

Newspage Edition

November 9, 2004
Vol. 178, No. 44



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Humbug: Store's decision may cost Salvation Army over \$9 million

Dallas (BP)—The Salvation Army could lose more than \$9 million in donations this Christmas season after Target stores nationwide decided not to allow the annual fundraiser featuring red kettles and ringing bells on their property.

Target stores have been key locations for the Salvation Army's bell ringers and kettles, but the retail chain has announced a new enforcement of its solicitation policy.

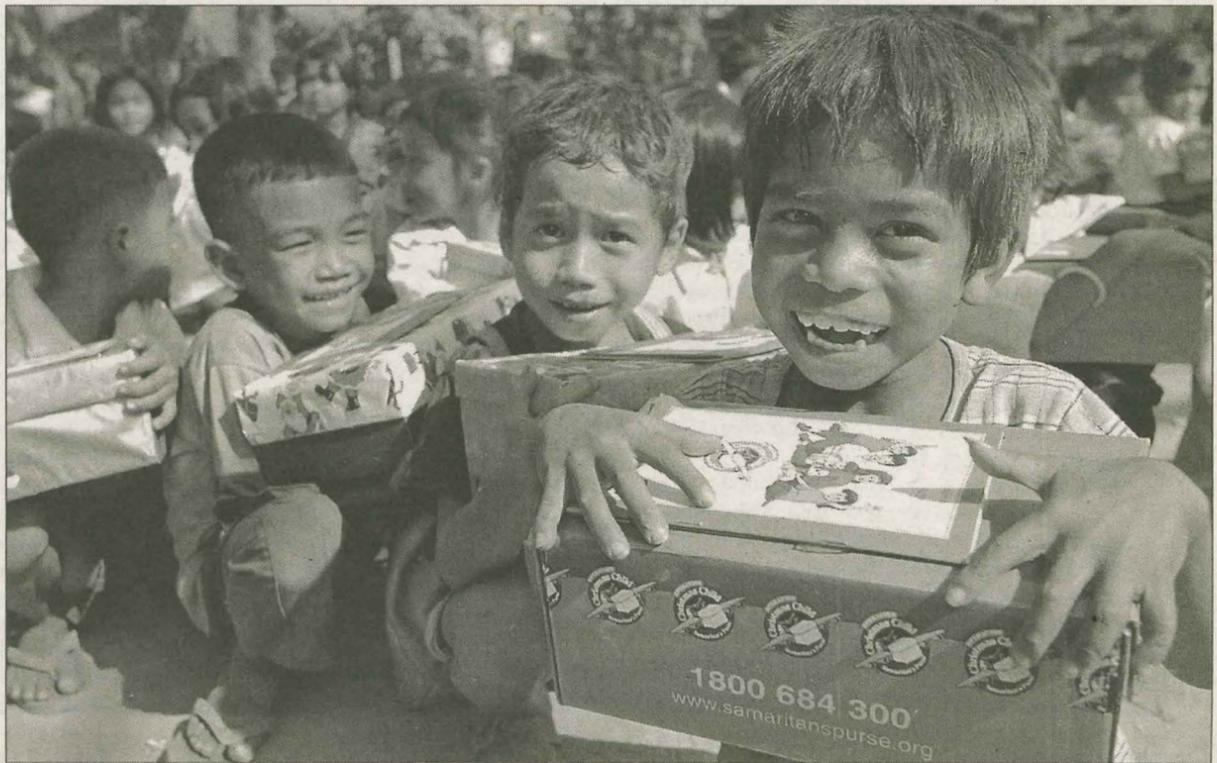
"We receive an increasing number of solicitation inquiries from nonprofit organizations each year and determined that if we continue to allow the Salvation Army to solicit, then it opens the door to other groups that wish to solicit our guests," Target said in a statement, according to the Dallas Morning News.

Last year the Salvation Army received \$93 million nationally through the red kettle campaign, which begins the day after Thanksgiving and continues through Christmas Eve.

Donations support programs in the communities in which they are received. Nearly 33 million people at 9,000 centers of operation were assisted last year, according to a Salvation Army news release. Local centers provide food, clothing and shelter for the homeless as well as relief for disaster victims and assistance for the disabled.

Maj. George Hood, community relations secretary for the Salvation Army's national office in Alexandria, Va., said about \$9 million has come from collection sites at Target stores each year.

Operation Christmas Child



SHOEBOX GIFTS Children in Phnom Penh, Cambodia, hold gift boxes collected by Samaritan's Purse, the North Carolina ministry led by Franklin Graham, son of evangelist Billy Graham. Organizers hope to collect 7 million gift boxes from around the world this year. Kentucky Baptist congregations throughout the commonwealth take part in this project. (Samaritan's Purse photo)

Kentucky Baptists take part in holiday ministry

By Ken Walker
State Correspondent

Alexandria—Despite experience as a Sunday school teacher and girls mission group leader, Pam Kinney never warmed to traditional mission projects.

But the member of Main Street Baptist Church in Alexandria said she found her niche when she started overseeing the congregation's participation in Operation Christmas Child.

"I guess it just made it more personal to me," said Kinney, who for the fifth year will direct about 30 church volunteers during national collection week Nov. 15-22.

Kinney is among a host of Kentucky Baptists from throughout the commonwealth who either collect

shoeboxes full of gifts or coordinate their collection and transportation.

As one of seven collection centers in the state, on Nov. 22 Main Street Baptist will pack several semi tractor-trailers with approximately 10,000 boxes from Northern Kentucky.

After Thanksgiving, Kinney will travel to the Charlotte, N.C., processing center. "We get boxes ready for shipment and get letters back from the (recipients)," Kinney said. "It made it more personal for the kids I work with too."

Not that next week or the trip to Charlotte will be easy, she added. "If I didn't have some men who help me, I wouldn't be able to do it."

□ See Kentuckians collect for ... Page 3



GETTING READY A member of Carlisle Avenue Baptist Church in Louisville prepares a box for shipment.

Triumphant evangelicals seek passage of conservative agenda

By Adelle Banks
Religion News Service

Washington (RNS)—After a generation of involvement on the political scene, religious conservatives say they finally might have come into their own.

With the re-election of President Bush and a galvanized grassroots movement, evangelical Christian leaders are confidently predicting the advance of their social agenda.

"I think before there was a perception problem," said Paul Weyrich, who co-founded the now-defunct Moral Majority in 1979 and now chairs the Washington-based Free Congress Foundation. "The view was that we really didn't have

the troops to make a difference."

But Bush was returned to office last week on the wings of evangelicals. Three out of four white voters who described themselves as evangelicals or born-again Christians voted for Bush, according to an exit poll of more than 13,000 voters conducted for Associated Press.

Religious conservatives have a wish list of items they hope Bush and a Republican-led Congress will address, including legislative bans on same-sex marriage, continuing efforts to limit abortion and appointment of like-minded judges.

Overcoming past stages of political apathy, evangelicals now are energized, their leaders say—not just

at the voting booth, but for future action to let political leaders know they have certain expectations.

"Voters spoke with a clear voice yesterday on ... the issue of marriage, which speaks more broadly to the issue of judicial activism," said Tony Perkins, president of the Family Research Council.

Corwin Smidt, director of the Henry Institute for the Study of Christianity and Politics at Calvin College in Grand Rapids, Mich., said evangelicals already have the ear of Republicans but now Democrats might begin to pay more attention to them.

"There's going to be some listening done," said Smidt, a political

science professor. "Evangelicals probably have greater access now to decision makers."

Richard Land, president of the Southern Baptist Convention's Ethics & Religious Liberty Commission, said the influence demonstrated by "people of faith" at the polls goes beyond white evangelicals to black evangelicals, Roman Catholics and observant Jews.

"There is a cultural struggle going on for the moral high ground in this culture, and we conservative, traditional-values people of faith—in all of our denominational manifestations—made a significant, strategic advance in this election," Land said.

Dated material. Please deliver by Wednesday, November 3.

Priesthood debate: Is focus on individual or community?

"We're free under the lordship of Jesus Christ, but we're not free outside of that lordship."

Leon McBeth, retired professor of church history at Southwestern Baptist Theological Seminary

By Marv Knox and Greg Warner
Associated Baptist Press

Waco, Texas (ABP)—Do Baptists affirm the priesthood of the believer or the priesthood of believers?

To outsiders, that question—singular or plural—might seem as esoteric as "How many angels can dance on the head of a pin?" But to many people in Baptist life, it is a question that stirs deep emotion and debate.

Historians and theologians say Baptists have championed the individualism implied by "believer"—singular—but they also have affirmed the sense of responsibility suggested by "believers"—plural.

"The priesthood of the believer—singular—is the idea each individual Christian is capable of reading and interpreting Scripture and no mediator other than Jesus Christ stands between the believer and God," said Paul Powell, dean of Baylor University's Truett Theological Seminary in Waco, Texas.

"The priesthood of the believers—plural—is the idea that our interpretation of Scripture should take into account what the church has taught through the ages, such as through creeds and statements of faith," he added.

Both perspectives reflect truth, but they both can be distorted, Powell acknowledged.

"We should not ignore the distilled wisdom of Christian teachers

and statements of faith through the years," he emphasized. "On the other hand, the individual may have insights into the meaning of Scripture contrary to the church."

Timothy George, dean of Beeson Divinity School at Samford University in Birmingham, Ala., suggested the emphasis has gone too far toward the singular side of the equation.

"I certainly think that the 'priesthood of the believer' is a modern distortion of the great Reformation principle," said George, author of the essay "The Priesthood of All Believers and the Quest for Theological Integrity" in the book "People of God." "The priesthood of all believers (plural) did not mean either 'I am my own priest' or 'we have no more priests,' but rather 'we are priests to one another' within the covenanted community of faith."

Baylor provost sparks debate

The issue of priesthood—singular or plural—is being debated at Baylor University and among the school's alumni factions as a result of a speech by Provost David Lyle Jeffrey last spring.

Audio and printed copies of Jeffrey's 51-minute speech, delivered during a conference at Wheaton College, are circulating among Baylor faculty and alumni.

In his address, Jeffrey expressed alarm at biblical illiteracy and sub-

standard orthodoxy, not only in secular culture, but also in conservative Christian churches and at Baylor.

Jeffrey advocated "communal freedom," or the right of a university to set group standards, over against the individual freedom of professors.

"In their attempt to elevate the individual over community," he added, "postmodern educators ... have resisted ever more strongly the privilege of counterbalance—of communal freedom to speak collectively."

Supporters say Jeffrey merely advocated the longstanding Protestant notion that Christians exist in community, not alone. Critics claim he traded away Baptists' birthright by diminishing their distinctive doctrine of freedom.

"Texas Baptists are big on individual autonomy," noted Leon McBeth, retired professor of church history at Southwestern Baptist Theological Seminary in Fort Worth and author of Texas Baptists' 150-year history.

"But in the whole Baptist family, there are certain bedrock principles we have adhered to and should adhere to," he added. "If a person gets so set on some issue outside the norm of Baptist faith and practice, I don't know how he calls himself a Baptist."

A root doctrine of the priesthood of the believer/believers is soul freedom, McBeth said. "We're free

under the lordship of Jesus Christ, but we're not free outside of that lordship," he explained.

"Four Fragile Freedoms"

Walter Shurden, author of "The Baptist Identity: Four Fragile Freedoms," is executive director of the Center for Baptist Studies at Mercer University in Georgia.

Shurden wrote: "Individualism is far from the total picture for Baptists. For the most part, however, Baptists never crouch in a defensive position when the charge of individualism is hurled at them. With all its inherent weaknesses, individualism is to a great degree a Baptist badge of honor."

Yet Shurden prefers the plural version—the priesthood of all believers. "It is the older term of the Protestant Reformation, and I think the plural represents the fullest possible meaning of the idea," he told Associated Baptist Press.

"I have lots of friends in Baptist life that use the term in its singular form, but I have never had the slightest idea that they are engaged in Lone Ranger spirituality or that they are minimizing the church," he continued. "I urge them to use the plural, but I don't accuse them of being 'subjectivists' or 'radical individualists.' Most of the people that I know who use 'the priesthood of the believer' are as devoted church folk as any I know."

BAPTIST DIGEST

Midwestern names academic dean. Trustees of Midwestern Baptist Theological Seminary in Kansas City, Mo., voted unanimously to name Thorvald Madsen as academic dean during their Oct. 18-19 meeting. Board members also voted to affirm the 2000 Baptist Faith and Message. Madsen, interim academic dean since August 2003, also is an associate professor of ethics, philosophy and apologetics. A graduate of Western Kentucky University in Bowling Green, he also holds degrees from Wheaton College, Trinity Evangelical Divinity School and the University of Aberdeen in Scotland.

Missouri convention refiles suit against entities. On the same day it opened its 170th annual session, the Missouri Baptist Convention filed new legal actions against five former MBC entities. Attorneys for the convention filed a declaratory judgment action Oct. 25 against the Baptist Home, Missouri Baptist Foundation, Missouri Baptist University, Windermere Baptist Conference Center and Word & Way newsjournal in an effort to void charters the institutions filed in 2000 and 2001. The charter changes allow the five entities to elect their own trustees. In the court documents, the MBC charges conspiracy among the five entity heads, former MBC Executive Director Jim Hill and others.

New York Baptists elect executive director. Terry Robertson, senior pastor of Madison (N.J.) Baptist Church, has been elected executive director of the Baptist Convention of New York. He will succeed J.B. Graham who is retiring this month. Robertson, 50, has served as a pastor and director of missions in New York and New Jersey since 1980. A former chairman of the Baptist Convention of New York's Executive Board, he also has served as New York's representative on the Southern Baptist Convention Executive Committee since 1995.

Hamrick, S.C. Baptist leader, dies. John Hamrick, founding president of the Baptist College at Charleston (S.C.), now Charleston Southern University, died Oct. 24 at age 88. Hamrick, who served 19 years as college president, previously served 29 years as pastor of First Baptist Church of Charleston. He was a graduate of the College of Charleston and Southern Baptist Theological Seminary in Louisville.

