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chief fired over  
pro-family  
book

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Every member a disciple maker

# BR BIBLICAL RECORDER

JANUARY 17, 2015 • News Journal of North Carolina Baptists • VOLUME 181 NO. 2 • **BRnow.org**



Kelly and Lindsey Bullard pursued adoption after attending an adoption agency's seminar. Kelly is senior pastor of Temple Baptist Church in Fayetteville. They adopted Caleb in 2013. (Contributed photo)

By **MICHAEL MCEWEN** | *BR* Content Editor

**D**uring a Bethany Christian Services (BCS) orientation meeting in Charlotte a few years ago, an anonymous birth mother said, “I did not give my child up because I did not love him; instead, I gave him up because I loved him so much.”

This statement was really profound for both Kelly and Lindsey Bullard. As they listened to this mother, Kelly said God began to work in their hearts to seriously consider adoption.

“We always knew God called [Lindsey and I] to be parents,” said Kelly, senior pastor of Temple Baptist Church in Fayetteville.

“And like most young, married couples ... when the time comes, we’ll start a family like everyone else does. After a few years, that wasn’t happening for us.”

The Bullards sought medical guidance and were diagnosed with infertility.

“Immediately our hearts and minds went to adoption. ... It was in God’s providence that He chose to bring our family together,” said Kelly.

After looking at several different agencies, the Bullards spoke with friends about the adoption process. Along the way, they came across Bethany Christian Services, a global nonprofit family preservation and child welfare organization that cares for orphans and children on five continents.

Founded in 1944, BCS tries to demonstrate the love and com-

passion of Jesus Christ by protecting and enhancing the lives of children and families around the world.

In January 2012, BCS approved the Bullards for adoption placement.

How BCS works, said Kelly, is that each family creates a “memory album.” It’s a picture of one’s life that includes hobbies, activities, family and friends, and in the front of that book, Lindsey wrote a letter to birth mothers.

“Bethany Services takes the book and tries to match the adoptive family with what the birth mother is looking for.

“I had been telling Kelly and my mom for months that we’re going to have a baby by Christmas [2012], and they all thought I was crazy,” said Lindsey.

On a Friday during the Holly Day Fair in Fayetteville, Lindsey and her mother noticed a green, argyle burp and bib cloth set.

Lindsey asked her mother, “Mom, I want this, but it looks too boy-ish. What if we get a girl?”

“Little did we know that the reason I was having the urge to buy it is because this was the day Caleb was being born. I don’t feel that is pure coincidence. I feel that is God in my heart stirring it,” Lindsey said.

“The name ‘Caleb’ means ‘faithful.’ And I thought, ‘There is no better name for our son than what we’ve always called this journey,’” she said.

**“I WANT [CALEB]  
TO KNOW EACH DAY OF HIS LIFE  
HOW MUCH WE LOVE HIM,  
BUT MORE SO, HOW MUCH GOD  
LOVES HIM AND HAS A PURPOSE  
FOR HIS LIFE.”  
– KELLY BULLARD**

[See Adoption page 8](#)

## Boston-area church plant relaunches after facing challenges

By **K. ALLAN BLUME** | *BR* Editor

**M**att and Beth Chewning left Greensboro and moved their family to Beverly, Mass., a suburb of Boston, to plant a church from scratch in September 2010. After a month of meeting their neighbors and building friendships, 30 people gathered in a room to hear why the couple moved to Beverly. One month later another 40 Bostonians listened to Matt Chewning share the vision of a new church.

Netcast Church launched in the YMCA building Jan. 23, 2011, with 120 people.

One year later in February 2012 they moved to a middle school and continued to grow, reaching 350 in worship services by the end of the year. Rapid growth was the church’s pattern for three years.

Chewning, now the lead pastor, said, “We grew really quick, and when you grow really fast, that’s an awesome thing and really exciting, but you also have growing pains. Often with growth comes dysfunction and pain.”

At some point in the growth process the leadership team discovered there were some gaping holes in the ministry. “First, we didn’t really have a grasp of who we were, because we had grown so quickly in the beginning, and we had never really established an identity,” Chewning admitted.

“We didn’t have a mission statement. We didn’t have a values statement. We didn’t have anything.”

[See Church page 6](#)



# Humans, we have a problem

I have a book in my library titled, *History's Worst Decisions and the People Who Made Them*. It is not a religious book, but interestingly, the first chapter is titled, "In the beginning Adam and Eve." Stephen Weir, the author, follows the first couple's disastrous decision with 49 chapters that identify very bad choices made by leaders in business, politics and religion.

Each choice was a demonstration of the sin of mankind. Without a doubt, the trite, often repeated phrase, "Man is basically good," has no intelligent basis in fact.

Today, world news is not good. The forces of evil are screaming the message of hate louder and louder. The message exposes a lethal hatred of God; hatred of God's chosen people, the Jewish people; hatred of God's adopted people, the Christians; hatred of authority, especially law enforcement; hatred of people of other races and hatred of God's holy standards.

The curse of sin shows up in terrorism, pornography, abortion, adultery, homosexuality, robbery, deception, lying and every other sin against God and man. The curse works to destroy unity in mar-

riages, churches and friendships. It yields the ultimate result of sin, which is death.

There will be a time when the curse of sin will be gone, according to the last chapter of the Bible. Revelation 22:3a says, "*And there shall be no more curse....*"

Until that time, we deal with it every second of every day. Sin is in the headlines, in our neighborhoods and in our hearts.



**K. ALLAN BLUME**  
Editor

No amount of education will eliminate it. Neither progress nor progressivism will erase sin. Politicians will never defeat it. Business will never buy it out. Government will never legislate it out of existence.

The Good News we confidently embrace as followers of Jesus Christ is stated in Galatians 3:13: "*Christ has redeemed us from the curse of the law, having become a curse for us, for it is written, 'Cursed is everyone who hangs on a tree.'*"

In the Old Testament animals were sacrificed as payment for sin, but the sacrificial system was not complete. It was an annual, short-term solution for man's sin problem. Then Christ, the perfect Lamb, closed the door on the Old Testament, fulfilling God's promise of a Savior. Now we have a New Testament – a new,

eternal solution. Grace and truth have been demonstrated to all of the world in Jesus.

Without Christ, there would be no hope. But hope is alive in those of us who are called Christians. We have a personal God. Paul described our God in Ephesians 3:20 as One "*Who is able to exceedingly, abundantly above all that we ask or think.*" He is able to defeat hatred, terrorism, abortion, rebellion and all other wicked forces that appear to be in charge of history at the moment.

World governments seem to be uniquely qualified to display evil. Examine the governments of despots like Germany's Hitler, China's Mao, Russia's Stalin, Cambodia's Pol Pot and now North Korea's current dynasty of Kim Jong-Il and son.

Study governments by the dozens who have promoted abortion, genocide, slavery, poverty and racial warfare. Many still advance those godless agendas.

But government's God-designed purpose is to limit the spread of evil. Its role is to provide an environment for good to prosper and evil to be destroyed.

Statutes of a civilized society will demonstrate moral soundness, unlike the immoral legislation rolling out of the legislative bodies of our own nation.

Sadly, the philosophy of many present



North Korean soldiers guard the concrete divider separating North and South Korea in this 2008 file photo. The boundary has separated millions of Koreans from family members for 60 years. (Genesis photo)

leaders is to control the personal lives of citizens and impose the state religion of humanism or similar man-centered, man-made religions on wary citizens.

Newly invented "rights" are hailed as modern remedies to our social problems. Abortion is a devastating example.

This week, as we look back on more than 40 years of abortion "rights" and the slaughter of 55 million innocent children, pray for the defeat of the curse of sin in our land and the defeat of every elected official who wishes to continue America's shameful holocaust. **BR**

## 5 facts about 'Jane Roe' (Norma McCorvey)

This month is the 42nd anniversary of the legal decision, *Roe v. Wade*, in which the Supreme Court eliminated the abortion laws of all 50 states. Here are five facts about the plaintiff behind the case:

1. "Jane Roe" was the legal pseudonym for Norma McCorvey the plaintiff in *Roe v. Wade*. McCorvey filed court documents against Henry Wade, the district attorney of Dallas County from 1951 to 1987, who enforced a Texas law that prohibited abortion, except to save a woman's life.

2. In 1969, McCorvey was 22 years old, divorced, homeless and pregnant for the third time (she had placed her first two children for adoption). An adoption agency connected her with two young lawyers fresh out of law school who were eager to challenge the Texas statutes on abortion. McCorvey only met with her lawyers twice – once for beer and pizza, the other time to sign an affidavit (which she didn't read). In order to speed things up McCorvey lied and told them she had been raped. She never appeared in court, and she found out about the infamous

ruling from the newspapers. The baby she was seeking to abort was born and placed for adoption.

3. When McCorvey met her lawyers she didn't know the meaning of "abortion." Her lawyers told her it just dealt with a piece of tissue, and that it was like passing a period rather than the termination of a distinct, living and whole human organism. Abortion was a taboo topic in 1970, and Norma had dropped out of school at the age of 14. She knew John Wayne movies talked about "aborting the mission," so she thought it meant to "go back" – as in, going back to not being pregnant. She honestly believed

"abortion" meant a child was prevented from coming into existence.

4. In the late-1990s, McCorvey was working at a Dallas abortion clinic when the anti-abortion group Operation Rescue moved its offices next door. She says Phillip Benham, Operation Rescue's national director, started "sharing the gospel of Jesus Christ" with her. She later became a Catholic and committed pro-life advocate.



**JOE CARTER**  
Guest Column

5. In February 2005, McCorvey petitioned the Supreme Court to overturn the 1973 decision with *McCorvey v. Hill*, arguing that she had standing to do so as one of the original litigants and that the case should be heard once again in light

of what she claimed was evidence that the procedure harms women. The courts, however, denied her petition.

(EDITOR'S NOTE – Joe Carter is the communications specialist with the Ethics & Religious Liberty Commission.) **BR**

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# Racial reconciliation

Each January, many citizens in our nation pause to remember and reflect on the life and legacy of the Rev. Martin Luther King Jr. Dr. King's historic "I Have a Dream" speech remains one of the most famous speeches in American history. It is well worth listening to again.



**MILTON A. HOLLIFIELD JR.**  
BSC executive  
director-treasurer

We are a generation removed from King's life, but it is clear that we are still dealing with the pain and hurt of the tragic racial injustices from our nation's past. I still have vivid memories of the sad and tragic day when this great minister of the gospel was struck down by an assassin's bullet. Dr. King preached and lived a message of forgiveness. He was a strong and outspoken advocate for equality of all people, but he also proclaimed a message of peace and justice.

