lunch and
special music to follow
"All roads lead home" is the theme.
Pastor Brian Upchurch, speaker

JUNE 23, 2012

Investing in a Dream Change
for Children Celebration Day
@ Texas Baptist Home

JULY 4-6, 2012

SOAR
@ Gaylord Texan, Grapevine, Texas

AUGUST 16, 2012

Lifeword Rally
@ Little Mound, Big Sandy
7 p.m.

OCTOBER 3-5, 2012

Pastors Oasis
@ Chateau on the Lake,
Branson, Missouri

OCTOBER 15-16, 2012

Liberty Association Annual Meeting
@ Fellowship, Pittsburg
7 p.m. each night

Personnel & Positions

AVAILABLE POSITIONS

PASTOR—O'Quinn, Pollok is seeking a full-time pastor. Send resume to the church at 7433 US Highway 69 N, Pollok, Texas 75969; 936-853-2319.

PASTOR—Bethel, Orange is seeking a pastor. Send resume to the church at 2906 Western Avenue, Orange, Texas 77630; lday1939@sbcglobal.net.

PASTOR—Union Hill, Brownsboro is seeking a full-time pastor to lead a medium size congregation that is theologically conservative, culturally progressive and mission minded. We enjoy a contemporary worship service and meet in homes for small groups on Sunday evenings. UHBC is located in rural East Texas about 20 miles west of Tyler. For more information, go to ubhconline.com or call 903-852-5043. Send resume to P.O. Box 316, Brownsboro, Texas 75756 or email to uhbc@embarqmail.com.

MUSIC—Rose Hill, Mineola is seeking a bi-vocational music/worship minister. Contact the pastor, Bro. Roy, at 903-780-5702 or Dewayne at 903-439-4568.

PASTOR—Fuller Springs, Lufkin is seeking a bi-vocational pastor. Contact Ricky Hampton at 903-824-2839 for more detailed information. After prayerful consideration, please mail resume, and if available, a recorded sermon via DVD, CD or cassette to Fuller Springs Baptist Church, Attn: Pulpit Committee, 102 Grace Street, Lufkin, Texas 75901 or email fullerspringsbc@yahoo.com.

AVAILABLE MINISTERS

EDDIE BALLARD is available for preaching appointments or to serve as interim pastor or pastor. Contact him at 936-635-4195 or at eballard-228@att.net.

SCOTT BABB is available for pulpit supply and revivals. He currently serves as the associate pastor at Pleasant Oaks, Dallas. Contact him at nanwood97@yahoo.com or 972-365-5275.

Pastor & Staff Changes

PRESTON MURCHISON is the new pastor of Liberty, Longview.

CHURCH NEEDS OLD DIRECTORIES

FAIRMEADOWS, DUNCANVILLE is rebuilding, trying to locate old members. The church's records are minimal, and they wish to have the contact information of any old or new members. If anyone has Fairmeadows church directories from the 70s, 80s or 90s, please mail them to Susan Creel-Anderson, 200 E. Carr Lane, Duncanville, Texas 75116.

Churches in Review

April 29, 2012

Church	SS	Worship	Additions
Anthony Drive, Ennis	57	91	
Cedar Creek, Teague	9	45	
Davis Street, Sulphur Springs	124	216	
Ebenezer Friendship, Pittsburg	29	45	
Elwood, Wills Point	48	85	
Farley Street, Waxahachie	402	565	
First, Blooming Grove	223		
First, Judson	77	133	
First, New Summerfield	35	44	
First, Palmer	49	101	
Glade Creek, Gilmer	27	42	
Jackson, Canton	24	40	
Jackson, Joaquin	61	97	
Lighthouse, Rowlett	22	41	1 by statement
Little Flock, Jewett	11	28	
Little Mound, Big Sandy	54	74	
Merriman Hills, Sherman	19	21	
New Harmony, Tyler	285	363	2 by letter
New Haven, Dallas	22	46	
New Hope, Mineola	55	110	
Pilgrim Rest #2, Golden	53	74	
Pine Brook, Tyler	31	54	
Piney Creek, Kennard	23	37	1 by baptism, 1 profession of faith
Sand Flat, Grand Saline	72	93	
Suburban Wood, Humble	48	63	
Temple, Mexia	33	50	
Tundra, Canton	111	145	
Woodland, Splendora	51	69	2 by letter
Yellowpine Macedonia, Hemphill	22	31	