Ethicist counters Falwell's view on terrorism

Lynchburg, Va. (ABP)—If American troops kill Osama bin Laden, it should be "in the name of justice," not "in the name of the Lord," as televangelist Jerry Falwell suggests, according to one Southern Baptist ethicist.

Falwell said on CNN Oct. 24 that President Bush should "blow them (terrorists) all away in the name of the Lord."

Capturing and, if necessary, killing terrorists "is a morally legitimate exercise of military force," said David Gushee, also a Southern Baptist and professor of moral philosophy at Union University in Jackson, Tenn. "However, it must be recognized that in the terms of Christian moral thought, even justified wars are not to be treated as if they are being fought 'in the name of the Lord.'"

"If we do capture Osama bin

Laden, for example, or even if we kill him, it will not be 'in the name of the Lord,'" Gushee said. "It will be in the name of justice, and in the defense of the United States."

Falwell's comment came on "CNN Late Edition with Wolf Blitzer" in a debate with Baptist minister Jesse Jackson, who called the Iraq war "a misadventure" that isolated the United States politically and cost the country lives, money and "our character."

Falwell, pastor of Thomas Road Baptist Church in Lynchburg, Va., responded: "I'd rather be killing them over there than fighting them over here, Jesse."

"Let's stop the killing and choose peace," Jackson said. "Let's choose negotiation over confrontation."

"Well, I'm for that too," Falwell added. "But you've got to kill the terrorists before the killing stops. And

I'm for the president to chase them all over the world. If it takes 10 years, blow them all away in the name of the Lord."

"That does not sound biblical to me," Jackson responded. "And that sounds ridiculous."

Falwell previously called Muhammad, Islam's founder, a terrorist, then later apologized.

Gushee said Christians should speak carefully about the war. "We must be careful not to label every international adversary as a terrorist," he said. "We must draw appropriate distinctions between the struggle against the international Islamist terrorist network and ongoing problems in Iraq. And our nation (must) make every effort to pursue peacemaking initiatives that can ease tensions between our own nation and the countries and peoples of the Arab world."

Proposal seeks to limit N.C. Baptist giving options

Durham, N.C. (ABP)—A conservative leader will propose scrapping the optional funding plans that are part of the Baptist State Convention of North Carolina's budget, which would eliminate funding of causes popular among moderate Baptists in the state.

Ted Stone, an anti-drug and anti-alcohol activist from Durham, said in a written statement Oct. 27 that he will make a motion at this month's state convention annual meeting "to restore the single-giving plan of the traditional Cooperative Program as the sole method of doing missions together."

Jim Royston, executive director of the state convention, said Stone's

proposal could cost the convention \$1.5 million.

Churches giving to the state convention currently can choose one of four giving plans that fund the state convention and other entities such as the Southern Baptist Convention, Cooperative Baptist Fellowship and Baptist World Alliance.

Stone's motion would do away with all giving plans except Plan A. It also would decrease the state convention's income in that plan from 68 percent to 65 and send 35 percent to the SBC.

Stone said sending funding to the CBF, which he said competes with the SBC, "makes a mockery of the Cooperative Program."

Morris Chapman, president of the SBC Executive Committee, endorsed Stone's proposal in a press release Oct. 28.

But Royston said the state convention's initial calculations show Stone's proposal "would siphon \$1.5 million from vital ministries conducted in North Carolina."

"It is difficult for me to understand the benefit to missions of slicing the legs out from under some missions to make missions taller elsewhere," Royston said. "The solution to sending more money to national and international missions is starkly simple—increase giving through Cooperative Program missions giving."

Kentucky voters affirm marriage measure 3-to-1

Frankfort—Kentucky voters—as well as residents in 10 other states—voted overwhelmingly last week to adopt constitutional amendments supporting traditional marriage.

Kentucky's amendment, which defines marriage as "between one man and one woman," was approved by a 3-to-1 margin. The measure also specifies that "a legal status identical to or similar to marriage for unmarried individuals shall not be valid or recognized."

The Kentucky Baptist Public Affairs Committee voted in August to join the "Vote Yes for Marriage" coalition to promote passage of the amendment. Other coalition members included the Family Foundation of Kentucky, Kentucky League on Alcohol and Gambling Problems, and Southeast Christian Church in Louisville.

Kent Ostrander, president of the Family Foundation, noted, "I am delighted by the strong, united margin that the Kentucky electorate provided in the victory."

Citing the passage of similar amendments in every state that had the issue on the Nov. 2 ballot, Ostrander added, "It sends a huge message to the Washington policymakers."

Howard Beauman, executive director of the Kentucky League, said he believes the strong voter response "shows the concern of the voters in our nation over what is happening to marriage and family."

He said he hopes the issue also will help churches "realize that we need to do as much as we possibly can to strengthen marriage and what it really means."

Not all Kentucky Baptists were pleased with the voting outcome, however.

Cindy Weber is pastor of Jeff Street Baptist Community at Liberty, a Louisville congregation affiliated with the Alliance of Baptists. She said her congregation views same-sex marriage as a civil rights issue.

"We believe gays and lesbian should have civil rights, the right to marry," she said. "For me, it affects people who I know and love."

"I believe in marriage and I don't want to change the definition of marriage," she added. "Let's let people who are gay and lesbian marry and have the same rights."

Ostrander said the marriage amendment does not single out homosexual views on marriage.

"We were very careful to make sure that no particular group was named in the amendment," he said, "that marriage would be clearly defined as one man and one woman and thus protected from all the various groups that want to redefine marriage."

Kentuckians collect for shoebox ministry

Continued from page 1

First will come the church's task of collecting an estimated 300 shoeboxes filled with toys, school supplies, personal hygiene items and other gifts from members.

Franklin Graham's Samaritan's Purse ministry in Boone, N.C., launched Operation Christmas Child in 1993.

This year, organizers hope to collect 7 million boxes, a 6 percent increase compared to the 6.6 million gift boxes shipped last Christmas. About 3 million will come from the United States.

Each box packed for children between ages 2 and 14 includes toys, school supplies, hygiene supplies and other items as well as a gospel tract. Previous studies show that the tract circulates to an average of 20 people.

Throughout the commonwealth, increasing numbers of Kentucky Baptists are getting involved in the annual pre-Thanksgiving campaign. Three Kentucky Baptist churches are serving as collection centers. Out of 57 smaller relay centers, 26 have a Baptist affiliation.

"It's huge," said Lance Kaufman, mid-South field representative for Samaritan's Purse. "Every year it just grows. After Sept. 11 (2001), we figured we'd be down and we've increased every year."

The ministry doesn't track collections for individual states, but Kaufman, who lives in Nashville, said Kentucky's participation is definitely on the upswing.

"I joke about having an Operation Christmas Child office in Louisville because they have so much going on up there," Kaufman said.

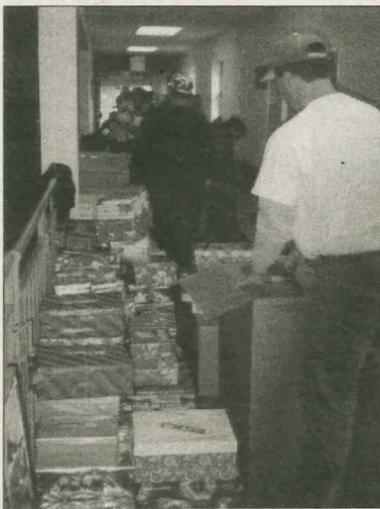
Carlisle Avenue collecting

Carlisle Avenue Baptist Church in Louisville took the reigns this year as the collection center for the state's largest city after the church handling it decided to take a break.

Coordinator Shannon Wilson said she hopes to see 50,000 boxes from 20 relay centers, compared to 35,000 in 2003.

She anticipates a force of 125 volunteers coordinating the collection. "This is a great way for people to come together and help children worldwide," said Wilson, the church's secretary. "It's become a project I've seen everyone support. It's been a huge blessing."

"I really love it," echoed Betty



MAIN STREET STORAGE Members of Main Street Baptist Church in Alexandria stack boxes for Operation Christmas Child in this photo from last year.

Harper, coordinator at Forest Park Baptist Church in Bowling Green, a third Kentucky Baptist collection center.

After receiving more than 10,000 boxes last year, Harper hopes to see 12,000 next week.

"It's hard to put into words," she said. "I always think about the child that's going to receive it and what that child might like. I feel real passionate about it. I collect stuff all through the year to make boxes."

But the event brings more than personal rewards. Harper said it unites her church.

Many of the senior adults who help process the donations aren't physically capable of standing for long periods of time but they do it anyway, she said.

"It focuses people on giving," Harper said. "I've never seen anybody come in with frowns on their faces. It's a rare thing when everybody is focused on the same thing."

Hyattsville Baptist's efforts

Operation Christmas Child makes an impact in rural congregations too, according to coordinators at relay centers.

This is Hyattsville Baptist's second year in that capacity.

Last year volunteers from the Lancaster church placed 3,000 boxes in crates and drove them to Danville, courtesy of a van loaned by a flower shop owner.

Tanya Priddy said everyone gets involved, including children, who

donate a quarter every Wednesday night throughout the year to raise money for supplies.

They also eat at McDonald's regularly and donate their Happy Meal toys. "Everyone thinks to do missions you have to do something huge," Priddy said. "But it can be a quarter or a Happy Meal."

Last year, a youth pastor from a nearby county told her he had many troubled teens in his group, but they are eager to participate in the event.

"No matter what's going on, they're willing to help a child," Priddy said. "I've been in the church 16 years and this is one of the most exciting things that's happened."

Western Kentucky relay

In Western Kentucky, Hardinsburg Baptist Church is serving as a relay center for the first time despite not having a fulltime pastor the past 14 months.

"The church is not just the pastor," administrative assistant Barbara Tole said. "Things need to go on, minister or no minister."

Hardinsburg held its first drive two years ago, when an adult Sunday school class spearheaded the collection of 50 boxes. That rose to 150 boxes last year; the current goal is 200.

Tole said she felt led to volunteer as a relay center for Breckenridge County to save others a long drive to drop off donations.

Though not sure what to expect, Tole said as many as 30 churches might participate.

"It's proving to be exciting and helps people look beyond themselves," Tole said.

For a number of churches, Operation Christmas Child won't end Nov. 22.

For example, Carlisle Avenue Baptist is planning to send a 23-member caravan to Boone, N.C., Thanksgiving evening to help process boxes at Samaritan's Purse's headquarters.

Main Street Baptist will charter a bus to Charlotte, N.C., which leaves the morning of Nov. 26.

Although she and her husband went to Atlanta two years ago for post-Thanksgiving processing, Harper has her sights set even higher.

"My ultimate goal is to one day go with a ministry team to pass out shoeboxes," said the Forest Park member. "I've always loved doing things for children."

Holladay, Reed to be nominated as KBC officers

Louisville—Jim Holladay, pastor of Lyndon Baptist Church in Louisville, and Don Reed, pastor of First Baptist Church of Paris, will be nominated next week as Kentucky Baptist Convention vice presidents.

Holladay is the second announced nominee for first vice president. Adam Dooley, pastor of Red House Baptist Church in Richmond, also will be nominated for that post. Reed is the only announced nominee for second vice president.

Holladay's nomination was announced by Bill Shoulta, pastor of Melbourne Heights Baptist Church in Louisville.

Holladay, a Kentucky Baptist pastor for 25 years, has served Lyndon Church since 2000. He previously was pastor of Clifton Baptist Church and East Baptist Church as well as director of East Baptist's ministry center.

A graduate of Samford University in Birmingham, Ala., and Southern Baptist Theological Seminary in Louisville, Holladay has served as a member of the KBC Mission Board, moderator of Long Run Baptist Association and president of Kentucky Baptist Fellowship.

Bob DeFoor, pastor of Harrodsburg Baptist Church, will nominate Reed, pastor of Paris First Church since 1996.

Reed, a graduate of Asbury College in Wilmore and Southern Seminary, has served on the KBC Mission Board and as moderator of Elkhorn Baptist Association.

There's still time

Visit www.samaritan.org to learn how to assemble a shoebox gift package, including what items are acceptable and how to cover the cost of shipping the boxes overseas.

In addition to the multitude of Kentucky Baptist churches that prepare shoebox gift boxes for Operation Christmas Child, 26 congregations and associations are serving as relay or collection sites to get the boxes loaded on trucks to go to the distribution center.

Alexandria, Main Street Baptist Church

Ashland, Unity Baptist Church

Bowling Green, Forest Park Baptist Church

Brandenburg, First Baptist Church

Carrollton, First Baptist Church

Cox's Creek, River View Baptist Church

DeMossville, Wilmington Baptist Church

Elizabethtown, Valley Creek Baptist Church

Glasgow, Immanuel Baptist Church

Hardinsburg, Hardinsburg Baptist Church

Harrodsburg, Mercer Baptist Association

LaGrange, LaGrange Heights Baptist Church

Lancaster, Hyattsville Baptist Church

Lebanon Junction, Belmont Baptist Church

Lexington, Gardenside Baptist Church

Louisville, Carlisle Ave. Baptist Church

Louisville, Jefferson Baptist Church

Louisville, Vine Baptist Church

Middleburg, Middleburg Baptist Church

Monticello, First Baptist Church

Muldraugh, Muldraugh Baptist Church

Owenton, Pleasant Ridge Baptist Church

Scottsville, Scottsville Baptist Church

Somerset, Beacon Hill Baptist Church

Waynesburg, Pleasant View Baptist Church

Whitesburg, First Baptist Church

These are not the only collection sites in Kentucky. Visit www.samaritan.org to find others.

WESTERNRECORDER

P.O. Box 43969
Louisville, KY 40253
(USPS 679-380)

TRENNIS HENDERSON
Editor

DAVID WINFREY
News Director

JANET McINTOSH
Marketing & Business
Manager

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

Western Recorder is published weekly by Western Recorder Inc., an agency of the Kentucky Baptist Convention, Box 43969, Louisville, KY 40253, except for one week in July and December. For general information, call (502) 244-6470. Fax: (502) 244-6474. Periodicals postage paid at Louisville, Ky.