Although our nation has made some progress since Dr. King delivered his speech more than 50 years ago from the steps of the Lincoln Memorial in Washington, D.C., recent events in Ferguson, Mo., and New York City underscore the fact that there is still much work to be done in the area of racial reconciliation in our country. These tragic occurrences serve as poignant reminders that we live in a world that is fallen and broken and still contaminated with the lingering effects of sin.

As believers in the Lord Jesus Christ we must lead the way in praying for and seeking racial reconciliation. This issue is not just a cultural issue or a social issue. This is a gospel issue.

In his letter to the Galatians, the apostle Paul reminds us that the gospel breaks down all racial, cultural or social barriers. Paul writes in Galatians 3:26-28, "For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."

In December, my friend Danny Akin, president of Southeastern Baptist Theological Seminary, dedicated a chapel service for students, faculty, staff and community leaders to pray specifically for racial reconciliation, healing and understanding in response to the issues of our day.

During the service, Dr. Akin said racial reconciliation will not happen in America until it happens in the church. I agree with his assessment and echo his plea to the church to "show the way forward through the gospel of Jesus Christ."

The gospel demands that all people, regardless of their color, gender, culture or socioeconomic status, be treated with dignity and respect because we are all created in the image of God.

Only when we are rightly reconciled to God can we be rightly reconciled to one another.

"After these things, I looked, and behold a great multitude which no one could number, of all nations, tribes, peoples and tongues, standing before the throne and before the lamb, clothed in white robes, with palm branches in their hands." – Revelation 7:9 **BR**

# What's wrong with same-sex marriage?

Recently I read statements from Baptist leaders who seem to embrace same-sex marriage. They appear to be deviating from the Southern Baptist Convention's (SBC) position on homosexual behavior/lifestyle. Surely our fundamental commitment to scriptural doctrine concerning human sexuality will not change or be compromised. Consequently, I want to share some considerations for the question, "What's wrong with same-sex marriage?" First, same-sex marriage is scripturally undefined. In other words, nowhere in the Bible will you find allowance for it or mentioned of it. However the Word of God does speak rather strongly to the issue of homosexuality and lesbianism in Leviticus 18:22-27, Romans 1:24-27, 32 and 1 Corinthians 6:9-10.

There are simply no clearer Old Testament and New Testament references to the sin of homosexual conduct than these passages of scripture.

Someone has said that Jesus never spoke against same-sex marriage. Well, Jesus never spoke for it either, as a matter of fact. However, Jesus did speak concerning marriage in Matthew 19:4-6. He quoted directly from Genesis 2:23-25. He said marriage is one man and one woman according to God's divine design. This is scripturally defined marriage. Same-sex marriage is scripturally undefined.

Second, same-sex marriage is sexually unnatural. Anatomically, it is just not natural or right for men to have sex together and women to have sex together. God created and designed human sexuality both for procreation as well as for pleasure. The Bible says in Hebrews 13:4 that the Lord approves sexual intimacy between a husband (man) and wife (woman). This kind of marriage is sexually natural. Same-sex marriage is sexually unnatural. Finally, same-sex marriage is spiritually unacceptable. Here seems to be the issue: Can a practicing homosexual (man) or lesbian (woman) be saved? What does the Bible

say in Romans 1:32 and 1 Corinthians 6:9-10? Anyone who habitually practices sin as a lifestyle, cannot be saved. Those who practice same-sex marriage absolutely are not saved. Same-sex marriage is spiritually unacceptable.

What is the hope for those in same-sex marriage involvement? It is the same hope for anyone in any sinful lifestyle – a changed life. First Corinthians 6:11 says, "And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God." The Lord hates the sin but He loves the sinner according to Romans 5:8. There is something wrong with same-sex marriage. There is something right with what Jesus can do to fix it.

(EDITOR'S NOTE – Andy Royals is senior pastor of Salem Baptist Church in Lincolnton. Frank Page, president and CEO of the SBC Executive Committee, published a clarification on the SBC position regarding homosexuality. His article is in the December 2014 edition of SBC Life. It is available at sbclife.net.) **BR**



**ANDY ROYALS**  
Guest Column



## Submissions for Tar Heel Voices

Please send no more than 300 words, along with contact information, to [editor@BRnow.org](mailto:editor@BRnow.org) or *Biblical Recorder*, P.O. Box 1185, Cary, NC 27512-1185. Only one letter from the same writer will be published in a 90-day period. All submissions will be edited by *Recorder* style guidelines and according to content and space constraints. Occasional longer submissions will be accepted as guest columns. Have questions? Call (919) 847-2127. Do you have story ideas or a topic you would like the *Recorder* to cover? Send those to [editor@BRnow.org](mailto:editor@BRnow.org). Include contact information for clarification purposes.

## TAR HEEL VOICES

### Warren, Moore made good decision

Regarding the Tar Heel Voices from the Jan. 3 issue of the *Biblical Recorder*, I would suggest that Mr. McKittrick's assertion that "Leaders should not meet with the pope" and they should "repent" is absurd. Both Rick Warren and Russell Moore were invited to the Vatican as part of a colloquium held in mid-November to discuss the institution of marriage and the family. As recognized leaders of one of the largest Protestant religions in the United States they should have felt honored to have the "bully pulpit of the Vatican." It was reported that their comments about marriage and the family received standing ovations.

It is not my intent to argue a pro-Catholic position. Unquestionably, there are significant differences in church doctrine between Catholics

and Baptists. I have no expertise or desire to defend either their interpretation of scripture or their practices of worship. I dare say Paul's writing in 2 Corinthians did not imply that Christians should avoid contact with other religious groups seeking to improve and support the institution of marriage as biblically directed. Mr. McKittrick's position suggests a type of religious isolationism, concluding that conversations with another religious group are akin to sinful fraternization with the enemy. Ridiculous. If Mr. McKittrick wants to help further the gospel, then he might want to stop fighting the fratricidal battles of the 16th century and start fighting the battles of today.

**Marie Schumacher**  
Shelby



# Steve Hardy to lead BSC partnerships

BR staff

**T**he Baptist State Convention of North Carolina (BSC) announced that Steve Hardy has been named as a contract worker in the church planting and missions partnerships group effective Jan. 5. Hardy, who recently retired as associate pastor for evangelism and missions at Calvary Baptist Church in Winston-Salem, will give leadership to the Office of Great Commission Partnerships (GCP).

Chuck Register, executive leader for the group, said, "We are delighted to have Steve join our team. He brings 40 plus years of ministry experience in North Carolina Baptist churches to the office and a sound biblical understanding of the Great Commission task at hand. Steve's gifts as a missions strategist and his abilities as a missions mobilizer have led Calvary church to be on the forefront of global disciple-making in Southern Baptist life."

BSC launched GCP in August 2010 to assist N.C. Baptist churches, associations and networks in developing, implementing and maintaining an effective missional strategy to reach the unreached and unengaged peoples of the world. Mike

Sowers served in the office through 2013. Devon Griffin filled the slot for seven months in 2014.

"With over 100 unreached people groups identified in Raleigh, Charlotte and Greensboro, and with over 7,150 unreached people groups in the world, our task is great. Steve Hardy will help North Carolina Baptists make significant strides in reaching these people groups with the gospel of Christ," Register added.

In a statement to the *Biblical Recorder* Hardy said N.C. Baptists have the greatest opportunity to reach the world with the gospel in the history of mankind. "I am excited about helping churches reach people groups that God is moving to North Carolina in great numbers, and then helping us move our passion for these people groups to the great cities of North America and the world," he said.

"We also want to help churches engage the least evangelized cities of North America and plant churches that have a heart for reaching their cities."

Hardy served as pastor of two churches and has been actively engaged with BSC throughout his ministry including service as chairman of the budget committee. He served two terms as a trustee of the International Mission Board, and

he travels extensively around the world in mission engagement.

Along with the late Mark Corts, who pastored Calvary Baptist in Winston-Salem, Hardy mentored more than 350 N.C. pastors through the ministry of Tarheel Leadership. Corts' son, Steve, continues the organization's mentoring assignment out of Center Grove Baptist Church in Clemmons.

From his experience as a pastor, a mentor of pastors and a missions pastor, Hardy said, "I am grateful for [the] opportunity to use those experiences to equip and encourage our churches in fulfilling the Great Commission."

"When God told me to retire from [Calvary], He gave me assurance that He still has a great adventure for me in helping reach our state, our nation and our world with the gospel," Hardy

added. "The GCP office is an exciting part of that great adventure for me, and I look forward to serving Baptists across North Carolina as we share the adventure together." **BR**



Steve Hardy was recently named as a contract worker for the Baptist State Convention of North Carolina in the church planting and missions partnership group. (BR photo by K. Allan Blume)

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# Every church member, a minister in disciple-making

By **MICHAEL MCEWEN** | BR Content Editor

**“W**e’ve been using the wrong metric,” said Brandon Ware, senior pastor at Green Street Baptist Church in High Point. “Traditionally we have defined success as bigger buildings, bigger budgets and more bodies. That’s been our primary focus, and we circumvent the whole discipleship process.”

A focus on discipleship, he said, doesn’t mean the church shuns evangelism.

“I’m for evangelism, but I’m for evangelism in the way that Jesus told us to do it. He told us to ‘make disciples.’ And when you make disciples, you always have the church. But when you focus on ‘doing church,’ very seldom do you make disciples,” he emphasized.

Ware said that when churches unhealthily focus on the personality and work of the pastor, it impedes the spiritual growth of the church.

He said, “We have to get away from the consumer mindset that so many have when it comes to the church in our day:

‘The people who are the paid professionals, they are the ones doing the work of ministry, and my job as an average church member is to critique them and how they are performing.’”

In response, “we have to get back to ‘every member, a minister.’”

Senior pastor of Brainerd Baptist Church in Chattanooga and one of the speakers at the One Story Disciple-Making Conference, Robby Gallaty, helped Ware shape his ministry into the “every member, a minister” mindset.



**BRANDON WARE**

Gallaty’s book, *Growing Up: How to Be a Disciple Who Makes Disciples*, was given to Ware by one of his staff members. “[The book] really resonated with everything I had been wrestling with in ministry the last few years,” he said.

Gallaty’s book convinced Ware to take a different approach. He said ministry “has been a growing process for me in many ways to understand that this is about making disciples, not simply making converts. ... It really resonated with my heart.”

Ware took some of his staff to Discipleship Blueprint in Chattanooga, a



weekend event that equips participants to actively engage in discipleship. While there, he and Gallaty struck up a friendship. Since last fall, Gallaty has visited Green Street Baptist a few times to teach and challenge the staff.

