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FOR THE RECORD

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Church history helps members face the future

By Ken Walker
State Correspondent

MURRAY—Compiling a church history might sound like a thankless task that calls for dredging up old minutes and printing them in a form that could put Rip Van Winkle to sleep for another 20 years.

But Duane Bolin, professor of history at Murray State University, begs to differ. Not only can members' recollections breathe life into historical documents, a church that appreciates its past is better equipped to face the future, he said.

"I'm convinced you can't know who you are without knowing where you came from," said the Dixon native. "You have to know something about your past as an individual. This is also true collectively, as a church. You've got to know your church's history."

Bolin is writing the history of Kentucky Baptists since 1925, which marked the start of participation in the Southern Baptist Cooperative Program.

Although the original plan called for the book to end with 1996, he expects to include material on current KBC Executive Director Bill Mackey. That will take the publication up to date when it is released early next year.

While covering a much wider range of material than a church history, lessons from Bolin's research apply to individual congregations—particularly the need to flesh out the skeletal outline of minutes and newsletters with portraits of real people.

"Sometimes church histories come off as a catalog of statistics," he said. "But every church has these wonderful, elderly members who have stories to tell that you're not going to find in the minutes."

"Another thing that's sometimes missing is context," he added. "You need to place the church's story in the story of the region, state or nation to understand why the church moved in the direction it did. It's impossible to understand without also understanding social, political and cultural" events.

While statistics are a necessary part of a church's story, church historians should move beyond factual descriptions to provide other insights, he said.

For example, instead of just recording that 200 people made professions of faith in Jesus during an evangelistic meeting, a good history will include dynamics behind the statistic. It will

See Preserving church ..., page 7

Contemporary worship growing in state

By Pat Cole
Staff Writer

A decade ago, Brad Johnson began looking for Kentucky Baptist churches with contemporary worship styles.

His search came up void. He then sought out models in other denominations and in other states to fashion a contemporary worship style at Living Hope Baptist Church in Bowling Green.

If Johnson, pastor of Living Hope Church, renewed his quest today, his findings would be significantly different.

Today numerous Kentucky Baptist churches have either been started with contemporary-style worship or established congregations have instituted a contemporary worship service, said Vernon Cole, church growth team leader for the Kentucky Baptist Convention.

Diverse worship styles have long been part of Kentucky Baptist life, but contemporary-style worship is a trend of the '90s in Kentucky, Cole said. "It's reflective of the hunger to reach young adults."

In fact, that trend has even made its way to the oldest and one of the most venerable congregations in Kentucky, Severns Valley Baptist Church

in Elizabethtown.

Severns Valley now offers a contemporary service, a traditional service and a blended service that combines both traditional and contemporary elements.

Contemporary worship typically is marked by praise songs with words projected on a screen, drama that illustrates the worship theme and sermons that are practical and to the point.

A praise band with guitars, drums and a synthesizer often replaces the piano, organ and choir. Visual presentations generated from video and computer software are common features.

Johnson said his congregation made these worship innovations in order to reach more people with the gospel.

"I asked who is leading the most people to Christ in America," Johnson recalled. He found that Saddleback Valley Community Church, a Southern Baptist congregation in Southern California, Willow Creek Community Church in suburban Chicago and Southeast Christian Church in Louisville were the leaders.

Johnson studied these congregations and borrowed elements of their worship philosophies he thought would work at Living Hope. "We tried to adapt (their methods) in a South

Central Kentucky context," he explained.

Johnson's church offers three Sunday morning worship services and all three are contemporary in style. During the past nine years, worship attendance has grown from about 400 to more than 1,900.

At Severns Valley, the church's three distinct worship styles evolved from two services that were blended in style.

"As we evaluated the music and interests people had, we decided we were large enough to give alternatives," said Billy Compton, pastor of Severns Valley.

On a typical Sunday, the traditional 11 a.m. service remains the most popular with about 500 people in attendance, Compton said. The other 700 who attend worship at Severns Valley are about evenly divided between the contemporary service and the blended service.

Compton preaches the same sermon at all three services. While the style of worship varies, each of the services stays focused on the same theme.

The church is also careful not to place all its creative energies in the contemporary and blended services and ignore the traditional service, Compton said.

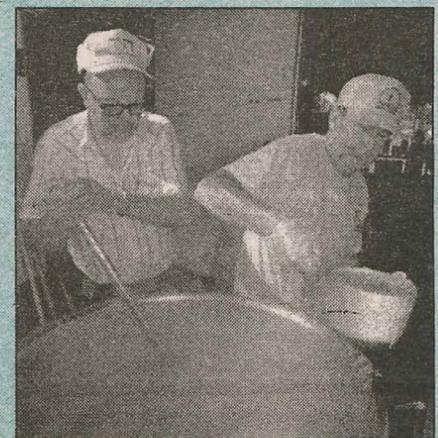
See Contemporary worship ..., page 9

Floyd flood follow-up



Southern Baptist relief efforts continue among victims of Hurricane Floyd's torrential flooding in several East Coast states. By late last week, 80 Kentucky Baptist volunteers had helped with clean-up efforts and had prepared more than 50,000 meals at a feeding site in Wilson, N.C. The Kentuckians had removed fallen trees and cleaned mud and other debris from 11 homes, according to Larry Koch, Brotherhood associate for the Kentucky Baptist Convention. The volunteers have 24 similar jobs pending in the Wilson area and expect to fill many more requests, Koch said. He anticipates feeding operations will continue for another two to three weeks. Southern Baptists are staffing 14 feeding sites in four states. Baptist volunteers both prepare meals to be delivered by the Red Cross and serve individuals who come to their feeding sites. "It gives us an opportunity to see them and let them know the Lord loves them," Koch said.

■ Above: U.S. Highway 74 west of Wilmington, N.C., was one of hundreds of roads made nearly impassable by hurricane-induced flooding. ■ Right: Southern Baptist disaster relief workers Don Phillips (left) and R.D. Fortenberry prepare meals at a disaster relief operation set up at First Baptist Church of Wilmington. (BP photos by Gibbs Frazier)



Moving? See page 4 (0928)

BAPTISTS

SBC faith statement faces study, possible revision

BF&M 'not creedal,' emphasized Hobbs, leader of '63 study

In a series of articles published in 1993 marking the 30th anniversary of the 1963 "Baptist Faith and Message" statement, former Southern Baptist Convention President Hershel Hobbs emphasized the BF&M is not creedal. "Southern Baptists have always been a non-creedal people," he wrote.

Citing the importance of the statement's preamble, he added, "If we ignore the preamble, we do not need to get a creed. We will already have one."

He said the 1963 statement, drawing from the 1925 version, declares that "the soul authority for faith and practice among Baptists is the Scriptures of the Old and New Testaments. Confessions are only guides in interpretation, having no authority over the conscience."

By Trennis Henderson
Editor

What does the future hold for Southern Baptists' historic "Baptist Faith and Message" document? The answer to that question will unfold in the coming months as a "blue ribbon committee" appointed by Southern Baptist Convention President Paige Patterson goes about its work.

The committee, authorized in June by SBC messengers, was assigned the task of reviewing the Baptist Faith and Message "with the responsibility to report and bring any recommendations to this meeting next June in Orlando."

The BF&M, originally adopted in 1925, was revised in 1963, reducing the number of articles from 25 to 17. The only change to the 1963 statement came last year when SBC messengers adopted an amendment on the family. Historically eschewing creeds, Southern Baptists regard the BF&M as a general statement of basic Baptist beliefs.

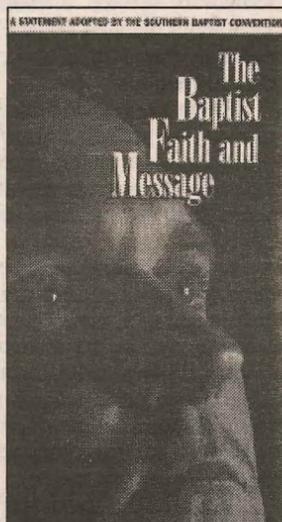
Patterson announced the appointment of the BF&M study committee last month, naming three-time SBC president Adrian Rogers to head the 15-member committee.

The committee includes two former SBC presidents, two seminary presidents, the head of the SBC Ethics & Religious Liberty Commission and the wife of the SBC Annuity Board president. It also includes the individual who made the motion to study the document.

The make-up of the committee is significantly different from one appointed by SBC President Hershel Hobbs in 1962. Hobbs appointed the presidents of each state convention to the commit-

tee which presented its report in 1963.

"What we had then was a serious group of leaders who were all the presidents of the state conventions," recalled Wayne Ward, a theological advisor to the 1963 committee. Ward, a retired professor of theology at Southern Baptist Theological Seminary in Louisville, said Hobbs viewed that appointment process as the most effective way to "have a representative committee."



"You didn't have a hand-picked committee like this one is," Ward added.

Others see the current committee as representative. "I think you see a very good representation of current Southern Baptist leaders and pastors and others," said committee member Al Mohler, president of Southern Seminary. "I believe the vast mainstream multi-

tude of Southern Baptists will be very pleased with any recommendations which may come from this committee."

When he announced the committee appointments, Patterson said he did "not anticipate even beginning to approximate a rewrite" of the faith statement.

"Most folks feel, 'If it ain't broke, don't fix it,'" Patterson said.

While describing the BF&M as an "undeniably fabulous statement," he added that the committee will be "free to proceed with whatever recommendations they wish to make."

Rogers, pastor of Bellevue Baptist Church in Cordova, Tenn., said he hopes the document will be given a thorough study with one of two options as the end result: "That it be left exactly as it is, which would be wonderful if we agree to that premise" or that it be "clarified and strengthened."

While affirming that he is "happy

with it the way it is," Rogers added, "I don't think there is anything that can't be improved with study."

From a historic perspective, the 1963 preamble states that the committee closely followed the 1925 statement. It adds, however, that "this generation of Southern Baptists is in historic succession of intent and purpose as it endeavors to state for its time and theological climate those articles of the Christian faith which are most surely held among us."

That time has come again, according to Mohler. The pattern of addressing the statement in 1925, 1963 and 1999 "demonstrates that for every generation there is an opportunity and a responsibility to revisit the confession of faith and make sure that it does express those truths definitely held among us."

The most dramatic denominational change since the BF&M's last revision is the SBC's conservative shift during the past two decades.

"Without doubt, the conservative recovery of the Southern Baptist Convention has prompted some questions," Mohler said, "but I would remind us that during the controversy, it was the conservatives who pressed for the Baptist Faith and Message to be understood as a parameter document of belief for those who teach." He said the call to study the document "does not come out of conservative dissatisfaction with the Baptist Faith and Message."

T.C. Pinckney, a conservative Baptist leader from Virginia, made the motion to study the BF&M. As a member of the study committee, he said he "would anticipate a relatively small number of word changes that, from my standpoint, would tighten up the Baptist Faith and Message where it needs it."

As an example, he cited the document's first article that says the Bible "is the record of God's revelation of Himself to man."

"To me, that's somewhat loose wording and is open to a variety of in-

terpretations, some of which would be unfortunate," said Pinckney, editor of Virginia's conservative Baptist Banner. "I would think a better wording might be, 'The Bible is God's written revelation of Himself to man.' The words 'the record' are open to a variety of interpretations that can be used to substantiate the view that the Bible is not infallible."

Concerning the issue of infallibility of Scripture, he added, "In accord with the conservative resurgence of the last 20 years ... the words infallible and inerrant should be included."

Rogers said he expects the committee's work to be done "inside the cradle of respect that we have for an inerrant Bible."

"I don't think it is necessary to include the word inerrancy in the statement," he added, "but in fairness, I would not rule it out."

Mohler said he believes "it is reasonable to expect that in 1999 we should ask some questions about whether or not we learned anything in the last 20 years which should be reflected in our confession of faith."

While he believes the wording of the 1963 statement already affirms inerrancy, Mohler said one question that does remain is: "Could it be said more clearly?"

Another potential issue awaiting the committee is the current denominational debate over Calvinism. Mohler, a high-profile Calvinist in Baptist life, appears to represent a minority view on the 15-member committee.

Mohler insists, however, that he "is not pressing a Calvinist agenda" and will not do so during committee proceedings.

"My agenda is biblical truth," he said. "I don't think when you look at the committee that you've got either a Calvinist or an anti-Calvinist agenda. There is no personal agenda behind this."

With additional reporting by Michael Clingenpeel and Lonnie Wilkey

'Baptist Faith and Message' addresses issues ranging from salvation to stewardship

Southern Baptists' current "Baptist Faith and Message" statement includes 18 articles that range from God and salvation to stewardship and religious liberty. The following excerpts from the 1963 statement and its 1998 amendment offer a brief overview of the historic document.

■ **Preamble:** "The sole authority for faith and practice among Baptists is Jesus Christ whose will is revealed in the Holy Scriptures."

■ **Article I. The Scriptures:** "The Holy Bible ... has God for its author, salvation for its end, and truth, without any mixture of error, for its matter."

■ **Article II. God:** "There is one and only one living and true God. ... The eternal God reveals Himself to us as Father, Son and Holy Spirit, with distinct personal attributes, but without division of nature, essence or being."

■ **Article III. Man:** "The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man. ..."

■ **Article IV. Salvation:** "Salvation involves the redemption of the whole man,

and is offered freely to all who accept Jesus Christ as Lord and Saviour, who by His own blood obtained eternal redemption for the believer."

■ **Article V. God's Purpose of Grace:** "Election is the gracious purpose of God, according to which He regenerates, sanctifies and glorifies sinners. It is consistent with the free agency of man."

■ **Article VI. The Church:** "A New Testament church ... is an autonomous body, operating through democratic processes under the Lordship of Jesus Christ."

■ **Article VII. Baptism and the Lord's Supper:** "Christian baptism is ... an act of obedience symbolizing the believer's faith in a crucified, buried and risen Saviour. ... The Lord's Supper is a symbolic act of obedience whereby members of the church ... memorialize the death of the Redeemer and anticipate His second coming."

■ **Article VIII. The Lord's Day:** "The first day of the week is the Lord's Day. It ... should be employed in exercises of worship

and spiritual devotion, both public and private."

■ **Article IX. The Kingdom:** "The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King."

■ **Article X. Last Things:** "Jesus Christ will return personally and visibly to the earth; the dead will be raised; and Christ will judge all men in righteousness."

■ **Article XI. Evangelism and Missions:** "It is the duty of every child of God to seek constantly to win the lost to Christ by personal effort and by all other methods in harmony with the gospel of Christ."

■ **Article XII. Education:** "In Christian education there should be a proper balance between academic freedom and academic responsibility."

■ **Article XIII. Stewardship:** "Christians should contribute of their means cheerfully, regularly, systematically, proportionately and liberally for the advancement of the Redeemer's cause on earth."

■ **Article XIV. Cooperation:** "Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people."