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Recovering churches Minister sabbaticals

I am curious. Having read Craig Bird's Nov. 2 article about "Preaching in the 21st century," I wonder why the Apostle Paul made no attempt to adapt to the cultures of the Athenian philosophers on Mars Hill or the Corinthian playboys who "worshipped" at the temple of Aphrodite?

One impression I always get when reviewing church history is the greatly needed numerous efforts to recover churches from their adaptation to the culture of its time and locale.

I think those recoveries are called "revivals."

Donald MacDonald
Louisville

Your Oct. 12 editorial about clergy appreciation included several excellent ideas for congregations. Let me suggest another: Establish a policy granting a sabbatical leave to your ministers after a prescribed tenure (usually seven years).

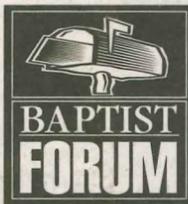
Sabbaticals are somewhat new in Baptist life, but well accepted in other circles. More and more Baptist churches are realizing that granting their ministers a four- to 12-week sabbatical leave for rest, study and renewal reaps huge benefits for both the minister and the congregation.

Ministry can be a draining profession emotionally, mentally and spiritually. Congregations are begin-

ning to provide sabbatical leaves in recognition that their ministers are renewal resources, not disposable commodities. Many are realizing that it is easier (and less expensive) to provide a sabbatical than to go in search of a new minister when the old one experiences burnout.

The Cooperative Baptist Fellowship is providing \$2,500 sabbatical grants to ministers as a part of the Lilly-funded Initiative for Ministerial Excellence. The intent is to help churches learn how to take care of their ministers. As a result, a growing number of churches are establishing policies to enable sabbaticals. For those interested, I can provide both sample church policies and a grant application.

Mike Harton, Regional Coordinator
CBF Initiative for Ministerial Excellence
Richmond, Va.



CHURCH

Take time to give thanks for God's many blessings

By Doug Strader

I read about a church that needed more parking spaces, but none were available. Someone asked about the possibility of using the supermarket parking lot since the store

was not open on Sundays.

Much to their surprise, the manager granted them permission to use the lot every week except one during the year. The pastor gladly accepted that stipulation, but he was curious about why they would not be able to use the lot one Sunday of the year. The manager told him he wanted the church people to understand that the use of the parking lot without a cost to the church was a gift. The pastor understood and gladly accepted the agreement with that stipulation.

What would happen if God's people would collectively realize the blessings and gifts that we receive from God on a daily basis—without periodic wake-up calls from the pastor or other Bible teachers and friends?

We are approaching the time of year when we celebrate a season of thanksgiving. Most of us probably think about our blessings and express our thanks more during the Thanksgiving seasons. But does God not bless us throughout the year? Consider how we could be more respectful of the goodness of God on a daily basis. We could:

■ Make sure to genuinely thank God every day for His blessings.

■ Sincerely thank our families, friends and co-workers for their contributions to our life.

■ Make an honest effort to find ways to minister to the needs of those around us.

■ Volunteer to work in a homeless shelter, clothes closet, food pantry or some other type of ministry.

■ Give away some of the many possessions God has given us. A fellow church member said God had given him some extra money. He did not need it for anything special so he gave it to someone in need.

■ Be more generous with God by giving above our tithes to enable His church to do more mission work.

The one thing we must always remember is that everything we have or ever will have belongs to God. We are stewards of all our "stuff." Pause now and thank God for everything you have.

Doug Strader, retired director of the Kentucky Baptist Convention's stewardship department, is pastor of Farmdale Baptist Church in Louisville

Practice spiritual discipline

By Don Whitney

Kansas City, Mo. (BP)—Tomorrow morning, I don't have to decide if I'm going to read God's Word and spend time in prayer with Him.

Meeting with the Lord is a discipline long-rooted in my morning routines, and my commitment to it simplifies my spirituality. It's one less decision I have to make, one more spiritual priority well woven into the fabric of my daily life.

The Apostle Paul instructs us, "Discipline yourself for the purpose of godliness" (1 Timothy 4:7, NASB).

The practical ways of fleshing out obedience to this command are called the Christian spiritual disciplines, the God-given means by which we are to bring ourselves before the Lord. And as we enjoy a growing relationship with Him through these disciplines, He changes us "for the purpose of godliness," that is, He makes us more like Jesus. And so, as we practice these disciplines, our lives

conform more to biblical—and simpler—rhythms and patterns.

In one way, when you enjoy a simpler spiritual life than you have now, it will still be—and should be—busy. If you obediently pursue

both the Great Commandment and the Great Commission of Jesus (see Mark 12:28-31; 28:18-20), as well as "discipline yourself for the purpose of godliness," you won't grow idle. But even though the personal and congregational spiritual disciplines lead to a full life, they also can help simplify it.

For example, the Christian spiritual disciplines help us focus on the right things, including the most important of all: knowing and glorifying God. Conversely, practicing the disciplines also helps prevent some bad habits, such as spending time in non-productive, unwise or even sinful ways. Personally, I have the clearest vision, both of what I should bring into and carve from my life, while engaged in spiritual disciplines like meditating on

FIRST PERSON

Strengthening our college trustee boards

Messengers to this year's Kentucky Baptist Convention annual meeting will have an opportunity to strengthen relationships with our Kentucky Baptist colleges by voting in favor of a proposed amendment to the KBC Constitution.

The constitution change will allow the colleges—Clear Creek Baptist Bible College, Campbellsville University, Cumberland College and Georgetown College—to have some non-Baptists serve as trustees. While this might at first seem like a negative, in fact it can be a positive.

Let's start with how this change will strengthen the colleges. Currently, all trustee nominations must be of individuals who are Baptist (although not all have to be in or from Kentucky). This essentially limits the college's ability to make use of alumni and other individuals who are not Baptists, but who may be wonderful Christians and have great financial ability to support the school.

The constitution change would allow each school some slots (up to

25 percent) on its board for these individuals. At the same time, however, the schools would be required to fill at least 75 percent of all trustee seats with individuals who are not only Baptists but also Kentucky Baptists.

The change also strengthens the bonds between the colleges and the convention. If the change is approved, the college presidents will be required, for the first time, to confirm in writing that each nominee is:

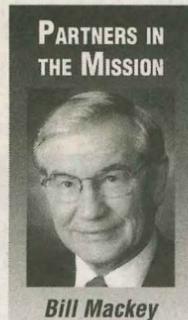
■ Passionate about his or her Christian faith.

■ Active in a local church.

■ In harmony with historic Baptist beliefs.

■ Committed to the college to remain affiliated with the Kentucky Baptist Convention.

There are strong safeguards built in. The Mission Advisory Committee of the KBC Mission Board will monitor progress in implementing the mission study report that contains this trustee recommendation. The Agencies and Institutions Committee of the Mission Board also



Bill Mackey

receives reports twice each year.

And although the covenant agreements stipulate that the college presidents initiate the nomination process, they also allow the KBC Committee on Nominations to confer with the presidents about nominees and request additional nominees if desired. The trustees are then elected by the convention.

I am excited about the strong commitments of all of our colleges to the cause of Christ, to the work of the convention and to the Kentucky Baptists Connect effort being launched at this year's annual meeting. Specifically, the schools will be:

■ Strategizing goals and action plans to help all students discover and/or grow in their Christian faith.

■ Finding ways to assist students financially who are called to vocational ministry.

■ Pursuing first-class Baptist student ministries.

I support the recommended change. Please join me in praying that all messengers will experience the presence of God as we gather next week at St. Matthews Baptist Church!

Bill Mackey is executive director of the Kentucky Baptist Convention

Find creative ways to support spouse during overseas duty

Q: My husband recently was deployed to Iraq as a member of the U.S. military. He could be gone as long as a year. What can we do to invest in our marriage while we are apart?

While some would say "absence makes the heart grow fonder," others would quote "out of sight, out of mind" as an old line worth remembering. You are wise to move purposefully to strengthen your marriage.

MARRIAGE

Establish a time of day that each of you will know that the other is praying for the marriage and family. With the different time zones, you might plan so you will be in prayer at the same time or you might simply communicate the time that each of you typically is engaged in prayer. You also might establish a special place to pray, placing pictures of your spouse in proximity to where you are sitting or kneeling.

Spouses who are separated for extended periods of time should communicate their daily schedules and current concerns to the extent that is possible. While phone calls are great, remember that handwritten letters will be read again and again and serve as encouraging documentation of each other's love and care. The process of regularly writing a letter also can be a therapeutic way to reflect on one's life and marriage.

If you have access to a video camera, you might want to carefully record significant events in the lives of your children. While it might not be possible to mail these tapes to your husband depending on his venue, he will deeply appreciate your efforts when he returns and realizes anew that he has not been forgotten.—*Scott Wigginton*

Q: How can I help my child learn to resist temptation?

The reality television show "Temptation Island" places a group of people on an island and tempts them in a variety of ways. In the same way, today's children face many temptations including eating too many sweets, watching the wrong movies and TV shows, cheating in school, getting hooked on stuff, joining in gossip, lying and, of course, using drugs, alcohol and tobacco.

1 Corinthians 10:13 teaches three important truths about temptation:

- Everyone experiences temptation, and the temptations we experience are common. Whatever tempts you also tempts someone else.

- God will not allow us to be tempted beyond what we can stand.

- God always will provide a way out.

Read this verse and explore these truths with your child.

Help your child understand how temptation works. Things that are wrong and harmful often look promising and exciting, but in the end they trap us.

Read Matthew 4:1-11 together and talk about the ways in which Jesus was tempted. Show how Jesus used Scripture to remind Him of God's will and God's ways and help Him say no to temptation. Encourage your child to memorize Scripture. Check a Christian bookstore for resources or contact the Kentucky Baptist Convention for information about Children's Bible Drill.

To reinforce the truth of 1 Corinthians 10:13, help your child enjoy a maze. Mazes can be found in puzzle books as well as on the Internet. If the season is right, you might even find a cornfield maze to explore. Use the experience to remind your child that God promises to help him or her resist temptation and find a way out.—*David Garrard*

Family Forum writers are:

David Garrard, minister to children at St. Matthews Baptist Church in Louisville. E-mail: dgarrard@smbclouisville.org.

James Stillwell, minister to singles at Immanuel Baptist Church in Lexington. E-mail: james@ibs-lex.org.

Valerie Vincent, Christian counselor with Hardy Associates in Louisville. E-mail: vvhvdmin@msn.com.

Scott Wigginton, associate professor of pastoral ministries and counseling at Campbellsville University. E-mail: sewigginton@campbellsville.edu.

Send questions for Family Forum to Western Recorder, Box 43969, Louisville, KY 40253 or e-mail wesrec@earthlink.net.



Can U.S. find healing, common ground?

This time around, it wasn't "the economy, stupid!" It wasn't even primarily about the war on terror. It was, to the great surprise of many political observers, about voters' concern for moral values.

According to Nov. 2 exit polls, 22 percent of those surveyed listed moral values as the most important issue in the 2004 presidential election. Granted, the combined total of those who cited the economy or terrorism as their top concern exceeded the moral values issue. But more than any other single issue, it was moral values that influenced voters' decisions.

In addition to their choices in the presidential race, voters in Kentucky and 10 other states expressed their views on a key moral issue by overwhelmingly affirming constitutional amendments supporting traditional marriage.

In the wake of another close national election with the potential for an extended voting controversy, Sen. John Kerry is to be commended for taking the high road by graciously conceding the election to President Bush.

Rather than unleashing another Florida-type legal battle over provisional ballots in Ohio, Kerry highlighted our nation's "desperate need for unity, for finding common ground, coming together" as well as his desire to help "begin the healing."

For his part, President Bush noted, "We have one country, one Constitution and one future that binds us. And when we come together and work together, there is no limit to the greatness of America."

While calls for unity, healing and working together sound good, the challenge is to find practical ways to help such healing occur. With an electorate sharply divided on such issues as abortion, same-sex marriage and embryonic stem cell research, how

does our nation find common ground?

One starting point is to consciously tone down the rhetoric about red states vs. blue states and focus instead on the red, white and blue principles that virtually all Americans can embrace.

Many of those lessons were learned and practiced—however briefly—in the days after Sept. 11. While not everyone agreed on our nation's eventual military response, there was a sense of unity in expressing concern for victims and their families, grieving together, offering relief and comfort and speaking openly about faith and patriotism.

Three years later, we gradually have returned to many of our previous ways, including often acrimonious partisan politics. Political division over how to deal with the economy, terrorism and other issues continues to divide us. And there are no simple solutions.

On the positive side, Americans once again held free elections; choose hundreds of leaders on the local, state and national levels; and accepted the will of the majority without a shot being fired. We also survived pivotal elections Nov. 2 without another terrorist attack on American soil.

While those are truths that are easy to take for granted, they also are worth celebrating. The fact that Americans can express diverse views and still move forward as "one nation, under God, indivisible" is vital to our nation's cherished freedom.

As millions of Americans affirm the priority of moral values, hopefully such views will be lived out on a personal level. May we all join President Bush, Sen. Kerry and other leaders to work together, seek unity and begin genuine healing in our nation for the benefit of current and future generations.

STRAIGHT FROM THE EDITOR



Tannis Henderson

Make at least one mistake a week

By Rick Warren

Lake Forest, Calif. (BP)—It's not uncommon for me to remind the leaders at Saddleback Church that they have my permission to make at least one mistake a week. I tell this to staff members and to lay leaders, explaining periodically that it's OK to make mistakes—provided they're not making the same mistakes over and over again each week.

Now, obviously, I don't want the leaders at Saddleback to fall into sloppy habits, but I do want them to feel free to fail because that means they also will feel free to take risks.

My point is that if you're not making mistakes, you're probably not trying anything new. And if you're not trying anything new, you're not learning, and if you're not learning, you and your ministry quickly will be out-of-date, perhaps even irrelevant.

The secret to being innovative is not being afraid to fail. So take risks in your ministry. Don't be afraid to try different methods or to think way out of the box. The great inventor, Thomas Edison, saw mistakes in a positive light, saying they teach you the things that won't work, freeing you to discover what will succeed.