Once it comes to the pastor’s ministry and discipleship, Ware asked, “Who are [pastors] investing in?” He noted that Jesus preached to many crowds and spent time with all 12 disciples, yet He poured His life into Peter, James and John. “I think intentionally seeking out and pouring your life into others [is] the nature of discipleship.”

Information is key in the disciple-making process, he said. “But discipleship isn’t just about information. It’s about transformation, and the goal is to make disciples, ... [which] always results in evangelism.”

Speaking about the importance of preaching, Ware said discipleship doesn’t necessarily happen during the Sunday morning sermon; rather it is primarily about a daily investment in people’s lives.

He said, “Discipleship doesn’t necessarily happen in rows, it happens in circles. For example, how is the job of discipleship going to get done if out of the 168 hours in a week, [a pastor] only has 30 minutes ... to keep people’s attention and challenge them with the things of God? So, preaching is vital, it’s important and it’s key. ... But we have to intentionally invest in the lives of people, and that’s discipleship.”

For more information about the One Story Disciple-Making Conference, Feb. 23 at Center Grove Baptist Church in Clemmons, visit [www.ncbaptist.org/index.php?id=1715](http://www.ncbaptist.org/index.php?id=1715). **BR**

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# Church

Continued from page 1

The church believed they were doing their very best to connect people in relationships, and Chewning said he faithfully preached the Bible and talked about Jesus. “That works easily when you are smaller,” he said. “But once you have a number of people that outnumbers your ability to minister, that organic process doesn’t work anymore. At the end of 2013 we realized that we were a pretty unhealthy group.”

Baptizing 60-70 new believers each year, Netcast looked good on the outside, but the pastors admitted that the leadership wasn’t multiplying itself. There was no leadership development process.

“Our goal was to try to put people into communities, but when you don’t have healthy leaders who are leading community, that community becomes unhealthy. We didn’t have a process to help our leaders. We were flying by the seat of our pants and throwing people into positions, just to try to keep up with the growth,” said Chewning.

At the end of 2013 about 550 people attended Netcast’s Sunday worship. The leadership team weighed the health of the church and chose to do the radically unthinkable – something you will not read in the church planting manual. “I realized that we needed to stop growing,” Chewning said. “We saw that we were either going to continue to assimilate people into a pretty unhealthy situation or we were going to have to slow down and work on getting healthy.”

The first step was to shut down the assimilation process. Sunday services continued as usual while the leaders evaluated the next steps. “We shut down our welcome team. We shut down our pathways into community groups. We shut everything down except some outreach ministries in the neighborhood,” he said. “We attempted to maintain status quo so that internally we could figure out how to get healthy.”

The leaders gave an analogy of their process. “Rather than trying to fix the airplane while it’s flying, let’s land the plane, fix it and take it back in the air again.”

The intense focus of 2014 was the health of believers and the health of the church. The church worked through the book of Ephesians. Chewning said Ephesians outlines what it looks like to be a healthy believer – both in doctrine and in practical living.

They brought in a church consultant and began to ask some hard questions. What does it look like to have a healthy family? What does unity look like? What does spiritual health look like? What does it look like for us to have a healthy organizational structure? What does it look like for us to have a healthy perspective on our finances?

The leaders asked, “Is [the ministry of the church] honoring the Lord? Is it making disciples? Is it multiplying healthy, committed disciples?”

“I feel like we learned a ton through that process,” Chewning concluded. “We accomplished the goal of growing by leaps and bounds in our health. We learned what it was to be healthy in our structure, our systems and in leadership. Now in 2015 we are better prepared to be healthy and make healthy disciples.”

It wasn’t easy, he added. “You can’t grow without pruning, but some people don’t want pruning. Some want to stay where they are. Some were not comfortable in new territory. We saw people in high-level positions leave. That made the year 2014 the most painful year we have had as a church. For me, my wife and our family, it

was more painful than anything we have experienced.”

In September 2014 Netcast relaunched with a new structure, almost replanting the church. They look back on the process and excitedly say, “Hey, it worked!” They believe the people who call Netcast their home feel more connected to the ministry and more empowered as a result of the process.

“Going into a new year I feel like we’ve got an incredible team, an incredible staff, incredible mission, incredible vision, incredible strategy, incredible pathways – those things are good,” Chewning said. “Now let’s get back to those things the Lord used in the beginning – that complete dependency on the Lord, growing His church, praying that God will do what only God can do.”

## Challenges of New England church planting

Like most church plants, Netcast worships in a rented facility, requiring volunteers who set up and take down chairs, sound equipment and everything required for child care each week. Since the church is using the same people to do so much work, “It exhausts people,” he said. “A permanent building will relieve some of the burnout of volunteers.”

Until the church is financially healthy a building could hinder its financial stability. Some prime facilities have been available, but required too many resources. The leaders have not seen “a green light from God” on the properties.

Because New England is only two percent evangelical Christian, “You’re starting at ground zero in every way possible,” Chewning explained. “We had a guy come to church for a baby dedication. I gave the parents a storybook Bible (*The Jesus Storybook Bible: Every Story Whispers His Name* by Sally Lloyd-Jones). He came up to me after the service and said, ‘Hey man, can I get one of those books?’

“I’m trying to figure out why this 40-year-old guy needs a *Jesus Storybook Bible*. I said, ‘Man, that’s a kid’s book, what do you want with that book?’ He said, ‘No



Matt and Beth Chewning, seen here with their four children, work with Netcast Church, a church plant in Beverly, Mass. Church leaders took 2014 to define their vision and focus on people’s relationship with Jesus. (Contributed photos)

I want the other book – the one you read from every week.’ The Bible? ‘Yes, that’s what I want.’”

The culture doesn’t have a disregard for scripture. “They don’t even know what it is,” Chewning said. “You’ve got to take a guy who doesn’t know what the Bible is, and attempt to see that person come to the knowledge of who Christ is – obviously by the grace of God and the power of the Holy Spirit. Then it takes time to see that person grow in the knowledge of Christ, have a thriving relationship with Him, and lead him to

[See Church page 12](#)



Music is an integral part of Netcast Church’s Sunday worship service. The church rents a facility and needs volunteers each week to set up and take down all the equipment.



# James Epting to retire from North Greenville University

Baptist Press

**N**orth Greenville University's (NGU) board of trustees has announced that NGU President James B. Epting is taking sabbatical leave for the 2015 spring semester, with plans to retire at the end of the school's fiscal year in May.

"We are deeply grateful to Dr. Epting for his 23 years of service and thankful for the miracles God has performed at the university under his leadership," trustee chair Beverly Hawkins said.

Epting's tenure began in 1991 when he was named the seventh president of North Greenville College, then a two-year institution in Tigerville, S.C. The school's closure seemed imminent, with an all-time low enrollment of 329 students. Since Epting took office, the school has prospered, celebrating its 18th

consecutive record enrollment this past fall with 2,632 undergraduate, graduate and online students.

Epting directed the coeducational liberal arts institution through two capital campaigns, resulting in construction of more than \$40 million in capital projects without burdening the school with building debt. The Second Century Fund, originally set at \$6 million in 1992, was later increased to \$12 million and surpassed that goal three and a half years later. The university currently is at the close of its second five-year GIFT God Capital Campaign. The campaign's original goal was set at \$25 million, which was surpassed in just two years and increased to \$42.7 million. With one year remaining, the campaign total has reached more than \$42 million.

Under Epting's leadership, North Greenville began offering four-year degrees in 1994 and attained university status in 2005. Its graduate programs began at the T. Walter Brashier Graduate School in 2006, which added a doctoral degree in 2012. The school currently offers more than 40 undergraduate, graduate and online degree programs. An additional satellite location opened in 2014 at the

Tim Brashier Center in Greenville, housing the university's MBA program.

Epting, on NGU's website, describes the university, which was established in 1892 as a Baptist academy for high school students, as "committed to quality education in a biblically sound, Christ-centered environment. All of our faculty and staff are Christians and are allowing Jesus Christ to make the difference through them on and off of our campus."

From an academic standpoint, Epting noted, "We have approximately 75 percent of our faculty with their doctorates and our student-to-faculty class size is 15 to 1. We have students who are becoming doctors, lawyers, ministers, missionaries, journalists, teach-

ers, business men and women, musicians and many other occupations. We strive for every student to grow stronger spiritually, socially, mentally and physically.

"Most importantly, we have over 300 students each year accept Jesus Christ as their Lord and Savior. Also, we are always ranked as one of the top schools for student summer missionaries among all public and private schools in the nation. ... [A] North Greenville University education is more than just going to

class. It is about the heart as well as the mind. When the student comes here, we want each one to either get saved for the first time in their life, or if they're already saved, to grow stronger in their walk and graduate."

Voicing gratitude for the support NGU receives, Epting said the university is prospering "because of the financial assistance of the South Carolina Baptist Convention through the Cooperative Program and the faithfulness of our many alumni and friends in their giving to the university."

NGU trustees have named chief academic officer Randall J. Pannell as the university's spokesperson during this interim time.

The board is in the process of appointing an interim president and also a search committee to begin a national search for NGU's eighth president in its storied 123-year history.

Pannell told the *Greenville News* that Epting had blended academia and faith "in a remarkable way" at the university. "It's easy to do one or the other but it's very difficult to do both," Pannell told the newspaper.

(EDITOR'S NOTE - Adapted by Baptist Press editor Art Toalston from a North Greenville University news release and from NGU's [www.ngu.edu](http://www.ngu.edu) website.) **BR**



JAMES EPTING

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## Featuring



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Pastor, Providence Church, Frisco, Texas



**Ed Stetzer**

Vice President, LifeWay, Insights Division



**Robby Gallaty**

Pastor, Brainerd Baptist Church, Chattanooga, Tenn.



## Women's Track

Featuring

Lori McDaniel, Global Mission Catalyst, IMB



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# Adoption

Continued from page 1

“God laid it on our heart[s] to call him ‘Caleb’ even before we knew the meaning.”

Kelly and Lindsey brought Caleb home in early December 2012, and the adoption was finalized in April 2013.

When the Bullards received the final decree of adoption from the state of North Carolina, they were drawn to the way it was worded:

“Now therefore, it is hereby ordered, judged and decreed by the court that from the date of the entry of this Decree herein, the said minor is declared adopted for life by the petitioner(s) and that said child shall henceforth be known by the name of Caleb Mark Bullard. That the Decree of Adoption establishes the relationship of parent and child, together with all the rights, responsibilities and duties between each petitioner and the individual being adopted.”

Kelly said, “I think [the decree] is so profound and it is just another reminder of the gospel implications of adoption, ... [that] we too have been adopted in Christ.

“We didn’t do anything to earn that.

