



# WESTERN RECORDER

January 4, 2000  
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## FOR THE RECORD

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Dated Material — Deliver by Wednesday, Jan. 5

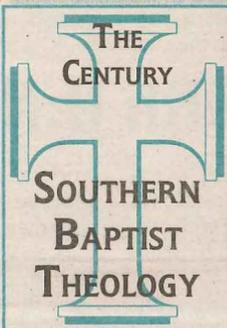
## Scholars list 7 areas of change in Southern Baptist theology

By Mark Wingfield  
*Texas Baptist Standard*

DALLAS (ABP)—While many core beliefs remain intact, Southern Baptist theology has undergone many changes in the 20th century.

An informal survey of a cross-section of Baptist theologians and historians produced a list of seven areas in which they believe Southern Baptist theology has shifted from 1900 to 1999:

■ **The Bible.** While the nature and interpretation of the Bible



has been the all-consuming debate among Southern Baptists in the last quarter of the century, it was barely on the radar screen at

the turn of the century.

The push toward biblical inerrancy seen among Southern Baptists in the late 20th century "is really without parallel," said James Leo Garrett, professor of theology at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

A 19th century systematic theology by Southern Baptist Theological Seminary President James P. Boyce did not even include a chapter on Scripture, noted Dwight Moody, dean of the chapel at Georgetown College.

The issue of biblical inspiration had risen by the turn of the century, however, because of a dispute over a controversial professor at Southern Seminary. Crawford Howell Toy was forced to resign from the seminary faculty in 1879 for using a modern method called "higher criticism" to study the Bible.

When the Toy controversy erupted, Boyce turned to Basil Manly Jr. to write a defense of the traditional view of biblical inspiration, said Moody, who wrote his doctoral dissertation on the subject. Manly's book, "The Doctrine of Biblical Inspiration," was published in 1888.

The issue of biblical inspiration gradually returned to the forefront as historical-critical methods of biblical interpretation gained a foothold in many universities. This set the stage for what ultimately would become one of the most divisive chapters in Southern Baptist history.

□ See *Scholars: Holy ...*, page 6

## Study: Christian divorce rate exceeds others'

VENTURA, Calif. (ABP)—Born-again Christians, and particularly Baptists, are more likely than non-Christians to have experienced a divorce, according to a new survey by the Barna Research Group.

According to a Dec. 21 report, 25 percent of all American adults have gone through at least one divorce in their lifetime. Among born-again Christians, the figure is higher, 27 percent, compared to 24 percent who are not born again.

Barna researchers said the difference is significant, given a large sample size of 4,000 adults.

Baptists are the Christian denomination whose members have the highest likelihood of divorce. According to the survey, 29 percent of Baptists are now or have been divorced. The only Christian group with a higher rate is non-denominational churches, with 34 percent of adults reporting at least one divorce.

The study doesn't appear to distinguish between divorces that occur before or after conversion to Christianity.

Lutherans and Catholics have the lowest percentage of divorced persons, 21 percent, while atheists and agnostics are below the national norm, also 21 percent. Mormons, known for their

emphasis on family values, fare no better than the national norm, 24 percent.

George Barna, president of the Ventura, Calif.,-based firm that conducted the study, called the national statistics "alarming" but said they have remained unchanged for half a decade.

Barna said the report raises questions about how well churches are ministering to families. "The ultimate responsibility for a marriage belongs to the husband and wife, but the high incidence of divorce within the Christian community challenges the idea that churches provide truly practical and life-changing support for marriages."



**YOUTHLINK 2000** Michael Johnston, lead singer for the Smalltown Poets, performs during the opening Atlanta session of YouthLink 2000, Southern Baptists' millennial celebration for teenagers and college students. At least 41,000 people were at the seven sites around the country, singing, worshipping and hearing messages about Jesus. *Stories on page 9.* (BP photo By Gibbs Frazier)

## New Faith & Message study tops editors' survey

By Bob Allen  
*Associated Baptist Press*

JACKSONVILLE, Fla. (ABP)—Baptist editors chose the naming of a committee to potentially rewrite the "Baptist Faith and Message" the top news story in 1999.

The Southern Baptist Convention voted in June to establish a blue-ribbon committee to study and possibly revise the doctrinal statement approved in 1963. Chaired by former SBC president Adrian Rogers, the committee is expected to report at the 2000 convention in Orlando, Fla.

In an informal survey, editors at Baptist state newspapers voted possible changes to the "Baptist Faith and Message" the year's top story.

While technically not a creed, the statement is widely regarded as the most complete statement of Southern

Baptist beliefs. A 1998 amendment that added an article on the family to the statement topped a similar ranking of top stories last year.

The collapse of the Baptist Foundation of Arizona came in second in the editors' ranking of top stories of 1999.

State officials in August ordered the foundation to stop selling securities after an investigation raised questions about solicitation of investors and ac-

counting practices. About 13,000 investors waited to see how much of their money they would recover in a restructuring plan that included bankruptcy. Some had invested their life savings. Estimates of losses ranged from \$100 million to \$400 million. Authorities continue to investigate whether the non-profit religious corporation engaged in fraud. If so, it could be the largest charities scam in

United States history, according to news reports.

Two stories of random violence tied for third in the editors' ranking. School shootings, including the April 20 massacre at Columbine High School in Littleton, Colo., and the Sept. 15 shootings at Wedgwood Baptist Church in Fort Worth, Texas, received the same number of points in the ranking.

Other top stories of the year were:

**5. Votes distancing the Baptist General Convention of Texas from the Southern Baptist Convention.** Texas Baptists voted in November to endorse the 1963 version of the "Baptist Faith and Message," in effect rejecting the 1998 family amendment, and began a process to potentially open membership in the state group to churches outside of Texas. The actions continued a trend from recent years, where reforms by the conservative-led SBC have been resisted by moderate leaders in the state.

□ See *1999 stories include ...*, page 8

Y2K THE LISTS

Reflections on the Past  
Year, Century & Millennium

# BAPTISTS

## Baptist congressmen urge Clinton spokesman to resign

**"This is one of those moments when we Southern Baptists need to stand up and be counted."**

U.S. Rep. Zach Wamp  
(R-Tenn.)

WASHINGTON (BP)—Two Southern Baptist congressmen issued a letter demanding the resignation of presidential press secretary Joe Lockhart following his claim that Southern Baptist efforts to minister to Muslim and Hindu groups "perpetuate religious hatred."

Reps. J.C. Watts and J.D. Hayworth wrote the Dec. 23 letter after Lockhart's comments during a Dec. 16 White House press briefing.

"I think the president has made very clear his view from any quarter, no matter what quarter it comes from, his views on religious tolerance, and how one of the greatest challenges going into the next century is dealing with intolerance, dealing with ethnic and religious hatred, and coming to grips with the long-held resentments between religions," Lockhart said in answer to a question about recent Southern Baptist efforts to pray for and evangelize Hindus, Jews and Muslims.

Lockhart said Clinton has "been very clear in his opposition to whatever organization, including the Southern Baptist, that perpetuate ancient religious hatred."

Watts, an Oklahoma congressman who chairs the House Republican Conference, said he was "appalled to read the recent comments" by Lockhart. "What makes it even more disturbing is that in making these hateful remarks, Lockhart was supposedly expressing the president's views."

"No amount of spin from Mr. Lockhart can hide his blatant bigotry against one of the leading denominations in the United States," said Hayworth, a Republican from Arizona. "He should have been fired last week, but you can never count on this White House to do what's right."

According to Associated Press, Lockhart apologized for his remarks. However, that's not enough, Hayworth said. "If he had a shred of honor, he would do the decent thing and resign. Absent that, the president should fire him forthwith."

Meanwhile, Rep. Zach Wamp, a Tennessee Republican and Southern Baptist church member, told Baptist Press he would not rule out a resolution calling for Lockhart's ouster when Congress reconvenes.

"This is one of those moments when

we Southern Baptists need to stand up and be counted," Wamp said. "I believe we need to respond to people in a spirit of love and a Christlike manner, but there are times to be tough and this is one of those times."

Hayworth said sharing one's faith should not be considered a hate crime. "Almost every major religion has as one of its goals the conversion of those of other faiths," he said. "I am deeply offended by the insinuation that the constitutionally protected work of the church is somehow hateful and sinister."

Southern Baptist Convention leaders also voiced strong opposition to Lockhart's comments.

"Apparently, because the president has very few convictions, he harbors deep resentment against those who do," SBC President Paige Patterson responded. "I would say that the president or his press secretary or both have once again demonstrated that the one thing for which they have no regard is truth."

Clinton, a member of a Southern Baptist church in Little Rock, Ark., has long been at odds with Southern Baptist leaders over a variety of issues, in-

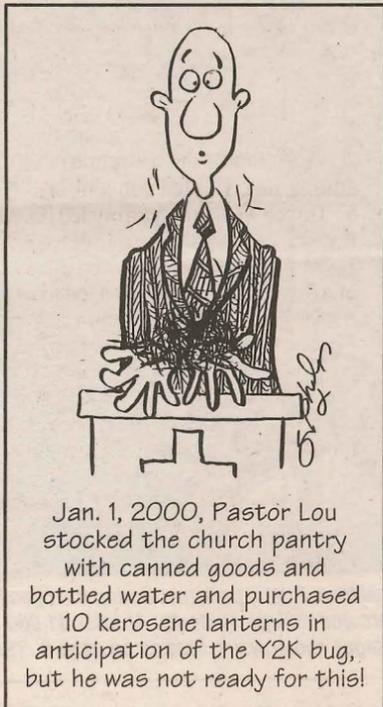
cluding abortion and homosexual rights.

Morris Chapman, president of the SBC Executive Committee, said he considers Lockhart's remarks "hate speech" and a "bullying tactic."

"Baptists do not now, nor have we ever, practiced persecution against people of other faiths, or of no faith at all," Chapman said. "The assertion that evangelism is morally equivalent to what the White House spokesman calls 'ancient religious hatred' betrays a deep disregard for historic Christian faith propositions."

"We have very serious objections to the remarks of the White House," Chapman added. "They give the strong appearance of government officials presuming to dictate to people of faith which religious tenets they may believe and practice."

"The idea that the president or any other governmental official is to pass judgment on religious questions is unconstitutional, and profoundly wrong-headed," Chapman declared. "It is a chilling thought that any elected government official or appointed bureaucrat should champion, or even accept, such an absurd notion."



Jan. 1, 2000, Pastor Lou stocked the church pantry with canned goods and bottled water and purchased 10 kerosene lanterns in anticipation of the Y2K bug, but he was not ready for this!

## Grahams share gospel with U.N. leaders

NEW YORK CITY (BP)—Southern Baptist evangelist Billy Graham and his daughter Anne Graham Lotz spoke hours apart to different audiences of the United Nations, both challenging their hearers to consider the claims of Jesus Christ.

Both occasions were sponsored by the Southern Baptist North American Mission Board's ministry to the U.N. community.

At a dinner Dec. 15, Graham told 200 U.N. diplomats that as the world celebrates the dawn of the year 2000, a number of problems have not been solved because they require spiritual solutions.

"I salute all of you for your dedication and the work you do in the U.N. ... You serve in a great humanitarian organization, but the greatest problems that face us are spiritual in nature," he said. Graham named three with the first being human evil.

"Where does evil come from?" Graham asked. "Murder, rape, wars all over the world. We can't get along with other people. We're self destructive and violent."

"The Bible says the problem is within us," he said. "We need to have our souls restored."

