

Shine like stars in the world  
Philippians 2:15

# WESTERN Recorder

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## FOR THE RECORD



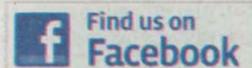
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## Louisville pastor is NAMB's choice to fill president's role

### Trustees will vote on Highview's Ezell at Sept. 14 meeting

Alpharetta, Ga.—Kevin Ezell, pastor of Louisville's Highview Baptist Church, will be nominated as the next president of the North American Mission Board.

Trustee chairman Tim Dowdy confirmed Ezell's nomination in a letter last week to fellow NAMB trustees. The board will meet Sept. 14 at NAMB headquarters to vote on Ezell's nomination.

Ezell "is a gifted preacher and teacher and a faithful ambassador of the Lord with a passion for reaching the lost and touching the world for Jesus Christ," wrote Dowdy, pastor of Eagle's Landing First Baptist Church in McDonough, Ga.

The nomination is the culmination of a 10-month search that began in October 2009. The presidential search committee was tasked with finding a replacement for former NAMB president Geoff Hammond, who resigned just more than a year ago after clashing with board members amid allegations of cronyism and low staff morale at the mission board.

In a statement released to the Western Record-

er last week, Ezell said he and his wife, Lynette, have been praying for some time about making the move from Kentucky to NAMB.

"God has stirred something in our hearts and captured our minds with what He might be doing through NAMB in the months and years ahead."

In an interview with LifeWay Research President Ed Stetzer posted on Stetzer's blog last week, Ezell said he wants to fix the "broken" system at NAMB.

"I want to see NAMB become something that Southern Baptists are proud of," he noted.

Ezell said he also wants the mission board to become more of a catalyst for church planting efforts in North America. "I want to see churches plant churches, and for NAMB to have its right place in that."

"We are going to be about building the greatest church planting network in the world," he added. "We have the resources to do it, but we're not doing it."

□ See NAMB search committee ... Page 6



Kevin Ezell



## Hurricane Katrina proved the mettle of Southern Baptist disaster relief

By Mickey Noah  
North American Mission Board

Alpharetta, Ga.—"As early as Aug. 26, we had pulled in a skeleton crew and opened the disaster operations center," North American Mission Board Disaster Relief Coordinator Mickey Caison recalled in 2005. "We had also called the state conventions and mobilized an incident command team."

On Aug. 29, at about 6:10 a.m. Hurricane Katrina made landfall in southeast Louisiana. Packing 125 mph winds with intense central pressure, Katrina would be the third most powerful storm ever to hit the United States—and one of the deadliest.

More than 1,800 would perish directly in the hurricane itself or from the unprecedented flooding that followed. Eighty percent of New Orleans and surrounding parishes were flooded when levees broke; the putrid floodwaters—contaminated with sewage, gasoline, oil and chemicals—lingered for weeks.

With some 300,000 homes and businesses destroyed or damaged, Katrina left \$81 billion in damages in its wake, the costliest hurricane in U.S. history. Mississippi beach towns like Gulfport and Biloxi—where the surge flooded inland as far as 12 miles—were devastated. One-third of New Orleans' population moved away and never returned.

Today, Caison will tell you that just as things were never the same after Pearl Harbor, President Kennedy's assassination or 9/11, the Gulf Coast and Southern Baptist Disaster Relief have not been the same since Katrina.

Caison and the SBDR team initially thought Katrina would only be a "wind event"—albeit a serious one—with destructive wind damage predicted as far north as Jackson, Miss.

Caison and his team had local disaster relief teams hunkered down in Mississippi and Louisiana in addition to using three staging sites in Alabama, Mississippi and Texas for the scores of volunteers en route from 41 Southern Baptist state conventions.

"On Tuesday, we saw the levees break and the flooding begin in New Orleans," said Caison, now adult volunteer mobilization team leader at NAMB. "We saw the thousands of people trapped in the Superdome and the New Orleans Convention Center. We realized how bad New Orleans was going to take it."

□ See Southern Baptist Disaster Relief ... Page 7

*Southern Baptist Disaster Relief's mantra is 'serving Christ in the crisis.'*

## Rockcastle revival

### Three-week prayer emphasis unites county churches

By Shirley Cox  
State Correspondent

Mount Vernon—Rallying the 21 churches of Rockcastle Association of Kentucky Baptists, Director of Missions Randy McPheron called for "21 Days of Prayer for Spiritual Awakening" last month. An estimated 2,000 people participated in praying daily for revival.

"As a new DOM, I believed we could accomplish more for the kingdom if we came together," said McPheron, a longtime pastor who became the Rockcastle DOM a year ago.

"So, I presented the theme, 'Better Together: In Heart, in Hand, in Him,'" and outlined our

goals for a year. A segment of this vision called for a 21-church revival effort this fall."

Church members were given prayer guides that included a daily devotional written by each pastor in the association and a list of prayer needs for each church.

The 21 Days of Prayer for Spiritual Awakening were divided into three weeks:

**Week one:** "Serving Together"—churches handed out bottled water at a local fair.

**Week two:** "Seeking Together"—congregations met in groups of three churches each for prayer meetings.

□ See 21-day prayer emphasis ... Page 2



**CELEBRATING TOGETHER** Church members from Rockcastle Association of Kentucky Baptists' 21 churches gather for a "Celebrating Together" revival service Aug. 21 at the Brodhead Fairgrounds. The event was the culmination of a "21 Days of Prayer for Spiritual Awakening" emphasis spearheaded by Director of Missions Randy McPheron. (submitted photo)

Dated material. Please deliver by Wednesday, Sept. 8

## KBC announces Find It Here follow-up for 2011

Louisville—Kentucky Baptists are looking to follow up on this year's highly successful Find It Here door-to-door evangelistic campaign by distributing portions of the Bible in 2011.

The distribution of a booklet featuring the books of John and Romans from the Bible will help Baptists share in places not reached by the initial effort, including nursing homes, assisted living facilities, prisons and college campuses. Kentucky Baptists also will be delivering the scripture portion to specific friends and neighbors in their areas for whom they will have been praying.

The state's Hispanic and deaf populations also will be receiving the scripture portions.

"We were so pleased that we were able to share Jesus' message of hope with more than 1.3 million households earlier this year through our door-to-door effort, but we realized that there were some groups



we just didn't reach," said Larry Baker, the Kentucky Baptist Convention's missions growth team leader. "This will give us a way to let more people know that God loves and cares for them."

Baker said the 2011 campaign actually will begin for churches in the fall of 2010 when they will be asked to conduct prayer-walks or drives along every street in the state to pray for the people who live and work in that area.

That will be followed in 2011 by 21 days of scripture reading, fasting, prayer and the delivery of the scripture portions in

the weeks leading up to Easter Sunday on April 24, 2011.

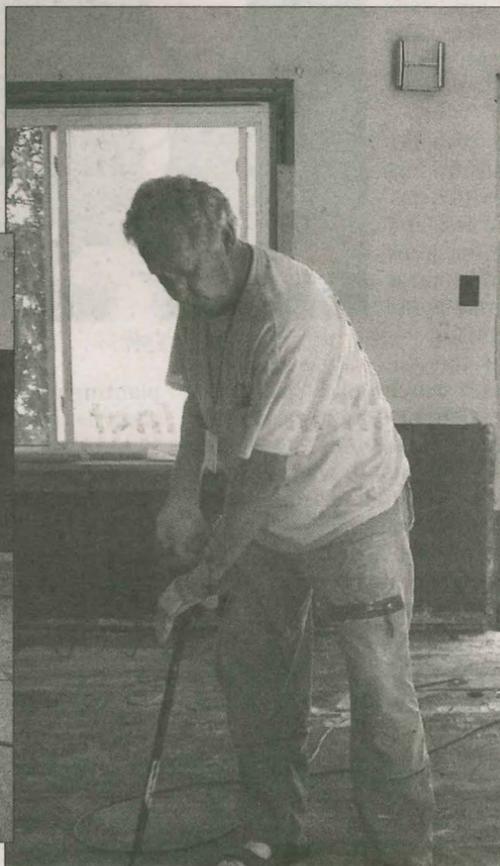
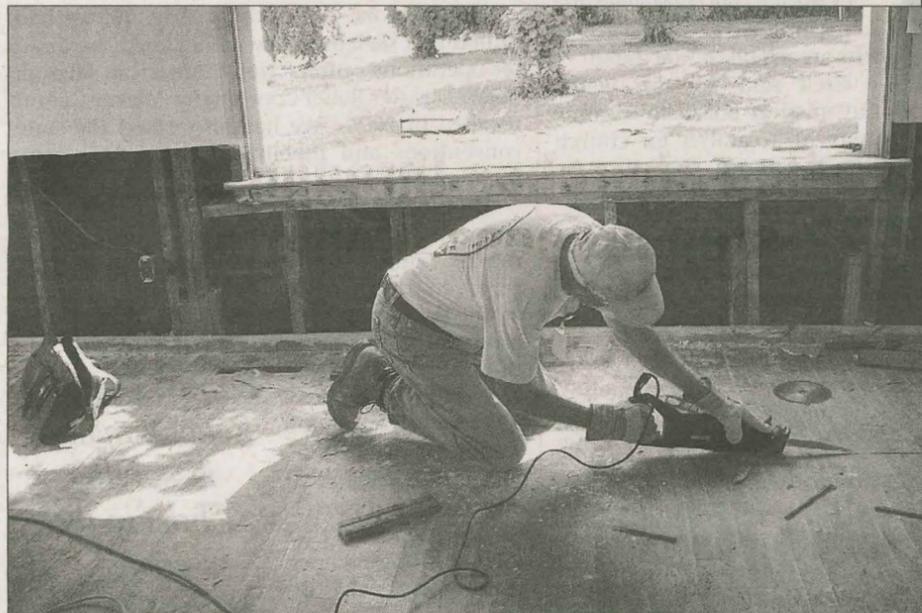
"The idea is that after the 21 days of prayer, fasting and Bible reading, the person who has been praying will deliver the scripture portion to those specific individuals for whom they've been praying," Baker said. "The scripture portion has been marked to direct the reader to Bible verses that will help them know how they can have a personal relationship with God."

Each church is encouraged to place a card or brochure inside the scripture portion with information about the church and an invitation to attend its Easter Sunday service. People also will be able to access more information about Christian beliefs through the FindItHere.com website or by calling toll free (888) 537-8720.

Church preparation guides and other support materials for Find It Here 2011 can be found at the KBC website, [www.KyBaptist.org/FindItHere](http://www.KyBaptist.org/FindItHere).

## Ky. DR responds to Iowa floods

Kentucky Baptist disaster relief teams recently wrapped up their call-out to Iowa, areas of which were hit hard by heavy rains and flooding. Twenty Kentucky Baptist volunteers served, primarily taking on mud-out jobs at homes. ■Right: Buddy Newman from Henderson helps rip up hardwood floors at a flood-damaged home in Colfax, Iowa. ■Below: Dallas James, also from Henderson, uses a sawzall to remove a water-logged hardwood floor. (submitted photos)



## 21-day prayer emphasis unites Rockcastle churches

Continued from page 1

**Week three:** "Celebrating Together"—a 21-church revival service was held Aug. 21 at the Brodhead Fairgrounds.

The revival service kicked off with a block party featuring free food, inflatables and face painting for the children, as well as door prizes. Church members prepared and served food, supervised children's activities and directed parking for the event. Youth from several churches performed a skit and music was provided by the Fair Haven Quartet of Corbin. Andy Hale, pastor of Mount Juliet Baptist Church in Nashville, Tenn., brought the message.

