

**FOR THE RECORD**

**Health-care reform**

The Southern Baptist Christian Life Commission held a closed-door consultation on health-care reform and determined Baptists should speak publicly about the issue. See page 2.

**Occupational therapy**

An occupational therapist at Baptist Regional Medical Center in Corbin says his work is more like a ministry. See page 3.

**Editorial**

If you'll give more than \$250 to your church this year, you need to know about a new reporting process required by the IRS. See page 5.

**Iranian freed**

An Iranian man sentenced to death because of his faith in Jesus Christ has been freed, at least temporarily, due to public protests. See page 7.

**Weekday ministry**

An Arkansas church has found an innovative use for its facilities on a weekday and a way to minister to many unchurched people. See page 10.

**Notice:** The Jan. 18 issue of the Western Recorder was delayed in being printed and mailed due to the snow storm.

However, it was published and should have arrived sometime before this issue.

**Churches warm body & soul amid snow storm**

By Marv Knox  
Editor

Kentucky's cruellest winter storm drove motorists off the highways and froze residents out of their homes and into the warmth of Baptist churches.

The Great Storm of '94 dumped record snowfalls—such as a 20-inch in Shelbyville—across Kentucky Monday, Jan. 17. Two nights later, it pushed thermometers to all-time lows—such as the -35 degrees that froze Grayson.

When Gov. Brereton Jones closed the state's interstate highway system, truckers, vacationers and other travelers had no choice but to abandon their travel plans and seek shelter. And when snow-laden branches pulled down power lines, residents whose homes quickly became iceboxes couldn't help but retreat to warmth.

Working in cooperation with the Red Cross, local disaster relief officials and law enforcement agencies, churches throughout Kentucky quickly opened their doors to stranded strangers and frozen neighbors.

Most of the 50 or so people who spent part of last week at Highview Baptist Church in Louisville arrived after the Gene Snyder Freeway became the Gene Snyder Parking Lot.

Highview Church is located about a mile from the Interstate 265 loop around the city, and Pastor Bill Hancock offered its facilities when electricity went out at a nearby government center that had become a haven for stranded motorists.

"We had 18 inches of snow on our parking lot, but we brought men from the church in to shovel it off so they could bring buses in to move the people over," Hancock reported. By the

□ See Baptists warm... page 3

**Quake shakes up Baptist response**

LOS ANGELES—Baptists in Los Angeles emerged shaken and bruised from a devastating earthquake which struck the metropolitan area early Jan. 17.

Meanwhile, Baptists elsewhere—both near and far—stepped in to help with disaster relief.

"A lot of people around here are just trying to help themselves," observed Don Hargis, director of men's ministries for the California Southern Baptist Convention.

Hargis was among the first Baptist volunteers to accompany California Baptists' two portable kitchen units into the hard-hit San Fernando Valley. □ See Quake shakes ... page 8

**Civil war transformed Liberia's people**

MONROVIA, Liberia (BP)—The people of Liberia used to say, "What happens in other parts of Africa could never happen here."

But the evil they once referred to distantly has become a haunting reality at home. "Evil" appears to be the only word Liberians can find to label a civil war that has produced mass graves, murdered nuns, mutilations and unspeakable atrocities.

"We're working in a different country just as surely as if we had transferred someplace else in the world instead of staying here," said Southern Baptist missionary Bradley Brown.

"We do trauma counseling with child soldiers who say, 'I haven't killed anyone today, and I don't feel good.'"

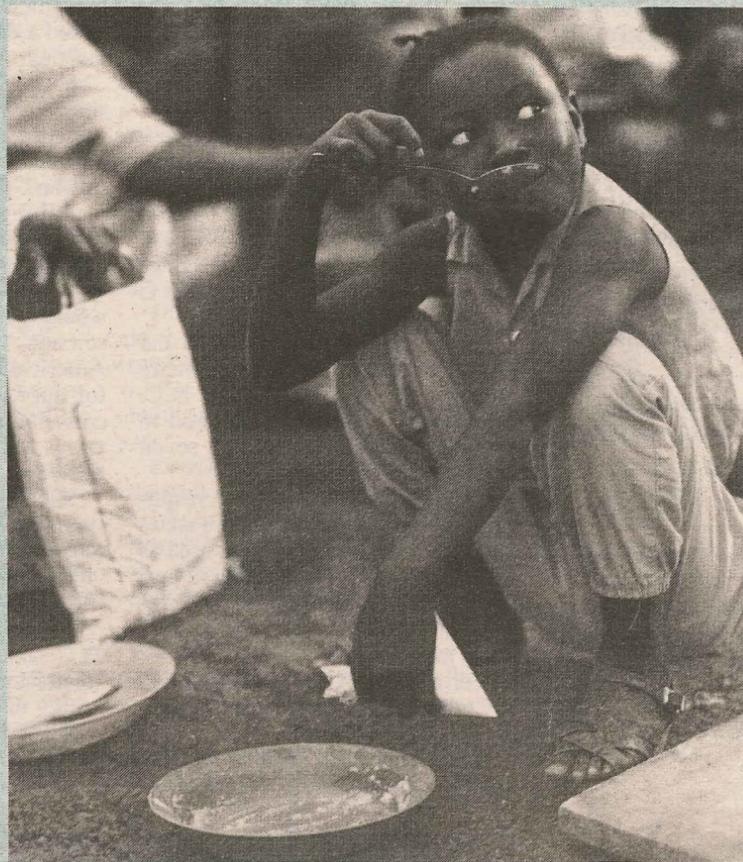
Even memory has become poisonous, according to Liberian Baptist leader Moses Roulhac.

"I saw things and felt things I can't talk about," he recalled. "At times ... I was caught on both sides of the lines and heard people on both sides cheer as rockets were fired—cheering the killing of their fellow Liberians. How will we get over that?"

Now hatred is everywhere. For many people, the desire for revenge takes second place only to the desire for food and shelter.

"The next war will be the war of acceptance, to be able to see a man who slaughtered and raped relatives and friends and still accept him for who he is," predicted John Cole, chairman of the Baptist convention's evangelism committee.

"Baptists and other Christians have to commit themselves to preaching the power of the gospel—that's the only thing that can change the hearts of people who have been hurt. People are just waiting for a little green light



**CHILD OF WAR** The civil war in Liberia turned some children into killers with automatic weapons. But it turned many more, like this boy, into hungry refugees. Southern Baptist missionaries aid displaced children and adults both in Liberia and in neighboring Ivory Coast. (BP photo)

so they can get revenge."

Cole's war of acceptance already has started, if only in small ways, to bring reconciliation before the current fighting even ceases.

For example: Members of Oldest Congotown

First Baptist Church, a growing congregation drawing from the two primary rival ethnic groups, have learned that "forgive us as we forgive others" is not just a pretty phrase in the Lord's Prayer.

At Smell-No-Taste, a town near what is left of Roberts International Airport, Baptist relief workers provide soap, salt, milk and other supplies to desperate and hungry people.

Although troops occupy the campus of the Baptist Theological Seminary, the school meets in a rented building where overworked teachers struggle to train another generation of pastors in overcrowded classrooms.

Providence Baptist Church, □ See Baptists seek ... page 6



**Hopkinsville event calls for social action**

By Mark Wingfield  
News Director

HOPKINSVILLE—America suffers from a crisis of cultural authority which churches should address by forming social action committees, two leaders of a nationwide emphasis said in Hopkinsville Jan. 15.

"The church needs to be a place where people are informed and educated about social issues," said Alan Crippen, one of the two seminar leaders from Focus on the Family's headquarters in Colorado Springs, Colo. "We need to give our people a social vision. ... We need to be training centers, teaching people how to relate to their neighbors in a responsible way."

These social action committees should elicit action by evangelical churches in the same way missions committees have for years, Crippen

asserted. "Every evangelical church in America has a missions committee. Why? Because you think missions is important. We think social action is an important part of the Great Commission."

Crippen and his teaching partner, Greg Jesson, are taking this appeal for social action across America as they lead 48 weekend seminars per year. Jesson is director of Focus on the Family's seminars unit.

No estimate is available as to how many churches have formed such committees.

Focus on the Family, headed by Christian psychologist James Dobson, is best known for Dobson's nationwide radio program of the same name and for Dobson's numerous books on family issues. However, in recent years the independent organization has delved more into political and social issues related to "family

values." It has spun off a separate entity, the Family Research Council, to act as a political lobbying force in Washington, D.C.

About 270 people—including many Baptists—attended the Jan. 15 seminar at First Baptist Church of Hopkinsville. This was the second "Community Impact Seminar" held in Kentucky in recent months under sponsorship of Focus on the Family and the Family Foundation of Kentucky. The first seminar, held at Southland Christian Church in Lexington last fall, drew about 550 people.

Jesson described the purpose of the seminars to be two-fold: to show participants a vision of how Christianity can influence culture and to suggest practical things Christians can do to make a difference.

The ultimate goal of the seminars is to get churches to form "commu- □ See Hopkinsville event ... page 9

# BAPTISTS

EVENTS  
 Baptists  
 Edition

## CLC criticizes Clinton's health-care reform plan

**The CLC believes it has "a special responsibility to address health-care reform" because the agency opposes many elements in the Clinton administration's plan and because President Clinton is a Southern Baptist**  
*Richard Land, CLC executive director*

WASHINGTON—After criticizing President Clinton's health-care reform proposals in a closed-door forum, the Southern Baptist Christian Life Commission has declared Baptists should be openly involved in the national debate over health-care reform.

The CLC believes it has "a special responsibility to address health-care reform" because the agency opposes many elements in the Clinton administration's plan and because President Clinton is a Southern Baptist, explained Richard Land, CLC executive director.

Land spoke to reporters after the Jan. 18 consultation on health-care reform held in Washington, D.C. Twenty-one people were invited to attend the meeting, including seven CLC staffers.

Land said the consultation resulted in a "moral preamble and a statement of concerns that will be used as an interpretative and evaluative grid through which all proposed health-care reform legislation will be analyzed and critiqued."

For now, the CLC has taken aim at Clinton's reform proposals, citing six specific concerns:

■ **Funding for abortion.** "Without question, the inclusion of abortion on

demand in the final version of any health-care reform would be the most devastating setback for the pro-life movement since Roe vs. Wade," declared a document released from the meeting.

■ **The physician-patient relationship.** "A physician's best efforts to preserve human life must never be impeded by harmful government intrusion," the document said.

■ **Religious liberty and freedom of conscience.** "It is embarrassing that a president who claims the Baptist heritage of religious freedom would consider so violating the consciences of millions of pro-life Americans by forcing them to pay for abortion with their taxes," the consultation determined. "This destroys the essence of true religious freedom."

Also, hospitals affiliated with state Baptist conventions could be forced to offer elective abortion services under the Clinton plan, the CLC warned.

■ **Allocation of resources.** The CLC said it will oppose any form of "restricted access based on age, quality of life or disability."