Commending the U.N. for its work with refugees and the impoverished around the world, Graham cited human suffering as the second unsolved world problem. "Troubles bear down on all of us," he said. "I've never met a person who didn't have something to be concerned about. Why we suffer is a spiritual question which can only be understood spiritually."

Death, Graham told the diplomats from nearly 80 countries, is the third problem the world has not solved. Citing the certainty of death, Graham asked the diplomats, "Are you ready? In the midst of all you are doing around the

world to alleviate suffering and bring about peace, I pray you will not starve your own soul."

Ken Welborn, a NAMB missionary who directs Southern Baptists' ministry to the U.N., said most of the diplomats indicated on registration cards they would like an audiotape of Graham's message, a copy of the Bible in their own language or a personal visit.

"Normally, if I personal an appointment with an ambassador or his staff, there's a lot of red tape," Welborn said. "But with these cards, they've invited me to their office."

Anne Graham Lotz was the guest speaker the following day at a luncheon for nearly 700 U.N. employees. "The audience was riveted to what she said," Welborn said. "She gave a very clear gospel testimony and invited the audience, many of whom were Hindu, Buddhist or agnostic atheists, to know in their heart their eternal destiny."

### BAPTIST DIGEST

■ **Arizona pastors seek to aid investors.** Urging Southern Baptists to "take care of their own," a group of Arizona pastors has formed a coalition to raise more than \$400 million, the estimated loss by investors in the bankruptcy of the Baptist Foundation of Arizona. Larry Deskins, pastor of Gateway Fellowship Church, is a founder of "Restoring Our Integrity," which is seeking to raise funds for the foundation's investors. The plan calls for Arizona Southern Baptist churches to pledge 1 percent of their operating budgets to form an entity to administer the payouts. Deskins said the plan has the support of the state convention as well as the foundation.

■ **Former SBC president Carl Bates dies.** Carl E. Bates, 85, a former president of the Southern Baptist Convention and two state

Baptist conventions, died Dec. 21 of cancer diagnosed earlier in the month. Bates was SBC president from 1970-72 and also served as president of the Baptist General Convention of Texas and the Baptist State Convention of North Carolina. He also taught five years as senior professor of preaching and pastoral ministries at Southern Baptist Theological Seminary in Louisville.

■ **EEOC supports former pastor's claim.** The federal government is supporting the religious discrimination claim of a former Southern Baptist pastor who said his beliefs hindered his job at a North Carolina newspaper. The Equal Employment Opportunity Commission has sued the Raleigh News & Observer for alleged discrimination and unfair employment

practices. The lawsuit asks that Tim Wilkins be awarded back pay, reinstatement to his job and punitive damages. Wilkins said the newspaper fired him because he believes homosexuality is wrong, even though it didn't cite that reason for his firing. He was fired less than a month after a story appeared in the News & Observer about his work with a ministry that seeks to help people leave the homosexual lifestyle.

■ **Carson-Newman president elected.** James Netherton was elected president of Carson-Newman College in Jefferson City, Tenn. Trustees of the Baptist-affiliated school also endorsed a compromise aimed at improving strained relations with the Tennessee Baptist Convention. Netherton has been provost at Samford University in

Birmingham, Ala., three years. He previously was a professor and administrator at Baylor University in Waco, Texas. Netherton will succeed Cordell Maddox who will retire Feb. 1. Trustees also passed a resolution to allow the Tennessee Baptist Convention to elect the school's trustees next year. Last year, trustees changed the college's charter to allow them to elect their own successors.

■ **Halbrooks elected seminary president.** The faculty dean at Baptist Theological Seminary at Richmond, Va., has been elected president of American Baptist-related Colgate Rochester Divinity School/Crozer Theological Seminary. Trustees of the school in Rochester, N.Y., elected Thomas Halbrooks Dec. 17. Halbrooks, 59, will assume the presidency July 1.

# KENTUCKY

## Kentucky Baptists: Top 10 events of the 20th century

By James Duane Bolin

**10. Statewide Baptist Student Union ministry established:** In 1938, the General Association of Baptists in Kentucky established the Baptist Student Union as a new department. In 1949, construction was completed for a new BSU center on the campus of Murray State University, the first campus center in the state. Under the leadership of state student director J. Chester Durham, student work on the campuses of private and public colleges and universities flourished. The work continued to grow under the direction of Don Blaylock in the 1970s and 1980s. Keith Inman, who served as the BSU director at Murray State University for 12 years, succeeded Blaylock in 1999.

**9. Baptist churches established in every Kentucky county:** On Sept. 3, 1950, following an area revival, Baptists in Menifee County organized Frenchburg Baptist Church. The event marked the culmination of a long-held goal of Kentucky Baptist leaders. As early as 1841, messengers had adopted a resolution emphasizing the importance of "the establishment and fostering of Baptist churches at our county seats and other towns." With the establishment of the Frenchburg congregation, churches were established in each of the state's 120 county seats.

**8. Development of Kentucky Baptist colleges:** By the end of the century, the future looked bright for three Baptist liberal arts colleges in the state due largely to the work of three dynamic presidents: Kenneth Winters (Campbellsville), James Taylor (Cumberland) and William Crouch (Georgetown). After Winters' retirement in 1999, Michael Carter was elected president of Campbellsville. The rise and fall of Kentucky Southern College (1962-67) did not bode well for Kentucky Baptist higher education. The failure of the Kentucky Southern experiment, however, eventually led to a new commitment to the three established institutions. In November 1986, under the leadership of Kentucky Baptist Convention Executive Secretary Bill Marshall, the KBC formalized written covenants with convention institutions (first the colleges and later other institutions and agen-

cies). In light of the controversy in the Southern Baptist Convention, the importance of the covenants in Kentucky has been significant. In other states, the controversy has sometimes resulted in the severing of ties between state conventions and Baptist colleges. In Kentucky, however, the adoption of the covenants clarified the relationship between the KBC and its affiliated agencies and institutions, helping minimize controversy-related tensions. With the exception of Baptist hospital system, which eventually ended its formal relationship with the convention, KBC institutions and agencies continue to thrive under the covenant agreements.

**7. Cancellation of General Association debt:** In a "victory day" observance in June 1945, retiring General Secretary J.W. Black led Kentucky Baptists in celebrating the cancellation of the state convention's indebtedness that had burdened Kentucky Baptists since the shortfall of the "75 Million Campaign" begun in 1919. Kentucky Baptist work had suffered through the years of the "Roaring '20s" and especially during the Great Depression. Retiring the debt signaled the turning point brought on by World War II, and ushered in the post-war boom when Kentucky Baptists experienced unprecedented growth under the leadership of W.C. Boone.

**6. Presidencies of E.Y. Mullins and Albert Mohler at Southern Baptist Theological Seminary:** The presidencies of E.Y. Mullins (1899-1928) and Albert Mohler (1993-present) at each end of the 20th century marked important changes in the history of Southern Baptist Theological Seminary, an institution that has had a significant impact on the life of both the KBC and SBC. Under Mullins, the seminary campus was moved in 1926 from a downtown Louisville location to "the Beeches" on Lexington Road. Mullins served as president of the SBC from 1921 to 1924, and as president of Baptist World Alliance in 1926. Ever the mediator, Mullins worked to find a middle ground between the growing fundamentalism and modernism of the

1920s. With colleagues John R. Sampey and A.T. Robertson as faculty members, the seminary rose to international prominence under Mullins' direction. Convinced that the seminary must return to its more conservative roots, Albert Mohler became a leading spokesman in the 1990s for the SBC's conservative shift. Affirming historic Calvinistic views, Mohler has made a growing impact in the seminary community and beyond.

**5. C.R. Daley named Western Recorder editor:** In 1919, the Western Recorder and the Baptist World merged, keeping the name of Western Recorder and becoming the most important Baptist paper in the Commonwealth. The paper reached a new

level of influence in 1957 when C.R. Daley was named editor. Refusing to ignore the pressing issues of the day, Daley wrote about race, temperance and church-state issues in his weekly editorial titled "Daley Observations." His writings on race relations proved to be particularly poignant. Daley called on Kentucky Baptists to "set an example for integration." Addressing issues with personal conviction and impartial grace, Daley molded the Western Recorder into a model of Baptist journalism.

**4. The 75 Million Campaign:** From 1919 to 1924, Kentucky Baptists participated in the SBC's "75 Million Campaign." Emerging victorious from World War I, Baptists across the nation cooperated in this effort to increase support for missionary, educational and benevolent work. Kentucky's pledge quota was set at \$6.5 million, but when all pledges were returned Kentucky Baptists had made commitments for a remarkable total of \$7,454,000. Unfortunately, the enthusiastic response to the campaign in Kentucky was replaced with bitter disappointment. By the end of the campaign, Kentucky had fallen short of its goal by \$1,228,893.86. Baptist institutions that had charted building plans and programs based on the pledge goal suffered financially. With the coming of the Great Depression, Kentucky Baptists were especially

hard-hit. Not until the boom years of the post-World War II era would confidence return.

**3. Partnership missions:** Kentucky Baptist laypeople became involved by the thousands in volunteer missions in the 1980s and 1990s. Under the direction of Executive Secretary Bill Marshall, Kentucky Baptist partnerships were developed in Kenya, Brazil, Russia, Ohio, Utah-Idaho, and later in Poland, Tanzania and New England. Today, under the leadership of Executive Director Bill Mackey and the KBC partnership missions department, partnership efforts continue to spread the gospel around the world.

**2. Organization of the Kentucky Woman's Missionary Union:** The Kentucky Baptist Woman's Missionary Union auxiliary was organized June 16, 1903, at First Baptist Church of Winchester. WMU efforts in Kentucky were led in the early years of the century by Eliza Broadus, a woman of vision who also served as a founder and vice president of national WMU. The contributions of WMU to Kentucky Baptist life has been extensive, thanks in part to the pioneering work of Broadus and other women throughout the century. Current WMU Executive Director Joy Bolton was elected last year to lead Kentucky WMU into a new century of service.

**1. Unified budget plan:** In 1915, Kentucky Baptists adopted the first "budget plan for the collection of funds" among state Baptist conventions. Pastor Boyce Taylor of Murray led his congregation to adopt a budget plan in 1900. Taylor was appointed chairman of a committee in 1913 that led to a state convention budget plan two years later. Thus, a decade before the adoption of the Southern Baptist Cooperative Program, Kentucky Baptists pioneered the plan that became a model for funding the SBC's world missions program.

Duane Bolin, associate professor of history at Murray State University, is the author of a new state convention history, "Kentucky Baptists, 1925-2000: A Story of Cooperation," which will be published later this year.



### BLUEGRASS BURGEOO

■ **Bob Mackey**, 84, the father of Kentucky Baptist Convention Executive Director Bill Mackey, died Dec. 28 in Charlotte, N.C. The funeral was Dec. 30 at Fork Hill Baptist Church in Lancaster, S.C. Also surviving are his wife, Evelyn Ellis Mackey, another son, four sisters, one brother and five grandchildren.

■ **Kentucky Baptist Homes for Children** will host an adoption education orientation Jan. 8 at noon, at Porter Memorial Baptist Church in Lexington. Call (800) 928-5242 to register.

■ **Georgetown College** received a second \$50,000 grant from the William Randolph Hearst Foundation, completing its endowment goal of \$100,000 for the Hearst Minority Scholarship.

■ **Tonya Williams** has been hired by Kentucky Woman's Missionary Union as an adult consultant. Williams is a native of Bowling Green and a graduate of Southwestern Seminary. Her responsibilities will include Women on Mission, Adults on Mission, missions education training, Baptist Nursing Fellowship, Christian Women's Job Corps and WMU work with KBC partnerships.