“Caleb did not choose us, we chose him. And that’s a wonderful reminder that we’ve been chosen by God before time, ... and we’re known as His children, as His sons and daughters – that we too have the same rights and privileges and responsibilities as He does.”

Russell Moore, president of the Ethics & Religious Liberty Commission, said as Christians reflect on their adoption in Christ, “we realize that we should see that adoption makes a ‘real’ family; not an artificial one.

“When we are adopted into the household of God, we become ‘real’ offspring of Abraham (Galatians 3:15-16, 29), ‘real’ heirs of the inheritance promised to Christ.”

The Bullards received much-needed encouragement from their family and church. She said, “Some [immediate family members] had known friends that adopted, but no one in the family had previously adopted. ... One of the things Bethany said is that adoption is not for the faint of heart. It has some highs and some very low lows, but at the end of it, it’s one of the most beautiful things you could possibly imagine.”

With adoption being very expensive, Kelly encouraged individuals interested in adoption to remember that God is bigger than the expense.

He said, “I tell folks to not let [finances] be something that prevents them from following God and the path of adoption; because He will bless it, and He’ll make a way because He is faithful.”

He added, “Everything’s a celebration to us. ... Everything we’re experiencing we never thought we would. We’re thankful to God for every moment we have.

“You always wonder, ‘Am I going to be able to love a child we didn’t give birth to?’ It’s amazing how God knits your hearts together.”

Every night, Kelly and Lindsey take turns putting Caleb to bed, and like any family they have a routine. Kelly said that each night “we read a few books, sing some silly songs, say his prayers and when I put him in his crib, I tell him the same thing: ‘Mommy and daddy love him very much and we thank God for him every day, and that he is God’s greatest blessing to his mommy and me.’

“I want him to know each day of his life how much we love him, but more so, how much God loves him and has a purpose for his life.” **BR**

The *Biblical Recorder* asked several ministers across the state to weigh in on the sanctity of life. Sanctity of Life Sunday is Jan. 18 and Jan. 25. The date is near the anniversary of the *Roe v. Wade* Supreme Court case that first recognized the constitutionally-protected status of abortion in the United States. Southern Baptists believe that life, not just that of unborn babies, is precious. They encourage believers to honor and celebrate all stages of life. The day has expanded to include the elderly, adopted and those who are trafficked.



**Lee Pigg, Hopewell Baptist Church, Monroe**

The Bible teaches in Genesis 1:26 that all humans were created in the image of God. Then in Romans 3:23 we read that we have all sinned. So the only thing sacred about us is that we were made in the very image of a perfect God. “Sanctity of Life” reflects our belief that human life holds a special place in God’s plan and is sacred. Therefore, human life should be protected from abuse, violence, oppression and [even] before birth.



**Mark Harris, First Baptist Church, Charlotte**

In the month of February 2015, I will celebrate 26 years of serving pastor of a local church. 26 years, not a year has gone by that I have not participated in Sanctity of Human Life Sunday. Why is it important? It is important because life is the gift of God. Historically, Christians have understood life as a gift from conception, but some professing Christians have abandoned the Christian view. In every era, there have been pastors, priests, teachers and others who surrender to a hostile culture. But we have a responsibility to stand on God’s Truth, point to the evidence, both scripturally and scientifically, to inform our generation. It has been said, “A nation that sacrifices its unborn is in grave danger.” We should pray for the outpouring of the Holy Spirit to lead us to repentance – before it’s too late.



**Rob Peters, Calvary Baptist Church, Winston-Salem**

Abortion is a prime example of the clash of two worlds. The world of scripture teaches that life is precious (Psalm 139) and for the Lord (Jeremiah 1). In contrast, the culture of worldliness asserts that human convenience and desire, making it plausible to extinguish life, even in the womb. The first is from a kingdom of trust in the sovereignty and goodness of God, while the second is from a kingdom of self-interest.

# NORTH CAROLINA LEADERS ADD SANCTITY OF HUMAN LIFE

Sanctity of human life means that it is precious. Sanctity means the deliberate termination of human life. The Bible tells us in Psalm 139: “You covered me in my mother’s womb. You made me. You made me.” Abortion is the most horrible, most common thing that can happen. Since the passage of *Roe v. Wade*, more than 55 million abortions have been performed. That means 55 million children who were never born, never had a wedding day, never be able to raise children, and Christians all around the world.

**Timmy Blair, Pine Bluff Baptist Church, Pine Bluff**



# LINA RESS / LIFE

God so values life, that He gave His only begotten Son that we might live forever with Him. If God so valued every life, we ought to see every life as valuable and worth everything we can do to protect and promote their right to live.

As an adopted child, I thank God my birth mother valued life and that my adopted mom saw me as valuable.

**Noah Crowe,**  
**First Baptist Church, Robbinsville**



holy, sacred, inviolable and hallowed. The word abortion of a human pregnancy, which totally disregards the word in Psalm 139:13-14, "For You formed my inward parts; I will praise You, for I am fearfully and wonderfully made, a hideous, barbaric thing that America has allowed to do. Wade 40 years ago, roughly 55 million abortions were performed. A million children will never attend a prom, never have a father and never enjoy grandchildren. Churches, pastors, and the world must be a voice for the unborn.

**Key Grove Chapel Baptist Church, Fuquay-Varina**

And for all 26  
Why is it so im-  
portant that life begins  
in the womb, there are some  
people of every  
generation who pray for an



I am so grateful God sees value in every man, woman, boy and girl. In Genesis 1, God makes man in His image. In Psalm 139, He calls humanity fearfully and wonderfully made. As biblical Christians, we must stand up for those God has made, but whose voices cannot

be heard. We must speak for the unborn, the sex-trafficking victim, the orphan and the elderly. We must speak up because the sanctity of human life is not a political issue; it is a biblical issue. The Bible declares value in every life, and so should we.

**John Mark Harrison,**  
**Apex Baptist Church, Apex**

is from the Lord  
life is subject to  
first springs from  
f self.

## Does scripture address abortion?

**T**he claim of some pro-choice groups that scripture does not address abortion would have surprised both Jews and Christians living in the first century. That's because they were virtually unanimous that the Bible implicitly – though clearly – prohibited the killing of unborn children.

Abortion advocates today tend either to deny this fact or remain gladly ignorant of it. For example, Planned Parenthood, America's largest abortion provider, issued a "pastoral letter to patients" last spring stating, "Many people wrongly assume that all religious leaders disapprove of abortion. The truth is that abortion is not even mentioned in the Scriptures – Jewish or Christian – and there are clergy and people of faith from all denominations who support women making this complex decision."

Of course, the Bible does not contain the direct commandment, "Thou shalt not have an abortion." But based on passages like Psalm 139:14-16, Jeremiah 1:4-5, Amos 1:13 and others, ancient Jews and Christians believed it was clear that God cared for the unborn and regarded abortion as a sin.

Some may be surprised to learn that abortion existed more than 2,000 years ago, with surgical and chemical abortions performed in pagan cultures hundreds of years before Christ's birth.

The Greeks were among the first Ancient Near Eastern people to permit abortion, with Plato arguing in *The Republic* that pregnant women over 40 should be required to have abortions.

In contrast to pagan cultures, Judaism emphasized the value of unborn and pre-born life dating back at least to the time of Moses, when God's people protected infant males from being slaughtered at birth as Pharaoh ordered (Exodus 1:15-21). In fact, some scholars believe Pharaoh's command to kill Hebrew boys "on the birthstool" (Exodus 1:16) was actually a command to commit partial birth abortion, with "birth stool" functioning as a Hebrew euphemism for "birth canal."

Either way, the Jewish culture of life was evident, and the Jews of Jesus' time expressed their anti-abortion convictions.

The Jewish work *Sentences of Pseudo-Phocylides*, written between 50 B.C. and A.D. 50, taught that "a woman should not destroy the unborn in her belly."

First Enoch, which was written in the first or second century B.C., said it was evil to "smash the embryo in the womb."

Josephus, a Jewish historian born in A.D. 37, summarized, "The Law orders all offspring to be brought up, and forbids women either to cause abortion or to make away with the fetus."

Early Christians agreed. The Didache, a first-century document that some church fathers argued should have been included in the New Testament, taught, "Thou shalt not murder a

child by abortion nor kill them when born." Another Christian writing considered for inclusion in the New Testament, the Epistle of Barnabas, said, "You shall not abort a child nor, again, commit infanticide." Both of these documents were read aloud in some churches.

When Spanish bishops convened a council in approximately 305 in the city of Elvira, they voted unanimously to decree eternal excommunication for women who had abortions – a decision that reflected their just condemnation of the practice though it failed to reflect the biblical promise of forgiveness to post-abortive women who confess their sin and trust Christ as their Lord and Savior.

"If a woman conceives in adultery and then has an abortion, she may not commune again ... because she has sinned twice," the council decreed.

Among other early church leaders whose writings condemned abortion explicitly were Tertullian (c. 150-c. 229), Clement of Alexandria (c. 153-c. 215), Basil of Caesarea (c. 329-379), Jerome (c. 347-419) and John Chrysostom (c. 349-407).

Perhaps one reason the New Testament writers did not address abortion was that they did not need to.

For the first 500 years of Christianity, there was a strong and practically unanimous consensus among believers that terminating a pregnancy violated Scripture's doctrine of the sanctity of human life.

A thousand years later, John Calvin demonstrated that the Christian tradition of opposing abortion was still alive and well. Commenting on Exodus 21:22-23, Calvin wrote, "The 'fetus,' though enclosed in the womb of its mother, is already a human being, and it is almost a monstrous crime to rob it of the life which it has not yet begun to enjoy. If it seems more horrible to kill a man in his own house than in a field, because a man's house is his place of most secure refuge, it ought surely to be deemed more atrocious to destroy a 'fetus' in the womb before it has come to light."

In the strictest sense, abortion advocates are correct: the Bible does not speak explicitly to abortion. But that should not leave believers in a state of moral confusion any more than the Bible's failure to explicitly address money laundering or Internet pornography. For more than 2,000 years, the Lord's followers have extrapolated from biblical principles that some behaviors are obviously sinful. The united witness of Jews and Christians regarding abortion is a case in point.

Basil, Jerome, Chrysostom, Calvin and a host of other believers from every nation, tribe, people and tongue would scoff at the claim that scripture is silent and that God's people historically have been divided regarding abortion.

(EDITOR'S NOTE – David Roach is chief national correspondent for Baptist Press, the Southern Baptist Convention's news service.) **BR**



**DAVID ROACH**  
*Analysis*



# WMU leader Carolyn Weatherford Crumpler dies

Woman's Missionary Union Communications & Baptist Press

**C**arolyn Weatherford Crumpler, 84, a longtime Woman's Missionary Union (WMU) leader, died Jan. 2. She served as executive director of national WMU from 1974 to 1989.