■ **Interference with families.** "As the Clinton plan presently exists, it includes so-called 'family planning

services.' We will resist any plan which will fund abortion counseling, contraceptive distribution to minors, medical care without parental consent and school-based clinics which facilitate these activities," the statement said.

■ **Impact on Southern Baptist entities and agencies.** Every Southern Baptist individual, church and organization will be "impacted significantly by any of the health-care reform proposals currently under consideration," according to the document. "We are concerned that Southern Baptists, along with most Americans, will be worse off under the Clinton blueprint."

The CLC plans to distribute to all Southern Baptist pastors two documents produced by the consultation. Land said he hopes Southern Baptists will use the statements to impact their senators and representatives, thereby moving health-care reform in the direction the CLC wants.

The CLC said representatives of the president's health care proposal, including Hillary Rodham Clinton and Vice President Al Gore, were invited to the consultation but declined to attend.

The only person sponsoring a health care reform bill to participate

in the consultation was Sen. Don Nickles, R.-Okla. He spoke for about 30 minutes about his legislation.

In addition to CLC staff, others participating in the consultation included Don Buckley, a family physician in Pensacola, Fla.; Mark Copping, SBC Executive Committee vice president for convention relations; Thomas Elkins, head of the obstetrics and gynecology department at LSU Medical Center; Vi Galyean, a licensed practical nurse and crisis pregnancy center director; Daniel Heimbach, assistant professor of ethics at Southern Baptist Theological Seminary; James Herod, senior vice president with the SBC Annuity Board; Nigel M. de S. Cameron, director of the doctor of philosophy program at Trinity Evangelical Divinity School; Scott Daniels, director of the Ethics and Health Policy Project of the Family Research Council; Glenn Dewberry, family practice physician from Oklahoma City; John Kilner, ethics consultant from Wilmette, Ill.; Burke Balch, National Right to Life Committee; and Rod Mays, pastor of Woodruff Road Presbyterian Church, Simpsonville, S.C.

*Compiled from Associated Baptist Press and Baptist Press reports*

## Court rules against Florida pastor & church

SANFORD, Fla. (ABP)—A judge in Seminole County, Fla., has ruled against a member of the Southern Baptist Convention Executive Committee, demanding that his church's financial records be opened for inspection by a former member.

The member, Ann Haynes, was kicked out of First Baptist Church of Markham Woods in Lake Mary, Fla., first by the church's deacons and later by vote of the congregation. Prior to the congregation's decision, Pastor Bob Parker denied her access to church records, telling her she was no longer a church member.

Haynes sued, claiming the deacon action to exclude her violated

the church's articles of incorporation. Circuit Judge Newman Brock agreed. He ruled Jan. 18 that her initial request to view records should have been honored and ordered that all books and records be opened for her inspection within 10 days.

Parker is a Florida representative on the Executive Committee, the SBC's most powerful committee.

In a Dec. 20 trial, Haynes said she believes the church never received a proper accounting for a \$416,334 bequest given to the church. She also alleged Parker deeded personal property into the church's name to obtain tax-exemption privileges and that he obtained interest-free loans

from the church.

John King, an accountant who plans to inspect the books on Haynes' behalf, said he believes that by deeding his home to the church and accepting interest-free loans, Parker violated tax codes. Also, King said, "We want to make sure all the money from the estate made it into the church."

The judge also ordered the church or Parker to pay court costs, including Haynes' legal expenses.

Parker's attorney, Louis Conti of Orlando, said Jan. 20 he did not know if the church would appeal the ruling. Parker could not be reached for comment.

## Baptists Today faces staff crisis

ATLANTA (ABP)—Three staff members have resigned from the moderate newspaper Baptists Today in a conflict with Editor Jack Harwell.

The newspaper's board of directors in December came one vote short of forcing Harwell to take a leave of absence to deal with stress produced by personal problems. Instead they agreed to pay for Harwell to get counseling.

The directors, meeting by conference call, also agreed to grant severance benefits to the three staffers—Amy Greene, Michael Usey and Karen Cheponis—who submitted a formal list of complaints against Harwell. As part of the severance, the staffers were prohibited from talking about their complaints.

Harwell said the dispute concerned "long-standing philosophical differences as to the direction of the paper," which he has edited since 1988.

All three departing employees were part time. Harwell was the only full-time staffer.

The three part-time staff members have been replaced by two new full-time employees—Steve Wright and Karyn Reasoner.

Harwell, 61, accepted the offer of counseling because of "personal turmoil." Harwell has a son who is terminally ill. He was divorced and remarried in recent years and has experienced other illness and death in his family. "We've been under a lot of family pressure for four years," he said.

## Peace Fellowship praises Wal-Mart

MEMPHIS, Tenn. (BP)—A decision by Wal-Mart Corp. to stop selling handguns in its stores has drawn praise from the Baptist Peace Fellowship of North America.

"We know that guns do not cause the epidemic of violence now inflicting our nation," BPFNA Executive Director Ken Sehested wrote in a letter to Wal-Mart. "Something deeper is at work. But the easy availability

of handguns dramatically increases the potential for destruction."

Sehested said Wal-Mart's decision is a "step in the right direction."

Sehested also wrote the president of K-Mart Corp., urging his company to follow suit.

BPFNA has reported that Wal-Mart and K-Mart are the two largest sellers of firearms in the United States.

## Graham's Japan crusade a record

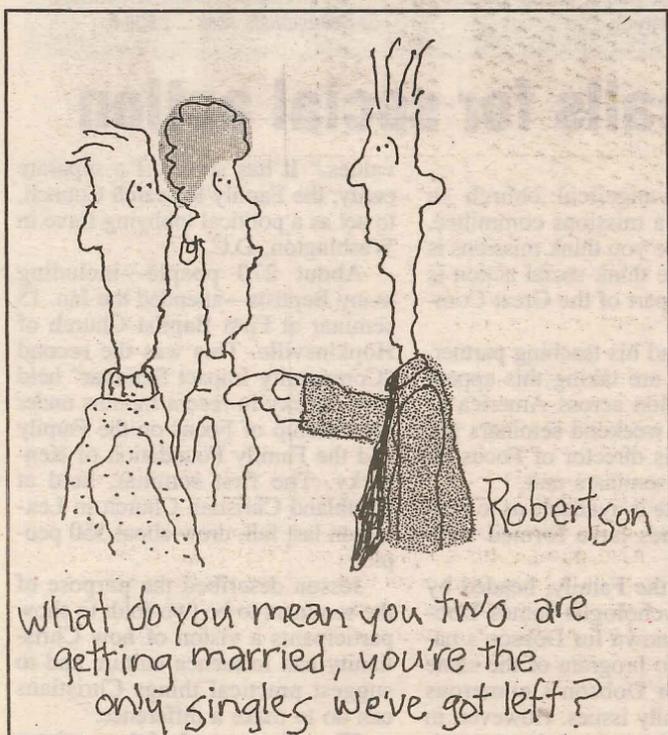
TOKYO (BP)—Evangelist Billy Graham spoke to the largest gathering of Christians in the history of Japan as he concluded a Jan. 13-16 "Mission 94" crusade in the Tokyo Dome.

A crowd of 45,000 people filled the dome Jan. 15 with the service broadcast to 60 satellite centers. Graham spoke to the largest gathering of Christians—and the most people at one time to hear the gospel—in Ja-

pan, officials said.

Crowds averaged 31,250 during the four-day crusade, with an average of 3,025 who came forward at Graham's invitation to make a commitment to Jesus Christ. A 40 percent response from men—unusual in Japanese culture—was particularly significant, Graham officials said.

Each of the mission meetings was translated into five languages via low-power FM transmission.



# KENTUCKY

## Baptists warm bodies and souls amid snow storm

Continued from page 1

time they finished, electricity was back on at the center. Their effort was not in vain, however, because police and National Guard troops soon began bringing stranded motorists and a few heatless residents to the church's Christian life center.

With showers, three meals a day and access to four-wheel-drive vehicles, the refugees at Highview "had better support than anywhere," Hancock noted.

When the governor and local officials threatened to tow vehicles stranded on the highways, Hancock summoned church members with four-wheelers, who took the drivers in a convoy and rescued eight or nine vehicles in about an hour.

Besides food and warmth, Highview dispensed the gospel. On Wednesday night, Hancock passed out tracts to the visitors and church members who showed up for mid-week prayer service. Several guests responded that God had used the storm to help put their lives in order.

A similar scene repeated itself in southern Kentucky, where a total of 110 people spent at least part of the freeze at First Baptist Church in Bowling Green.

The Red Cross put First Baptist on alert Sunday night, said Pastor Richard Bridges, and "a whole menagerie of folks stayed with us—a black youth choir from Indianapolis, 14 Mexican migrant workers who spoke no English, four college kids, couples, families, vagrants and a truck driver."

Although Bowling Green received

only about four inches of snow, the northbound motorists abandoned Interstate 65 when it closed ahead of them.

"Many of the people got off the interstate Sunday night but ran out of money and showed up at the church Monday," Bridges noted. "Motels aren't too much in the mission business."

So people stayed for free at the church, which provided meals, places to sleep and clean up, a magic show, gasoline and car repair.

"We canceled our regular Wednesday services, but we had a larger service than we probably would have had otherwise," Bridges said. "That black choir had us jumping."

Churches elsewhere jumped into action when called upon.

Out in western Kentucky, Lone Oak First Baptist Church in Paducah opened its gym Sunday night so disaster relief workers could bring in 50 cots.

"People came in three waves," recalled Pastor Willis Henson.

"The first wave was people who lost electricity, and they arrived Sunday night through Monday night. On Monday night they closed Interstate 24, and we got stranded motorists. The third wave was old people in old houses with furnaces broken down, and they stayed with us while we sent people to fix their furnaces."

Although the church never housed more than about 10 people at a time, it fed and sheltered about 40 or 50 guests.

First Baptist Church of Mount Washington took in about twice that many, due to widespread power outages, said Pastor Billy Compton.

"The fire department and Red Cross worked well to coordinate things here," said Compton, who noted most stranded motorists stayed at a nearby high school, while local folks came to the church.

"Once the temperatures fell and the houses got really cold, we received upward of 100 people until the current came back on," Compton reported.

Many of the families had small children, so the church set up a television and VCR and played films from its library. It also supplied crayons and coloring books and opened its preschool facilities.

The response to the storm strengthened First Baptist's already-strong ties to the Mount Washington community, Compton said, describing how church members cooked food from the church pantry and used their four-wheelers to get people around town.

"It's nice to see people get outside themselves," he added. "It says the church is part of the community; we're here to meet needs."

And meeting needs is what Thorn Hill Baptist Church in Franklin was all about when travelers got stranded on Interstate 64.

The church housed 12 people, including some truck drivers and a family from Indianapolis which was heading south for a Florida vacation, reported Pat Whitley, executive direc-

tor of the Franklin County Red Cross.

"Bill Hartung (Thorn Hill's pastor) is our mass care chairman," Whitley added.

"He's responsible for food, and he's had his ladies here ... cooking. It's been a big help."