## 1999 KBC emphases range from partnership missions to anti-gambling efforts

From partnership mission efforts to anti-gambling campaigns, Kentucky Baptists made their presence felt throughout the state and overseas during 1999. Among major events of the past year were:

■ **Partnership missions:** Kentucky Baptists continued their focus on international missions, launching overseas partnerships in Poland and Tanzania. More than 100 Kentucky Baptist volunteers participated in 30 missions projects in the two countries, resulting in hundreds of professions of faith in Christ. Kentucky Baptists also continued their stateside partnership missions effort in New England.

■ **Obituaries:** Two renowned leaders in Kentucky Baptist life, C.R. Daley and Wayne Oates, died within three days of each other. Daley, editor emeritus of the Western Recorder, died Oct. 18 at age 81. Oates, a

pioneer in the field of pastoral care, died Oct. 21 at age 82. Kentucky Baptists also mourned the unexpected death of partnership missions associate Ken Murphy, who died July 31 at age 60 as a result of complications from surgery.

■ **Social issues:** Kentucky Baptists helped organize ecumenical opposition to proposed expanded gambling in the state. While such efforts helped derail the chances of casino gambling, other forms of gambling are expected to be proposed when the state legislature convenes this week. Baptist leaders in several cites also fought unsuccessfully to halt the adoption of gay-rights "fairness" ordinances.

■ **Ten Commandments:** School boards in Jackson and Harlan counties voted to allow volunteers to post copies of the Ten Commandments in school classrooms,

defying a 1980 U.S. Supreme Court ruling. Baptists in several cities responded by hosting Ten Commandments rallies attended by thousands of supporters.

■ **Transitions:** Three Kentucky Baptist entities elected new leaders in 1999. Trennis Henderson, former editor of the Arkansas Baptist Newsmagazine, was named Western Recorder editor. Michael Carter, provost and vice president for academic affairs at Carson-Newman College in Jefferson City, Tenn., was elected president of Campbellsville University. Joy Bolton, a Women on Missions consultant with the South Carolina Woman's Missionary Union, became executive director of Kentucky WMU.

■ **Mountain ministry:** Kentucky Baptists joined 10 other state conventions in launching a regional Appalachian Mountain

Ministry consortium in August. The ministry emphasis is designed to help meet spiritual, physical and social needs. The name of the consortium was later changed to Appalachian Regional Ministry to avoid confusion with other existing ministries.

■ **Kosovo relief:** Kentucky Baptists donated approximately 7,000 blankets to Southern Baptists' "Blanket Kosovo with Love" project. At least two Kentucky Baptist churches also sponsored Kosovo refugees.

■ **Southern expansion:** Southern Baptist Theological Seminary trustees unveiled a \$70 million campus master plan for the next decade, including a 1,500-seat performing arts facility.

■ **Centennial celebration:** Oneida Baptist Institute celebrated 100 years of ministry in June. More than 1,300 alumni and guests attended the celebration.

# OPINION

## WESTERN RECORDER

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TRENNIS HENDERSON  
Editor

DAVID WINFREY  
News Director

MAURI SMITH  
Marketing & Business  
Manager

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

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## Look for the lulls in life

By Mike Clingenpeel

Near the middle of the 20th century our nation was at war in Europe and the Pacific. More than 50 years of hindsight reveals countless stories of heroism, sacrifice, courage, endurance and tragedy that transpired during that remarkable era.

Fifty-five years ago the German army, backed up against its border by Allied forces, launched a massive counteroffensive. They penetrated the Allied lines, leading to a deadly struggle known as the Battle of the Bulge. American soldiers quickly claimed a strategic hill known as Elsenborn Ridge, and for days thereafter fought hard to hold it.

At 2345 hours on Dec. 24, as Europe's coldest winter in 40 years dumped huge flakes of snow on Elsenborn, the firing slowed. At the stroke of midnight, with no command from the officer, either army, it stopped altogether.

American infantry, crouched in their foxholes on the front lines, interrupted

the eerie quiet as one after another they began to sing "Silent Night, Holy Night." From less than 200 yards away, through the impenetrable snowfall, came German voices, "Stille Nacht, Heilige Nacht."

In "Citizen Soldiers," an account of this campaign by Stephen Ambrose, the author quotes an artillery officer who witnessed that moment on Elsenborn Ridge: "It was a time when all men could join in the holy and sacred memories of the story of the Christ child, and renew a fervent prayer for peace, goodwill toward men."

Within an hour the shooting resumed. The temporary respite from killing was just that, a lull in the otherwise grisly business of war. Sixty minutes of warmth, light and communion in months of cold, darkness and hatred. For too brief an instant, enemies gave in to a longing that transcends the chasms of language and ideology for a Savior whose kingdom unites us.

War will get prominent play in the story of the 20th century. That is as it

## COMMENTARY

## Spread the message

Thank you for the editorial on religious liberty in the Dec. 14 issue of the Western Recorder.

Your position was clearly stated and the message needs to resound from the Ohio River to the Tennessee line!

Hang in there!

Moses Orem  
Campbellburg

## Words of appreciation

I recently was in Brazil with a group from Pulaski Baptist Association doing a missions project with our Southern Baptist missionaries. The trip was a tremendous experience and I was able to share the gospel eight times in five schools and give an invi-

tation for the pupils to pray and accept Christ.

Unfortunately, while there I had an accident and my leg was broken. Doctors in Brazil said it would require surgery. Our missionaries recommended I return to the United States for the surgery.

I would like to thank the Southern Baptist International Mission Board and particularly missionaries Eddy Hallock and Jeff Renard for the outstanding job they did working to get me back to the United States. They went out of their way to see that I got the best care possible. I am glad I had such a fine organization as the International Mission

Board working to bring me home.

My church family was outstandingly supportive during this crisis. Also, a Christian doctor in Somerset, Patrick Jenkins, gave me medical advice over the phone and set up appointments to see an specialist in Lexington. When I got back to Lexington, the orthopedic doctor said the surgery I was told in Brazil would be a necessity was not needed, and my leg would heal just fine without the surgery. I am thankful to God for that.

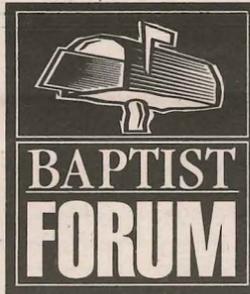
Again, many thanks to our mission board and all who worked and prayed to bring me home.

David B. Morris  
Somerset

What brought hope to soldiers at war through and announce His presence.

No one pays much attention to the wars that swept our world two millennia ago. Nor do we give heed to the leaders who waged them. But every year millions pause to pay homage to Jesus, the one whose miraculous birth came as a serendipitous surprise, just like that lull on Elsenborn Ridge.

Mike Clingenpeel is editor of the Virginia Baptist Religious Herald



## PARTNERS IN THE MISSION

## Looking toward a new millennium

How do we begin to respond to the challenges and opportunities of the future? "Outlook 2000," an article in Future magazine, recently compiled more than 90 forecasts for the future in 19 different categories. Their predictions include:

■ Better nutrition and medical advances will increase life expectancy.

■ The number of telecommuters will rise above 100 million about 2015.

■ There will be dramatic population growth by 2050 for large countries like India, Pakistan, Nigeria, Ethiopia and Iran.

■ A wristwatch-type bio-monitoring device will provide readouts of one's health status.

■ Emotional skills will become as important as technical skills.

■ Faith in God will remain unshakable among a majority of the world's people for the near future.

No one but God knows how many of these predictions will come true but as Christians we can take pleasure in

knowing that our Lord is in control. This fact is shared with us in a gracious promise given to God's people at the time of their captivity in Babylon. Jeremiah 29:11 records: "For I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future."

In this time of millennium transition I have several personal goals:

■ To strengthen my faith walk with Jesus Christ. It is my goal to begin each day with Jesus and continue in conscious awareness of His presence throughout the day.

■ To implement a regular physical fitness plan that will support wellness and ministry.

■ To spend four additional hours each week in reading and personal enrichment.

■ To enrich family relationships through our marriage covenant.

Work-related goals include:

■ To stay focused on the vision from



Bill Mackey

## PLANNING

## Financial goals: How does one define success?

By Don Spencer

A new year—and especially a new millennium—is an ideal time



to evaluate one's goals and priorities in life. One of many areas in life to be considered is how well you are doing financially. Are

you on target to achieve your goals? Do you need to set new goals? Are you succeeding financially? This leads to a critical question: "How do you define success?"

Do you know what success will look like when you get there? Does success involve a particular position in life? Does it involve accumulating a certain level of material possessions? If so, how much is enough?

Success for each person is based on personal values and goals. Success will be determined by those things that are important to you. Often, the tensions we feel in life come from an inner conflict between our values and how we spend our money.

Money itself has no intrinsic value. It is only a medium of exchange. It can be used to help you reach your goals in life. Many people never get in touch with this reality. Without a proper focus on money, you can experience many negative emotions such as anxiety, worry, guilt and fear. To gain a proper perspective on money, you must view it as a tool. If you're given a tool, you have to know what to do with it—what task or goal you're trying to accomplish—or the tool is useless.

As you set financial goals in your life, realize that every person earns a certain amount of money during a lifetime. The process of meeting short-term and long-term goals is a matter of allocation. Every dollar spent involves a choice among alternatives. You can never spend that dollar again.

How well we reach our financial goals will be affected by many things in life. As we strive to meet those goals, remember that financial success will be different for everyone based on individual values and priorities. Once we identify those values and priorities, we can achieve financial success by focusing our financial planning and spending. Hindsight will confirm whether you have reached your own personal definition of financial success.

"Every man ought to have money on his mind," said Jonathan Swift. "No man ought to have money on his heart."

Don Spencer is a certified financial planner and directs the Kentucky Baptist Convention's annuity department

## Where can I turn when life doesn't seem worth living?

**Q: I'm middle-aged, single again and wonder if life is even worth living. I've had more than my share of distress, depression and even suicidal thoughts. Winter months with short days and long nights are especially difficult. What can I do?**

Know that you are not alone. No matter how difficult your circumstances, there are people within driving distance with whom you can talk. These resources include:

■ **Family**—Everyone has someone to whom they are physically related. Chances are, they would love to be there for you, but just aren't aware of the difficulty of your situation.

■ **Friends**—At church or in the world, people exist who would love to reach out and "walk you through" the troubled times. Again, they might not even know of your need. It may be up to you to "break the ice."

■ **Professional counselors**—Pastoral counselors and qualified Christian psychologists, psychiatrists, therapists and social workers are available. Your pastor probably can make a referral that might help you.

■ **Support groups**—Communities, and increasingly, churches, offer support groups where hurting people can connect and discuss problems they have in common. Your pastor or counselor will likely be aware of some in your area.

Regardless of which individual or group you choose to help you get through your time of crisis (and you may need all of the above), you should not resort to drug use or alcohol in an effort to cope. Talking helps. Numbing yourself through alcohol will make a positive resolution of your pain less likely.

There always is hope, though life may seem too dark to see it. Allow people in at least one of the above groups to "shine a light" for you. There is a light at the end of the tunnel (Psalm 23; Jeremiah 29:11), but at times we all need a little help from others to see it.—James Stillwell

**Q: Is it healthy for a 14-year-old girl to spend two to three hours on the Internet every night? Her chores and homework have suffered since we signed up. Should we let her socialize this way?**

Parents should monitor younger teens on the World Wide Web, just like we do elsewhere. You would not neglect guidelines for the mall or permit calling random long-distance numbers.

