

Shine like stars in the world  
Philippians 2:15

# WESTERN Recorder

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## FOR THE RECORD

**Kentucky**  
Kentucky Great Commission Task Force rolls up sleeves' at first meeting. *Page 2.*

**Events**  
Young Kentucky Baptists take part in Festival of Young Preachers. *Page 2.*

**Financial Forum**  
Where have all the new writers and cassette tapes gone? *Page 5.*

**Baptists**  
Georgia Baptist college require affirmation to Baptist Faith & Message 2000. *Page 7.*

**Issues**  
Pastors' long work hours often comes at the expense of people and ministry. *Page 8.*

**Education**  
Pro-life groups disappointed by Sen. Nelson's health care reform compromise. *Page 9.*

**Missions**  
Newly formed network will focus on planting Russian, Ukrainian churches. *Page 11.*

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## A Year in Review

### Will events of 2009 signify real change for Baptists in 2010?

By Drew Nichter  
News Director

As the first decade of the new millennium fades into the background, it is likely that 2009 will be remembered as a year of transition.

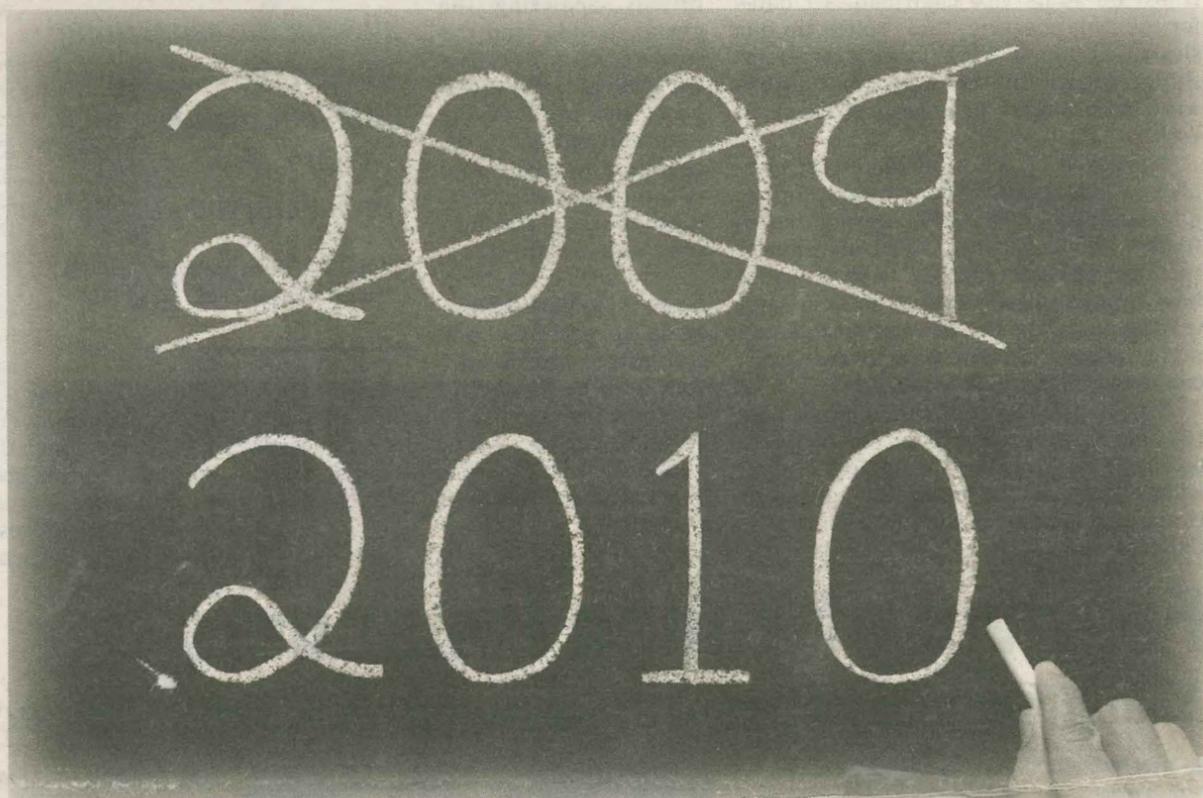
At the outset, Americans witnessed a historic change in power as Barack Obama became the United States' first African-American president. As the year closed, the economic woes that plagued U.S. households for so long showed signs of easing.

Southern Baptists also experienced a great deal of change in 2009. As the new year begins, three Southern Baptist Convention entities are seeking new leadership, while a committee determines the convention's future path.

With a new year—and decade—underway, the Western Recorder takes a month-by-month look at the news of 2009.

**JANUARY:** The historic economic struggles of 2008 spilled over into the new year as several SBC-related entities announced cutbacks. Budget shortages prompted Southern Baptist Theological Seminary to cut 35 jobs at the Louisville campus, while New Orleans Baptist Theological Seminary significantly trimmed its costs. North American Mission Board staff was asked to operate at a 90 percent budget, while the Annie Armstrong Easter Offering fell \$3 million short of its \$61 million goal for 2008.

Barack Obama was sworn in as the nation's 44th president and became the first African-American to serve as commander in chief. Southern Baptist Rick Warren, pastor of



Saddleback Church in California, delivered the invocation during the inauguration ceremony.

A massive ice storm slammed Kentucky and several other states, prompting a massive Southern Baptist disaster relief response. Much of the commonwealth, specifically Western Kentucky, was crippled by power outages from downed trees and power lines. The relief and clean-up effort involved approximately 1,500 people from 20 state Baptist conventions and continued into March.

**FEBRUARY:** The 2009 edition of the Yearbook of American & Canadian Churches, published by the National Council of Churches, reported a 0.24 percent decrease in Southern Baptist Convention member-

ship. Southern Baptists ranked second among U.S. denominations with 16.2 million members.

The Kentucky Baptist Convention launched Find It Here, its most ambitious evangelistic campaign yet. A part of NAMB's GPS (God's Plan for Sharing) initiative, the statewide effort seeks to reach 1.5 million households in Kentucky during the three weeks leading up to Easter Sunday 2010.

**MARCH:** Fred Winters, 45, an Illinois Baptist pastor, was shot and killed while he preached during a Sunday morning service at First Baptist Church of Maryville, Ill., where he had served since 1987. Terry Sedlacek, 27, was charged with Winters' murder, but in October, was ruled mentally unfit to stand trial.

In a move denounced by pro-life advocates, President Obama reversed a previous policy that banned the use of federal funding for stem cell research that results in the destruction of human embryos. The move reversed the policy instituted by former President George W. Bush in 2001.

**APRIL:** In just one of many such events worldwide last year, Campbellsville University hosted a forum examining the 400th anniversary of the Baptist movement. The event brought together leaders and scholars from several different state Baptist denominations discussing the past, present and future of Baptists, 400 years after the movement's inception in Amsterdam, Holland, in 1609.

□ See Year in Review ... Page 6

## NAMB unveils new resource for Sanctity of Life Sunday

Alpharetta, Ga.—Some 6.3 million women face a crisis pregnancy in the United States each year, according to the National Campaign to Prevent Teen and Unplanned Pregnancy. More than 1.3 million of those pregnancies end in abortion. Pregnancy resource centers exist nationwide to tell these women there is hope and a future for them and their babies in Jesus Christ.

The North American Mission Board partners with 270 pregnancy resource centers. Because of NAMB centers, more than 3,600 babies were saved from abortion in 2009. Additionally, some 1,700 women accepted Christ because pregnancy center staff members shared the gospel with them.

On Jan. 17, Southern Baptists again will observe Sanctity of Human Life Sunday, marking the 37th anniversary of the U.S. Supreme Court's Roe v. Wade decision.

Elaine Ham, pregnancy care ministries associate at NAMB, said she wants Jan. 17 to be not only a day of remembrance for babies who have been lost to abortion, but also a day of hope for the babies and mothers who can be saved if Southern Baptist churches and pregnancy resource centers will work together to reach them.

"As I began thinking about Sanctity of Human Life Sunday 2010, I knew God was going to do something special," Ham noted. "I didn't want to do just a promotional campaign. I wanted to put in place a strategy that would focus on evangelism and promote cooperation between pregnancy care centers and local churches."

While attending a meeting of pregnancy resource center directors at the Florida Baptist Children's Home, Ham met a young woman with a similar vision, Osceola Pregnancy Center direc-

tor Dawn Pate.

Pate had just completed a three-minute video and a CD of six original songs called "The Invitation Stands."

"This was a message God was compelling my heart to speak," Pate said, "to bring more awareness to pregnancy resource center ministry. We are struggling ministries up against a multi-billion-dollar abortion industry. We need the support and prayers of the body of Christ."

Pate knows firsthand the need for Christ to be the hope in the midst of a crisis pregnancy. She faced two crisis pregnancies and an abortion by the time she was 19.

"It's amazing how God works," she said. "The very things we don't want to talk about are the things He uses to bring about healing and to minister to other people."

Churches across the country are invited to join The Invitation Stands by going to [www.NAMBForLife.net](http://www.NAMBForLife.net) to download free resources and order the video. (BP)

**On the inside ...**  
Two Kentucky women share how God has used their abortions to help other post-abortion women heal spiritually.  
See story on page 3.

Dated material. Please deliver by Wednesday, Jan. 13

## Task force 'rolls up sleeves' at initial meeting

### Group elects Barnes as vice chair, sets meetings

By Todd Deaton  
Editor

Louisville—In its organizational meeting Jan. 5 at the Baptist Building in Louisville, the Kentucky Baptist Great Commission Task Force elected Charles Barnes of Louisville as its vice chairman, set dates for monthly meetings and "rolled up our sleeves to get to work looking at everything" related to the state convention's work, according to its chairman, Hershael York.

Appointed by the immediate past president of the Kentucky Baptist Convention, John Mark Toby of Somerset, during the November annual meeting in Elizabethtown, the task force is charged with studying how the convention serves its churches and reaches out to the lost in an effort to determine the most effective ways to obey Jesus' command in Matthew 28:19-20.

Barnes, a member of Hurstbourne Baptist Church, most recently served as the coordinator for Crossover Louisville, the area-wide evangelism emphasis that preceded the annual meeting of the Southern Baptist Convention last June. A past KBC president

and member of the state Mission Board, Barnes has served on several key directional committees, such as the mission study and advisory groups for Kentucky Baptists Connect.

During its upcoming meetings, the task force will be talking with leaders of the state convention staff and the heads of its agencies and institutions, analyzing the giving trends and responses of Kentucky Baptist churches, and examining the work of the state convention to determine how it can more faithfully and effectively fulfill the Great Commission, York explained.

"At our first meeting, it was incredibly encouraging to see how our committee coalesced,"

York told the Western Recorder. "We have different perspectives, burdens and backgrounds, but we all want the same thing: to find the best way to fulfill our mandate to go unto all the world preaching the gospel."

"As we shared our hearts, it became very

evident that God already had knit us together," the pastor of Frankfort's Buck Run Baptist Church remarked.

In a prepared statement released after their first meeting, York affirmed, "We are convinced that Kentucky Baptists already are doing a lot of things well and that our desire to honor the Lord and reach the lost is evident."

"The challenge for us as a task force is to recommend ways that we can improve our strategy, structure and funding base in order to reach the next generation and the world with the gospel of Jesus Christ."

Desiring for the task force's study process to be an encouragement and not a distraction for KBC staff and the ministries of its agencies and institutions, York emphasized, "We are excited about the Find It Here emphasis and all of the good things that are happening in the Kentucky Baptist Convention. We hope our process will only strengthen, broaden and deepen that work."

**"We have different perspectives, burdens and backgrounds, but we all want the same thing: to find the best way to fulfill our mandate to go unto all the world preaching the gospel."**

Hershael York, Kentucky Baptist Great Commission Task Force

## Festival of Young Preachers

### Young Kentucky Baptists take part in ecumenical preaching event

By Drew Nichter  
News Director

Louisville—To gauge just how significant a vocation preaching is, one need only look back at the 2008 presidential election.

The pastors of candidates Barack Obama and John McCain—Jeremiah Wright and John Hagee, respectively—"dominated the political discourse," recalled Frankfort pastor Hershael York.

"People are scared to death of preachers—and they should be," York said. "Preachers ought to be a dangerous lot."

Now, York and others are helping to raise up the next generation of pulpites.

Nearly 100 young people between the ages of 16 and 28 gathered Jan. 7-9 in Louisville for the first-ever Festival of Young Preachers.

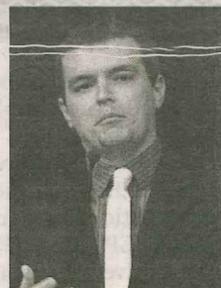
The event, held at St. Matthews Baptist Church, is the brainchild of Dwight Moody, executive director of the Academy of Preachers, an ecumenical initiative "designed to identify, network, inspire and support young people who sense a call to Christian preaching," according to the group's Web site.

"Preaching is so central to congregational life everywhere," said Moody, former chapel dean at Georgetown College. "In every worship service in America every Sunday, there's a sermon."

Despite last week's snow and frigid temperatures, 93 of the 96 registered participants made it to the event, although "supporting attendance" numbers—family, friends and church members—were less than anticipated, Moody said.

Participants' denominational affiliations ran the gamut of the Christian faith, from Catholic to Nazarene to Presbyterian to Baptist, including 17 young preachers linked to a Kentucky Baptist-affiliated church or college.

Each participant was given the opportunity to preach a sermon of no more than 18 minutes on one of four topics: Jesus' birth, ministry, death or resurrection. The young preachers also were required to have a men-



Devin Leitch



J.C. Campbell

tor from their home churches to introduce them.

York introduced Devin Leitch, a 19-year-old student at Boyce College in Louisville whom York has seen grow up at Buck Run Baptist Church in Frankfort.

Leitch, leading off a Friday morning session, preached on who Jesus is from Mark 8:27-38. Afterward, he said his focus was to "glorify God" and "proclaim His gospel."

He also said that preaching to a room of people who may not share the same theological viewpoint as he allowed him to deal with some "adversity" in the pulpit.

"Preaching through that and to those different groups of people with different thoughts, it's a challenge for me, and I appreciated it," he noted.

York said he was pleased to see Leitch step "outside of his comfort zone" and deliver a textual sermon, as well as hear from others with different perspectives.

"There's a danger that we get intellectually lazy if we're only around people who agree with us. We really fail to see the bigness of the world," York explained. "So, it's good for Devin to hear ... different perspectives so that it makes him know why he believes what he believes."

Meanwhile, J.C. Campbell described his festival experience as "a rush."

A lifelong member of First Gethsemane Baptist Church in Louisville, Campbell was described by his mentor, pastor T. Vaughn Walker, as having "experience beyond his age."

Campbell, a 21-year-old junior religion major at Georgetown College, preached about Jesus in the garden of Gethsemane shortly before His betrayal. Campbell opened by reciting Edgar Allan Poe's "The Raven" and asking the audience to close their eyes and imagine Gethsemane as he elaborately described the garden.

Walker said Campbell, who has been preaching since high school, "has a flair for the dramatic."

Campbell agreed with his pastor, attributing his comfort "in the spotlight" with his high school performing-arts experience. However, the butterflies still were there, he said.

"I do get nervous when I get up there," Campbell admitted. "But it's about emptying yourself, just letting God do the work (and) letting God work through you."

Although the festival and the academy still are considered mere pilot projects, Moody said the response to the event and the academy itself has been overwhelming.

"We have more opportunities than we can even handle right now," he said. Schools in Atlanta want to hold a Festival of Young Preachers there, Moody added. The academy also is in the early stages of organizing a festival and scholarly conference with the Boston Theological Institute, an ecumenical consortium of nine seminaries and divinity schools in the Boston area.

"I am constantly surprised at how energized people get about this simple idea," Moody said. "This enthusiasm runs across denominational boundaries because we're not dealing with theology, ordination, liturgy, worship (or) any of those issues—it's just preaching."