Help from Baptists in some localities wasn't needed as much as might be expected.

First Baptist Church of Corbin, which housed scores of people when Interstate 75 iced over last year, was called upon to keep only one family one night.

Directors of associational missions along the I-75 corridor from Williamsburg to the Cincinnati suburbs, as well as I-64 east to Ashland, said churches hadn't been called upon this year.

Even in northern Kentucky, where hundreds of truckers were flagged off the interstates, local high school gyms were adequate for the housing task, said Tim Alexander, pastor of Florence Baptist Church in Florence.

But wherever they stayed or wherever they helped, people across the state reported the storm caused them to put their lives, and priorities, in order.

Willis Henson of Paducah recounted such a conversation: "I visited a trucker stranded in the Wal-Mart parking lot. He'd been there for days, waiting for the interstate to open, and he told me, 'When we think we've got everything going our way, the Lord has a way of slowing things down and showing us who's in charge.' That about sums it up."

## BLUEGRASS BURGEOO

■ **Baptist Hospital East's** cancer center will air a prime-time television special about colorectal cancer in the Louisville region on WAVE-TV 3 Feb. 1 at 8 p.m. Nurses from the Cancer Care Unit will be available to answer viewers' calls from 8 to 10 p.m.

■ **Clear Creek Baptist Bible College** celebrated the 33rd anniversary of its first radio broadcast with the addition of 16 stations to its lineup. The school produces two weekly programs, Clear Creek Chimes, a devotional program, and Clear Creek Country, a gospel music program. For further information about stations that air the two programs, contact Clear Creek at (606) 337-3196.

## Russell Creek board opposes casino gambling

GREENSBURG—The executive board of Russell Creek Baptist Association has passed a resolution opposing legalization of riverboat and casino gambling in Kentucky.

The resolution, passed unanimously Jan. 10, calls on the association's 29 member churches in Adair, Green and Metcalfe counties to educate their members about "the evils of gambling and the dangers posed to the state of Kentucky," reported Wilburn Bonta, director of missions.

"We encourage our churches and their members to be diligent in their opposition to casino gambling," added John Chowning, pastor of Cane Valley Baptist Church and associational moderator. "The church has a responsibility to speak out on moral issues and to educate our members and communities as to the increased dangers of gambling addiction. ...

"As Christian people, let us not be swayed by the illusion that riverboat and casino gambling will solve the job and revenue problems of our state."

A similar resolution was passed last November by messengers to the Kentucky Baptist Convention annual meeting. And the KBC has joined several other religious groups to form Kentuckians Against Casinos, an anti-casino advocacy group.

## This therapist's occupation also sounds like a ministry

By **Melanie Childers**  
Staff Writer

CORBIN—Occupational therapist John Way discovered his tenor voice could be as much a ministry as his medical skills.

Way, who is employed at the Baptist Regional Medical Center in Corbin, also is the newest member of Joyful Sound, an 11-member auditioned vocal ensemble from Corbin's Central Baptist Church.

He said both the musical and medical facets of his life have become opportunities for ministry.

Under the direction of the church's minister of music, Gary Carrier, Joyful Sound rehearses weekly and performs in worship services and during other church and community events, Way said.

Last month, the group was invited to perform a concert of Christmas music at the Dollywood theme park in Pigeon Forge, Tenn.

"We sang two half-hour sessions Dec. 10 at Valley Theater," Way explained.

Although it was raining and cold that day, Way reported they had good crowds and a lot of positive response to their performances.

"We're hoping we get the opportunity to do that again," he said.

"It's a real neat opportunity to be able to sing with Joyful Sound," Way

continued. "It's something I enjoy, but also it's just another way to offer praise to God—another facet of being able to minister to people."

Way said he believes Christianity should be at the center of every facet of life rather than an afterthought squeezed into a few hours on Sunday morning.

That's one of the reasons Way said he enjoys his work at the Baptist Regional Medical Center, one of Baptist Healthcare Systems' five hospitals.

Way and Beverly Hart, an alto in Joyful Sound, both work at the center. She is an emergency room nurse.

"I just think that it's unique that I'm able to work for a facility that has Christian values and serves others," he said. "It makes your job more meaningful and satisfying."

Way, a registered and licensed occupational therapist, specializes in psychiatry and ergonomics. He said he spends a lot of time teaching stress management and helping build patients' self esteem.

"We've got a good staff that works together, and that carries over to ... the attitude toward serving patients here," he said.

Mission statements for Baptist Healthcare Systems and for the Regional Medical Center where Way works both include the phrase "Christ-centered"—an important el-



ement for Way and his co-workers.

And, Way explained, working at the hospital has provided still other ministry opportunities.

In August 1992, he was a member of the medical team that volunteered in Brazil with the Kentucky-Brazil missions partnership.

This past year, he served on the election committee that chose volunteers from their hospital to participate in the first mission team to Russia.

Also through the hospital, Way serves on a benevolence committee that ministers to people in crises.

"I tell people it's a great place to work," he said. "It's like a family here."

**JOYFUL SOUND** A vocal ensemble from Central Baptist Church in Corbin, Joyful Sound, performs a Christmas concert at Dollywood theme park in Pigeon Forge, Tenn., Dec. 10. John Way (second from left), a tenor and the newest member of the group, said he finds fulfillment through singing and as an occupational therapist at the Baptist Regional Medical Center in Corbin.

## WESTERN RECORDER

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

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## Remain persistent & determined

Persistence is a virtue we all need. As children, we heard of the little train that said, "I think I can." We heard of the race between the rabbit and turtle and of the value of patiently keeping on toward the goal.

We need that kind of determination in our church life. For instance, we can give up on the ability of people to change. We may claim "it's no use" to keep on praying or witnessing. But how do we know when the last touch will be made and a person then will respond? We must keep on in prayer and witnessing.

We must not grow weary in well-doing (Galatians 6:10). We must keep on doing those things that are good and right, that are helpful to others and God. We may think we are not making an impression, but we are.

## MINISTERIALLY SPEAKING

Time will prove you are right in keeping on doing what is right.

We must not give up on ourselves. We discourage easily. But God does not give up on us, and if his presence is in us, we can be renewed. We can achieve what he wants. We have greater possibility than we ever could imagine.

We must not give up on God either. Sometimes God seems distant, and our faith grows cold. We think God does not care or will not act. In hard times, we must remember that God is always working for our good. His timetable may be different than ours, but it is always right. He's on our side.

Yes, we must remain persistent and determined. Satisfying faith is not found by one who knocks on the door once and then turns away. It is found by those who persist in asking, seeking and knocking. Stay with it; God still has a lot of good for you in this life.

*Robert DeFoor, pastor  
Harrodsburg Baptist Church  
Harrodsburg*

## 'Amazing Grace' & the wasper

I know I was supposed to be listening to the service and the preacher, but it was a Sunday afternoon in August and in spite of my still being in short pants I was hot. I'd already heard one sermon, and I'd had a big dinner. And besides, that wasper was getting closer as he circled around me.

It was the last day of a two-week revival or protracted meeting at the Cold Pond Baptist Church, and it hadn't gone too well. Oh, there had been a lot of music—the choir sang every night—and Dester Jenkins had played his guitar a time or two, and the visiting preacher had not been bad. He was a little bit long-winded and shouted more than I liked, but Mother said I shouldn't be so critical and that sometimes a little shouting helped get people's attention.

Well, he got my attention more when he told funny stories. Why, he even had a way of telling a Bible story and making it sound funny, like Elijah running away from Jezebel or Zacchaeus climbing the sycamore tree to see Jesus. He called that one "A Great Day for Shorty," and I thought he kind of looked at me when he said that, which I didn't like too much because of being so short.

But, like I said, today I'd heard him preach once. Besides, he'd talked to our Sunday school class, and if that wasn't enough, also I wanted to take a nap after dinner, which would have surprised my Mom as I usually don't want to take a nap. The last day of the revival, we always had dinner on the grounds, and all the women spent Saturday and got up early Sunday morning to finish fixing a lot of dinner to take. Mother usually took meat, like ham or chickens, one or two vegetables, potato salad and a regular salad or slaw, and cake or pie or maybe both. I always thought it would have been easier if the women just planned so each one would bring a whole lot of one thing, but they probably wouldn't have had it that way if anybody had mentioned it, and nobody did.

So, when they got all that spread out on the table, it looked better than what those restaurants that don't want to pay waitresses call buffet or smorgasbord today.

Now I've heard that it used to be the men who came first to eat and the

kids ate last, but by the time I was a kid they'd stopped that. The kids went first, maybe so they'd get us out of the way. We'd get a paper plate and hope it was one of the heavy kind, not those limp ones that spilled the food out. I'd try a little of everything I could get on my plate—one of those stiff ones. Then after everybody had been around, I'd go back for seconds.

Finally, after dinner, we had the closing service of the protracted meeting, and if I hadn't been watching that wasper, my mother might have been poking me to stay awake. I was just 10, and nobody had said much to me about getting saved, but I wasn't supposed to go to sleep either, and had to try to look like I was paying attention.

Which reminds me of what was wrong about the revival—good music, good preaching, but nobody was getting saved. All that week nobody had come for baptism; nobody had joined by letter. In fact, the only person who had even come for rededication was Mrs. Dempster, and she did that almost every Sunday anyway. She's the one who voted against the church buying a badminton set for the young people. Said if it was something bad we ought not to have it anyhow.

I guess I heard a little of what the preacher said because he was coming on powerful loud. In spite of the heat and the food and the waspers, I heard him telling how we might not get home alive and it would be everlastingly too late, and if we weren't born again we'd better be thinking about it. Well, I did a little, but I thought more about that wasper and ducked when he got a little closer. Dad leaned over to me and said, "If you'll be still he's less likely to sting you."

So, I tried to sit still and looked around a little and noticed Brother Ham had gone to sleep, or anyway he kept nodding his head. I looked to see if his wife would poke him, but she was looking at the preacher.

I noticed a lot of people looked sort of give out, and they were quiet too. Now nobody at our church shouted like I hear they used to, or like they did at the Methodist church across the hill. Sometimes we could hear them, although we lived a half mile away. But usually one or two deacons, especially grandpa, could be counted on

to say "amen" at the right time. Today, though, nobody was "amening," although I knew they all wanted somebody to be saved.

Then that wasper swooped down even closer, and I couldn't help it this time. It was so hot I'd just picked up one of those fans the funeral home put in churches. I guess they wanted to remind everybody how hot hell could be. Anyway, I knew dad wouldn't like it, but I swatted at the wasper. I missed him, and he swooped down, and I thought he'd land on my bare knee, but he flew back toward the light again.

Finally, it was time for the invitation. I thought it had been time for quite a while, but anyway, the preacher gave up, I guess, and we all stood up and began singing "Amazing Grace." That was probably my favorite hymn, and I sort of lost track of the wasper because I was looking around to see if any of those poor wretches were going to be saved.