Few great things have ever been accomplished without risk-taking. We need to teach our leaders and church members to take risks in their ministry for Christ. One reason this is so critical to your ministry

is that it ties into faith-building. In other words, risk-taking is an expression of faith, and a godly risk-taker is being faithful in one's service to God.

Will we believe God for big things? If the answer is "yes," then we automatically become godly risk-takers—men and women who trust

God and live by faith and not by sight. When we teach our people to take risks, we are teaching them to develop faith in God.

One way to teach this concept is to take people to Mark 10:27b, "All things are possible with God." Ask your leaders to circle the word "all," and to write the letters "NSD" next to that verse. "NSD" stands for "No Small Dreams." We serve a big God, and He says the size of our faith will determine the size of our blessings in life: "According to your faith will it be done to you" (Matthew 9:29, NIV).

A great biblical example of faithful risk-taking is in Matthew 25, where Jesus tells the story of three servants who are given a varying amount of talents by their master just before he goes on a long journey. Jesus says one servant was given 10 talents, which he went out and doubled; another servant was given five talents, which he also doubled. When the master returned, he told these servants, "Good work! You did your job well. From now on be my partner" (Matthew 25:23, The Message). In many biblical translations,

the master describes these servants as faithful.

But, in the story, the servant who was given one talent proves to be unfaithful, telling his returning master, "I know you have high standards and hate careless ways, that you demand the best and make no allowances for error. I was afraid I might disappoint you, so I found a good hiding place and secured your money. Here it is, safe and sound down to the last cent" (Matthew 25:24b-25).

Jesus says the master was furious, and he told the servant: "That's a terrible way to live! It's criminal to live cautiously like that! If you knew I was after the best, why did you do less than the least? The least you could have done would have been to invest the sum with the bankers, where at least I would have gotten a little interest" (Matthew 25:26-27).

The master then said the single talent should be given to the one who risked the most: "And get rid of this 'play-it-safe' who won't go out on a limb." (Matthew 25:29). The point is that when you're not taking risks with God, you're being unfaithful.

If we're not taking any risks in our ministries, then we're really not exercising any faith; and if we're not exercising any faith, then we're being faithless. This week, think about the risks you are taking or the risks you should be taking in your ministry.

Rick Warren, pastor of Saddleback Church in Lake Forest, Calif., is author of "The Purpose-Driven Life" and "The Purpose-Driven Church"

COMMENTARY

Judge: Schiavo can stay on life support during court appeals

Clearwater, Fla. (BP)—A pair of judicial decisions the last week in October made clear Terri Schiavo will be kept on life support as long as appeals are pending before the courts.

Pinellas Circuit Judge George Greer ruled Oct. 29 that the 40-year-old disabled woman would continue to receive nutrition and hydration through a tube until her parents, Bob and Mary Schindler, have exhausted all appeals in the case.

The woman at the center of the legal debate, Terri Schiavo, has been in what some doctors consider a persistent vegetative state since 1990 when she collapsed in her home. Her husband and legal guardian Michael Schiavo has sought the removal of his wife's feeding tube for nearly a decade, contending she would not want to be kept on life support.

In September, the Florida Supreme Court overturned "Terri's Law," a law that had allowed Gov. Jeb Bush to order the resumption of Mrs. Schiavo's feeding and hydration tube, over the objections of Mrs. Schiavo's husband.

In October, without comment, the seven justices declined a request from Bush to reconsider their Sept. 23 decision in which they overturned Terri's Law.

Greer's ruling came on the heels of the Florida Supreme Court's decision Oct. 27 granting Gov. Bush until Nov. 29 to appeal their decision to the U.S. Supreme Court.

Terri Schiavo's parents have long maintained their daughter has not received the rehabilitation and care she requires. Their attorneys have unsuccessfully filed motions on their behalf and on behalf of Terri Schiavo's siblings challenging Michael Schiavo's guardianship and asking to be able to care for their daughter themselves.

On Oct. 22 Greer dismissed a new argument that Mrs. Schiavo, a practicing Roman Catholic, would want to adhere to a newly publicized teaching by the pope that the removal of a feeding tube is against church teachings and would also violate her right to religious freedom.



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Tuesday, November 16

7:30 a.m. – 9:00 a.m.

Exhibit Area

St. Matthews Baptist Church

PRACTICAL RESOURCES FOR CHRISTIAN LIVING

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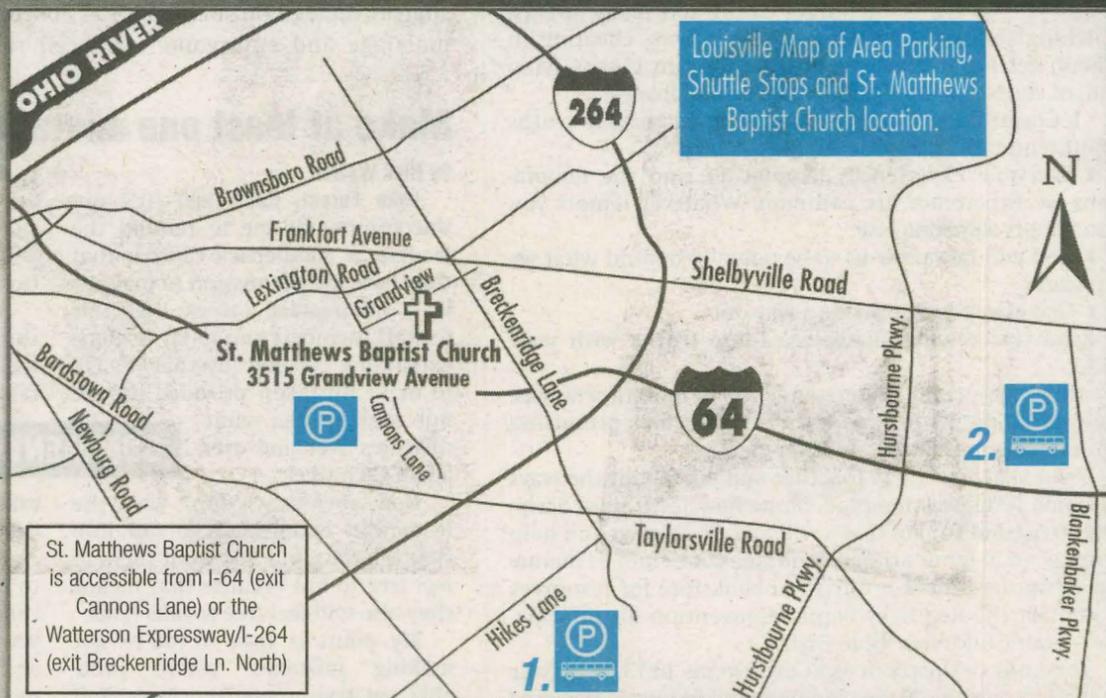
2004
KENTUCKY BAPTIST
CONVENTION
Annual Meeting
November 16-17

St. Matthews Baptist Church 3515 Grandview Ave.



P.O. Box 43433, Louisville, KY 40253-0433

502-254-4731 or 888-254-5713



St. Matthews Baptist Church is accessible from I-64 (exit Cannons Lane) or the Watterson Expressway/I-264 (exit Breckenridge Ln. North)



Parking at St. Matthews Baptist Church is limited. Arrive early on Tuesday for best selection. Shuttles to two alternate parking locations marked on the map above will run all day on Tuesday. If you anticipate arriving after 10 a.m. on Tuesday, it is suggested that you use one of the following alternate parking lots and catch a shuttle to St. Matthews.

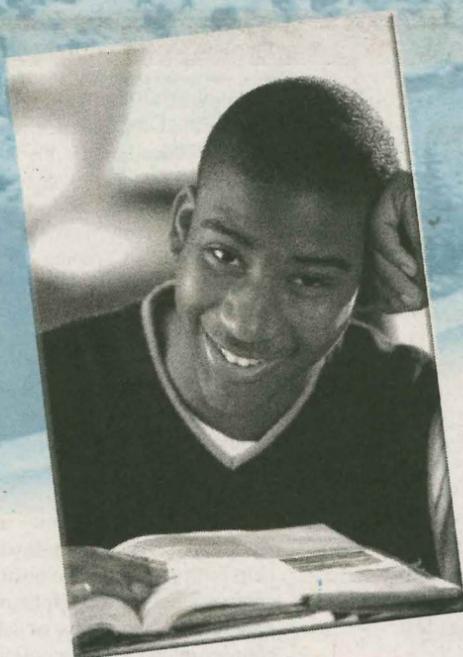
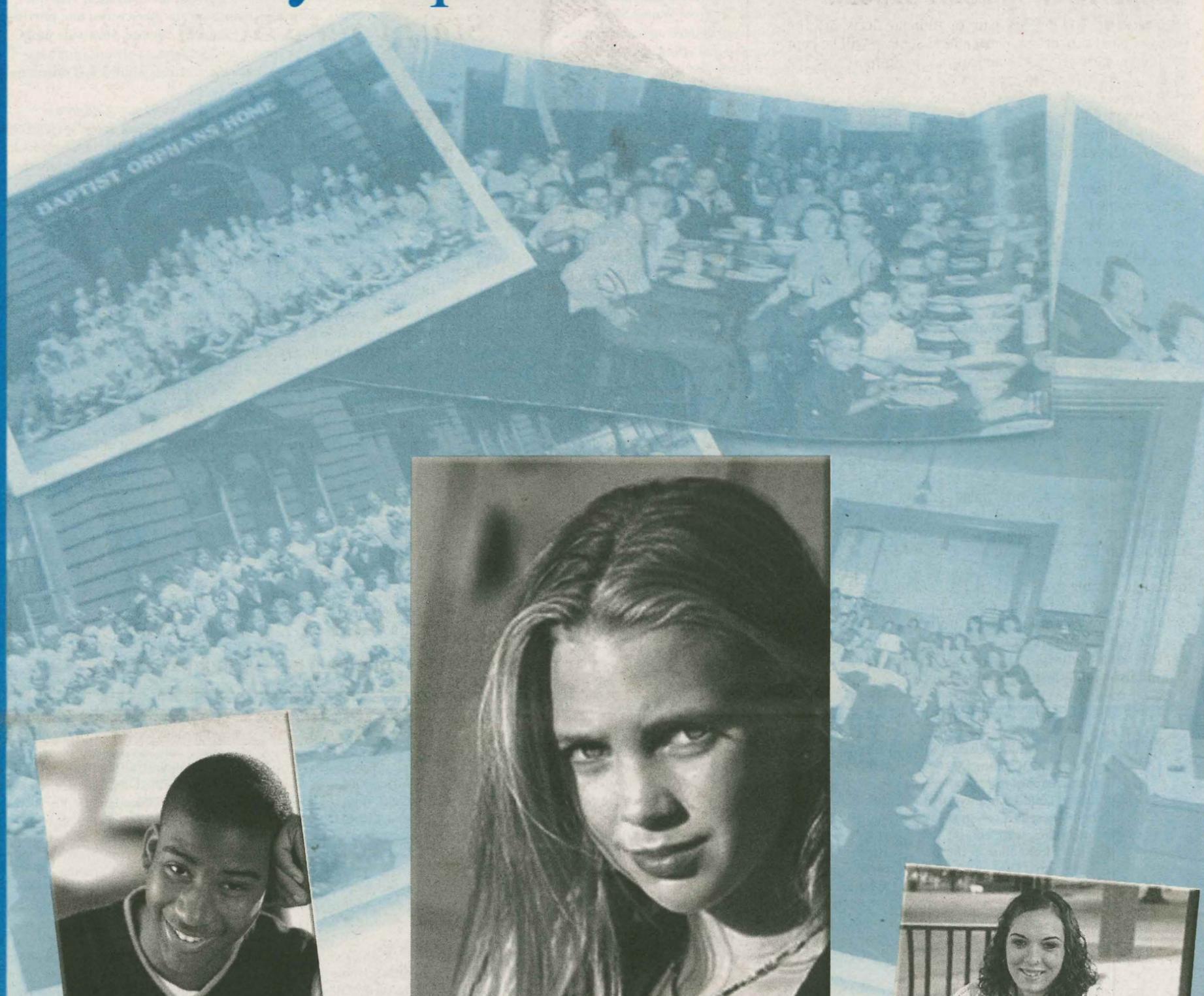
1. **Canaan Christian Church** (formerly Canaan Missionary Baptist Church) - 2840 Hikes Lane
2. **Southeast Christian Church** - 920 Blankenbaker Parkway. This site is near most of the hotels blocked for the Annual Meeting. **Both lots will have clearly marked shuttle stops.**

Special Note: BOX LUNCHES will be available on site at St. Matthews on Tuesday. A shuttle to The Mall St. Matthews food court area will also be available between the morning and afternoon sessions.

For more information or to register for the workshops, go to:

www.kybaptist.org/annualmeeting

Kentucky Baptist Homes for Children



Celebrating

135 Years of Caring for Children

1869-2004



KBHC celebrates 135 years of ministry



Things change. That is one thing we know for certain. At Kentucky Baptist Homes for Children, though, we also know that our commitment to caring for hurting children and families is as strong today as it has ever been.

KBHC celebrates its 135th anniversary this year. It was on June 30, 1869, that some ladies from Walnut Street Baptist Church in Louisville took in three orphans from the Civil War. That was the beginning of efforts to open the Louisville Baptist Orphans' Home and what would grow into a statewide ministry dedicated to caring for children.

As society began to change, so did Kentucky Baptists' ministry to children and families. Orphans started living with other family members rather than in large, institutional-type homes. Children coming to Spring Meadows Children's Home in Louisville or to Glen Dale Children's Home came because their families could not afford to support them.

A few decades later, society's needs called for more change at KBHC. The ministry began opening temporary shelters in the 1980s to care for abused and neglected children who were being removed from their homes. KBHC would be the safe haven where they were taken in the middle of the night.

Today, KBHC is still a safe haven, a place of refuge for troubled children. Most of the children coming into our care today live in our foster homes, a sign that Baptist child care in Kentucky has come full circle. The first children cared for by this ministry 135 years ago stayed in individual, private homes. Though the term "foster care" had yet to be coined, that's exactly what it was. At KBHC, we like to call it "in-home missions." KBHC licenses, trains and supports our own network of in-home missionaries across the state, who provide

homes and love to children of all ages. We also operate seven children's homes – including Spring Meadows and Glen Dale – where abused and neglected teens come for healing.