Campbell said the Academy of Preachers sits at the "beginning of the transition of the generations."

"There is a need for young preachers to really get out there and to really just preach the word of God, step to the forefront of these great churches, ... and to do what God is calling them to do."

## Phone volunteers needed for state Find It Here push

Louisville—Kentucky Baptists interested in serving as telephone counselors during the 2010 Find It Here evangelistic campaign are invited to attend a training session Jan. 21 at the Kentucky Baptist Building in Louisville.

Upon completion of the training, participants will be able to volunteer as part of the North American Mission Board's Evangelism Response Center. The center is comprised of hundreds of Southern Baptist volunteers across the nation trained to receive calls from those seeking spiritual help.

"We are still in need of volunteers to serve as telephone counselors through the Evangelism Response Center, both for our Find It Here campaign this spring, as well as in an ongoing role," said Ross Bauscher, Kentucky Baptist Convention's evangelism growth team leader. "This is a ministry anyone can do at any time, right from home."

Response center coordinator N.S.R.K. Ravi will lead the training, which is scheduled to run from 10 a.m.-noon. Those who attend the training will learn how they can spread the gospel message using the telephone in their own homes, as well as how to engage others in evangelism.

According to Bauscher, NAMB sponsors a toll-free number—(888) Jesus2010—that is used for print and electronic media ads. Callers are then routed to volunteers who are trained to inquire about callers' spiritual condition and pray with them.

After completing the training, participants can begin to volunteer immediately. One simply calls an automated service to log in to the system and begin receiving phone calls. Volunteers are asked to serve at least 35 hours a year.

Nationally, nearly 3,900 Southern Baptists are trained telephone encouragers. Of those, approximately 850 regularly log on to take calls, Ravi noted.

KBC leaders said they hope many more Kentuckians call the toll-free number and telephone counselors during the Find It Here emphasis. The effort is designed to help KBC-affiliated churches share the message of Jesus with every household in Kentucky.

Find It Here includes neighborhood prayerwalks, advertising and door-to-door distribution of brochures explaining the Christian faith. The (888) Jesus2010 toll-free number is included in the brochure.

NAMB and KBC will jointly sponsor an advertising campaign to support the materials distribution in March, Bauscher pointed out.

Kentucky Baptists interested in volunteering through the Evangelism Response Center can find out more at [www.EROnline.net](http://www.EROnline.net). For more information about Find It Here, visit [www.KyBaptist.org/FindItHere](http://www.KyBaptist.org/FindItHere).

## Healing and Forgiveness

*Women share their personal testimonies to set others free from shame, guilt of abortion*

By Drew Nichter  
News Director

**Crestwood**—It was nearly a year ago that Missy Reigel stood in front of hundreds of people at Crestwood Baptist Church and shared her deeply personal testimony.

"On Thursday, Sept. 19, 1996, I had an abortion," she told the congregation.

Reigel shared about how she struggled to put God first in her life as a teenager and in college, got caught up in a life of drugs and alcohol, becoming a "slave to my sin."

She recalled getting pregnant during a one-night stand, wanting to keep the baby, but instead becoming convinced by the child's father and her friends that she was "too messed up to have a baby."

Reigel described the abortion as the "worst thing I have ever gone through in my life." She said the pain was excruciating, feeling "as though my very soul was being ripped out of me."

Today, Reigel, 34, uses her story to help other women who have experienced abortions confront their own demons, accept God's grace and forgiveness—and ultimately, heal.

Southern Baptist Convention churches will recognize Sanctity of Human Life Sunday Jan. 17. The date marks the anniversary of the U.S. Supreme Court's landmark *Roe v. Wade* decision legalizing abortion.

The group, National Right to Life, estimates that nearly 50 million abortions have been performed in the U.S. in the 37 years since the *Roe v. Wade* decision was handed down.

According to GRACE Ministries, a Crestwood Baptist ministry co-founded by Reigel in 2009, 1 in 4 women age 45 or younger has experienced at least one abortion in her lifetime. Of those women, 70 percent claim some Christian affiliation.

GRACE Ministries originally began in 2007 as a Bible study for women who have had abortions. It since has developed into a church-wide ministry that also provides resources and support to those facing crisis pregnancies.

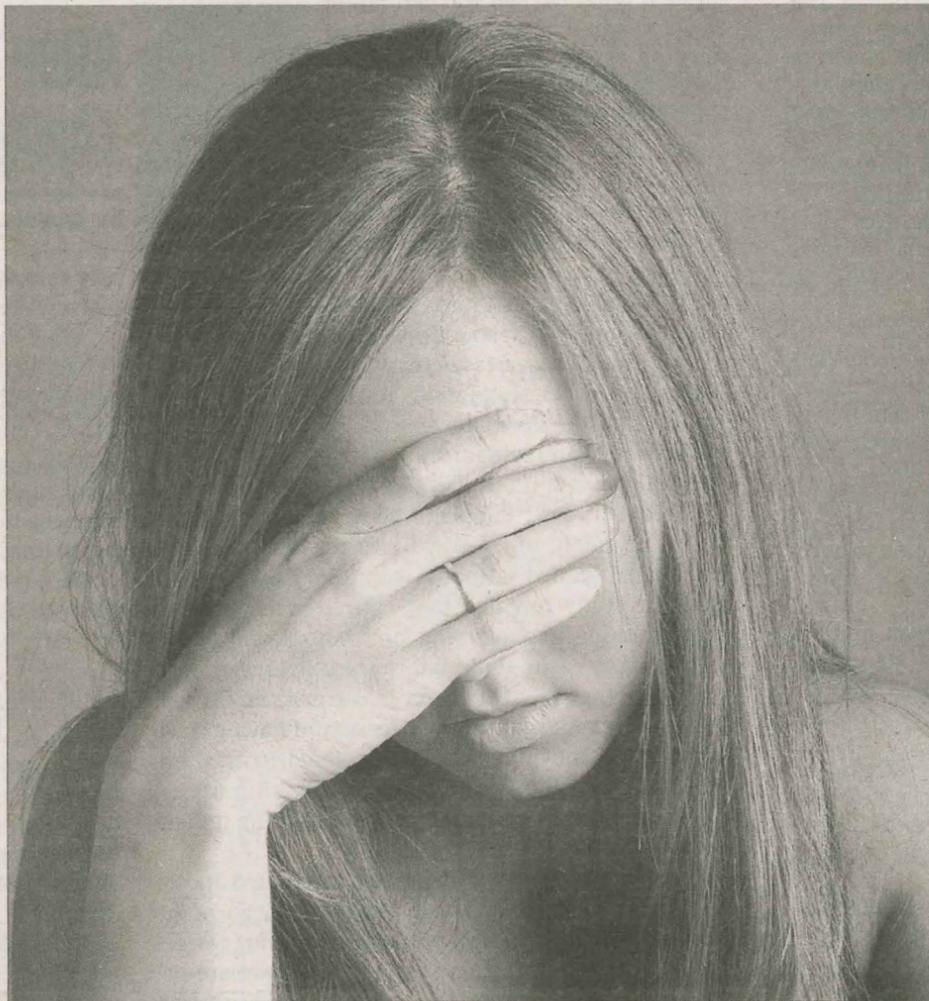
The GRACE post-abortion recovery group uses an eight-week session of Bible studies to help "bring healing and wholeness to those who have experienced an abortion in their past," according to Reigel.

Abortion is "like the secret sin. It's like the scarlet letter 'A,'" Reigel said. "People are afraid to mention it—especially in the church."

GRACE is an acronym that stands for: Grieve the past; Receive forgiveness; Allow healing to begin; Choose to forgive; and End the Silence.

Reigel said the group uses "Surrendering the Secret," a study from LifeWay Christian Resources written by Pat Layton. "We really wanted to make sure that we were replacing the lies with the truth," Reigel noted.

"I'm not only talking about the truth of what (abortion) can cause, what you can and will go through—the sorrow, the guilt and the regret—but also the biblical



truth," she added.

The study addresses the shame that post-abortive women suffer, often in isolation. Reigel insisted that the secrecy of abortion begins even before the procedure itself.

Abortion providers "don't give you details about what's going to happen, what the procedure's going to be like (or) what they're going to do to you," she explained. "There's just a lot of secrecy involved."

Reigel recalled being awake during her abortion, although she never saw the person who performed the procedure. "You're sold a lie that everything is going to be OK," she said. "They don't want you to think about it as being a baby."

Abortion not only jeopardizes a woman's mental health afterward, her physical health also is at risk during the procedure, according to Alecia Graves, a Louisville-area OB/GYN.

The most common medical complications that can occur with abortions are excessive bleeding, infections and other problems that can even lead to infertility or a hysterectomy, Graves noted.

Fortunately, these instances are low, she said, especially among women who have only one abortion.

However, the more abortions a woman has, "the higher those risks become," Graves pointed out.

"You have people who use (abortion) as their form of birth control and they do that over and over again," she said.

The emotional scars from abortion are more difficult to detect, and many agree,

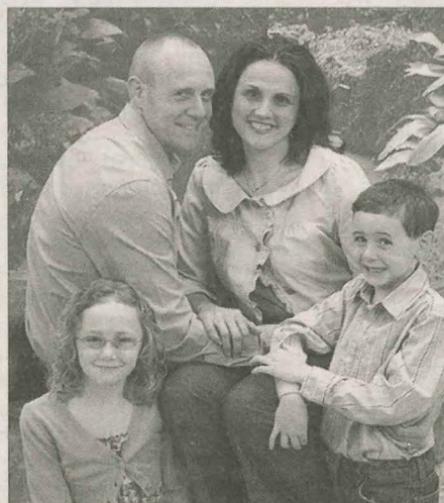
are just as damaging.

Julia Estes, 27, had two abortions as a teenager. She now helps other women cope with their post-abortion pain at Hope Unlimited Family Care Center in Paducah.

Working as a counseling mentor at the center since last October, Estes said that too often women who have had an abortion do not want to talk about it. "They've repressed it to such a point that they think, 'I'm OK,'" Estes said.

Hope Unlimited offers its own Bible-based recovery program called PACE (Post-Abortion Counseling Education). Estes said the one-on-one program focuses on forgiveness—accepting forgiveness from God and learning to forgive oneself—and knowing where the baby is now.

"That's a big thing for some women who have abortions, not knowing where their child is (and) not knowing if God's forgiven them or not," Estes explained.



**FAMILY PORTRAIT** Missy Reigel, pictured here with husband, Chad, daughter, Cassidy, 9, and son, Braeden, 6, has used the story of her own personal struggle with abortion to create a post-abortion ministry at Crestwood Baptist Church.

Reigel agreed saying that even women who are believers often say they "feel like God has forgiven them of all the other sins, but they don't feel like God can forgive them of (abortion) and it has to stay separate."

"I remember thinking of myself as a murderer on a daily basis," she recalled. "I struggled with ... how I could walk around and live a normal life after doing what I did."

But what Reigel and the women who lead GRACE Ministries try to explain is that Christ forgives all sins—even abortion.

"He does forgive us and He will heal us and He will bring us to a point where we can accept that Christ's death was enough for even our sins," Reigel said.

The healing process, Reigel noted, is similar to the five-step grieving process associated with the death or serious illness of a loved one: denial, anger, bargaining, depression and acceptance.

Because of the guilt involved with abortion, Reigel said many women remain trapped in the denial phase and never truly grieve for their lost children.

"Many women live in denial for years and years," she said. They think "it wasn't a baby, or if it was a baby, that (abortion) was the best choice. That's what they have to tell themselves so they can deal with it."

But statistics indicate many women do not "deal with it." Instead studies show that women who have had abortions are more likely to experience depression and other mental-health problems compared to women who have not had an abortion.

According to Estes, true healing comes when women accept God's forgiveness, which then leads to self-forgiveness.

"If you know the God of all creation who created the entire universe loves you and forgives you, how could you not forgive yourself?" Estes asked. "That's what I went through. ... It seems to be a real common thread through most women."

Both Reigel and Estes agreed that the number of women who come through their programs is small because abortion is such a sensitive issue that most do not want to discuss. But those who do complete the studies typically are set free from their shame, Estes said.

"Once you break down the lies of the enemy and the things that have held (women) captive and bound them, then it breaks the shame off of their lives," she explained.

For Reigel, the abortion more than 13 years ago has led to a ministry to help other women heal and avoid similar mistakes.

Reigel now is married to husband, Chad, and has two children, Cassidy, 9, and Braeden, 6. She admitted that while she was pregnant with Cassidy, she feared that "God might not let me have my child," because of her previous choice.

"It's just a testimony to God's grace that He would allow me to have a family," she said.

Reigel also is part of a steering committee that is putting a nonprofit group in place to open a crisis pregnancy center in Oldham County.

She said they hope to have the center up and running by 2011 and plan to incorporate the GRACE Ministries curriculum.

"We will, of course, be a faith-based organization ... where we will be sharing the love of Christ."

With additional reporting by Partnerships Editor Dannah Prather

## An incredible opportunity

Find It Here is an outreach emphasis that will involve 68 Baptist associations, more than 1,000 churches and as many as 50,000 believers in distributing the gospel to 1.5 million homes in Kentucky.

### Partners in the Mission



By Bill Mackey

I am excited that thousands of Kentucky Baptists already have been praying their neighborhoods and communities since September, an effort that will continue until Easter. Can you imagine what could happen with a concert of sincere prayer by Kentucky Baptists for their home in their communities? We know that God desires to see lives transformed, and that He has ordained us to be involved as His ambassadors (2 Corinthians 5:19-20).

We are in the countdown for the greatest mobilization of Kentucky Baptists in church history. It is my prayer that every pastor, Sunday school teacher, ministry leader and family will seek and trust God for personal renewal and church revival as never before, according to 2 Chronicles 7:14.

Find It Here is an unprecedented opportunity for gospel outreach, and our hearts are yearning and pleading for God to bless it. Even if your church is not planning to be involved, you still can participate in inviting people to your church on Easter Sunday, April 4.

Extensive preparation already is underway and includes prayer, witness training, preparation for guests, planning for Easter Sunday services and Sunday school follow up. All of these efforts will be supported by an extensive media campaign.

The Find It Here media campaign is one of the reasons this is such a great opportunity for every church. Scheduled to run during the weeks prior to Easter, Find It Here television spots are projected to reach 81 percent of adults in Kentucky at least three times.

With media buys in Kentucky advertising markets combined with media buys from adjoining cities such as Evansville, Ind.; Cincinnati; and Huntington, W.Va., the total media value for Kentucky will exceed \$175,000.

The North American Mission Board engaged a national media company to coordinate the media buys and provided \$1.2 million toward the nationwide effort. State conventions each have received a portion of these funds and also have provided some matching funds.

For our state, both the KBC and Kentucky Woman's Missionary Union have contributed additional funds to cover less served areas. These funds also will enable us to reach Spanish-speaking Kentuckians.

For more information about Find It Here, please contact your director of missions or the KBC's evangelism growth team at (502) 489-3576 or (866) 489-3576 (toll free). More information also is available at [www.KyBaptist.org/FindItHere](http://www.KyBaptist.org/FindItHere).

Let's continue to faithfully pray, serve and lovingly sow the gospel and expect in faith for God to provide a great harvest (Psalm 126).

Bill Mackey is executive director of the Kentucky Baptist Convention.

## Seek 'simple life' through improving relationships

Last week, my son took our dog, Jasmine, for a walk in the snow. Actually, that's not exactly accurate. Our dog, a Dalmatian and Labrador mix, more or less took Caleb for a pull. When I peered out the den window, she was bounding down a small slope—with her tail wagging all the while—as Caleb, holding tightly to her leash, skied along behind her, laughing in delight.

Sometimes we feel that our lives have become this way, especially during the Christmas season. An endless parade of work and church parties, shopping trips to the mall, choir cantata rehearsals, school band concerts, sports practices and events and countless family activities drags us along for the ride. Our delight, however, easily turns into gasps of exhaustion and cries for a simpler life. Yet when a new year arrives, our resolve dissipates as schedules again become overburdened and relationships with spouses and children become ever more strained.