First be certain to block out explicitly adult material. You would not permit R-rated movies and visits to adult bookstores, so obstruct access to those sites. Filth infects a young mind, whatever the source. I am not saying she uses those Web sites, but in checking out sites, she might access pornography and smut.

Second, insist on knowing her user names and having access to all information if questions arise. Do not read her mail to her friends. She has a right to expect reasonable privacy. You would not read her personal diary, notes from buddies or private mail. However, because of the abuse of the Internet by older people luring teens into meetings and extracting personal information, take precautions. If she resists, cancel the service or block her access.

Finally, the best block on misuse is to teach your daughter to control herself. Give her guidelines for wise decision-making and trust her to use the Internet for positive purposes. Worlds of knowledge are at her fingertips. She can research libraries and information sites around the world.

Train up a child in the way she should go and when she is old (on her own), she will not depart from it.—Wade Rowatt

*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.*



## Welcome to the wonderful world of Y2K

Welcome to the 21st century! I know, I know ... horologists and historical purists insist the new century and millennium will not officially arrive until Jan. 1, 2001. But that hardly matters to the millions of revelers who spent last weekend ushering in this once-in-a-lifetime calendar change.

If you actually are still around to read these words, that suggests civilization has survived the dreaded Y2K cataclysm. While there may be a few technological glitches to smooth out in the days ahead, we finally can put to rest the shrill predictions of worldwide catastrophe. (Of course, I did print out the first draft of this column from my computer before Jan. 1—just in case.)

Our presence here during the first week of January 2000 also indicates Christ's return to earth was not triggered by an arbitrary date on a man-made calendar. It's important to remember that most scholars believe Christ's birth predated by four to six years the date designated A.D. 1. If early historians had reckoned time accurately from the exact date of Jesus' physical birth, we would have welcomed the new millennium sometime in the mid-'90s.

Far more significant than calendar calculations or computer concerns, however, is the fact the Son of God's arrival on earth just over 2,000 years ago remains the defining moment in world history. Even those who never have accepted Jesus Christ as their personal Savior still mark time based on "the year of our Lord."

As this week's millennial mania gradually subsides, tremendous questions, challenges and opportunities remain for Christians everywhere. Symbolically, the birth of a new millennium is a major milestone for mankind. Followers of Christ must use our

time wisely to effectively meet widespread spiritual, physical and emotional human needs.

How important is our use of time in God's eyes? Ephesians 5:16 counsels believers to "make the most of your time, because the days are evil." That familiar admonition is among more than 600 specific Bible references to the passage of time.

Time has been described as man's most valuable resource. Once the seconds tick away, there is no reclaiming them.

"There is a time for everything, and a season for every activity under heaven," Ecclesiastes 3:1 reminds us. The age-old question is not how much time we have each day, but how we choose to spend it.

Numerous Scriptures offer specific ways to invest our time in the year 2000 and beyond, such as:

■ "Lift up your eyes and look on the fields; for they are white already to harvest" (John 4:35).

■ "Let your light shine before men" (Matthew 5:16).

■ "Be imitators of God" (Ephesians 5:1).

■ "Go therefore and make disciples of all nations" (Matthew 28:19).

What is our response as we embark on a new millennium of ministry? There is no better time for Kentucky Baptists to join with Isaiah and renew our commitment to proclaim, "Here am I. Send me!"

What does the future hold? None of us knows with certainty. But followers of Christ do have the assurance of knowing where we can turn for help amid a world in chaos.

Mankind's most sweeping measure of time was recorded in Hebrews 13:8 which triumphantly declares, "Jesus Christ is the same yesterday and today and forever"—even at the dawn of Y2K.

### STRAIGHT FROM THE EDITOR



Trennis Henderson

## Vital signs of a healthy church

By Vernon Cole

"Now the body is not made up of one part but of many." (1 Corinthians 12:14).

The "body" the apostle Paul speaks of is the "body of Christ, the church." This analogy of the church is the best biblical analogy to share the meaning of a "healthy church." As with our physical body, so it is with the body of the church. All systems are interdependent and must be functioning at their best for the total body to function in a healthy manner.

Who has not had an ingrown toenail and suddenly become painfully aware of how one small portion of the body creates great distress for the entire body? As a teen I delivered newspapers. How well I remember awakening one morning at 5 a.m. with a slight pain in my left big toe. After walking my paper route in shoes slightly tight for my growing feet, my big toe felt light a gigantic toe. A small section of one toenail was creating total disruption to my entire body. My total attention was on my throbbing toe.

The Kentucky Baptist Convention church growth team uses a survey that evaluates a church's health. Of the 27

churches that have taken the survey, the average is 41 on a 100-point scale. One church's average was 19 and another 16. But let's look at a church whose score was much healthier.

Little Flock Baptist Church of Shepherdsville had a score of 84, the highest yet in Kentucky. Among the more than 900 churches that have taken the survey nationwide, Little Flock is in the top 1 percent. What were the factors or quality characteristics measured?

■ **Empowering leadership** exists when pastors, staff and laity equip, support, motivate and mentor individuals to become all God wants them

to become.

■ **Gift-oriented ministry** occurs when church leaders help members identify their gifts and integrate them into ministries that match their gifts.

■ **Passionate spirituality** is living faith with commitment and enthusiasm.

■ **Functional structures** are the ways a church operates and does ministry.

■ **Inspiring worship services** occur when Christians and non-Christians attend because it is such a wonderful, meaningful experience they would not miss it for anything.

■ **Holistic small groups** are groups where people find intimate communi-

ty, practical spiritual help and intensive spiritual interaction.

■ **Need-oriented evangelism** is focusing on the questions and needs of non-Christians in a way that helps them see the gospel speaking to their needs.

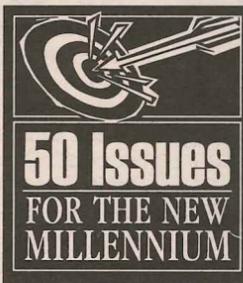
■ **Loving relationships** address how much pastor, staff and lay leaders know about the day-to-day problems members face, how much laughter there is in the church and how much social time members spend with one another apart from church.

The italicized modifiers are the words to note, because most all churches to some degree are doing the nouns: leadership, ministry, spirituality, structures, worship, small groups, evangelism and relationships. The emphasis is on the manner, not the what.

A key to Little Flock's high score is its focus on helping new members discover, develop and use their spiritual gifts. More and more churches are doing this, but few in Kentucky have been making it their major focus. Little Flock also has a major emphasis on prayer and evangelism.

Little Flock is the first Kentucky church to score above 65 in all eight characteristics. All churches with this scoring are healthy churches, growing spiritually and statistically in preparation for the new millennium.

Vernon Cole is leader of the KBC church growth team. For more information about evaluating the health of your church, contact Cole at (502) 245-4101, ext. 237.



## Scholars: Holy Spirit, Calvinism among shifts for Baptists

**"As we have witnessed the balkanization of Baptists at the end of the 20th century, there's more searching and questioning about what it means to be a Baptist."**

*Brad Creed, dean of Baylor University's George W. Truett Theological Seminary*

*Continued from page 1*

■ **Calvinism.** Southern Baptist forebears came from two schools of thought on theological issues concerning the atonement and election.

Calvinism, with its emphasis on predestination, offered a view called "limited" atonement, meaning Christ's sacrificial death was effective only for the elect. Arminianism, on the other hand, emphasized free will and spoke of a "general" atonement for all who believe.

As a result, Southern Baptists in the 20th century have tended to embrace a modified Calvinism that accepts perseverance of the saints—popularly expressed as "once saved, always saved"—while softening stances on other Calvinist dogma such as "irresistible grace."

"On the doctrine of election, the real change was from Boyce to Mullins," explained Garrett. Boyce, the founder of Southern Seminary, was a Calvinist. E.Y. Mullins, president of the seminary at the turn of the century, was not.

After a decline of Calvinistic teaching among Southern Baptists by mid-century, the theological system has recently experienced a comeback. As the century ends, Southern Seminary once again has a Calvinist as president, and an association of Southern Baptist Calvinists is growing in numbers and influence.

"One thing that explains this for me is that Baptist identity has always been a challenge," said Brad Creed, dean

of George W. Truett Theological Seminary at Baylor University. "We don't have a Martin Luther or a John Knox or a John Wesley. As we have witnessed the balkanization of Baptists at the end of the 20th century, there's more searching and questioning about what it means to be a Baptist, to discover the source of our identity or our historical roots."

■ **The Holy Spirit.** "A hundred years ago, nobody was writing about the Holy Spirit," said Moody. "Of course, this century has been the century of the Holy Spirit. The Pentecostal movement is the most powerful Christian movement around the globe. And it has brought the Holy Spirit back into center stage in Christian life."

The most noticeable impact among Southern Baptists is in worship, added Paul Basden, pastor of Brookwood Baptist Church in Birmingham, Ala., and editor of the book, "Has Our Theology Changed?"

"A century ago, you would not have expected to have so many Baptist churches that look like charismatic worship services without (speaking in) tongues," Basden said. "Worship in Baptist churches today is far more like that."

■ **Race.** Early in this century, white Baptists in the South often quot-

ed the Bible to defend segregation. Today, such rhetoric is hard to find among mainstream Baptists.

Race was "a burning issue in this century," Garrett said. Unfortunately, he continued, it was a case of culture pushing theology in the right direction. "We were forced to the change by the culture," he said. "We were not the pioneers here."

That's not to minimize the work of Baptist ethicists such as T.B. Maston and Henlee Barnett, who led Southern Baptists to think about racism in theological terms, Garrett said.

"They were very courageous. But by and large, Southern Baptists were forced to this. ... Our change in convictions was greatly influenced by change in the social order."

■ **Religious liberty.** Southern Baptist views on religious liberty appear to have shifted during the century, but how much is hard to say, Garrett said.

Early in the century, Southern Baptist leaders such as George W. Truett and J.M. Dawson advocated a strict separation of church and state, he pointed out.

"Now, in the latter part of the century, particularly in the SBC leadership circles, we see people starting to question whether there really is a sep-

aration of church and state, advocacy of vouchers, a strong commitment to the return of Christian nation values," he added.

Both those who hold on to the older view of separation and those who more recently call for greater accommodation claim to be defending religious freedom, Garrett noted.

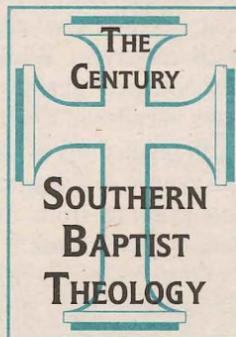
■ **The church.** A theology called Landmarkism heavily influenced Southern Baptists in the first half of the century, particularly in parts of the South and Midwest.

Landmarkers believe that local Baptist churches are the only true church, and they trace their succession through dissenting sects back to Bible times. They reject "alien immersion," or baptism by outsiders, and practice "closed communion," meaning only church members may observe the Lord's Supper.

Few Southern Baptist churches today advocate such views of the church, both Garrett and Basden said, although there are pockets where Landmark influence remains.

■ **Church leadership.** The 20th century has seen the rise of a view that the pastor is the ruler or chief executive of the church. Garrett and Basden said it runs contrary to the common belief at the turn of the century.

"For all the Baptist talk about congregational votes, most churches are willing to give that up for a really strong leader who doesn't abuse them," Basden said.