This preacher didn't usually like long invitations, but this afternoon after the third verse he asked us if we'd sit down a minute, and I figured he was going to preach a little longer since this was his last chance at us. But if he was, we both reckoned without that wasper. As I started to sit down and just touched the bench with the back of my legs, I felt something sting, and without being able to stop myself, I jumped up and let out a big "yeow" and started toward the aisle to get away from that wasper.

Well, the preacher was even quicker. Before I got to the aisle, he was there and had me by the arm taking me up front. Grandpa said "hallelujah!" and the preacher said "amen" or maybe it was the other way around, and then the preacher said, "I haven't heard anything like that in a Baptist church since I was the size of this boy. Young Al has seen the light! Now, let's go on with the fourth verse, and who else will come and let this child lead them?" I tried to explain what happened, but I couldn't. And besides, I had been thinking about it pretty hard. Anyhow, four more came forward, and that's how I, as well as three old men, including the worst drunk in the community, got saved!

*(This story was written by Jon A. Whitfield of Brandenburg and printed with his permission for exclusive use in this column.)*

*William W. Marshall is executive secretary-treasurer of the Kentucky Baptist Convention.*



## Time-out chair

By Jewell Nelson

**Q.** My two-year-old daughter's nursery school uses a time-out chair. So, I started using one at home to discipline Sarah. What do you think?

**A.** Time-out chairs give me concern. Here are reasons why:

■ A time-out chair gives a child negative recognition.

■ A time-out chair can be embarrassing. Embarrassment can cause a child to give an "I don't care" attitude.

■ The more attention given to the misbehavior of a toddler or two, the more likely the child is to go back to the unacceptable behavior.

■ If a time-out chair is used often, it is obviously not solving the problem.

■ Years ago a child was placed on a dunce stool if he or she misbehaved. Is the time-out chair a modern version of the dunce stool?

If not a time-out chair, what?

■ Yes, a child sometimes does need to be separated from other children. A child sometimes needs to be restricted from certain activities and items. This discipline should be between the teacher and child, and not pronounced for all to hear or see.

One teacher quietly took a spitting child to the commode and said, "If you need to spit, spit in the commode until you are finished spitting."

Another teacher said to an angry child: "Let's get the Play Dough. You can hit and punch it. But I cannot let you hit Ben."

An older preschooler was quietly but firmly told to sit in a morning sunbeam until he could cooperate.

■ Teachers need to study the characteristics of the age children they teach, and learn the best method of guidance for that age.

■ Some children are more active, curious and aggressive than others. Adults and children will benefit most when adults plan extra, divert, redirect and affirm good behavior.

When I saw Sarah's mother in a few weeks, I asked how the time-out chair was working. The mother replied, "She won't sit in it, now."

"What do you do?" I asked. "I sit with her," she answered. What did Mommy do wrong?

*Jewell Nelson is associate director of the KBC's Sunday school department.*

■ Send your questions about children, teens, marriage, singles or aging to "Family Forum," Western Recorder, Box 43969, Louisville, Ky. 40253.

# EDITORIALS

## New reporting process cracks down on tax fraud

Uncle Sam is taking a closer look at what you give to your church and other religious organizations.

A federal tax law which went into effect Jan. 1 requires donors who contribute any single gift of money or property of \$250 or more to a non-profit organization—including a church—to substantiate the gift with a written acknowledgement or receipt, reported Brent Walker, general counsel for the Baptist Joint Committee on Public Affairs.

As longtime advocates of the separation of church and state, Baptists traditionally oppose measures that would allow the government to intrude into the activities of our churches. However, people of faith should remember several considerations as the law goes into effect, Walker advised:

■ "First, these changes are intended to prevent tax fraud," he explained. Some taxpayers have used canceled checks to support tax deductions that went to purchase tangible goods and services. For example, parents of children in parochial schools who write tuition checks to the sponsoring churches should not be able to deduct those payment from taxable income. Neither should a check for Wednesday evening dinner or child care be considered a contribution. The new law disallows canceled checks as proof of contribution.

■ "Second, although many would prefer no record-keeping requirements to support our charitable contributions, these changes are a far cry better than what was originally proposed in 1992," Walker added. A Bush administration proposal would have required churches to report the names, Social Security numbers and amounts of contributions of all the people who gave the church more than \$500 per year. That would

include even \$10-a-week donors. "This would have been intolerably burdensome and invasive, and probably unconstitutional," he said. Under the new law, the church never deals directly with the IRS, and the taxpayer only does so if audited.

■ "Finally, in exchange for these substantiation and disclosure requirements, the Congress passed much-welcomed tax relief that allows donors to deduct the full appreciated value of property they contribute to a non-profit organization," Walker reported. This helps religious colleges, hospitals and other institutions raise funds through contributed stocks, bonds and property.

To comply with the new law, a donor should receive a receipt from the church or institution. The receipt should include the dollar amount of the contribution and a description of any non-money property that was given. The receipt also should stipulate whether the church provided any goods and services in return for the contribution. The church or institution does not need to provide a separate receipt for each contribution, but each contribution ought to be listed separately on any summary receipt. In the case of "quid pro quo" contributions—such as a payment that is part contribution and part purchase of goods or services—only the amount that exceeds the value of the goods or services is tax-deductible.

The receipt should not be submitted with the donor's tax return, Walker said. But the receipt must be retained in case of an IRS audit.

Kentucky Baptists and their churches should help the government with this crackdown on tax fraud by complying with the new reporting process.

Marv Knox

**As of Jan. 1, 1994, donors who give contributions of \$250 or more to churches and other non-profit organizations must be prepared to document their tax deductions for those gifts with written receipts.**

## Can churches compete with television for America's teens?

Television is so taken for granted that its fully alien nature is neither comprehended nor believed. Even when shows with much gun-waving and people-shooting are accompanied by massive increases in public violence, most writers misread events, and Congress only says, "Spend \$22 billion to lessen violence."

But a TV executive has said, "We own the 14-year-olds." We'd better believe it and ask what can happen. The following is a first try at exploring the variety of obvious and subtle consequences to consider.

■ **Obsessions.** TV movies and music enlist into drinking, drugs, smoking, pornography, gambling, foul tongues, anything exotic that can attract teen and pre-teen viewers.

■ **Violent and non-violent crime.** TV and movies endlessly provide violent, pornographic, property-destroying, cursing role models in displays for our 14-year-olds.

■ **Social unrest.** TV movies and music have promoted rebellion by 14-year-olds against parents for more than 30 years, and "free" sex, divorce and now race hatred.

■ **Psychiatric failure.** Every type of psychotic human is eagerly sought and repeatedly displayed—including suicides, family destroyers, serial killers and obsessive rage.

■ **Health disintegration.** TV movies, music and "master advertisers," by promoting destructive obsessions and "free" sex, encourage AIDS, syphilis, smoking, etc.

■ **Education failures.** TV movies and music, master teachers of non-reality, compete destructively with all schools. And their alien curricula—sex! rebel! sex! get even! sex! get even!—encourage teen-age pregnancies and violence in schools.

■ **Churches.** TV movies and music, master preachers of unreality, erect altars to human and demonic gods while deliberately showing hateful, libelous images of pastors. They equate church people mainly with violent, evil sectarians or with stupid, ridiculous jerks.

■ **Politics.** TV cost per minute restricts politics to the very rich, but free time by the hour is allotted to talkers who can ridicule any selected candidate or idea. This powerful, deadly avenue to political control lacks only

focusing.

Each of these eight topics and more has other similar effects. And TV will soon operate with 500 channels, 10 times more than now—10 times more R-rated movies and hard-rock videos from which 14-year-olds can choose the wildest. Other "improvements" will display details of TV murders and fornications far more clearly.

Do 35 TV hours per week cause some 14-year-olds to rebel uncontrollably into sex, drugs and crime? Can church and Sunday school—one to two hours per week—forever compete without resisting? How many 14-year-olds on church roles follow MTV, say, "religiously"?

Lewis V. Spencer  
Hopkinsville

**A TV executive has said, "We own the 14-year-olds." Churches must respond immediately.**

### VIEWPOINT

## Our pipes froze & we nearly did too, but we were more than lucky

If heat expands and cold contracts, how come ice busts water pipes?

Seems like hot water running through cold pipes would be the booger. The Great Storm of '94 proved otherwise.

We kept water running in the kitchen sink Tuesday night, when the thermometer dipped to an all-time low of 22 below 0. Looking back, we realize we should've kept water running upstairs.

But what did we know? We're not from Alaska, so we're not used to this kind of cold. Negative numbers only happen in books about dogs named White Fang.

But the white fangs of frigidity put the bite on Kentucky last week. And they ripped a hole in our water pipe.

As soon as the sun started heating our

south wall, the ice melted, and a frosty fountain gushed somewhere in the depths of our house. We stopped the gusher but lost our water supply.

Our friend Wes—a saint if God ever made one—said he thought he could patch the pipe if I could pick him up. His rear-wheel-drive car was stuck, so I volunteered to be a snow ferry.

Of course, getting out meant digging through the wall of icy snow piled by the road grader. As I bundled up to go dig, Lindsay started worrying.

"Don't have a heart attack, Daddy!" she called as I pulled on my boots.

"If you die, this will be the worst day of my life," Molly added. "I'll have to write a new page in my diary."

You'd be surprised how much a body can sweat in sub-zero temperatures. Since last week, I can work up a sweat just looking at a snow shovel.

After a 20-mile round trip with only one near-collision, Wes was tearing a hole in our bathroom.

"This is your lucky day," he said, ripping down a hunk of sheetrock.

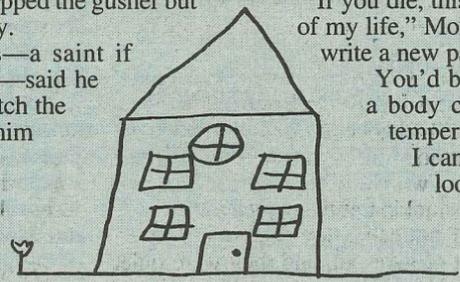
I didn't feel lucky. My shoulders hurt, I needed a shower, and I wanted to go to the bathroom without fear of frostbite. If that were luck, I'd hate to be down on it.

But Wes showed me the rip in our pipe and explained how we had no structural damage other than the 16-inch panel we tore out of the bathroom wall. He had the water running in minutes.

We got stuck just once on the return to his house. I got precious milk on the trip.

That night I watched reports of the California earthquake and Kentuckians without electricity. Later, with Joanna curled up on the couch and the girls safe in bed, I took a steaming hot shower and realized I was more than lucky. I was blessed.

Marv Knox



down home

## Baptists seek healing amid Liberia's new hatred

Continued from page 1

a 2,700-member congregation, has draped massive banners in its sanctuary proclaiming, "We Are One Family." The congregation attempts to practice the motto it adopted in 1990: "Out of the ashes of violence God, through us, will rebuild a na-

tion of love."

Fourteen Southern Baptist missionaries are working with Liberian Baptists to apply the healing of the gospel to Liberia's pain. Three of them live in neighboring Ivory Coast and aid Liberian refugees there.