Three years ago, "Simple Church," written by Thom Rainer, president of LifeWay Christian Resources and Eric Geiger, gained immense popularity among Baptists. The study revealed that church staffs were so busy planning and carrying out wonderful activities that they easily could fail to see if lives were really being changed for the better in the process. Church leaders were reminded of the necessity of having clarity in mission, moving toward well-defined goals, aligning all church ministries around a common purpose, and maintaining vigilant focus by eliminating non-essential activities.

Recently Rainer, with his son Art, conducted another study in which they found "what is true in many churches is true in many lives." In short, they discovered: "We are so busy doing activities that we are neglecting what really matters;" namely, our faith and families. Three-fourths of those who responded to their survey either said they were too busy or could not claim they were not too busy. Even more telling was that 84 percent of married respondents indicated they needed to spend more time together. And four out of 10 people said they were on emotional edge because of harried schedules, while nearly half feared health problems were imminent.

In "Simple Life" Rainer writes: "The respondents in our study all told us the same thing. There is a hunger ... for a healthy relationship with God. We could call that the vertical hunger. But there is also a hunger horizontally, a desire to be in healthier relationships with husbands, wives, fathers, mothers, sons, daughters, friends, coworkers ...." He later adds that most people

realize that improvement in relationships begins with acknowledging our dependence on God and committing to take some small, corrective steps.

In addition to reducing the number of activities which keep families too busy and suggesting that we speak more words of affirmation and encouragement to one another, Rainer underscores a need to start practicing selfless love. "One of the most common types of congestion in the development of relationships is selfishness," he keenly observes. "Simply stated, you look at the relationship through the lens of what the other person can and should do for you."

While 1 Corinthians 13 is frequently heard at weddings, Paul's words were aimed at the entire church to help members know how they should relate to one another. Though great counsel for couples, "it's simply a biblical lesson on right relationships," Rainer notes. "And if we even come close to demonstrating love as described in that passage, we have come a long way," he maintains.

There, Paul sets forth some worthy resolutions for all of Christ's followers. He instructs us that true love strives to be understanding and thoughtful of others. "The very act of thinking about what we can do for someone else is a selfless act," Rainer explains. Paul reminds us that real love gives sacrificially, focusing on what is best for the other person, rather than on promoting one's desires or advancement. "Love is eager to hear from others," Rainer observes. Next, Paul urges us to be respectful of others. "At the heart of rudeness or acting improperly is a disregard for others," Rainer maintains, adding that selfishness is a pervasive problem. "Rarely did we hear a spouse talk about what he or she should do more for the other spouse. ... (S)he may be looking out for their own needs," he asserts. Finally, love seeks peace, refusing to allow one's temper to be ignited over the smallest things. "That's tough to remedy," Rainer admits. But demonstrating a forgiving spirit is both mandatory and biblical, he insists.

Indeed, following the Great Commandments in our homes and at our churches and workplaces is a worthy resolve for the new year: "Love the Lord your God with all your heart, with all your soul and with all your mind," and "love your neighbor as yourself" (Matthew 22:37-39). Rather than trying to increase our activities or seeking more material possessions in hopes of obtaining that ever-elusive good life, Paul advises us to find true joy through fostering healthy relationships. Rainer is right: "That's the simple life, and that's what really matters."



### After Thought

By Todd Deaton

## Sharing the Savior in the snow

By Diana Davis

"He directs the snow to fall on the earth ..." (Job 37:6).

Whether you're in Houston or Louisville, your church may have an occasional opportunity for sharing Jesus in the snow. Here's a few fresh ideas:

**We're open!** Invest in a brightly-colored professionally made sign or banner to display outdoors on questionable weather Sundays: "Let it snow! Join us for worship today at 11 a.m."

**Biggest snowman.** Build a gigantic snowman on the church lawn during the next big snow. Make a huge black hat, and gather accessories, buckets, snow shovels and ladders. A tree limb arm will hold a big sign: "God loves you snow much! Join us for worship Sunday." When the white seems right, send an e-mail and phone-tree message to invite church members to help. Some

may bring trash bags of extra snow, if needed. You'll enjoy fun Christian fellowship, and it may make the local paper's front page.

### Fresh Ideas



Diana Davis

**Snow family.** Build a snow family on the church lawn—"snowmoms," "snowgrandpas," "snowgirls," "snow pets" and so on. Each snow creature holds a sign inviting passersby to worship on Sunday.

**Snow shoveling party.** During extended extreme weather, ask members to join deacons to shovel sidewalks for elderly church members and neighbors. Provide thermoses of hot cocoa for those shoveling.

**Snow soup.** For snow parties, everyone brings cans of vegetables to add to huge, steaming soup pots.

**Phones and escorts.** Assign church members to call homebound church members during weather crises to assure their safety. Walk el-

derly folks to their cars on slippery Sundays.

**Coat exchange.** It's like a cookie exchange, but warmer. Ask members to donate outgrown coats, place them on big coat racks and invite everyone to help themselves.

**Hot cocoa and warm teaching.** Advertise a winter Bible study to feature a hot chocolate bar with all the trimmings.

**Mitten tree.** To collect warm socks and mittens for a local benevolence project, roll donated gloves and socks and hang them like ornaments on a tree.

**Winter sports.** Take advantage of local opportunities for church-family winter fun, such as skiing, snowball wars, ice skating or sledding. Enjoy indoor sports during dreary weather months. Don't have a gym? Rent a local facility for basketball, bowling, curling or volleyball.

God created the summer and the winter. Praise Him in every season.

Diana Davis is the wife of Indiana Baptists' executive director and author of "Deacon Wives."

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"Therefore let us pursue the things which make for peace and the things by which one may edify another." Romans 14:19

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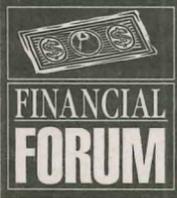
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## Where did typewriters & tapes go?

By Jeremy White

At age 6, one of my daughters saw a typewriter at an auction and remarked, "What a funny-looking keyboard!" I felt as old when I heard that as you probably did reading it. She had only known computers in her lifetime.



My daughters, nieces and nephews enjoy visiting the museum called their grandparents' house where they view historic relics of record players, rotary dial phones and 8-track tapes.

Innovations keep our dynamic economy growing. While these are exciting and helpful to our economy at a macro level, purchasing the latest and greatest gadgets can strain household budgets. Consider the following when tempted to buy the newest release:

**Avoid being an early adopter.** While there may be some status in owning the first release, early adopters often are disappointed because of the kinks being worked out and the high prices paid.

**Wait until the new format is clear.** Innovations may come in different formats; consider the Betamax or VHS in video tapes or MP3 players or iPod. Try to determine the winner of the race before committing.

**Let competition benefit you.** Competition lowers prices and brings product improvements. The first flat-screen TV was expensive and had many less features than more recent ones.

**Be patient and understand needs.** Your old whatever likely will keep working while you are watching for the best deal on a new whatever. A claim for something new and improved always exists, but you may not need that feature.

Change regularly occurs and is inevitable for some items. Be wise in considering these changes. Fortunately, some things never grow obsolete: the important financial concepts of giving generously, spending less than you earn, and planning wisely. More importantly, the spiritual concepts of God's redemption plan and His word are never superseded by anything new and improved.

Jeremy White is a CPA with Blythe, White & Associates in Paducah.

## Looking back on a decade in which God moved powerfully

By Erich Bridges

Ten years ago this month, many people were wondering if the world would end with the beginning of the new millennium.

It didn't happen, although in light of subsequent events, some might wish it had. TIME magazine recently

### FIRST PERSON

dubbed 2000-2009 "The Decade from Hell"—a "10-year gauntlet" of trials and tribulations. A partial list:

- The Sept. 11 attacks, which ended any lingering hope of a peaceful post-Cold War world.

- Innumerable smaller terrorist attacks from Madrid to Mumbai.

- Wars and insurgencies in Iraq, Afghanistan, Lebanon, Congo, Yemen, Sri Lanka, Somalia and many other places.

- Earthquakes that killed tens of thousands of people in China, Iran and Pakistan.

- A tsunami that swept away more than 200,000 in Asia and Africa.

As if those events weren't devastating enough, a major economic downturn beginning in 2008 continues to cause untold hardships across the globe for hundreds of millions of workers and their families.

In a struggle that captured far fewer headlines, many Christian believers died for their faith during the decade—including eight Southern Baptist missionaries. Countless other followers of Christ have suffered violence, imprisonment, harassment and other forms of persecution for living and sharing their faith.

Would it have been better if the last 10 years had never occurred? To

answer yes is to misunderstand God's sovereignty. If He is the Lord of all history, He is the Lord of recent history. He uses all things, even tragedies and actions others intend for evil, to bless the nations and bring glory to Himself.

In a December 1999 column, I observed: "The tumultuous 20th (century) staggers to an end this month. ... Historians will recall many things about it: two world wars, the fall of old empires and rise of new ones, the devastation wrought by communism and totalitarianism, the Holocaust, the spread of democracy and capitalism, man on the moon, the computer, the Bomb.

But "the fresh movement of God's Spirit is the real story of the century. How else to explain the staggering growth of the church, the gospel's spread to countless places worldwide—not just in the West—and the glorifying of God's name among peoples who've never heard it until now? God isn't finished with us. ... His Spirit is quietly, inexorably, powerfully moving—like a vast, unseen river."

God is still moving. After the great tsunami and the Pakistan quake, whole communities and regions previously cut off from the gospel experienced the love of Christ through relief and rebuilding efforts initiated by Christians. Military conflicts have opened spiritual doors as churches and mission workers aided suffering populations and refugees. The lives of believers who remained faithful under persecution have changed history among the people they love and serve.

Ten years ago, Rasheed\* didn't know Jesus Christ as Lord. Today he is one of the leaders of a growing movement of Muslim-background followers of Christ in India. But he's paid the price for his new commitment. As I write this, he is recovering from a broken rib and other injuries—the result of the latest (and worst) beating he has suffered at the hands of people angered by his stand for Jesus.

He remains too weak to talk much, but a friend related what happened:

"Rasheed shared with a couple of Muslim men who both became (believers in Christ). One of them went home and told his family. The men in the family gathered others from the community, and six of them found Rasheed and angrily asked him questions about what he had taught this new believer. As Rasheed attempted to explain, they began to beat him. One of the men pushed him down, and he hit his head on a pile of bricks as he fell. Another continued to beat him with a cricket bat until other villagers stopped the beating and took Rasheed to his brother."

Rasheed is learning what the earliest disciples discovered in similar times: It isn't easy to be a real follower of Christ. It's hard. It costs everything—especially when you're one of the first to commit yourself to Him.

But one day, Rasheed and the many souls he is leading to Christ will look back on "The Decade from Hell" as the moment when they found the way to heaven. (BP)

\*Name changed for security reasons. Erich Bridges is global correspondent for the International Mission Board.

## Welcome to WR's Sand Dollar Cove

Starting on our Smile page in this issue (page 15), the Western Recorder will carry stories from Sand Dollar Cove. Through the adventures of Seamore Seahorse and his friends—Lenny Lobster, Craig Crab, Sunny Starfish, Syd Squid and others, the "Cove Kids" discover important life lessons with biblical truths.

Written by Editor Todd Deaton and his wife, Michelle, a school-based family therapist, the imaginary tales are intended not only to entertain, but also to lead children to a greater interest in the Bible and an awareness of how Scripture applies to their lives. The Cove adventures are illustrated by Thomas Addison, a middle school art teacher.

While we anticipate Sand Dollar Cove quickly will become a place that lives in the hearts and imaginations of children, discussion guides and memory verses will be provided as teaching tools to assist parents and children's leaders to engage children in learning how God works in our lives and how we should treat one another. Invite your young readers to enjoy these special articles in their state Baptist paper with you.



## Year-end reflections renew one's priorities

The transition from one year to the next always provides opportunity for reflection. And in a time of reflection about this past year, several things kept coming to mind:

**Family time is non-negotiable.** Maybe it is the stage of life that I am in—with the oldest child graduating from college and the youngest beginning—but time with family cannot be overlooked or made up later. I am blessed by the younger youth ministers who I know that have understood this concept. It is refreshing to see pictures on Facebook of family vacations, school functions and sporting events. Youth ministers who intentionally carve out family time in their schedules are modeling for their students how families should be a priority.

**In the words of Dave Ramsey: "Debt is dumb."** I wish I had realized this sooner. Maybe I still wouldn't be paying for the microwave we bought years ago. Though I know that youth ministers tend to be the least-paid member of the church staff, this is no excuse not to be good stewards of the money with which we have been entrusted. While we all like to have the latest tech gadgets, we must figure out how to live within our means. We also must teach it to our students.

**My personal relationship with God must be priority one.** We spend our lives telling this to students, but I fear that in living life this gets lost in the shuffle. Time preparing for teaching and preaching is not a substitute for personal time with God. When the

well is dry, it is hard to teach from the overflow of what God is doing in our lives.

**It is OK to say no.** Probably the hardest lesson for me to learn has been this: No is OK. It allows me to stay focused on the task at hand, stay true to the vision God has given me, and to make sure that those things that I say I value get the attention they deserve.

### Youth Ministry Corner



Joe Ball

**Evaluate your ministry.** It gets easier to do youth ministry the longer you are at a place. Having served more than 12 years at Edgewood Baptist Church, I understand some of the nuisances of longevity. The students, adult leaders and parents know what to expect. DiscipleNow weekend is done this way; every New Year's Eve brings a lock-in; camp is always the third week of June; every February is our True Love Waits emphasis. It almost gets to a point where we can do this in our sleep, and my fear is oftentimes we do. Determining whether your ministry has gotten stale and needs to be refreshed or if you have done all you can do and it is time to move on may be one of the hardest things to do. Find some people you trust to help with evaluating the process.

As we begin this new decade (or is it the last year of the old decade?), take time to reflect on what it is that God has called you to do, and then get about doing it.

Joe Ball, a former youth minister at Edgewood Baptist Church in Hopkinsville, is youth strategist for the Kentucky Baptist Convention.

## Achieve longevity with good habits

By James Stillwell

**Q: This New Year, I want to live healthy so I can have a greater impact for the kingdom of God. Any suggestions?**



**A:** To use every minute of every day for the glory of God, it is good to be as healthy as possible. The following suggestions come from research by MSNBC.com:

**1. Eat Omega-3 fatty acids.** Flaxseed, walnuts, leafy greens and cold water fish such as salmon or herring help lower cholesterol, keep cells functioning properly, combat inflammation, and reduce the risk of cancer, stroke and heart attack.

**2. In conflicts, remember Paul's words to the Colossians:** "Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. Be thankful." Unkind words and unfair fighting increase the risk of clogged arteries. In a University of Utah study, women's hearts suffered when they made or heard hostile comments; men's hearts reacted badly to domineering, controlling words.

**3. Stop eating when you're satisfied.** Gluttony is a killer. Fewer calories can mean longer life. Eat slowly. Enjoy every bite. If you have thanked God for the food, you have something to be thankful for, so savor. Try to keep your calories at 400 or less per meal.

**4. Exercise 30 minutes a day.** "Bodily exercise profits you a little; godliness and contentment profit a lot," said the Apostle Paul. If you exercise just a little, it can give years for working on godliness and contentment.

**5. Stay connected.** "No man is an island," wrote Alexander Pope. "We are one body in Christ," wrote the Apostle Paul. "They will know you are my disciples by how you love one another," said our Lord. "Bear one another's burdens" is another good word from Paul. This is much easier to do when we schedule a regular lunch or coffee with a close Christian friend who will listen.

January is a great time to start good habits. James Stillwell is minister to singles at Immanuel Baptist Church in Lexington.