More than 270 children are in KBHC's care each day, either in our foster homes or on our residential campuses. This ministry is reaching Kentuckians in other ways, too, providing a Youth Support Center in London, statewide pregnancy and adoption services, and a network of professional Christian counseling offices known as Cornerstone Counseling.

Those of you who receive the *Baptist Children's Messenger* have an opportunity to read about some of this ministry's many successes – including Rachel. Life took a nasty twist for Rachel when she was just 15. Her mother went to jail, and Rachel went to the streets looking for comfort. What she found were drugs, petty crimes and a lifestyle she had never wanted. She eventually came to Glen Dale Children's Home, where she said she found acceptance, forgiveness and hope. She graduated from high school and enrolled in college this fall.

Or you may have read about boys like Robert, a KBHC foster child in Western Kentucky. Robert and his sister were taken away from their family because of a step-father's abuse, both physical and sexual. Robert found healing in the loving care of one of our in-home missionaries. He also found Jesus. His life has changed so dramatically that Robert feels compelled to share the Good News with others. At just 16, he delivered his first sermon last year.

KBHC is about changing lives. Whether 135 years ago or today, our commitment continues: providing life-changing ministries for children and families.



By KBHC President
Dr. William Smithwick

KBHC THROUGH THE YEARS

1869/1870 - Thanks to efforts from the Ladies' Aid Society of Walnut Street Baptist Church in Louisville, work began on a home that would care for children left orphans during the Civil War. The Louisville Baptist Orphans' Home opened in a new building in 1870; while the Home was under construction, children stayed in ladies' homes.

1873 - Committees were appointed in all Kentucky Baptist churches to look after orphaned children in their own communities; as a result, many more children were coming to the Home from all over the state.

1914 - During a meeting at First Baptist Church, Somerset, the General Association of Baptists in Kentucky appointed a committee to establish a Kentucky Baptist Children's Home.

1915 - A charter and bylaws for the new home were adopted. The recently closed Lynnland College Campus in Glendale was selected as the new children's home site. The college property - which at the time consisted of a 34-room building, its contents and 17 acres of land -- was purchased for \$3,500. Kentucky Baptist Children's Home opened on June 23; three children were admitted that day.

1934 - During a meeting at First Baptist Church, Henderson, the General Association of

Baptists in Kentucky adopted the budget committee's recommendation that a Thanksgiving Offering be taken in Sunday Schools during November to support the children's homes.

1943 - Louisville layman V.V. Cooke became president of the Louisville home's Board of Managers. The Board invited the Child Welfare League of America to survey the Home. CWLA recommended moving the Home and combining forces with the other Baptist child care institution (in Glendale) in order to not duplicate work. At V.V. Cooke's encouraging, the Board decided to buy land on the outskirts of Louisville to build a new, cottage-type institution.

1948 - Seventy-six acres of land were purchased near Middletown in Louisville for the new campus, Spring Meadows. On September 26, Spring

Meadows hosted ground-breaking ceremonies for its seven new cottages, an administration building with a central kitchen and dining hall, and a superintendent's residence.

1950 - On January 21, children and staff moved from the downtown location to the new Spring Meadows campus in Middletown.

1954 - The boards of trustees for Spring Meadows and the Kentucky Baptist Children's Home at Glendale merged into a single group known as the Kentucky Baptist Board of Child Care, assuming responsibility for the entire program. The Women's Advisory Board also was organized.

1956 - The Kentucky Baptist Children's Home at Glendale was renamed Glen Dale Children's Home.

1960 - Spring Meadows was licensed by the state as an adoption agency; services also were offered for pregnant, unmarried girls. In June, Glen Dale

Children's Home opened a Social Services Department and was granted a license from the state as a Child Placing Agency, allowing the home to place children for adoption. A foster home program was also started at Glen Dale.

TODAY - KBHC operates seven residential homes across the state for abused and neglected youth, including: Spring Meadows Children's Home in Louisville, Glen Dale Children's Home in Glendale, Baptist Youth Ranch in Elizabethtown, Morehead Center, Dixon Center, Genesis Home in Mayfield, and the Wilderness Camping Program in Bronston.

The agency also licenses, trains and supports its own network of foster care homes throughout the state to provide care and love for children removed from their own homes.

Through KBHC Pregnancy and Adoption Services, coordinators help birth parents make positive choices when facing unplanned pregnancies, while also assisting couples interested in adoption. Domestic and international adoptions can be arranged.

The Youth Support Center in London offers after-school care and Saturday services to teens returning to their communities from residential or juvenile justice care. The Center also works with other at-risk teens.

Through Cornerstone Counseling offices located across the state, KBHC helps individuals, couples and families solve problems before they become overwhelming.



Connecting children to families.

Connecting children to Christ.

114 children and teens in KBHC's care last year made professions of faith or re-dedicated their lives to Christ



GET INVOLVED. MAKE A DIFFERENCE.

Thousands of hurting children have relied on Kentucky Baptists during the last 135 years to heal their hurts and help them find hope.

We are committed to caring for abused and neglected children for another 135 years and beyond, but to do so, we need your help.

■ Become an In-Home Missionary...

KBHC always is in need of more in-home missionaries -- foster parents willing to bring children into their homes to care for them. Training, ongoing support and financial assistance are provided. To find out if foster parenting is for you, consider becoming involved in respite care, where you provide full-time foster parents a break one weekend each month.

■ Make a Gift to KBHC...

KBHC simply cannot touch the hundreds of lives we reach each year without your financial support. It cost KBHC more than \$19 million to care for victims of child abuse and neglect last year. We are reimbursed for some of that cost by the state, but there is a \$7 million gap that must be filled with private donations from churches, church groups, individuals, businesses and foundations. Many Baptists believe they significantly support the children through the Kentucky Baptist Convention's Cooperative Program. Actually, only 1.5 percent, or \$303,000, of KBHC's \$19.6 million budget comes through the Cooperative Program.

Whether direct gifts of cash or other items, or planned gifts through your estate plan, KBHC needs your support to save the lives of thousands more of Kentucky's children.

Contact us at 1-800-456-1386 for more information.

■ Encourage Your Church...

Since 1934, KBHC has relied on the annual Thanksgiving Offering taken up at churches across the state to help cover expenses related to caring for our children. Thanksgiving Offering is the one chance we have each year to come to our Baptist churches and ask you to support our mission to help children and families. It truly is a missions offering for children. The youth in our care rely on you to give generously in order to connect them with families and Christ. You can make a difference - possibly an eternal one.

■ Pray...

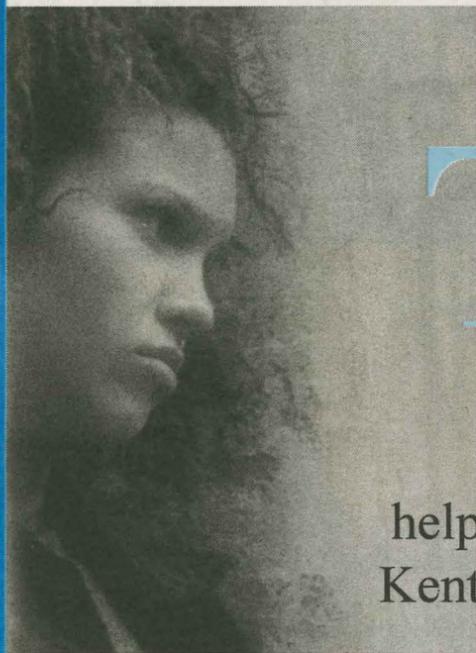
We always need your prayers:
-- Please pray for the children in KBHC's care and the staff members who care for them.
-- Pray for those who have a heart for children, that they may be introduced to our ministry and find a way to get involved.
-- Pray for how God might be leading you to get more involved in this ministry and help abused and neglected children.

Keep up to date with Kentucky Baptist Homes for Children's plans to relocate its two oldest campuses, Spring Meadows and Glen Dale, online at www.kbhc.org. An architect's rendering of the children's homes is below. Each home will be a stand-alone facility that will include living quarters, school classrooms and science labs, a gymnasium, dining hall and recreational quarters among the many amenities.



The crisis **57,900**

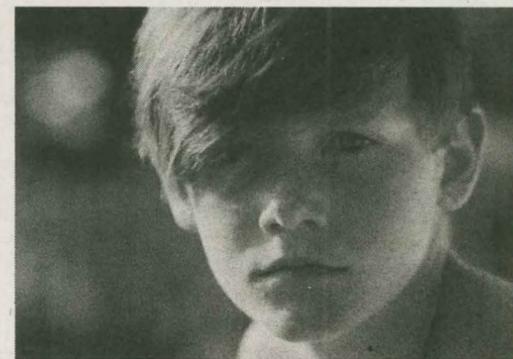
children and teens are abused
and neglected each year in Kentucky



The solution

3,000+

children and families are
helped each year by the ministries of
Kentucky Baptist Homes for Children



The faith **114**

children and teens in KBHC's care last year
made professions of faith or re-dedicated
their lives to Christ

1

person can make a difference,
possibly an eternal one

The difference

Show Kentucky's abused and neglected
children that you care. You can make
a difference, possibly an eternal one.



Kentucky Baptist Homes for Children

Life-Changing Ministries for Children & Families

Call us at 1-800-456-1386 or visit us online at www.kbhc.org

Do what we are free to do

After all, there's no limit on the good deeds we can do

As I write, it is the weekend before the election. Hopefully as you read this we know who our president will be. Long legal proceedings are not enjoyable.

In the midst of the relentless ads, signs, commercials and talk shows, it is easy to become disenchanted about the world in which we live. Our country is polarized as conservatives battle liberals in politics and religion. In the midst of these controversies, what is our role as believers and how can we possibly reach what is becoming an intolerant and harsh society?

We face this challenge with our ministry in developing camps and retreats to meet the needs of people and even more importantly the task of pointing these people to Christ. Recently, I met with some people whom we will work with in our mission camp. That day, I was reading in Titus chapter 3 prior to our time together.

Even though I enjoy engaging in philosophy and apologetics and I like heated debate as much as anyone, maybe another way is better. While we must defend our

beliefs, I believe our world is becoming a place where debate, rhetoric and the like seem to produce less-than-positive results. Many groups continually lobby for selfish interests rather than the good of the people. While lobbying to preserve our rights always will be necessary,

maybe the ends could come about by different methods.

In comes Titus 3:8-9, "This is a trustworthy statement; and concerning these things I want you to speak confidently, so that those who have believed God will be careful to engage in good deeds. These things are good and profitable for men. But avoid foolish controversies and genealogies and strife and disputes about the Law, for they are unprofitable and worthless."

In taking a little liberty with this truth, I wonder if we simply put others first and served them by doing good deeds, would heated debates become less prevalent? After all, there is no restriction on the love we should show others, and we are free in Christ to do as many good deeds as possible.

David Melber is president of Kentucky Baptist Assemblies. Contact him at 3043 Beal Road, Hardin, KY 42048; phone (270) 354-8355.

KENTUCKY BAPTIST ASSEMBLIES



David Melber

Help a child this Christmas!

Kentucky Baptist Homes for Children is looking for churches, Sunday School classes and individuals who are interested in helping the abused and neglected children and teens in our care celebrate Christmas! For as little as \$100, you can sponsor a child for Christmas and show him someone else cares.



You can make a difference!

For more information on sponsoring a child this Christmas, call us at 1-800-456-1386, e-mail us at info@kbhc.org, or look for information online at www.kbhc.org.



Kentucky Baptist Homes for Children
Life-Changing Ministries for Children & Families



LifeWay BUS SALES

Buses provided for LifeWay by
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1-800-370-6180 • carpenterbus.com

Kudzu



Doug Marlette

Church of the Covered Dish



Thom Tapp

Bible Crosswords

Across

- 1 Member of Congress (abbr.)
- 4 "Behold, _____ is in thine own eye?" (2 words, Matthew 7:4)
- 9 Scheduled stopping place (abbr.)
- 12 Poetic preposition
- 13 "I will _____ thee seven years" (Genesis 29:18)
- 14 Handle roughly
- 15 "There is a friend that sticketh closer than a _____" (Proverbs 18:24)
- 17 Part of a book
- 19 Coop comment?
- 20 Nicholas, for one
- 21 "The children of Giddel, the children of _____" (Ezra 2:47)
- 23 "O thou _____ among women" (Song of Solomon 6:1)
- 26 Excuse me!
- 27 "Ehud the son of _____, a Benjamite" (Judges 3:15)
- 28 Preposition
- 29 Measure of Everest (abbr.)
- 30 "This is _____, which was for to come" (Matthew 11:14)
- 31 "With the _____ of an ass have I slain a thousand men" (Judges 15:16)
- 32 Continent (abbr.)
- 33 Nonsense (Brit.)
- 34 Table or pike
- 35 "He ... shall be called the son of the _____" (Luke 1:32)
- 38 "The birds of the air have _____" (Matthew 8:20)
- 39 Towel identification
- 40 Horned mammal
- 41 Describing a taskmaster
- 43 "A man of _____" (Isaiah's description of the Messiah)

1	2	3		4	5	6	7	8		9	10	11
12				13						14		
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46					47	48				49		
50					51					52		

- 46 Long, long time
- 47 "The sons of Shemidah were ... Likhi, and _____" (1 Chronicles 7:19)
- 49 Greek form of Noah
- 50 You're all _____!
- 51 House of _____
- 52 Compass pt.