The missionaries spend much

time, energy and budget responding to the overwhelming human needs of a country where about 150,000 people have been killed since 1990 and half the population of 3 million has been displaced.

Baptist Relief Services helps thousands, "even though we don't send out truckloads of rice and beans," said Imogene Collins, Woman's Missionary Union director for the Baptist convention. "We've given out clothes, shoes and sleeping mats at times, but mostly we try to meet needs other agencies miss."

People ask when they will hand out "Baptist bags" of salt, bath soap, milk and other items. Some people, in an unusual tribute, even carve their homemade soap bars with the letters "BRS"—Baptist Relief Services.

At a typical relief site, Baptists gather the residents of a center for displaced old people for the monthly distribution. Ironically, the elderly residents—many blind, crippled or partially paralyzed—live in "The House of Pain," a former gymnasium still painted with figures of weightlifters and festooned with the

slogan, "No Pain, No Gain."

The gospel is presented alongside the "Baptist bags" and not tied directly to the distributions—aside from a short explanation of why Baptists are there and a prayer. But when evangelism teams follow the relief workers, the response is impressive.

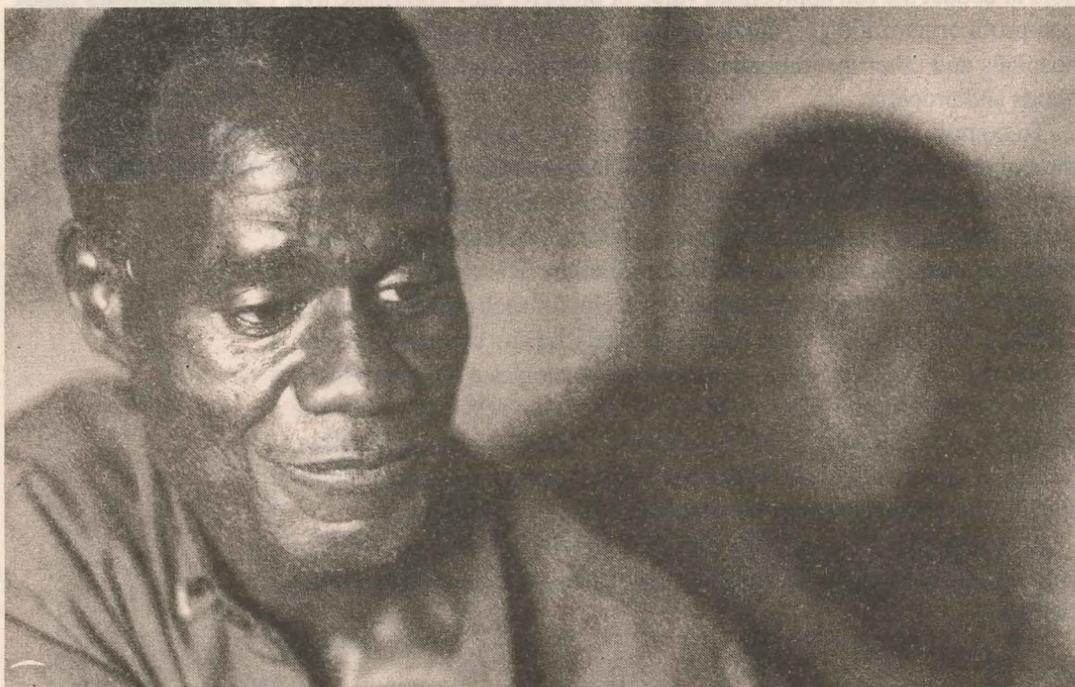
"People see Baptists don't just cater to spiritual needs," Cole said. "We go some place to preach and people say, 'These people brought us beds, soap and tomato

paste; let's listen to them,' or 'We saw the Baptist Relief truck here earlier and now you're here to tell us about God—that's good.'"

Someday, of course, Liberian Baptists hope the desperate human needs will fade away as peace and stability return to the country. Then maximum energy can be concentrated on evangelism and church planting.

Not that it ever has stopped. During late 1992 fighting, 19 Baptist churches were started while guns were firing in Monrovia.

Reported by Craig Bird of the SBC Foreign Mission Board



**TRIUMPH OVER EVIL** Gandy Dweh, a Liberian Baptist layman, had never even prayed in public before civil war drove him and his family to Ivory Coast. But after surviving the trek, during which his wife went into labor as they wandered through the bush, he was convicted to organize a church. (BP photo)

## As in Acts, gospel spreads as refugees disperse

By Craig Bird  
SBC Foreign Mission Board

SAN PEDRO, Ivory Coast (BP)—When Charles Taylor's rebel army swept into Liberia in December 1989, an estimated 1.5 million people had to decide what to take with them as they fled.

Grabbing their children and their money, most traveled light to ensure speed and mobility. Some snatched up a flashlight or a change of clothes, many a little bit of food.

But a surprising number also car-

ried an intense desire to worship as they hid in the bush, bribed their way past checkpoints and across borders, and sought a place of safety.

Over the past two years, Liberian refugees have established 11 Baptist churches just across the border in Ivory Coast. They are churches with full-fledged Baptist programs—Sunday schools, Woman's Missionary Unions, men's departments, choirs, Royal Ambassadors, Girls in Action and youth groups. Scores of people study in Theological Education by Extension classes.

Most have built "temporary" structures with concrete floors. Carefully tended flowers surround the buildings.

"Nothing can surpass the joy of seeing someone come to Christ, but it's also an incredible thrill to see what these people have done with these churches," said Southern Baptist missionary Margaret Fairburn.

"You see young men standing in a pulpit you never dreamed you'd see preaching. Men who never even taught a Sunday school class in Liberia have organized churches. People who were simple church members now lead choirs."

Fairburn, of Tylertown, Miss., is a fellow refugee. Her entire 30-year missionary career has been spent in Liberia—except the past two years when she also relocated to Ivory Coast.

Like most of the leaders in the new churches, she suffered the looting of her home in Zwedru, Liberia, where she attended Grace Baptist Church. Like them, she longs and prays to return "home." Like them, she doesn't think a civil war and forced relocation are any reason to halt the work of the church.

So she drives the dirt back roads to minister in places like Toulepleu, Zagne, Guiglo and Tai, teamed with a Liberian pastor and evangelist.

Farther north, missionaries Earl and Jane Williams work in Danane, Ivory Coast, where 30,000 Liberian refugees live. They spent most of the Liberian civil war ministering behind rebel lines, but finally were forced out of Liberia late in 1992. Between efforts to get back to Liberia, they have started a second refugee Baptist church in Danane.

"It's been the fastest-growing church I've ever been associated with," said Williams, of West Monroe, La. "We started it the last Sunday in March and averaged 66 in April, 86 in May, 128 in June, 135 in July and 155 in August. About a third of the members I knew in Liberia, but the rest are new."

The churches Fairburn serves also have posted healthy numbers—37 baptisms at Toulepleu, 27 at Tuambly, 52 at Zagne, more than 100 at United Baptist Church at Tai.

"They acted like the Jerusalem church," Fairburn noted. "Persecution scattered them, and everywhere they've gone they've started new churches."

Even the mother church back in Liberia is growing again. Led by a deacon who remained, Grace Baptist in Zwedru has baptized 37 people this year—including members of the army that chased so many refugees into Ivory Coast.



**REFUGEE MISSIONARY** Missionary Margaret Fairburn is a fellow refugee with the displaced Liberians she serves in Ivory Coast. Her entire 30-year missionary career has been spent in Liberia, except for the past two years when she, too, relocated to Ivory Coast. (BP photo by Charles Ledford)

### Real-life stories reveal trials & triumphs of faith

The stories of Liberian refugees reveal trials enough to test any faith:

■ **Roger Weber**, pastor at Toulepleu, spent three months in a death cell before a soldier released him on a whim. Then he endured 11 months in the bush before getting to Ivory Coast, at times keeping over dead bodies to gather leaves to stave off starvation.

■ **Charles Kweh** was so fat in Liberia he had trouble fitting behind the steering wheel of his car. When he fled, he left behind not only his wealth but also his mother, who was too ill to walk, and his oldest son to care for her. On a yearlong journey through Sierra Leone, Guinea and Ivory Coast, he was separated from a second son, buried a third and carried his wife on his back when she couldn't walk anymore. Now lean and active, he walks five miles from his thatch house in Ivory Coast to a field in the jungle he farms. He also studies Krahn, the local dialect, so he can lead Bible studies in that language.

■ **John Collins** owned four houses in Zwedru.

When war threatened, he sent his family to Ivory Coast but waited too long to get out himself. He had walked almost to the border when a soldier he befriended imprisoned him for owning a car. An officer released him, but the arresting soldier followed him to the river border to kill him—arriving just minutes after he crossed. Collins and his refugee family lived in one room of an abandoned school for months. But they gathered a group for Bible study that is now a church.

■ **Shelton Seidi**, former pastor of Grace Baptist Church, sent his wife and four younger children to his home village in Liberia, thinking it was safer. Three older children stayed with him. But his wife spent five months in the forest and bush trying to avoid rebel troops and get into Ivory Coast. In one 28-day period, Seidi spent 14 days in prayer and fasting, pleading for his family's safety. Other times he looked at his food and couldn't eat, thinking his family might be starving. Eventually he and the older children also fled to Ivory Coast. Several months later the family was reunited.

# EVENTS

## FOR ALL KENTUCKY BAPTISTS

A SUPPLEMENT TO THE WESTERN RECORDER ■ JANUARY 1994

### INSIDE

## Statewide Meeting Offers 'Hope in Christ's Name'

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**Family Ministry:** Celebrations and retreats for senior adults.

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**Church Music:** State handbell festival; children's music camp. **Church Growth & Administration:** Small groups bring growth through outreach. **Stewardship:** What type of steward are you?

"Here's Hope in Christ's Name" will be the theme for the 1994 Kentucky Baptist Evangelism Conference Feb. 21-22 at Walnut Street Baptist Church in Louisville.

The conference theme will be interpreted through the themes of each of the meeting's five sessions, in which speakers will focus on witnessing, loving, serving, walking and rejoicing in Christ's name, said Bill Jagers, director of the Kentucky Baptist Convention's evangelism office.

"We're really hopeful we'll see our Kentucky Baptist people motivated to reaching people for Christ and bringing them hope," Jagers said.

Conference speakers will be: ■ Walter Bleeker of Mt. Hermon, Calif., author of "The Non-Frontier's Guide to Leading a Person to Christ." He will speak on personal evangelism and "harvesting" new Christians.

■ Esther Burroughs, a women's evangelism strategist for the Southern Baptist Home Mission Board. She will discuss the 1995 "Here's Hope" nationwide evangelism campaign and women in evangelism.

■ Reid Hardin, the Home Mission Board's marketplace evangelism coordinator. He will talk about marketplace evangelism—sharing Christ as a part of a Christian's lifestyle, particularly through one's vocation.