■ **Article XV. The Christian and the Social Order:** "Every Christian should seek to bring industry, government and society as a whole under the sway of the principles of righteousness, truth and brotherly love."

■ **Article XVI. Peace and War:** "It is the duty of Christians to seek peace with all men on principles of righteousness. ... They should do all in their power to put an end to war."

■ **Article XVII. Religious Liberty:** "Church and state should be separate. ... No ecclesiastical group or denomination should be favored by the state more than others."

■ **Article XVIII. The Family** (article added in 1998): "A husband is to love his wife as Christ loved the church. ... A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ."

Mercer County voters reject alcohol sales

HARRODSBURG—Voters in Mercer County last week overwhelmingly rejected an effort to legalize alcohol sales in the Central Kentucky county.

According to unofficial results, alcohol sales were opposed by 5,198 voters and favored by 2,923.

A coalition of churches, which included every Baptist church in the county, led the effort to defeat legalizing alcohol sales, said Claude Witt, executive director of the Temperance League of Kentucky.

The effort to legalize alcohol sales was financed by Harrodsburg native Ralph Anderson, a successful Cincinnati businessman. He reportedly spent more than \$65,000 of his own money in the referendum.

The proposal had the support of some Harrodsburg business interests, particularly those with strong ties to the county's tourism industry.

"I am very pleased with the roughly 2-1 margin," said dry forces leader Bob DeFoor, pastor of Harrodsburg Baptist Church. "I am grateful for what I believe is the blessing of God and the unity of the people."

The proposal would have permitted the establishment of package liquor stores in the county, beer sales in grocery stores and restaurants and wine sales in some restaurants.

Those favoring the proposal argued that legal alcohol sales would strengthen the economy and boost the county's tourism industry.

Witt and DeFoor said the dry forces countered those arguments by emphasizing that the county already has a thriving tourism industry and a 2 percent unemployment rate.

Among the county's major tourist attractions are Shaker Village and Beaumont Inn. "I think people come to Mercer County because of the attractions," DeFoor said. "I'm not sure anybody is going to drive over here from I-75 to get a drink."

The anti-liquor forces warned that the social cost of legalizing alcohol sales would be high.

"People did not want to take a chance on the increased drunken driving that would come about and the increased sales to minors that would come about," Witt noted.

He said "great leadership in Mercer County" and an effective organization contributed to the dry forces' victory. He said the opponents of legalized alcohol sales spent "less than \$30,000" in their campaign.

Among Kentucky's 120 counties, only 30 permit the legal sale of alcohol. Another 15 counties contain municipalities that have opted to legalize alcohol sales within the city limits.

Youth seek revival at Jesus 2000 rallies

By Brenda Smith
Kentucky Baptist Convention

Hundreds of youth are gathering across Kentucky to worship Christ and share their faith at a series of regional Celebrate Jesus 2000 youth rallies. Dozens of youth also have accepted Christ as their Savior at the events.

During the Sept. 13-15 regional rally in Frankfort attendance reached 889 while on the same nights crowds reached 800 in Henderson. Four hundred gathered in Somerset on Sept. 18. Four more rallies are scheduled during October and November.

The rallies represent the third year of Celebrate Jesus 2000, a four-year effort to pray for and share Jesus Christ with everyone in North America by the year 2000. Using the Celebrate Jesus 2000 strategy, participants have highlighted one of four principles each year since 1997—prayer, personal witness, proclamation and preservation. The rallies are focusing on the third-year goal of proclaiming the gospel through contemporary praise and worship music, drama and youth communicators.

"The purpose of the events is for Christians to bring their lost friends to hear a message about Christ," said Randy Record, youth evangelism associate for the Kentucky Baptist Convention.

A straightforward presentation of the gospel is exactly what many youth are looking for, according to Andy McDonald, minister of students at Zion Baptist Church in Henderson. McDonald served as regional captain for the rally in Henderson.

In a confusing world with few clear

boundaries and little meaningful direction from adults, kids want more out of youth ministry than an evening of games with a little talk about Jesus at the end, McDonald explained.

"Kids are saying they want more meat and potatoes," he noted. "They are saying 'Tell me the truth about Jesus. Tell me the truth about who I am.'"

Youth appear ready to respond to the truth when presented. At the Frankfort rally 51 teens made first-time decisions to follow Jesus; in Henderson 26 youth accepted Christ, and four responded at the Somerset rally.

"So many people have said they have had dreams of a big youth revival spreading over Kentucky," said Erin Porter, a 15-year-old member of Zion Baptist Church. Seeking to help fuel such a revival, Porter and other teens enthusiastically pursued the task of inviting friends to attend the rally.

"We had these little flyers that we could pass out to our friends at school and stuff. Some people stuck signs on their backs and wore them around school," explained Porter. "We got pretty creative."

Youth also were heavily involved in planning and presenting the event. At the north central regional rally in Frankfort, youth ran the sound and light boards, served as ushers and even assisted adults in counseling other youth.

"This event was part of preparing them to lead in ministry," said Rick Long, minister of youth and evangelism at Crestwood Baptist Church in Frankfort and regional captain for the event. "This helped some discover their spiritual gifts."

The rallies also are serving as a springboard for starting First Priority, a youth evangelism strategy that equips students to lead their peers to Christ. Record's goal is to have First Priority groups in every school in Kentucky within the next several years. Youth had the opportunity to sign up as First Priority "campus missionaries" during the decision time that closed each service.

Attention will now turn to discipling those who accepted Christ as a result of the rallies. Youth who made a decision to follow or rededicate their lives to Christ were asked to fill out a decision card that will be passed along to regional captains, a staff member of the church that invited the youth and the Kentucky Baptist Convention.

"We want to make sure those who make decisions are brought into the youth ministry of a local church for discipleship," explained Record.

Four more rallies are scheduled in the next two months, including:

■ Mountain Arts Center in Prestonsburg on Oct. 9 at 7 p.m., featuring guest speaker Rob Turner and the Christian band Sumthin' Real.

■ Regional Events Center in Murray on Nov. 6 at 6 p.m., featuring Dave Edwards and David Bell and the Band.

■ Cumberland College in Williamsburg on Nov. 19-20 at 8 p.m., featuring Ken Freeman and NewSong.

■ Highview Baptist Church in Louisville on Nov. 20 at 7 p.m., featuring R.V. Brown.

For additional information about the rallies, contact the KBC evangelism growth team at (502) 254-4737 or toll-free in Kentucky at (888) 254-5722.

Boyce student uses gospel music to share 'sermons in song'

By Bryan Cribb
Southern Baptist Theological Seminary

LOUISVILLE (BP)—Never label Marshall Kellam an entertainer. Although he performs more than 75 concerts a year, has made four albums and opened for music groups such as 4Him, the chapel worship leader for the James P. Boyce College of the Bible in Louisville believes his singing is more than merely performing. His concerts are "sermons in song."

"My ministry is not about entertainment," said Kellam, a bachelor of arts student from Louisville. "A lot of people want me to entertain. I tell them that I'm not an entertainer. I'm a minister who sings." There is a reason for the name "gospel" music, Kellam said. Christian music should spread the good news.

"Why do I do gospel music? It's to encourage," Kellam explained. "It's to bring joy. And it's to precede the Word of God so that people's hearts are pliable and moldable."

While Kellam has always charmed people with his crooning, only in the past 15 years has he used his gift for God in ministry.

At a young age, Kellam would sing the hits of Michael Jackson. And when he began working for Pepsi, he became known as the "singing Pepsi man."

However, in 1984, God "deputized" Kellam to share the gospel through song. "I knew I wasn't where I was supposed to be,"

Kellam explained. "God had different arrangements."

Two years later, Kellam began preparing for full-time ministry at Boyce Bible College. Still working at Pepsi, Kellam took one class at a time and began to expand his singing and preaching ministry one church at a time. Gradually, his job faded into the background.

Opportunities began to abound. In 1991, Kellam won a statewide singer/songwriter competition sponsored by Babbie Mason. At the subsequent national competition, Kellam placed third. He sang at the 1996 Southern Baptist Convention annual meeting in New Orleans and at the inauguration of Southern Seminary President Al Mohler.

As Kellam accepted more and more engagements, he finally left the corporate world in 1993 to devote all his energies to Marshall Kellam Ministries.

Since then, he has expanded his service to Christ. Kellam ministers through Prison Fellowship. And he has released four albums—"Chosen," "Now's the Time," "Deputized by God: I'm the Marshall" and a hymns of faith record.

Yet even with the success, Kellam's first love remains leading people into God's presence through song in more than 75 congregations a year. "God gave me a spirit as a worship leader—not just to sing, not just to get people to do spiritual aerobics, but to be a lead worshiper and draw people into the presence of God," Kellam said.

In so doing, he combines his callings of

praising and preaching, of exalting God and evangelizing.

"The foremost thing is that people would see Christ in me and that He would come in and envelop them," Kellam said. "If it gets away from that (goal), then I want to get out of the traveling ministry."

Thus, Kellam seeks to make sure that each service he leads not only inspires but instructs. And he never ends a service without a call for decision.

One experience etched this pledge in Kellam's mind. After one service in which he sang, a woman went home and committed suicide. "I don't know how long it took me to get over that," he recalled. "I thought, 'God, I'll never ever do another service that I don't give people an opportunity to give their burden to you.'"

Since then, Kellam has seen many lives changed by his music and message.

"It's all God what has happened," he emphasized. "It's not like I'm some big star—just a guy who loves the Lord."

With that commitment, he strives to lead the chapel services at Boyce College each week in loving worship of the living God.

Although the singing is simple with just a few instruments, Kellam said worship is worship.

"God has said, 'Don't worry about the instruments. Just worry about worshipping me and praising me.'"

That challenge is one Kellam gladly accepts.

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*Earnestly contend for the
faith which was once for
all delivered to the
saints.—Jude 3*

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Learning to let our children go

By Dale Hanson Bourke

Some days I simply take a different route home from there I breeze through the intersection without a pause.

But at least once a week I am forced to confront it. The light turns red and there I am, sitting next to a shrine surrounding a light pole.

A flower holder is tied to the post with fraying string. A whiskey barrel grows fresh flowers in the summer and contains wilted and drying ones in the winter. Sometimes notes or fresh flowers appear, and then I wonder if this commemorates what should have been a birthday or some other happy occasion.

The street corner is a memorial to a 17-year-old boy who died on the spot two summers ago.

He was stopped at the light, driving home from a summer job, when a speeding dump truck hit another car and then his, turning over with its load on the unsuspecting young passenger.

I read every detail of the tragic accident when it happened. He was a great student, a terrific kid. He was doing nothing wrong when he was killed on a beautiful summer day just blocks from home.

I imagine that he had the radio on, listening to a favorite song, planning his summer evening. I hope he didn't even see the truck coming.

I wonder how his mother goes on living.

My own son will be 17 next summer. He has his driver's license now and is a careful, disciplined driver. But that's not enough. Driving a car has opened up another universe of dangers and fears.

Every day he drives the car, I worry. I know he doesn't speed. His friends call him "Grandpa" because he so faithfully observes the speed limit. He takes every sign literally and has memorized every law. He is easygoing and patient, not inclined to honk or lose his temper.

I try to teach him to drive defensively, to look out for erratic drivers, to observe signs of drunkenness. I have told him to get out of the way of speeders and allow anxious drivers to pass him easily.

I have done everything humanly possible, but I cannot keep him safe. This is the most horrifying truth of motherhood.

When I stop near that shrine I think of the boy, but I think mostly of his mother. Does she still cry herself to sleep every night or has she exhausted a lifetime supply of tears? Does she wish she hadn't told her son to hurry home that day or wonder why she hadn't driven him herself?

Does she go on for her other children or was he her only child?

I pray for her, even though I have no idea who she is. I pray she has somehow found some peace. I pray she does not awaken every morning reliving that horrible day.

And I pray that I can trust God a little more with my own children.

In the aftermath of the Columbine shootings, I worry every morning as I pack them off to school. After the re-

COMMENTARY



Dale Hanson Bourke

What are you thinking?

The Western Recorder considers letters on any subject for publication, provided they don't make a personal attack. The maximum length for a letter is 300 words. Baptist Forum is limited to Western Recorder subscribers, unless someone is responding to a story or editorial of which they are the subject. Submit by mail, Box 43969, Louisville, KY 40253; fax, (502) 244-6474; or e-mail, wesrec@ntr.net.

PARTNERS IN THE MISSION

New youth initiative offers hope

Randy Record began work Sept. 1 with the Kentucky Baptist Convention staff with the primary responsibility of introducing First Priority clubs to middle school and high school campuses in the state. These clubs will be student-initiated and student-led. Teachers and local youth leaders will serve as sponsors and coaches. The clubs will be interdenominational.

First Priority clubs are evangelistic strategies to reach youth for Christ. Students are given an opportunity to lead seeker-friendly events and share their faith. Assimilation is important and will be coordinated through local youth leaders.

The strategy will work hand-in-hand with other Christian organizations. The strategy will be implemented through a local network of youth leaders, school administrators and teachers. A local group will provide coordination.

Local groups interested in learning

more about First Priority should contact Record at (888) 254-5714 or (502) 245-4101, ext. 204 or by e-mail at Randy_Record@kybaptist.org.



Bill Mackey

Record serves as a youth evangelism consultant on the evangelism growth team.

Dan Garland, evangelism growth team leader, has worked with the Southern Baptist North American Mission Board in securing funding for this position, which is a high priority for NAMB. Additional funds have been provided for implementation. Thank God for this partnership.

Before moving to First Baptist Church of Lone Oak as youth minister, Record served as a consultant with the KBC evangelism department to coordinate plans for Celebrate Jesus 2000 regional youth rallies. These rallies will serve as excellent opportunities to introduce the First Priority strategy. Information about these rallies has been sent to all Kentucky Baptist

churches. Please call the KBC if you have not received the information.

Record is well qualified to serve due to experience, training, communication skills, leadership ability and a passion to see youth reached for Christ. Those who heard Record speak at the state evangelism conference know that he communicates deep passion for reaching today's youth. He has a lovely wife and daughter who are very precious to him.

"He is one of the best youth ministers I have ever had at Lone Oak," said Pastorate Willis Henson. Record is a graduate of Union University in Jackson, Tenn., and Southern Baptist Theological Seminary in Louisville.

With all the uncertainty and fear on school campuses, I believe God has provided a strategy and leader who can be used to communicate hope, value for all people and faith that makes an eternal difference.

Please pray for Record and all those who work with youth as we launch this wonderful ministry that will provide hope, acceptance and help for all middle school and high school students.

Bill Mackey is executive director of the Kentucky Baptist Convention

Dale Hanson Bourke is the publisher of Religion News Service

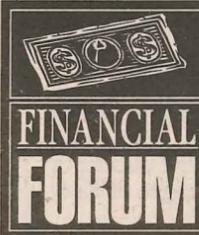
Dale Hanson Bourke is the publisher of Religion News Service

GIVING

Charitable gifts of stock offer key benefits

By Laurie Valentine

Using appreciated stock to make gifts to your church and other Baptist causes can provide substantial benefits.