Down

- 1 "Will a man _____ God?" (Malachi 3:8)
- 2 Always (poet.)
- 3 "That a great _____ is risen up among us" (Luke 7:16)
- 4 One of the twelve tribes of Israel
- 5 Horn holler?
- 6 "Ye do _____, not knowing the scriptures" (Matthew 22:29)
- 7 Thoroughfare (abbr.)
- 8 "We have found the _____" (John 1:41)
- 9 Steeple
- 10 More than freckled
- 11 "Stand in _____, and sin not" (Psalm 4:4)
- 16 Five make one in b'ball
- 18 Average
- 20 Stopover on the journey from Egypt to Jordan (Numbers 33:27)

- 21 Where Joshua was buried: "on the north side of the hill _____" (Judges 2:9)
- 22 "And the children of Sheshan; _____" (1 Chronicles 2:31)
- 23 Small, snappish dog
- 24 Maze instruction
- 25 Boroughs
- 27 To cover up
- 30 "He became the author of _____ salvation" (Hebrews 5:9)
- 31 "They have slain them which showed before of the coming of the _____" (2 words, Acts 7:52)
- 34 Rend
- 36 Belgian city
- 37 Pronoun
- 38 Standards
- 40 Pester continuously
- 41 "A time to rend, and a time to _____" (Ecclesiastes 3:7)
- 42 What a "piggy" is
- 43 Title of respect
- 44 "A brother offended is harder to be _____ than a strong city" (Proverbs 18:19)
- 45 Understand
- 48 Favorite first word

Last week's solution

1	B	A	R	A	K	5	H	A	G	G	I	A	H	
12	L	O	D	E	S	14	S	E	E	T	H	E		
15	A	H	17	D	E	18	E	P	19	M	E	E	A	
21	R	I	22	P	L	O	W	S	24	F	A	R		
26	E	N	O	S	27	A	T	E	28	D	A	R	K	
30	D	A	T	A	31	A	E	H	32	I	T	E		
34	C	B	E	G	I	N	N	I	N	G	36	N		
37	O	H	38	R	E	T	40	S	E	R	41	F		
42	N	O	43	N	P	A	45	W	46	D	O	E	R	
48	C	R	49	C	I	T	E	S	51	W	E	E		
52	E	N	53	G	O	E	S	A	55	U	F	I		
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62	E	T	63	E	R	N	A	L	64	L	I	O	N	S

IRS investigating about 20 churches for politicking

Washington (RNS)—The Internal Revenue Service is investigating about 20 churches on charges of improper partisan activity and said allegations that such probes are motivated by partisan politics are "repugnant and groundless."

IRS Commissioner Mark Everson said the agency is investigating more than 60 cases of nonprofit groups possibly engaged in illegal partisan activity. About one-third of the cases involve churches.

Everson's statement came after some conservative groups accused the IRS of telling churches they could not pray for President Bush's re-election. The IRS said it has made no formal ruling or change of policy.

"Career civil servants, not political appointees, make these decisions in a fair, impartial manner," Everson said in a statement. "Any suggestion that the IRS has tilted its audit activities for political purposes is repugnant and groundless."

After election, conservatives eye federal marriage amendment

Election roundup

In addition to votes in 11 states on traditional marriage, last week's election also included referendums on the following issues:

Stem cell research. Californians approved a \$3 billion bond measure to become the first state to fund embryonic stem cell research and biomedical cloning.

Gambling. Voters in California, Nebraska and Washington turned down attempts to establish casinos or expand existing gambling options. Oklahoma voters approved a state lottery. Floridians voted to allow Miami-Dade and Broward voters to vote on slot machines at pari-mutuels betting sites.

Marijuana. Alaskans voted against decriminalizing marijuana and voters in Oregon opted not to expand state medical marijuana laws. But Montana became the 10th state to approve medical marijuana.

Gay rights. Voters in Cincinnati overturned the only law in the United States that bans gay rights laws. But the vote might have little effect because of Ohio's passage of a constitutional amendment forbidding same-sex marriages.

Abortion. Floridians voted 64.7 to 35.3 percent for a state amendment to permit the legislature to enact a requirement for parents to be notified before minors have abortions.

By Jeffrey MacDonald
Religion News Service

Washington (RNS)—Riding high on President Bush's re-election and on decisive victories to ban gay marriage in 11 states, activists in the traditional marriage movement said last week they now have a mandate to claim their ultimate prize: an amendment to the U.S. Constitution.

"The American people are now trying whatever democratic means are available to them. This is a dress rehearsal for what is to come," said Matt Daniels, president of the Washington-based Alliance for Marriage, which authored an ill-fated federal constitutional amendment earlier this year.

Voters approved constitutional amendments traditionally defining marriage in Kentucky and every other state where they were on the ballot: Arkansas, Georgia, Michigan, Mississippi, Montana, North Dakota, Ohio, Oklahoma, Oregon and Utah.

For gay marriage activists, whose cause gained unprecedented momentum in February with a Massachusetts court decision affirming the right to wed, the returns marked an occasion to pause, caucus and regroup.

New York City-based Lambda Legal, which represents plaintiffs in gay issue cases, urged caution in challenging new amendments in court.

"While the picture looks bleak in states where constitutions have been amended," said an official Lambda Legal statement, "it could be even worse with court rulings upholding those amendments."

Many of those state amendments could face court challenges, especially after the results of such a challenge last month.

A Louisiana state court last month struck down a marriage-related constitutional amendment passed by 78 percent of voters.

But for now, advocates for a constitutional amendment are projecting that what worked on the state level last week could work on a national level as well, according to Albert Mohler, president of Southern Baptist Theological Seminary in Louisville.

"I think the first impact of this will be a shakeup of how Congress looks at this issue," Mohler said. "It's going to be hard for a senator from a state with 70 or 80 percent of the vote in favor of marriage (in last week's balloting) to vote against an amendment in support of mar-

riage."

But passing a U.S. constitutional amendment won't be easy.

The U.S. House of Representatives handily defeated a marriage amendment proposal earlier this year by a vote of 227-186. For an amendment to pass, it must win a two-thirds majority in both houses of Congress and receive ratification by three-fourths of the states.

"Whether they can sustain the effort to amend the federal Constitution, which is very hard to do and very cumbersome, is yet to be seen," said John Green, a political scientist who studies religious issues at the University of Akron's Bliss Institute.

"It might work the other way, where people say, 'We passed a constitutional amendment in my state, and we don't have gay marriages here. Let's quit while we're ahead.'"

Cumberland College Alumni and Friends Dinner

Tuesday, November 16th
5:00 p.m.

Golden Corral
4032 Taylorsville Road
Louisville, KY

Please call 606-539-4277 to make your reservation
or stop by the Cumberland College display during
the KBC annual meeting.

When is 'too young' too young?

Even youngest Onieda students can realize they need to accept Jesus

In this last article about some of our students who made professions of faith and were baptized this fall, I want to tell you about one of the youngest of those students.

"Philip" (not his real name) is one of our youngest and smallest students. When he enrolled in the fall, he had just turned 11. I have stated before that I have mixed emotions about our youngest students. When is "too young" too young? You can imagine the challenges facing our staff in providing an environment for 11- and 12-year-olds, teaching them to do their laundry, trying to get them to understand why they have to keep their rooms clean, helping them adjust to sharing a room with two or three other middle school students, the importance of not skipping breakfast, bathing—well, you get the idea. It is just plain tough.

When we received a phone call from Philip's grandmother, we were told that Philip's father was incarcerated and his mother was not permitted to be in the same state as Philip. The grandmother had raised Philip for two years and then adopted him. The grandmother was concerned about the public school he attended. She told us the kids there were rough, though Philip himself never had been a problem. She admitted that Philip was not quick to share his feelings and preferred to be left alone.

Considering some of the problems he had gone through before moving in with his grandmother, it is surprising that Philip was not having problems. Happily, Philip never had been involved with drugs and he got along well in

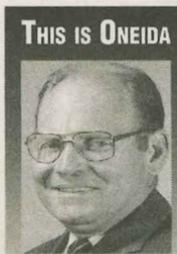
school, though he did have some friends who were not doing as well. His grades were fair but he was struggling in some of his classes. He was excited about coming to Oneida Baptist Institute and was especially interested in sports.

Most of the challenges we face with Philip are not much different from those we face with our other middle school students. Given time and patience, he will learn to do his laundry, keep his room clean and all the other things that little boys don't particularly care about doing.

One of our biggest challenges is getting him to do his homework. Even though we have required study hall each school-day evening, as the old saying goes, "You can lead a horse to water, but you can't make him drink." However, one ol' timer told me that even though that was true, you can "salt their oats." We have just not learned how to salt Philip's oats yet. Like his study habits, his grades still need some improving, but we believe he will do a

little better each quarter. We were told that Philip was a Christian, but that he was not a member of a church. Many parents and grandparents do not have the same understanding of what being a Christian is, so we do not presume that a student is a Christian just because we are told he or she is. During the fall revival, Philip went forward during one of the services and told the pastor he wanted to invite Christ into his heart. Later, a more in-depth discussion took place with Philip before he was baptized. Philip is very young, but old enough to know that he needed Jesus.

W.F. Underwood is president of Oneida Baptist Institute, Box 67, Oneida, KY 40972; www.oneidaschool.org; e-mail: president@oneidaschool.org



W.F. Underwood

Student, wife, mother, counselor

Lewis offers leadership for pregnancy help, abstinence

As a wife and mother of three young children, Amy Lewis daily encounters family life issues. She's also involved beyond the home base.

Amy is director of the Center for Pregnancy Help and Abstinence Education, with an office in our health services center. Several local doctor's wives started this independent, multi-denominational ministry in December 1998 in Barbourville.

"The center is part of the sanctity of life movement," Amy said. "We are a Christian group that believes God created life and that every life is precious from the moment of conception. We encourage the girls to consider the option of adoption, to seek support of the community and ongoing counseling. We try to help them know life is a positive choice." The center also works with local schools to provide abstinence education materials and instruction.

The ministry uses volunteers from area churches and students from Clear Creek. "We want volunteers with a heart for ministry," Amy stated. "We depend on peer counseling and establishing friend-

ships." Some volunteers work one or two afternoons a week, while others work on special projects as needed. Amy started as a volunteer counselor.

Amy's ties with Clear Creek go back to her childhood, when her parents were here. Her husband, Stan, grew up nearby in Virginia, and his home church was involved with the school.

He had three years of computer education when he surrendered to the ministry and came to Clear Creek. His student "workshop" position in the business office focused on the computers and campus network. After graduation in 2000 he was tapped as director of computer services. He also is pastor of Bethlehem Baptist Church near Pineville.

In her "spare time" Amy worked to complete her associate of arts degree from Clear Creek in May 2004. "We love Clear Creek; we love the faculty/staff and student relationships," Amy said. "This is home for us." We're glad to have this family modeling Christian values in the community and providing leadership in support of the sanctity of life.

Bill Whittaker is president of Clear Creek Baptist Bible College, Pineville, KY 40977; (606) 337-3196

CLEAR CREEK CHRONICLE



Bill Whittaker

Michael Reagan shares story of redemption in 'Twice Adopted'

Nashville (BP)—Michael Reagan says he got his family name when he was adopted by the late President Ronald Reagan and Jane Wyman but he found his true identity in his second adoption as a child of God.

Reagan recounts his story of redemption in "Twice Adopted."

Beyond his devastating childhood experiences with sexual abuse and self-destructive behavior, Reagan's autobiography offers practical solutions to current issues that confront America's culture.

"I have written this book because I want God to use my past and the painful things I've gone through to bring help and healing to other people," said Reagan, who hosts a nationally syndicated talk radio program.

If anyone knows about a painful past, it is Michael Reagan.

He was "once adopted" by Hollywood stars Ronald Reagan and Jane Wyman just three days after he was born to a young, unmarried woman from Ohio. By the time he was 3 years old, his parents divorced and Reagan was raised alone by Wyman.

Writing about a childhood tainted with disappointment and despair, Reagan spares few details about his sexual abuse.



In the book, Reagan outlines preventive solutions to the crisis of child sex abuse. He advises parents to know where their children are at all times and to investigate the people who spend unusual amounts of time with their children.

Reagan said he identifies with today's troubled teens, encouraging churches to invest in the lives of the youth within their congregations.

"We want to reach out to the inner city, yet we look right past the children in our own church that have the drug problems, the pornographic problems, the sexual abuse problems and the physical abuse problems," he said.

Reagan said becoming "twice adopted" into the family of God gave him freedom from a painful past.

Prior to receiving Christ, "I didn't know who I was or where I belonged. My search ended when I was twice adopted by God.

"He is my Father," Reagan said, "and I am His child."

The Kingdom Is Always but Coming: A Life of Walter Rauschenbusch, Christopher Evans. Eerdmans Publishing, 2004. 348 pages. \$25. ♦♦♦♦ (out of five)

Great, though controversial figures are rarely as simple or demonic as their critics make them out to be; nor are they as pure or saintly as their defenders portray them.

In the history of American Christianity, Walter Rauschenbusch was one of those figures. The son of German Baptist immigrants, he became identified with what has become known as the social gospel movement.

As a Baptist pastor and seminary professor, he dedicated his life advocating a vision of the gospel that moved beyond the pietistic individualism of his evangelical Baptist heritage toward an understanding of the inherent social dimension of Jesus and His message.

Christopher Evans allows us to walk through life with Rauschenbusch. In doing so, we see a man who not only spoke a prophetic word to his denomination and to his country, but we see a man who was every bit the product of his time.

Rauschenbusch pushed American Baptists—indeed the entire Protestant world of his day—to move beyond their individualistic understanding of salvation, an understanding that, when informed by a growing premillennialism, discouraged any Christian involvement in the social issues of the day. He urged churches to re-examine the gospel and see that, while Jesus calls individuals, He calls them into the Kingdom of God. It is this Kingdom that Christians are to actualize in and through their lives.

For Baptists in the South, Rauschenbusch has been, at best, a footnote in our history. We would do well to get better acquainted with this thoroughly Baptist prophet. Evans provides an excellent vehicle for our journey. *Jim Holladay*

Emerging Worship: Creating Worship Gatherings for New Generations. Dan Kimball. Zondervan Publishing, 2004. 238 pages. \$14.99. ♦♦♦♦

This book is specifically about existing churches attempting to birth new forms of worship services for adults ages 18-35.

Fresh from a worship conference sponsored by Integrity Music, much of what Dan Kimball writes is the buzz among those who are exploring the "contemporary" form of worship.

One thing this book helps do is show there is no one form of contemporary worship. The goals of the worship service might be the same, but the shape that emerges is unique to the church community entering into this journey.