Yet, God's movement was evident even before the revival service, McPheron noted.

"At Northside, we held a 45-minute prayer service before our Wednesday business meeting, and a man walked forward to receive Christ," said the DOM, who also is the interim pastor at Northside Baptist Church in Mount Vernon.

"When First Baptist (Church of Mount Vernon) and Mount Zion (Baptist Church in Brodhead) met to pray with Northside, two people professed faith in Christ," he added. "There was no sermon and no invitation song. We simply prayed and after-

wards asked if anyone wanted to come to Jesus, and two people stood up in a crowded room of several hundred."

God also moved while McPheron was praying at home one evening, he recalled. He said he was particularly burdened by the health challenges his brother, John, pastor of Persia Baptist Church near Rogersville Tenn., was facing.

"As I was praying," he said, "my brother called to report that during a revival meeting at his church, 25 people professed Christ and there were 78 rededications and one called to the ministry."

Another result of the prayer emphasis, one Rockcastle association minister pointed out, was a renewed interest in prayer by pastors and church members.

"It is our relationship with God, not our routine for God, which can bring real revival in our lives, homes, churches and beyond," said Jon Burdette, youth pastor at Brodhead Baptist Church. "We must be desperate for Him to move in our lives instead of being complacent and content with just going through the motions."

"We must make prayer a priority," said Eddie Nation, pastor of First Baptist, Mount Vernon. "God brought a new unity to the

Rockcastle association of Baptists through this time of prayer."

"I needed to tap into my source—God," said Angie Mink, a member of Northside Baptist Church. "My prayer walk now focuses on holding my Savior's hand. I only want to see Him."

### Prayer unoffered, not unanswered

Even though the 21-day prayer emphasis has ended, McPheron said he will continue the call to prayer among Rockcastle association churches.

"Spiritual awakening is America's greatest need," he said. "The problem with our churches is not unanswered prayer, it is unoffered prayer. I believe united prayer is the key to revival, so I plan to continue our emphasis on corporate prayer and make prayer the focus of everything we do."

The DOM said the association's prayer coordinator will meet with pastors and other church leaders weekly and that prayer gatherings are forming around the county. A discipleship training event this fall also will focus on prayer.

"Jesus taught us to pray by asking, seeking and knocking," McPheron said. "Revival is ours for the asking."

## Shely, 86, served Campbellsville board for 56 years

Campbellsville—When he was 30 years old, Forest Shely became a member of the Campbellsville University board of trustees. For the next 56 years, he faithfully served the trustee board, primarily as its chair. He did so right up to his death Aug. 30 at his Campbellsville home. He was 86.

Known as an encourager, someone who always smiled and loved the Lord and students, Shely was one of the longest-serving members and chairpersons of the CU board.



Forest Shely

"Shely was one of the 'great generation' of servant leaders who provided his time, talent and resources in service to Campbellsville University and to the larger community," said Campbellsville University President Michael Carter. "His leadership was crucial at several key points in the history of CU."

A 1943 graduate of Campbellsville University (then College), Shely served his hometown as a family physician for many years.

"Dr. Shely provided skilled medical care to thousands of people in this community and region, and his numerous contributions to the community and region have been inestimable in value and impact," Carter said.

During his 19 years leading the school, former Campbellsville University president W.R. Davenport said Shely's "knowledge of our operations, insights, wisdom and guidance were invaluable—nothing short of God's gifts to me through those many years. Only God knows fully the value and eternal effects of his contributions to, and influence on our university."

Shely was a supporter of the university's science program. Milton Rogers, professor of biology, said Shely, as chair of the medical placement committee, always encouraged the medical school applicants and made them feel at ease.

Campbellsville's science building even was renamed in honor of Shely last November.

"The board of trustees and administration felt that this was an important way in which to honor the life-long service of Dr. Shely to CU and to the larger community," Carter explained.

Shely was a Baptist deacon, Sunday School teacher and a member of Campbellsville Baptist Church. He also was a member of Gideons International. He was a veteran of World War II, having served in the U.S. Army.

Shely served as medical director of several Campbellsville-area nursing homes and was the first administrator for Taylor County Hospital.

Shely was preceded in death by his wife, Bobbie. He is survived by one son and four daughters, seven grandchildren and seven great-grandchildren.

The family has asked that expressions of sympathy take the form of donations to Gideons International or Campbellsville University.

## Chasing ghosts, spirits goes against scripture, expert warns

By Ken Walker  
State Correspondent

**Lexington**—Popular television shows have fueled the rise of ghost hunting groups nationwide, including at least 40 in Kentucky, according to a consultant on New Age spirituality.

Don Metcalfe, a consultant for the Kentucky Baptist Convention, addressed the topic at his recent Super Saturday workshop, "So You Want to be a Ghost Hunter?" It will be offered again Sept. 11 in Williamsburg and Sept. 18 in Bowling Green.

"I have known people who have been ghost hunters from age 7 to 70," said Metcalfe, a member of Ninth & O Baptist Church in Louisville. "Most are adults. There's a lot of Christians getting involved in this."

The speaker attributed much of the interest to such shows as "Ghost Hunters," a reality TV series on the Syfy Channel, and "Beyond," hosted by medium James Van Praagh.

However, Metcalfe said contacting the dead and other paranormal activities conflict with scriptures, such as Deuteronomy 18:9-13.

In that passage, Moses warns the Israelites to avoid practices of the nations in Canaan, such as witchcraft, sorcery, casting spells or consulting the dead.

Metcalfe said ghost seekers make two key mistakes, starting with the assumption that ghosts are human beings whose souls still reside on earth.



**DEBUNKING MYTHS** Don Metcalfe, founder of the Biblical Discernment and Research Center in Louisville, says popular ghost hunting TV shows have fueled the activity's popularity. But, he warns, it is merely a ploy by Satan to lead people into the occult. (Photo by Ken Walker)

They reason that ghosts may have had a mission they didn't accomplish or didn't get to move on with God, Metcalfe explained.

However, he pointed to Hebrews 9:27, which says after death comes judgment. In addition, he mentioned that Jesus told the thief on the cross that he would be with Christ in paradise that same day.

The only other explanation for apparitions that appear to be human is that they are demonic, Metcalfe said.

He added that many Christians make

the mistake of dismissing all ghost hunters' claims when some of their experiences are real.

The other problem with ghost hunters is their reliance on feelings and experiences, Metcalfe noted.

"They might hear a creaking—a lot of times they go to old homes and old buildings," he said. "With the things that happen in these old buildings, your mind can run amok."

Also founder of the Biblical Discernment and Research Center in Louisville, Metcalfe has spent the past four years studying these groups and attending their conventions.

He referred to one case from 10 years ago about a policeman chasing a car that supposedly was driven by a ghost. The car reportedly did a 180-degree turn and mysteriously wound up on the other side of a chain link fence.

However, a group that investigated the claim discovered that a race car driver could make such a turn and skirt under a fence if a few links were removed.

"We have to think critically," Metcalfe said. "We can't make assumptions about things. Ninety percent of this stuff has an explanation."

In addition, he said TV shows are designed to make money. Since they only are profitable if their ratings are high, they sometimes stage events to draw viewers'

interest, Metcalfe added.

People get involved in ghost hunting for various reasons. Among those he listed are a past experience with the paranormal, curiosity or well-known figures' involvement.

Some are looking for proof of life after death or the kind of fellowship the church should be providing, Metcalfe said.

"This is an outreach tool," he pointed out. "These guys

bill themselves as a family. It gives them a meaning, a purpose, a place. It speaks to the church. We should be reaching to those who are looking."

The fact that some Christians are involved in ghost hunting is a cause for concern, Metcalfe said. He warned that Satan seduces people into thinking nothing is wrong with such an activity because he wants to expose them to the occult.

A number of the tools of the occult and ghost hunters are the same, Metcalfe said. As examples, he listed such items as dowsing rods, candles, psychic abilities and intuition.

Ghost hunters also take on the appearance of religion by using rosaries, crosses or holy cards.

"There is an element of reality to this stuff," he said. "There are demonic forces out there that if you go looking for this stuff, it will find you. I have known people who have looked and gotten demonically possessed."



## Leading churches through change is 12-step process, Compton says

By Drew Nichter  
News Director

**Lexington**—Billy Compton asked everyone in the room to fold their hands together. Once they did, he took a quick poll: Did your right thumb land on top of your left thumb or vice versa?

Then Compton asked the group to do one simple thing: Change the position of their thumbs, either from left over right or right over left.

Most everyone in the room agreed just that tiny change felt a bit awkward.

"Change can be uncomfortable for all of us," Compton emphasized.

That's why all church leaders who are called by God to make changes in their congregations must go through a "spiritual process," he said, which involves prayer, Bible study and understanding God's will and direction.

At a recent Super Saturday workshop in Lexington, Compton, the Kentucky Baptist Convention's executive associate for Cooperative Program and resources, drew upon his more than 40 years as a pastor to offer his "12 Steps for Leading Change."

Compton came to the KBC in 2008 from Severns Valley Baptist Church in Elizabethtown which he led to relocate during his tenure.

During that process, he came up with an acronym for the word CHANGE: "Christ Himself Always Negotiates Greater Experiences."

"If God is moving the change and we're anchored in Christ, He always negotiates a greater experience at the end."

But that doesn't mean there won't be some bumps along the way, he explained. Change, especially at a church, is best accomplished as a process.

Compton offered his 12 steps for achieving change:

■ Decide if a change should be made—  
"You have to ask, 'Is the investment or

the cost of making the change worth the change?" Compton advised. If the answer is no, and a pastor goes ahead with it anyway, it will be the "kiss of death," he said.

■ Enlist key influencers to process the change with you—Compton advised leaders to enlist 16 percent of the church's "opinion leaders" to get on board with the change first, which then will help the idea spread among the rest of the congregation.

■ Recognize the barriers to change—These could take the form of communication, personality or financial challenges, Compton said.

■ Ask yourself if you are willing to invest the time necessary for the change to be implemented.

■ Communicate a compelling vision for the change—"You have to answer the 'why' question," Compton said. "People are motivated by 'why.'"

■ Invest energy in building morale.

■ Expose key leaders to other model churches—Compton suggested pastors take the "opinion leaders" along to events like Super Saturday or Saddleback Church-sponsored workshops, for example.

■ Be strategic in introducing change—Choose your battles, focus on the most important things to change and be a proponent of the new, not just an opponent of the old, Compton advised.

■ Try not to take criticism personally.

■ Love everyone, but move with the movers—Is it right for those who would never embrace change "to keep these others from having a greater experience in Christ?" Compton asked.

■ Keep reminding people of the 'why' of the changes.