# Year in Review: Looking back at the Baptist newsmakers of '09

Continued from page 1

The KBC released its Annual Church Profile report, showing a slight increase in baptisms among its churches, but an overall drop in total and resident membership. Meanwhile, the SBC's ACP report revealed baptisms at their lowest mark since 1987.

SBC President Johnny Hunt posted the "Great Commission Resurgence" document online, sparking widespread debate about its meaning. The document, co-written by Southeastern Baptist Theological Seminary President Daniel Akin, initially called for a restructuring of the SBC and state conventions, labeling them "bloated and bureaucratic."

**MAY:** KBC Mission Board members approved a \$24.48 Cooperative Program budget for 2009-10. However, because of a projected shortfall of nearly \$1 million due to the slumping economy, the KBC instituted a working budget of \$23 million for the fiscal year.

The International Mission Board announced that the Lottie Moon Christmas Offering for International Missions fell short of its 2008 goal by nearly \$30 million. With a goal of \$170 million, the offering totaled just \$141 million. The shortfall resulted in the delayed appointments of dozens of prospective missionaries.

**JUNE:** Kathryn Jasper Akridge, who served as executive director of Kentucky Woman's Missionary Union from 1970 to 1984, died at age 86. During her tenure, the WMU state missions offering was renamed in honor of missionary Eliza Broadus.

Around 9,000 Southern Baptists descended on Louisville for the SBC annual meeting, held in the city in recognition of Southern Seminary's sesquicentennial. The weekend prior to the convention, 3,000 Baptist volunteers served at Cross-over Louisville, leading nearly 1,000 people to Christ throughout the city.

At the convention, SBC messengers approved the formation of a Great Commission Resurgence Task Force to determine how "Southern Baptists can work more faithfully and effectively together in serving Christ through the Great Commission." The group met three times in 2009 and will present its findings and recom-

mendations at next year's SBC annual meeting. John Mark Toby, pastor of Beacon Hill Baptist Church in Somerset, was elected SBC first vice president.

After SBC messengers voted to sever ties with Broadway Baptist Church in Fort Worth, Texas, because of a dispute over homosexual members, University of the Cumberlands rescinded an invitation to a youth group from the church to participate in a mission project at the school.

**JULY:** Two teenagers died in a church bus crash in Mississippi as they traveled to a youth camp. Brandon Ugarte, 14, was killed when the bus from First Baptist Church of Shreveport, La., blew a tire and rolled three times. Maggie Lee Henson, 12, daughter of an associate pastor at the church, died from her injuries the next month.

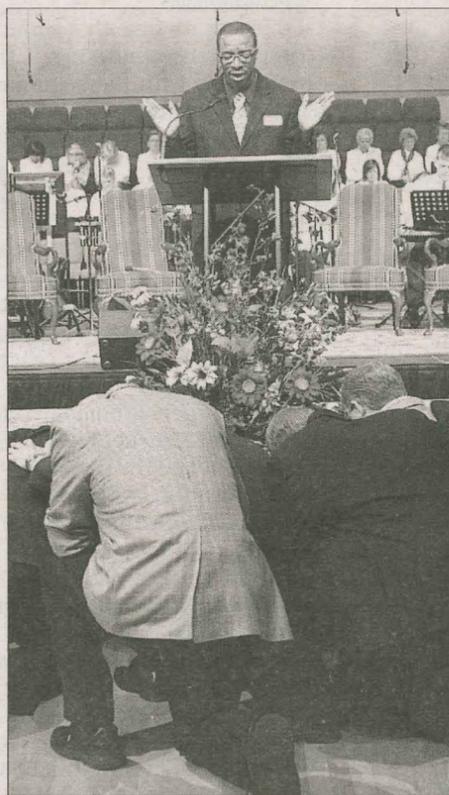
Following action taken by the KBC Mission Board in May, then-KBC president Toby appointed a committee to explore trimming the board's membership size. In November, the group presented a proposed change that would reduce membership from 155 to 102. That proposal will be voted on at the 2010 KBC annual meeting in Lexington.

**AUGUST:** Kentucky Baptist disaster relief workers helped Louisville residents clean up from widespread flooding after six and a half inches of rain fell on the city in a short period of time.

Amid criticism from NAMB trustees, Geoff Hammond was forced to resign as president of the SBC's domestic missions agency. Three NAMB staff members close to Hammond also resigned. Richard Harris, NAMB's senior strategist for missions advancement, was named interim president.

In a story that garnered national attention, two Louisville churches—one primarily African-American, the other primarily white—merged into one. St. Paul Missionary Baptist Church, a mostly black congregation, merged with Shively Heights Baptist Church, a mostly white congregation, in what denominational leaders hailed as a model for racial reconciliation.

**SEPTEMBER:** The three-year extension of Kentucky Baptists Connect kicked off. The



**AT THE ALTAR** Curtis Woods, campus minister at Kentucky State University, leads the 2009 prayer as dozens of pastors kneel at the altar at Severns Valley Baptist Church in Elizabethtown. (Photo by Drew Nichter)

original five-year plan, which established a number of goals for baptisms, evangelism and ministry support, ended Aug. 31. While most goals were met, the 25,000-baptism-per-year target fell significantly short each year. The Connect extension baptism goals were downsized while other goals, such as church planting, were increased.

A pair of SBC entity leaders announced their retirements. IMB President Jerry Rankin revealed his intentions to leave the post he has held for nearly 18 years at the end of July. Also, Morris Chapman, president of the SBC Executive Committee, announced his retirement plans, effective Sept. 30.

**OCTOBER:** A national church-giving

study stated that the SBC lacks a clear fundraising plan to meet its goal of sending missionaries around the world. The report, released by empty tomb, Inc., noted that it only would require each member of Southern Baptist churches to give \$7 more per year to fund the number of missionaries necessary to reach all unreached people groups worldwide.

Kentucky Baptist disaster relief teams were among the Baptist volunteers who traveled to the Philippines to help with clean-up efforts following massive flooding caused by two typhoons. One relief worker described the devastation as Hurricane "Katrina times four."

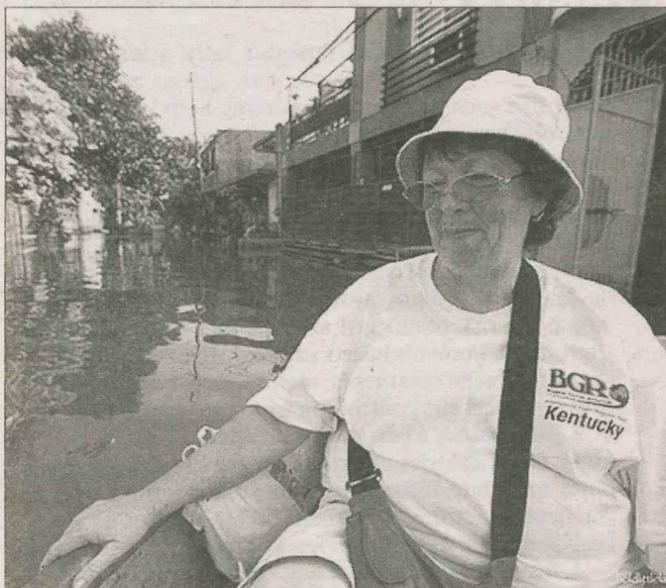
**NOVEMBER:** At their annual meeting, KBC messengers elected evangelist Don Mathis as president, the first two-time president in nearly a half-century. Mathis previously served as convention president in 1985-86. Messengers also approved the formation of a Great Commission Task Force for Kentucky to examine the efficiency of the state convention.

The IMB announced that the agency's budget shortfall and that of the Lottie Moon offering likely will result in the reduction of its missionary force by about 600 by the end of 2010.

Several high-profile Southern Baptist leaders were among the signers of the "Manhattan Declaration," a document which identified "threats" in American culture such as abortion, same-sex marriage and limits on religious liberty. Southern Baptists were joined by other evangelical, Orthodox Christian and Catholic leaders in signing the declaration.

**DECEMBER:** The Mission Advisory Committee charged with overseeing the original Kentucky Baptists Connect initiative delivered its final report, saying that while there was "much to celebrate" from the initiative's first five years, falling short of the lofty baptisms goal was due to Baptists "not being as faithful in sharing the gospel as we need to be."

After a district court dismissed the case in 2008, a U.S. appeals court upheld an August appeals panel's ruling that a lawsuit challenging state funds for Sunrise Children's Services can proceed.



**Above:** Dovie Smallwood, a Kentucky Baptist disaster relief volunteer, travels by canoe to a clean-up site in Manila, Philippines. (Photo by Neisha Fuson)

**Right:** A volunteer crew prays with homeowner Trudy Dubuque during ice storm clean-up in February. (Photo by Larry Brannin/KBC)



## Take up the towel.

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## Ga. Baptist college to require faculty to affirm SBC's BF&M

Cleveland, Ga.—Truett-McConnell College in Northeast Georgia plans to become the first Baptist college to require its faculty to affirm the Baptist Faith and Message as revised by the Southern Baptist Convention in 2000.

Trustees of the four-year school voted Dec. 4 to adopt the policy intended to signal solidarity with the Georgia Baptist Convention.

"The Georgia Baptist Convention and our churches deserve nothing less than a faculty that will abide by nothing less than the essentials of the faith," said Truett-McConnell President Emir Caner, according to the Georgia Christian Index.

"Institutions that do not faithfully support the theology of Southern Baptists do not deserve the faithful support of Southern Baptists," Caner said.

The policy runs counter to other historically Baptist colleges and universities that in recent decades have loosened or severed ties with sponsoring state conventions.

Southern Baptists originally adopted the Baptist Faith and Message confessional statement in 1925, largely to respond to the debate over evolution. They updated the faith statement in 1963

to quell concerns about biblical authority. The convention updated the Baptist Faith and Message in 2000, adding restrictions on the roles of women and removing a key phrase citing Jesus Christ as the lens through which Scripture should be interpreted.

Sam Pelletier, chairman of the college's Christian studies department, said he supported the change and has been requiring new hires to affirm not only the Baptist Faith and Message, but also a statement on biblical inerrancy for eight years.

The Christian Index also quoted Truett-McConnell mathematics professor Roy Hardy, who questioned the wisdom of the change. He said he agrees with most—but not all—of the Baptist Faith and Message and does not believe the statement is infallible. "I feel it goes well beyond the 'essentials' of the faith," he said.

The Christian Index reported that Caner told current faculty they would be given 18 months to decide whether or not to sign the document.

Caner, who was raised as a Sunni Muslim in Ohio before converting to Christianity as a teenager, is well-known for lectures and writings critical of Islam. (BP)

## Southern Baptist calendar

# Convention president shares ways to prepare for Jan. 31 prayer day

Nashville—Southern Baptist Convention President Johnny Hunt has suggested eight steps churches can take to prepare for the Jan. 31 day of prayer, fasting and repentance for the SBC.

"We have forgotten our first love and need revival in SBC," Hunt said in a Jan. 5 statement to Baptist Press. "There are many decisions being made, including the Great Commission Resurgence Task Force, GPS: God's Plan for Sharing, Across North America, search committees for three SBC entities, etc. We need God's direction."

The goal for the day of prayer is "for all of us to be still and know that God is God as a sign of our humility and desire to wholeheartedly return to Him," added Hunt, who is pastor of the Atlanta-area First Baptist Church of Woodstock, Ga. "By our being still before Him, we exalt our God and position ourselves to obey the Great Commission our Lord commanded in Matthew 28:18-20."

Hunt suggested eight ways congregations can prepare for and participate in the emphasis:

- Distribute personal preparation guides for cleansing and restoration and instruct every church member on how to use it through the day.
- Plan a solemn assembly or a concert of prayer for the whole congregation or the entire association.
- Hold prayer gatherings by Sunday school classes or Bible study groups.
- Encourage families to have a focused prayer time acknowledging God alone is God. For example, a family may hold an extended prayer be-

fore the evening meal, or a prayerwalk through the home.

- Challenge every Sunday school class or Bible study group to tithe their time in contrite prayer for spiritual awakening.

- Extend the pastoral prayer and invite several to read scriptural prayers and admonitions.

- Preach a sermon on prayer, stopping to lead the congregation in application praying.

- On Jan. 24, ask members to pray daily for tens of thousands of SBC congregations to participate in the Jan. 31 urgent call to prayer for the SBC.

In a Dec. 9 Baptist Press column calling for the day of prayer, Hunt listed five specific concerns churches and individuals could focus on:

- A spirit of repentance on individuals and churches, and for revival of first love for Jesus.

- A great spiritual awakening across the land so that the lost will be drawn to a personal relationship with Jesus.

- A sweet spirit of reconciliation among any Southern Baptists who are at odds with each other, or other works of God. Love for one another in the body of Christ to grow and blossom.

- Wisdom for the members of the Great Commission Resurgence Task Force as they prepare their report in February.

- Guidance for the search committees for presidents of the Executive Committee, the International Mission Board and the North American Mission Board. (BP)



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## Willis, former SBC missions leader, reveals he has cancer

Bella Vista, Ark.—Avery Willis, a former Southern Baptist missionary and administrator best known as developer of the MasterLife discipleship materials used around the world, has been diagnosed with a rare form of leukemia.

Willis, who retired in 2004 as senior vice president of the International Mission Board, said in a Jan. 6 prayer newsletter that a doctor told him he likely has one of two types of the disease. Depending on which type, he said, the average life expectancy after diagnosis ranges from six months to four years.

Willis said doctors planned additional DNA testing on a bone-marrow biopsy taken previously to determine whether to proceed with treatment for chronic monocytic leukemia or the more problematic chronic myelomonocytic leukemia.

Willis, who lives with his wife, Shirley, in Bella Vista, Ark., now works as executive director of the International Orality Network, a partnership of missions organizations using oral methods to evangelize and disciple the roughly 70 percent of the world's population that is functionally illiterate.

An Arkansas native, Willis served as a missionary in Indonesia for 14 years before returning to the United States in 1978. While serving as president of the Indonesia Baptist Seminary, he created an intensive small-group discipleship study process called MasterLife. (ABP)

## BAPTIST DIGEST

**Church compensation survey now online**—The 2010 Southern Baptist Convention Church Compensation Survey, a joint effort of Baptist state conventions, LifeWay Christian Resources and GuideStone Financial Resources, now is online. All Southern Baptist church employees are encouraged to participate in the survey of pay and benefits of ministers and other staff, which can be accessed through April 30 at [www.LifeWay.com/CompensationSurvey](http://www.LifeWay.com/CompensationSurvey). Results will be released in June. For staff at churches without Internet access, a paper copy of the survey may be obtained by calling the Kentucky Baptist Convention's church financial benefits department at (502) 489-3521, or toll free in Kentucky at (866) 489-3521.

**Missouri Baptists ask for lawsuits to be dropped**—Three messengers to the most recent Missouri Baptist Convention annual meeting who seek to end a seven-year legal struggle between the convention and five formerly affiliated entities were given a chance to air their views last month. Three pastors met with the MBC Executive Board at its December session. Each gave reasons why they believe the convention should end lawsuits first filed against the Word & Way newspaper, Windermere Baptist Conference Center, The Baptist Home retirement-home system, the Missouri Baptist Foundation and Missouri Baptist University in 2002. MBC president Bruce McCoy invited the three men to attend the Executive Board meeting after confusion at the MBC annual session earlier in the year ended opportunities to present motions related to the lawsuits.

**New Orleans Seminary adds Korean D.Min.**—New Orleans Baptist Theological Seminary's trustee executive committee recently approved a Korean-language doctor of ministry track. The program initially will focus on the training needs of Korean ministers in the United States and the unique nature of the churches they serve. The program is, however, also open to Koreans living outside the country. Seminars for the Korean D.Min. will be taught primarily at the seminary's North Georgia Hub in metro Atlanta, which has the 10th-largest Korean population in America, according to demographic studies. NOBTS Provost Steve Lemke noted the success of the seminary's undergraduate and graduate Korean-language programs in Atlanta, which have grown from just a few students four years ago to more than 100 students.