### Bequest giving

Giving by bequest in your will or revocable living trust is a simple, yet significant way to fulfill your Christian stewardship responsibility.

Unfortunately, too few Kentucky Baptists consider this method. A survey by the National Committee on Planned Giving found only 5.7 percent of all households plan to make a charitable bequest.

What a disappointment! What about Proverbs 3:9-10 and honoring the Lord with our substance and the first fruits of the increase? Is not God to weigh heavily in our lives? Is not our giving a reflection of God's weight in our lives?

The word "substance" includes everything: stocks, bonds, mutual funds, retirement accounts, insurance, real estate, etc. Most Kentucky Baptists have never tithed the value of this portion of their God-provided "substance."

A bequest is a gift under a will or a living trust. It can be a gift of a specific amount of money or a specific asset (stock, real estate, personal property) or it can be a gift of a percentage share of your "distributable" or "residuary" estate.

A bequest can go directly to a charitable beneficiary, or it can be

given to a fiduciary like the Kentucky Baptist Foundation to be held in perpetuity with only the income distributed to the Baptist cause or causes as specified by the decedent.

The foundation exists to receive gifts by bequests for the benefit of one or more Baptist causes. In this way the foundation assures the giver that what took a lifetime to bring together will be preserved to perpetuate the giver's Christian witness.

**KENTUCKY BAPTIST FOUNDATION**



Barry Allen

It is a way to leave a legacy and to perpetuate Christ's mission in this world.

In general, any amount can be given by bequest to a qualified charity free of any gift, death or estate taxes because of the unlimited gift, estate and inheritance tax deductions.

Furthermore, you do not have to have a large estate to include a gift by bequest in your will or living trust. Just be faithful to God's purposes for what He has entrusted to you.

For more information on how to give by bequest, please call Laurie Valentine or me toll-free at (888) 254-5701.

Barry Allen is president of the Kentucky Baptist Foundation, 10605 Shelbyville Road, Louisville, KY 40223; (888) 254-5701

## ATTENTION!!!

### New Location for Youth Choir Festival

The location for the Feb. 18-19 Kentucky Baptist Youth Choir Festival has changed. The new location will be Stithton Baptist Church in Radcliff. If you have any questions, please call the Kentucky Baptist Convention's Church Music Department at (888) 254-5707 or (502) 254-4727.

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## 20th century witnesses decline in postmillennialism

By Mark Wingfield  
Texas Baptist Standard

DALLAS (ABP)—The world is getting better. It will keep on getting better. Eventually, evangelism, missions and social reform will usher in God's reign on earth.

There's a sermon you probably haven't heard in a while—about 100 years.

A prevalent belief at the start of the 20th century, the end-times theology called postmillennialism has all but dissipated at the century's end. The shift is one of the great changes in Baptist theology during the past 100 years, according to an informal survey of Baptist theologians.

Postmillennialists believed the return of Christ predicted in the New Testament book of Revelation would occur at the end of a 1,000-year period of peace known as the millennium.

B.H. Carroll, founder of Southwestern Baptist Theological Seminary, was a postmillennialist. So was Methodist founder John Wesley.

"Among Protestants in this country at the end of the 19th century, there was a strong commitment to postmillennialism," said James Leo Garrett, theology professor at Southwestern Seminary in Fort Worth, Texas.

That began to change, however, as the 20th century unfolded. Premillennialists countered that Christ would return before—not at the end of—the millennium.

Premillennialists see history spiraling downward, with evil increasing un-

til the point when God finally intervenes. Amillennialists, on the other hand, said the thousand years in Revelation should be understood in symbolic, not literal terms.

The premillennial movement found particular affinity with the hellfire-and-brimstone preaching style popular among fundamentalists. Several fundamentalist Baptist groups organized around premillennial views, and premillennialism is a defining characteristic of the conservative element that has influenced the Southern Baptist Convention in the last quarter of the century, historian Leon McBeth has written.

One particular school of premillennialism grew exponentially in influence during the 20th century, Garrett said. The view known as dispensationalism divides human history into seven epochs, called "dispensations." It teaches that Christians will be delivered from earth through the "rapture" of the church just prior to a seven-year period known as the "tribulation."

A critic of the movement, the late Baptist theologian Dale Moody, wrote that premillennial dispensationalism "spread rapidly in the United States after the publication of the second edition of the Scofield Reference Bible in 1917." Moody said there is no evidence that such a theological system even existed before 1830.

Garrett agreed the Scofield Bible,

with its extensive footnotes commenting on the Bible text, proved paramount in spreading the influence of dispensationalism. Many people "read the notes as though they were part of the text," he said.

In addition, popular preachers such as W.A. Criswell of First Baptist Church of Dallas advanced dispensationalism among Southern Baptists, Garrett added.

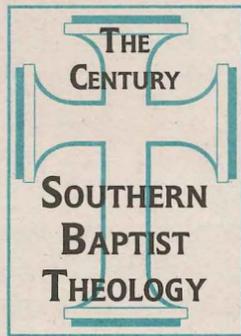
Dispensationalism now stands "at the peak of its influence in Southern Baptist life," he said.

Garrett suggested the rise of dispensationalism may indicate that current events play a role in how Baptists interpret the Bible.

Not all Baptist premillennialists have been dispensationalists, however. Writers in the 20th century describe a view called "historical" premillennialism that de-emphasizes a pre-tribulation rapture.

The belief that Jesus will return to earth and reign for a thousand years dates to the early days of Christianity, particularly in times when Christians were persecuted, and remained common until the third century.

Over the centuries, as Christianity became more established, Christian thinkers began to view the millennium not as a literal 1,000 years but as symbolizing the long view of history, leading up to the Second Coming of Christ, the resurrection of the dead and eternal judgment. That view, known as non-



### What a difference a century makes

DALLAS—While the tenets of postmillennialism may seem far-removed to Baptists at the dawn of the 21st century, theologians say it was a different world 100 years ago.

Many thought the 20th century would be the "Christian century" when most of the world would accept the gospel. "Missions movements were at their height," said Dwight Moody, dean of the chapel at Georgetown College. "There was a lot of optimism that preceded the 20th century."

As decades passed, however, harsh realities in the new century "laid a blanket of despair" on American Christians, Moody said. Two world wars and the Great Depression eroded postmillennialism's underlying view that times would steadily improve, he noted.

In turn, a competing end-times view called premillennialism began to gain influence. Premillennialists see history spiraling downward, with evil increasing until the point when God finally intervenes.

millennialism or amillennialism, prevailed until the Protestant Reformation.

Both views have been held by Baptist theologians influential in the 20th century.

One interesting twist is that both Criswell and Herschel Hobbs, principal author of the 1963 "Baptist Faith and Message" statement, were influenced by a common teacher. E.Y. Mullins, a professor and president at Southern Baptist Theological Seminary early in the 20th century, was an amillennialist. Hobbs shared Mullins' position, while Criswell rejected it in favor of dispensationalism. Over the years, Southern Baptists of different stripes have followed both streams.

### Ken Murphy's legacy

By Robert Dunston

Kentucky Baptists suffered a great loss on July 31, 1999, when Ken Murphy died as a result of complications following surgery. At the time of his death, he served as associate director of partnership missions for the Kentucky Baptist Convention, working specifically with missions in Russia, Poland and Tanzania.

We at Cumberland College mourned his passing since he had served faithfully on our Church Relations Board for many years. We were blessed by his friendship, encouragement and wise counsel.

Murphy believed in education, having graduated from Samford University and earned both the master of divinity and doctor of ministry degrees at Southern Baptist Theological Seminary. He continued his own education while involved in partnership missions by taking courses in Russian language at the University of Louisville.

Several years before he passed away, Murphy donated the bulk of his ministerial library to Cumberland College's religion and philosophy department. After his death, his widow, Robbie, donated the remainder of his library.

Looking through the volumes that meant so much to him, one sees into the heart and life of a faithful servant of God. His commitment to studying the Bible and preaching and teaching the truths contained within it evidences itself in the many well-worn commentaries and books on worship and preaching. The large collection of books on the church, pastoral care and missions emphasize his commitment to introducing people to Christ and nurturing them in their faith.

CUMBERLAND COLLEGE



Ever since Cumberland College received Murphy's library, students have used it. His gracious gift and that of his wife will continue to bless the lives of students

for many years to come. Murphy wanted to make a difference in the lives of people with whom he crossed paths. Through his library, he will continue to help and encourage young people preparing for Christian ministry.

We are proud to house the Ken Murphy Library and express our deepest appreciation to his entire family for being our partners in missions in Kentucky and beyond.

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

### Those long, short days

You hear people say it a lot this time of year: "It's hard to be motivated to do anything when it's already dark by the time you leave work."

Now, we know darkness doesn't really have anything to do with motivation. The nighttime crowds at the mall during the shopping season clearly contradict that. Yet, once the gifts are bought, opened and exchanged, once the parties, pageants and caroling are over, we do slow down a bit. There's nothing wrong with that. In fact, I believe we go too fast and miss some of the joy of the holiday season. There is some concern however, when slowing down becomes "the blues" and then deteriorates into depression.

Those of us in the counseling profession are always good at tagging names to things, and the name for the kind of depression I'm talking about is "Seasonal Affective Disorder." It's appropriate that we can remember this diagnosis by its acronym, SAD. Fatigue, changes in appetite and sleeping patterns are all symptoms. The good news is that this kind of depression usually abates by spring, but what do we do in

the meantime?

Simple things like getting out at lunch time to enjoy the sunshine or increasing the lighting in your home actually can help.

As simple as all this sounds, I encourage you not to minimize this kind of depression. Yes, most of us can pull out of it and wait for spring, but not everyone should. If you've had a tough time with wintertime depression during the last couple of years, consider going to your doctor or a qualified counselor for help. Kentucky Baptist Homes for Children has 21 Cornerstone Counseling centers. We are in every region of the state. All our counselors have a master's degree or higher and approach counseling from a Christian perspective. Rates are lower than most counseling services and financial assistance is available. Call (800) 981-7493 to find out where the office nearest you is located.

HOMES FOR CHILDREN



Bill Sapp

Bill Sapp is administrator of Cornerstone Counseling, a ministry 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/>

## 1999 stories include school attacks, targeted evangelism

Continued from page 1

**6. Charges of religious bigotry leveled at Southern Baptists after distribution of prayer guides targeting Jews and Hindus for evangelism.** The pamphlets, produced by the SBC's International Mission Board, were timed to focus Southern Baptists' prayers with major religious holidays of the two faiths. Jewish and Hindu leaders called the efforts insulting. Southern Baptist leaders defended the pamphlets, saying the Bible commands Christians to witness to people of other faiths.

**7. The firing of a Missouri seminary president over alleged misappropriation of anger.** Trustees at Midwestern Baptist Theological Semi-

nary fired Mark Coppenger in a closed-door meeting Sept. 13, stating he was no longer able to lead the school effectively.

**8. (Tie) Religious persecution around the world.** The Jan. 23 murder of Australian missionary Graham Staines and two sons by Hindu extremists in India vividly illustrated the danger believers face in parts of the world hostile to a Christian witness. In October, the U.S. State Department issued a report listing China, Iraq, Iran, Myanmar and Sudan as severe violators of religious freedom.

**8. (Tie) Church-state disputes, including posting of the Ten Commandments in public buildings, school vouchers and banning prayers at high school football games.** Various issues gained attention in courts, Congress and statehouses around the country.