■ Affirm and appreciate people for the changes they agree to make—"Be grateful for minor changes," he suggested. "You can celebrate the victories that you have right now, and you can focus on the progress, not perfection."

## Prayer essential to reaching the lost, Allen reminds Super Saturday crowd

By Todd Deaton  
Editor

**Louisville**—Though Southern Baptists are talking a lot about the Great Commission these days, "we can do all the strategizing we want, we can come up with all these great plans, and we can shuffle money and put it where it needs to go, but if we don't pray it is not going to matter," noted Eric Allen as he began a recent Super Saturday seminar on "Prayer and the Great Commission."

Allen, director of the Kentucky Baptist Convention's mission service and ministries team, was one of a host of leaders for numerous church ministry area-centered workshops being offered on the campus of Southern Baptist Theological Seminary in Louisville Aug. 28 and at other sites across the state this month.

The word "commission" refers to "a mandate or command" from someone in authority, Allen said, reminding believers they have been given a directive to go tell and help make disciples.

"That is not going to happen unless prayer become a focus, a priority," he asserted.

"And God would not expect us to carry out such a great task if He did not equip us with the means by which to do it," Allen said, quoting Zechariah 4:6, which declares the necessity of relying on the Holy Spirit's power, rather than one's own strength.

Allen pointed to Ephesians 3:20, affirming, "That's what we want to see happen: We want to see God do more than we can even begin to imagine."

While most profess the belief that prayer makes a difference, Allen shared the results of a survey in Newsweek magazine that found our actions may indi-

cate otherwise. Among those polled, 87 percent said they believed that God answers prayers, but only 44 percent of them actually prayed on a daily basis.

Allen highlighted three key biblical truths:

■ "We can't remove the spiritual blinders or obstacles (2 Corinthians 4:3-4).

■ "We can't draw a man to Christ or convict him of sin" (John 6:44).

■ "We can't bind Satan or set a man free spiritually" (Mark 3:27).

Only God can do these things, Allen emphasized. Believers can witness all day long, but the person being witnessed to is not going to be saved in our own strength; it's going to have to be God's work, he said.

Allen recalled the words of the late Canadian pastor and evangelist Oswald Smith: "When we work, we work, but when we pray, God works."

Underscoring the assertion that "prayer and evangelism go hand in hand," Allen listed more than a dozen creative strategies to encourage church members to become involved in Great Commission praying, giving special attention to the KBC's upcoming Find It Here evangelism emphasis.

In 2011, Kentucky Baptist leaders are encouraging church members to participate in 21 days of prayer and fasting for three specific lost persons while reading the book of John, distribute marked scriptures to these people, and then invite them to attend a church service.

The effort is intended to follow up on the successful door-to-door efforts by Kentucky Baptists in the spring prior to Easter Sunday. Approximately 1,700 of the KBC's 2,400 churches participated in the statewide evangelistic emphasis.

**Why we do what we do**

Gifts to the Eliza Broadus Offering for State Missions support evangelism, missions education and direct mission work in Kentucky. Why do Kentucky Baptists promote and give to the offering? Here are just a few reasons:

**Partners in the Mission**

By Bill Mackey

**Jesus commands us to be His witnesses (Acts 1:8).** My granddaughter learned the "ABC" plan of salvation in vacation Bible school this summer. I am amazed at how naturally she shares the gospel with others. She clearly understands that people are lost without Christ. As a fourth grader she does not understand much about theology, but she does feel the weight of lostness and the urgency for others to be saved.

**A second reason why we do what we do is that people are lost without Jesus.** The Bible makes it clear that a person is lost "because he has not believed in the name of God's one and only Son" (John 3:18). The Apostle Paul defines lostness in Ephesians 2:12 as being "without hope and without God in the world."

**We do what we do because people are hopeless, helpless and homeless without Christ.** This is as true in Kentucky as anywhere in the world. Reports indicate that on most Sundays only 12.1 percent of the people in Kentucky are in church. Affiliation with a religion is high; evidence of Christian commitment is low.

**A third reason we do what we do is because God cares and so must we if we love Him.** The Bible makes this clear in 2 Peter 3:9, "He is patient with you, not wanting anyone to perish, but everyone to come to repentance." Jesus demonstrated great compassion for people "because they were harassed and helpless, like sheep without a shepherd" (Matthew 9:36).

Many believers and churches are involved in compassion ministries, and that is most commendable, but we have not done the best that we can for people until we tell them about Jesus.

**Another reason we do what we do is because we have the message of the gospel.** Jesus said, "The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into His harvest field" (Matthew 9:37-38). Because we cannot go everywhere and share with everyone, we pray for God to send others. We pray and give so others may go and share.

**Another reason we do what we do is to strengthen and expand the foundation in Kentucky for missions beyond Kentucky.** Kentucky is one of 14 "old line" Southern Baptist states that provide more than 90 percent of all funding for SBC missions through the Cooperative Program, and the Lottie Moon and Annie Armstrong missions offerings.

We praise God because what you do makes a difference in changed lives in Kentucky and beyond.

*Bill Mackey is executive director of the Kentucky Baptist Convention.*

**Reaction to Ezell's nomination as NAMB president**

After a 10-month search, Southern Baptists now know the name of who most likely will lead the largest missionary-sending agency to North America, and Kentucky Baptists should be proud that it is one of their own.

Paducah native Kevin Ezell, pastor of Louisville's Highview Baptist Church for the past 14 years, was selected from a field of 20 candidates to be nominated as the next president of the North American Mission Board. Trustees learned of their eight-member search committee's choice in an Aug. 30 e-mail from board chairman Tim Dowdy. If elected at a called meeting on Sept. 14, Ezell will be the agency's third president since the former Home Mission Board's reorganization in June 1997.

Dowdy, a Georgia pastor, had high praise for Ezell, calling him a gifted preacher with a passion for reaching the lost. Ted Traylor, the search committee chairman, described him as a warm, personable leader, highlighting his communication and organizational skills as a cause for excitement.

Highview is where Southern Seminary President Al Mohler teaches Sunday school, and Russell Moore, the school's academic dean, is a teaching pastor. So there was no shortage of Southern Baptist leaders eager to join in the praise. Former SBC president James Merritt remarked that Ezell was an excellent selection, pointing out his leadership abilities and his understanding of 21st century evangelism in a changing culture. And Southeastern Seminary President Danny Akin, who attended Highview while he taught at Southern and whose two sons now serve on its staff, heralded it as a great day for NAMB and the SBC.

Certainly, there is considerable evidence to warrant enthusiasm. Fourteen years ago, Ezell stepped into a difficult pulpit at Highview, following the previous pastor's hasty departure, and led it to renewed vigor, tripling in worship attendance and doubling in Sunday school. Highview, the state's largest, multi-site Baptist congregation, now has approximately 6,000 members who worship at its main Fegenbush site and six satellites, including one in Southern Indiana.

Ezell is widely known for his strong passion for church planting—an essential ingredient for the next NAMB president, given the directive set by the SBC Great Commission Resurgence Task Force's report. Along with directly funding missions work in nearly a dozen countries, a 2009 Baptist Press story reported that much of Highview's missions budget went to help start churches in Philadelphia, Atlanta, New York City, Boise, Indianapolis and Cleveland—all metro areas with large lost populations, which also fits with the task force's vision.

In a recent blog, LifeWay's Ed Stetzer interviewed Ezell, asking about his vision for NAMB: "I want to see

Southern Baptist resources used more effectively to plant churches across North America," Ezell replied in part. "I want to see it be something that is effective, helping invest in churches. I want to see churches plant churches, and for the NAMB to have its right place in that." His commitment to church planting certainly resonates well with Southern Baptists.

Yet, almost as prevalent as the praise for Ezell were the questions again swirling around Highview's Cooperative Program and Annie Armstrong giving records, especially in light of the GCR task force's insistence that the CP be the "central and preferred" giving channel to Southern Baptist causes. Though Highview contributes more than \$1.3 million to missions causes that probably would fall under the new heading of Great Commission Giving, according to the 2009 Annual Church Profile, the church gave \$140,100, or 2.23 percent, through the Cooperative Program from total undesignated receipts of \$6.27 million. The congregation also gave \$10,000 through the Annie Armstrong Easter Offering, which goes to support the North American Mission Board's work, and \$50,000 through the Lottie Moon Christmas Offering for International Missions.

KBC records show Highview gave \$10,000 annually to the CP through the KBC in 2008 and 2009, while the State Convention of Baptists in Indiana reported Highview gave \$140,100 to the CP. As a result, its Sellersburg, Ind., congregation, which has "church/mission at large" status, has the distinction of being the largest CP giving congregation in that convention.

In 2007, when Mohler was running for SBC president, Ezell reportedly issued a lengthy statement in response to criticism of the church's missions giving that said in part that Highview had chosen to give the majority of its cooperative missions funds directly to the SBC, instead of the Kentucky Baptist Convention, because the KBC then retained 64 percent of those funds. The church wanted to ensure that more of its dollars went directly to SBC evangelism, missions and other programs. Kentucky's Great Commission Task Force is recommending a plan for achieving a 50/50 split when the state convention meets this November in Lexington. If messengers adopt their proposals, it remains to be seen if Highview will reverse its decision.

Nevertheless, Ezell has exhibited visionary leadership as Highview's pastor and his passion for church planting and commitment to international missions would seemingly validate an ability to take the North American Mission Board to greater levels of effectiveness. Ezell most likely will be the next president, and all Southern Baptists should be in prayer for its trustees as they deliberate on Sept. 14 and for the future effectiveness of our North American Mission Board in enabling us to accomplish our Great Commission task.

**After Thought**

By Todd Deaton

**Free drive-through prayer**

By Diana Davis

*What a day! As she drove home from work, something caught her eye. A young man standing in front of a church held a big sign that read "Free Drive-Through Prayer." She'd hardly noticed that church before today. "Oh, why not?" she thought and swerved into the driveway.*

Your church could provide the blessing of "drive-through prayer" for your community. It's an outreach project, where the community comes to you!

Recruit a variety of friendly church members to help. Gather witnessing tracts, church brochures, pens and New Testaments or other Scripture gift books. Print registration cards with two blanks for name and address or email, and prepare a large sign. Spruce up the church's exterior and

you're ready.

*She turned into the parking lot and saw a group of church members ready to pray. The assortment of ages, ethnicity and personality was intriguing. They obviously liked one another and were enthused about the prayer project. One person directed her where to stop, and an elderly woman rushed over to the car, using her walker and smiling broadly.*

Approach the car, introduce yourself and welcome them warmly. Hand them a registration card and pen, politely asking for contact information so you can follow up on their prayer. While they write, share some exciting things God is doing in your church and invite them to Sunday's worship. Ask if they have a specific prayer request. Before you pray, ask about their relationship with God.

You may prefer to say something like, "If you don't know God personally, I hope you'll read this tract." Then simply give them the materials, stating, "Just let me know if you'd like to talk more about God. Now let's pray."