# Pastors' long hours can come at expense of people, ministry

By Mark Kelly  
LifeWay Christian Resources

Nashville—Protestant pastors in America are working long hours, sometimes at the expense of relationships with church members, prospects, family—and even the Lord.

A telephone survey of more than 1,000 senior pastors indicated a full 65 percent of them worked 50 or more hours a week—with 8 percent saying they work 70 or more hours. Meetings and electronic correspondence consume large amounts of time for many ministers, while counseling, visitation, family time, prayer and personal devotions suffer in too many cases.

The results of the LifeWay Research study titled “How Protestant Pastors Spend Their Time” show the typical pastor works 50 hours a week. Scott McConnell, associate director of LifeWay Research, pointed out, however, that this average actually understates the number of hours because it takes into account bivocational pastors (11 percent of survey participants), part-time senior pastors (5 percent), and volunteer pastors (2 percent)—the majority of whom work, by design, less than 40 hours for their church each week.

“Since the phone survey went to church offices, it was pastors who were at the church office and more likely to take the phone call who are included in the survey,” McConnell explained. “But, of the bivocational pastors who participated, the median number of hours bivocational and part-time pastor work for their churches each week is 30 hours.

“Bivocational pastors often follow the

apostle Paul’s example of ‘working night and day’ in Thessalonica as they hold a job outside the church in addition to their job as pastor.”

When factoring out those who are not full time, the median number of hours senior pastors work for their churches each week is 55 hours, with 42 percent working 60 or more hours.

Among ministry activities, pastors spend the most time on sermon preparation. Half of them spend five to 14 hours in sermon preparation. Nine percent say they spend 25 percent or more in sermon preparation each week, and 7 percent report they spend less than five hours preparing to preach.

## Meetings and e-mails

Ministry-related meetings and electronic correspondence drive the number of hours worked even higher. More than 70 percent of pastors say they spend up to five hours a week in meetings, and 15 percent put their meeting load at 10 hours or more. E-mail and other electronic correspondence eat up between two and six hours a week for half the pastors, while 14 percent indicate they spend at least 10 hours a week in electronic correspondence.

Many pastors, however, find it difficult to make time for two primary ways of relating to church members and prospects: counseling and visitation. While 24 per-

cent say they spend six hours a week or more in counseling ministry, the same reports spending an hour or less. By the same token, while 12 percent of pastors say they spend 11 or more hours a week in hospital, home or witnessing visits, 12 percent also indicate they spend an hour or less. Nearly half say they spend between two and five hours a week in visitation.

Time with family rates as a priority for many pastors, but some find alarmingly little opportunity to be with their spouses and children. While 30 percent of the pastors report spending 20-29 hours with their families each week—and 16 percent indicate spending 40 or more hours with them weekly—almost 10 percent say they spend nine hours or less with family members. At the same time, 37 percent say they watch 10 or more hours of television each week.

## Enough time with God?

The amount of time spent in prayer and personal devotions raises questions about the vitality of many pastors’ spiritual lives. While 52 percent report spending one to six hours in prayer each week, 5 percent say they spend no time at all in prayer. Furthermore, while 52 percent say they spend two to five hours a week in personal devotions unrelated to teaching preparation, 14

percent indicate they spend an hour or less in personal devotions each week.

“In the early church, the apostles recognized the need to focus their time on prayer and studying the Scripture,” McConnell said. “They shared other ministry tasks—even pressing issues—with qualified believers. Pastors’ top two uses of their ministry time today show this same priority in sermon preparation and prayer.

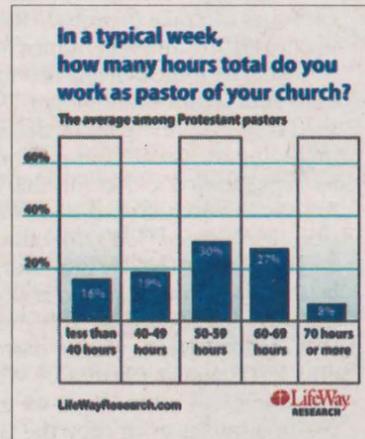
“While the priorities are right, they may need better protection,” McConnell continued. “The total hours pastors work in addition to these biblical priorities shows that more of the other ministry tasks need to be shared. Jesus Christ designed the work of the church to be done by believers together in unity.”

The research also turned up some interesting contrasts between evangelical pastors and those who serve churches in mainline denominations:

- Thirty percent of evangelical pastors say they spend 20 or more hours a week in sermon preparation, contrasted with 20 percent of mainline pastors.

- Almost half of evangelical pastors report they spend three hours or less each week in ministry-related meetings, while 38 percent of mainline pastors report the same number; 62 percent of mainline pastors report spending five or more hours a week in meetings, contrasted with 52 percent of evangelical pastors.

- Close to 40 percent of evangelical pastors indicate spending less than four hours a week in personal devotions unrelated to teaching preparation, contrasted with 47 percent of mainline pastors.



# The Invitation Stands

## Consider This Your Invitation to Save a Life.

*If you believe in the sanctity of life but aren't sure what to do about it, this invitation is for you. Southern Baptists across the nation are seeking to build closer relationships with our pregnancy resource centers, for the purpose of evangelizing center clients and helping women to choose life for their unborn children.*

### How to Help Your Local Pregnancy Care Resource Center:

- Donate baby clothing, baby furniture, car seat, or formula
- Provide food, clothing and a safe place for an expecting mother
- Train ladies in the church to mentor expecting mothers
- Sponsor a baby shower for the center with gifts of clothing, furniture, diapers or formula
- Partner with the center to teach young women good parenting skills
- Plan a mission trip to the center for maintenance, painting and re-decorating, if needed

### How Do I Get Involved?

- Find a pregnancy care center near you.
- Pray that God will use that center for his glory.
- Contact the center to see how you can help.

To find a center near you, see our “Life is Precious” ad (also in this issue of the WR) for a list of Southern Baptist-affiliated pregnancy centers in Kentucky.



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## Same-sex marriage bill voted down by New Jersey Senate

Trenton, N.J.—The New Jersey Senate Jan. 7 defeated a bill, 20-14, which would have legalized same-sex marriage.

The bill previously seemed headed for passage before a string of same-sex marriage defeats in other states on Election Day. The most significant was that of Democratic Gov. Jon Corzine, a gay marriage supporter. Republican Gov.-elect Chris Christie, who takes office Jan. 19, had pledged to veto it.

During floor debate, opponents of the bill said the issue should be put to voters.

"This is about letting the residents of New Jersey decide a major redefinition that has been recognized for thousands and thousands of years," said Republican Sen. Michael Doherty, who voted against the bill.

The bill was expected to receive a vote in early December but was delayed when Senate sponsors postponed it. The bill allegedly was put to a vote last week to appease lobbyist groups who wanted to see where senators stood on the issue.

National Organization for Marriage Executive Director Brian Brown said the vote total reflects the fact that legislators were "overwhelmingly told" by constituents to vote against the bill. (BP)

## Health care reform

# Pro-lifers disappointed by Nelson compromise

By Tom Strode

Washington—Southern Baptist ethicist Richard Land and other pro-life leaders expressed their disappointment in Nebraska Sen. Ben Nelson's agreement to health care legislation they say does not prevent federal funds from supporting abortion.

With Nelson's decision to back the latest health care proposal offered by Senate Majority Leader Harry Reid, Democrats gained the final vote needed to move the bill toward passage. The Senate voted Dec. 21 to invoke cloture on the abortion agreement, thereby preventing a filibuster by Republicans.

Reid gained exactly the votes needed to gain the procedural victory when 58 Democrats and two independents voted to end debate and move the legislation forward. All 40 Republicans voted against cloture.

The final vote in Reid's effort to advance the controversial measure came when Nelson announced his agreement

to support the bill following concessions from the Nevada senator. Nelson said he believed they had achieved the goal of preventing "tax dollars from being used to subsidize abortions."

The country's major pro-life organizations disagreed.

Land, president of the Ethics & Religious Liberty Commission, said he was "distressed that Senator Nelson would settle for so little on the pro-life issue."

Nelson "let down Nebraska and he let down Americans who oppose government-funded elective abortions," said Marjorie Dannenfelser, president of the pro-life Susan B. Anthony List.

The latest Reid measure requires enrollees in private insurance plans receiving government subsidies to write two checks, one for their premium and another for coverage of elective abortion. Insurance companies would have to separate abortion coverage money from the subsidies

they receive from the government. The legislation also permits states to ban abortion coverage in government-subsidized plans.

The proposal is the latest in a series of funding segregation proposals—none of which truly prevents federal subsidies of insurance plans that cover abortion, according to pro-life organizations. The language also would require Americans in states that ban abortion coverage to fund subsidies for abortions in states that do not take such action, pro-lifers pointed out.

The ability of states to "opt out" is inadequate, Land told Baptist Press.

"As I understand it, in practicality that would mean pro-life Americans would only be forced to pay with their federal tax dollars for elective abortions in the 10 to 12 states that will not opt out through their state legislatures. That is a pitiful excuse for a compromise that looks far more like surrender," Land said. (BP)

## Survey shows Southerners lead U.S. in religious devotion

Washington—There's a reason the South is known as the Bible Belt: A survey shows that Southerners are the most active in their religious practices and beliefs.

Residents of Mississippi ranked first among Americans in all four measures of a survey by the Pew Forum on Religion & Public Life, with 82 percent saying religion is very important in their lives. Kentuckians checked in at 10th (67 percent). Five other states had at least seven in 10 people stat-

ing that religion holds that kind of importance for them: Alabama, Arkansas, Louisiana, Tennessee and South Carolina.

Six out of ten Mississippi residents said they attend religious services at least once a week, followed by several states that had at least 50 percent with that commitment: Utah, South Carolina, Louisiana, Alabama, Tennessee, Oklahoma and Arkansas.

While 77 percent of Mississippians said they pray at least once a day, they're fol-

lowed closely by residents of other Southern states with more than 70 percent claiming to be as prayerful: Louisiana, Alabama, South Carolina, Kentucky and Tennessee.

More than nine in 10 Mississippians say they believe in God "with absolute certainty" (91 percent), but several Southern states have more than 80 percent who hold a similar belief: South Carolina, Alabama, Tennessee, Arkansas, Louisiana, Kentucky, Georgia and North Carolina. (RNS)

# Life is precious!

We recognize and encourage your support of the following pro-life ministries with which Kentucky Baptist churches and associations partner.

**Two Hearts Pregnancy Care Center** • Ashland

**Barbourville Pregnancy Resource Center** • Barbourville

**The Center for Pregnancy Help and Abstinence** - Barbourville

**New Life Center** • Bardstown

**Haven of Hope** • Benton

**Central Kentucky Crisis Pregnancy Care Center** • Bowling Green

**Central Kentucky Pregnancy Support Center** • Campbellsville

**New Life Maternity Haven** • Clarkson

**Care Net Pregnancy Services of Northern KY** • Cold Spring

**Agape House Pregnancy Resource Center** • Columbia

**Southeast Kentucky Women for Life** • Corbin

**Care Net Pregnancy Services of Northern Kentucky** • Covington

**New Hope Center** • Crestview Hills

**Pregnancy Resource Center of Central Kentucky** • Danville

**Heartland Crisis Pregnancy Center** • Elizabethtown

**Care Net Pregnancy Services of Northern Kentucky** • Florence

**Avenues for Women** • Frankfort

**Unwed Mothers and Their Children** • Frankfort

**Opportunities for Life** • Frankfort

**Crossroads Pregnancy Center, Inc.** • Glasgow

**Pathway of Hope** • Greenville

**Marsha's Place Pregnancy Resource Center** • Henderson

**Alpha Alternative Pregnancy Care Center** • Hopkinsville

**New Hope Center** • Latonia

**AA Pregnancy Help Ctr.** • Lexington

**Laurel County Life Center** • London

**A Woman's Choice Resource Center** • Louisville

**Pregnancy Resource Ctr.** • Louisville

**Door of Hope Pregnancy Center** • Madisonville

**Heart & Soul Life Center** • Manchester

**Hope for Life Pregnancy Resource Center** • Mayfield

**Lighthouse Ministries** • Mayfield

**Baptist Nursing Fellowship Baby Boot Camp** - Maysville

**H.E.L.P. Pregnancy Care Center (Hold Each Life Precious)** • Monticello

**Hope Pregnancy Care Ctr.** • Morehead

**Shelter of Love Crisis Pregnancy Center** • Morganfield

**Life House Care Center** • Murray

**Care Net Pregnancy Center of Owensboro** • Owensboro

**Meeting the Needs** • Owenton

**Hope Unlimited Family Care Center** • Paducah

**Appalachian Pregnancy Care Center** • Pikeville

**Pregnancy Help Center** • Richmond

**ARC Pregnancy Support Center** • Russell Springs

**A Loving Choice Pregnancy Resource Center** • Shelbyville

**AIM Pregnancy Support Center** • Somerset

**House of Hope Pregnancy Center** • Springfield

**CrossWay Pregnancy Resource Center** - Vine Grove

**Care Net Pregnancy Services of Northern Kentucky** • Williamstown

**AA Pregnancy Care Ctr.** • Winchester



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Pastor, Consolidated  
Baptist Church,  
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**Johnny Hunt**  
Senior Pastor,  
First Baptist Church,  
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**Craig Loscalzo**  
Senior Pastor,  
Immanuel Baptist  
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**Vance Pitman**  
Pastor, Hope  
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**Robert Smith**  
Preaching Professor at  
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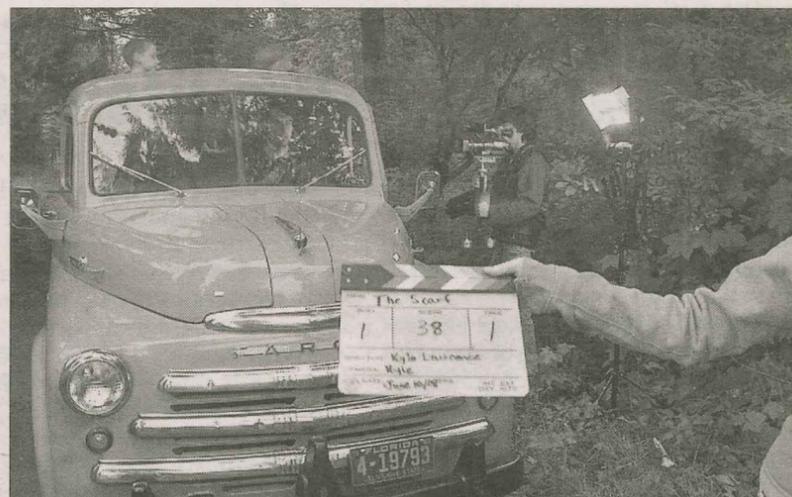
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**ACTION!** Members of The Connection, a church plant in British Columbia, work on the set of "The Scarf," a film that recently was released on DVD. The church has no more than 50 people on a Sunday morning.

## Canadian church plant's film gets 'two thumbs up'

By Frank Stirk  
Canada Baptist Horizon

Maple Ridge, British Columbia—Many who have seen "The Scarf," a new feature-length film produced by a Canadian Baptist church, are giving it "two thumbs up."

"This is really a tremendous piece of work," said Alan Braun, pastor of Royal Heights Baptist Church in Delta, British Columbia. "They've done a super job, way beyond what I thought they would be able to do."

The reaction is even more surprising when considering the fact that the church behind the film—The Connection, a Canadian National Baptist Convention church plant in metro Vancouver—has no more than 50 people in attendance on Sundays.

Filmed on a \$20,000 budget, The Scarf tells the story of two girls working on a high school science project about UFOs. One of them is so determined to get an 'A'-plus in hopes of impressing her absentee father that she puts herself at risk by dabbling in the occult. Woven through the narrative are dialogues on spiritual warfare and the power of prayer.