The common element is creating a multi-sensory worship gathering, not for the sake of being multi-sensory but to help the community connect with God and each other. One aspect of this book that usually is missing from this genre of book is some focus on smaller worship gath-

erings than what we would usually call services, such as small group and house church gatherings.

Kimball gives detailed suggestions about how to birth new worship gatherings. In most cases, this requires reviewing the current church leadership pattern.

Kimball wants to help leadership negotiate this shift. This book will help church leaders who feel the need for change be aware of trends that exist. It also will help church leaders who feel everything can remain the same answer some hard questions about the future of ministry to the younger generations.

The whole book will not apply to any one church, but parts of the book should make a light bulb go on for any church setting. *Wayne Hager*

Christ, Baptism and the Lord's Supper: Recovering the Sacraments for Evangelical Worship. Leonard Vander Zee. InterVarsity Press, 2004. 249 pages. ♦♦♦♦

Sacrament. What crosses your mind when you read or hear that word? The Catholic doctrine of transubstantiation? The belief that baptism is necessary for salvation?

Perhaps the word simply gets associated with all those liturgical traditions that seem to pay more attention to rites and rituals than to the proclamation of the Word.

For most Baptists, not only do we not use the word "sacrament" in relation to baptism and the Lord's Supper, we also usually don't see a need to revisit the nature of our two ordinances. They are symbols, and that is sufficient. And to that end, we are in good company with most other evangelicals.

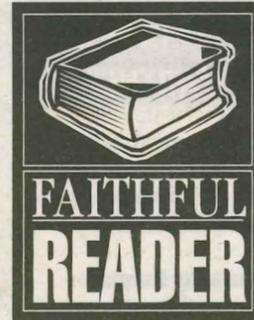
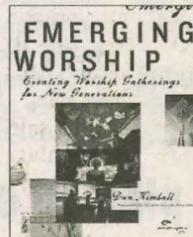
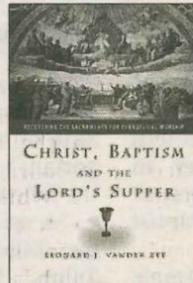
In "Christ, Baptism and the Lord's Supper," Leonard Vander Zee, pastor of the South Bend Christian Reformed Church in South Bend, Ind., throws down a gauntlet, challenging evangelicals either to reconsider their attitude toward the sacraments, or to become familiar with them for the first time.

He accuses most evangelicals (and Baptists get singled out more than once) of practicing "Protestant gnosticism."

Vander Zee starts with an examination of the basic nature of the sacraments. He points out that Jesus is the sacrament of God. From there, he develops a theological understanding of sacrament.

After laying the theological groundwork, he undertakes a thorough examination of both baptism and the Lord's Supper. In both instances, he develops a theological framework for understanding them as sacraments, as well as a brief historical overview of the church's practice of each. The discussion of both baptism and the Lord's Supper concludes with a chapter that considers how evangelicals can incorporate a sacramental understanding into our practice.

Vander Zee makes a compelling case for our reconsideration of the basic nature of these two practices. *Jim Holladay*



By Wayne Hager, pastor of Calvary Baptist Church in Mt. Airy, N.C.; and Jim Holladay, pastor of Lyndon Baptist Church in Louisville. They welcome feedback or suggestions for book reviews. Contact them via e-mail at: whager@trifluent.net; or lyndonpastor@aol.com.

Campbellsville UNIVERSITY

In support of Campbellsville University, alumni and friends are cordially invited to attend the Annual Convention Breakfast Wednesday, Nov. 17

7:30 a.m. at Breckinridge Inn • Louisville, Ky.

(At The Intersection Of The Watterson Express Way I-264 and Breckenridge Lane)

The breakfast is free, but reservations are requested and may be made by calling 1-800-264-6014 ext. 5211, or via e-mail at development@campbellsville.edu.



1 University Drive • Campbellsville, KY 42718 • 800.264.6014 • 270.789.5000
development@campbellsville.edu • www.campbellsville.edu

PRAYER PARTNERS

Please pray for the following Kentucky Baptist missionaries and ministries:

Kentucky Baptist Convention. Church leaders and members from throughout the commonwealth will travel to Louisville next week for the KBC annual meeting, Nov. 16-17. Pray that God would be glorified in the business, workshops and other activities.

Mission Service Corps missionary Charles Stargel of Barbourville. Stargel, a medical doctor, is developing a clinic that will provide health care for those without financial resources or insurance coverage. Pray for initial finances, medical equipment and supplies needed to start the clinic. Pray that families and individuals visiting the clinic will experience spiritual development as their physical health is being restored.

Irvington Baptist Church. Pastor Jerry Shacklett has been called to active duty with the National Guard, and the church will be without his leadership for a number of months. Pray that lay leaders will sense God's movement and step up to minister in Shacklett's absence.

To submit a prayer request, please send the information to Eric Allen at Eric.Allen@kybaptist.org or call (888) 263-5080.

MOUNTAINS TO THE MISSISSIPPI

COMPILED BY STAFF

■ **BOWLING GREEN**—First Church recently called **Brent Neumann** as minister of Christian life activities. The church will hold revival services for the deaf Nov. 12-13, 7 p.m., and Nov. 14, 11 a.m., with special guests **Scott and Beryl Corey**. **Mark Hopper** is pastor.

■ **ELIZABETHTOWN**—Severns Valley Church will host a singles holiday dinner theater Nov. 13, 5 p.m. For information, call the church office at (270) 765-7822. **Billy Compton** is pastor.

■ **JEFFERSONTOWN**—Jeffersontown Church recently honored **Josephine Miller** on her 100th birthday.

■ **LEXINGTON**—Boone's Creek Church ordained **Michael Hamilton** as a deacon Oct. 3. **Matthew Perry** is pastor.

■ **LOUISVILLE**—Cloverleaf Church will host **The Galloways** in concert Nov. 21, 7 p.m. For information, call (502) 367-0218. **Geoffrey Lacefield** is pastor.

Doris Tinsley, director of Maple Grove Church's day care center for 37 years, died Oct. 19 at age 76. She

is survived by her daughter, Karen Eldridge, and four grandchildren.

■ **MAYFIELD**—New Liberty and Rhodes Chapel churches are jointly involved in a "40 Days of Purpose" campaign. The two churches will hold a celebration service together Nov. 21, 10:45 a.m., at the Graves County Mission Center.

■ **PRINCETON**—First Church recently called **David Brown** as youth pastor. **Tom Hughes** is pastor.

■ **WADDY**—**Fred Moffatt** retired Oct. 31 as pastor of Graefenburg Church. Moffatt served five Kentucky Baptist churches as pastor, including First Church of Shelbyville, as well as churches in Maryland and Virginia. The church also recently ordained **William Reinle** as a deacon.

What's going on?

Mail your happenings to Mountains to the Mississippi at Box 43969, Louisville, KY 40253. Fax: (502) 244-6474. E-mail: wesrec@earthlink.net.

Akin inaugurated as 6th president of Southeastern Baptist Seminary

Wake Forest, N.C. (BP)—Daniel Akin, former vice president and theology school dean at Southern Baptist Theological Seminary in Louisville, was inaugurated Oct. 27 as president of Southeastern Baptist Theological Seminary.

More than a thousand people attended the service held in the seminary's Binkley Chapel.

Congratulating Akin on his inauguration, SBC Executive Committee President Morris Chapman predicted that the 53-year-old seminary "will continue to be a lighthouse for the glory of God all around the world."

Tim Lewis, chairman of the seminary's trustees, described Akin as "a man of commitment to the Lord Jesus Christ and to good thinking about theology based on a firm faith in the inerrancy of God's Word."

The chapel service was the culmination of a weeklong celebration at Southeastern, where many Southern Baptist Convention leaders gathered to honor Akin.

"All that matters in life is that you please Jesus," Akin said. "My sole passion in life is to live under His lordship."

In an Oct. 24 gathering at Akin's home church, Wake Cross Roads Baptist Church in Raleigh, Johnny

Hunt, pastor of the Atlanta-area Woodstock Baptist Church, urged Akin to "remember that what is important to the leader is important to the follower."

"A spiritual leader says, 'Follow me.' Establish a path for others to follow," Hunt counseled. "They're going to be watching you. Preach with purity and integrity of doctrine. Preach with integrity, dignity and sincerity, and curiosity will follow."

Southwestern Baptist Theological Seminary President Paige Patterson, Akin's immediate predecessor at Southeastern, delivered the inaugural charge.

"Lead God's people with the integrity of your heart," Patterson said. "The same God who gives you life and strength will sustain you in heavy responsibility. May God bless you every day, sweet son, as you serve the Lord."

Responding to the charge, Akin said, "I pledge to build an institution that will continue to stand on the infallible and inerrant Word of God. Southeastern Seminary will continue to stand for personal evangelism, world missions and the exclusivity of the gospel. We believe heaven and hell are real and the only difference is Jesus Christ."

LifeWay, Moore plan 10 events in '06

Nashville (BP)—Bible teacher and author Beth Moore and LifeWay Christian Resources of the Southern Baptist Convention have announced plans to schedule 10 "Living Proof Live" events in 2006. The events follow 10 scheduled for 2005.

Dates and locations of the 2006 events are not finalized, but Moore is seeking to increase her focus on areas outside the Bible Belt.

"We are excited to be working with Beth on a new slate of events for 2006," said LifeWay President

James Draper. "Beth is a gifted teacher who has impacted lives around the world. Her Living Proof Live events challenge and encourage women with sound biblical instruction and help fulfill LifeWay's vision of providing resources that transform lives and cultures."

Information about Moore's 2005 conferences is available at www.lifeway.com/women under the "women's events" tab.

Moore's next Bible study, "The Patriarchs," will be released through LifeWay in the spring of 2005.



CALENDAR OF EVENTS

November

12-14 All State Junior High Choir, Campbellsville University.

12-14 Crossover Kentucky, Louisville.

15 Kentucky Baptist Music Conference, First Baptist Church, Middletown.

16-17 KBC Annual Meeting, Louisville, St. Matthews Baptist Church.

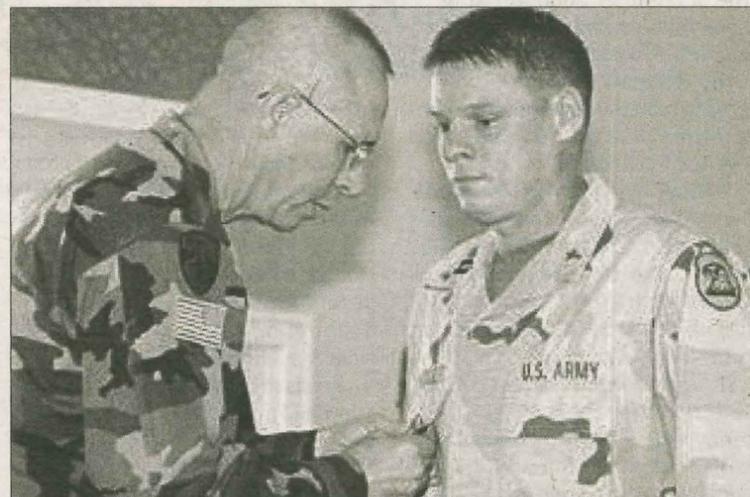
20 Creative Ministries Workshop, 101, Hillcrest Baptist Church, Hopkinsville.

December

13-14 KBC Mission Board meeting, Baptist Building, Middletown.

24-31 KBC Christmas Holidays, Baptist Building closed.

For more information, call (888) 266-6477 or visit www.kybaptist.org



BRONZE STAR Capt. Jay Padgett (right), a chaplain in the Kentucky Army National Guard, recently was awarded the Bronze Star for meritorious service during Operation Iraqi Freedom. Padgett, associate pastor of music and pastoral care at Graefenburg Baptist Church in Waddy, was presented the medal by Maj. Gen. Donald Storm. Padgett was recognized for initiating a number of projects, including a humanitarian outreach program that provided more than 500 boxes of clothes and toys for Baghdad's Children's Home Orphanage and elementary schools in Baghdad and Mosul.

CLASSIFIED ADS

FOR SALE: Time share: Sedona, Ariz. Beautiful one-bedroom suite; deed; first week of September. For information, call (859) 586-9684.

FOR SALE: Seven cemetery lots. Beautiful Resthaven Memorial Park, Louisville, Ky. \$1,800 each. Call (502) 367-0671.

FOR SALE: Church pews. Beautiful, high-quality hardwood pews (one 14-foot; one 20-foot; some 9-foot). Excellent condition. For more information, please call (859) 635-5725.

SEEKING: Full-time associate pastor with ministry focus on students and recreation for a vibrant First Baptist church in Southeastern Kentucky. Seminary training and youth ministry experience preferred. Please send resumé to: Search Committee, 201 North Main St., Barbourville, KY 40906, or e-mail to chsec@barbourville.com.

SEEKING: Assist the elderly. Provide non-medical companionship and home-care services for the elderly. No certificate required. Home Instead Senior Care, East Louisville. (502) 515-9522.

SEEKING: Full-time pastor for Victory Memorial Baptist Church. Please submit resumé to: 3805 Southern Parkway, Louisville, KY 40214.

SEEKING: Full-time associate pastor/worship and music for FBC Cabot, Ark. Seminary; contemporary/traditional; technology; people-skills; plus experience. Music Search Committee, PO Box 1023, Cabot, AR 72023. Visit www.fbccabot.org.

SEEKING: The Baptist Message is seeking a senior editor. Please send resumé to: Nathan Luce, 39258 Highway 42, Prairieville, LA 70769.

SEEKING: Part-time minister of music (20 hours/week) who can bring energy, passion and blended/convergent elements to a traditional church with choir, organist, pianist. Latonia Baptist draws from metro Cincinnati area but is working to reach its neighborhood and younger people. We are CBF/SBC with ordained women. E-mail: Steve@latoniatbaptist.org.

SEEKING: Part-time youth minister (paid position; grades 6-12) for Mexico Baptist Church in rural western Kentucky. Also seeking a part-time music minister. Average Sunday school attendance: 135. Send resumé to MBC Youth Council, 175 Mexico Road, Marion, KY 42064, Attn: Brent Highfil, or call (270) 965-2149. turnerchandler@hotmail.com.