"Drive-through" means brief. No lines. No entrapment. Relaxed, but purposefully expedient. Your goal is to plant seeds of friendship and witness, offer a heartfelt prayer, and invite them to worship. The car should be driving away within four minutes. If it's hot, offer "free drive-through prayer and bottled water." If it's early morning, serve coffee. Afterward, send a follow-up letter to reinforce the worship invitation. Then if they show up on Sunday, joyfully welcome them. And keep on praying.

*The lady with the walker waved energetically as she drove away. "Hope to see you Sunday!" she called. "I'll be praying for you."*

*Diana Davis is an author, speaker and wife of Indiana Baptist Convention's executive director.*

WESTERN  
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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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## Climbing mountain yields lessons on pressing toward the goal

By Terry Dorsett

Earlier this month my oldest son Taylor and I hiked up Mt. Mansfield, Vermont's highest peak at 4,400 feet. It was something that Taylor has wanted to do for quite a while but we had just not gotten to it yet. He had graduated from high school and was set to leave for college the following week, and we realized we needed to make the hike before the opportunity passed. So we filled our backpacks with two days' worth of food, hitched our sleeping bags to the packs and started up the mountain.

I am 43 years old, 25 pounds overweight and my right leg is wired, screwed and pinned together with a rod running up the interior of my leg bone due to a serious automobile accident I was in more than a decade ago. Though I love to walk each morning, there is a big difference between taking a walk on familiar roads around my home and climbing the tallest mountain in our rugged state. Needless to say, it was the hardest thing I have ever done in my life.

There were a number of times during the journey that I was not sure I was going to make it. At one point we were scrambling over jagged rocks more than 3,000 feet up the mountain. One spot we had to climb through was so tight we had to take our backpacks off and squeeze them through before we could wedge ourselves through the hole.

I did wonder at one point if I was going to die on that mountain. But I kept telling myself to just keep going. I told myself over and over again "do not stop, do not stop, even though it is so much harder than I thought it would be and my leg hurts really bad, just keep going."

I knew that if I ever stopped, I might not get moving again. I kept focused on my goal, which was to reach the top of the mountain with my son and spend the night in a rustic cabin maintained by the Green Mountain Trail Club.

I am happy to report that we made it to top of the mountain and then over the ridge to the cabin where we stayed through the night with six other hikers during one of the most horrific thunderstorms I have ever witnessed.

Then we hiked down the next day with the runoff from the thunderstorm making the path a virtual waterfall that we had to hike through for hours.

It was a once-in-a-lifetime experience with my son, and I am so glad I got to do it with him.

And I admit that I am secretly hoping my younger son will prefer a Caribbean cruise for his last father/son bonding event before going to college in two years.

I learned a number of things during that hike. The first thing I learned is that when we have a goal in mind, we must stay focused on it and keep moving toward it. We may experience pain along the way, but we must keep going. We may have some tight spots to squeeze through, but we must keep going. We may have some unexpected delays along the way, but we must keep going. If we hope to achieve our goals in life, we must learn to just keep going until we have climbed all the mountains in our path.

This truth about pressing onward toward the goal is true in father/son bonding experiences but it is also true in all other areas of life. I am reminded of what the Apostle Paul wrote in Philippians 3:13-14, "Brothers, I do not consider myself to have taken hold of it. But one thing I do:

forgetting what is behind and reaching forward to what is ahead, I pursue as my goal the prize promised by God's heavenly call in Christ Jesus."

Let us press onward today toward the goal, which is the heavenly call of Jesus Christ. If we make knowing Christ the chief goal in our lives and just keep going, we will climb all the mountains we need to and life will be good. (BP)

Terry Dorsett is director of the Green Mountain Baptist Association.

### COMMENTARY

*If we hope to achieve our goals in life, we must learn to just keep going until we have climbed all the mountains in our path.*

## What about living together?

By Scott Wigginton

**Q: My parents are divorced and my mom, who has raised us in the church, is now living with a man to whom she is not married. When I confronted her about it, she said that the Bible does not forbid living together and that she sees no problem with it. My dad disagrees and says that it bothers him when we spend every other weekend with her. Is living together a sin?**

**A:** When many persons hear the words "living together," they automatically assume that the couple is sexually active. Let me be clear: sex outside marriage is always understood as sin and thus condemned in scripture as wrong (Acts 15:20; I Corinthians 5:1; 6:13, 18; 7:2; 10:8; 2 Corinthians 12:21; Galatians 5:19; Ephesians 5:3; Colossians 3:5; I Thessalonians 4:3; Jude 7).

To the claim that some make that they are living together but are not sexually active, I would suggest the following concerns: First, there is the appearance of immorality. Most people will assume that the couple living together is also having sex. Even if they can withstand the temptation, the appearance of evil may be a stumbling block to the faith of others and thus compromise their witness for Christ (Romans 14:13). The Bible warns us to avoid the appearance of evil for just this reason (1 Thessalonians 5:22; Ephesians 5:3). Even if a rare couple can withstand the tremendous temptation that comes with living together, imagine the countless other couples that they may influence who will fall to temptation.

In addition to spiritual concerns, research indicates: 1) Couples who marry after living together are 50 percent more likely to divorce than those who did not; 2) marital satisfaction levels are significantly lower among couples who cohabited before marriage; and 3) only 12 percent of couples who begin with cohabitation end up with a marriage lasting 10 years or more.

Scott Wigginton is associate professor of pastoral ministries and counseling



## Risk management

Picture this recent magazine cover I saw: A giant sumo wrestler in mid-air after leaving one flying trapeze to catch the thin, outstretched arms of a 135-pound trapeze artist. The subtitle was appropriately named "Risk management."

In an uncertain, fallen world we face many risks: natural disasters, car crashes, sickness, economic downturns, and job uncertainty.

As Christians, we are to walk by faith. We know that without faith, it's impossible to please God. But should someone with the girth of a sumo wrestler leave a high platform and expect to be caught by someone else or be supported by the net below him?

A tension often exists between the faith side of our brain and the practical side. On the one hand, some people are fearful and worry excessively about the future. This results in hoarding and overspending on insurance; this money could be used in other areas.

The other extreme is "depending on God" and giving no thought to risks around you. Rather than representing great faith, this may indicate lack of planning and slothfulness. Solomon reminds us in Proverbs 27:12, "The prudent see danger and take refuge, but the simple keep going and suffer for it."

Do you change your lifestyle, save more, or buy insurance to address risks? Buying insurance is paying a premium to transfer risk. I suggest buying insurance to minimize a risk you cannot bear. However, I find that many are underinsured in key areas and overinsured in less important areas.

Use insurance wisely for significant liabilities: health and disability, home, auto liability, life insurance for wage-earners with dependents, or long-term care. These types of insurance protect you from events that could leave you with debts very quickly.

Avoid costly insurance where you can afford a loss. Examples may include extended warranties on electronics, credit-card protection, or collision and comprehensive coverage for older cars.

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



## Does God really care about politics?

By David Shelley

What are the two things that people say you should never talk about in polite company? Religion and politics. Why is that?

I believe it is because both religion and politics are about controversial positions. One person takes the position that Jesus is Lord, and the only way to salvation. Another person might take the position that Jesus never even existed. It is hard for those two people to have a polite conversation about religion because their positions are so opposite.

Politics is also a controversial subject. Some people are dyed-in-the-wool Republicans; others are lifelong Democrats. These two will have a hard time politely discussing politics. What's even more uncomfortable for many people is to discuss politics within the framework of religion.

Now, we Southern Baptists have always prided ourselves on being "people of the Book." So what does the Bible say about politics? Guess what? The English word, "politics," is not even found in the Bible (it comes from a Greek word, "polis," meaning "city-state"). In fact, the Bible doesn't use the words "ballot box," "voting," "primaries," "political parties," "candidates," "president," "legislature" or "Congress," either. So, does that mean that God doesn't care about political things? Quite to the contrary.

All those terms are not in the English Bible because those things really didn't exist when the Bible was written. During biblical times, there were no elected officials or constitutional amendments. There were only kings

and subjects, and the law of the land was whatever the king decreed.

By the way, God cared a lot about what the kings did. The prophets spent nearly all of their time lobbying the kings, by the direct command of God. So the iconic words that we use today to describe our form of government are not in the Bible, but the concepts are there. Consider:

The Bible tells us that God created three institutions: the home, the church and the government. The family was created in the Garden of Eden (Genesis 2). The church was created by the giving of the Holy Spirit at Pentecost (Acts 2). The government was created with the first King of Israel, Saul (1 Samuel 10:12).

In Tennessee, for example, the state capitol has lobbyists and governmental relations representatives from every philosophical position under the sun, except from churches. With all the thousands of churches in Tennessee, there is not one paid lobbyist that officially represents a church or Protestant denomination. I would expect that this is true in many other states, as well.

One would think that if God gave mankind three institutions, his children would place importance on all three. Churches and denominations spend lots of money and time, and lots of sermons are preached and books are written, on the family. We have Bible study classes and conferences all the time designed to strengthen and shape the church and the family: marriage enrichment, parenting, church planting, missions. But what are our churches and

denominations doing to strengthen and shape the government?

If you are still not convinced that God cares about politics, consider how many times His word addresses the subject. In the NIV Bible, there are 642 verses that refer to law, laws and lawlessness. There are 211 verses that refer to judgment, judges and judging, and 561 verses that speak about justice. There are 195 verses that talk about courts, 301 verses that talk about ruling and rulers, and 100 verses that speak of governing and government.

Finally, remember what the Old Testament prophet Isaiah said about the coming Messiah, Jesus Christ: "For to us a child is born, to us a son is given, and the government will be on his shoulders" (Isaiah 9:6). All in all, there are 2,010 Bible verses about the God-given institution of government.

God does care—very much—about politics. It is imperative that Christians be the "salt of the earth" and "light of the world" in the electoral process. Learning where your candidates stand, and voting based on biblical values, is simply part of being good stewards of the blessings of being an American citizen. Remember, that most of our brothers and sisters in Christ, across the world and throughout time, have no say in public policy. God has given Americans a rare blessing to be able to elect those who rule over us, so let's be good stewards of that blessing. (BP)

David Shelley is pastor of Smith Springs Baptist Church in Nashville and author of "Church and State: Being Salt and Light in the Public Square."

# School Daze: Baptist higher education in state of flux

By Bob Allen

**Waco, Texas**—As students return to classes at historically Baptist colleges and universities this fall, the institution of Baptist higher education is in a state of flux.

Challenges that include finances, changing demographics and fragmentation of Baptist denominations are prompting insiders to reassess what it means to be a distinctively "Baptist" institution of higher learning.

While many Baptist schools have students and/or professors who are non-Baptist, Baylor University—which has endeavored publicly for years with how to maintain its Texas Baptist identity while moving toward a higher tier of academic prestige—surprised everyone in February when the school's board of regents tapped former Whitewater prosecutor Kenneth Starr as president.

Starr, whose religious background is Church of Christ and whose previous membership was in a nondenominational church, agreed to join a local Baptist church, Columbus Avenue Baptist in Waco, Texas.

Baylor isn't alone in grappling with trends like waning loyalty to denominations, more religiously diverse student bodies and controversies that give the Baptist label a negative image or at least create confusion about what it means to be Baptist at all.