Most of the cast were unchurched teens with no acting experience. As a result, most in the near-capacity crowd who attended its red-carpet premiere were non-Christians. John Martens, pastor of The Connection, said that when the movie ended, they broke into "thunderous applause."

Martens wrote the script for "The Scarf." Youth and media minister

Kyle Lawrence served as director, cinematographer and editor.

The film contains "strong spiritual stuff" but is deliberately not "in-your-face" evangelistic, Martens explained. "We wanted to make people think and open up their eyes to some new things that they maybe hadn't really thought about before."

Braun said he likes that approach.

"I really think if you're going to touch teens today, they want you to get them to think and to let them discover the answers, instead of just being spoon-fed," he said.

Gerry Taillon, national ministry leader of the Canadian National Baptist Convention, said he, too, "really appreciated" the fact that the movie's "purpose is to pique interest and to help young people in their discussions."

The challenge now is to make "The Scarf" available to as many people as possible.

"We're hoping to get it on TV," Lawrence said. "We have a number of DVDs of the movie in the hands of different distributors and people in the industry that are looking at it that we're waiting to hear back from."

Martens also is working on DVD-based study materials based on the movie that churches can use in their small groups or Bible studies.

Martens' desire is that "The Scarf" will be only the first of many movies The Connection will produce as part of what he calls "our long-term, world-reaching strategy." (BP)

## FamilyNet TV ministry sold again

Dallas—FamilyNet, a television and radio network formerly owned by the North American Mission Board, has been sold once again.

Charles Stanley's In Touch Ministries, which purchased FamilyNet from NAMB in October 2007, has sold the network to a private firm affiliated with Robert A. Schuller, son of TV preacher Robert Schuller.

The Schullers, who were jointly leading the "Hour of Power" telecast from California's Crystal Cathedral, parted ways in a much-publicized father-son dispute in November 2008.

No purchase price for FamilyNet was disclosed by either In Touch Ministries, which issued a news re-

lease about the sale last month, or the private firm, known as ComStar Media Fund, L.P., according to the TradingMarkets.com Web site.

Neither NAMB nor In Touch disclosed a purchase price for FamilyNet's sale in 2007. The then-Home Mission Board of the Southern Baptist Convention (now NAMB), in 1991, purchased FamilyNet from the ministry of TV preacher Jerry Falwell, who died in 2007.

NAMB received a half-hour of TV and radio programming each week under the sale of Family Net to In Touch Ministries. NAMB, however, will lose that airtime under the new sale. (BP)

## Looking ahead ...

### What will the next decade bring for Crossings camps?

Well, another year has come and gone. This year in particular, my wife has been reflecting over the past decade. I must admit, I seldom reflect back in such a way, but it has proved interesting to look back over the past 10 years of events that have impacted our lives.

In the past 10 years, much has taken place at Jonathan Creek and Cedar more. The launch of the Crossings summer program has been the most impactful event and has caused a chain reaction of other events that have radically changed the properties. The Crossings program has gone from a year-one attendance of approximately 1,300 students to projections of perhaps more than 10,000 campers in 2010.

We have a great deal for which to be thankful. God has protected this ministry in areas of safety, finances and overall direction. As I do look back over the past decade, my thoughts shift quickly to wondering what is in store for us over the coming decade.

Personally, Tera reminded me that our greatest changes will occur with our five children. This de-

cade will have most of them leaving our home, attending college and possibly getting married. Life certainly passes by quickly and you are left wondering where the time went.

### Ky. Baptist Assemblies



David Melber

As we prepare for a new decade of camp and conference-center ministry, I am sure the challenges will continue to grow just as the opportunities will grow. Thousands will come and go each year and our hope continues that all will "cross from death unto life."

During the coming years, we will continue to need great assistance from all who feel called to be a part of Crossings. We need your prayers above all else as we seek to reach a generation that is, by all estimates, not in the church and, more importantly, apart from Christ.

If our next 10 years change as much as the past 10 years, it will be very exciting to see all that God does. Pray that we are faithful and obedient to His direction and calling.

David Melber is president of Kentucky Baptist Assemblies. Contact him at Box 99918, Louisville, KY 42069-0918; phone (502) 491-7000.

## Newly formed network to focus on planting Slavic Baptist churches

By Mickey Noah  
North American Mission Board

Alpharetta, Ga.—Twelve Russian and Ukrainian church planting strategists and pastors from across the U.S. and Canada, in the first strategy roundtable of its kind at the North American Mission Board, have founded the Slavic Church Planting Network.

The group—representing nine different state conventions, the Canadian National Baptist Convention, churches and associations—set a "God-sized" goal of planting 500 new churches—Slavic and non-Slavic—by 2025 in urban areas throughout the two countries.

Nearly 5 million Russian- and Ukrainian-speaking people—a conservative estimate—live in North America, said Mark Hobafcovich, NAMB's consultant for urban church planting.

There are only 170 Russian/Ukrainian Slavic Baptist churches and missions in all of North America with a total membership of about 23,400, by Hobafcovich's estimate, with only about 60 of the churches being Southern Baptist.

Reaching Russian- and Ukrainian-speaking people in North America is "very complex," Hobafcovich said, because whether Jewish, Orthodox Christian or Muslim, all must be engaged and understood on the basis of their worldview and culture.

"We also haven't done a good job with the second- or third-generation Russians who came to the U.S. as youngsters or were born here, but whose worldview was shaped by Russian culture and language. Although highly capable, intelligent, intellectual people, they just don't fit the American mindset. We must pursue all of these people with different strategies because one size does not fit all."

Southern Baptists have the partnerships already in place to reach North America's 5 million Russian-speaking residents, Hobafcovich noted.

"We have a good infrastructure with the associations and state conventions," he said. "Through the Cooperative Program, we have the funding mechanism. Once we know where we're going and develop some strategy of how to get there, we can overcome the obstacles." (BP)

## Moon's personal effects unveiled at Southwestern

Fort Worth, Texas—Southwestern Baptist Theological Seminary unveiled a shipment last month containing remnants from the Chinese home and belongings of Lottie Moon.

The seminary plans to display the items in order to preserve Moon's legacy and edify Southern Baptists, who have collected a Christmas missions offering in the name of the devoted missionary since 1918.

Seminary officials opened crates containing some of Moon's furniture, such as chairs and a stove, as well as shingles, bricks and other remains from her house in P'ingtu, China. The crates also contained antiques from 19th-century P'ingtu City that will help Baptists understand the Chinese culture and the people to whom Moon devoted her life.

Before dedicating the antiques in prayer, seminary President Paige Patterson explained why Lottie Moon is so significant to Southwestern Seminary and Southern Baptists.

"She saw very clearly, the close connection between a high confidence in the word of God and the success of her missionary endeavor in China," Patterson said.

The Chinese antique furniture and architectural structures that now are housed at the seminary illustrate the degree to which Moon immersed herself in the culture. She rented her house in P'ingtu—a four-room structure with dirt floors and clay shingles that covered a thatched roof—for \$24 a year. She adapted one room as a kitchen, one as a storeroom, and another as a passageway. She lived, prayed, entertained guests and rested in the fourth room, sleeping on a Chinese kang—a traditional bed made from mud bricks and covered with a thatched, straw mat. (BP)

## Lottie Moon enthusiast upholds missions legacy

By Caroline Anderson  
International Mission Board

Charlottesville, Va.—She is a petite spitfire with a heart for missions. She teaches Sunday school at Hardware Baptist Church in Charlottesville, Va., where she encourages members to support missionaries who tell people about Jesus in other countries.

Those who know the life story of Lottie Moon may think this is a description of her from a bygone era—but it also describes Frances Blair.

For years, the 80-year-old Blair has been working to keep Moon's legacy alive in the white wood-paneled church where Moon taught Sunday school before her legendary missionary work in China.

Blair and Moon are kindred spirits of sorts. Moon died on her way home from China in 1912, 17 years before Blair was born. Yet Blair talks about Moon as if she were a close friend.

"Somebody told me the other day, 'You talk about her like you knew her personally.' And I said, 'No, but it just touched my heart, the things that I have read about this lady and the sacrifice she made for her God.'"

"Come into God's house," Blair called out, as she proudly opened the doors of Hardware Baptist.

The history of the 207-year-old church is evidenced in its slave balcony and spittoons from the days when slaves came to church with their masters, and country church services were thought to be too long to go without chewing tobacco. A cabinet in the church foyer displays Lottie Moon memorabilia.

Despite their upbringings in church, both Moon and Blair were indifferent to God until they reached adulthood. Moon rebelled against Christianity until she was in college. In December 1858, she dedicated her life to Christ.

Blair was baptized at age 9 after a fire and brimstone message, but it wasn't until she heard the truth presented to her in an unlikely place—a barstool in a tavern—that Jesus became more than just a name. After that she began to take an active role in the church.

Blair has been the cornerstone of the missions program at Hardware Baptist and served as its Woman's Missionary Union director for several years. But there's been no WMU program at Hardware since Blair stepped down. Most of Hardware's 25-30 members are elderly. Only about 14 attend services regularly.

Still, Blair has kept the work of their famous congregant at the forefront and has championed giving to the Lottie Moon Christmas Offering for International Missions, all in keeping with the mentoring Blair received from women in the church to be an advocate for missions.

Blair said she worries that busyness and distractions have caused some people to neglect nurturing the next generation to have a love for missions like Lottie Moon did.

"Jesus said go to all the world—all the world—not just here or next door but to the whole world," Blair noted. (BP)



Frances Blair

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By David Roach  
Southern Baptist Texan

## End Times: Baptist scholars differ on

Fort Worth, Texas—When it comes to the end of time, at least one thing is certain: Southern Baptists have a variety of opinions.

And according to leading Baptist theologians, nearly all of those opinions fall within the bounds of orthodoxy.

"On the whole Baptists have been model kingdom citizens when agreeing on the essentials of a doctrine of last things without attempting to press one another unrelentingly on the particular details," wrote Paige Patterson, president of Southwestern Baptist Theological Seminary, in the book "Baptist Faith and Message 2000: Critical Issues in America's Largest Protestant Denomination."

Patterson explained that the committee charged in 2000 with revising the Southern Baptist Convention's confession of faith articulated the Bible's core teachings on last things—also known as eschatology—without mentioning the secondary details on which inerrantists disagree. He listed 12 beliefs one must hold to be orthodox.

Beyond those essential beliefs, Christians disagree significantly. Theologians are divided on such issues as what happens to believers between their deaths and Christ's second coming, the nature of the resurrection body and the number of resurrections to occur.

"Frankly, I find some Christian eschatological interpretations embarrassing," guest lecturer Craig Evans of Acadia Divinity School said during a discussion of the Dead Sea Scrolls at Midwestern Baptist Theological Seminary. "There are some pulpites, TV evangelists and popular writers who think they've got this all figured out."

When asked his interpretation of Bible prophecy from references to the armies of Belial, armies of Satan and a mention of Magog, Evans said, "I just say to be cautious about that because we don't always know

what's going on. Some of this is metaphorical, poetic and so forth, and to bring a scientific precision to it and pigeonhole everything, I think that's a very questionable approach."

The only views that qualify as unorthodox are those that deny a future coming of Christ, noted Russell Moore, senior vice president for academic administration and dean of the theology school at Southern Baptist Theological Seminary in Louisville.

"Any view that does not hold to a future day of what the church has called 'the resurrection of the flesh' is outside the bounds of Christian orthodoxy," he said. "Christians have and will continue to disagree about whether some of the events of Matthew 25 or Mark 13 or the book of Revelation were fulfilled at the fall of Jerusalem. That can be a disagreement among brothers."

"We, of course, will continue to disagree about the meaning of the millennium in Revelation 20, probably until the millennium itself. We cannot disagree, however, about the future bodily coming of our Lord and the future resurrection of both the just and the unjust. This is clearly and indisputably taught in the Scripture and is essential to the Christian faith."

Among Southern Baptists, differences of opinion arise on the nature of the millennium referenced in Revelation 20. The passage describes a 1,000-year period, known as the millennium, during which Satan is bound. Disagreement occurs regarding the

timing of Christ's return relative to the millennium and whether the number 1,000 is literal or symbolic.

Premillennialists believe Christ will return prior to a literal 1,000-year period.

Among premillennialists, there are varied opinions on whether Jesus will remove Christians from the earth prior to a tribulation preceding His return. Some, known as dispensational premillennialists or dispensationalists, believe in such a rescue for Christians. Others, known as historic premillennialists, believe Christians will not be taken out of the world until Jesus returns. A minority of premillennialists believe Christians will be raptured halfway through a period of tribulation preceding Christ's return.

Postmillennialists believe the 1,000-year period will occur before Jesus returns. Adherents of this position generally believe the millennium will be a period of unprecedented peace and prosperity under the lordship of Christ. Although postmillennialism has enjoyed proponents such as Jonathan Edwards and Southwestern Baptist Theological Seminary founder B.H. Carroll, the view has faded from Baptist life in the last century.

Amillennialists believe the number 1,000 is figurative and that we currently are in the millennium (some premillennialists and postmillennialists also believe 1,000 is figurative). They argue that Satan was bound by Christ through His finished work at the cross and has limited power until

Christ returns. Thus, the millennium refers to the current era when Christ reigns in the hearts of believers without Satan's interference. Christ's return will mark the close of this era, amillennialists believe.

James Leo Garrett, distinguished professor of theology emeritus at Southwestern Seminary, said these millennial positions have a long history of interaction in the SBC. For the first half-century following the convention's founding in 1845, premillennialism and postmillennialism were the two dominant viewpoints, he pointed out.

"Heaven and hell, the bodily resurrection, final judgment, the second coming and all of that was pretty well set in the confessions of faith," Garrett said. "But on the millennial question, which has become so important in America, there was a tendency at the beginning to be postmillennial and to have a continuous historical view of the book of Revelation so that the pope and others could be identified as various marks or symbols."

Amillennialism's origins often are traced to the fifth-century North African bishop Augustine of Hippo, but the view rose to prominence in the SBC between the 1930s and 1980s as postmillennialism died out. Many scholars date the decline of postmillennialism to World War I, when it seemed evident that the universe would not gradually improve leading up to a glorious millennial kingdom.

The late Oklahoma pastor and former SBC president Herschel Hobbs helped popularize amillennialism along with seminary professors H.E. Dana, Ray Summers and Edward McDowell. At Southwestern Seminary, amillennialism was the dominant position among the faculty from the 1930s until the 1990s, Garrett said.

Continued on page 13

**"We cannot disagree, however, about the future bodily coming of our Lord and the future resurrection of both the just and the unjust. This is clearly and indisputably taught in the Scripture and is essential to the Christian faith."**

Russell Moore, senior vice president for academic administration at Southern Baptist Theological Seminary

### The loss of a good friend

#### Reflecting on the life of a servant who served Oneida for more than 20 years

Just over 24 years ago, a husband and wife came to our campus. They went to the main office and inquired about any possible job openings. Unfortunately the person they spoke to told them we really didn't need any additional staff, so they began to make their way back to their car.

My wife overheard part of the conversation and asked the office staff what the couple wanted. When she found out they were told no additional staff were needed, she knew that likely was not true, so she made a dash for the couple just as they were about to drive away.

As they say, the rest is history. Even though former Oneida president Barkley Moore was not on campus, the couple was encouraged to expect a call from him when he returned to his office. The next day, Dr. Moore contacted Gary and Suzi Garrett and in October 1985, they began their ministry here at Oneida.

Suzi became our girls' houseparent and Gary became our assistant farm manager, even though he had little to no experience farming. Experience often is only of modest concern to this ministry. We have found that a willing heart is frequently preferred to a person who may have greater skills, but is not really committed to meeting the needs of others.

A few years later, Gary became one of our boys' houseparents. He and I worked side by side for many years. In the early '90s, he became interested in making keys and becoming a locksmith. When our previous locksmith passed away, Gary took on that added responsibility. A part of his

night houseparent responsibilities was making a security round after the students were in bed. Checking doors, turning off lights and securing gates was part of his nightly routine.