Making an outright charitable gift using appreciated stock does

not result in the recognition of capital gains. Your charitable income tax deduction is based on the market value of the stock at the time of the gift, not what you paid for the stock, assuming you have owned the stock for at least one year and a day. When you factor in the capital gains tax savings, your net after-tax cost of making a stock gift is lower than using the same amount of cash to make your gift.

Timing is important when making a stock gift. The value used to determine your income tax deduction is the stock's market value on the day that the gift is "completed."

If you are giving stock held in certificate form, your gift is not completed until the stock certificate and properly endorsed stock power have been delivered to the charity or its agent.

If the stock is held in a brokerage account, the gift is not completed on the day you give the order to your broker to transfer the stock to the charity. The gift is completed when the stock has been transferred into the charity's own brokerage account or title has been transferred on the books of the issuing corporation.

For many, an outright gift of stock to charity runs contrary to overall financial plans. An alternative means of diversifying a portfolio, while avoiding capital gains and obtaining a charitable income tax deduction, is to fund a charitable life income gift with appreciated stock. The gift retains a fixed or variable stream of income for his or her lifetime, while establishing a future, irrevocable gift for charity. The gifted stock can be sold and reinvested capital gains tax-free. The full market value of the contributed asset is, therefore, available to experience greater earnings than the original asset might have achieved.

Both charitable giving and financial planning objectives can be achieved with appreciated stock gifts.

Laurie Valentine is trust counsel for the Kentucky Baptist Foundation

How can parents help teens cope with everyday stress?

Q: A teenage friend recently suggested that parents "should be more concerned about teaching us to live on our own and to handle the stress of everyday life" rather than dwelling on "big" issues such as drugs, crime and sex. Is that realistic?

It does seem that most parents are more concerned with telling our offspring the difference between right and wrong and less focused on helping teens discover the answers for themselves. If adolescents are to grow up and be on their own, parents need to teach them to face issues effectively. The best teaching is modeling responsible living in front of our children on a daily basis.

Also, parents should help teenagers see potential problems before they develop. Surveying a situation and evaluating the consequences ahead of time prevents many difficult predicaments. Youth need the freedom to think through circumstances for themselves.

Additionally, surviving on your own means finding creative solutions to everyday problems. It means good time management and setting priorities. How can teens learn these things unless their parents nurture autonomy? As they are faithful in little things, they can have more independence. Teens need their own money to manage, chores to do regularly and activities to plan. Problems that teach leadership skills prepare young people for success in the adult world.

Adolescents need a place to explore their faith questions. The adult world is filled with crises that can shatter a weak belief system. If we are to prepare teens to live on their own, we must first teach them to seek God in their own hearts. A faith borrowed from parents falters when personal tragedy invades one's sheltered world and casts doubts. A personal faith stands the test of the trials of life.— *Wade Rowatt*

Q: What can I do to make Internet use safe and fun for my child?

Because most children enjoy computers and readily turn to them for information and recreation, parents need to know what's going on in the computer world and take control of their child's online experience, even if the parents aren't computer savvy.

Zachary Britton says setting up an effective safety net for children requires about two hours of time, even for parents who don't know much about computers. (Britton's book, "Safety Net" provides valuable information for parents.)

Here are several ideas to help make Internet use safe and fun for your child:

- Put your computer in an open place, like a den or family room. Having your computer out in the open enables casual supervision and makes it difficult for children (or anyone else) to secretly access inappropriate Web sites or material.
- Use a good filter that screens objectionable material.
- Set time limits for computer use. Some filter programs monitor time spent on the computer and even allow you to block access during set hours.
- See for yourself. Ask questions. Pay attention. Know what your children are doing, who they're connecting with and what games they're playing when they're online.
- Discover and bookmark safe sites for your children. There are lots of good ones.
- Build in accountability. Some programs include a feature that logs computer activity. Use it to teach older children the relationship between freedom and responsibility.
- Develop and post a set of rules for computer use.— *David Garrard*

Family Forum writers are David Garrard, minister to children at St. Matthews Baptist Church in Louisville; James Stillwell, minister to singles at Immanuel Baptist Church in Lexington; Susan Howell, assistant professor of psychology at Campbellsville University; Jon Rainbow, a clinical gerontologist and professor at Southern Baptist Theological Seminary; and Wade Rowatt, director of the St. Matthews Pastoral Counseling Center in Louisville. Send questions for Family Forum to Western Recorder, Box 43969, Louisville, KY 40253 or e-mail us at wesrec@ntr.net.



Faith statement stands test of time

As the new millennium approaches, do Southern Baptists need a new faith statement? The short answer is no.

Southern Baptists' historic "Baptist Faith and Message" statement has effectively served the denomination in recent decades as an anchor of stability in a sea of constant change. The BF&M statement, originally adopted in 1925 and revised in 1963, is a concise declaration of cherished Baptist beliefs on topics ranging from the doctrine of God to religious liberty.

It appears unnecessary to attempt to improve on the BF&M's eloquent description of the Bible as "a perfect treasure of divine instruction" or the straightforward affirmation that "church and state should be separate."

Yet a vote during this year's Southern Baptist Convention annual meeting authorized SBC President Paige Patterson to appoint a study committee to review the document and bring a report to the SBC next June.

Patterson made those appointments last month, naming three-time SBC president Adrian Rogers as chairman of the 15-member study committee. Rogers is best known in SBC circles as the first president elected during the denomination's conservative shift of the past 20 years.

Others on the committee include Patterson's brother-in-law, Chuck Kelley, president of New Orleans Baptist Theological Seminary; Al Mohler, president of Southern Baptist Theological Seminary in Louisville; Richard Land, president of the SBC Ethics & Religious Liberty Commission; and former SBC president Jerry Vines. Patterson also named Susie Hawkins, wife of SBC Annuity Board President O.S. Hawkins, as one of two women on the committee.

The committee's close ties to current SBC leadership stand in sharp contrast to the 1963 committee appointed by denominational statesman Herschel Hobbs. He wisely chose to invite the presidents of each state convention to serve on the committee to ensure that the broad diversity of Baptist life was represented.

By opting to hand-pick the current study committee rather than following Hobbs' example, Patterson has helped make sure that any report from the committee

will be to his liking. His appointments to the committee even include T.C. Pinckney, an outspoken conservative leader from Virginia who made the motion to establish the study committee.

On the positive side, Patterson did make a point to include minority representation on the committee. In addition to appointing two women, he named an African-American pastor, a Chinese pastor and an Hispanic evangelist to the committee.

He apparently learned that lesson following the 1993 appointment of the SBC's Program and Structure Study Committee. That pivotal committee, given the responsibility of reshaping the denomination's agency structure, had only seven members—all of them Anglo males. Criticism of that narrow perspective has helped sensitize current leaders to the importance of seeking to be culturally diverse.

Beyond the committee's composition, a greater concern is tinkering with a document that has served Southern Baptists well. At the time he announced his committee appointments, Patterson noted that "most folks feel,

"If it ain't broke, don't fix it." He's absolutely right.

While calling the Baptist Faith and Message an "undeniably fabulous statement," Patterson added that committee members have the freedom "to proceed with whatever recommendations they wish to make."

As committee chairman, Rogers said one option is to review the doctrinal statement and leave it "exactly as it is." He said the other option is to "clarify and strengthen" the document.

That's where the problem comes in. One Baptist's "clarifying and strengthening" may well be another Baptist's "muddying and weakening." The beauty of the Baptist Faith and Message has been its ability to clearly present basic Baptist beliefs while remaining broad enough to encompass Southern Baptists' historic diversity.

As the BF&M study committee begins its work, the best possible outcome would be to carefully review the document and agree to endorse its faithful message for future generations. Remember: It ain't broke!

STRAIGHT FROM THE EDITOR



Trennis Henderson

Why do you judge your brother?

By Larry Burcham

"You, then, why do you judge your brother? Or why do you look down on your brother? For we will all stand before God's judgment seat" (Romans 14:10).

It was, no doubt, intended to be a rhetorical question. Yet it is worth our consideration: Why do you judge your brother?

First, the number of issues about which we are tempted to be judgmental is unending. For the church at Rome, Paul used the examples of judging others' eating habits (to eat or not eat meat previously offered to idols) and judging others according to whether or not they observed certain holy days. A list of more contemporary issues could include theology (mine's right and yours is wrong), social issues (such as gun control), lifestyles, worship styles, etc. In these and many other areas, the temptation to judge remains great.

And so, back to our question: Why do you judge your brother? One answer

might be that it is our nature to be critical. We humans seem to have a knack for judging. Or is being judgmental an attempt to make ourselves look better by comparison—to bring others down to our level? Maybe we judge to point attention away from our own faults and failures. Maybe it's that we are basically insecure. Or perhaps we simply fear people who are different from us.

It may even be that our motivation for judging others is honorable. After all, there is more than a fair amount of evil in the world, and sometimes a judgmental spirit marks a genuine desire to defend God's Kingdom from that evil.

One of Jesus' parables informs us at this juncture. In His parable of the tares (Matthew 13:24-30), Jesus presents the story of a householder who, informed that an enemy has sown weeds among his wheat, instructs his workers to let both grow together until the harvest, at which time the householder will see to the separation process. Of the many possible meanings of this parable, a

major one seems to be that the process of judging and separating is the domain of God alone. After all, we human beings are limited in our perspective, prone to errors of judgment, and, as Paul reminds us, we will all stand before God's judgment (Romans 14:10b).

So the implication of both Paul's rhetorical question and Jesus' parable is that we should leave the judging to God. Other scriptures are more explicit. In His Sermon on the Mount, Jesus advises: Do not judge, or you too will be judged (Matthew 7:1). And Paul, not long after posing the question before us, declares: Let us stop passing judgment on one another (Romans 14:13).

A line from a piece of literature titled "Desiderata" reads, "If you compare yourself with others, you may become vain and bitter; for always there will be greater or lesser persons than yourself."

In other words, judging others can only be damaging to one's self image. Add that to the biblical admonition to refrain from judging others and we are left with a good question: Why do you judge your brother?



Larry Burcham is pastor of First Baptist Church in Winchester

HISTORY

Saving historic documents is gift to future generations

"For older folks to share with younger people what they've done gives them a foundation."

Noel Jordan, pastor of Goshen Baptist Church

By Ken Walker
State Correspondent

GLEN DEAN—Sometimes recovering a church's history is as impossible as recovering destroyed records.

Just ask Noel Jordan, pastor of Breckenridge County's oldest continuous Baptist church.

Goshen Baptist Church recently released "The Goshen Story," a church history that covers the church's history from its beginning in 1808 to 1998.

The history was released with gaps in its records, according to Jordan, pastor of Goshen since 1994.

In the introduction to the 155-page volume, author Wendell Rone Sr. spells out some of the obstacles he encountered.

The record book for the church's first 20 years was lost or destroyed. After an 1828-44 record book that helped fill in gaps from the beginning, the third book only contains minutes for 1845-46. Those vital records are missing from 1847-1915, a 68-year blank space.

Other materials were lost about 40 years ago when a fire struck the church clerk's home, Jordan said.

But despite that and other obstacles, the pastor said the process has benefited the church greatly.

"I think it's been good for the church to come together as a family and reminisce," Jordan said. "For older folks to share with younger people what they've done gives them a foundation."

Some may wonder why Goshen compiled a history just a decade shy of its bicentennial. Jordan explained that some long-time members, including two deacons, might not live that long. Without their help in tracking down records, some of that information might be lost forever, he said.

Rone, who has written nearly 25 church and association histories, also was a key figure. Now 85 and living in Owensboro, the retired pastor has been active in the Kentucky Baptist Historical Society since 1940. That was the year he completed his first book on a church's past.

"I just dove into it and over the process of years came up with a system," said Rone, who majored in history at Murray State University. "I didn't have any training, other than an interest in church history."

He started his work on Goshen's story in November 1997, gathering records from the church, Breckenridge Baptist Association and the library at Southern Baptist Theological Seminary in Louisville.

After compiling factual materials, he

began writing, working a few hours a day for a year. He also snapped many of the photographs that appear throughout the book.

Among the chronicles it includes a history of Breckenridge County and early Kentucky Baptists, a look at the area's associations, a list of Goshen's charter members and early deacons and pastors, old maps and lists of annual association sermons and Sunday school directors.

The book was priced at \$10, with the money aimed at helping the church recoup its investment of about \$1,700. While Goshen has sold less than half of the print run of 400 copies, Jordan said he didn't expect to sell all the books immediately.

Nor did he look for the history to be compiled quickly, recalling how he first discussed the task six months after he arrived. Once the congregation decided to publish, it took about two and a half years to finish.

"It takes a lot of time to compile records and double-check them for accuracy," he said. "We need to preserve records today for future generations. Many churches assume that because they file an annual report with the association, that is the record."

But a church should have many other documents, such as pictures, newsletters and newspaper articles, on hand. Those tell a more in-depth story about events like vacation Bible school, he pointed out.

The pastor also advises churches to keep an extra copy or two of records, stored in different locations. In case of a fire, natural disaster or other tragedy, a back-up is available, he said.

While attendance at the country church has ranged as high as 200, it currently averages about 60. Thus, Jordan said it is useful for members to know that a great revival occurred at Goshen in 1839. He said he hopes to see another soon.



Call for Resolutions

The Kentucky Baptist Convention's Committee on Resolutions will meet Nov. 16 during the 1999 Kentucky Baptist Convention meeting in Covington. Individuals wishing to submit a resolution in advance for the committee's review can do so by mailing the resolution to:

Committee on Resolutions
Kentucky Baptist Convention
P.O. Box 43433
Louisville, KY 40253-0433



The Southern Baptist Theological Seminary presents

The Inaugural Heritage Week and Third Annual Pastor Appreciation Day October 12-14, 1999

The inaugural Heritage Week at The Southern Baptist Theological Seminary will celebrate the legacy of Southern Baptists' first seminary while offering a special time of worship and consecration. Pastor Appreciation Day is an opportunity for Southern Seminary to say, "thank you," to ministers who are serving the Lord faithfully across our land. You are invited to be a part of Heritage Week and Pastor Appreciation Day.

All of the events are open to the public and are free of charge. Seating is limited for the Christian Women's Luncheon and Pastor Appreciation Luncheon.

For Luncheon reservations please call the Office of the President at 1 800 626-5525.