Yearly



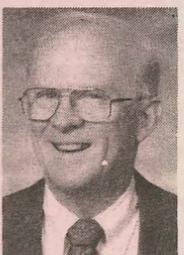
Haynes



Reighard



Lotz



Lyons



Williams



Wright



Lepper

■ Frederick Haynes, pastor of Friendship West Baptist Church in Dallas, who will preach on love and joy.

■ Anne Graham Lotz of Raleigh, N.C., a Christian speaker, founder of AnGel Ministries, daughter of evangelist Billy Graham. She will lead a Bible study on "Hope in Love."

■ Charles Lyons, pastor of Armitage Baptist Church in Chicago, who will emphasize urban evangelism.

■ Ike Reighard, pastor of New Hope Baptist Church in Fayetteville, Ga., and president of the Southern Baptist Pastors' Conference. He will preach on witnessing and being God's servant.

■ Benton Williams, director of KBC partnership missions. He will talk about partnership missions opportunities in Russia.

■ Dan Yearly, pastor of North Phoenix Baptist Church in Phoenix, Ariz. He will preach on loving Christ, walking in faith and rejoicing in Christ.

In addition, music will be provided by:

■ The Celoria Family Singers, music evangelists from Jackson, Miss.

■ Unity, a trio comprised of Debe Skidmore, Gale Rogers and Cynthia Winfree, all members of Highview Baptist Church in Louisville.

■ The Kentucky Baptist Instrumental Ensemble, led by Ken Go-

forth, minister of music and youth at Scottsville Baptist Church in Scottsville.

■ The Kentucky Baptist Chorale, directed by John Dickson, associate professor of church music at Southern Baptist Theological Seminary and minister of music at Highland Baptist Church in Louisville.

■ The Kentucky Baptist Singing Women, directed by Pamela Hop-ton-Jones, professor of music at Georgetown College in Georgetown.

■ Organist Gene Wright, minister of music at Memorial Baptist Church in Frankfort.

■ Pianist Bill Probus, choir director at Cynthiana Baptist Church in Cynthiana.

The conference also will feature dialogue luncheons focusing on a variety of topics Feb. 22. The conference topics and speakers are:

■ "Innovative Needs, Ideas and Methods in Traditional Churches," Howard Cobble, pastor of Severns Valley Baptist Church in Elizabethtown, and Norman Coe, associate pastor of Highview Baptist Church in Louisville.

■ "Assimilation of New Church Members Into Your Church," Jim Clontz, associate director of the KBC discipleship training department.

■ "Partnership Missions," Williams and Calvin Wilkins, the KBC's partnership coordinator.

■ "Marketplace Evangelism," Hardin.

■ "Urban Evangelism," Lyons.

■ "Harvesting' Evangelism," Bleeker.

■ "Vocational Evangelism," L.C. Gray, a vocational evangelist from Owensboro.

■ "Relevant Preaching to Today's People," Haynes and Yearly.

■ "Here's Hope' 1995: Testimony, Questions, Answers," Charles Stewart, pastor, and Gary Southard, associate pastor, of Rose Hill Missionary Baptist Church in Ashland, and Rick Frazier, pastor of South Point Baptist Mission in South Point, Ohio.

■ "True Love Waits," John Lepper, director of the KBC family ministry department.

■ "Ministers' Financial Issues," Don Spencer, director of the KBC annuity department.

Luncheon tickets should be reserved by completing the reservation form in this issue of Events and mailing it with a check for \$6 to the evangelism office.

The overall emphasis of the Evangelism Conference is designed to support the Southern Baptist Convention's 1995 evangelism campaign, Jagers said. Within churches, the campaign will be called "Here's Hope. Share Jesus Now." To the public, it will be billed as "Here's Hope. Jesus Cares for You."

## Special Evangelism Event Offered This Year For Women

Kentucky Baptists will shine a spotlight on women's role in spreading the gospel Feb. 22 at the Hurstbourne Conference Center in Louisville.

"A Special Event for Women" will be held in conjunction with the Kentucky Baptist Evangelism Conference, also in Louisville.

The women's meeting has been designed to encourage and empower Kentucky Baptist women to get involved in evangelizing the state for Christ, said Bill Jagers, director of the Kentucky Baptist Convention's evangelism office.

"This is part of our 'Here's Hope' (1995 evangelism campaign) effort," Jagers said. "We hope we will be able to get our ladies involved in 'Here's Hope.'"

The first part of the event, a luncheon from 11 a.m. to 1 p.m., will aim to do just that.

Esther Burroughs, an evangelism strategist for the Southern Baptist Home Mission Board, will discuss next year's evangelism emphasis. Anne Graham Lotz, speaker, founder of AnGel Ministries of Raleigh, N.C., and daughter of evangelist Billy Graham, will encourage the

women to lead other people to faith in Christ.

The luncheon also will feature music by Laura Chipe, a doctoral student at Southern Baptist Theological Seminary and minister of music at Vine Street Baptist Church in Louisville.

Following the luncheon, participants will have an opportunity to sit in on two of six evangelism seminars. Those seminars and their leaders are:

■ "Career and Children," led by Ava Bingham Reynolds, a personnel/human resources manager, mother of two and member of St. Paul Missionary Baptist Church in Louisville.

■ "Chemical Dependency and the Family," led by Jo Vaughn, a member of Crescent Hill Baptist Church in Louisville.

■ "Dealing with AIDS," led by Nancy and Chip Miller, members of Hurstbourne Baptist Church in Louisville. He is director of the KBC Sunday school department.

■ "Depression and Loneliness," led by Jan Cox-Gedmark, psychiatry chaplain at Baptist Hospital East and member of Crescent Hill Church in

Louisville.

■ "Lifestyle Witnessing," led by Burroughs.

■ "Time Alone with God," led by Lotz.

The luncheon has been designed so that women who cannot attend the entire event can take a two-hour lunch break and get some encouragement, Jagers said. He also urged women to bring friends and business associates, noting, "We want this to be an outreach event."

In addition to encouraging women, Jagers said he believes the event will educate men in Baptist churches. "I hope this will be a reminder to our pastors and other leaders that we have a great force for Christ to witness among the women in our churches," he explained.

The KBC evangelism office will provide transportation from Walnut Street Baptist Church, site of the Evangelism Conference, to the convention center. Buses will leave the church at 10 a.m. and return after the second seminar in the afternoon.

Jagers expressed appreciation to the Kentucky Baptist Woman's Missionary Union for its help in the event; Nell Bruce, staff member at

Highview Baptist Church in Louisville, who helped make Lotz's appearance possible; and to the Kentucky Baptist Executive Board, which provided special funding for the event.

The committee responsible for the event was comprised of chairman Mary Lou Crutcher, a member of Hurstbourne Church; Bruce; Dee Gilliland, executive director of Kentucky WMU and a member of Westport Road Baptist Church in Louisville; Betty Kay Sharp, a member of Broadway Baptist Church in Louisville; Linda Sorenson, a member of Lakewood Baptist Church in Louisville; and Vaughn.

Some childcare for children ages 2-5 will be provided at Davis Memorial Baptist Church, located adjacent to the conference center. The evangelism office is attempting to locate childcare for younger children, Jagers said.

Registration is recommended, and the fee is \$8. A registration form is located on page 8 of this issue of the Western Recorder.

For more information, contact the evangelism office at (502) 245-4101.

## EVANGELISM

### Five key words: witness, love, serve, walk and rejoice

Kentucky Baptist Evangelism Conference • February 21-22 • Walnut Street Baptist Church, Louisville

The 1994 Kentucky Baptist Evangelism Conference meets February 21-22 at Louisville's Walnut Street Baptist Church. The event begins at 2:00 p.m. EST on Monday. This year's theme is "Here's Hope... in Christ's Name."

Program personalities include the following: Dan Yeary, pastor, North Phoenix Baptist Church, Phoenix Arizona; Frederick D. Haynes III, pastor, Friendship West Baptist Church, Dallas, Texas; Dwight "Ike" Reighard, pastor, New Hope Baptist Church, Fayetteville, Georgia; Charles Lyons, pastor, Armitage Baptist Church, Chicago; Reid Hardin, coordinator for marketplace evangelism, Home Mission Board, Atlanta, Georgia; Anne Graham Lotz, Christian speaker and founder of AnGel Ministries, Raleigh, North Carolina; the Celoria Family Singers, Jackson, Mississippi; Esther Burroughs, evangelism strategist for women, Home Mission Board, Atlanta; and Walter Bleecker, author, Mt. Hermon, California.

Walnut Street Baptist Church, this year's host site, is located at 220 West St. Catherine Street near I-65.

### "A Special Event for Women" to also feature Lotz, Burroughs

February 22 • 11:00 a.m.  
Hurstbourne Conference Center  
Louisville

There's something planned especially for women which coincides with the state evangelism conference: "A Special Event for Women."

The Kentucky Baptist Convention's Office for Evangelism is sponsoring this first-time event on Tuesday, February 22 at the Hurstbourne Conference Center in Louisville. It begins with a luncheon meeting between 11:00 a.m.-1:00 p.m. EST, followed by two seminars. The event concludes at 3:45.

Seminars include the following:

*Career and Children, Ava Reynolds*  
*Chemical Dependency and the Family,*  
*Jo Vaughn*

*Dealing with AIDS, Chip and Nancy Miller*  
*Depression and Loneliness,*  
*Jan Cox-Gedmark*

*Lifestyle Witnessing, Esther Burroughs*  
*Time Alone with God, Anne Graham Lotz*

For fee information and further details, contact the Office for Evangelism, Kentucky Baptist Convention, P. O. Box 43433, Louisville, KY 40253-0433, (502) 245-4101, extension, 330.



Dan Yeary



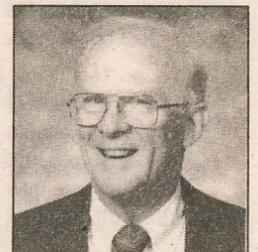
Frederick D. Haynes III



Dwight "Ike" Reighard



Charles Lyons



Reid Hardin



Anne Graham Lotz



Esther Burroughs



Celoria Family Singers



Walter Bleecker

### DIALOGUE LUNCHEONS

at the Kentucky Evangelism Conference  
February 22 • 11:45 a.m.  
Walnut Street Baptist Church, Louisville

Each year the Kentucky Baptist Convention's Office for Evangelism hosts a Dialogue Luncheon during the state evangelism conference. The event enables Kentucky Baptists to enjoy a good fellowship meal together at a reasonable cost as well as meet and dialogue with program personalities. The luncheon has a 250 attendance capacity, so reservations are on a first come basis.

To make your reservation, complete and return the provided form by February 16. A luncheon ticket will be mailed. Please include a \$6 check payable to the Kentucky Baptist Convention and mail to: Office for Evangelism, Kentucky Baptist Convention, P. O. Box 43433, Louisville, KY 40253-0433.