**10. Georgia Baptist Convention's vote in November to expel two churches for violating constitutional language added last year to bar churches that endorse or affirm homosexual behavior.** Oakhurst Baptist Church in Decatur, Ga., and Virginia-Highland Baptist Church in Atlanta, are thought to be the first churches removed for doctrinal reasons in the state convention's 177-year history.

## Reformation leads religious news writers' top stories of the millennium

WASHINGTON (RNS)—The Protestant Reformation was selected as the top religion story of the second Christian millennium by members of the Religion Newswriters Association.

In 1517, the rebellious German priest Martin Luther nailed on a church door in Wittenberg his 95 theses condemning Rome's practice of selling indulgences. His action sparked the Protestant Reformation. The act led to Christendom's second major schism, the Catholic Counter-Reformation and the founding of the Church of England.

The millennium's second most important story was the widespread dissemination of the Bible and other religious literature, beginning with the first English translation of the Bible by John Wycliffe in 1380, the 1455 publication of the Gutenberg Bible and the 1611 publication of the King James Version.

The RNA members, writers and editors who cover religion on a regular basis for secular media in the United States and Canada, voted the Great Schism of 1054 the third most important story of the millennium. The schism resulted in the first major split in Christianity and its divi-

sion into Eastern and Western churches.

Rounding out the top 10 stories of the millennium were:

■ The Holocaust and the subsequent founding of Israel, events the RNA members also picked in separate balloting as the 20th century's top story.

■ Pope Urban II's authorization of the Crusades in 1095 to reclaim the Holy Land from Muslim control.

■ Islam's expansion into Africa, Europe and Asia, including its move into India from 1190-1200.

■ The Second Vatican Council (1962-1965), which ended with the Roman Catholic Church reforming its liturgy and its relations with other Christian and non-Christian movements.

■ Establishment by the Pilgrims of their colony in Plymouth, Mass., in 1620 and Roger Williams' 1636 establishment of Rhode Island, foundational events in the history of religious freedom and separation of church and state in the United States.

■ The publication of ideas some view as hostile to religion by Charles Darwin, Karl Marx, Friedrich Nietzsche and Sigmund Freud.

■ The 1906 Azusa Street revival in Los Angeles, which gave birth to the modern Pentecostal movement, now Christianity's fastest growing branch.

## Y2K THE LISTS

Reflections on the Past  
Year, Century & Millennium

### The Baptist decade

JACKSONVILLE—Baptist state paper editors also ranked the top stories for the decade. They are (with the year they occurred):

1. Cooperative Baptist Fellowship organizes (1991).
2. Southwestern Seminary trustees fire President Russell Dilday (1994).
3. Restructuring of the Southern Baptist Convention (1995).
4. SBC Executive Committee fires Baptist Press editors Al Shackelford and Dan Martin without stated cause (1990).
5. SBC severs ties with Baptist Joint Committee on Public Affairs (1991), religious-liberty assignment transferred to Christian Life Commission.

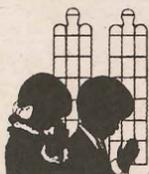
Happy New Year  
from  
Oneida Baptist Institute



The faculty, staff, and students of Oneida Baptist Institute extend our sincere gratitude and thanks to all of the friends with whom we have been blessed in 1999. We appreciate so much all those who visit us, volunteer on our campus, pray for us daily, and financially support our school.

Thank you for giving to the Barkley Moore Father's Day Offering for Oneida Baptist Institute. We are also grateful for all who support us as individuals, and for those who give through their churches, Women on Mission groups, Sunday School classes, & Brotherhoods.

We pray that you may have a joyous holiday season and a prosperous year in Christ.



Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

— 2 John 3

### The Christmas gift of a new house

"I don't ever want to move at Christmas time," my wife, Rebecca, remembers saying when we packed to move from Murray to the Philippines in December 1982.

It happened again this month. Although the move was only four miles instead of several thousand, we still agree Christmas is not the time to move.

The move came because of a gift from Dudley and Jean Asher Pomeroy. Dr. Pomeroy is emeritus professor of pastoral care and a college trustee. Mrs. Pomeroy is a Pineville native; Clear Creek founder L.C. Kelly performed their marriage ceremony.

Four years ago the Pomeroy family decided to Bill Whittaker Clear Creek their Woodland Hills home at the edge of Pineville. In October, they moved to Lexington and the trustees designated the home as the official president's residence. It is a beautiful place on a corner lot with large trees and good neighbors.

The Pomeroy family made an estate gift that might meet a need for some of you. The deferred gift included a lifetime right to reside in the home. It had immediate tax

advantages, and the residence was removed from probate. A gift of property can lower an estate value to the point it is not affected by federal estate taxes. Children face one less decision after their parents' death. Another option is placing a residence in a charitable trust with children or a spouse receiving income for a limited number of years with the proceeds then going to charity.

The most significant part of this Christmas gift is that the Pomeroy family made the decision in their lifetime and now experience the joy of seeing their gift at work for Christ. Contact me if you are interested in estate plans that honor Christ.

Eight members of the family came home for Christmas. Some of the moving boxes remained unopened, and not all the pictures were hung. The family was there, and that's the only way a house becomes a home.

#### CLEAR CREEK CHRONICLE



Bill Whittaker

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

# YOUTH

## YouthLink 2000 unites teens across America for Jesus

By Marv Knox & James Dotson  
Texas Baptist Standard &  
SBC North American Mission Board

ATLANTA (BP)—Satellite beams, heart-thumping music and love for Jesus connected thousands of Southern Baptist teenagers coast-to-coast Dec. 29-Jan. 1, at YouthLink 2000, a millennial Christian celebration.

The first-night attendance of approximately 41,000 at the seven sites was well under the 200,000 originally projected, largely because of concerns about the potential for disruptions caused by the "Y2K" computer bug. But several students who attended said they weren't worried.

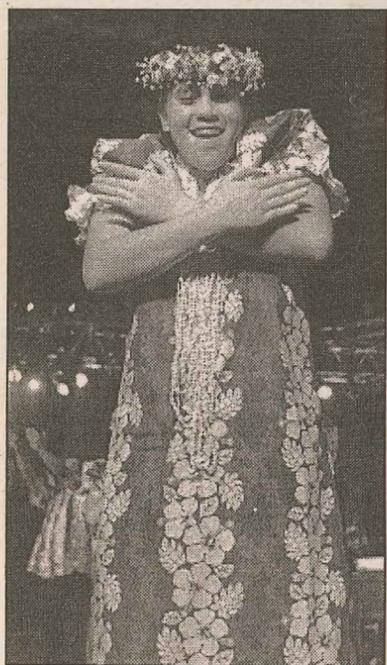
"I know we're in God's hands. We're protected," said Jamie Freeman, a pastor's daughter from Los Angeles who marked her 18th birthday at midnight Dec. 31 at the YouthLink celebration in Anaheim. "We're not worried about it," she said.

YouthLink 2000 was sponsored by four Southern Baptist Convention agencies—LifeWay Christian Resources, the International and North American mission boards and Woman's Missionary Union—as well as state conventions affiliated with the SBC. It began the night of Dec. 29 and stretched into the wee hours of the morning of Jan. 1.

The celebration—which also included student participation in local mission projects—attracted teens to conference centers and arenas in Anaheim, Calif.; Atlanta; Denver; Houston; Philadelphia; St. Louis; and Tampa, Fla.

Youth cheered, sang along and bounce-danced to ear-splitting, heart-pounding praise and worship led by local as well as nationally known Christian rock bands. Although the scene was often reminiscent of a rock concert, the message was different.

"I absolutely believe that true life is giving your life to Jesus," recording artist Rebecca St. James told the more than 5,000 in Tampa. "We need to take this conference as an opportunity to really get serious about our faith in God."



ALOHA A youth from Hawaii performs a native dance during YouthLink 2000. (BP photo by Denise McGill)



St. James was one of several artists and speakers featured in YouthLink sessions at more than one location. She and her band performed first in Tampa and left to catch a plane to Philadelphia where they appeared at the morning session Dec. 30.

While the students gathered in seven locations thousands of miles apart, satellite technology brought them together. It even focused them halfway around the world.

Standing in front of a television camera in Jerusalem, evangelist Jay Strack challenged the stateside-but-scattered audience to be "soldiers for Christ."

Strack's presentation began with a taped segment from Golgotha, "skull hill," outside the ancient walls of Jerusalem, where Roman soldiers crucified Jesus on a cross.

As a camera panned the location, Strack said, "This is the very spot where Jesus died for you." When that segment ended, Strack stood under a dark Middle Eastern sky, broadcasting live at 3 a.m. Jerusalem time.

Jesus suffered an agonizing, humiliating death because He believed in the American teenagers gathered almost 2,000 years later, Strack told the crowds.

YouthLink 2000 would challenge these same teenagers to follow Christ,

now and forever, he added.

"When you hear the challenge, please understand Jesus believes in you," he stressed. "You may not believe in Him, but He believes in you. You may not have time for Him, but He has time for you."

In addition to believing in Jesus, Strack challenged the teens to belong to Jesus. "When you belong to Him, you get a sudden desire to live for Him," he said, explaining that means telling others about Jesus and submitting themselves to His leadership.

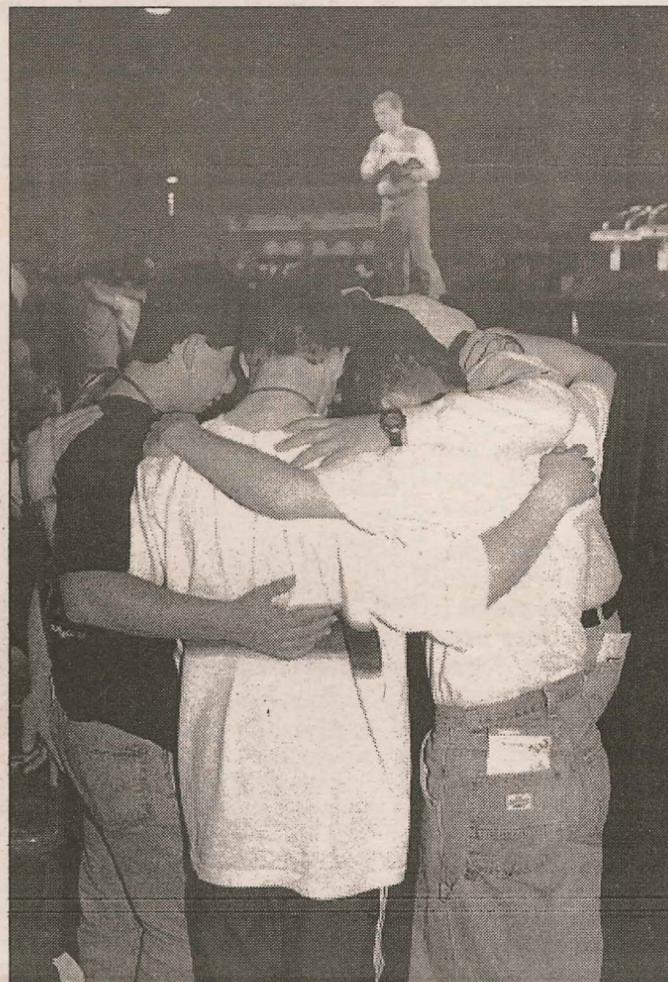
"I want you to be soldiers for him," he urged.

A "Global Link" segment also connected participants in each of the stateside sites to each other. For 30 minutes, they watched giant screens in each arena, seeing live action from each city. They sang together as bands led praise music. They laughed together as comedians egged them on.