Tuesday, October 12

Adrian Rogers, Bellevue Baptist Church, Cordova, Tennessee, Seminary Worship

Dedication of John A. Broadus Chapel
Christian Women's Luncheon
Speaker: Mrs. Adrian (Joyce) Rogers
Hostess: Mrs. Albert (Mary) Mohler



Dr. Adrian Rogers



Dr. James Merritt

Wednesday, October 13

Alistair Begg, Parkside Church, Cleveland, Ohio, Seminary Worship



Dr. Alistair Begg

Thursday, October 14 Pastor Appreciation Day

James Merritt, First Baptist Church, Snellville, Georgia, Seminary Worship
Pastor Appreciation Luncheon
R. Albert Mohler, Jr.



Dr. R. Albert Mohler



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STUDY
PRACTICE
TEACH

Value of today's documents vital for future historians

By Ken Walker
State Correspondent

LOUISVILLE—Churches filing material for future generations should consider its historical, informational and legal value, according to the director of archives for the Kentucky Baptist Convention.

That doesn't mean saving the minutes from every Sunday school class, but records of deacons, trustees, church council and business meetings may relate an important story about the church's development, Cheryl Doty said.

"If a church microfilms its records, this is helpful," she said. "The best place is the Southern Baptist Convention's library and archives (in Nashville). They do it at a reduced rate and they keep a copy in the archives, which can be handy way down the road."

If not certain about the value of a particular document, she suggests asking the history committee, library staff or some of the older church leaders for

guidance so one person isn't responsible for the final decision.

"Don't put it on your own head," she advised. "Ask a few people who've been around long enough to know the church history."

Doty also recommends caution before tossing current materials, saying they might become valued sooner than expected.

Still, choosing what to retain will be determined largely by space, staff and available resources, she said.

In addition to minutes, her suggestions for other materials that may prove significant:

- Bulletins, newsletters, programs, brochures and pamphlets (two copies of each).
- Photos, both current and past.
- Membership records.
- Artifacts given to the church and memorabilia such as plaques, trophies or diaries.
- Newspaper clippings, including material from the Western Recorder. She recommends photocopying the

articles on good-quality paper because newsprint yellows with age.

■ Scrapbooks, blueprints, reports, studies and architectural records.

■ Printed copies of sermons or a sampling on cassettes or video.

■ Official correspondence.

■ Tapes or transcripts of interviews with church leaders and key members.

■ Hymnals, pew Bibles and pastors' Bibles.

■ Constitution, charter, bylaws, annual reports, convention programs and any office files that document actions.

■ Financial records and legal papers such as deeds, trust agreements or tax certificates.

There is no substitute for good minutes for writing a church history, said a Georgetown College professor who has compiled several church and associational summaries.

Statistically, associational minutes usually provide the best guide, because associations generally maintain better records than individual churches, said Jack Birdwhistell.

However, it's not enough to turn to these record books, he said. A good church history includes strategic planning.

"They need to have the whole pro-

cess out in front of them," said Birdwhistell, who has a doctorate in church history. "They need to know not only the cost of getting it written, but printing and distribution."

In addition, members should decide what style they want the history to be—a scholarly work, something they will give to each new member, or the kind of record that can be placed in the county library, he said. "They need to clarify their purpose early on."



CHURCH HISTORY
Cheryl Doty, archivist for the Kentucky Baptist Convention, displays some of the more than 900 church histories held by the KBC archives. Doty encourages churches to take time to record their history.



Preserving church history helps members face the future

Continued from page 1
answer such questions as:

- Who was the evangelist?
- Was this person a particularly effective speaker?
- What was going on that attracted so many people?
- Did this revival have a long-lasting impact on the church? How?

While a history committee generally forms only for a specific task, such as marking an important anniversary, Bolin suggests interviewing elderly members before it is too late. Videotapes, cassettes or written comments can be stored as primary source material for future generations.

"There's an old Chinese proverb that says when an elderly person dies, a whole library is destroyed," he said. "In Oriental cultures, they take the value of elderly people much more seriously."

Georgetown College professor Jack Birdwhistell used the interviewing technique four years ago in writing about the 150th anniversary of First Baptist Church of Murray.

The author held a "Memory Day" on a Sunday afternoon, inviting members to bring old photographs and artifacts to the church. He videotaped interviews with many elderly members, which he calls "a real treasure."

Churches that compile a record of the past usually end up feeling pretty good about what they've accomplished, said the associate professor of religion.

Most Kentucky Baptist congregations have a similar story, revolving around a significant growth spurt in the post-World War II era. The contributions of those who helped reap that harvest should be acknowledged, Birdwhistell said.

"It's like Tom Brokaw's 'Greatest Generation,'" he said of the best-selling book about World War II veterans. "What that (book) did for that generation, a church history can do on a local level."

The professor, who has written several other church and associational histories, said history will become a significant subject across the state

in the next 10 to 15 years.

Many churches, such as First Baptist in Somerset, which marks its bicentennial this fall, also will observe their 200th anniversary, he said.

Those who will be reaching this or other milestones should start planning five years in advance, according to the archivist for the Kentucky Baptist Convention.

Cheryl Doty suggests forming a history committee and allocating funds in the annual budget.

Unfortunately, there are no cost guidelines. The expense will depend on such factors as the size of the volume, number of copies, quality and the writer's fee, she said.

Even the latter will be a "labor of love," since there is no way a church can afford to adequately compensate the author for the time invested in the project.

"I think they should do the best they can with the money they have," said Doty, whose archives include about 900 church and 60 associational histories. "If a church can't afford a

professionally-published book, that's OK. I have church histories that are mimeographed. The important thing is to do it."

There are many valuable aspects to publishing such a record, she added. Not only does a book detail the origins of various programs and procedures, it reminds members what failed in the past.

As to who should assemble the history, Doty said that choice depends on whether the congregation includes a talented writer. Doty advises against simply appointing someone who grudgingly agrees to do it.

On the other hand, people should be cautious about hiring an outsider who doesn't know or care much about the church, she added.

"One isn't preferable over the other," she said. "They need to think about what they want and if the person can do it. An insider is great if the person can write and they're going to write a history, not just relate facts. If you don't love your subject, it's going to show."

Southern Baptist Historical Society finds new home at Tennessee Baptist Center

By Fletcher Allen
Baptist Press

BRENTWOOD, Tenn. (BP)—There is good news for all Baptist historians—amateurs and professionals. The Southern Baptist Historical Society is alive and functioning—at a new location, with a new address and a new executive director.

The SBHS is now located in the Baptist Center of the Tennessee Baptist Convention in Brentwood, in a permanent situation. It previously was located at Oklahoma Baptist University in Shawnee, with OBU professor Slayden Yarbrough as executive director.

What's been happening?

The SBHS was formed in 1938 with W.O. Carver as the key mover in the founding. It served as a supportive group for the SBC Historical Commission. In February 1995, the Southern Baptist Convention's Program and Structure Study Committee recommended the dissolution of the Historical Commission. This happened two years later.

A group of Southern Baptist historians was determined to keep alive and advance the services and programs of the Southern Baptist Historical Society. Recently at its annual meeting at William Jewell College in

Liberty, Mo., Charles Deweese was elected as the society's first full-time executive director. A former employee of the Historical Commission with longtime connections with the society, Deweese immediately promised he would strive to advance the work of Baptist history—including printed materials, other resources, and advice on Baptist history and heritage.

"For all concerned Baptist historians and friends, I have good news," Deweese said. "A history agency may be eliminated, but a biblical impulse does not die. And the biblical impulse to do history well still thrives." He reported that endowment is

at an all-time high.

Merrill Hawkins, religion professor at Carson-Newman College in Jefferson City, Tenn., is the society's president. Hawkins also is editor of Baptist History and Heritage, the SBHS journal published in cooperation with the Center for Baptist Studies at Carson-Newman.

Deweese said the society provides valuable assistance to churches and other groups in preparing their histories. A church history resource kit is available for \$19.45. Additional information is available by contacting the SBHS at (800) 966-2278 or by e-mail at cdeweese@tnbaptist.org.

Ministry is driving force behind diversity in worship

Worship resources

By Greg Warner
Associated Baptist Press

■ "How to Start a New Service," Charles Arn, Baker Books, 1997. Who should, who shouldn't and how to get there. A practical guide supported by research.

■ "An 8-Track Church in a CD World," Robert N. Nash Jr., Smyth & Helwys, 1997. A clear analysis from within the traditional church.

■ "A Peculiar People," Rodney Clapp, InterVarsity Press, 1996. If the church is to be taken seriously, it's time to acknowledge the end of Christendom and embrace a new relationship to culture.

■ "Church for the Unchurched," George G. Hunter III, Abingdon Press, 1996. How "new apostolic churches" are erasing cultural barriers to present the gospel.

■ "Inside the Soul of a New Generation," Tim Celek and Dieter Zander, Zondervan, 1996. Understanding and connecting with postmoderns, from two pioneers of GenX ministry. A practical, entry-level tool.

■ "Generating Hope," Jimmy Long, InterVarsity Press, 1997. How postmodernism influences Generation X, as seen through the lenses of sociology, theology and ministry. Simple and practical.

■ "The Worship Phenomenon," Robert Webber, Star Song Publishing Group, 1994. Discusses the convergence and dialogue of styles in blended worship, which Webber describes as "a dynamic new awakening" in the church.

■ Leadership Network, Dallas, Texas, www.leadnet.org.

JACKSONVILLE, Fla. (ABP)—What's driving the trend of multiple worship services?

To some observers, the new diversity in worship reflects a kind of unsavory Christian consumerism, in which the church shopper becomes like any other consumer in search of a product tailored to his or her needs, even at the expense of time-honored traditions.

But to others, worship diversity is more than target marketing. It's cross-cultural missions.

As American culture grows more diverse, many people no longer share a common Christian heritage. While a healthy dose of Christianity used to be part of the normal American childhood, more and more Americans grow up without firsthand exposure to Christianity. Meanwhile, an influx of immigrants has brought new religions to Main Street.

Reaching a culture that is ever less familiar with Christianity means translating the gospel message into the cultural forms of the day—the music, the language, the mindset. It's the same principle of "indigenous missions" that redefined global missions earlier this century.

"It's more likely we will reach non-Christian people in our target audiences if we don't require them to cross unnecessary barriers," said Charles Arn, a church growth researcher from Monrovia, Calif.

Elsewhere in the world, those barriers may be ones of language and custom. For "unchurched" Americans, the barriers may be organ music, stem-winding sermons and the "language of Zion."

Dieter Zander pioneered ministry to the baby busters (those born after 1964) when he founded New Song Church in West Covina, Calif., in 1986. He said reaching baby busters requires cross-cultural thinking, because the mindset and culture of busters is so different from previous generations.

Christian witness in a postmodern world

ARLINGTON, Texas (ABP)—Will postmodernism change the way people come to faith?

Brad Cecil thinks so. He leads the postmodern congregation at Pantego Bible Church in Arlington, Texas. Trained in the tradition of conservative apologetics—at Tennessee Temple and Dallas Theological Seminary—Cecil started ministering to GenXers, only to discover they weren't interested in his logical defense of the gospel against modern skepticism.

"Young adults say, 'I don't really care about that; what I care about is the quality of your community.'"

In the modern era, Cecil said, conversion was characterized by "rationalistic individualism," which meant "any individual accurately informed could ascertain and experience truth."

"We ought to see this next generation the way we look across the ocean at Africa or another culture," he added. "They may live next door, but they are an ocean away."

Cultural change is not new. But the pace of change is unprecedented.

The church has always had to adjust to shifting culture. And each generation has left its stamp on traditional Christianity, including its worship. But the explosion of technology and communication in the late 20th century is "pushing us far beyond our comfort zones," said church consultant Bob Gilliam of Aurora, Colo.

"In a sense, it has always happened, but not as quickly as it is happening now," Gilliam noted. For a church, adapting to a changing culture becomes increasingly difficult, he said, because "the target is moving."

The transition from one generation to another, which may never have been painless for the church, now happens at blurring speed. While the Bible speaks of a generation as 40 years, the types of changes that usually accompany a gen-

While many Christians try to prove faith with scientific accuracy, postmoderns have no such lofty goal. They say objective truth is impossible to obtain. "Science was the first one to give that up," Cecil noted. "The evidentiary apologists have got this whole ball of twine that nobody wants to play with."

For postmoderns, truth must be embodied. "The postmodern church starts in community. It starts with belief that I by myself cannot ascertain truth. I need a group of people to help me process it—people who will not reject me, who will practice love."

What's the role of the church? "It changes us from a dispenser of truth to a place to facilitate people's journeys," Cecil said.

But that's about all he's sure of. "To be honest, we don't really know

what's ahead. Nothing like this has happened for the last 400 years. The last major transition like this was the shift from the medieval to the modern era."

Postmodernism may be good for Christianity, according to Cecil and others. "Faith is no longer marginalized. We actually have a better culture to work with."

The postmodern congregation at Pantego Bible is not a "generational fix" to reach GenXers, Cecil noted, but an attempt to develop a uniquely postmodern ministry.

"It's really not about age. It's about outlook," he said. Don't expect GenXers to go back to faith as usual, he added.

"I don't think conversion to modernity is what's going to happen. Maybe in another 400 years we'll grow out of it, but not now."

erational shift now occur in less than a decade.

Other transitions—such as when an inner-city neighborhood becomes racially diverse—are easy to see, said Jim Johnson, pastor of Dunwoody Baptist Church in Atlanta. "What we are experiencing now culturally is just as real but not as easily seen," he explained. A church that doesn't adapt to those less visible changes will be left "as an island within its own mission field."

Johnson is looking for a solution to

the "generational lock" most churches fall into. Rather than a church tying itself to one generation, then creating new congregations for succeeding ones, he suggests locking onto an age group, then continually adjusting the style as new generations rise.

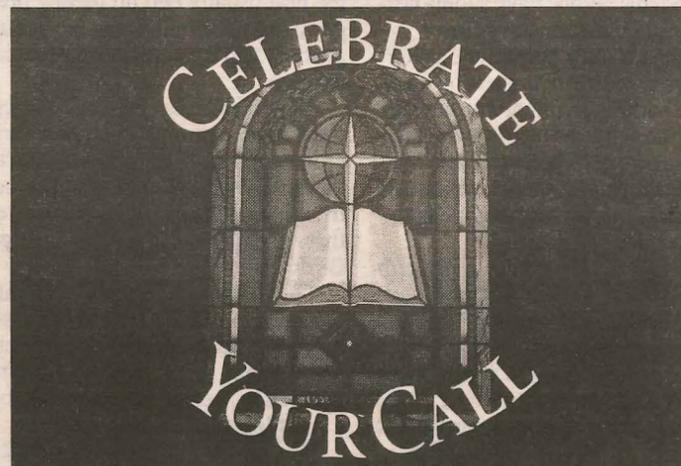
"We are trying to become an intentionally culturally regenerating church," he explained. That requires a commitment to provide "indigenous worship and ministries to reach each succeeding generation."

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WORSHIP

Contemporary worship growing in Kentucky churches

Continued from page 1

"We work very hard at making the 11 o'clock service meaningful and focused," he noted.