#### Conferences

Innovation Needs, Ideas, Methods  
in Traditional Churches (panel discussion)

Assimilation of New Church Members  
into Your Church

Partnership Missions

Marketplace Evangelism

Urban Evangelism

"Harvesting" Evangelism

Vocational Evangelism

Relevant Preaching to Today's People

Here's Hope '95-Testimony/Questions/Answers

True Love Waits

Ministers' Financial Issues

#### Leaders

Howard Cobble, Norman Coe

Jim Clontz

C. Benton Williams, Calvin Wilkins

Reid Hardin

Charles Lyons

Walter Bleecker

L. C. Gray

Frederick Haynes, III, Dan Yeary

Gary Southard and Rick Frazier

John Lepper

Don Spencer

BROTHERHOOD

Events galore

1994 Regional Mission Congresses

This year's congress features activities such as a basketball-oriented **Around the World Missions Shoot Out**, a **RA Racer Pinewood Derby**, a **Speak Out** competition and a sloppy joe lunch.

Chapters begin registering at 9:00 a.m. (local time) and the congress concludes by 3:45 p.m.

The following are dates, regions and sites for this year's congresses:

February 5

•North Central Region  
Hickory Grove Church  
7132 Taylor Mill Road  
Independence

•Southern Region  
South Fork Church  
4915 New Jackson Highway  
Hodgenville

February 12

•Southwestern Region  
Bethel Baptist Church  
RR 1 Box 235  
Gilbertsville

•South Central Region  
Campbellsville College  
200 College Street  
Campbellsville

February 19

•Central Region  
Cedar Creek Church  
7709 Bardstown Road  
Louisville

•Northeastern Region  
Unity Church  
2320 - 29th Street  
Ashland

February 26

•Western Region  
First Church  
230 J. R. Miller Blvd.  
Owensboro

•Southeastern Region  
Central Church  
201 Fourth Street  
Corbin

For more information, contact your regional Brotherhood director or the Kentucky Baptist Convention's Brotherhood Department, P. O. Box 43433, Louisville, KY 40253-0433, (502) 245-4101, extension 319.

Youth Missions Workshops

"Missions: Going for God"

March 11-12

Cedarmore Baptist Assembly

The Youth Missions Workshop is an event for all high school students. The

workshop is sponsored by the state Brotherhood office and the KBC Woman's Missionary Union. Clowning, puppetry, drama, magic and music are a few workshops available.

Pre-registration is encouraged. Contact Youth Missions Workshop, c/o Brotherhood Department, Kentucky Baptist Convention, P. O. Box 43433, Louisville, KY 40253-0433 by February 11.

Fishing Tournaments

•April 15-16

Jonathan Creek Assembly

•May 6-7

Laurel Lake Baptist Camp  
Corbin

Competition areas include bass and free catch. Awards will be given at the end of each fishing day. Pre-registration is required. Contact the KBC Brotherhood office for further details.

RA Summer Camps

Dwayne Doyle is the new camp director.

If your boys and young men enjoy high adventure in ropes courses, canoeing, camping or hiking please contact the KBC Brotherhood Department for more

information and to register for this year's camp.

Conclaves and Track Meets

•May 13-14

Lads and Crusaders

Jonathan Creek

•May 20-21

Pioneers/HSBYM/Baptist Men

Cedarmore

Pre-registration is required. Contact your local associational director of missions.

Disaster Relief

All training sessions begin at 9:00 a.m. (local time) and conclude at noon. These are the dates and locations selected:

January 22	Morehead, First Church
February 5	Louisville, Jeffersontown Church
February 19	Richmond, EKV BSU Center
March 19	Franklin, site TBA
June 11	Hazard, Three Forks Association, Site TBA
July 23	Berea, Tates Creek Association Building
August 6	Pikeville, site TBA
September 17	Southwest Kentucky area Site TBA

DISCIPLESHIP TRAINING

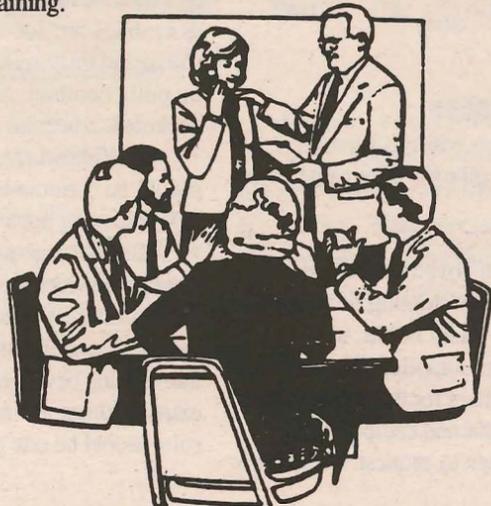
Give your new members positive starts

The Kentucky Baptist Convention's Discipleship Training Department is coordinating "How to Assimilate New Members into Your Church" workshops on February 7 at Henderson's Immanuel Baptist Temple and February 8 at Bethel-Logan Baptist Association office. Both events begin at 7:00 p.m. local time and are free.

The workshops are for directors of missions, pastors, ministers of education, discipleship training directors and directors of new church member training.

Attendees will learn various approaches, including "The Encourager Plan for New Christians" and also about resources—Survival Kits, Learning and Serving and Basics for New Baptists.

For more information, contact the Discipleship Training Department, Kentucky Baptist Convention, P. O. Box 43433, Louisville, KY 40253-0433, (502) 245-4101, extension 335.



What's the next step for new church members once they have joined?

Can you answer the following questions concerning your new church members?

1. When do most new members drop out?
2. Why is it important that our new members make several new friends as quickly as possible?
3. Whose responsibility is the assimilation of new church members?
4. Should a church member training program be required?
5. When can it be offered?
6. What do spiritual gifts have to do with church members?
7. How will I know when our new members have been assimilated?

STUDENT MINISTRY

## DISCOVERY 94 YOUTH WEEK

Dear Church Leader:

Discovery 94, our 1994 State Youth Weeks, begins June 13. It is my wish that every young person in Kentucky could experience Discovery 94. The pastors and Son teams are now being selected for one of the best summer camp experiences ever.

Only 2,200 persons can be accommodated for our camp. Most weeks are overbooked and there is a waiting list. I wish I could extend our Youth Week schedule, but it is impossible. I hope you will prayerfully consider making this a priority opportunity for your youth. If you have never been, talk to someone who has, and then make your reservations.

One does not need to go out of state to find a quality youth week experience. I realize there are many other camp possibilities for your youth during summer months. I also feel that you can experience a quality fellowship, recreative and spiritual happenings during Discovery 94.

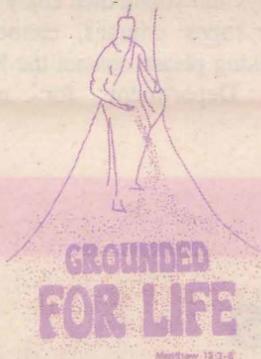
Questions regarding reservations should be addressed to Cedarmore Baptist Assembly or Jonathan Creek Baptist Assembly. Questions regarding the program should be addressed to me.

May God continue to bless you as you minister to the future leaders of our churches. I hope to see you at Cedarmore or Jonathan Creek.

Continue to Shine,

*G. Tom Smoot*

G. Tom Smoot  
Associate Director  
Student Department  
Kentucky Baptist Convention  
P.O. Box 43433  
Louisville, KY 40253-0433



### DISCOVERY 94 Youth Week Dates and Pastors

#### Cedarmore Baptist Assembly

June 13-17  
Pastor: Jon Rohr  
Victory Baptist Church  
Sheperdsville

June 20-24  
Pastor: Scott Kilgore  
Woodburn Baptist Church  
Woodburn

June 27-July 1  
Pastor: Jimmy Gentry  
Lewis Lane Baptist Church  
Owensboro

July 4-8  
Pastor:  
Jim McKenzie  
First Baptist Church  
Hopkinsville

July 11-15  
Pastor: Billy Compton  
First Baptist Church  
Mt. Washington

August 1-5  
Pastor: Kevin Shrum  
Bedford Baptist Church  
Bedford

Jonathan Creek Baptist Assembly  
July 11-15  
Pastor: Steve Ayers  
Hillvue Heights Baptist Church  
Bowling Green

July 18-22  
Pastor: Chris Platt  
Cash Creek Baptist Church  
Henderson

July 25-29  
Pastor: Troy Dobbs  
New Harvest Baptist Church  
Leitchfield

## Everything you wanted to know... and then some

### Reservation Procedures

Watch for the white 9 x 12 inch Discovery 94 Youth Weeks envelope in the mail this month. Complete camp information and reservation forms are included in this mailing. The following is a summary of more pertinent information you need to know:

Reservations postmarked March 1, 1994 will be given preference. Requests postmarked prior to March 1 or after March 1 will be received on a space available basis. Only those postmarked March 1 are likely to get their choice of dates. Reservations are accepted by mail only.

### Accommodations/Costs

#### Cedarmore

Youth Buildings \$75

- Provide bunk beds for 10 or 12 persons, including counselors
- Air-conditioned
- PROGRAM FEE\* \$15
- Total cost per person \$90

Motels \$75

- Capacity of eight persons per unit
- Air-conditioned
- PROGRAM FEE\* \$15
- Total cost per person \$90

Boone Lodge \$85

- Capacity of four persons per room with double beds
- Air-conditioned
- PROGRAM FEE\* \$15
- Total cost per person \$100

Jonathan Creek

The Dormitory \$72

- Provides bunk beds for 4, 6, 10 persons
- Not air-conditioned
- PROGRAM FEE\* \$15
- Total cost per person \$87

The Motel \$85

- Capacity of eight persons per suite
- Air-conditioned
- PROGRAM FEE\* \$15
- Total cost per person \$100

### Important information

All prices quoted are without linens, towels, blankets or pillows. You must bring your own.

#### \*The program fee

The fee helps to cover the cost of camp. This includes: publicity printing of programs, schedules and Bible study books, recreational equipment and other supplies. The fee also helps cover the expenses for the program staff, assistant camp director and camp pastor.

Please remember to request the specific

week you wish to attend camp and the specific accommodations you desire. If you fail to do so, the camp office will assign a week and the accommodations for you.

### Payment

Reservations must be postmarked by March 1 or after.

- A \$15 advance payment is to accompany each reservation, which will apply on payment of the bill for the week. One half of the payment is refundable if a cancellation notice is received before May 1.

- A second \$15 advance payment for each reservation made is due to the assembly manager by May 1.

If payment has not been received by May 1, the manager is to notify the group's sponsor that their reservations have been cancelled and a check for one half of the original amount has been requested.

### Housing list

An updated housing list is requested 10 days before camp begins. This list provides housing assignments to maximum capacity and serves as an insurance roster.

### Insurance

Rates provide sickness and accident coverage for all campers while traveling directly between the guest's home and camp (within a 48 hour travel limit each way) as well as during the assembly stay. Names of campers are needed before departure for appropriate coverage. This is only supplemental insurance and has a maximum coverage amount of \$2,500.