Mattie Carolyn Weatherford was born in 1930. She professed Christ when she was 12, and following the example of her mother, a Girls in Action (GA) leader, Crumpler became a GA counselor by the time she was 14. At the age of 16, with the invitation of a Florida WMU state officer, Crumpler and a friend were off to Ridgecrest, N.C., for a young women's conference.

Crumpler taught her community's first Vacation Bible School, and, as a junior in high school, she became the associational officer for Baptist Training Union (BTU), later serving as her church's BTU director for all age groups. She added adult choir director to her list of activities.

Crumpler studied library science at Florida State University, and was a high school librarian for five years. She earned a master's degree in religious education from New Orleans Baptist Theological Seminary. Crumpler began her career with WMU in 1958 after being denied foreign missionary candidacy because of hypertension. Crumpler did not let that stop her from serving in WMU.

From 1961 to 1963, she worked with GAs through Florida WMU, and from 1963 to 1967, she served in Alabama as WMU promotion director. Next, she took on the position of executive director of Florida WMU. After representing Southern Baptists in the Women's Continental Assembly of 1972, Crumpler became chief executive of national WMU. During her tenure, she co-authored *My Life More Fit for Him*, a book on physical and spiritual well-being, with staff member Barbara Massey, and wrote a number of other works.

"Her love for missions and missionaries will continue to inspire all of us who lead today to stay faithful to the purpose of WMU," reflected Wanda S. Lee, executive director of national WMU.

Starting in 1980, she served on the Baptist World Alliance's (BWA) General Council and became chair-



Carolyn Weatherford Crumpler, seen here in this 2009 photo, was a longtime leader within Woman's Missionary Union in several states and nationally, before her death Jan. 2. (BP photo)

man of the Baptist World Aid Committee in 1985. She was the first woman to chair the North American Baptist Fellowship. When she became president of the New Orleans Baptist Theological Seminary National Alumni Association, 1984-85, she became the first woman to chair a Southern Baptist seminary's alumni association (other than the WMU Training School/Carver School of Missions at Southern Baptist Theological Seminary).

In 1989, Crumpler retired from WMU and married James Joseph ("Joe") Crumpler, a widower who was then pastor of Mt. Carmel Baptist Church in Cincinnati, Ohio. She moved to Cincinnati and continued to be active in missions work. After her retirement, Crumpler became involved with the Cooperative Baptist Fellowship, serving as moderator in 1995-96.

In recent years, despite many health problems, Crumpler remained active in missions and sharing the love of Christ. She is survived by her husband and a host of family members.

Visitation will be Jan. 23, 4:30-7:30 p.m. at Mt. Carmel Baptist Church, 8645 Kenwood Road, Cincinnati, Ohio. The family will also receive visitors Jan. 24 at 9:30-10:30 a.m., prior to a memorial service at 11 a.m. **B3**

## Campbell University names president

Campbell University Communications

**J**. Bradley Creed was elected as the fifth president of Campbell University on Jan. 2.

Creed, an accomplished leader of mission-driven institutions and a nationally recognized historian of religion, was unanimously approved by the Campbell University Board of Trustees during a special session. Creed is currently provost and executive vice president and professor of religion at Samford University. Before his appointment at Samford, he served as dean of The George W. Truett Seminary at Baylor University.

"Dr. Creed is the embodiment of all we hoped to find in Campbell's next president. He brings the breadth of vision and depth of experience required to lead Campbell to even greater levels of regional and national prominence," said Benjamin N. Thompson, chair of the Board of Trustees.

A Jacksonville, Texas, native, Creed received a



J. BRADLEY CREED

bachelor of arts in religion from Baylor. He earned his master of divinity and doctor of philosophy degrees from Southwestern Baptist Theological Seminary in Fort Worth, Texas. He pursued further study in Harvard University's Management Development Program and in the Spanish language program at Academia Hispano Americana in Mexico.

Creed has played a key role in strategic enrollment efforts designed to increase the size, retention and academic quality of the undergraduate student body. Creed and his wife Kathy Harton are well known on the Samford campus for welcoming students into their home and look forward to continuing the tradition at Campbell. The Creeds have been married since 1980 and have three children: Caitlin Elizabeth (1987-2007), Charles Vernon and Carrie Grace.

Creed will take office as president of Campbell on July 1, and will succeed Jerry M. Wallace, who retires June 30 after a 12-year term marked by the unprecedented growth of the university. **B3**



Billy Graham has long been one of the most admired men in the world. (BGEA photo)

## Billy Graham on 'Most Admired List' for 58th time

By KRISTY ETHERIDGE | Billy Graham Evangelistic Association

**F**or a record 58th time, Billy Graham has been named as one of the ten most admired men in the world. Gallup released its annual list recently after surveying 805 people throughout the United States and asking, "What [woman/man] that you have heard or read about, living today in any part of the world, do you admire most?"

Sharing a spot with former President George W. Bush, Mr. Graham tied for fourth place on this year's list of most admired men. The 96-year-old evangelist has been among the top 10 every year since 1963 (except 1976, when the survey didn't happen). He also appeared on the list every year from 1955-1961.

### Most admired men and women

This year, President Barack Obama once again took the top spot on the list of most admired men. The sitting president has held the No. 1 position for 58 of the last 68 years.

Pope Francis took the No. 2 spot, followed by former President Bill Clinton. Author, political commentator and retired neurosurgeon Dr. Ben Carson holds the No. 5 position on the men's list.

Hillary Clinton, Oprah Winfrey, Malala Yousafzai, Condoleezza Rice and Michelle Obama topped the list of most admired women. Also in the top 10: Sarah Palin and Angelina Jolie.

### 'Unbroken' connection

Jolie recently directed the World War II movie "Unbroken." Based on the book by Laura Hillenbrand, it portrays the early life of Olympic runner and American bombardier Louis Zamperini. The movie, which opened on Christmas Day, does not depict Zamperini's life after World War II, when he struggled with depression, alcohol abuse and ongoing nightmares about the war.

In 1949, Zamperini reluctantly attended the historic Billy Graham Crusade in Los Angeles, where he made a decision to accept Christ. Zamperini went on to do extraordinary things in the name of Jesus. To capture the rest of the story not told in the movie, the Billy Graham Evangelistic Association (BGEA) produced a new half-hour documentary, which was narrated by Zamperini before he passed away on July 2, 2014.

Around Billy Graham's birthday on Nov. 7, the BGEA also released a video called "Heaven." The video has a new message from Graham, coupled with powerful, true stories from people who have faced the reality of death, and what happens next. **B3**



# Atlanta fire chief fired over pro-family book

By DAVID ROACH | Baptist Press

**A**tlanta Fire Chief Kelvin Cochran has been terminated following a city investigation into a book he wrote that calls homosexual behavior immoral. But Cochran said the investigation, which has not been released to the public, produced no evidence of wrongdoing.

Allegations of discrimination against homosexuals were “completely unfounded,” Cochran said Jan. 6. “The investigation shows that there is no evidence. Under no circumstances have I been discriminatory or hateful towards any member of the department in the lesbian, gay, bisexual and transgender (LGBT) community or a member of the LGBT community at large.”

Cochran is a deacon, Sunday School teacher and Bible study leader at Atlanta’s Elizabeth Baptist Church, a cooperating church with the Georgia Baptist Convention. A two-time Atlanta fire chief, Cochran also served as U.S. Fire Administrator under President Obama from 2009-10.

Cochran’s 162-page self-published book, *Who Told You That You Are Naked?* seeks to help Christian men overcome feelings of guilt and condemnation

over past sins. It discusses homosexuality for less than half a page, including a mention of uncleanness as the “opposite of purity; including sodomy, homosexuality, lesbianism, pederasty, bestiality, and all other forms of sexual perversion.”

Cochran told Fox News that someone within the fire department obtained a copy of the book and gave it to openly-gay city council member Alex Wan. LGBT activists responded to the book by calling for Cochran to be fired.

Mayor Kasim Reed said Jan. 6 that Cochran’s failure to obtain proper city permission to publish the book and his refusal to remain silent about the matter during the city’s investigation contributed to the firing. In November Cochran was suspended without pay for a month and ordered to undergo sensitivity training. Though Cochran spoke to religious groups about his suspension, he said he obeyed the city’s specific instruction not to speak with the media, according to the *Atlanta Journal-Constitution*.

“Despite my respect for Chief Cochran’s service, I believe his actions and decision-making undermine his ability to manage our fire department,” Reed said at a press conference.

“Every single employee under the fire chief’s command deserves the certainty

that he or she is a valued member of the team and that fairness and respect guide employment decisions. His actions around the book and his statements during this investigation have eroded my confidence in his ability to convey that message.”

A “decision to retain Chief Cochran” could have caused the city to be held liable in potential antidiscrimination lawsuits, Reed said – presumably a reference to potential lawsuits by homosexual employees alleging discrimination.

The mayor said he has received numerous phone calls and emails from Atlanta residents who support Cochran. Reed responded to claims that Cochran’s religious liberty has been violated by saying his “personal religious beliefs are not the issue at all.”

Critics who believe in obeying the Bible should recognize that Cochran violated the command of 1 Corinthians 14:40 to do all things “decently and in order” surrounding the book and ensuing investigation, Reed said.

Cochran said the city’s investigation centered on four issues. The issues were, according to Cochran:

● **“Did I have permission to write the book?”**

The city’s ethics officer, Nina Hickson, “unequivocally told me it was appropriate and gave me permission legally that I could do it and use my name in the book as long as the book was not about government or the fire department,” Cochran said.

Reed received a copy of the book in January 2014 and said he planned to read it on an upcoming trip, Cochran told Fox News.

● **“Have I discriminated against any member of the LGBT community or an LGBT member of Atlanta Fire and Rescue?”**

There was no evidence of discrimination among members of the fire department or in the community at large, Cochran said.

“The greatest of my Christian values is a love without condition for all humankind,” Cochran said. “In the fire service, I have had the privilege to live out this virtue every day for past 34 years to the extent that I would lay down my life for anyone in the communities in which I have served.”

● **“Did I inappropriately distribute the book in the workplace?”**

Three people interviewed by city investigators received a copy of the book without requesting it, Cochran said. But “I had distributed the book only to members of the department with whom I had already established a personal relationship as Christians.”

● **“Was it appropriate for me to ... suggest that my responsibility [as fire chief] was to cultivate a culture that glorified God?”**

The oath of office Cochran took ended with “so help me God,” he said.

“If it was a violation [of policy] to glorify God and cultivate a culture, I should have been fired at the very end of my oath.”