Since the three services began a year ago, average attendance in the contemporary service has grown from about 225 to 350, Compton said. "Most of the people we are reaching at the 8:30 service have been non-church people," he added.

Of the 87 people who made professions of faith in Christ at Severns Valley this year, Compton said approximately 45 percent of them were reached through the contemporary service.

When new churches are planted today, they carefully evaluate what their worship styles will be, Cole said. And contemporary worship is the choice of many, including Hope Community Church, a year-old Southern Baptist congregation in Lawrenceburg.

The church meets in a middle school auditorium and draws approximately 400 worshippers each Sunday.

While Hope uses contemporary worship, the congregation, like many others with more modern styles of worship, deviates from the common contemporary worship patterns.

"We usually have 30 to 40 minutes of worship music and a solo that sup-

ports the theme of the message," said Michael Higdon, worship leader at Hope.

While the music is contemporary and features guitars and drums, the church uses little or no drama in its worship. Pastor Jeff Eaton sometimes preaches for 40 to 45 minutes, and services can last as long as an hour and a half, Higdon said.

In many contexts, contemporary services are noted for their brevity, often lasting 45 minutes or less.

The contemporary worship movement was developed as a means to reach baby boomers, who, unlike their parents, are not dedicated churchgoers, Johnson said.

Baby boomers are Living Hope's primary target, he explained. "That's the age group I'm in and churches, for better or worse, tend to reflect their pastor."

Johnson, Higdon and Compton said people in the baby boom age group and younger make up the majority of adult worshippers at their contemporary services. However, all three said a sizable number of people 55 and older also attend.

"It may not be their style, but they are here and supportive of the ministry," Higdon said of the older adults at Hope

in Lawrenceburg.

At Bowling Green's Living Hope, about 15 to 20 families, among them several older adults, left the congregation because of the change in worship styles, Johnson said.

"While we faced the pain of saying goodbye to friends, God has blessed us with great growth," he said.

Instituting contemporary worship usually creates tension, but it can be overcome, Cole said. "Most of it depends on the relationship the pastor has with the people and how passionate he is about reaching people."

If church members are convinced the pastor is committed to outreach, Cole said they are more inclined to accept a contemporary worship service.

While contemporary worship has been successful with boomers, Johnson emphasized the focus on baby boomers will not be sufficient to reach future generations.

Some churches are fashioning services that appeal to Generation X, typically identified as adults between age 23-34. Church leaders say that trend is not yet common in Kentucky.

Cole said some congregations across the nation have found the liturgy of the Greek Orthodox and Episcopal traditions appeal to GenXers. He added that

GenX-targeted services often mix liturgical elements with contemporary music.

Johnson said GenX services often are held around tables and participants dialogue about the sermon.

GenX worship "is an idea that's talked about here," Johnson said. He noted, however, that his congregation has no immediate plans for such a service. Yet he said many from the GenX generation attend Living Hope.

GenXers grew up in a more secularized culture than boomers, and they are the first children of the divorce culture, Johnson said.

They approach life with less certainty, Johnson said, but he added they have a keen interest in spirituality.

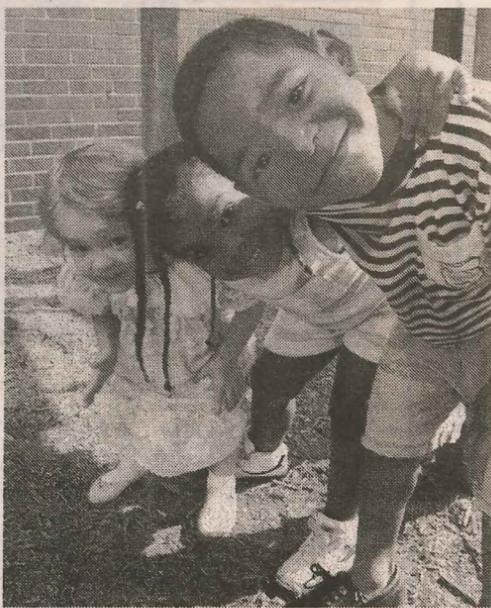
"That makes it a fertile field for Christian evangelism, but the danger is it's also fertile ground for cults," Johnson noted.

The burden for the church, he said, is to convince GenXers to direct their spiritual longing toward Christ. "Once convinced, they usually have a higher degree of commitment than boomers," Johnson explained.

The church must appeal to the GenXers' need to belong, he said. "They want to see a place where there is community."

Contemporary worship typically is marked by praise songs with words projected on a screen, drama that illustrates the worship theme and sermons that are practical and to the point.

children



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John Westerhoff, one of the nation's most important figures in Christian education, is theologian-in-residence and director of the Institute for Pastoral Studies at St. Luke's Episcopal Church in Atlanta. His publications include: *Will Our Children Have Faith?*, *The Spiritual Life: Foundation for Teaching and Preaching* and co-written *Sensing Beauty: Aesthetics, the Human Spirit and Christian Community* with John Eusden.

Prathia L. Hall, pastor and educator, has ministered at Philadelphia's Mt. Sharon Baptist Church since 1978. From 1989-1998, she served the United Theological Seminary in Dayton, Ohio, as Dean of Spiritual and Community Life and later as Dean of African American Ministries. She is widely considered one of the greatest preachers in the country.

Katherine Paterson, is the author of more than 25 books, including 12 novels for young people. She has received international acclaim for her books, including two National Book Awards for *The Master Puppeteer* (1977) and *The Great Gilly Hopkins* (1979); two Newberry Medals for *Bridge to Terabithia* (1978) and *Jacob Have I Loved* (1981); the Scott O'Dell Award for Historical Fiction for *Jip, His Story* (1997) and recognition for *Lyddie* which was the U. S. contribution to the Honors List of the International Board of Books for Young People.



Westerhoff



Hall



Paterson



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BAPTISTS

BAPTIST BITS

■ **Charles Wade**, the immediate past president of the Baptist General Convention of Texas, has been nominated to be the next executive director of the state convention. Wade, 58, will be presented to the BGCT Executive Board at its regular fall meeting this week in Dallas. If elected, he will succeed Bill Pinson, who retires Jan. 31. Wade, pastor of First Baptist Church in Arlington, Texas, since 1976, was nominated after Phil Lineberger, another Texas pastor, was announced as the choice but then withdrew.

■ **More than 2,500** teens plan to take a public stand for moral purity Oct. 2 by walking across the Golden Gate Bridge carrying thousands of signed True Love Waits pledge cards. The youth attending the event in San Francisco will represent several thousand other teens who have mailed in their signed pledge for participation in the latest teen sexual abstinence campaign, Crossing Bridges with Purity. True Love Waits is a worldwide campaign designed to challenge teenagers to make a promise to God to abstain from sex until marriage.

Executive Committee debates, declines to study 'ecumenism'

By Bob Allen
Associated Baptist Press

NASHVILLE, Tenn. (ABP)—A call for a study of whether Southern Baptist mission gifts are being used for ecumenical efforts that might compromise Southern Baptist beliefs generated widespread debate during the Southern Baptist Convention Executive Committee Sept. 20-21.

Following the debate, the 81-member committee voted by a wide margin against the proposal.

In other matters referred by the convention, the Executive Committee also declined to recommend proposed studies of charismatic influences in Southern Baptist churches, of ways to make the SBC Annuity Board more effective and of whether to rename the Cooperative Program.

Louisiana pastor Jerry Moser made a motion at the June 15-16 SBC in Atlanta that was referred to the Executive Committee. It asked the Executive Committee to study the use of Cooperative Program funds with groups or individuals "whose professed beliefs are in conflict with or could risk the possible compromise of the historic distinctives of the unique witness of Southern Baptists."

The Executive Committee declined to recommend a study but offered a gentle reminder encouraging denominational entities to "maintain the historic position of Southern Baptists" as they cooperate with other groups in "appro-

priate" evangelistic or moral-advocacy efforts.

The Executive Committee then approved a separate motion affirming the North American Mission Board's participation in Mission America 2000, a coalition of Christian leaders that is seeking to share the gospel with every person in America by the end of next year.

Asked to give an example of the kinds of affiliation he believes ought to be studied, Moser cited NAMB involvement in Mission America. A work group also interviewed NAMB President Robert Reccord before concluding a formal study is unwarranted, reported Bruce Martin, pastor of Village Baptist Church in Fayetteville, N.C.

Mission America 2000 is a coalition of more than 360 national Christian leaders who represent 70 denominations, more than 200 parachurch groups and 57 ministry networks, according to the organization's Web site.

Gary Frost, pastor of Rising Sun Baptist Church in Youngstown, Ohio, and a former SBC vice president, said he was concerned the discussion might cause people to become suspicious of the Mission America movement, which he supports.

"Our northern cities are not going to be evangelized by Southern Baptists," Frost said, but Southern Baptists can help other Christians witness by supporting Mission America. He said he has been involved in the effort and has not compromised anything.

Patterson responds to complaints about prayer guide targeting Jews

NASHVILLE, Tenn. (ABP)—Southern Baptist Convention President Paige Patterson offered no apologies for a recent pamphlet urging prayer for evangelization of Jews but said it was not intended to be offensive.

Patterson told the SBC Executive Committee Sept. 20 he has responded to a letter from Anti-Defamation League head Abraham Foxman complaining that a prayer guide produced by the Southern Baptist International Mission Board offended Jewish people.

"I think I can speak on behalf of all Southern Baptists, even though the first thing any president learns is you don't do that," Patterson said he told Foxman. "We are never happy when we offend anybody. It seems contrary to the spirit of Christ to offend anybody."

The pamphlet urged Southern Baptists to pray that Jewish people might accept Christ during Judaism's High Holy Days. Foxman's letter said it was arrogant and insensitive to target Jews for evangelism during their faith's holiest season.

Patterson, however, said the New Testament commands Christians to share the gospel.

"We have sort of a problem. One Jew has said to us, 'You cannot witness and you cannot pray for the salvation of Jews.' Another Jew has said to us, 'You must share my message with everyone in the world and you must pray for the conversion of my people, the Jewish nation,'" Patterson said.

"We are torn between the advice of two Jews," he quipped. "We are going to follow the example and advice of the one who died for us."

"I hope and trust he will understand that," Patterson added.

Patterson, president of Southeastern Baptist Theological Seminary in Wake Forest, N.C., said he assured the Jewish leader that Southern Baptists would stand by Jewish people to defend religious liberty.

"We do not believe in coercion, we do not believe in deception in evangelism, but we do believe in witnessing to everybody," said Patterson.



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Wedgwood members write words of love on church floor

By Matt Sanders
Baptist Press

FORT WORTH, Texas (BP)—They wrote to God. They wrote to friends who had been killed or wounded. They wrote to the killer. They even wrote to Satan.

In an act that was part memorial, part ministry and part therapy, many of the young people who had been in Wedgwood Baptist Church's sanctuary the night Larry Ashbrook opened fire wrote messages of hope, forgiveness and love on the once carpet-covered concrete floors Sept. 21. Throughout the next day and night, others from the church wrote their messages.

Some, like the widow of Shawn Brown, used Scripture.

"I am my beloved, and my beloved is mine," Kathy Brown wrote, quoting Solomon 6:3.

Some captured their feelings as they watched their friends die.

"I saw your eyes, they were open. I

looked at your body, I couldn't help. We will miss you for a while. Save a spot for the Wedgies," MCS wrote to Cassandra Griffin. ("Wedgies" is the nickname members of Wedgwood Baptist Church have given to themselves.)

Some wrote lighter messages to their friends in heaven like, "I hope you're having fun up there" and "Sing a song for me."

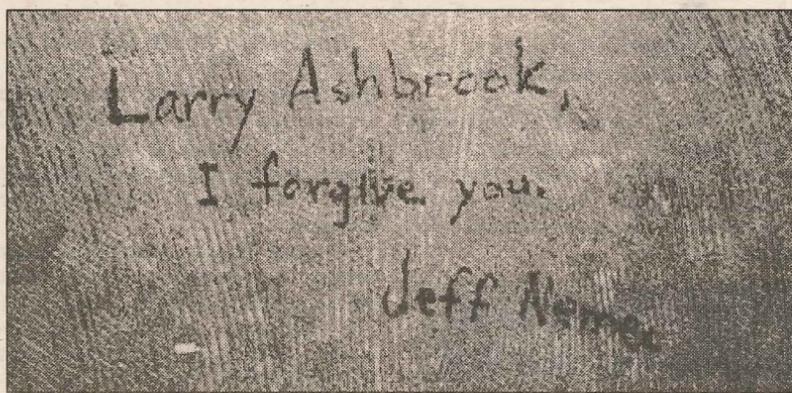
Others recalled where they stood or sat or cowered when the shooting began. Some wrote to Ashbrook who killed eight, including himself and wounded seven Sept. 15 during a See You at the Pole rally.

"Larry Ashbrook, I forgive you," Jeff Nemea wrote.

Another teenager wrote near the spot where Ashbrook committed suicide: "We don't hate you Larry Ashbrook. We hate Satan."

Lisa Jackson wrote to Ashbrook, "I forgive you and through Christ's love toward me I can say that I love you."

The only harsh words were directed



WEDGWOOD WITNESS A note written on the floor of Wedgwood Baptist Church offers forgiveness to Larry Ashbrook who killed seven people in the church Sept. 15 before committing suicide. (BP photo by Bryan Murley)

to Satan.

"Satan, in the name of my sovereign Lord Jesus Christ, I rebuke you from ever passing through these doors again," wrote Eli G. "This is my Father's House. You have no place here. Amen."

At every entrance, statements like "Satan, bite the dust" and "Satan, you can't stop us" were written. Near the entrance where Ashbrook first entered the building is a drawing of a cross.

The new sense of commitment that many people have expressed was reflected in the writings, such as Aaron

Leddy's belief that God protected him so that he could tell others about Christ.

Sarah Hood wrote, "This is the way I ran from this sanctuary on Wednesday, Sept. 15, 1999. Lord, please don't ever let me have to run from your house again. ... I will be a witness."

Parents, friends and spouses added to the impromptu memorial, some thanking God for His protection.

"Thank you, Lord, for saving my lovely wife, Nikki," wrote Jay Fannin, Wedgwood's youth minister.

On the foyer floor where Sydney Browning died, Robin wrote, "The Father saw you fall little sparrow, then He flew you home. Make them laugh, Syd. Oh, how I'll miss you. I love you."

The messages will soon be covered when the new carpet is installed, but they, like the memories, will forever be a part of Wedgwood Baptist Church.

"Lord, please don't ever let me have to run from your house again. ... I will be a witness."

Sarah Hood



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Andrea Honeycutt on mission

By Robert Dunston

Andrea Honeycutt, daughter of Mike and Jolyn Honeycutt of Somerset, spent her summer working with Grand Strand Ministries headquartered in Myrtle Beach, S.C. During her summer she participated in a variety of ministries.