May 6, 2012

Church	SS	Worship	Additions
Anthony Drive, Ennis	48	81	
Cedar Creek, Teague	12	32	
Davis Street, Sulphur Springs	112	217	1 profession of faith
Ebenezer Friendship, Pittsburg	27	32	
Elwood, Wills Point	40	74	
Farley Street, Waxahachie	393	604	1 by letter
First, Blooming Grove	220		
First, Palmer	46	85	
Glade Creek, Gilmer	23	43	1 by letter
Jackson, Joaquin	56	84	
Lighthouse, Rowlett	21	60	4 professions of faith, 1 by statement
Little Mound, Big Sandy		101	
Merriman Hills, Sherman	15	20	
New Harmony, Tyler	272	356	2 by statement
New Haven, Dallas	22	85	
New Hope, Mineola	55	101	
Pilgrim Rest #2, Golden		123	
Pine Brook, Tyler	27	52	
Rosewood, Gilmer	86	132	1 profession of faith, 1 by statement
Security Calvary, Cleveland	29	47	
Temple, Mexia	32	46	
Tundra, Canton	94	110	
Woodland, Splendora	50	65	

For publication, statistics for Churches in Review must be received by Monday at 5 p.m.

Blaylocks Celebrate 50th Wedding Anniversary

Bro. and Mrs. James Blaylock celebrated their 50th wedding anniversary May 3, 2012. James and Jo Ann met at Itawamba County High School, Fulton, Mississippi in 1953. James was from Centerville Community and Jo Ann from the Hopewell Community in Itawamba County, Mississippi. They were married May 3, 1962 at Emmanuel Baptist Church in Tupelo, Mississippi by their pastor, Bro. Milton Wright. They have lived their entire married life in Jacksonville, except for the first three months in Tupelo.

Jo Ann, a registered nurse, completed a three-year program in 1961 at Sylacauga (Alabama) School of Nursing. She worked two years at North Mississippi Medical Center in Tupelo, and 37 years as a charge nurse at Nan Travis Memorial Hospital/East Texas Medical Center in Jacksonville, retiring in 1998. James is a graduate of Southeastern Baptist College, Laurel, Mississippi (A.A.), University of Texas at Tyler (B.A.), Texas A&M at Commerce (MSLS) and Baptist Missionary Association Theological Seminary, Jacksonville (Th.B, MRE and D.D.). Licensed by First Baptist Church, Shady Grove, Mississippi (1960) and ordained by First Baptist Jacksonville (1962), he has been a Texas bi-vocational

pastor for 50 years: Mt. Pleasant, Bedia (1962-64); Buena Vista, Timpson (1964-70); First, Maydelle (1970-86); Corinth, Jacksonville (1986-present). He has been with the BMA Theological Seminary library for 46 years (Director since 1972). He was also with Baptist News Service for 30 years (1969-99).

The Blaylocks have two children: Jacquelyn Ann Bryan and husband, Jeffrey, of Pfeffelbach, Germany, and John Thomas Blaylock and wife, Holly, of Longview. Their five grandchildren are: David Austin Bryan and wife, Amber, of Yakima, Washington, Laura Abigail Bryan and fiancé, David Hall of State College, Pennsylvania, Wende Suzanne Bryan of Hannibal, Missouri, Harrison James Blaylock of Longview, and Jackson Thomas Blaylock of Longview.



▲ Bro. & Mrs. James Blaylock

SUNDAY SCHOOL LESSONS

The Gospel for the World

By GARY HOUSE

DATE: May 20, 2012

TEXT: Acts 8:26-29; Acts 9:1-3; Acts 10:1-5

LESSON IN BRIEF: The gospel offers salvation to each person in all the world. Be committed to sharing the gospel with everyone you meet (John 12:21).

The martyrdom of Stephen (Acts 7:54- 8:1) marked the onset of severe persecution on the believers in Jerusalem. The foes of Christianity were intent upon halting the growth of the movement. However, in their misguided effort to annihilate the cause of Christ, the persecutors provided the impetus for the expansion of Christianity. "Persecution became the splash in the pond to send the Gospel rippling outward" (Swindoll).

Acts chapters 8, 9 and 10 reports the effect of gospel preaching and three unusual conversions demonstrating that the gospel is for everyone. In each chapter *a man* who was lost needed *some man* who was saved to introduce him to *the other man* (Jesus) who could save him. In each, we see a **seeking sinner, a willing servant and an empowering spirit**. We will briefly (see the lesson quarterly for further discussion) summarize each and make some general observations on sharing the gospel.

They that were scattered abroad went everywhere preaching the word (Acts 8:4). The scattering caused by persecution took the message to those who had not heard before. Philip, one of the first deacons had the gift of evangelism, but did not limit his audience to other Jews. One such place was Samaria, (8:5-25) whose inhabitants were considered by the Jews to be religious and racial mongrels. But prejudices based

on human distinctions have no place in the witness of the gospel. The command of Jesus to go into all the world and preach to every person included all races and all conditions of people. Philip's preaching was effective and resulted in great revival.