Recently, Baptist schools—which have relied for decades on a cohesive Baptist subculture to bring up prospective students eager to study in a faith-based environment—find built-in loyalties fading away.

Due in large part to the megachurch

phenomenon, many large congregations are finding it convenient to remove "Baptist" from their names, and many Baptists today find themselves just as comfortable worshipping at a community church where they like the music and preacher.

Belmont University in Nashville, Tenn., witnessed rapid growth in enrollment in the 1990s, but fewer and fewer students came from Baptist backgrounds. By 2006, the student body was 75 percent non-Baptist, and the board of trustees changed the school's charter to allow non-Baptists to serve as trustees.

The Tennessee Baptist Convention sued to regain control of the university, and Belmont agreed to an \$11 million settlement, ending a 56-year-old relationship between the two. After the settlement, Belmont's trustee chair pledged the university would "continue to be a student-focused Christian community of learning and service with a rich Baptist heritage that we intend to foster and nurture through our ongoing relationships with local Baptist churches."

## Georgetown's 'broadening' identity

After negotiating an amicable parting with the Kentucky Baptist Convention in 2005, Georgetown College remained intentionally Baptist but broadened the definition beyond Kentucky Southern Baptists by adding partnerships with 15 Baptist organizations and institutions—black and white—in the United States and abroad. The partnership also extends to local churches both within and beyond Kentucky.

"We are trying to maintain a Baptist identity but broadening what that means," said H.K. Kingkade, Georgetown's director



of religious life. "We treasure our Baptist heritage very much.

"There are many who wear the Baptist name," he continued. "We seek to be an institution of higher education for all Baptists and other denominations as well."

In a 2007 lecture to the International Association of Baptist Colleges and Universities, David Gushee, an ethics professor at Mercer University, noted many schools formerly affiliated with mainline denominations drifted toward secularization or only a nominal Christian presence after breaking those ties. In order to avoid that trend, Gushee said, historically Baptist schools must adopt one of two models.

Borrowing terms from Roanoke College professor Robert Benne, Gushee said some intentionally Christian schools will function as "orthodox" universities, recruiting a large percentage of faculty and students from within the Christian faith—especially the faith of the sponsoring denomination. In those schools, he said, all instruction will be influenced by a shared Chris-

tian perspective.

"Critical-mass" schools, on the other hand, do not seek 100 percent sponsoring-tradition domination in every aspect of university life. They are Baptist schools willing to hire committed Catholic, Lutheran or Eastern Orthodox professors—maybe even in the religion department. Gushee said such schools would need a "critical mass" of both Baptist students and trustees to retain their religious nature.

Over the last 30 years, Gushee said, much of the debate over Baptist schools has been between those who fear that Baptist colleges will devolve into completely secular institutions and others who fear they will become fundamentalist schools. Instead of thinking about what they fear, Gushee said, Baptist schools should ponder what they desire—to produce graduates who demonstrate elements of what it means to be a Baptist Christian.

"Some will emphasize Baptist distinctives, while others will sound more broadly evangelical or Christian," he said. (ABP)

## NAMB search committee selects Ezell as nominee

Continued from page 1

As for the Great Commission Resurgence report adopted by Southern Baptist Convention messengers this summer, Ezell said he supports it 100 percent.

"The focus provided by the Great Commission Resurgence Task Force recommendations provides NAMB with the opportunity to truly reach its potential and to play a role in reinvigorating Southern Baptists for reaching North America for Christ," he told the Western Recorder.

Ezell has served Highview since June 1996 when, according to Dowdy's letter, he "stepped into a difficult situation to rebuild consensus and lead the church to flourish."

The "difficult situation" Dowdy likely was referring to was the 1995 resignations of Highview's former pastor and music minister who, according to the Louisville Courier-Journal, both resigned within weeks of each other and both confessed to adultery.

Under Ezell's leadership, Highview Baptist has grown to more than 6,000 members spread across seven campuses in Louisville and southern Indiana. Although affiliated with the Kentucky Baptist Convention, Highview maintains closer ties with the Indiana Baptist State Convention.

According to the SBC's Annual Church Profile report, Highview Baptist gave \$140,100 (2.3 percent) of its undesignated receipts of \$6.3 million through the Cooperative Program. That total was given through the Indiana convention. KBC records show the church gave \$10,000 to Kentucky Baptist causes through CP.

In his statement, Ezell cited the budget disparity between the Kentucky and Indiana conventions—\$24 million and \$4 million, respectively. "Indiana's need is so great, we feel compelled to do our part," he said.

A native of Paducah, Ezell is a graduate of Union University in Jackson, Tenn., and Southeastern Baptist Theological Seminary in North Carolina. He and his wife, Lynette, have six children—three biological and three through international adoptions.

Compiled from reporting by News Director Drew Nichtler, Associated Baptist Press and NAMB

## Southern Baptist pastor shot, killed by officer

**Spokane Valley, Wash.**—A police officer doing a prowling check outside a business in Spokane Valley, Wash., Sept. 1 shot and killed the owner—a Southern Baptist pastor—who apparently also was checking for suspicious activity.

Details still are emerging in

the case in which 74-year-old Scott Creach, owner of the Plant Farm nursery and pastor of Greenacres Baptist Church, was killed. Creach was carrying a gun and lives next door to the business.

The officer, whose name has not been released, was in an unmarked

car but was in uniform, local media reported.

The Spokane Police Department is conducting an investigation.

Creach had served as pastor of the church since founding it in the 1970s. It currently has about 300 members. (BP)

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## SBC Disaster Relief put best foot forward in Katrina's wake

Continued from page 1

Starting on the western side of New Orleans and Lake Pontchartrain, and moving into southern Jefferson and Plaquemines parishes, and west of the Mississippi River down to Houma, Southern Baptist Disaster Relief finally was able to move in its first feeding and chainsaw units a few days later. "On the initial push, we had 30 feeding units deployed," Caison said.

For 196 continuous days—Aug. 29, 2005 to March 12, 2006—Southern Baptist Disaster Relief was in full operation. The DOC staff in Alpharetta, Ga., initially worked around the clock and, later, 16-hour days.

While the numbers related to Katrina's death and destruction were staggering so, too, were the numbers posted by the 21,000 Southern Baptist volunteers who came to the Gulf Coast:

- 196,310 volunteer days.
- 500 SBDR units responding from across the United States.
- 14,613,798 hot meals prepared and served to victims, volunteers and initial responders.
- 21,610 gallons of water purified.
- 7,817 children cared for.
- 17,033 chainsaw and mud-out jobs completed.
- 132,019 showers provided to victims and workers.
- 27,845 laundry loads cleaned.
- 3,107 ham radio messages delivered (vital because of wireline/wireless phone outages).

In addition to all the ongoing SBDR work in Louisiana and Mississippi, 13 other conventions also responded in their own states

and ministering to the 1.2 million homeless evacuees forced to leave the flooded Gulf Coast areas for places like San Antonio, Atlanta, Minneapolis and even New York.

Into the following year, Southern Baptist relief work did not stop, but transitioned into Project NOAH (New Orleans Area Homes) Rebuild.

"By November and December of 2005, it was clear to us we needed a long-term rebuild program," Caison said. Project NOAH would be funded by the balance of some \$25 million Southern Baptists and others had generously contributed for Katrina relief.

Kicking off in May 2006, Project NOAH Rebuild would draw another 26,500 volunteers from across the U.S. to New Orleans, usually staying a week at a time, sleeping on cots or in sleeping bags in New Orleans' World Trade Center or at a Southern Baptist church in St. Bernard Parish.

These NOAH Rebuild volunteers assisted with the building or reconstruction of some 500 homes in New Orleans, many located in the city's Lower Ninth Ward where floodwater from the ruptured levees spilled over into many neighborhoods. Another 26 water-damaged churches, schools and ministry centers also were repaired.

Today, five years later—with current responses underway in Haiti, American Samoa and in recently flooded Kentucky, Iowa

and Texas—Caison said the real-life lessons and inspiring examples learned from Katrina have paved the way to improvements evident in Southern Baptist Disaster Relief.

The responsiveness, capability and perseverance of state Baptist conventions showed that Baptists "really do want to serve and stepped up," Caison said.

"We saw church-to-church partnerships spring up, and churches adopting churches that had been damaged or destroyed by the hurricane or floods."

Caison said Hurricane Katrina also highlighted and solidified the need for more disaster relief chaplains, to the point that there now are as many as 5,000 more trained disaster relief chaplains on standby than before Hurricane Katrina.

"The way we conducted our ministry during Katrina also caused the federal and state governments to stand up and take notice," Caison pointed out. "Our relationships with FEMA and state governments changed because they finally began to understand what Southern Baptist Disaster Relief is about."

Caison said Southern Baptist relationships also blossomed after Hurricane Katrina with other evangelical organizations such as Samaritan's Purse, Operation Blessing, Convoy of Hope and other para-church organizations. That led to the creation of

the Christian Relief Cooperative, a group of evangelical organizations involved in disaster relief.

The number of trained Southern Baptist Disaster Relief volunteers has climbed to an all-time high of 95,000, a 46 percent increase over the 51,300 trained volunteers just prior to Katrina. In fact, in the few months following Katrina in 2005, Caison said 25,000 new volunteers were trained.

The number of recovery units now is 780, including chainsaw, mud-out and repair units, not counting the 124 units used just for feeding. A number of state Baptist conventions have feeding units that can deliver more than 20,000 meals a day and did so after Hurricane Ike in Texas in 2008.

Although SBDR sometimes is spread thin—especially in the aftermath of the Haiti earthquake and the American Samoa tsunami—Caison said disaster relief workers at NAMB and the state conventions are ready if a new disaster strikes. The 2010 hurricane season, in only its earliest stages, is predicted to be one of the most active in years.

"While we have plenty of volunteers, we do have a shortage of leadership in disaster relief," Caison said. "It's not the quality of leadership but the quantity of leadership. Our guys out in the states wear multiple hats, and disaster relief is just one of them. We need more unit directors—'blue caps'—who can operate the units day to day."

"Disaster relief continues to evolve," Caison noted. "The number of state conventions that have come on line have increased over the last 10 years. Some are still emerging. Usually, it boils down to funding. Most state conventions operate on the donations made during a response. If funding does not come, they cannot respond."

Southern Baptist disaster relief's mantra is "serving Christ in the crisis," Caison remarked.

"Disaster relief will continue to be used to kick down the doors of opportunity," he said. "After a disaster response, there are people who come up to us and say, 'Please start a Southern Baptist church in our community.' We're working harder to follow up and do just that—to use disaster relief as a means to plant new churches."

Caison said disaster relief's physical and spiritual ministries are two sides of the same coin.

"Jesus said to the 12: 'Go preach, share the story and heal the sick.' He said to the 70: 'Go heal the sick, share the story and preach.' We have to do both the physical and the spiritual ministries. If we don't, we're just a social organization."