SEEKING: Part-time youth director. The position involves developing, implementing and promoting a balanced program of fellowship, worship, service and spiritual development. Submit resumé to: Dr. Ricky Ray, FBC, 560 Main St., Hazard, KY 41701. For salary information and a job description, visit our Web site at hazardfbc.org.

TOUR: Dr. Anis Shorosh welcomes you on his 39th Holy Land & Greece tour, Dec. 27, 2004-Jan. 5, 2005. \$1,999 from N.Y. to N.Y. Receive a free brochure by writing PO Box 949, Fairhope, AL 36533, or phone (251) 680-7770.

Christian tourists overcome fear to return to Israel

By Michele Chabin
Religion News Service

Jerusalem—After a nearly four-year hiatus sparked by the Palestinian intifada, or uprising, Christian tourists are coming back to the Holy Land.

Their presence can be felt on the streets of downtown Jerusalem, where tour buses are again making an appearance; in large restaurants that can accommodate tour groups; and in local hotels, virtually all of which were forced to lay off staff after the September 2000 uprising.

Many hotels, particularly in Bethlehem in the West Bank and Nazareth in northern Israel, were forced to close their doors completely.

With the return of tourism, a few have reopened.

In response to the upsurge in Christian tour groups and individuals, some of the long-shuttered shops in the colorful Arab shuk (market) in the walled Old City of Jerusalem have reopened their gates. Shopkeepers there estimate that 50 percent of their colleagues lost their businesses due to the dearth of Christian and Jewish tourists, whose numbers have also risen considerably in recent months.

Though hardly up to the standards of the year 2000, when Israel welcomed a record-breaking 2.6 million visitors, 1.5 million of them Christians, the most recent statistics are cause for optimism. During the first six months of this year 216,000 Christians arrived, compared with 290,000 for all of 2003.

Assuming the security situation does not deteriorate in the coming months, Ministry of Tourism officials expect at least 500,000 Christian pilgrims to arrive by New Year's Eve. All told, ministry officials believe 1.5 million visitors will



ISRAEL TOURISM Dancers parade on stage during "Thy Kingdom Come," a Jerusalem concert of worship during the annual Feast of the Tabernacles celebration attended by thousands of Christians representing dozens of nations. (RNS photo)

come to Israel by the end of 2004.

Israel's tourism minister, Gideon Ezra, who doubles as the minister of internal security, credits the recent influx first and foremost to the sharp drop in terror attacks during the past year.

"Security in Israel is higher than it has been in recent years, and I think that people who have wanted to come since 2000 but have been afraid to do so are now feeling more comfortable," Ezra said in an interview. "Since 9/11, people realize that terror exists everywhere."

Fighting terror, courting Christians

At the same time that it has been fighting terror, the Israeli government has courted Christians from various denominations through official and unofficial channels.

Israeli legislators and other emissaries regularly travel abroad to meet with clergy and lay leaders. The tourism ministry sends delegations to large Christian conferences

and sponsors "familiarization" tours for Christian tour operators.

Much like Diaspora Jews, who since the start of the uprising have made it a point of visiting Israel on "solidarity" missions, an increasing number of Christians are planning Holy Land trips as a way of supporting local Christians—or Jews.

Catholics, whose pilgrimages plummeted 90 percent between January 2001 and the start of this year, have begun heeding Pope John Paul II's call to visit the Holy Land in part to give comfort—and business—to the area's long-suffering Christians.

A large percentage of local Christians derived their incomes from pilgrimages and were particularly hard hit when they ceased. Hundreds of Christian families have emigrated during the past four years due to both the economic crises and security situation.

As they have for the past quarter-century, thousands of evangelical

Christians flew to Israel in September to take part in the annual Feast of the Tabernacle. They also participated in the first-ever Pray for the Peace of Jerusalem Day. The conference, which contributed at least \$10 million to the Israeli economy in the form of hotel nights, meals and gift purchases, was organized by the International Christian Embassy, a pro-Israel evangelical ministry headquartered in Jerusalem.

Palestine not seeing benefits yet

Palestinians, even more than Israelis, need an influx of pilgrims to rebuild their teetering economy, which has been crippled by years of violence and repeated Israeli military closures in Bethlehem and other sites of Christian interest.

Bajis Ismail, director general of the Palestinian Ministry of Tourism, admitted that Palestinians whose livelihoods depend on pilgrimages have not yet seen the improvement the Israelis speak of.

"The problem is that most of those who visit Bethlehem, for example, don't stay here," Ismail noted. "They stay over in Jerusalem. Most of our hotels are closed and most restaurants are not functioning fully. The souvenir shops don't have much business."

Ismail expressed hope that this will soon change, his tone fluctuating between pragmatism and optimism.

"We are expecting some European groups in the coming days," he said. "Perhaps we'll be able to judge any improvement after their visit."

Ismail promised that those determined enough to enter the West Bank will return home unscathed and well fed.

"The pilgrims who come know that it is completely safe here, and that the Palestinians are a very hospitable people," Ismail said.

More teens having plastic surgery

Washington (BP)—With the growing popularity of reality-based television shows such as "Extreme Makeover" as well as other pressures to achieve an ideal look, more teenage girls are choosing to undergo cosmetic surgery.

Doctors are performing an increasing number of procedures such as breast implants, liposuction and tummy tucks on girls as young as 14, according to The Washington Post.

Parents now are giving breast implants and liposuction as graduation or birthday gifts, The Post reported, and some doctors have performed breast augmentation on baby boomer mothers and their teenage daughters.

The American Society for Aesthetic Plastic Surgery reported that from 2002 to 2003 the number of girls 18 and younger who got breast implants nearly tripled, from 3,872 to 11,326, The Post said.

Critics say teenage girls are too young and shortsighted to understand the implications of cosmetic surgery, and since their bodies have not finished developing, additional risks may be involved.

Focus on Family settles three-year-old lawsuit

Colorado Springs, Colo. (RNS)—Focus on the Family has settled a 3-year-old lawsuit involving its advertisement of a Florida conference about homosexuality and youth.

A lawyer representing the conservative Christian group based in Colorado Springs, Colo., announced Oct. 13 that a settlement was reached with Pinellas Suncoast Transit Authority and Clear Channel Outdoor, Tampa Bay Division.

The ministry filed suit in 2001 after it was barred from placing ads on Tampa-area bus shelters that promoted "Love Won Out," a one-day conference that was described as "addressing, understanding and preventing homosexuality in youth."

Focus on the Family argued its free-speech rights were violated when the posters were barred based on their content. Last year, an ap-

peals court ruled that a federal judge in Tampa mistakenly threw out the suit.

"We are pleased that all parties were able to reach an amicable settlement," said Mathew Staver, president and general counsel of Liberty Counsel, a Florida-based legal defense organization that represented Focus on the Family.

"As a result of the settlement, the language in the Advertising Transit Shelter Agreement, which governs advertising on bus transit shelters; has been amended and Focus on the Family will be permitted to advertise its pro-family conference."

An official of Focus on the Family said the resolution will lead to a future meeting.

"Focus on the Family is looking forward to conducting another 'Love Won Out' conference to educate the public about overcoming homosexuality in youth," said Tom Minnery, vice president of policy for the ministry.

The lawsuit figured in the debate over a Christian movement that advocates that gays can become straight through therapy and prayer. Gay rights groups have countered the movement.

Player leaves team over Muslim dress then returns to Christianity

Tampa, Fla. (RNS)—A college basketball player whose desire to compete covered in Muslim clothing caused a national controversy, says she has returned to the Christian faith in which she was raised.

In a recent letter to the editor of The Oregonian newspaper, Andrea Armstrong wrote that loneliness and distance from her family led to her conversion to Islam. Armstrong, who attended the University of South Florida in Tampa, is from Lakeside, Ore.

Armstrong converted to Islam last June, according to a Sept. 11 story in the St. Petersburg Times. She began wearing a head scarf, long pants and long-sleeved shirts in keeping with the religion's traditions.

Armstrong and USF basketball coach Jose Fernandez agreed she would not wear traditional Muslim clothing in games, according to the Times. Yet when Armstrong, 22, returned to school in August, she told the coach she wanted to adhere to her faith. She showed up for team photos Aug. 30 fully covered.

What happened next is in dispute.

Fernandez told the college newspaper Armstrong quit the team to pursue her faith. Armstrong told the Times that Fernandez said wearing long clothing would make her teammates uncomfortable and that Islam oppressed women. She told the Times she left over the dispute.

School officials said they would seek a waiver from NCAA guidelines to accommodate her dress, and Armstrong quickly returned to the team. Yet on Sept. 15, four days after news broke of the alleged dispute, Armstrong issued a statement saying she had quit the team because she did not want the issue "to cause further distraction."

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Kentucky Baptist Heritage

Newsletter of the Kentucky Baptist Archives Advisory Board

Bill D. Whittaker, Editor

November 9, 2004

Kentucky Baptists' Historic Mission to Ohio

Part two of a three part series

By Ron Deering

During the Great Depression which began with the crash of the stock market on "Black Tuesday," October 29, 1929, and in its aftermath, thousands of Kentuckians moved to Ohio to find employment and support for their families. Many of these families settled in and around Cincinnati, Hamilton, and Dayton – an area of developing industrial centers near the northern Kentucky border.

These Kentuckians did not leave their religion at home. Though many originally sought spiritual homes in the existing Northern Baptist churches in the areas, they longed for the more familiar expressions of their faith that they had known in the Southern Baptist churches of Kentucky.

One particular concentration of Southern Baptists from Kentucky found their way to Hamilton, Ohio, which was said to have the largest concentration of any Ohio city of people who had moved from or had Kentucky roots. In that milieu Kentuckians developed a Southern Baptist Church, the West Side Baptist Church of Hamilton, Ohio, that was to have a profound influence on the religious life of Ohio, and to become the bridge between Kentucky Baptists and the subsequent phenomenal development of Southern Baptist churches throughout the state of Ohio, and from there into Indiana, Pennsylvania, New York, and even into New England.

While the West Side Baptist Church was not the first such church established by former Kentucky Baptists in Ohio, it was destined to become the springboard and a major influence with a few other contemporary Southern Baptist churches that led to today's large and effective Southern Baptist witness in Ohio. For an excellent history of the earliest Southern Baptist work in Ohio, see L. H. Moore, *The History of Southern Baptists in Ohio*, Columbus, Ohio: State Convention of Baptists in Ohio, 1979, pp. 3-47.

The West Side Baptist Church was established as a mission of the Northern Baptist First Baptist Church on September 8, 1929, a few days before the stock market crash that would usher in the devastating financial depression that followed. From the beginning the church membership was largely drawn from the working classes of Hamilton, the majority of whom had roots in or had recently migrated from Kentucky to find work in the factories and shops of the area. Its first pastor, Ham Barber was a graduate of Southern Baptist Theological Seminary in Louisville.

Harry H. Welch was its second pastor from 1931 through 1941, and had been educated at the Southern Baptist Theological Seminary in Louisville. Already during this earliest period many people who joined this church were former Kentuckians. During this period Rev. Audley L. Turner, missionary of Laurel River Association in Kentucky, held three revivals in West Side and many others in the area. This large body of Kentucky Baptists led to the call of its third pastor who was to have a determinative effect upon the Southern Baptist life of this congregation, and a formative influence upon the development of what became the State Convention of Southern Baptists in Ohio, now ministering throughout that large state. Just at the end of Rev. Welch's pastorate the church left the Northern Baptist Convention to affiliate with the North Bend Association of Kentucky Baptists.

Kentucky Baptists: Early Leaders in Education

Second of a Three Part Series

By Christopher Beckham

Kentucky Baptists have a long history of providing theological instruction for ministers, dating back to the early 19th century. Graduate level seminary education as we know it today was only starting in the early 1800's. Those Baptist ministers who chose to gain formal theological training generally did so at liberal arts colleges, where they could learn biblical languages and some theology. Most of the early theological seminaries were located in the North. The first Baptist college in Kentucky, Georgetown College, began in 1829. While chartered as a liberal arts school, its early mission included ministerial education, thanks to an endowment from Issachar Pawling. Pawling wanted his endowment used to provide sound biblical training for Baptists at a time when the doctrinal waters of Kentucky were astir from controversial teaching by Alexander Campbell and Barton Stone. (See Charles D. Johnson, *Higher Education of Southern Baptists: An Institutional History, 1826-1954*, Waco: Baylor University Press, 1954, p. 91)

Initial efforts to found a Baptist seminary in the South did not make much progress. Upper South Baptists and Western Baptists were able to open a seminary, but the effort did not have much long-term success. The first Baptist theological seminary located in the South was founded in Kentucky. Established in 1840 at Covington, the Western Baptist Theological Seminary was a joint effort of Baptists of the western frontier and upper South. However, this seminary fared poorly in the sectional debates raging at the time because of the anti-slavery views of most of its faculty, and consequently, the seminary never gained the affection or support of the Baptists Southwide. It eventually ceased operations despite extensive efforts to keep it alive.

Once the sectional questions were settled through the upheaval of the Civil War, Kentucky Baptists again proved themselves strong supporters of ministerial education. Through hard work and the promise of financial support, Kentucky's Baptists helped convince President J.P. Boyce that Kentucky was a good home for the Southern Baptist Theological Seminary when relocation from war-torn South Carolina was desirable in 1877. This move has provided Kentucky Baptists with access to graduate level theological education for over a century now, and many pulpits throughout the state are staffed by ministers who received training there.

Other institutions also fulfill important roles in providing ministerial training. For example, in Pineville, Kentucky, the Clear Creek Baptist Bible College has been training church leaders since 1926. Last spring alone, Clear Creek Baptist Bible College had over 200 students enrolled in ministry studies. With its educational mission focused on the needs of the adult learner, it fulfills a unique role for Kentucky Baptists.

Given the centuries old commitment to providing higher education for its ministers, Kentucky Baptists need to continue to support the Baptist-affiliated educational institutions in the state. Providing training for the next generation of ministers is something we should never take lightly or fail to support with both our prayers and generous financial support.