In the midst of this dynamic evangelistic crusade in Samaria, Philip received a strange command (verse 26). God directed him to leave the revival and proceed to the desert called Gaza. In the middle of nowhere, he came upon a political leader reading the word of God from his chariot. In His sovereign plan, God caused the paths of a receptive Ethiopian eunuch and an itinerant evangelist to meet. At that moment, Philip knew why he was sent into this distant land: to take the gospel to one man who could eventually introduce his entire nation to Christ.

Philip's plan of witnessing, his explanation of the atonement of Christ, together with the Holy Spirit's penetration of the seeking sinner's heart, resulted in an exercise of faith, ending the long search for peace. The outcome was joy (verse 40).

The Miracle of Saul's conversion (Acts 9). Before the Damascus Road experience, Paul, the persecutor turned preacher, felt he was doing God a favor by his onslaught of the church. But God channeled that intensity and energy to become the turning point in the course of expansion of the cause of Christ. His determined hatred of Jesus and his zealous attack on believers demonstrates that his salvation is indeed a miracle.

God has his own way of stopping sinners in their rebellion. And he stopped Saul. And the fierce

persecutor suddenly became a convicted sinner.

- **The manner of Saul's conversion (Acts 9:3-9).**

- **The Light** from Heaven (verse 3b). Blinded by a miraculous light, Saul found himself on the ground. He must have known he was in God's presence.

The **LORD** from heaven (verse 4). The conversion of Saul was so significant that it was to be undertaken by the Lord Himself. As His name was called by the voice from the Light, Saul discovered that the believers' assertions were true: Christ is Alive!

Three questions comprised the conversation between the Ascended Lord and the prostrate persecutor.

1. **"Why are you persecuting me" (verse 4)?** Paul learned that to lay his hand on a Christian was the equivalent of putting his hand upon Christ.

2. **"Who art thou, Lord?" (verse 5).** The reply: *"I am Jesus whom thou persecutest."* The words brought immediate conviction to the heart of Saul. He realized that he was a lost sinner, in danger of the judgment of God.

3. **"Lord, what will you have me do?" (verse 6).** Paul's use of the word "Lord" this time was a confession of faith, an act of trust in the person and work of Jesus the Christ.

God had a special purpose for Saul. He was chosen to carry the gospel message into the gentile world, to kings, and to the children of Israel.

The Conversion of Cornelius (Acts 10).

Certain portions of the Bible are pivotal points in Christian history. In Acts 10, the gospel turns from a predominantly Jewish audience to a Gentile audience. Here, the gospel begins its world-wide proclamation. The Lord sent Simon Peter to witness to a devout, respected Gentile army officer. The man and members of his household were saved and confessed Christ in water baptism. Without question, God's salvation is available to every person. Every conversion is unique. Sometimes God breathes into a life in a spectacular manner; sometimes conversion is a quiet experience. Yet, it is just as real.

We are mandated to take the gospel to the world. Our passages for today show how rapidly the gospel spread because men were obedient to the call of God. Note the effects of gospel preaching among four classes of people.

First, many social outcasts were saved. Philip preached to the mixed races. They responded with faith, were saved and baptized, burning their books of magic because of their commitment to Christ.

Second, foreign Jews were saved. The man of Ethiopia to whom Philip witnessed had been to Jerusalem to worship. Jews who lived in Phenice, Cyprus and Antioch heard the gospel also (Acts 11:19).

Third, the chief persecutor was saved. The death of Stephen brought conviction to Saul from which he could not escape. Jesus used that to bring him to faith.

Fourth, many of the Gentiles were saved. Behold the power of the Gospel!

Build After the Pattern

By GARY HOUSE

DATE: May 27, 2012

TEXT: Acts 11:19-26; 13:1-3

LESSON IN BRIEF: The Bible is the church's guide for a growing fellowship with other churches. Be actively involved in supporting missions to enable your church to be reproduced in other places (Acts 13:3).

A NEW CENTER FOR MISSIONARY WORK

With the conversion of Cornelius, the gospel of Christ was opened to all, regardless of culture or race. As believers scattered (v. 19) into the four corners of the world, they shared the good news of the death, burial and resurrection of Christ. The message was the same to all men. *Verse 21* demonstrates the power of God upon the preached word. A thriving, vibrant fellowship of both Jewish and Gentile believers emerged in Antioch, a city located 300 miles north of Jerusalem. Antioch would become an important city in the Christian work, as the threshold for the spread of the gospel into Europe. It was here the Lord would establish a beachhead against the forces of Satan. It was the church at Antioch which would dispatch Paul to win the Gentile world to Christ.