Gary was a great match in the dorm and rarely missed an opportunity to talk to a homesick boy or share the word with a discouraged young man about his need for a Savior. Many of our guests who met Gary over the years often commented about how friendly and helpful he was.

For several years, Suzi has had some serious medical issues which often required them to make a two-hours-one-way trip to the doctor. Many times, just after finishing a 12-hour shift in the dorm, Gary would leave to make the trip to Lexington or some other destination. Often he would return in time to get an hour or two of sleep and then work his regular 12-hour shift in the dorm.

Gary had not felt very well since the end of September and thought it might be the flu. Finally, in mid-October he decided to see the doctor. After a day or two it was determined that he needed to go to the Markey Cancer Center in Lexington right away. He was diagnosed with leukemia and needed to begin chemotherapy immediately. A few days later infection set in, making Gary seriously ill. Six weeks from the day he left to see the doctor, Gary went home to be with the Lord he dearly loved.

We held his funeral in our chapel Dec. 14, just before our students went home for Christmas. "G-Man," as he was affectionately known, will be missed by all of us in this ministry.

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

#### This is Oneida



W.F. Underwood

### Finding their way

#### God leads family to campus through unique set of events

Every one of our students has a unique story of how God led them to Clear Creek. For second-year student Jeremy Glenn from Bridgeport, Ill., God's plan for his family was affirmed through a unique chain of events.

"As I think back over the process that God used to get my family to Clear Creek, it is amazing how God put different people in the right place at the right time for us to find out about the college," Jeremy recalled. "God had really been working on me about a year before we finally made the decision to come and visit the campus. We had been searching for colleges to go to because I already knew that God was calling me into the ministry. I just wasn't sure where we needed to go to get the training."

"During all this searching, one of my friends from our church (second-year student Jeremiah Evans) came to this area for vacation to visit someone he knew who used to attend our church in Illinois," Jeremy said. "My friend started talking to this person about being called into ministry himself and wanting to attend a Bible college. During the conversation, the person men-

tioned to my friend about Clear Creek and that he should check the school out.

"So my friend comes back to Illinois and tells me about Clear Creek and we get online and start checking out the college," Jeremy said. "We decided to contact the college and get more information. Not long after we received the information, we both came to visit with our families. My wife and I were very sure this was where God wanted us to be while we were here on our visit."

"We decided to finish some much-needed repairs to our home and then put it up for sale and moved to Clear Creek," Jeremy recalled. "Before we could even finish the repairs, God sent us a buyer for our home. We had the home sold three months before we had to move."

"I have been out of school for 13 years and I was nervous," Jeremy noted. "I was concerned I wouldn't be able to do the work to make it in college. But God has provided everything I have needed."

#### Clear Creek Chronicle



Donnie Fox

Donnie Fox is president of Clear Creek Baptist Bible College, 300 Clear Creek Road, Pineville, KY 40977; toll-free: (866) 340-3196; Web site: www.ccbbc.edu; e-mail: dfox@ccbbc.edu

## what the Bible says about last days

Continued from page 12

But not all sympathized with amillennialism. R.G. Lee, pastor of Bellevue Baptist Church in Memphis, Tenn., from 1927 to 1960, quipped that he refused to say “ah” even at the dentist—and many agreed.

Dispensational premillennialism arose as the major competitor to amillennialism in the 20th century. Initially developed by the Brethren Movement in early 19th century Britain, C.I. Scofield popularized dispensationalism by teaching it in the notes of his Scofield Reference Bible first published in 1909. Subsequent editions of the Scofield Bible continued to teach dispensationalism in revised forms.

Dispensationalism teaches that history is divided into different periods, or dispensations, in which God deals with humans differently. While all evangelicals agree that God acted differently in different periods of history, dispensationalists hold some distinctive views of the dispensations which earned them their title.

In the U.S., the Moody Bible Institute, the Bible Institute of Los Angeles (now Biola University) and Dallas Theological Seminary played important roles in spreading dispensationalism. Gradually other schools and even entire denominations embraced it. Adrian Rogers, Charles Stanley and W.A. Criswell were among the most prominent Southern Baptist dispensationalists.

Although dispensationalism likely is the most popular eschatological position among Southern Baptists today, Garrett noted that it was a new development in the 19th century with no antecedent in the Baptist past.

“You had Graves, you had (Fort Worth, Texas, pastor) J. Frank Norris, and then you had W.A. Criswell espousing dispensationalism,” he said. “But nobody back behind

that period was at all inclined. And I would argue the reason is because it didn’t come before ... the 19th century in Britain.”

By the mid-20th century, dispensationalism and amillennialism appeared to be hopelessly at odds in the SBC and the larger evangelical world. But a movement led by Baptist theologians Carl F.H. Henry and George Eldon Ladd brought the two poles together.

Henry and Ladd argued that both groups got something wrong. Dispensationalists, they said, viewed the kingdom of God as entirely a future reality to be established during the millennium. On the other hand, amillennialists, who often fell in the Reformed tradition of “covenant theology,” argued that the kingdom was entirely a present spiritual reality.

So Henry “combined the ‘already’ kingdom emphasis of the covenant theologians with the ‘not yet’ kingdom expectancy of the dispensationalists,” Moore explained in his book “The Kingdom of Christ: The New Evangelical Perspective.” The resulting view, known as inaugurated eschatology, argued that the kingdom already is present as Christ reigns spiritually in the hearts of believers, but also is a future reality in which He will reign over the physical universe perfectly and eternally.

Because of Henry and Ladd, evangelicals who disagree on minor details of eschatology now agree on the overall “already/not yet” framework of God’s kingdom, Moore wrote.

“In a reaffirmation of the Protestant

principle of sola Scriptura, covenantalists and dispensationalists have reexamined their respective systems in the light of biblical theology and have come to strikingly similar conclusions,” he said. “Thus, the topic of eschatology no longer serves to threaten the evangelical coalition, but actually may contribute to its doctrinal cohesion.”

**“Instead, the church today is a revelation of spiritual blessings which all the redeemed will share in spite of their ethnic and national differences.”**

Craig Blaising, executive vice president and provost at Southwestern Baptist Theological Seminary

Golden Gate Baptist Theological Seminary’s John Shouse, a Christian theology professor, is one who adopted Ladd’s view, describing himself as “premillennial, posttribulational and decidedly not dispensational.” Shouse told the Southern Baptist Texan: “I would hold the amillennial view if I could, however, I hold to the historic premillennial view of George Ladd, among others, as this does better justice, in my opinion, to the entirety of the biblical witness than do any of the other views.”

One position to emerge from the new consensus developed by Henry and Ladd is progressive dispensationalism. Developed in the late 20th century, this position agrees with older varieties of dispensationalism that God divided history into different eras and that there will be a secret rapture of the church prior to a period of tribulation on earth. However, progressive dispensationalists disagree with classic dispensationalists’ assertion that God has different plans of redemption for Israel on the one hand and the church on the other.

Craig Blaising, executive vice president and provost at Southwestern Seminary, co-

authored with New Testament scholar Darrell Bock a pioneering book on progressive dispensationalism.

“The appearance of the church does not signal a secondary redemption plan, either to be fulfilled in heaven apart from the new earth or in an elite class of Jews and Gentiles who are forever distinguished from the rest of redeemed humanity,” Blaising wrote in “Progressive Dispensationalism.” “Instead, the church today is a revelation of spiritual blessings which all the redeemed will share in spite of their ethnic and national differences.”

Patterson, himself a dispensationalist, told the TEXAN that progressive dispensationalism brought valuable correction to older forms of dispensationalism and he categorized himself as holding a position similar to Blaising’s.

“The problem with ‘revised dispensationalism’ (an older variety of the position) is that its advocates may actually hold that Israel and the church are forever separated,” Patterson noted. “I see them instead as one people before God in the eternal state. The key to this, to me, is the 24 elders who appear before the throne in the Book of Revelation who seem to be representative of the 12 tribes of Israel and the 12 apostles of the Lamb—hence, Israel and the church.”

Despite minor disagreements, Patterson urged Southern Baptists to remain united on the beliefs articulated in the 2000 Baptist Faith and Message.

“What may be seen as most remarkable about the 2000 statement is that within a postmodern ethos, which generally desires to skirt issues of judgment, the Southern Baptist Convention has maintained the emphasis from former years on the certainty of the judgment of God, associating that judgment with the return of the Lord, insisting that there are two classes of people—the righteous and the unrighteous—and that people will spend eternity in either heaven or hell.” (BP)

### What happened to the estate tax?

#### Congress’ inactivity at close of 2009 ends tax—for now

Because Congress failed to act before midnight Dec. 31, 2009, the federal estate tax was eliminated beginning Jan. 1. Presumably, there will be no federal estate tax due for the estate of any one who dies in 2010, regardless of the size of the estate.

But don’t count on that being the case. Congress has a way of being predictably unpredictable and very likely will re-enact some form of a federal estate tax. There is considerable debate on whether or not such re-enactment could be made retroactive to Jan. 1. Thanks to Congress, we are in a state of limbo as to what to do in terms of estate planning.

Here’s the history: Congress enacted legislation in 2001 that provided gradual relief from the federal estate tax over the next decade. At the time, the exemption amount was \$675,000 and the maximum rate was 55 percent. The approved estate tax exemption amount and rate phase-out schedule was: 2002: \$1 million and a 50 percent tax rate; 2003: \$1 million, 49 percent; 2004: \$1.5 million, 48 percent; 2005: \$1.5 million, 47 percent; 2006: \$2 mil-

lion, 46 percent; 2007: \$2 million, 45 percent; 2008: \$2 million, 45 percent; 2009: \$3.5 million, 45 percent; 2010: \$0, 0 percent.

If Congress does not act this year, effective Jan. 1, 2011, the exemption amount will become \$1 million, and the maximum rate will go back up to 55 percent.

Ky. Baptist Foundation



Barry Allen

Another significant change that has resulted from Congress’ failure to act was the elimination of the stepped-up basis in the value of assets inherited by heirs, which potentially will subject those assets to greater capital gains taxes when sold.

So, the answer to the question, “What happened to the estate tax?” is this: Like a “sunset” it went away. Unlike the sun, we do not know when it will rise again, but we do expect it to rise again. In the meantime, we suggest you contact your estate and tax advisors for their assistance during this period of uncertainty.

Barry Allen is president of the Kentucky Baptist Foundation, PO Box 436389, Louisville, KY 40253; toll-free (866) 489-3533; www.kybaptistfoundation.org

### Humility is essential in end-times debate

By Melissa Deming  
Southern Baptist Texan

Grapevine, Texas—While the majority of Southern Baptist seminary faculty members are premillennialists, some professors are re-examining their eschatological positions. In a survey conducted by the staff of the Southern Baptist Texan newspaper, some premillennialists indicated they did not hold their positions as adamantly as they previously did.

A handful of faculty members in Southern Baptist seminaries believe amillennialism best represents the biblical witness regarding last days. Of the Southern Baptist Convention’s six schools, half reported having faculty members who hold this minority view. Although the number holding to amillennialism pales in comparison to those holding to premillennialism, the existence of a minority view could signal an overall trend of decreased dogmatism in Southern Baptist life over eschatology.

David Beck, professor of New Testament and Greek and associate dean of biblical studies at Southeastern Baptist Theological Seminary in Wake Forest, N.C., said he holds to a premillennial and pretribulational view of last things, but with less certainty than he once did.

“I was raised in a somewhat dispensational context and taught a pretribulation, premillennial eschatological view as if it was the biblical position,” Beck said. “When I first began my theological education I discovered that the Bible was not that explicit on the timeline of eschatological events. Nothing in my study led me to change my view, but it caused me to realize a biblical argument could be made for other interpretive positions.”

David Allen, academic dean of Southwest-

ern Seminary’s theology school, said diversity on secondary doctrines such as eschatology can be a “healthy pedagogical tool.”

Of the respondents from Southwestern Seminary’s theology school to the Texan survey, 20 held to premillennial and posttribulational views, 15 professors held to premillennial and pretribulational views, three held to amillennialism, and two abstained from comment.

“For faculty, having a variety of eschatological views creates healthy dialogue and fosters respect for those holding differing views,” Allen said. “For students, exposure to faculty with diverse eschatological positions minimizes the risk that students will accept a particular viewpoint merely or primarily because all faculty support the same position.”

Although each offers his own reason for holding to his particular millennial commitment, premillennialists and amillennialists agree that absolute certainty about the specifics of the kingdom’s final consummation does not exist.

“I came to the conclusion that if honest biblical scholars who shared a commitment to inerrancy could not agree on the interpretation of the timeline of eschatological events, then perhaps that is not the purpose of the eschatological teachings of Scripture,” Beck noted.

“We find these texts difficult and confusing because we are asking them questions that they were not written to reveal,” he added. “If we let them speak for themselves, their message is not difficult to understand, but very clear: God is sovereign. His judgment against sin is both terrible and inevitable, the righteous will be vindicated, believers are exhorted to persevere and continue in faithfulness.” (BP)

## MOUNTAINS TO THE MISSISSIPPI

COMPILED BY STAFF

■ **BIG HILL**—**Robert Taylor Sr.** recently retired as pastor of Pilot Knob Church. He served the church for more than 13 years.

■ **LaGRANGE**—Buckner Church recently called **Ally Ioo** as children's minister.

La Grange Church recently called **Benjamin Brainerd** as worship pastor.

■ **LOUISVILLE**—**Daniel Powell** recently retired as pastor of Green Acres Church. He served the church for more than 30 years. The congregation recently honored him and his wife, Beth, with a reception.

■ **MURRAY**—**John Sheppard** recently retired as pastor of Salem Church. He served the church for 18 years.

■ **PAINT LICK**—**Jimmy Closterman** recently resigned from Faith Decision Church to plant a church in the Lotts Creek community near Hazard.

■ **PHILPOT**—**Herschel Morgan** recently retired as pastor of Bethabara Church after 21 years. The church will honor him with a reception Jan. 17, 2 p.m.

Bethabara Church recently ordained **Joel Baker** and **Barry Williams** as deacons.

■ **SALYERSVILLE**—Bethel Bible Church recently called **Bruce Lowe** as pastor. He previously was pastor at New Hope Community Church in Jackson.

### Spotlight on ...

#### Olmstead



Dripping Spring Church will host a **Marvelous Monday** service Jan. 18, 6:30 p.m. with evangelist **Junior Hill**.

### Christmas generosity



Before Christmas, students and workers from University of the Cumberland's sports information department raised money and purchased gifts and much-needed clothes and items for several children and a young mother from a local shelter. The students were able to raise enough money to fill a minivan with gifts for the children. (University of the Cumberland photo)

### Campbellsville plans pair of MLK services

**Campbellsville**—Campbellsville University will celebrate Martin Luther King Jr. Day with two programs Jan. 20.

David Cozart, a CU graduate and administrator of development for the Urban League of Lexington-Fayette County, will speak at 10 a.m. at the Ransdell Chapel on campus.

Marvin McMickle, pastor of Antioch Baptist Church in Cleveland, and a professor of homiletics at Ohio's Ashland Theological Seminary, will be the featured speaker at a Martin Luther King memorial service at 7 p.m. in the Ransdell Chapel.

The University of Louisville's Black Diamond Choir will provide special music for the evening event.

John Chowning, Campbellsville's vice president for church and external relations, said the service will "recall the legacy, affirm the dream and commit to fulfill the vision of Dr. Martin Luther King Jr."

For more information about the events, contact Chowning at [JEChowning@Campbellsville.edu](mailto:JEChowning@Campbellsville.edu), or by phone at (270) 789-5520; or contact Ed Pavy, director of campus ministries, at [ECPavy@campbellsville.edu](mailto:ECPavy@campbellsville.edu) or by phone at (270) 789-5227.