Mike Griffin, public affairs representative for the Georgia Baptist Convention, told Baptist Press Cochran’s firing is “a religious liberty issue.”

“It comes down to his belief,” Griffin said. “Would we have this discussion if he had written a book on hunting or fishing? I don’t think so.”

Cochran addressed the Georgia Baptist Convention’s Executive Committee (EC) Dec. 9 following his suspension.

“I’m just standing still to see the salvation of our God because He will show Himself strong on behalf of those whose hearts are fully His,” Cochran told Georgia EC members. “And my heart is fully His.”

Cochran said he will not try to get his job back as fire chief but he is considering other legal options.

(EDITOR’S NOTE – David Roach is chief national correspondent for Baptist Press, the Southern Baptist Convention’s news service.) **BR**



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# Huckabee ends TV show, weighing presidential bid

By ART TOALSTON | Baptist Press

**F**ormer Arkansas governor and Baptist pastor Mike Huckabee ended his Fox News TV show Jan. 3 in view of a possible run for the White House in 2016.

Huckabee finished second in 2008 to Sen. John McCain for the Republican

nomination to face then-Sen. Barack Obama. He is a former pastor of Southern Baptist churches in Pine Bluff and Texarkana, Ark., and a former president of the Arkansas Baptist State Convention; a graduate of Ouachita Baptist University in Arkadelphia; and a former student at Southwestern Baptist Theological Seminary in Texas.

“As much as I have loved doing the

show, I cannot bring myself to rule out another presidential run,” Huckabee, 59, said in a news release prior to his Jan. 3 “Huckabee” airing. Huckabee has hosted the weekend show for the past six and a half years.

Huckabee delved into politics, faith and family values in the hour-long talk show, which was taped in New York for airing on Saturday and Sunday evenings. National media quickly reported on Huckabee’s decision; a CNN headline stated, “Huckabee gets serious about a second presidential run.”

Huckabee, in the news release, said the cable TV show had been “the ride of a lifetime. ... But I also realize that God hasn’t put me on earth just to have a good time or to make a good living, but rather has put me on earth to try to make a good life.”

He acknowledged “a great deal of speculation” about his intentions for 2016. “If I were willing to absolutely rule that out, I could keep doing this show,” he said. “But I can’t make such a declaration.”

Huckabee said he will make a decision in late spring, “but the continued chatter has put Fox News into a position that is not fair to them nor is it possible

for me to openly determine political and financial support to justify a race. The honorable thing to do at this point is to end my tenure here at Fox.”

The *RealClearPolitics.com* website, in an analysis of various polls for the Iowa caucuses in February 2016, placed Huckabee in the lead with an average of 15.7 percent among respondents from July through October, followed by Wisconsin Rep. Paul Ryan, the GOP vice presidential nominee in 2012, at 9.5 percent; Kentucky Sen. Rand Paul, 8.5 percent; former Florida Gov. Jeb Bush, 8.3 percent; New Jersey Gov. Chris Christie, 8.0 percent; former Pennsylvania Sen. Rick Santorum, 6.0 percent; former Texas Gov. Rick Perry, 5.8 percent; Texas Sen. Ted Cruz, 5.8 percent; and Florida Sen. Marco Rubio, 5.5 percent.

Huckabee served as Arkansas governor from 1996-2007 and as lieutenant governor from 1993-96.

As a pastor, he led Beech Street Baptist Church in Texarkana from 1986-92 and Immanuel Baptist Church in Pine Bluff from 1980-86. He was president of the Arkansas Baptist State Convention from 1989-91.

(EDITOR’S NOTE – Art Toalston is editor of Baptist Press.) **BP**

## Church Continued from page 6

disciple others. That takes a lot of time.”

Church planting in SEND cities is a big challenge, according to Chewning. Planters have very few successful models in their context. “You can listen to the podcasts of these leadership gurus that want to tell you how to run your church and how to create a healthy culture in your church,” he said.

“But some of that is cultural and contextual. We don’t have healthy models of a thriving, gospel-centered, Bible-loving, Jesus-centered church plant structure where guys have done it well in New England. We’re having to write our own book. That’s not a bad thing, but it is a challenge because it takes longer, and there’s a lot more labor involved.”

Effective models in Dallas, Chicago and Raleigh may not work in Boston.

### What are Netcast’s greatest needs?

Chewning identified the three greatest needs in the church planting process. First, there is a great need for more churches that will commit to a long-term partnership and listen before they attempt to do ministry with the new plant.

“I think the North American Mission Board (NAMB) is doing an incredible job of creating that awareness in the Southern Baptist Convention (SBC). We cannot do what we are doing without NAMB. The encouragement, the resources, the connectivity to [Baptist influencers] and churches around the country – we love NAMB, and we love the SBC. The more that we as church planters are seeing the SBC come along side of us, the more we are stirred to want to be part of the SBC and NAMB. And we don’t just want to be recipients of it, we want to be participants in it,” he added.

But church plants need SBC churches that understand that ministry in Boston might not look like ministry in their home church. “We need to build partnerships based on actual needs and not assumed needs; I might not need a missions team. There might be things we need to learn from you. Or maybe I’ve got it when it comes to leading the church,

but I could use some encouragement on my soul,” he said. “We’ve seen churches doing really incredible ministry in their community, and they want to bring that to Boston, but it doesn’t bridge over to our context. It just doesn’t work. So, it is important that they ask us what we need. We really want your help, but it will be awesome if you ask us some questions rather than trying to help us without first knowing what we need.”

Second, Netcast needs churches that are concerned about the health of the leaders of the church. “We need churches that see the big picture of the mission,” said Chewning. “That includes not only the people who are gathering in the new mission work, but also the church planter and his family. Don’t let the church planter get lost in the mission work. Pray for all of us, because this is challenging work.”

Third, Chewning pleads with fellow Baptists to grow in generosity toward the Cooperative Program (CP) and mission offerings. “Again, I will say that NAMB does an incredible job of supporting church planting. But there are a lot of churches that are not participating in CP or are marginal in their support. Every one of those pastors has preached, ‘Where your treasure is, there your heart is as well.’ Those pastors believe in the generosity of God, and that we are stewards rather than owners of the things we have.

“But it seems that a very small percentage lead their churches to practice these principles. We need pastors who will say to their churches, ‘For the sake of the gospel, we need to become less comfortable so that other churches can actually survive.’”

A church plant in New England may take seven years to be self-sustaining. Long-term commitments are needed. Planters in SEND cities like Boston are looking for partnering churches.

“I just want to be honest and make an impact on New England, and we can’t do it without talking honestly with our brothers and sisters in the SBC,” Chewning said. **BP**

## HAVE YOU EVER BEEN DISCIPLED?

I grew more as a Christian in my last two years of college than any time in my life, because someone disciplined me and held me accountable for my own spiritual growth. A Campus Crusade for Christ staff guy named Byron Peters met with a group of us weekly in a small group Bible study called an Action group; he also took time to meet with us individually.

The one-on-one time with Byron was one of the most influential experiences in my Christian life. Every week he asked me the same set of questions:

1. What are you doing for your quiet time? What are you reading in the Bible?
2. What is God teaching you? What are you learning?
3. Have you shared your faith with anyone this week? Tell me about it.

What Byron was really doing was holding me accountable for two things: First, my personal spiritual growth and also, how I was living

out my faith. This is really missing for most Christians in terms of being disciplined. Most Christians have informational and educational classes that we call discipleship, but no one really has anyone mentoring them or holding them accountable one-on-one for their spiritual growth and living out their faith. That experience was over 30 years ago, and I’ve been sharing the gospel and trying to disciple people ever since.

Is there a Paul in your life who is mentoring and discipling you? Is there a Timothy in your life you are mentoring or discipling yourself?

Here’s a New Year’s challenge for you: Find someone who can mentor and disciple you and also for you to find someone that you can pour your life into and disciple them.

(EDITOR’S NOTE – Marty Dupree is a consultant on adult evangelism and discipleship for the Baptist State Convention of North Carolina. Contact him at (800) 395-5102 ext. 5565), or [mdupree@ncbaptist.org](mailto:mdupree@ncbaptist.org).)



MARTY DUPREE



## AROUND THE STATE

## Obituaries

**THOMAS “TOMMY” CLAYTON BROWN**, 56, died Dec. 30, 2014, after a battle with cancer.

His love for farming eventually led to tobacco marketing and a career as tobacco auctioneer. He sold tobacco for 20 seasons.

In later years, Brown helped out with tobacco auction reenactments at the N.C. State Fair and Duke Homestead.

In the offseason he worked in the petroleum industry in home delivery and as a commercial transport driver. He worked for Berico Fuels of Greensboro and later for Rentz-Eden Oil of Reidsville.

In his mid-30s, Brown sensed the Lord’s call to Christian ministry. He attended Fruitland Baptist Bible Institute (now college) part-time, taking all available classes in sermon preparation and delivery. Later, he attended Southeastern Seminary and earned the associate of divinity degree.

He served Southern Baptist churches in Reidsville and Louisburg, and most recently served as the interim pastor of Union Grove Baptist Church, Oak Ridge. He had a passion for baseball and played on several teams as well as coaching and umpiring.

He is survived by his wife of 33 years, Teresa Farrington Brown; daughters, Lauren Shannahan and Meredith Brown; son, Luke Brown; two grandchildren; mother, Carolyn Clayton Brown; and sister, Sandra Smith.

Memorials to: Hospice and Palliative Care of Greensboro, 2500 Summit Ave., Greensboro, NC 27405, or Lawndale Baptist Church’s Feeding the 5000 program, 3505 Lawndale Dr., Greensboro, NC 27408.

**E. HOUSTON VENTERS**, 41, of Denver died Jan. 1.

Houston was the church administrator at Lake Norman Baptist Church, Huntersville.

A Kentucky native, he was an avid Kentucky basketball fan and a Dallas Cowboys fan. Most of all, Houston loved his Lord and Savior and cherished his family.

He is survived by his wife of 15 years, Janelle Venters; daughters, Bailey and Tori Venters; son, Mason Venters; sister, Dawn; and mother and father-in-law, Jennie and Jackie Payne.

**EDWARD GLEN HOLT**, 82, died Jan. 7.

A native of Johnston County, Holt graduated from Smithfield High School in 1950, Mars Hill Junior College in 1952, Wake Forest College in 1954 and Southeastern Seminary in 1958.

He was ordained in 1955 at Pisgah Baptist Church, Smithfield. He was pastor of Sardis Baptist Church, Smithfield; Hephzibah Baptist Church, Princeton; Grassy Creek Baptist Church, Granville County; First Baptist Church, Hillsborough; First Baptist Church, Mount Olive; and First Baptist Church, Fayetteville, where he also served 30 years and was *Pastor Emeritus* after his retirement.