"As people in a disaster ask us who we are, where we came from, etc., we can transition to sharing the gospel. And while we're harvesting during disaster relief, we're also planting seeds and watering as well. That's who we are. That's our DNA." (BP)



**QUICK ACTION** Southern Baptist Disaster Relief quickly mobilized thousands of volunteers in the aftermath of Hurricane Katrina to serve primarily in Louisiana and Mississippi. Throughout the response, which lasted 196 days, 21,000 Southern Baptist volunteers prepared and served more than 14.6 million meals, purified more than 21,000 gallons of water, completed more than 17,000 chainsaw and mud-out jobs, and provided more than 132,000 showers for victims and relief workers. (file photos)



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# Glenn Beck wants to lead ... but will evangelicals follow?

By Adelle Banks

Washington—Southern Baptist executive Richard Land was pleased at how religious Glenn Beck's "Restoring Honor" rally turned out, while Liberty University President Jerry Falwell Jr. was among the faith leaders to enlist in Beck's new "Black Robe Regiment."

In the wake of the conservative commentator's rally on the National Mall Aug. 28, some evangelical leaders say he sounded all the right religious notes.

But others say Beck's Mormon faith clouds the message.

"The answer to this scandal ... includes local churches that preach the gospel of Jesus Christ, and disciple their congregations to know the difference between the kingdom of God and the latest political whim," Russell Moore, dean of the School of Theology at Southern Baptist Theological Seminary, wrote on his blog.

"It's sad to see so many Christians confusing Mormon politics or American nationalism with the gospel of Jesus Christ."

At the rally, Beck paced before the Lincoln Memorial as he described the "240 men and women," from a range of faiths who had joined his regiment. "These men and women here don't agree on fundamentals. They don't agree on everything that every church teaches," Beck said. "What they do agree on is God is the answer."

There is no doubt that Beck has a following. Gallup has ranked him as the fourth most admired man—just ahead of Pope Benedict XVI—and millions tune in to his daily broadcasts.



**IN THE LEAD?** At a rally in Washington Aug. 28, conservative commentator Glenn Beck positioned himself as the new leader of the religious right. But will evangelicals squeamish about his Mormon faith follow? (Photo courtesy of "The Glenn Beck Program")

But, as his religious rhetoric at tests, Beck recently has gone fishing for a new audience.

Weeks before the rally, he gathered about 20 prominent religious leaders for a dinner at which he said God was leading him to talk about revival in America, Land noted. The night before the rally, he held a "Divine Destiny" event that promised to leave participants with a "strong belief that faith can play an essential role in reuniting the country."

That kind of language has some evangelicals upset.

"I believe that Beck used his conservative veneer and doublespeak to co-opt leaders of the religious right,"

wrote Brannon Howse, founder of Worldview Weekend.

Others, such as Lou Engle, founder of The Call rallies across the country, said Beck will get qualified support.

"I think evangelicals will see him as a moral voice, not necessarily a spiritual voice," he said.

Experts say Beck's ability to reach evangelicals will depend on whether he speaks a broad message or delves more narrowly into his Mormon beliefs.

In 2007, more than a third of Republican white evangelical Protestants said they would be reluctant to vote for a Mormon president, and 39 percent of white evangelical Protestants viewed Mormons unfavorably, according to a poll conducted by the Pew Research Center.

Some prominent evangelicals have distanced themselves in the past from Beck because of his Mormonism. In 2008, Focus on the Family's James Dobson abruptly pulled an interview with Beck after viewers voiced concern about "theological compromise."

Randall Balmer, professor of religious history at Barnard College in New York, said Beck's efforts to draw evangelical attention could end up creating exactly what Falwell's father envisioned—a powerful coalition of politically conservative evangelicals, Catholics and Mormons.

"If Beck truly emerges as a leader for that movement, he will have fulfilled Jerry Falwell's dream," Balmer pointed out. "I think Beck is working awfully hard to ingratiate himself to that population." (RNS)

## Seeking God's will

### Couples feel called to full-time ministry, consider Oneida as possible destination

On average, Oneida Baptist Institute has between 140-150 faculty and staff; 15-20 are OBI graduates and 12-15 typically are full- or nearly full-time volunteers. The rest of our faculty and staff is made up of hourly paid individuals from the Oneida community—usually 20-25 people—and salaried staff from all over the U.S.

I have written before about how amazed I am that there are so many people in all stages of life willing to put aside monetary gain, a nice home and many other things to serve at Oneida. The base salary of a teacher here is \$5,000 per year. The rest of our staff, who work all year long and do not get summers off, earn \$6,000 a year.

We do provide housing—nice but modest—meals in the school's dining room and utilities. I would never minimize the value of those amenities. I think most would agree, however, that it does take considerable personal commitment to serve for such modest salaries. Nearly all of the faculty and support staff who come to OBI leave good paying jobs, so they are not desperate, jobless people willing to accept any salary.

I just spent the past three days with two prospective families who are seeking to know if God is calling them to serve at Oneida. The first family arrived Thursday morning from here in Kentucky, so they have known about the OBI ministry for many years. Both the husband and wife currently are employed and I suspect they have what I would consider a very nice combined annual income.

The husband confessed to working long

hours and often is under considerable stress trying to fulfill his job responsibilities. I heard nothing from the wife to indicate she had any frustrations with her job. They have been on many mission trips around the world and are seeking to know if God is calling them to serve in a full-time ministry—possibly OBI.

The second couple also arrived last Thursday, but their trip was a little longer—they are from California. They saw a listing on the Internet that we are in need of a skilled carpenter. After several calls and e-mails and submission of their applications, plans were made for them to visit our campus.

Both the husband and the wife are gainfully employed, and I suspect their combined incomes are similar to the first couple's. Knowing a little about the cost of living in California, though, I suspect the second couple has less disposable income than the couple from Kentucky.

During one of our phone conversations, the wife of the California couple told me about her daily three-hour round-trip commute from home to work. Spending three hours a day to get back and forth to work boggles my mind. In the past 50 years, except for about six months, I've never lived more than two miles from work.

The California couple told me they had been considering full-time ministry for the past three years, but God simply had not given them a clear sense of direction. The idea of coming to Oneida, where they both could be involved in the same ministry, really encouraged them to consider us. It still amazes me how God works!

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

## Knowing God

### Life events point student to relationship with Christ

Third-year student Daniel Dennis understands the difference between knowing about God and knowing Him personally.

"I grew up in church as the son of a preacher," Daniel recalled. "I knew all there was to know about God. I thought I was saved at a younger age, but God used a series of events in my life to help me realize there was a big difference between knowing about God and truly knowing God in a personal way through Jesus Christ."

"I was serving in the Navy. I was scheduled for a tour in Thailand right before the disastrous tsunami hit that country," Daniel said. "We were scheduled to fly out of New Orleans and it just so happened that our plane had ice on the wings and our departure was delayed for over three hours. We were told that was the first time this had happened in over 50 years."

"We finally flew out of New Orleans to Atlanta where we were supposed to catch our connecting flight," Daniel continued. "We missed our flight from Atlanta because of the delay, so we had to layover a day to wait for a later flight. We watched the reports of

all the devastation on television when the tsunami hit. I realized that God had spared us from this disaster and I began to realize that God was using this to show me some things.

"God also spared us from the devastation of Hurricane Katrina," Daniel said. "We owned a house about 45 miles north of New Orleans. When Katrina came through, the storm went right over our house. I know God spared us from that devastation."

"I also did a tour in Iraq," Daniel noted. "There were some things that took place over there that God used to help me begin to see the importance of having Him in my life."

"A short time later my father died unexpectedly," Daniel recalled. "It hit me hard. I didn't understand why all this was happening. I began to seek God and I asked Him why He was letting this happen. He helped me to see that death would one day come to me and I needed to know Jesus Christ as my personal Savior."

"Now I truly know Him."

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.ccbcc.edu; e-mail: dfox@ccbbc.edu

### Clear Creek Chronicle



Donnie Fox

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## State missions: Why?

### Eliza Broadus offering funds many Kentucky ministries

As I reflect upon my 40 years of vocational involvement in state missions in Kentucky, I am struck by the dramatic changes that have occurred in the population, especially from the immigration of the many and varied people groups who have come to Kentucky, the impact of the secular culture on all Kentuckians, and the exponential power of technology that spreads instantaneously that negative impact. As a result, the challenge of the Acts 1:8 challenge has become more formidable than ever, and "state missions" now has a "foreign missions" element added to it.

Since 1913 Kentucky Woman's Missionary Union has promoted an annual offering through the churches for state missions. In 1976 the offering was named for Eliza Broadus, a contemporary of Lottie Moon and Annie Armstrong, and who led WMU in 1913 to begin a state missions offering.

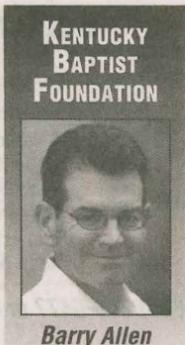
Now, almost 100 years later, this offering is more important than ever because of the growing number of lost, unchurched and de-churched people in the commonwealth. This offering undergirds,

enhances and supplements ongoing ministries, as well as special projects focused on reaching the lost and making disciples in Kentucky. You may live in or near a community that is impacted directly by ministries that receive funding from this offering.

Because of the added importance of this offering in the future for reaching Kentucky for Christ, let me encourage you not only to continue to give generously through the annual offering, but also to consider making a legacy gift now and/or through your estate plan for the benefit of state missions through the Eliza Broadus Offering. In this way you could continue to contribute beyond your lifetime. What a legacy that would leave of your love for Christ and His mission in Kentucky.

You could begin now to contribute to an existing perpetual endowment administered by the KBF and from which the earnings are added annually to the offering. Or you may prefer to establish an endowment yourself. Call Laurie Valentine or me for more information.

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



Barry Allen

# Carrying Audrey

## New book shares story of family's grief, joy

By Kelly Shrout  
LifeWay Christian Resources

Nashville, Tenn.—Todd and Angie Smith welcomed their daughter Audrey Caroline into the world on April 7, 2008. Less than three hours after her birth, God welcomed her into heaven.

In "I Will Carry You," Angie shares the story of discovering in the 18th week of her pregnancy that her daughter had conditions leaving her incompatible with life.

Angie and her husband, Todd, lead singer of the Dove Award-winning group Selah, were given the option to terminate the pregnancy. The Smiths decided to carry Audrey Caroline, their fourth daughter, as long as she had life.

"She was our daughter and we would fight for her," Angie writes.

Angie recalls her family's journey of loss and disappointment, while delicately weaving biblical perspective into the devastating situation.

"I was desperate for truth in the midst of the chaos," she writes of finding out Audrey's diagnosis. "I began to search for stories of healing in hopes of peace. One day in my quiet time, I read the story of Lazarus, and it felt like a sweet balm to my bitter hurt."

Angie, who has a master's degree in developmental psychology, also started writing a blog, "Bring the Rain," to update friends and family on her journey.

The site exploded and thousands of readers began to connect with Angie's story, many of whom had their own heartbreaking stories.

Time was limited with their unborn daughter, so Angie, Todd and their three daughters Ellie, Abby and Kate intentionally included Audrey in even the most mundane parts of life.