### CALENDAR OF EVENTS

#### January

- 14-16 Shepherding the Shepherd, Downtown Hilton Hotel, Lexington.
- 22-23 Region 2 Disaster Relief Recertification and Training, Second Baptist Church, Madisonville.
- 26 Pastor/Staff Forum, Living Hope Baptist Church, Bowling Green.
- 28-30 Southeast Conclave, Chattanooga, Tenn.
- 29-30 Deacon/Pastor/Spouse Retreat, Holiday Inn Plaza, Bowling Green.
- 29-30 Preschool/Children's Ministry Meeting, Baptist Building, Louisville.
- 29-30 Regional Women on Mission Retreat, Laurel Lake Baptist Camp, Corbin.

#### February

- 5-6 Region 4 Disaster Relief Recertification and Training, Ninth & O Baptist Church, Louisville.
- 15 Regional Church Financial Benefits Conference, First Baptist Church, Calvert City, and Oakland Baptist Church.
- 16 Regional Church Financial Benefits Conference, CrossPointe Baptist Church, Owensboro, and Versailles Baptist Church.
- 17 Regional Church Financial Benefits Conference, Baptist Building, Louisville.
- 20 Kentucky Changers Crew Chief Training, Baptist Building, Louisville.

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### CLASSIFIED ADS

**SEEKING:** Bivocational pastor for First Baptist Church of Bellevue. Minimum five years ministry experience. Send resumé to FBC Bellevue, 254 Washington Ave., Bellevue, KY 41073, Attn: Pastor Search Committee.

**SEEKING:** Senior pastor. Hickory Grove Baptist Church, Independence, Ky. ([www.HickoryGrove.net](http://www.HickoryGrove.net)) is seeking an educated and experienced minister with SBC background. Candidates should demonstrate strong leadership, communication, follow-through and evangelism. Send resumé to: Pastor Search Committee, HGBC, PO Box 640, Independence, KY 41051. No phone calls or e-mails please. Applications will be accepted through 2-27-2010.

**SEEKING:** Bivocational minister of children and bivocational minister of music for CBF church in Western Kentucky. Positions can be combined or fulfilled separately. Contact Chris Hopgood, 311 Rudy Ave., Henderson, KY 42420.

**SEEKING:** Full-time youth minister, Elk Horn Baptist Church, Campbellsville, Ky., a Spirit-led, soul-winning, life-changing church seeking a creative and experienced youth pastor who has a passion for working with young people and who can lead and minister to a diverse, multi-cultural youth group (grades 7-12). Send resumé to [office@elkhornbc.org](mailto:office@elkhornbc.org); or 3145 Elkhorn Road, Campbellsville, KY 42178.

**SEEKING:** Dynamic individual to minister to students (primarily grades 6-12) at Woodmont Baptist Church, Nashville, Tenn. The ideal candidate is creative and upbeat in demeanor and personality, seminary trained and a self-starter. All interested individuals should contact Lil Cook at (615) 297-5303, or send resumé to Woodmont Baptist Church, 2100 Woodmont Blvd., Nashville, TN 37215.

**SEEKING:** Full-time director of missions for Mineral Area Baptist Association. Able to plan, conduct and evaluate work of the association; theologically conservative and supportive of the SBC and MBC. Send resumé (in print) with references to: DOM Search Committee, MABA, 5169 Flat River Road, Farmington, MO 63640-7404. Deadline: Feb. 15, 2010.

**SEEKING:** Part-time director of missions for Red River Baptist Association in rural Eastern Kentucky. Send resumé to Red River Baptist Association, PO Box 130, Hazel Green, KY 41332. Questions: Lewis Faulkenberry, (606) 568-6817.

**SEEKING:** Part-time student minister for Dripping Spring Baptist Church in Olmstead, Ky. For more information, see [www.drippingspring.com](http://www.drippingspring.com).

**SEEKING:** Full-time Southern Baptist pastor for Grace Baptist Church, Pikeville, Ky., a member of Pike Association of Southern Baptists. Submit resumé to PO Box 1485, Pikeville, KY 41502.

**SEEKING:** Full-time or bivocational pastor for Flint Southern Baptist Church in rural Calloway County, Ky. (near Murray). Flint is a traditional church using KJV and Baptist Hymnal for services. We prefer a full-time pastor, but will be glad to consider bivocational candidates. Send name, address and phone to search chairman, Larry Gilbert, at [larrygilbert@newwavecomm.net](mailto:larrygilbert@newwavecomm.net).

**SEEKING:** Part-time minister to students with a willingness to partner in our mission to serve and share. For complete job description, visit [www.elkcreekbaptist.org](http://www.elkcreekbaptist.org). Send resumé and cover letter to [elkcreekbaptist@gmail.com](mailto:elkcreekbaptist@gmail.com).

**SEEKING:** Pastor with 5-10+ years experience and seminary education for small church looking to grow. Send resumé to Lisa Pinkston, 1035 Cornishville Road, Harrodsburg, KY 40330.

**SEEKING:** Part-time music minister for Audubon Baptist Church. Responsible for blended-style congregational worship and choir direction. Only mailed resumé will be accepted. Mail to Linda Owen, 3205 Broeck Pointe Circle, Louisville, KY 40241.

**SEEKING:** Full-time activities pastor to minister to our church family and community through sports and recreation. Please send resumé to Search Committee, Campbellsville Baptist Church, PO Box 530, Campbellsville, KY 42719; or [bradl@cvillebaptist.com](mailto:bradl@cvillebaptist.com).

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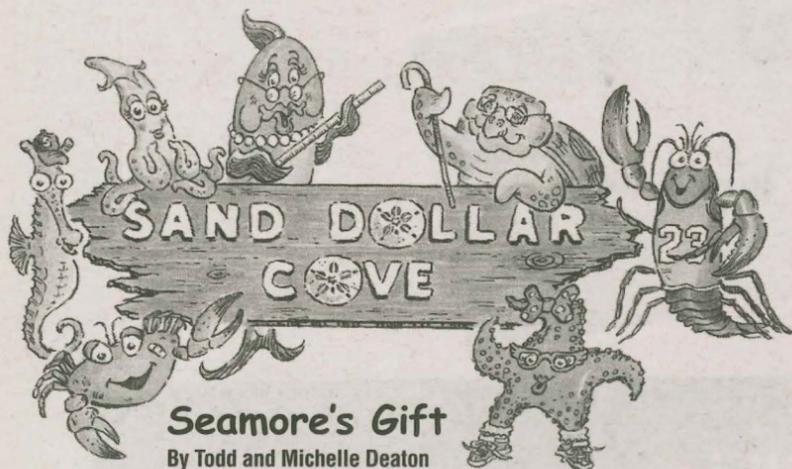
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**SEEKING:** Pastor for First Baptist Church, Williamsburg, Ky. Beautiful, small town setting located near University of the Cumberland. Diverse membership with an average Sunday attendance of 140 and active youth group. Must be able to work with both SBC and CBF. Parsonage available. Seeking someone with a minimum of M.Div. degree and pastoral experience. Send resumé to First Baptist Church, 230 S 5th Street, Williamsburg, KY 40769.

**SEEKING:** Part-time worship pastor for Victory Baptist, Lexington, Ky. Send inquiries to [Worshippastorsearch@vbclex.org](mailto:Worshippastorsearch@vbclex.org).

**SEEKING:** Full-time pastor for Old Yellow Creek Baptist Church, Middlesboro, Ky. Please send resumé to: Old Yellow Creek Baptist Church, 225 S 38th St., Middlesboro, KY 40965, Attn: Pastor Search Committee.



**Seamore's Gift**  
By Todd and Michelle Deaton

One spring day at Reedy Bottom School, Seamore Seahorse's teacher, Mrs. Tuna Tidewater, gave her students a special assignment. To each of her pupils, she gave an object and told them, "Find some way to use this gift to bring joy to another sea creature's life."

Sunny Starfish was given sparkling jewels from the treasure chest of a sunken ship. "I know exactly what I'll do," she said. "I'll place these jewels outside my grandfather's home where the sun will shine on them. The jewels will make a beautiful rainbow in the waves whenever the sun shines. Grandfather has been very sick and maybe the rainbow will make him feel better."

Ollie Oyster was given a conch shell. Ollie thought for a moment and then put his lips up to one end of the shell and blew as hard as he could. With a little practice, he began to make beautiful sounds. "I'll play a song at Clarice Clam's birthday party," he said.

Craig Crab knew what he'd do with the hammer that Mrs. Tidewater had given to him. "I'll find some driftwood and build a house for Lenny Lobster. The old

crate that he lived in was destroyed by a storm."

Looking at the object the teacher had given to him, Seamore asked, "How can a coconut full of shells bring joy to anyone?"

"I'm sure you'll think of something," Mrs. Tidewater encouraged.

On his way home from school, Seamore stopped to see Solomon the wise sea turtle.

"Solomon will know what I can do with this coconut filled with shells," he thought.

Solomon told him, "Simple gifts can bring great joy, even in places you would not expect. Keep searching, my young friend, and you will find how to best use your gift."

Seamore nodded, but he really wasn't sure what Solomon meant.

That afternoon Seamore had an idea. "I'll push the coconut into shallow water and the minnows can use it as a playhouse." But the waves kept rolling the coconut over, and the rattling shells frightened the tiny fish away.

"I'll never think of a way to use this coconut filled with shells," he wailed that night at the supper table. At that moment, his baby sister Sandy began to cry loudly.

"Stop crying, Sandy," Seamore whined in frustration. "I'm trying to talk to Mom and Dad about how to use this gift." He placed his hand over the open end of the coconut and gave it a strong shake.

Suddenly, Sandy stopped crying.

Seamore shook the coconut again. Sandy smiled. "Hmmm," he said, scratching his forehead. He shook it a third time, and Sandy giggled with joy.

"Hey, this coconut makes a great rattle!" he shouted. He closed the open end with a piece of wood. "Here, Sandy, I hope you like this toy," he said, giving the rattle to her.

As Seamore swam to school the next day, Solomon was standing beside his mailbox. "Well, Seamore, did you find a use for your gift?" he smiled, as if he already knew Seamore's answer.

"Like your teacher did, God gives each of us special gifts," Solomon explained.

"You must discover how to use them to serve God and bring joy to others," he said.



## Treasure Hunt

What were some gifts that Mrs. Tidewater gave her class?  
How did Sunny, Ollie, Craig and Seamore use their gifts?  
What are some abilities that God has given to you?  
How can you use them to bring joy to others?  
Read Romans 12:6-8 together.

## For Heaven's Sake

Mike Morgan



## Preacher's Kids

David Ayers



## Bible Crosswords

By Evelyn Boyington

### Across

- 1 "And falling into a place where two \_\_\_ met, they ran the ship aground" (Acts 27:41)
- 5 Father of Adoniram (1 Kings 4:6)
- 9 Linking verb
- 12 Yen
- 13 "I will fasten him as a \_\_\_ in a sure place" (Isaiah 22:23)
- 14 "La \_\_\_" (Debussy composition)
- 15 Tear
- 16 "And David saith, Let their table be made a ... \_\_\_" (Romans 11:9)
- 17 Certain vegetable serving
- 18 Extraordinary, in a way
- 20 "She layeth her \_\_\_ to the spindle" (Proverbs 31:19)
- 22 "If ye be reproached for the name of Christ, \_\_\_ are ye" (1 Peter 4:14)
- 24 Flap
- 25 Like a New York minute (abbr.)
- 26 At \_\_\_
- 29 Watch \_\_\_
- 33 Is supine
- 35 Cotton \_\_\_
- 36 Genus of the lily family
- 37 "My father did \_\_\_ you with a heavy yoke" (1 Kings 12:11)
- 38 Remove bobby pins
- 40 \_\_\_ the line
- 41 Poetic before
- 43 Rethink and revise
- 45 "He will not always \_\_\_: neither will he keep his anger" (Psalm 103:9)
- 48 It's sometimes glaring
- 50 "Thy word have I \_\_\_ in mine heart" (Psalm 119:11)

1	2	3	4		5	6	7	8		9	10	11	
12					13					14			
15					16					17			
		18	19				20	21					
22	23					24							
25				26	27	28			29	30	31	32	
33			34		35				36				
37					38			39		40			
				41	42				43	44			
45	46	47				48	49						
50					51	52				53		54	55
56					57					58			
59					60					61			

- 51 Kind of light or line
- 53 Tribe of Israel
- 56 Natural combination of minerals
- 57 Kilmer subject
- 58 And others (abbr.)
- 59 Pod dweller
- 60 "O \_\_\_ out thy light and thy truth" (Psalm 43:3)
- 61 Synagogue
- 22 "I ... have the keys of \_\_\_ and of death" (Revelation 1:18)
- 23 Continent
- 24 Mind the store
- 27 Marked by chills
- 28 "Where \_\_\_ abounded, grace did much more" (Romans 5:20)
- 30 "The law of the Medes and Persians, which \_\_\_ not" (Daniel 6:8)
- 31 High time
- 32 "A prophet mighty in \_\_\_ and word" (Luke 24:19)
- 34 Kind of money
- 39 Boathouse sight
- 42 Musical notations
- 44 Underground workers
- 45 Kind of house
- 46 "The labourer is worthy of his \_\_\_" (Luke 10:7)
- 47 Notion
- 48 "All the trees of \_\_\_, the choice and best of Lebanon" (Ezekiel 31:16)
- 49 "A bruised \_\_\_ shall he not break" (Matthew 12:20)
- 52 Wrath
- 54 Hebrew letter
- 55 Under the weather
- Down
- 1 Polite title
- 2 Greek letter
- 3 "Behold, now is the \_\_\_ time; behold, now is the day of salvation" (2 Corinthians 6:2)
- 4 "We thy people and \_\_\_ of thy pasture" (Psalm 79:13)
- 5 Kind of hero
- 6 "John \_\_\_ witness of him" (John 1:15)
- 7 Circle part (abbr.)
- 8 Wave or ray
- 9 So be it
- 10 "They could not \_\_\_ the writing" (Daniel 5:8)
- 11 Solomon writes that whoever refuses reproof \_\_\_
- 19 Pastrami on \_\_\_ (deli order)
- 21 "\_\_\_ Father, all things are possible" (Mark 14:36)

### Last week's solution

1	O	E	R		4	R	A	N	G	E		9	P	A	N
12	A	R	E		13	I	D	O	L	S		14	R	I	A
15	F	R	I	E	N	D		17	E	A	S	I	L	L	Y
			19	G	A	G		20	T	A	U	P	E		
21	L	E	N	T		23	D	I	M		24	I	S	L	E
27	E	N	S		28	S	I	N		29	E	N	T	E	R
30	A	D		31	S	I	N	G	E	R	S		33	P	G
34	V	O	W	E	D		36	L	A		37	R	E		
38	E	W	E	R		39	V	E	T		40	H	E	R	D
44	B	A	K	E	R	S		46	S	I	L	E	N	T	
48	O	W	E		50	E	I	G	H	T		52	E	O	N
53	W	E	N		54	T	O	Y	S		55	M	E	T	



## What If My Will is Out of Date? Where do I Start?

**A** Last Will and Testament is one of the most important documents an individual will ever prepare. Yet in many cases, estates have not been distributed according to the wishes of the individual simply because the estate plan was outdated. Ask yourself these questions:

- Have you moved to another state?
- Have tax laws changed?
- Have your charitable interests changed?
- Has your marital status changed?
- Has the size of your estate changed markedly?
- Has anything changed in regard to your children's needs or their marital status?

The Kentucky Baptist Foundation has resources to assist you in updating your estate plan.

*To learn more:*

Visit [www.kentuckybaptistfoundation.org](http://www.kentuckybaptistfoundation.org) and click on "Estate Planning." The Estate Plan Organizer will take you through the estate planning process quickly and easily in about 30 minutes.

**and/or**

Contact Foundation Trust Counsel Laurie Valentine for private no cost estate planning consultation.

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***Let the Kentucky Baptist Foundation assist you in developing an estate plan that provides for the future financial security of your family and advances God's Kingdom.***

Barry G. Allen, President

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