And they listened quietly—as quietly as tens of thousands of teens might be expected to listen—as Jimmy Draper, president of LifeWay Christian Resources, spoke to them from the Atlanta stage.

"Hundreds of thousands of Southern Baptists are praying for you," Draper told the youngsters.

Preparation for YouthLink has



spanned 10 years and involved the efforts of hundreds of Southern Baptists in the SBC agencies and state conventions, he reported. "We did it because we believe the future impact of Southern Baptists is through you," he insisted.

"God is going to speak to you this week in a very, very special way. You don't have to wait until God speaks to you to answer. You can get on your knees and say: 'God, my answer is yes. Now, what do you want me to do?'"

"Out of those of you at YouthLink are those whom God will use to lead Southern Baptists and Christians worldwide to victory in the 21st century," he predicted.

Richard Ross, co-chairman of the SBC millennium extravaganza, predicted a strong response from YouthLink's youthful participants. "God would have never called a thousand leaders to commit all or some of 10 years to prepare for these three days if these days were not to have a historic kingdom impact."

With reporting by Linda Lawson, Dan Nicholas, Mark Wyatt and Greg Heyman

**YOUTHLINK** At least 41,000 people attended the millennium celebration in seven U.S. cities. ■ Top left: The Katinas get an enthusiastic response in Philadelphia. ■ Top right: Students huddle for prayer in Atlanta. ■ Bottom left: A young man worships in Houston. ■ Bottom center: An engineer troubleshoots the big screen that helped connect events in each city. (BP photos by Denise McGill, Warren Johnson and Gibbs Frazier)

### Wedgwood teens & minister urge students to make their faith active

TAMPA, Fla. (BP)—Reporters ask Glenn Bucy, 18, how he can return to Wedgwood Baptist Church after witnessing a gunman fire at least 10 rounds through a glass at him as he sat on the back row of the sanctuary.

"Being Christians in America has been so easy for so long," Bucy said. "Church is not as innocent as it used to be. Christians have to put up or shut up for our faith."

Bucy, Wedgwood Youth Minister Jay Fannin and three other teenagers, backed by 41 other teens and adult sponsors from the church, spoke Dec. 30 about the tragic

shooting that took place at their church Sept. 15 in which eight people were killed and seven wounded.

They described changes in their lives in the three months since Larry Gene Ashbrook burst into the Wednesday night "See You at the Pole" rally, killing seven people and then taking his own life.

Rebekah Gillette, 15, said she realizes "God left me on this earth to do something really special." She described the shooting as a "wake up call."

Today, "I live my life to the fullest," Gillette

said, actively sharing her faith.

Fannin issued the same challenge to YouthLink participants at Tampa's Ice Palace that he had planned to issue Sept. 15.

He urged them to take their faith and their witness from the school flagpole to the locker, the classroom, the hallways and throughout their schools.

"See what God will do when you pray for your school," Fannin said to the hushed crowd. Several hundred teens stood to indicate their commitment to praying in their schools.

# PEOPLE

## PRAYER PARTNERS

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

- Polish youth who attend a Friday night discipleship and doctrine study led by missionaries Milton and Lara Magalhaes.

- A youth outreach ministry recently begun in Radsoc, Poland.

- The six people who became Christians recently as a result of seeing the "Jesus" video in Rzeskow, Poland. Missionaries Doug and Marcy Shaw had worked with the "Jesus" video project for more than a year with no visible results until these professions of faith. "They are just about jumping up and down with joy," a fellow missionary wrote.

- Bryant Stone, a student at Boston University, who is on a short-term mission trip to South Africa this month. He is leading Bible studies in prisons and helping with summer children's ministries at a mission center. (Yes, it is summer in South Africa.) Stone is a member of Heritage Baptist Church, a new church in Brookline, Mass.

## Mountains to the Mississippi

Compiled by Shirley Wooton

■ **COLUMBIA**—Former Kentucky WMU President **Estelle Randall**, 87, died Dec. 6. A native of Jefferson County, she was a member of Columbia Church. She served as WMU president from 1955-1959. She was the widow of **H.C. Randall**. Memorials may be sent to Columbia Church's Lottie Moon Christmas Offering for International Missions.

■ **COVINGTON**—The Northern Kentucky Association will host beginning Spanish-speaking classes starting Jan. 10 at 6 p.m. The cost is \$5 per week. For information, call (606) 727-6522. **Rick Robbins** is director of missions.

■ **DANVILLE**—Calvary Church collected \$835,000 in pledges during a capital stewardship campaign for additional facilities. **Doug Wesley** is pastor.

Trinity Church ordained **Robert Chirwa**, **Valli Givens** and **Joe Rice**

as deacons. **Jay Robison** is pastor.

■ **ELIZABETHTOWN**—Tunnel Hill Church will host an appreciation dinner for **Harmon and Geri Popham** Jan. 8 at 7 p.m. at Pritchard Community Center. Popham is retiring after serving more than 32 years. For information, call (270) 862-9782.

■ **FRANKFORT**—Thornhill Church called **Charles "Buddy" Pyles** as pastor. He will begin Jan. 9.

Millville Church called **David Burns** as pastor. Burns formerly was associate pastor of Calvary Baptist in Frankfort.

■ **LEXINGTON**—Immanuel Church called **Bill Carter** as minister with senior adults. **Craig Loscalzo** is pastor.

■ **LOUISVILLE**—Carlisle Avenue called **Jennifer Mastalka**, a student at Southern Seminary, as children's minister. **Steve Drake** is interim pastor.

## Seminaries report 12 Kentucky grads

Baptist seminaries have reported 12 graduates from Kentucky recently.

Eleven graduates are from Southern Baptist Theological Seminary in Louisville, and a twelfth graduated from Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Allison Kemp, of Shively, received a master of arts in Christian education from Southwestern Seminary.

The 11 Kentucky graduates from Southern Seminary, and their degrees, are:

- Jeff Carlisle, of Mayfield, master of divinity.

- Daryl Cornett, of Lexington, Ph.D. in theology.

- Mark Day, of Lexington, master of arts in Christian education.

- Darrell Everly, of Central City, master of arts in missions, evangelism and church growth.

- Shannon Leigh Dahl, of Louisville, master of arts in Christian education.

- Sidney Fulton, of Paducah, doctorate in New Testament.

- Brian Niemeier, of Winchester, master of divinity in missions, evangelism and church growth.

- Lillyellyn Pegourie, of Louisville, master of arts in Christian education.

- Vitalievich Podgaiski, of Louisville, bachelor of arts.

- Andrea Tackett, of Pikeville, master of divinity in missions, evangelism and church growth.

- Jody Thomas, of Louisville, master of arts in Christian education.

## CLASSIFIED ADS

**SEEKING:** Caneyville Baptist Church seeks a full-time, experienced, energetic pastor. Prefer college and/or seminary training. Send resumé to: Eddie A. Majors, 164 Clay Way, Leitchfield, KY 42754.

**SEEKING:** Bardstown Junction Baptist Church has ministry opportunity for qualified individuals. We are actively seeking candidates to serve as minister of youth and minister of music. These are salaried, part-time positions. If you have interest in either or both of these areas of service, we will gladly accept your resumé. Please direct all correspondence to: Phyllis Reynolds, c/o Bardstown Junction Baptist Church, 4855 S Preston Highway, Shepherdsville, KY 40165.

**SEEKING:** New Hope Baptist Church of Versailles, Ky., is looking for a part-time youth minister. Salary is negotiable. Send resumé to: New Hope Baptist Church, PO Box 825, 3825 Tyrone Pike, Versailles, KY 40383. Phone/Fax: (606) 873-1707.

**SEEKING:** Part-time youth minister and part-time music minister. Please send resumé to: River View Baptist Church, 1850 Louisville Road, Cox's Creek, KY 40013, Attn: Charles Frazier.

**SEEKING:** Little Flock Christian Academy teacher. Send resumé to: Jeff Rafferty, 5500 N Preston Highway, Shepherdsville, KY 40165, or call (502) 957-7696.

**SEEKING:** South Side Baptist Church is seeking a child care director. Applicant must be a Christian, preferably a Baptist with experience as director/assistant director. Mail resumé to: South Side Baptist Church, 1501 Holman, Covington, KY 41011, or fax to (606) 431-1314.

**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:** Full-time pastor. Please send resumé to: Meta Baptist Church, 8807 Meta Highway, Pikeville, KY 41501, Attn: Pastor Search Committee.

**SEEKING:** Full-time pastor for Piney Grove Baptist Church, Corbin, Ky. Contact person: Marlon Sams, PO Box 1563, Corbin, KY 40701.

**SEEKING:** Part-time, bivocational pastor needed for small, rural church near Whitesville, Ky. Three services per week. Call Ed Hemmersbach for details: (270) 264-1478.



**WARM HANDS, WARM HEARTS** Southern Baptist missionary Shari Rowser hands out gloves to students at Elementary School No. 43 in Chisinau, Moldova. Rowser distributed 750 pairs of gloves provided by a church in Dayton, Ohio. Although few people are starving in the former Soviet country, many of Moldova's 4.5 million residents face a hard winter because of the country's economic problems. Missionaries David and Shari Rowser use sports, games, crafts and other approaches to work with children in their neighborhood as a way to reach people with the gospel. There are about 1,000 cities and towns in Moldova with no Baptist church. Church planting is one of their top priorities. (BP photo by Grace Robinette)

## More than 700 nativity scenes used to help homeless shelters

By Ted Parks  
Religion News Service

**CAMARILLO, Calif. (RNS)**—Years ago, no one had room for Mary and Joseph. But this isn't a 2,000-year-old story; more like eight.

Three nativity scene collectors, husband and wife Huw and Nora Howells and their friend Judy Crenshaw, couldn't find anyone willing to host their 300 different versions of the nativity.

Howells had dreamed of using the scenes of the shelterless Christmas family to help modern-day people with no place to stay.

His dream became reality in 1993 with the birth of "No Room at the Inn," a yearly program that displays nativity sets in local churches, charges a modest admission, then donates the proceeds to agencies working with the homeless.

The program was hosted in 1999 by Trinity Presbyterian Church in Camarillo, Calif., near Los Angeles. Crenshaw reported that the 702 nativity sets on display attracted 1,020 visitors. The admission fees, along with the earnings from a kick-off gala and a silent auction of donated goods, earned the homeless \$10,000.

In its previous six years, "No Room at the Inn" donated \$37,000 to make room for people from the street. Over the years the exhibit has doubled in size, including many other nativity scenes besides those of the first three collectors.

But back in 1993 when Howells' wife, Nora, and friend Crenshaw tried to get the program going, no one would let them in.

"I just couldn't find a place that would house us," Crenshaw said.

Though churches now host the program, the first couple of years the storefront of a junior chamber of commerce was home to the nativities.

Now, housed year to year in different churches, "No Room at the Inn" spreads its proceeds among 16 social

service agencies.

"God bless 'em," said Karen Ingram, vice president of Lutheran Social Services of Southern California, grateful for the January check from the organization. The money comes at a time of year when "most people have shot their wad" for charitable giving, she said, because of holiday spending.

The Lutheran agency uses the yearly \$500 check to buy bus tokens, gasoline, tools and prescriptions for people needing emergency assistance. Ingram said that "No Room" funds also buy blankets and sleeping mats for the homeless.

Mary Ann Decaen, Ventura County community services program coordinator for Catholic Charities, said that her agency receives several hundred dollars each year from "No Room." Her program aids victims in short-term financial crisis by offering "the very basic things that people need just to navigate in a complex world," she said.