During his time at FBC Fayetteville, Holt led the church’s decision to remain as an anchor in downtown Fayetteville and oversaw a major renovation of the church’s sanctuary.

He participated in community ministries including Care Clinic, Contact Ministry, Love Lunches and the Fayetteville Family Life Center.

Holt was president (1991-1993) of the Baptist State

Convention of North Carolina (BSC) and also served three terms as president of the BSC General Board.

He was on the Board of Trustees of Campbell University, the Board of Directors of Fruitland, and as president of the Ministerial Alumni Association of Wake Forest University.

Following his retirement, Holt was interim pastor of Roseboro Baptist Church in Sampson County.

He was battling Parkinson’s Disease.

He is survived by his wife of 55 years, Joyce Smith Holt of Watkinsville, Ga.; son, Mark Holt of Raleigh; daughter, Amy Holt Neill of Watkinsville; six grandchildren; siblings, Doris Lucille Holt Wallace of Chester, Va., Nellie Jean Holt Woodruff of Smithfield, and Walter Richard Holt of Four Oaks.

## Staff changes

The Columbus Baptist Association has called **DAVID HELLER** as their new Director of Missions. Heller filled this role on November 1, after serving as pastor of Pleasant Plains Baptist Church, Whiteville for 18 years.

**STEVE TURNER** has been called as pastor by Taylor Memorial Baptist Church, Jackson Springs. Turner previously served at Greenview Baptist Church, Florence, Ky.

Oak Ridge Baptist Church, Rutherfordton has called **LEWIS JACKSON** as pastor. Previously Jackson served at New Grace Baptist Church, Cliffside. He started his new position Oct. 12.

**JOSH PHILLIPS** has been called as pastor by Memorial Baptist Church, Norwood. Previously, Phillips served at Cherry Grove Baptist Church, Cerro Gordo.

## CHURCH NEWS



## Reeds Baptist Church, Lexington

Members of Reeds Baptist Church, Lexington, celebrated its groundbreaking Dec. 21, 2014. The church is building a Family Life Center which will include a 6,027-sq.-ft. multi-purpose room that will accommodate 400 people, a kitchen and pantry totaling about 1,000 sq. ft., a storage/supply room, future stage area, choir room, four rest rooms, and a secretary’s office with storage. There will be a covered drive-thru canopy and will attach to the main sanctuary. The building will be a steel structure with brick and block exterior walls to match the existing church building making a total of 12,700 sq. ft. The new facility will be attached to the existing building that was built in 1958. The first shovel of dirt was turned by Weldon Smith (with shovel in photo), one of the church’s oldest members at age 89. Also in the photo from left: Mike Ester, Liberty Baptist Association associational missionary, Roger Koontz (behind Smith), David Smith and Wayne Covert. The church has been raising money for about 15 years and have collected more than half of the needed \$1.3 million. Around 85 people attended the groundbreaking. Henry Watterson is pastor.

## ‘Selma’ renews race relations talks in U.S.

By **DIANA CHANDLER** | Baptist Press

**T**he movie “Selma” can initiate honest racial reconciliation discussion and the study of African-American history among Southern Baptists, said Chris McNairy, a consultant who has helped Mississippi Baptists bridge racial barriers the past two years.

McNairy said the film, though it takes artistic license highlighting the 1965 “Bloody Sunday” march across Edmund Pettus Bridge in Selma, Ala., can encourage Southern Baptists of all ethnicities to study the facts of the historic struggle for voting rights by African Americans in the 1960s South.

“The movie brings out that point that there is a history that we cannot throw away,” said McNairy, founder of Urban Fusion Network, focused primarily on urban missions in spreading the gospel and enhancing Christian disciple-making.

“For some of us evangelical conservatives, we don’t want to talk about parts of American history,” McNairy said. “Not to make a comparison to Jewish life, but for every diaspora there’s a part of their history that if we’re honest about it, we want to say, ‘We shall never forget.’”

“The Jewish Diaspora will say they will never forget the internment camps. For the African Diaspora, they

will never forget the slave trade and slavery. And you can go through the six major diasporas in America and they all have something about their history that they don’t want forgotten,” McNairy said. “The problem with historical segmentation in America is that it’s all about the European Diaspora. When we look at history, there’s not much dealing with the nonwhite history, so that even nonwhites don’t know nonwhite history.”

In New York, African American business leaders have raised enough money for 27,000 middle school students to attend free viewings of Selma. The movement #SelmaHandinHand is encouraging interdenominational Selma viewings and post-viewing discussions in theaters across the country. The movement’s Twitter page shows participation in various states, including Alabama and Virginia. Selma debuted a week shy of the Martin Luther King Jr. national holiday, and in the 50th anniversary year of the voting rights march. But the movie has come with controversy.

Mark K. Updegrave, director of the Lyndon Baines Johnson Library and Museum, and Joseph A. Califano Jr., President Johnson’s top assistant for domestic affairs from 1965-69, have both charged that the movie unfairly portrayed LBJ’s role in the voting rights struggle. Also, the movie does not include King’s exact words but paraphrases because of copyright issues. **BR**



January 25

BIBLE STUDIES FOR LIFE

February 1

## Ready to Help the Poor

**Focal Passage: Deuteronomy 15:7-11**

**N**early half of the world's population – more than 3 billion people – lives on less than \$2.50 a day. More than 1.3 billion live in extreme poverty, which is less than \$1.25 a day. According to UNICEF, 22,000 children die each day due to poverty. Most who are reading the words on this page have a home, food, income and provisions.

Too often in America we have a wrong view of the poor who are around us. The poverty we are faced with today is not because the world lacks resources; it is because we have set our priorities in the wrong areas. Some people today do not have concern for those who lack.

Most of those held in the chains of poverty are not there because of what they have or have not done. Some are there because of the sinful choices of others. In fact, it could be our own sinful choices that help to keep them there. As Christians, God wants us to love our neighbors (Leviticus 19:18; Matthew 22:39). We say we truly believe this, however, it is not what we believe that counts. It is what we believe enough to

live out before the world that makes a difference.

George Bernard Shaw, an avowed atheist and later part of the New Age movement, said, "The worst sin toward our fellow creatures is not to hate them, but to be indifferent to them: that's the essence of inhumanity."

Giving our money is important, but often we give so that we can salve our conscience and feel that we have done what God desires. Showing God to those around us involves our personal interaction with those in need. Richard Stearns, president of World Vision says, "If we truly love God, we will express it by loving our neighbors, and when we truly love our neighbors, it expresses our love for God."

If we want the world to see Jesus, we need to be out there living like Him. We must give of our time and talents to those we meet. Remember: do not fail to do something just because you cannot do everything. We must do what we can, with what we have, for as long as we can.



**THOMAS MARSHALL**  
*Spring Hill Baptist Church, Wagram*

**Focal Passages: 2 Corinthians 4:16-18; 12:7-10**

**H**er name was Ellen. I met her about five years ago. She was a petite lady with a generous smile. When I first met her, I did not realize she had a progressive illness. In fact, you could not determine this from her words and actions. However, as time and our relationship as pastor and church member developed, I learned about her struggle. Over time, this progressive illness took a greater and greater toll. Even as her health deteriorated, her attitude never failed. She would often say to me, "You'll never hear me complain. As long as I am able I am going to keep going." And that she did. I remember the day in her hospice room where she said, "I'm fine; don't worry about me, as I know where I am going." The next day she went to be with her Lord.

What do we need to consider when God allows sickness to come upon one

of His children? Sometimes He allows healing. Sometimes He allows sickness to continue until death. Nevertheless, everything is for His glory. He promises in His Word that He will provide the grace a person needs during trials. Paul in these verses pleads with God, and God revealed to him that He would provide the needed grace to live and exalt Christ in the midst of this trial. I believe God allows a Christian to have a disease just as an unbeliever has, so the world can see the difference.

Ellen, through her grace received from God, was able to teach those of us around her some very valuable lessons. She taught us that we should never give up in the midst of hard trials. She taught us that joy is possible even in the pain. She showed us that confidence in God during tribulations brings hope. She shared her confidence with everyone she could. She displayed that one can live with hope in the midst of trying circumstances. God used her to teach a church that grace is available and possible for those who trust in Him. I hope that if you are going through this difficulty that the life of Ellen will help you also.

January 25

EXPLORE THE BIBLE

February 1

## Be Faithful in Adversity

**Focal Passage: Nehemiah 6:1-19**

**E**arlier this year my son was participating in a school activity where his group was instructed by his teacher to do a certain activity. Some of the students tried to get my son to do something other than what the teacher said. In fact, several different students told him different things to do that were contrary to what the teacher had said. Some of the students even chided my son for not following their instructions. What was my son to do? Following the instructions of any of those students would have caused him to disobey the one with authority who had given the instructions in the first place. He decided to go back to his teacher, report the situation and follow the teacher's instructions. I encouraged him for taking such action.

Nehemiah had been following God's instructions for rebuilding the wall around Jerusalem, and God was faithful to provide the resources to strengthen the hands of Nehemiah and the people of Judah. Sanballat, Shemaiah and Tobiah all brought difficulty against Nehemiah in different ways. At least five different

times, Sanballat sent letters threatening Nehemiah to stop working on the wall. How did he respond? According to truth (v. 8). Shemaiah tried to distract Nehemiah with an action that would have shown a disregard for God's law and a lack of faith in God to protect His people. Tobiah sought to create disunity. Yet through it all, Nehemiah kept His focus on the Lord, demonstrated faithfulness as a leader and saw God accomplish what only God could do – the rebuilding of the wall in 52 days.

Some say, "When the going gets tough, the tough get going." For Nehemiah, "When the going got tough, Nehemiah got praying ... and kept going." Adversity will certainly come into our lives. Jesus promised it for His followers. The questions then are: "How will we respond when it comes? Will we cower under the threats of men? Will we break under the load of difficult circumstances? Or, will we walk faithfully and keep going, with trust in the Lord, empowered by His Spirit, all for the sake of His glory?"



**RANDY MANN**  
*Lead Pastor, Central Baptist Church, Henderson*

**Focal Passage: Nehemiah 7:1-8**

**M**y family generally travels around Christmas to visit our family in Alabama. Often, this will result in me missing a Sunday at our church. When this happens, I have one of our other pastors preach. This year was unique. I had asked our worship pastor to preach on the last Sunday of the year. What I did not know was that the back-up worship leader became ill. So, what we decided to do was switch roles for that Sunday. Our worship pastor still preached the sermon, and I led worship. The bottom line was this: there was a need. God had given us the gifts and abilities to meet those needs. So, we just allowed God to use us to serve Him and to meet the needs of our congregation.