The Jerusalem church commissioned the eminently qualified Barnabas (verse 24) to review the work in Antioch. Verse 23 indicates that he saw no reason to alter or amend any part of the work, but Barnabas rejoiced with them and exhorted them to grow in their devotion to the Lord. Barnabas' search for an assistant led to Saul of Tarsus, God's

missionary to the Gentiles. For a year, the two met with the church and taught the people.

The disciples were called Christians first at Antioch (v. 26). They carried the name, which means "follower of Christ" as a badge of honor, even though it was offered in ridicule and derision. The scoffers saw the truth of their claim to Christ. What would the world call us by watching our way of life? Are you a real Christian, or do you just bear the name? Remember, OTHERS called them Christians.

A study of this assembly gives one the story on missions work.

MISSIONARY WORK INVOLVES PEOPLE (13:1).

What does the word "missions: bring to your mind? Videos or exciting stories of foreign lands? Conferences and offerings? What about the people? In verse 1, the Holy Spirit names five leaders *"prophets and teachers,"* in the Antioch church. These men reflect a great diversity of background, yet they were united by their faith.

Barnabas was a Jew from Cyprus, Simeon, a black-skinned man (was this the person who was forced to carry the cross of Christ (Matthew 27:32)? Lucius was a Gentile, Manaen was an aristocrat and friend (possibly the brother of Herod Antipas, the king who had John beheaded), and Saul, an educated Roman Jew and former persecutor of the church. This list may be viewed as a type of all the world into which the Gospel must be given.

The Call (13:2-3). While the church was busy

reaching up to God in worship and reaching out to others in service, the Holy Spirit interrupts the thriving ministry with a Divine command. Opportunities for greater service ordinarily come not to those who are idle, but to those faithfully performing their present duties.

The Specifics. The two men whom the Spirit designated, Saul and Barnabas, were probably the most outstanding leaders in the church. The call was for certain men to be set apart for the particular purpose to sharing the good news where it has not been heard. God had a specific field for the chosen missionaries.

The Work of the Holy Spirit (13:9). He called them, He sent them, and He filled them.

The Commissioning (13:3). The men responded with instant obedience (verse 4).

MISSIONARY WORK INVOLVES PEOPLE BEING WILLING TO GO.

The church at Antioch, in recognition of their Divine Call, laid hands on them, expressed its support for them and sent them forth with her blessing. Note the cooperation between God and the church. The Holy Spirit was the ultimate agent in sending forth the missionaries. The church acted only as his agent. Every work for Christ is a partnership with God.

How does a church send missionaries?

1. **By parting with them.** Churches should be willing to offer their very best members to missions. Churches should enlarge their vision, being mindful not only of the needs immediately about them, but

also of the whole world. There were more than half a million pagans in Antioch, but God wanted two of his choicest servants to go fields abroad.

2. By praying for them.

3. **By paying for them.** It is the duty of the individual to go where God calls, but it is the responsibility of the church to provide support for those who answer God's call.

All are called to go. Some are called to go around the block, others to go around the world. It is crucial that all be **willing to go**. Are you willing to let Him send you where He will?

As you wait for His call, remember these four principles:

- **Do not eliminate any possibility.** Availability is the greatest ability.

- **Don't allow busyness or activity to dull your senses.** Be careful not to let even worthy church involvement distract you from hearing God's new course for your life.

- **Remember: God's moves are always selective.** Don't judge others who stay behind, or feel guilty because God chooses another.

- **When God says go – obey!** Launch forth, trusting God's leading. He knows what He is doing.

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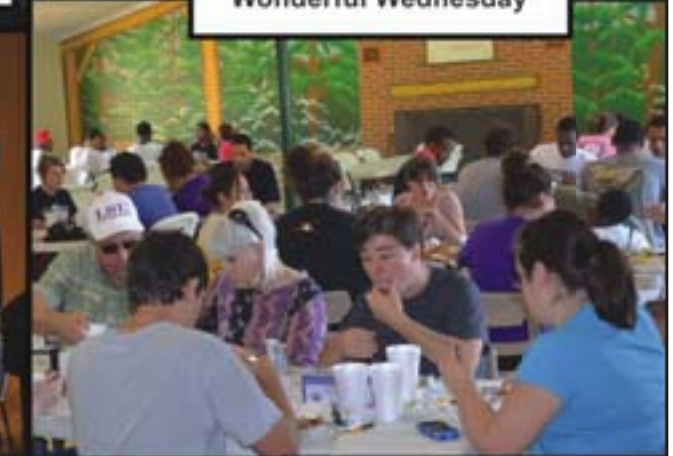
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