For three weeks Honeycutt helped with a sports camp held in a government-run recreation center. She enjoyed working in the sports camp, but also felt frustrated. Since the facility was government-run, Honeycutt and the youth groups who came to help were not allowed to witness directly or tell Bible stories to the children. They, however, could answer questions concerning the Christian faith and took every opportunity to do so.

For several weeks Honeycutt helped with day camps on the beach. The hot weather and constant distractions made the ministry difficult. Typically the day camp not only had different children from day to day but also from hour to hour. Children came and went so Honeycutt and the youth groups tried to make the day camp so enjoyable the children wanted to stay. Puppets proved to be a big draw and sometimes even parents came up to

listen and watch.

On Thursday night, team members led celebration services for the youth groups whose week of service was ending. On Sundays they led worship services in the campgrounds. There they met a retired minister who continued to serve God by ministering to those in the campgrounds. According to Honeycutt, he is the most spiritual individuals she has ever met.

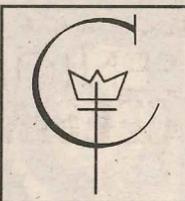
Honeycutt enjoyed getting to know and work with other team members. On their final morning together they all got up early and watched the sun rise. It was a special but bittersweet moment.

Honeycutt would love to be involved in such a ministry again. In fact, she plans to become a missionary and believes her summer's experience provided her with a wonderful perspective on missions.

Summer missions makes a difference in the lives of those who go and those to whom they minister. Honeycutt can attest to that.

Robert Dunston is chairman of the religion department at Cumberland College, 6000 College Station Dr., Williamsburg, KY 40769

CUMBERLAND COLLEGE



Prayer partners needed

"I'm praying for you."

Those words can bring such comfort, but sometimes I wonder if those of us in the Christian subculture toss them around too freely. The words come so easily, just like "have a nice day" or "thank you for holding." Another thing I sometimes ponder is how believers pray. What do we ask for? When we tell someone, "I'm praying for you," how do we pray?

Prayer is my No. 1 request on behalf of Kentucky Baptist Homes for Children when I visit churches or individual supporters. I've seen prayer work too many times to minimize the power that comes from making those petitions to our heavenly Father. Prayer is the one thing every Kentucky Baptist

can do for the children and families we serve. The neat thing about praying for KBHC kids is that their needs are so similar to the needs of your own children, grandchildren or Sunday school pupils. It's an easy stretch from one group to another.

But I would be remiss if I didn't tell you that differences also exist. It is for these differences that I make this formal request for prayer:

■ Pray that our kids feel safe where they are. They can't heal and

grow if they're scared or can't trust.

■ Ask God to give them the courage to be honest and talk about their pain.

■ Pray that God will empower our staff to be good listeners and consistent examples of His care and compassion.

■ Ask God to bring every child into a saving relationship with Him through Jesus Christ.

■ Pray that He will send people who reflect His truth and His love into the paths of these babes in Christ.

■ Ask God to create in our kids a sense of the present so they will not be victimized by the past or fearful of the future.

■ Pray that He will empower these kids to make good choices as they respond to difficult situations.

James writes that the sincere prayer of a righteous person changes things. We give God the glory and thank you for your faithfulness in remembering these children to Him.

HOMES FOR CHILDREN



Bill Smithwick

Bill Smithwick is president of Kentucky Baptist Homes for Children, 10801 Shelbyville Road, Middletown, KY 40243. Call (800) 456-1386. KBHC's Internet address is: <http://www.iglou.com/kbhc/>

Baptists minister to Taiwan earthquake survivors

By Erich Bridges
SBC International Mission Board

TAIPEI, Taiwan (BP)—Baptists and other Christian groups began ministering to survivors almost immediately after Taiwan's worst earthquake in generations rocked the island Sept. 21.

The quake, which measured between 7.6 and 7.9 on the Richter scale, killed more than 1,800 people, with the toll expected to rise and more than 3,000 people still missing or trapped in collapsed buildings. It injured thousands and left an estimated 100,000 people homeless.

Central Taiwan sustained heavy damage to buildings, roads and other infrastructure, especially in the city of Taichung and in Nantou County—location of the quake's epicenter about 90 miles south of Taipei, which also sustained damage.

Aid efforts by a Christian group called "Guardian Angel," coordinated by Taipei Baptist pastor Yen Tsu Min, geared up in the hours after the quake, setting up a relief center near the site of a 12-story building that collapsed in Taipei.

"Their main focus has been to provide comfort and support to families of victims, have pure water on site for families and relief workers and visit the hospitals where victims were taken," reported Southern Baptist missionary Hal Cunyningham, crisis manager for Southern Baptist International Mission Board personnel in Taiwan.

"At the hospitals they are ministering to families, taking them food, clothing and water, and providing a Christian presence," he said. "Twenty-five local Baptist seminary students are assisting with the hospital visits to minister to victims and their families."

Missionary nurse Mary Dickey also went to the site of the hotel collapse in

Taipei and began providing aid and comfort to people still trapped in the rubble. More than 36 hours after the quake, rescue workers were still trying frantically to get trapped survivors out of the building.

The IMB mission organization in Taiwan donated cash to help the Guardian Angels group buy relief supplies and may request additional Southern Baptist aid funds for other efforts. Other mission funds went to the Chinese Christian Relief Association of Taiwan, which is working to coordinate Christian relief efforts in the hardest-hit areas of Nantou County. Needs include food, blankets, tents and basic medical supplies.

Southern Baptists also are investigating delivery of large numbers of tents if missionaries are allowed into the most damaged areas. An IMB relief specialist traveled to Taiwan last week to assess the situation and seek access to the areas. The Taiwan government has restricted entry to the worst-hit region because of the danger of landslides and damage to roads and bridges.

The day after the quake, IMB missionaries in Taipei purchased additional medical supplies, bedding, food and water for transport to Puli Christian Hospital in Taichung, which is jammed with injured survivors. Medical facilities are "extremely stressed" in central Taiwan, Cunyningham said, and water supplies are feared contaminated.

Contributions designated for Taiwan relief efforts may be sent to Southern Baptist Hunger and Relief, P.O. Box

6767, Richmond, VA 23230.

U.S.-based Southern Baptist disaster relief specialists who held disaster response training seminars in Taiwan just six months ago are working with missionaries and Taiwan officials to deliver five water purification units to Taiwan. A seven-person Southern Baptist team planned to leave for the island Sept. 27 to train locals to use the equipment.

All of the 70-plus Southern Baptist missionaries and their families in Taiwan were confirmed to be safe. Several families who live in high-rise apartments in the quake zone were badly shaken, however, and planned to stay with other families for a few days.

"We're OK," Puckett said. He described the earthquake as "a big ride—big, strong, long and loud. It went on and on. (It was) difficult to walk at first. Two very big aftershocks came within 20 minutes, which let us know this one wasn't like the other earthquakes we had been through here in Taiwan. There have been 1,000 aftershocks since then, with about 10 over 5.0 on the Richter scale.

"Pray especially for the people of Taiwan. There is a very somber mood here today—almost palpable. People are numbed by the experience... and by the carnage they have seen in person or on the television. Pray for the 97 percent of the people of Taiwan that don't know Christ as their Savior. And especially pray for believers here to be 'doers of the word' during these difficult days."

American Muslims urge Disney boycott over Jerusalem exhibit

WASHINGTON (RNS)—American Muslim groups have called for a boycott of all Walt Disney Co. theme parks and products because of a controversial Jerusalem exhibit at Disney World's Epcot park. The Muslim leaders say the Israeli-financed exhibit flouts international law by depicting Jerusalem as Israel's capital.

"We want to reiterate that the central issue in this whole controversy is Israel's illegal occupation and annexation of Jerusalem," said Khalid Turaani, executive director of American Muslims for Jerusalem.

Disney World spokesman Bill Warren disagrees. "There is no reference to Jerusalem as the capital of Israel, nor do we believe it is implied," he said. "But everybody will view this exhibit differently depending upon where they are coming from on this issue."

The Jerusalem exhibit is part of a planned Millennium Village display scheduled to open Oct. 1 and run for 15 months. Israel contributed \$1.8 million toward construction of the exhibit.

The dispute over the exhibit has taken on international dimensions, with the Arab League and various Muslim nations threatening worldwide boycotts of their own against Disney.

Showers of blessing

By Denise Spencer

Worship is a vital part of our ministry at Oneida Baptist Institute. We have chapel services each school day, evening dorm devotions, morning devotions before school, weekly Sunday school and worship, plus Baptist Student Union and Fellowship of Christian Athletes.

Every fall and spring, Oneida Baptist Church hosts week-long revival services. Revivals at Oneida are unique. Pastor Steve Crumpler schedules the visiting preacher and worship leader. These men lead us in worship each evening and also lead our daily chapel services. They face a daunting task—12 worship services for a congregation that includes OBI faculty and staff, other church members and about 46 young people.

Our fall revival was Sept. 12-17. The preacher was Brian Curry, pastor of Munfordville Baptist Church. Richard Summers was our worship leader. He is the minister of music at First Baptist Church in Greenville. Brian and Richard were such a blessing. We appreciate their labor of love and are grateful to their churches and families for allowing them to come. Their love for the Lord and for our people was evident as they gave of themselves.

During revival weeks, we require our students to attend worship one evening. The other night-time services are optional. This year, each evening many students chose to come to worship. They participated well, gladly singing the hymns and listening attentively.

Oneida Baptist Church worship leader Angela Roberts invited people to help with the special music each night. Students as well as adults volunteered

to sing solos and duets. Richard led a revival choir that included singers of all ages. It was wonderful to see our students taking such an active part in worship.

Many students came forward throughout the week of services to make public decisions, or to simply kneel at the altar and pray. By week's end, 10 young people had made professions of faith in Christ. Pastor Crumpler will follow up each of these decisions by counseling with each student. Some will be baptized at Oneida Baptist Church. Others may prefer to be baptized in their home churches.

Brian's messages Friday were aimed especially at the Christians in the congregation. He challenged us to take a stand for Christ, no matter what it may cost. That evening, we had two invitations. The first invitation was to those who wished to give their lives to the Lord for the first time. Then Brian invited Christians to come forward to demonstrate their willingness to lay down their lives for Jesus. The altar was full as young people responded, signaling their dedication to Christ.

Monday of revival week was a special time. Our county is one of many that has suffered from the summer drought. During the sermon in chapel on Monday, a gentle rain began to fall. Brian stopped his message as we all heard the sound of the raindrops. "Praise God," he said with a smile. "It's raining." The Lord sent us some much-needed rain, and showered us with spiritual blessings as well.

Denise Spencer is director of communications for Oneida Baptist Institute.

W.F. Underwood is president of Oneida Baptist Institute, P.O. Box 67, Oneida, KY 40972. www.oneidaschool.org

THIS IS ONEIDA



W.F. Underwood

Returns on your investment

The road outside Ravenna in Elliott County parallels Tipton Ridge with farmland in the valley. It was a beautiful sunny Sunday. On the last two miles to Cow Creek Baptist Church I slowly followed two tractors with wagons of tobacco headed for the barn. A closed roadside store held memories of many travelers who once used this main thoroughfare to Eastern Kentucky. Some church growth specialists wouldn't consider this a likely place for a thriving congregation.

It was homecoming Sunday, and high school senior Jonathan Newton was putting out chairs. "We always bring out the chairs when we eat," he said. "Tell me about your pastor," I asked. "He's a good preacher and knows what he's talking about," Jonathan quickly replied.

With a smile, deacon Gordon Tate said he needed much more time to tell me the rest of the story.

Joe and Noreen Lahrmer moved to Cow Creek in 1989. "I heard these horror stories about short pastorate," Joe said. "But this is a good place to minister. Satan waits for us to get discouraged. Anybody can quit, but it requires the Lord's help to stay and grow. People can't get to know you in a short time."

The worship service included a youth group that sang and did a contemporary drama presentation. Members rejoiced with those who celebrated birthdays. I was drawn in by the genuine Christine fellowship.

At lunch, I met a farmer from across the ridge who had not attended church in 30 years but then had come to Christ after heart surgery and the persistent witness of a loving pastor. He was one of five the church recently had baptized. Three high school seniors recently received \$1,000 scholarships to attend college. The church operates a food pantry. Two of the children who attended Boone's Creek camp this summer were saved during camp.

The wall in the pastor's study displayed his Clear Creek degree and the plaque recognizing "Greatest Progress as a Student."

The afternoon drive to other assignments came with greater motivation because of my visit to Cow Creek. To see the return on the investment in folks like Joe and Noreen Lahrmer is worth it all.

Bill Whittaker is president of Clear Creek Baptist Bible College, Pineville, KY 40977

CLEAR CREEK CHRONICLE



Bill Whittaker

BOOKS

Simplicity: Finding Peace by Uncluttering Your Life. Kim Thomas. Broadman & Holman, 1999. 60 pages. \$8.99. ♦♦♦♦ (out of five)

In this book Kim Thomas issues a call for women to "declutter" their lives. This "decluttering" is summed up in seeking simplicity in life. Thomas shares with the reader her own pilgrimage to simplicity.

In order to accomplish simplicity she proposes a three-part process based on Hebrews 12:1-2: laying aside each encumbrance (decluttering); running the race (persevering) and fixing our eyes on Jesus (focusing). Thomas proposes that simplicity can be found by applying this three-part process to the physical world, relational/emotional world and spiritual world.

Each of the three sections of the book is devoted to an exploration of what this process means for each world. Thomas writes with clarity and conviction. She uses ample stories and situations which will readily connect with women, whether they work outside the home or not.

The book is full of practical suggestions, from cleaning out unused material possessions to how to have a spiritual lifestyle centered around "five habits of holiness": meditation, prayer, fasting, the Eucharist and worship.

Thomas interacts with other writers such as Thomas Merton, Frederick Buechner and Richard Foster through well-placed quotations. Thomas has kept it simple while accomplishing her goal of challenging women to simplicity. Along the way she also offers encouragement that simplicity can be obtained. *Wayne Hager*

Lessons from the Pit: A Successful Veteran of the Chicago Mercantile Exchange Shows Executives How to Thrive in a Competitive Environment. Joseph Leininger. Broadman & Holman, 1999. 201 pages. \$14.99. ♦

After reading *Lessons from the Pit*, I am still trying to figure out what the point is. I am even more confused about why Broadman & Holman decided to publish it.

On the one hand, it reads like a motivational book whose purpose is to coach readers in the art of becoming a financial success. On the other hand, the author wants to tie the lessons he has learned about life in the business world to his Christian faith. He succeeds better at the first than the second.

Joseph Leininger clawed his way from a mere clerk at the Chicago Mercantile Exchange to one of the most successful traders in the Eurodollar Pit. Throughout the book, he describes with relish the adrenaline rush and thrill of life in the trading pits with its maddening pace, and split-second decision-making. He revels in the thrill of competing with others, not to mention the joy of pulling off a huge trading coup over others in the pit.