"I'd love to see it replicated in many different communities," Decaen said of the roving exhibit.

The style and economic value of the nativities and related Christmas art at the Camarillo show varied widely.

Among the most valuable pieces were two Russian icons dating from the 18th and early 19th centuries. Antique collector Roy Thorsen, the owner, estimated their worth at "well over a \$1,000 each."

When Huw Howells died of colon cancer in 1993, his wife was moved to give life to the project that her husband and Crenshaw had always talked about: using their nativities for others' good.

Crenshaw and Nora Howells assembled a group of friends to work on the project.

One of the many ways the committee helps is by assigning members to sleep over with the display to safeguard it.

"I do pray every night during the display that we don't have an earthquake," she said.

## Baptists respond to needs in flood-stricken Venezuela

By Mark Kelly  
SBC International Mission Board

CARACAS, Venezuela (BP)—Baptists have mobilized to help victims of massive flooding that devastated Venezuela's Caribbean coast a week before Christmas.

Missionaries in the South American country are calling on Southern Baptists to pray that the country's worst natural disaster this century would turn hearts to Jesus Christ.

Reuters news service reported that the death toll could rise to 30,000 people and as many as 200,000 people could be homeless as a result of torrential rains the week of Dec. 17. A wave of earth and rocks crashed down from rain-soaked, 8,000-foot-high mountains onto a 60-mile stretch of coast that was home to 350,000 people.

Entire towns were buried under yards of boulders and rubble. The government immediately launched a massive air-and-sea military rescue operation along the country's northern coast.

Venezuelan Baptists quickly responded as well, said Rich Hutchens, a Southern Baptist missionary working in Caracas, the nation's capital, which was hit hard by the storm.

"In every Baptist church throughout Venezuela, the members were encouraged to pray without ceasing, to give generously of material goods and financial aid and to volunteer time and energy for the effort," said Hutchens. "I know Southern Baptists will be praying for the thousands of people who have lost so much during this brief period of time."

The Southern Baptist International Mission Board released \$80,000 to help purchase food, water, medicine and mattresses to be distributed by missionaries and Venezuelan Baptists through a network of Baptist churches located in the disaster area, said Dickie Nelson, an IMB associate director for work in the Caribbean basin.



**VENEZUELA DISASTER** A homeless mudslide victim stands over a damaged car in Macuto, Venezuela Dec. 21. The death toll from mudslides and flash floods that swamped Venezuela's Caribbean coast last week could be as high as 30,000, authorities said. Landslides and raging rivers swept away slum dwellings perched on steep slopes and left the buildings marooned in a sea of now rock-hard debris. Southern Baptist evaluation teams were in the South American country last week to help determine a response for relief work and Christian ministry. (Reuters/RNS photo)

In Caracas, the Baptist Center and Emanuel Baptist Church are serving as collection centers for relief material. The Baptist clinic there has been asked by the Evangelical Council of Venezuela to serve as the distribution point and coordinator for all medical care provided through churches to communities most affected by the disaster.

Churches in Maturin, 300 miles east of Caracas, were readied to receive 250 families evacuated from the disaster area. Venezuelan Baptists are working to get relief material collected in Caracas delivered to Baptist churches for distribution to victims.

A Southern Baptist assessment team arrived Dec. 27 to evaluate how Southern Baptists might help with long-term ministry evangelism projects.

The team is expected to suggest ways Southern Baptist missionaries and volunteers can help Venezuelans recover from the disaster, Nelson said. Such projects might include portable feeding stations and reconstruction of homes and church buildings.

"This is a desperate moment for the Venezuelan people," said Nelson, who has served as a missionary in the country. Organizers were hopeful that the recent holiday season would encourage

Southern Baptists to be sensitive to the needs.

"The evangelical community is responding by offering hope and life and peace that comes through faith in the one and only true God and His Son, Jesus Christ," Hutchens added. "Let's keep praying that in the midst of their losses, Venezuelans will find the One who makes life worthwhile, even in the face of suffering."

Contributions for relief work in Venezuela can be sent to International Mission Board, Hunger and Relief Fund—Venezuela Flood Relief, Box 6767, Richmond, VA 23230.

### WORLD VIEW

■ **Israeli Jews** generally have positive attitudes toward Christians but have little knowledge of Christianity, including what day most Christians celebrate Christmas, according to a new poll. The Gallup poll was commissioned by the Chicago-based International Fellowship of Christians and Jews, which seeks to foster interfaith dialogue. The poll found that just 25 percent of those surveyed knew Dec. 25 is the day most Christians celebrate Christmas.

■ **Nearly 40 people** were reported dead Dec. 27 in a fresh round of Christian-Muslim violence on the Indonesian island of Ambon, ignoring efforts to bring peace to a region once celebrated for its religious tolerance. Indonesia's official Antara news agency said the victims were from two days of clashes that broke out after a 14-year-old Muslim boy was hit by a car driven by a Christian.

## Sri Lanka, Sudan among group's top 10 areas of conflict in 2000

WASHINGTON (RNS) Sri Lanka, Montenegro and an African "arc of conflict" will be among the 10 most volatile areas of violence, war and political instability in the coming year, according to the evangelical relief agency World Vision.

In its second annual listing of the top 10 global hot spots, the agency also identified Nigeria, Colombia, Angola, Pakistan/India, Sierra Leone, Chechnya and Indonesia.

Many of the spots already are sites of violent conflict.

"These are the world's 10 most violent and vulnerable areas," said Serge Duss, director of public policy and government relations for World Vision.

"The difference between peace and war is often a difficult and delicate balance influenced by politics, cultural or tribal heritage, and rebel groups determined to topple either democratically elected leaders or illegitimate regimes.

Calling the past century the most violent and war-driven in history,

Duss said the year 2000 promises little in terms of peaceful reconciliation of many of the conflicts on the list.

"Several of these top 10 'hot spots,' regrettably, were on our list a year ago," he said. "These conflicts will tend to remain on our annual list unless and until the international community significantly increases its efforts to resolve them."

The hold-over hot spots include Colombia, Indonesia and what he called an African "arc of conflict," including Democratic Republic of the Congo, Republic of Congo, Sudan, Somalia and the border dispute between Ethiopia and Eritrea.

North Korea and Iraq, which were on last year's list, are not on the 2000 list. "Those areas, while still potentially volatile, seem to be stabilizing," he said.

Among new spots on the list, Duss pointed to Montenegro, which with Serbia, makes up what is left of the former Yugoslavia. Montenegro is scheduled to vote on independence in the spring.

## Baptist groups helping Chechen refugees in Georgia

TBILISI, Georgia (BP)—A variety of Baptist entities are working to support Chechen refugees who have fled the war between Chechen militants and Russia in the capital Grozny, according to Baptist World Alliance.

Baptist World Aid is helping feed many refugees, most of whom are Muslims, by providing an initial grant of \$5,000 and also coordinating the response of other Baptist groups, BWA officials said.

Baptist World Aid also is working with Hungarian Baptist Aid in its work among Chechen refugees in Ingushetia. Funds have been provided to ship food and clothes, and a container of new winter clothing is being sent in conjunction with Matthew 25 Ministries in Cincinnati.

Baptist leaders report that more than 2,000 refugees in the Pankisi valley in East Georgia are starving because a poor harvest has left Chechens there with little food.

Heavy snow has trapped more than 400 refugees, mostly children, in the mountainous town of Shatili in North Georgia.

"The Moslem people of Chechnya should know that Christians in Georgia and beyond care about them," according to a joint statement from

Malkhaz Songlashvili, presiding bishop of the 5,000-member Union of Evangelical Christian and Baptist Churches in Georgia, and Merab Gaprindashvili, general secretary.

Members of Central Baptist Church in Tbilisi, Georgia, have taken all the funds they collected for a beloved Christmas celebration in the Baptist community and given it to help the refugees.

Urged to help by a member of the Tbilisi church, Songlashvili said the church decided, in spite of its own poverty, to respond. "Most of our people are poor," he said, "but it is also clear that the poor can understand the poor better than anybody else, and we are determined to do our best to help them."

Baptist churches are not only raising money to help. They are participating in the food distribution themselves, Songlashvili said.

"What better way to celebrate Christmas than to give to the refugees of the world, whatever their religion, Muslim or Hindu, Buddhist or secular atheist, Christian or non-Christian," said Denton Lotz, general secretary of the Baptist World Alliance. "We are grateful for the model that the poverty-stricken Baptists of the Republic of Georgia are giving to us."

# A ministry of WESTERN RECORDER

## Our best-kept secret

### Hawaii Pacific BAPTIST



### JOURNAL OF THE BAPTIST CONVENTION OF PENNSYLVANIA/SOUTH JERSEY PENN JERSEY BAPTIST

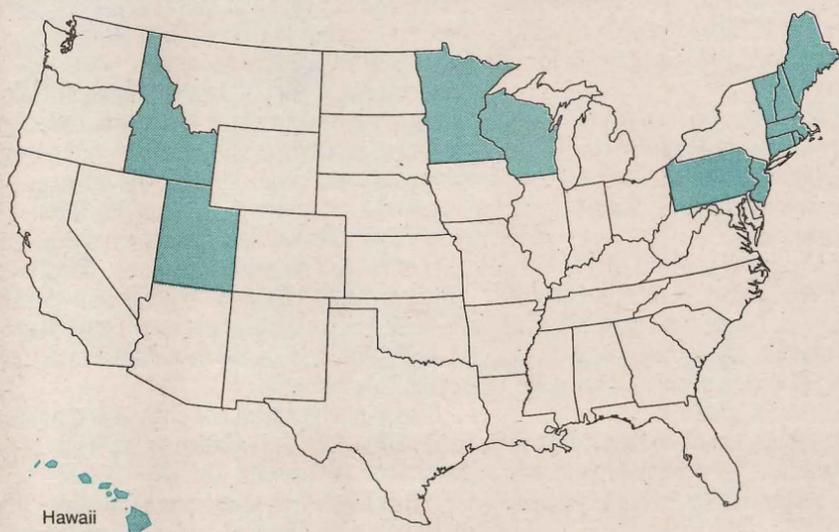


### THE MINNESOTA-WISCONSIN BAPTIST



### NEW ENGLAND BAPTIST

### THE UTAH-IDAHO SOUTHERN BAPTIST WITNESS



*The Western Recorder works in cooperation with  
5 Baptist conventions representing 13 states*

A while back at the Western Recorder we got a call asking if we knew another state Baptist newspaper was copying our design format.

It struck us anew that one of the Western Recorder's best kept secrets has been its publishing relationship with newspapers in five state conventions where Southern Baptist work is in its infancy.

For seven years now, the Western Recorder has worked with these conventions to help them publish their monthly newspapers.

In most of these conventions the responsibility for producing the state paper previously fell on the executive director or a staff person whose primary focus was another ministry field. Now, with the help of the Western Recorder, they no longer have to handle the production of their paper.

The process works like this:

Editors or their assistants in the Baptist state conventions of New England, Pennsylvania-South Jersey, Minnesota-Wisconsin, Utah-Idaho and Hawaii Pacific assemble their local news stories, photos, advertisements and editorials and transmit them electronically to our office.

Here, Partnership Editions Editor Joyce Martin edits and prepares layouts, adding national and international news, missions and feature stories from the Western Recorder.

And, yes, she uses the same design format as the Western Recorder.

The result is a win-win situation. Staff in these partnership conventions are freed up to focus on their primary responsibilities and readers get a paper chock full of local, national and international news.

And it looks good, too.