"I told her about the way the washer spun our clothes around and took long, warm showers talking to her about her daddy and sisters," Angie writes. "I rocked her, sang to her, and rubbed my belly when I felt her scooting around. She was usually the most active when I was lying in bed, and when I knew she was awake, I read scripture to her and told her about the great King Jesus and the way He loved her."

The Smiths also created special memories, like taking a trip to Disney World to see Cinderella's castle.

Angie chronicled details of the trip on her blog and offered insight on how momentary distraction did not help her escape all the sadness.

"In some ways I wish I could go back to the place where cotton candy and parades distracted me," she writes. "In other ways I am relieved to be on this side of life, where I have come to terms (as much as I can) with the fact that in this life, on this earth, I am going to hunger."

Angie concluded that the hunger will not be satisfied.

"It cannot be," she writes. "And when the wind blows through my soul and tempts me to despair over the lot I have been given, I cling to the truth that the Lord has something better for me. It won't always be like this. You will know Him fully

one day, and all the hurts that consume you in this moment will vanish and be forgotten. I know it sounds crazy. I guess it's crazy to think that a God would love us so much that He would want to create a place (for us) to be with Him eternally, where we can revel in His perfection and rest in true peace."

Audrey was born the morning of April

7. She was small. She was alive.

Angie and Todd held out for a miracle. But God had other plans.

Angie watched as the nurses examined Audrey and then all dropped their stethoscopes.

"And just like that, I knew," Angie writes. "She wasn't going to stay. All the months, all the dreams, all the hopes for a miracle. Gone."

Todd brought Audrey to Angie and she prepared to say hello to her daughter.

"It was clear to me after a few soft words from my nurse that I would also need to prepare to say good bye," she writes.

The hours they had Audrey were joyful. There was no time for tears, she explained. Ellie, Abby and Kate met their sister, and they took family photos. They rejoiced in the new life.

And then she was gone.

"Right before our eyes, she passed from this world to the next, and all she had ever known was love," Angie recalls.

The following days were filled with overwhelming grief and sadness, yet Angie trusted God.

"The Lord I have placed my trust in tells me that I will see my child again, and while He stands beside me, He weeps," she writes. "He doesn't weep at the barren ground, nor does He mourn the browning branches. He cries because I can't see what He can. And in the fluttering of the breeze, with my heart pressed to His I can hear Him whisper, 'Spring will come, my love.'"

Since Audrey was born two years ago, the Smiths have, in fact, seen the dawn of spring.

Angie has been able to share her story with countless women, and recently welcomed daughter Charlotte into the family. She was born on May 19—Angie's birthday.

"I won't say that I don't still struggle with Audrey's death or that my thoughts don't ever drift into the land of 'what if,' but for the most part I am at peace with what the Lord has done," Angie said. "It hasn't been an easy road, and I know it will continue to challenge me for the rest of my days, but I am grateful that I can breathe again."



Edward Goble

### Author with Campbellsville ties challenges 'spectator church'

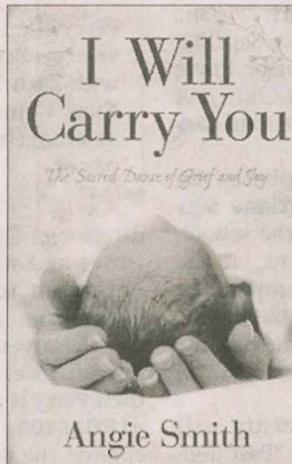
Campbellsville—In his latest book, "And No Religion, Too: Thoughts on the Spectator Church," author Edward Goble has a message for pastors and church leaders across the U.S. He suggests it's time to stop trying to get the world into the church and time to get the church into the world.

"All the way back in the book of Acts, we read about Christians gathering. Their first meeting place was Solomon's porch, a huge, open aired portico on the eastern part of the temple in Jerusalem," Goble writes. "Jesus used the porch often and the infant church gathered there, as well. So, using a facility, or having a specific gathering place for believers, is about as old as the church."

"The salient difference between our facilities and Solomon's porch is: the porch wasn't the place all the God-stuff happened, it was the launching pad," Goble pointed out.

In the book, Goble, a website developer for Campbellsville University and an ordained minister, shares his concern about the effect that building larger churches is having on the actual work of the church.

"My prayer is that we rediscover some things about God's heart, things inadvertently filed away as we settled into life," he writes. "Jesus wants to stir up the radical in us. I really believe that. I think He wants to remind us of those first few weeks and months that we walked together, back when we believed in the impossible."



Angie Smith



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**Quartet convention to celebrate 100 years of Southern Gospel music**

Louisville—The National Quartet Convention will be held in Louisville Sept. 12-18 at the Kentucky Fair & Expo Center.

Recognized as Christian music's largest annual event, the National Quartet Convention is expected to attract more than 40,000 Gospel music fans and industry executives throughout its seven days.

This year marks the 53rd year of the convention, and the 100th anniversary of Southern Gospel music. To commemorate the occasion, convention organizers have announced plans for a special event Sept. 18, the 100th Anniversary of Southern Gospel Music Showcase Spectacular.

The performance will pay tribute to many of the artists that shaped the genre of Southern Gospel music over the past century. The showcase begins at noon in Freedom Hall and is part of the Saturday Showcase Spectaculars.

Those who are unable to attend the event in person can watch the event live or on demand through Oct. 31st at the convention's website, www.NATQC.com.

Also, former Alaska governor and vice presidential nominee Sarah Palin will speak at the convention Sept. 16 at 2 p.m. at Freedom Hall.

Palin will give a 30-minute speech, then hold a question-and-answer session with convention-goers.

A complete schedule of events to take place throughout the National Quartet Convention, including ticket information, can be found online at www.NATQC.com, or by calling (800) 846-8499.

**MOUNTAINS TO THE MISSISSIPPI**

COMPILED BY STAFF

■ **BOWLING GREEN**—First Church will host a Community Gospel Singing service Sept. 11, 7 p.m., featuring the **Heartland Quartet** and a choir of more than 80 Southern Gospel musicians. The concert is free and open to the public. **Mark Hopper** is pastor.

■ **CADIZ**—Canton Church will hold revival services Sept. 9-11, 7 p.m., and a homecoming service Sept. 12, 11 a.m., with former pastor **Royce Dukes**, now pastor of First Church of Dover, Tenn., as evangelist. **Paul Cannon** is pastor.

■ **CAMPBELLSVILLE**—Campbellsville University will host **Marciano Santos**, a 2001 graduate of the school, in concert Sept. 11, 8 p.m., at the Gheens Recital Hall on campus. The event is free and open to the public. For more information, call Campbellsville's School of Music at (270) 789-5239.

Campbellsville University will host a discussion titled "Postmodernism and the Shift in Millennial Christianity," led by **Shane Garrison**, assistant professor of educational ministries, Sept. 13, 4 p.m., in room 15 of the Administration Building on campus. The event is free and open to the public. For more information, call the School of Theology at (270) 789-5029.

Campbellsville University will hold campus revival services Sept. 13-16, 7 p.m., with **Brian Jennings**, associate pastor of Bethlehem Church in Cunningham, as evangelist.

■ **LEXINGTON**—Boone's Creek Church will host a Neighbors to the Nations Sunday Sept. 12 with **Jeremy Haskins**, pastor of administration and the mission at Ashland Avenue Church in Lexington; **David Sills**,

**Spotlight on ...**

**Perryville**



Perryville Church will hold revival services Sept. 12-15, 7 p.m., with **Zach Terry**, pastor of Capshaw Church in Harvest, Ala., as evangelist. **Douglas Davis** is pastor.

director of Great Commission ministries at Southern Seminary's Billy Graham School of Missions and Evangelism; and **Kevin Whitt**, pastor of Harvest Community Church in Eminence, as guest speakers. **Matthew Perry** is pastor.

■ **LEXINGTON**—Central Church celebrated the 40th anniversary of its child care center Aug. 29 with a performance by the children who are enrolled at the center and recognizing the program's founder and original director, **Betty Morrison**. **Mark Johnson** is pastor.

■ **LOUISVILLE**—**Tomara Brown** recently resigned as minister to students at St. Matthews Church.

■ **MOUNT VERNON**—First Church will hold revival services Sept. 12-16 with **Richard Gaines**, pastor of Consolidated Church in Lexington, as evangelist. **Eddie Nation** is pastor.

■ **VERSAILLES**—Mount Vernon Church will celebrate its 188th anniversary with homecoming services Sept. 12, 10 a.m., featuring a special children's musical. **William Marcum** is pastor.



**CALENDAR OF EVENTS**

**September**

- 11 Super Saturday, Lone Oak First Baptist Church, Paducah; University of the Cumberlands, Williamsburg.
- 18 Children in Action Missions Day Camp, Pleasant View Baptist Church, Waynesburg.
- 18 Super Saturday, First Baptist Church, Bowling Green; First Baptist Church, Russell.
- 20-21 Kentucky Baptist Ministers' Golf Tournament, Cherry Blossom Golf & Country Club, Georgetown.
- 21 Understanding Other Beliefs, Unity Baptist Church, Richmond.

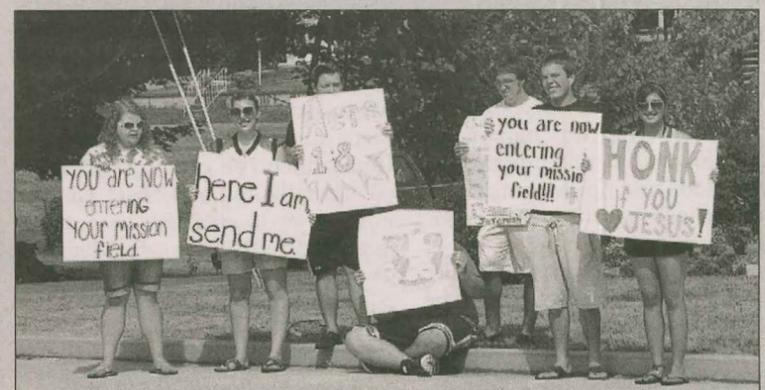
- 23-24 Kentucky Baptist Men's Chorale Fall Retreat, First Baptist Church, Owensboro.
- 24-25 Kentucky Baptist Women's Chorale Fall Retreat, First Baptist Church, Owensboro.

**October**

- 1-3 FOCUS 2010, Cedarmore Camp & Conference Center, Bagdad.
- 7-9 Ministers in Transition, Louisville.
- 8-9 A Parent Privilege Conference, Gardenside Baptist Church, Lexington.
- 15-16 Kentucky Baptist Nursing Fellowship Retreat, Cedarmore Camp & Conference Center, Bagdad.

For more information, call (800) 266-6477 or visit www.kybaptist.org

**Summer of missions**



A group of M-Fuge staffers greet campers as arrive at the University of the Cumberlands campus. The missions-centered summer camp brought a total of 3,600 volunteers to southeastern Kentucky and northeastern Tennessee. Five of Cumberlands' own students served as M-Fuge staffers during the seven weeks of summer missions. In all, M-Fuge was responsible for approximately 54,000 individual community service hours, according to Lindsay Evancho, UC's M-Fuge director, which included projects such as roofing, building, painting and cleaning. M-Fuge participants also ministered in homeless shelters, churches and summer children's programs.