Occasionally he stops to pay homage to the possible conflicts between the Christian lifestyle and his occupation, but rarely does he show any signs of a true struggle between his dog-eat-dog career and the Christian calling to servanthood. I was chagrined at his misappropriation of biblical material to buttress his case for how to thrive in a competitive world.

Overall, I found this book of no real value in dealing with the interface of Christian faith and the demands of the marketplace. *Jim Holladay*

Return to Worship: A God-Centered Approach. Ron Owens with Jan McMurray. Broadman & Holman, 1999. 210 pages. \$12.99. ♦♦♦♦

Ron Owens is an associate with Henry Blackaby, the author of the hugely popular *Experiencing God* Bible study. You would therefore expect his approach to any subject to be especially sensitive to God's presence and guidance. Owens fulfills this expectation in this fine book on worship. The guiding principle is that worship is for God, not us, and we should discover through Scripture what God's expectations are for our worship.

Owens adds his voice, in print, to the growing number of authors who are reacting to the recent trend in worship planning to be chiefly concerned with the style and method of worship. Owens contends that in order to offer God acceptable worship we must consider, first of all, the "Who" of worship. Owens' book is a series of 37 letters, written in general to the church as a whole and to worship leaders specifically.

His goal is to lay out a theology of God and worship that will form the basis for our worship and then to encourage leaders of worship (pastors, ministers of music, choir members, soloists, etc.) to apply this theology to their contributions as leaders. Owens encourages worship leaders to move to a consideration of more than just musical style in determining worship. He discusses preaching, reading of Scripture, prayer, the offering and other activities. His is one of the most comprehensive considerations of recent conservative contributions to worship and worth the read. *Wayne Hager*

A Bolder Pulpit: Reclaiming the Moral Dimension of Preaching. David Gushee and Robert Long. Judson Press, 1999. 203 pages. \$15. ♦♦♦♦

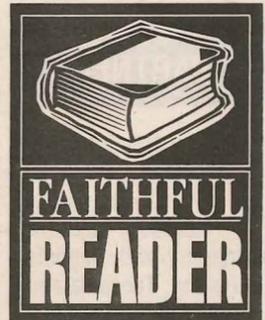
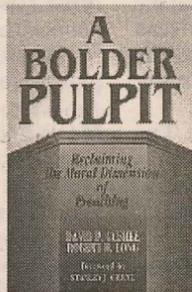
David Gushee and Robert Long teamed up to write this book out of the conviction that "far too few ministers adequately address the moral life in their preaching ministry, and that their failure contributes to the moral malnourishment of the contemporary church."

They are convinced that "those who preach the gospel of Jesus Christ need to think as seriously about the ethical dimensions of the Christian message as they do about the gospel's theological, doctrinal and pastoral components." This book is their effort to help pastors prepare sermons that speak to the Christian moral life.

The first part of the book deals with methodology. In the first two chapters, they offer a diagnosis of the current "moral vacuum" in preaching, as well as an attempt at "re-envisioning the moral dimension of Christian preaching." The third chapter seeks to provide a "new approach to the task" of Christian preaching.

The best insights were found in their definition of the Christian moral life as "the Spirit-empowered effort on the part of the disciples of Jesus Christ to discern and to practice a way of life that conforms to the will of God and advances the kingdom of God" as well as their definition of the preaching task as the contextualization of the truth of God.

Built on those two definitions, I found the second part of the book most beneficial. It contains 18 sermons which offer a solid compendium of sermons on the Christian moral life. *Jim Holladay*



By Wayne Hager, pastor of Calvary Baptist Church in Mt. Airy, N.C., and Jim Holladay, pastor of Clifton Baptist Church in Louisville. Holladay and Hager welcome feedback or suggestions for book reviews. Contact them via e-mail at: docholladay@juno.com or jwhager@surry.net

'Subversive Christian writer' shares pilgrimage, writing tips with aspiring authors

By Carl White
Mississippi Baptist Record

CLINTON, Miss. (ABP)—As a columnist who writes about spiritual themes in the secular magazine, *Salon*, best-selling author Anne Lamott refers to herself as a "somewhat subversive Christian writer."

"Subversive used to mean you wrote about communist stuff for normal people. I write about Christian stuff for leftist audiences," Lamott told a writers' conference at Mississippi College this summer. "It is a huge, hungry, thirsty audience."

Lamott has published five novels and three best-selling non-fiction books. Her column is written for *Salon*, a magazine on the Internet.

"They said I could write about anything, so I write about God," she said.

Lamott was raised in an atheistic family that disdained Christianity. By her own admission, there's no left-wing issue her family failed to champion.

Her testimony includes having an abortion and drinking herself into a stupor for six straight days before an encounter with Christ changed her life.

"I love Jesus, and I love my church,"

she told the audience of writers. "I am amazed that even someone like me could be loved by God."

Lamott said most members of her family are embarrassed by her Christianity, although one brother shares her faith. "The others refer to it as 'Annie's little blind spot,'" she said.

Criticism of her writings on faith come from both from the left and right. "I get a lot of hostile letters at *Salon* from people who don't like me writing about my faith," she said. "The Christian right is equally mad, sort of saying, 'Get her to stop.' In some of those circles I'm not seen as a real Christian."

Lamott's novels to date are "Hard Laughter," "Rosie," "Joe Jones," "All New People" and "Crooked Heart," the sequel to "Rosie."

"I am not an accomplished writer. I am a committed writer," she told both veteran and aspiring writers at the first of what is planned to become an annual conference at the Baptist-affiliated college in Clinton, Miss.

Lamott said she currently is working on her sixth novel, but not because she is eager to write another. "Writing takes a lot of work," she said. "It makes you crazy."

She said she resisted starting another novel but came to the conclusion that it was God's will for her.

"I tried to explain why I think (God) should have a different will for me," she said. "He laughed. Then I started getting my operating instructions."

"I was filled with terror and anxiety, but I have started," she said. "When you start getting information about God's will, things start snowballing. Creatively, things start to happen."

She related a story from Charles Allen's book "God's Psychiatry" of orphan children in Europe at the end of World War II who, because of hunger, could not sleep at night unless given a slice of bread to hold. It relieved their fear of not having anything to eat the next day.

As she works on her next novel, Lamott said God has given her "holding bread" to help her through.

One "slice" is understanding what good writing is about, she said. "Good writing is telling the truth—about God, about God's children and taking care of God's children."

She warned aspiring authors not to write just in order to be published. "For some people, being published means the world has validated your parking ticket. But

what happens to you once you get published? You will find there is no food for your soul in publication.

"It doesn't heal you," she added. "It doesn't teach you who you are or where you are. I should know. I've done it six times."

Some people write to look good, to be seen as smart or to make others smarter or more spiritually attuned, she said. "Ultimately, though, writing is about how you feel about you. ... The truth is, while publication doesn't have much to offer, writing really does."

She said another slice of holding bread is allowing herself to write "really bad first drafts."

"We are taught as children not to waste paper or waste time staring off into space, but good writing requires both of these," she said. "To write badly at first is an act of faith."

Lamott not only dispelled the myth that good writers get it right the first time but also that good writers know beforehand where their story may lead.

"Writing is like driving a car at night with your headlights on," she said. "You can only see 20 feet in front of the car, but you can make it all the way."

PRAYER PARTNERS

Please pray for these people and projects, which are part of Kentucky Baptists' partnership with Baptists in Poland, Tanzania and New England:

■ The churches of Ifarkara Baptist Association in Tanzania as they deal with recent discord over accusations that some leaders were practicing witchcraft.

■ The ministry of Kigoma Baptist Hospital in Tanzania.

■ Follow-up to a two-day "True Love Waits" seminar in Kigoma, Tanzania, held Sept. 21-23.

■ Baptist representatives Mark and Susie Edworthy ask prayer for a new church start in Radosc, Poland. "Several people who faithfully attend this fellowship are close to accepting the Lord. Pray that these will soon make their decisions public and be ready to follow Him in baptism," they write.

■ Ray Allen, evangelism team leader for the Baptist Convention of New England.

■ William Galloway as he begins a new church in Waterville, Maine.

Mountains to the Mississippi

Compiled by Shirley Wooton

■ **JENKINS**—Bill Tichenor will preach at First Church Oct. 3, 11 a.m. when the church observes "Share Jesus Now Commitment Sunday." Seven Mayle is pastor.

■ **LOUISVILLE**—Carlisle Avenue Church will conduct revival services Oct. 8-10. Services begin at 7 p.m. Friday and Saturday and 10:45 a.m. and 6 p.m. Sunday. Jim Wilson will be the evangelist, Tommy Hellams will lead music. A churchwide dinner will be held at 6 p.m. Saturday. Steve Drake is interim pastor.

Cloverleaf Church will host The Specks from Lebanon, Tenn., for a gospel music concert Oct. 8, 7:30 p.m. For information, call (502) 367-0218. Geoffrey Lacefield is pastor.

St. Matthews Church will host humorist Dennis Swanberg Oct. 9, 7 p.m. for an "Evening of Mirth." The event is free with a love offering tak-

en to benefit the Christmas Connection ministry for families in Louisville's Portland community. For information, call (502) 896-8882. Les Holton is pastor.

Victory Memorial Church called Brandon Sehein as part-time minister of youth. James Veal is pastor.

■ **MADISONVILLE**—Brodie Ambrose, pastor of Immanuel Church, announced his retirement effective Sept. 30. Ambrose will be available for supply, interims and revivals. To contact Ambrose, call (502) 825-8459.

■ **OWENSBORO**—Paula Settle has accepted the position of Christian Women's Job Corps director for Raleigh Association in Raleigh, N.C. Settle is a native of Owensboro and former member of Third Church.

■ **PRINCETON**—Donaldson Church reported three people made professions of faith during a recent revival. Terry

Rhye of Nebo Church was evangelist. Alan McCutchen is pastor of Donaldson Church.

■ **RICHMOND**—Red House Church participated in the Campus Prayer Journey '99. Sixty-seven parents and grandparents prayed for the students and teachers as they walked around six elementary, middle and high schools. Larry Sizemore is pastor, Chris Kurtz is associate pastor to students and Linda Coulter is minister to children.

■ **SHEPHERDSVILLE**—Bardstown Junction Church called Mark Harrison, a native of Campbellsville, as pastor. Harrison comes from Zion Hill Church of Blue Springs, Miss.

Isaac McDonald of Elizabethtown had been serving as interim pastor of Bardstown Junction Church. He is available for pulpit supply and other interim ministries and can be contacted at (270) 737-7731.

■ **SHEPHERDSVILLE**—Jo Nidiffer resigned as minister to children at First Church to become minister of children at Pleasant Grove Church. Rich Lloyd is pastor of First Baptist.

Campbellsville student dies in car accident

Jason Green, a senior at Campbellsville University, died Sept. 19 from injuries sustained in a one-car accident in Whitfield County, Ga.

Green, 21, was defensive captain of the university's football team and a 1998 NAIA Academic All-American.

"We are deeply saddened by this tremendous loss," said Campbellsville President Mike Carter. "Jason was loved and respected by his teammates and coaches. He was a good student who was looking forward to graduating from Campbellsville this coming May."

"He was the best," said football coach Ron Finley. "He was a young man who had his priorities straight in life."

CLASSIFIED ADS

SEEKING: The School of Christian Studies at Ouachita Baptist University announces an opening for a tenure-track faculty position available fall of 2000 in the department of Christian ministries. Must have an Ed.D or Ph.D. with an emphasis on Christian education. Related teaching fields in survey of the Bible, interpreting the Bible, evangelism and church growth, pastoral ministry, youth ministry or Christian counseling preferred. Practical experience in a Baptist church necessary. Required commitment to both scholarship and teaching/discipling undergraduates. Rank open. Send letter of application and curriculum vita to Dr. Terry Carter, chair of the department of Christian ministries, Ouachita Baptist University, PO Box 3683, Arkadelphia, AR 71998-0001.

SEEKING: Part-time music director and pianist for Southside Baptist Church, Bowling Green, Ky. Please submit resumé to: Southside Baptist Church, c/o J.T. Haynes, 221 Sugar Mill Drive, Bowling Green, KY 42104.

SEEKING: Bookkeeper/accountant. Small organization with subsidiary has immediate opening or full charge bookkeeper/accountant to manage two sets of computerized books. 35/hpw; excellent benefits; EOE. Send resumé and salary requirements to: HRM, Kentucky Credit Union League, 3615 Newburg Road, Louisville, KY 40218; fax: (502) 459-0189; or e-mail: kycul@kycul.org.

SEEKING: Part-time minister to youth and children. Send resumé to: Personnel Committee, Yorktown Baptist Church, 7300 National Turnpike, Louisville, KY 40214.

SEEKING: Dry Ridge Baptist Church is seeking a part-time minister of music. This position would consist of 10 to 15 hours per week. Dry Ridge is a growing church in a growing area. If interested you may send your resumé to: Rev. Willie Ailstock, Dry Ridge Baptist Church, PO Box 14, Dry Ridge, KY 41035.

SEEKING: Valley Station Baptist is seeking a part-time minister of youth. Please call Karen Henderson, (502) 937-4360.

SEEKING: Florida Baptist Children's Home is looking for Christian couples who have a God-given desire to join our ministries in Jacksonville, Tallahassee, Miami, Fort Myers and Lakeland to offer love and guidance to children and youth who are in our care. These couples would live in a cottage and supervise the young people in everyday living with support from a team of other staff. For application, call Carl Willis, program administrator, (941) 687-8811. You also may e-mail to fbch400@aol.com. Why not follow God's leading to a rewarded ministry?

SEEKING: Minister of worship for Glasgow Baptist Church—400 worship attendance in two services. \$40,000-\$45,000 package range, depending on qualifications. The successful candidate has strong musical skills, broad experience in worship and is currently part of a vital ministry. Send resumé to: Worship Search Committee, Glasgow Baptist Church, PO Box 489, Glasgow, KY 42142. Our Web site is: www.glasgowbaptist.com.

SEEKING: Associate minister/youth and young adults. Marlow Heights Baptist Church, Front Royal, Va., an established moderate Baptist church, seeks a full-time associate minister. The candidate should be a seminary graduate, possess a mature Christian faith, exhibit a genuine caring Christian attitude toward others and relate well to youth and young adults. Please send confidential resumé to: Marlow Heights Baptist Church, 517 Braxton Road, Front Royal, VA 22630, Attn: Search Committee.

SEEKING: Pastor—student and/or bivocational. Bethlehem Baptist Church, Bethlehem, Henry County, Ky. Please send resumé to: Elaine Rankin, 3844 Bethlehem Road, Pleasureville, KY 40057. Resumés accepted until Oct. 18, 1999.