Nehemiah had accomplished the primary task God had sent him back to Jerusalem to accomplish: rebuilding the wall around Jerusalem.

While the threats of the naysayers and adversaries had not been realized dur-

ing the rebuilding of the wall, Nehemiah knew there was the potential for ongoing difficulty from Israel's enemies. The long-term health and security of the nation could not be accomplished by Nehemiah alone. Everyone would have to do their part. Nehemiah challenged the people and appointed them to different tasks. Some were given the task of oversight. Others were given specific responsibilities for securing the gates around the city. Yet, all of the people were serving according to their God-given assignments, in obedience to God's direction and for the good of God's community.

God has given gifts and abilities to all His people for the purpose of serving Him. We are simply stewards of those gifts. Every person who is a part of the family of God, the Body of Christ, does not have the same gifts or abilities. That is by God's design. God's church functions as He intends when each believer is doing his or her part.

Are you simply coasting along on the service of others? Or, are you actively serving God with the gifts and abilities He has entrusted to you – for the good of God's people and for the sake of His glory.



# Andraé Crouch kindled ‘new dimension’ of worship

Baptist Press

**L**egendary gospel songwriter and performer Andraé Crouch has died at the age of 72.

Crouch's songs – among them: “My Tribute,” “The Blood Will Never Lose Its Power,” “Soon and Very Soon,” “Bless the Lord” and “Through It All” – have become standards and are included in the hymnals of both African-American and Anglo churches.

He was a major figure in the “Jesus Movement” of the '60s and '70s, which led to the rise in popularity of contemporary Christian and gospel music. He is credited with pioneering the urban gospel sound, blending elements of traditional gospel, R&B, jazz and pop.

Crouch's sound became so synonymous with gospel music that anytime a mainstream artist or movie studio needed a gospel song, he was their first call. His work in writing, arranging and directing can be heard on

recordings by Elvis Presley, Elton John, Michael Jackson, Madonna, Paul Simon and others, as well as on soundtracks for movies like “The Lion King” and “The Color Purple,” for which Crouch was nominated for an Academy Award. He is one of only a handful of gospel musicians with a star on Hollywood's Walk of Fame.

Crouch had dealt with multiple illnesses. He died Jan. 8 at Northridge Hospital Medical Center near Los Angeles from complications following a heart attack. **BR**

## CLASSIFIED ADVERTISEMENTS

### Pastor

Sandy Cross Baptist Church, Hobbsville, NC, is seeking **full-time pastor**. Average attendance of 85. Seminary-trained pastor preferred; parsonage located on church grounds. Please send resumes to [sandycrossbaptistchurch@gmail.com](mailto:sandycrossbaptistchurch@gmail.com).

Olyphic Baptist Church is seeking a **Pastor**. We are located in North Carolina approximately 13 miles from North Myrtle Beach, S.C. We are a small rural church with an average attendance of 60 with a very active choir, Brotherhood, WMU and children's ministries. We are noted for our strong missions and pastoral emphasis. We co-operate with CBF and SBC. We are looking for a Pastor who is biblically grounded and mission minded. Our previous pastors have been seminary graduates and were retired or semi-retired pastors with long tenures. Interested persons should send their resumes to Mack Heniford, 20656 Seven Creeks Hwy., Tabor City, NC 28463. Please submit your resume by February 15, 2015.

First Baptist Church of Mount Airy, North Carolina, a 135-year-old church with 600+ resident members is prayerfully seeking a **full-time senior pastor**. A compassionate, caring servant-leader, led by the Holy Spirit, exhibiting visionary leadership and committed to the preaching and teaching of God's Word. One who is able to lead the congregation to a deeper understanding of God's Word through worship and Bible study. Applicants should be biblically grounded and mature in their faith with previous pastoral experience and a seminary degree. Missions giving opportunities are available through both the CBF and SBC. Send resumes and references to the Pastor Search Team, First Baptist Church, 714 N. Main St., Mount Airy, NC 27030 or by email to [fbcmapst@gmail.com](mailto:fbcmapst@gmail.com).

Peachtree Memorial Baptist Church, Murphy, NC, is prayerfully seeking a **Senior Pastor**. Average attendance of 210 in worship service and 135 in Sunday School. Seminary graduate and pastoral experience preferred. Please send resume to Pastor Search Committee, Peachtree Memorial Baptist Church, 1650 Highway 141, Murphy, NC 28906. Resumes will be accepted until February 1, 2015.

First Baptist Church of Mebane, NC, is seeking a **senior pastor** who will help us in fulfilling our mission to “Love God, Love People, and Share Our Faith in Jesus Christ Together.” We are located in a town that is experiencing tremendous growth, and we are looking for a mission-minded leader with a passion for reaching the local community while prayerfully seeking the will of God. Candidates should be graduates of fully-accredited colleges/universities and seminaries/divinity schools. We have 2 Sunday morning worship services, one traditional and one contemporary. Please send resume and personal references to: Pastor Search Committee, First Baptist Church of Mebane, 301 S. 3rd Street, Mebane, N.C. 27302; or via email to: [mebanefbcpastorsearch@gmail.com](mailto:mebanefbcpastorsearch@gmail.com).

Chapin Baptist Church (CBC) is prayerfully seeking the man God has chosen to be the new **pastor** and **spiritual leader** of our growing fellowship of disciples. CBC is looking for a pastor who preaches from a place of grace and shows us a God who loves all. Known as the Capital of Lake Murray, Chapin is a robust suburban community of Columbia, SC. CBC is a friendly, biblically based congregation with an active membership of 400-500. Send resumes to Pastor Search Team, PO Box 309, Chapin, SC 29036 or email to [cbcpst1@gmail.com](mailto:cbcpst1@gmail.com).

Glorieta Baptist Church in Concord, NC, is prayerfully seeking a **Pastor**. We are a Southern Baptist church with an average attendance in worship of 100 and 80 in Sunday School. We are looking for a Pastor who is biblically grounded, mission minded, with visionary leadership and strong communication skills. Seminary degree with three to five years of pastoral experience preferred. Please send resume with cover letter and references to Pastor Search Committee, Glorietta Baptist Church, 4912 Hwy. 73 East, Concord, NC 28025. Resumes will be accepted until January 31, 2015.

**BRnow.org**

First Baptist Church of Gaffney, SC, is seeking **God's servant** to lead an active and alive fellowship. The church has both traditional and contemporary worship services. Send resumes to Pastor Search Committee, 200 N. Limestone Street, Gaffney, SC 29340.

### Church Staff

Concord Baptist, Anderson, South Carolina, is seeking a **Student Minister** (Grades 6-12). Degree required from an accredited seminary and minimum of three years church/ministry experience. Submit resumes via e-mail to [jjames@concordbaptist.com](mailto:jjames@concordbaptist.com) or to Concord Baptist, 1012 Concord Road, Anderson, SC 29621, Attn: Dr. Don Cox. Church website: [concordbaptist.com](http://concordbaptist.com).

Mt. Ruhama Baptist Church located in Maiden, NC, seeking candidate for a full-time position with benefits as the **Associate Pastor** to lead youth/college age and support family life ministries. Responsibilities to include plan, coordinate and implement meaningful opportunities for Christian development. If interested email resume to [www.mtruham.org](http://www.mtruham.org) or mail to 3273 Mt. Ruhama Church Road, Maiden, NC 28650.

Mountain View Baptist Church of Hamptonville, NC, is seeking a **part-time Director of Children's Ministries** (for grades 1-6). Responsibilities include coordinating a Wednesday evening discipleship program, quarterly children events and summer day camp. This position also serves as staff liaison to our Preschool Ministry. Please send resume to [mvbc@yadtel.net](mailto:mvbc@yadtel.net).

**Part-time Worship Leader** needed for blended worship services for a progressive and growing church in Western North Carolina. A Bachelor of Music Degree or the equivalent in experience is required. This position is approximately 20 hrs. per week which includes practices and worship services. Salary is commensurate with experience and qualifications. Inquiries can be made electronically to [tomseals@att.net](mailto:tomseals@att.net) or to: Newfound Baptist Church, Attn. Music Search Committee, PO Box 6, Leicester, NC 28748.

The **part-time music director** at Theresa Baptist Church will lead, develop and coordinate the worship and musical ministries of a thriving church. Primary responsibilities would include leading music for all services, leading the adult choir, and leading the praise and worship choir. Salary, vacation, benefits and mileage reimbursement is negotiable. All interested should send resumes to Theresa Baptist Church, 3919 Chub Lake Road, Roxboro, NC 27574, or via e-mail to [theresaoffice@embarqmail.com](mailto:theresaoffice@embarqmail.com).

### Denomination

The *Biblical Recorder* is seeking a **Content Editor**. The job includes writing and coordinating the flow of content for the print edition of the *Biblical Recorder*, the *BRnow.org* website and the *BRweekly* e-newsletter. Journalism and communications experience are essential. Applicants must be actively affiliated with a Southern Baptist church and familiar with the broad scope of Baptist ministries. Essential skill sets include mature administrative leadership, positive teamwork qualities, healthy relational habits and social media engagement experience. Please send resumes to [editor@brnow.org](mailto:editor@brnow.org).

### Miscellaneous

**NCBAM needs short term servant volunteers to “March the Blues Away”** in four easy steps: 1 aging adult in need, 2 volunteers, a 3-month commitment, with 4 contacts per month. Call North Carolina Baptist Aging Ministry: 877-506-2226.

**Like new 25 foot inflatable movie screen, Sound System, HD projector, etc.** All you will need is a DVD; Well over \$10,000 invested; \$5,500.00 OBO; 336-620-3872; [darrylgiles@ratiochristi.org](mailto:darrylgiles@ratiochristi.org).

**Do you have staff changes at your church or association?** Let the *BR* know by calling (919) 847-2127 or email [editor@BRnow.org](mailto:editor@BRnow.org).

**MOVED?** Don't forget to change your address with the *Biblical Recorder*. Contact Erin Gandy at (919) 459-5693 or [erin@BRnow.org](mailto:erin@BRnow.org).

## Placing a classified ad in the *Biblical Recorder*

Choose one of three avenues:

- Send e-mail to: [alison@BRnow.org](mailto:alison@BRnow.org).
- Submit the information via the *Recorder's* website at [BRnow.org](http://BRnow.org).
- Send a Fax to (919) 469-1674.

For more information, call the office at (919) 459-5691.

Cost for Baptist churches/organizations is \$1.20 per word, number and stand-alone initial (\$1.42 for commercial and non-Baptist entities) with a minimum charge of \$35. Classifieds also are carried online.

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Gene Davis, Taylor House resident, and his nephew, Brady Dickson.

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