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**SEEKING:** Full-time minister of family and community outreach for Great Bridge Baptist Church, located in Chesapeake, Va. This is a new and exciting opportunity for our church and community. Great Bridge Baptist is a family and mission-oriented church with an average attendance of 700-900. To learn more about our church and this ministry position, please visit our website at www.greatbridgebaptist.org. Prospective candidates should have a postgraduate degree from a reputable seminary and practical experience in the ministry field. Strong administrative and supervisory skills are required. Candidates should be capable of recruiting and training leaders; must be family and community focused and possess strong interpersonal skills. The ideal candidate should be creative and passionate about teaching and be able to participate in staffing the pulpit when needed. Interested candidates should submit their resumes to personnel@greatbridgebaptist.org.

**SEEKING:** Energetic leader to develop youth ministry at Parkway Baptist Church, Lexington. Seeking part-time minister with vision of growing a full-time ministry that evangelizes and disciples youth and leads them to participate in the ongoing life of the church. Some Bible college of seminary required. (859) 299-8445.

**SEEKING:** Pianist skilled in playing various styles of music in worship services for Ballardsville Baptist Church. Styles include blending both modern worship songs and hymns for congregational singing, accompanying choir, playing with various other instrumentalists, and playing some solo pieces. Position includes Wednesday evening rehearsals and two Sunday morning services. Submit resume and, if possible, please include a CD or DVD showcasing spiritual gift as a pianist to 4300 S Hwy. 53, Crestwood, KY 40014; or e-mail Info@BBCLife.org.

**SEEKING:** Full-time pastor for First Baptist Church in Clinton, Ky. Please send resume and sermon on CD/DVD to pastor4fbc@yahoo.com; or mail to FBC, 320 Mayfield Road, Clinton, KY 42031.

**SEEKING:** Passionate minister of the gospel to lead recreation/missions ministry at First Baptist Church (Owensboro, Ky.), a multi-generational downtown church with a commitment to discipleship and missions. This leader must be able to use recreation to share the gospel within our congregation and community while leading members in caring for the physical temple. This leader must be able equally to lead of congregation in carrying out a comprehensive Acts 1:8 missions strategy, providing church members the opportunity to fulfill the Great Commission. Candidates are expected to share the philosophy of our ministerial staff and church as well as possess a positive record of teamwork. All applicants should send their resumes electronically to resume@fbcowb.org.

**SEEKING:** Liberty Avenue Baptist Church is seeking God's man who is called to be our youth pastor. The position will begin as part time and by the grace and power of God will grow into a full-time position as God grows His youth group and church. We have been and are praying for you; please pray, listen and obey. Send resume: Liberty Avenue Baptist Church, 273 Mt. Vernon Road, Berea, KY 40403; or labc@windstream.net.

**SEEKING:** Part-time, energetic worship minister to plan, organize and lead a growing worship ministry toward a dynamic and blended worship style that will cultivate a genuine worship experience. Responsibilities include weekly leadership of worship choir, praise team and instrumentalists, as well as special seasonal events. Qualifications: college degree plus seminary-level training, preferable in music. Submit resume and, if possible, please include a DVD showcasing spiritual gifts as a worship leader to 4300 S Hwy. 53, Crestwood, KY 40014; or e-mail Info@BBCLife.org.

**SEEKING:** Full-time teaching pastor for contemporary, elder-led SBC church. Primary responsibilities include teaching during the weekly Sunday worship service, serving as an active member of the Elder Board, coordinating Christian education and discipleship, and supervising ministerial and office staff. Salary commensurate with education and experience. Send resume to Teaching Pastor Search Committee, Highland Hills Baptist Church, 638 Highland Ave., Fort Thomas, KY 41075-1747; or e-mail to pastorsearch@highlandhills.org. Our website is www.highlandhills.org.

**WANTED:** Set of handbells for David's Fork Baptist Church. If you are aware of someone that has a set they would like to sell or donate to our church, please contact Mickey at (859) 509-0929; or e-mail bro.mickeydfb@hotmail.com.



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

On Sunday morning when the alarm clock sounded, Seamore Seahorse did not want to get up. "Auuugh!" he cried as he hit the snooze button. "Mom, do I have to go to church?" he whined.

At that moment, his little sister, Sandy, came into the room and began tugging at the covers. "Get up. Get up," she chanted.

"Mom, Sandy is bothering me," he tattled.

"Well, don't you think it's time to get up?" his mom laughed.

There was obviously no chance of going back to sleep with Sandy "pestering" him, so Seamore stumbled out of bed. "Can I just stay home today?" he asked again.

"Why don't you want to go?" his mom asked.

"There are so many fun things I could be doing on my day off from school," Seamore replied.

His mom thought for a moment. Seamore had been saying the same thing for the past few Sundays, and it was becoming a chore to get him ready for church. She knew what was best, but she also realized that this was something Seamore would have to learn for himself.

"Okay," she agreed, "Sandy and Daddy will go to church, and we will stay home. We'll see if it is as much fun as you think," she smiled.



"All right!" Seamore exclaimed. First, he set up his electric train set. But after seeing it wind around the track five or six times, he was bored. He pulled out some cars and pretended there was a racetrack around his bed, but he soon tired of crawling around and moving all the cars.

Seamore turned on the TV. Cartoons were showing, but soon church services were on many channels. On the others, sports announcers were talking about the "big game" that day. All that was left to watch were paid advertisements for exercise equipment.

He slumped into a chair. "There's nothing to do," he moaned.

"Why don't you go outside and play?" she suggested.

"That's no fun alone," he frowned. "Can we go to the park?"

When they arrived, Seamore ran to the playground. Somewhere between the swings and the climbing gym with the spiral slide, he stopped. Something was wrong. "Where is everybody?" he asked.

"Maybe they're at church," his mom replied. "It is Sunday."

Seamore began to swing by himself. It wasn't much fun because there were no friends to see who could go higher. He went to the merry-go-round, but he had to kick with one foot while he rode with the other. He soon grew tired. "This is boring," he declared, giving a bouncing horse a half-hearted push. "Let's go home."

When his dad and Sandy returned from church, Seamore asked, "How was church today?"

"Great" his dad replied. "The youth group did a cool blacklight puppet show and musical drama."

"What was Pastor Porpoise's sermon about?" Seamore's mom asked.

"It was one of his best! He preached about Joshua telling the Israelites to 'choose this day whom you will serve,'" his dad replied. "How was your morning?"

"Staying home wasn't as fun as it sounds," Seamore replied.

"Maybe Sundays remind us that life really isn't about choosing what you want, but choosing what God wants," his dad winked.



## Treasure Hunt

Why didn't Seamore Seahorse want to go to church? Do you think he had a good time? Why or why not? What did he learn Sundays should be about? Read Joshua 24:15 together.

## For Heaven's Sake



## Preacher's Kids



## Bible Crosswords

- Across**
- "He that loveth his \_\_\_\_\_ abideth in the light" (1 John 2:10)
  - "They ... spake \_\_\_\_\_ one to another" (Malachi 3:16)
  - Anger
  - When you'll get to your destination, more or less, abbr.
  - "The \_\_\_\_\_ of the Lord ... run to and fro" (Zechariah 4:10)
  - "Let \_\_\_\_\_ the rich man glory in his riches" (Jeremiah 9:23)
  - Classifies
  - "We are the people of his pasture, and the sheep of his \_\_\_\_\_" (Psalms 95:7)
  - Dormitory helper, abbr.
  - "\_\_\_\_\_ is the fulfilling of the law" (Romans 13:10)
  - "Love worketh \_\_\_\_\_ ill to his neighbour" (Romans 13:10)
  - Plural suffix
  - Month, abbr.
  - "Good \_\_\_\_\_ from a far country" (Proverbs 25:25)
  - Article that precedes a vowel
  - "Jesus saith unto them, Come and \_\_\_\_\_" (John 21:12)
  - "Do not your \_\_\_\_\_ before men" (Matthew 6:1)
  - "The first covenant had ... a worldly \_\_\_\_\_" (Hebrews 9:1)
  - "For the wrath is come upon them to the \_\_\_\_\_" (1 Thessalonians 2:16)
  - Swine
  - Preposition
  - Noah's vessel
  - Assist

1			2	3	4	5		6		7	8	9
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			44	45				46				
47	48					49	50				51	52
53						54						55

- "He hath a great \_\_\_\_\_ for you" (Colossians 4:13)
- Nathan, for short
- Tell an untruth
- "The light of the body is the \_\_\_\_\_" (Luke 11:34)
- And, Lat.
- "A woman hath a familiar spirit at \_\_\_\_\_" (1 Samuel 28:7)
- Extraterrestrial, abbr.
- Year old, abbr.
- "Do not \_\_\_\_\_, my beloved brethren" (James 1:16)
- "\_\_\_\_\_ thy father and thy mother" (Exodus 20:12)
- "A \_\_\_\_\_ commandment I give unto you" (John 13:34)
- "Father, glorify thy \_\_\_\_\_" (John 12:28)
- Sister, abbr.
- Simon \_\_\_\_\_
- Nothing
- New England state, abbr.
- "Ye are the \_\_\_\_\_ of the living God" (2 Corinthians 6:16)
- "They were all \_\_\_\_\_ at the mighty power of God" (Luke 9:43)
- "I am the \_\_\_\_\_ of Sharon" (Song of Solomon 2:1)
- Backbone
- "We spend our years as a \_\_\_\_\_ that is told" (Psalms 90:9)
- Trapshooting
- Narrow fish
- A unit of value in Laos
- Not out
- "\_\_\_\_\_ shall be as gods" (Genesis 3:5)

- Down**
- "\_\_\_\_\_ are the meek" (Matthew 5:5)
  - "By so much was Jesus made a surety of a better \_\_\_\_\_" (Hebrews 7:22)
  - Head nurse, abbr.
  - Make a mistake
  - Radium, chem. symbol
  - Old English, abbr.
  - Number of commandments God gave to Moses
  - European Theater of Operations, abbr.
  - "The Lord is high above all \_\_\_\_\_" (Psalms 113:4)
  - "O \_\_\_\_\_, where is thy victory?" (1 Corinthians 15:55)

## Last week's solution

1	2	3	4	5	6	7	8	9	10	11					
A	S	A		J	I	B	B	A	B	L	E				
T	A	M		E	S	A	U		S	L	A	T			
E	M	I	S	S	A	R	Y		H	U	R	T			
		18	N	E	S	T		19	G	E	E	S	E		
20	21	I	N	A	W	E		22	23	A	L	E			
24	D	A	D	S		25	J	O	S	A	P	H	A	T	
26	O	N	A		30	D	A	R	E	D		31	E	R	A
32	L	A	B	O	U	R	E	R		34	E	R	I	N	
		35	T	E	S	S		36	C	L	O	A	K		
37	38	E	I	G	H	T		40	S	L	I	D			
41	T	O	R	E		42	N	E	H	E	M	I	A	H	
43	A	T	E	R		47	A	R	E	A		48	A	L	E
49	S	A	Y	S		50	H	E	W	N		51	S	I	R

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