SEEKING: People with secretarial experience and computer application skills to accept temporary work assignments for work at KBC building, Middletown. Contact: Administrative Services Department, Kentucky Baptist Convention, Louisville, Ky. Phone: (502) 244-6468.

SEEKING: First Baptist Church of Leitchfield, Ky., is prayerfully seeking a full-time minister of youth/activities. The minister must be spiritually minded, genuinely called by God with a sincere dedication to minister to the youth of our church and community. The minister should be a leader, self-motivated and capable of developing programs for our youth and activities center under construction. If you feel led to work where God is working, please reply to: Brad Travis, chairman, Personnel Committee, First Baptist Church, 106 East Walnut St., Leitchfield, KY 42754.

SEEKING: Part-time youth minister. New Harvest Baptist Church, 815 N Main St., Caneyville, KY. Please send resumé to PO Box 118, Caneyville, KY 40701, or call (270) 897-4020.

SEEKING: Florida Baptist Children's Homes in Miami, Fla., is seeking an individual to be responsible for management of residential program in South Florida. Master's degree in related field and experience in residential child care required. Excellent salary and benefits. Call Charlie Cox at (305) 271-4121.

SEEKING: New Salem Baptist Church near Bardstown is seeking a part-time minister to students with primary focus on ministering in an established youth program. Send resumé to: New Salem Baptist Church, 2775 Deatsville Road, Cox's Creek, KY 40013.

SEEKING: WMU associate for adults. Position requires knowledge of WMU; commitment to missions education; master's degree. Applications will be accepted until the position is filled. In order to be given full consideration, applications should be received by Oct. 15. Send resumé with references to: Personnel Committee, Kentucky Woman's Missionary, KY 40253.

SEEKING: Mexico Baptist Church is seeking a part-time minister of youth. Good potential for growth in youth department. Send resumé or contact: Rodney Groff, 175 Mexico Road, Marion, KY 42064. (270) 965-9026.

SEEKING: Full-time pastor for Maple Grove Baptist Church. Please send resumé to: Search Committee, Maple Grove Baptist Church, 5911 E. Manslick Road, Louisville, KY 40219.

SEEKING: Piano musician. We are a growing church with adult and children's choirs. Our worship includes contemporary and traditional music. Approximately five hours per week; pay is negotiable. Located in Bullitt County, 30 miles south of Louisville and 14 miles west of Bardstown directly across from Bernheim Forest. Contact Greg Crenshaw collect, (502) 543-8477.

SEEKING: Part-time youth minister for Graefenburg Baptist Church (Shelby County, Ky.). Resumé should be sent to: Personnel Committee, Graefenburg Baptist Church, 11288 Frankfort Road, Waddy, KY 40076.

SEEKING: Blackjack Baptist Church, Franklin, Ky., a rural church with approximately 100 in Sunday school, is prayerfully seeking a full-time pastor. Please contact: Weston Smith, 220 Turnertown Road, Franklin, KY 42134; (270) 586-7466.

SEEKING: Full-time minister of youth and children. Minimum education and experience required. Send resumé to: Calhoun Baptist Church, PO Box 283, Calhoun, KY 42327. Deadline is Sept. 30.

SEEKING: Farmdale Baptist Church at 5610 US Highway 127 South, Frankfort, Ky., is seeking a part-time children and youth minister. If you feel God calling you to this area to work with children, send resumé to: Ms. Bryan, 530 Alfa Drive, Frankfort, KY 40601.

SEEKING: Part-time worship leader for Allen First Baptist Church to lead the choir and congregation in active praise and worship. Send resumé to: Worship Leader, First Baptist Church, PO Box 541, Allen, KY 41601.

FOR SALE: Attention youth groups: We have 30 tickets for Youth-Link 2000 meeting in St. Louis, Mo. Each ticket will cost \$60. Please call New Salem Baptist Church ASAP: (502) 348-8260.

Alabama man reaches youth through extreme sports

By Rex Harrell
Alabama Baptist

GLENCOE, Ala. (BP)—Descending a mile and a half into the earth, the group of Baptist youth sat down on the floor of the cave to catch their breath. The lights on top of their heads illuminated the dark passages that crawled through the cavern like a labyrinth.

One by one each headlamp flickered off, and the darkness crept upon them. As the last light went out, the blackness consumed the group. The youth could not even see their own hands in front of their faces.

"This is what hell is like," whispered Joe Brothers, a member of First Baptist Church of Glencoe, Ala., and cave guide for the group. "Jesus says in John 8:12 that 'I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.' Anyone can have the light that Jesus provides in a dark world, if they are only willing," Brothers explained.

"It is as easy to get Jesus as it is to turn that light on, on your head," said 13-year-old Mandy Davis of Paden Baptist Church in Gadsden, Ala. "But people would rather walk in the dark," she said after sharing her fear that she might have to find her own way out of Blowing Rock Cave in Scottsboro, Ala.

Brothers, who has been taking youth and Royal Ambassadors on caving, hiking, rappelling and climbing expeditions for nearly 30 years, uses the experiences to teach kids about God and overcoming obstacles. "I don't have the gift of teaching Sunday school, which I think is harder, but this is something I

enjoy doing, and God has given me a love for it," said Brothers, who began camping and rappelling as a Boy Scout.

"These kids cannot stand out here and not know that there is a God," Brothers said while tying down ropes on the edge of a cliff overlooking miles of countryside.

Brothers believes the outdoor experiences build self-esteem and character in the youth.

"A lot of times these kids get picked on for being in church," he said. "But going on these climbing and caving trips is exciting and 'cool' to them and to their peers."

It also brings new kids to church and provides opportunities for them to hear the gospel, he noted.

At 21, Brothers got his first opportunity to lead a group of RAs at his church on an expedition. With his previous experience in the Marine Corps and his years as a Boy Scout, he knew what tools to teach them to be responsible, selfless and God-fearing.

"We do activities that promote teamwork all the time," said Brothers, who takes 30-40 youth each year on a three-day camping and skill course event he calls Camp Monsoon. These challenges combine caving, navigation, rappelling and climbing that create an atmosphere of teamwork for the youth.

"We have activities you can't think through by yourself but only with the help of others," he said. "These are not just camps for fun, but we have the whole event planned out with challenges that help them grow and see the Lord in nature around them."

"This camp is great," said Jessica Houston, 16, a member of First Baptist

Church of Glencoe. "You can have fun being a Christian. I think Joe really expresses God's love and his love for us with these camps," she said.

It is important for teens to have role models like Brothers, she added.

Ralph Nunn, a member of White's Chapel Baptist-CrossPoint Community Church in Gadsden, Ala., and an assistant on many of Brothers' excursions, has seen youth grow through Brothers' desire to love and teach them. "I have seen kids that have gone from being totally introverted to outgoing and confident because of the opportunity Joe gives them."

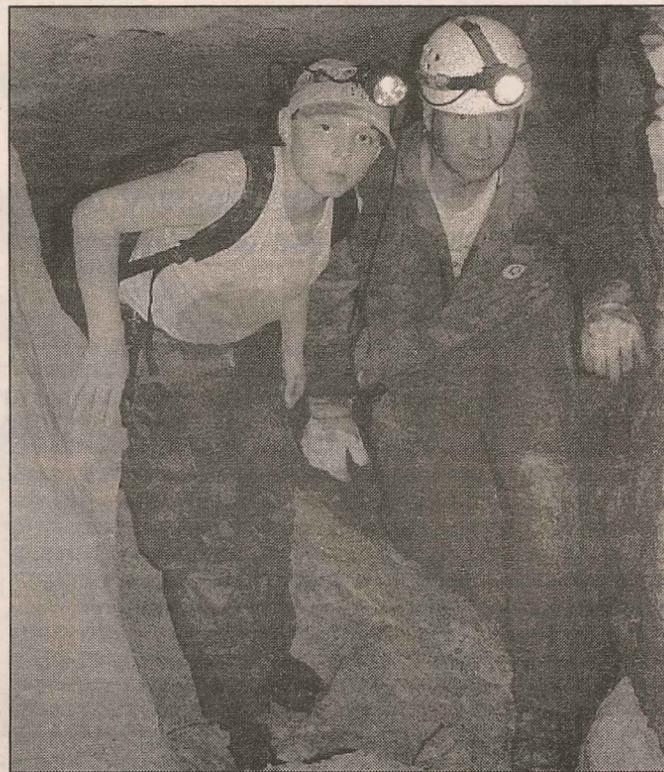
Brothers said a participant doesn't have to be a "super athlete" to be involved in caving or climbing. He or she just has to concentrate and learn, he said.

"No one should ever get involved (in caving, climbing or rappelling) without a very experienced guide being alongside them," Brothers noted. "Books are great to cover basics, but until you are out there doing it, you never know what situation will arise."

While the activities are dangerous, Brothers has managed to keep his groups free of major accidents in the 28 years he has led youth expeditions. He has seen nothing more than a few scraped knees and minor bruises.

"I always back up and even double back up most everything I am doing," he said. "You can never be too careful."

Still, there have been some harrowing experiences for Brothers. He described one incident when he was in a cave several miles underground and entered a passageway with thin air. It was difficult to breathe or concentrate, he said. But with teamwork and prayer,



the group made it through the difficult area. Another frightening time came when Brothers' daughter Jill fell 15 feet while rock climbing.

"That was scary," said Jill, a sophomore at Jacksonville State University in Alabama. But it didn't stop the father-daughter rock-climbing team.

Brothers leads his excursions year-round and works with the Alabama State Board of Missions in organizing groups. For more information, contact Brothers at (256) 494-9581.

ADVENTURE MINISTRY
Joe Brothers (right) goes through a cave passageway with Phillip Davis of Paden Baptist Church in Gadsden, Ala. Brothers leads groups on caving, rappelling and climbing expeditions as an outreach ministry and to build character and self-esteem. (BP photo by Rex Harrell)

Seminar leaders help couples experience Spirit-filled marriages

By Art Toalston
Baptist Press

FORT WORTH, Texas (BP)—Jesus was saving the couple's 20-year marriage in a far greater way than they ever dreamed possible.

She was in deep depression, thinking about suicide, even though she had become a Christian when she was 12.

He was a psychology professor whose mind started going blank in front of his classes. He had become a Christian 13 years earlier, at the age of 29, and yet his faith hadn't lessened how harshly he treated his wife.

Waking up each morning she thought, "Dear God, I cannot face this day." There was no joy, no fulfillment in her faith. For years she had tried to make her marriage work. If anybody could make it work, she had believed she could. She had been her high school's valedictorian and voted in college the most popular girl on campus. Her self-esteem had been built on how well she could tackle any challenge.

Even so, her marriage hadn't worked, and she had no hope that it ever would.

He had been critical of her home-making—failing to acknowledge even her gestures of love—from the outset of their marriage.

"What a guy," Bill Gillham sometimes moans about how he treated his wife, Anabel, for, yes, 20 years and,

yes, for the 13 years after he had become a Christian. He had developed a reputation, everywhere but behind the doors of his home, for helping others find faith in Christ.

Then came the changes that turned the Gillhams from their destructive ways and began shaping them into marriage retreat leaders and co-authors. They are committed to helping people move from their marital and spiritual wildernesses to fullness in Christ—and hopefully do it far more quickly than the 20 years it took them.

"I think that time gap can be telescoped by good, sound teaching—good, sound discipleship that this is the normal Christian life," said Bill, whose outreach with Anabel, Lifetime Guarantee Ministries, is based in Fort Worth, Texas.

"For years, Anabel and I focused on but one facet of what Jesus Christ had accomplished for us, the forgiveness of our sins," Bill said. "Wonderful as our blessed forgiveness is, living on earth is far more complex than being forgiven."

In the midst of their respective agonies, Bill recounted, "The Holy Spirit showed us that Jesus accomplished two additional miracles for us":

■ Everyone who has embraced Jesus as Lord and Savior has "undergone a change in his spiritual identity from sinner to saint." The new birth gives each believer "a new identity—

your true identity now and throughout all eternity."

■ Each believer has "received a new kind of life altogether—Christ as life—to replace our former life. Christ now desires to express His life through us, instead of our trying to follow in His steps in our own strength."

For Bill, the first inkling of these spiritual truths came in his career. When he began his career as a university psychology professor, Bill would occasionally "go blank" while teaching his classes. The events happened because God allowed Satan to "bring me to the end of my strength."

The crisis prompted Bill to cry out to God. "I'd go into my office and shut the door and lock it and just cry out to God, 'Help!' And through that terrible, personal failure is how He began to give me a peek through the keyhole of Christ as life.

"As I began to understand this, that Christ wanted to teach psychology through me, using me, using my body, using my personality, using my knowledge of psychology—to express life through me by faith—then I claimed that in a time of prayer."

His new approach, he said, began to work.

For Anabel, her crushed hopes for a good marriage were the soil from which deeper spiritual truth sprouted.

She had been a lifelong "performer," and she realized she had been per-

forming for Bill. Yet she seldom got affirmation from him.

Sobbing in bed one night, she confessed her helplessness to God.

And, while it wasn't in an audible voice, she sensed the Lord's compassion, "Thank you, Anabel," followed by His promise, "I'll do it all for you."

"That night, I began walking in that truth. I'd fall at times, but I'd realize, just like Bill, what option do I have? I'd tried everything my way, and my way didn't work. So I've got to try His way. And His way brought me through."

Somehow, Bill and Anabel remained unaware of each other's spiritual discovery.

Then, several years later, Bill and Anabel were asked to lead a marriage seminar, after Bill had become director of a Christian counseling center in Missouri and Anabel was utilizing the truths in disciplining some women.

"She put her notes on marriage together, and I put my notes together on articulating Christ as life and who we are in Christ, and we married the two together into a seminar.

"And that was just all the direction of the Holy Spirit," Bill said. "We didn't even realize it. Hardly anyone else was talking about it. None of our friends knew anything about this kind of a walk. And yet, the way we teach today is still very similar to what we taught in our first seminar back in '75."

"Wonderful as our blessed forgiveness is, living on earth is far more complex than being forgiven."
Bill Gillham

In a continuing effort to offer ongoing educational preparation for adults called of God into Christian service, Clear Creek Baptist Bible College announces:

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Beginning January 15, 2000, Clear Creek will be offering classes on Saturdays for those who cannot attend during the week.

An Associate of Arts in Ministry degree can be earned at Clear Creek in 7 semesters by studying only on Saturdays. (This is in addition to 17 hours of General Education classes transferred into this program).

Courses offered in Spring 2000:

Baptist Doctrine (taught by Dr. Malcolm Hester)	3
Gospels (taught by Dr. Roy Lucas)	2
Major Prophets (taught by Dr. James Ditty)	2
<i>Total Hours</i>	<u>7</u>

Class periods will be as follows:

First Period
8:00-10:50

Second Period
11:00-12:50

Third Period
1:00-2:50

If you have questions, contact the Admissions Office at the telephone number or e-mail address below.

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