### Counselors

An adult counselor 21 years of age or older is required for each room (or portion thereof) used. NO YOUTH WILL BE ACCEPTED WITHOUT AN ASSIGNED COUNSELOR.

### Registration

Begins at 1:00 p.m. Monday of each camp week. Group leader will register group and pay balance of fees due. The week concludes by 1:00 p.m. Friday.

### Conduct and dress code

The Kentucky Baptist camps and assemblies are for the purpose of serving Christ and must reflect a Christian example in both conduct and dress. Guests are expected to act and dress accordingly.

The following conduct and dress code should be communicated by the leadership before leaving home:

- Shorts are not acceptable during worship services.

- Immodest shorts or tops, split leg shorts, distasteful monograms (example: intoxicating beverages, obscenities) or other extreme dress are not acceptable. Bathing suits should be one piece.

FAMILY MINISTRY

# You're never too old to enjoy fellowship, fun and enrichment

**Daytime Celebrations  
for Senior Adults**

**March 4**

9:15 a.m.-3:30 p.m.  
Princeton  
First Church

**March 17**

9:15 a.m.-3:30 p.m.  
Elizabethtown  
Severns Valley Church

**March 22**

9:30 a.m.-3:00 p.m.  
Hindman  
First Church

**March 24**

9:30 a.m.-3:30 p.m.  
Lexington  
Calvary Church



**Daytime Celebration cost**

Advance registration is \$5 per person and covers lunch and morning refreshments. Reservations are needed a week in advance of the event in order to receive this reduced cost. Registration is \$6 if reservation is received less than a week in advance or at the door the day of the event.

**Overnight Retreats for Senior Adults**

**May 16-18**

Bagdad  
Cedarmore Assembly

**May 23-25**

Hardin  
Jonathan Creek Assembly

Retreats begin with supper on Monday and end with lunch on Wednesday.

**Retreat cost**

Overnight guests - \$86 per person for two nights lodging (double occupancy) and six meals.

Commuter guests - \$6 per person per day plus cost of meals.

For a reservation form or more information, please complete the form on EVENTS page 8a or call the KBC Family Ministry Department, at (502) 245-4101, extension 250.

## Living on the cutting edge

State Singles Retreat • March 11-13 • Cave City (KY) Convention Center  
Registration begins at 4:30 p.m. CST Friday, March 11.

Images Creative Group will be leading in the retreat general sessions. Images is composed of three multi-talented, yet uniquely diverse individuals. This diversity is their formula for creative thought as they apply it to communicate the word of God and the precepts of Christ with timely relevance. The end result is a wonderful



Images Creative Group

combination of drama, comedy and music utilizing contemporary situations to portray biblical principles.

For more information, please complete the form on EVENTS page 8a or call the Kentucky Baptist Convention's family Ministry Department at (502) 245-4101, extension 250.

Come experience a time of learning, sharing and fellowship with other single adults from across Kentucky. This retreat will help single adults gain insight and encouragement to face cutting edge issues.

STUDENT MINISTRY

## Creative ways to share the gospel this summer

The Kentucky Baptist Convention's Student Department will sponsor five summer mission teams for the summer of 1994. All have unique ways of sharing the gospel of Jesus Christ to churches, associational events, camps, resort areas and other places of ministry.

These teams will serve as program staff of state youth camps, but two teams are available for churches each week. The teams serve from June 13-August 5. All teams are available on weekends throughout this period. A Son team request form is enclosed in Discovery 94 mail-out.

In order to facilitate travel and effective scheduling, please make your requests before March 1. No bookings will be given prior to that time. Every request will be considered, with as many as possible granted. Notification of dates will be confirmed by March 20.

For further details contact: Student Work Department, Kentucky Baptist Convention, P. O. Box 43433, Louisville, KY 40253-0433.

**Team descriptions**

**SonBurst** Angela Perkins, coordinator  
This state Baptist Student Union creative ministries teams, communicates the gospel through creative worship, creative Bible study, multi-media experiences, music, clowns, puppets, games, discipleship seminars, skits and serendipity groups.

**Son Bound** Cheri DePugh, coordinator  
Five college students comprise a co-ed sports ministry team. Son Bound shares the gospel while teaching sports skills and motivation. They are available for six week-long sports camps as well as mini-sports camps, recreation days, retreats and other activities as requested on weekends.

**Son Celebration** Rick Howerton, director  
These students use music as a tool to share the gospel of Jesus Christ. Musical presentations are flexible and may be adapted to diverse audiences in both church and community settings in carrying out its ministry. Team members are also willing to lead in fellowship, Bible study, recreation and other creative ministries.

**Son Praise** Rick Trexler, coordinator  
This state BSU revival team is comprised of a preacher, song leader, special music person, a pianist and a fellowship leader. The basic thrust of their ministry is to communicate the message and life of our Lord through their lives, talents and testimonies.

**Son Share** Tom Smoot, director  
Five college students comprise a performing team which communicates the gospel through drama. Plays vary from five to 25 minutes in length. This team's performances can be used as introductions to sermons or as sermons themselves. The dramas reflect and present Jesus Christ in a biblical and

ANNUITY

**Conference dates and locations**

**Monday, February 14**  
 Elizabethtown  
 Severns Valley Baptist Church

**Tuesday, February 15**  
 Madisonville  
 First Baptist Church

**Thursday, February 17**  
 London  
 First Baptist Church

**Friday, February 18**  
 Fort Mitchell  
 Fort Mitchell Baptist Church

**Minister's Income Tax Conferences**

- How to Reduce a Minister's Income Tax
- Learn from Recent IRS Audits of Ministers
- New IRS Charitable Contributions Rules
- Review Tax Laws Unique to Ministers and Churches
- How to Complete Federal Income Tax Forms for a Minister
- How a Church Reports Ministerial Compensation to the IRS
- How Recent IRS Rulings Affect a Minister's Financial Support

**Conference Schedule**

**10:00 a.m.**  
 Understanding New IRS Rules  
 Regarding Charitable Contributions

**10:30 a.m.**  
 Income Tax Conferences

**12:00 noon**  
 Lunch

**1:00 p.m.**  
 Tax Conferences

**3:30 p.m.**  
 Conferences Adjourn

# Preparing for April 15

## Minister's income tax conferences provide helpful IRS and legal information

The Minister's Tax Conference leaders include the following:

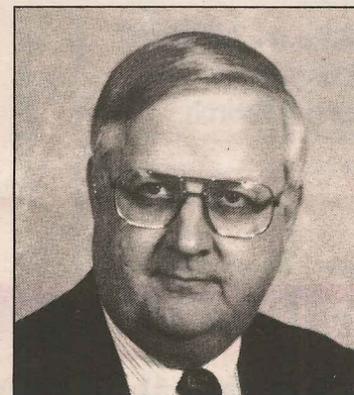
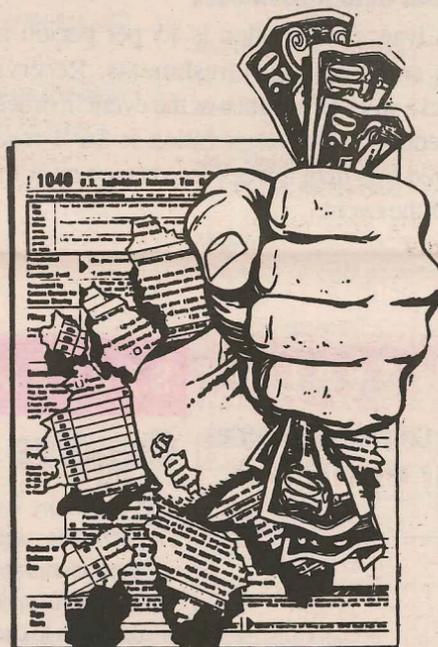
Tom Adkisson, CPA, Deprie and Adkisson Certified Public Accountants; John Hancock, manager, Member Services Division, Southern Baptist Convention's Annuity Board; and Don Spencer, CFP, director, Kentucky Baptist Convention's Annuity Department.



Tom Adkisson



John Hancock



Don Spencer

### How to register

**To register for Conference for Ministers and Church Leaders:**

- Send: (1) Conference date and location; (2) Name and address of church; (3) Name and position of all persons attending; (4) Enclose conference fee of \$20 for the first person and \$5 for each additional individual attending from a church.

**To register for Tax Preparer's Conference:**

- Send: (1) Conference date and location; (2) Name, firm name, address and phone. Indicate if a CPA or not. (4.5 hours CPE credit available); (3) Enclose \$45 per person conference fee.

Conference fee covers lunch and all materials, including one copy of Richard Hammar's Church and Clergy Tax Guide per church and per tax preparer (\$14.95 value). Send registration information and conference fee payable to Kentucky Baptist Convention to:

**Annuity Department**  
 Kentucky Baptist Convention  
 P. O. Box 43433  
 Middletown, KY 40253-0433

# EVENTS

## FOR ALL KENTUCKY BAPTISTS

### CHURCH MUSIC

## Need to sharpen your ringing skills?

**State Handbell Festival**  
**March 4-5**  
**Louisville**  
**Hurstbourne Hotel and**  
**Conference Center**

This year's State Handbell Festival features Dr. Norman Johnson of Mountbrook Presbyterian Church in Birmingham, Alabama as clinician. Dr. Johnson will offer an outstanding opportunity for both beginning and experienced handbell choirs to improve and sharpen their ringing skills. Festival highlights include: group ringing, individual choir performances, directors reading session, classes for both ringers and directors and a final worship service that includes all ringers.

The cost per choir is \$60. Please use the form on EVENTS page 8a to request registration. It isn't too late to reserve your choir's place.



Norman Johnson

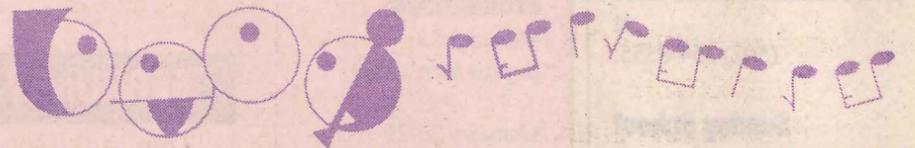
Listed below is the repertoire for this event:

- Tins (2-3 octave choirs)**
- "Festival Capriccio" by Kinyon, Agape #1664
- "All Hail the Power of Jesus' Name" by Kinyon, Agape #1658
- Coppers (3-5 octave choirs)**
- "Hymn of Promise" by Sleeth (arranged Thompson), Agape #1519
- "I Will Exalt Thee" by Dobrinski, Agape #1668
- Combined (all choirs)**
- "Fanfare" by Roman (translated by Thompson), Concordia Press #97-5849
- "Celebration to Sing" by Dobrinski, Agape #1619

## Looking for something fantastic for your kids to do this summer?

How about. . .

**Children's Music Camp • Cedarmore Baptist Assembly • July 18-22**



Children will join 150 other campers for these super daily activities:

- Large camp choir experience
- Music theory classes
- Instrumental groups (Orff instruments—xylophone-type instruments used to help children experience ensemble playing; recorders; handbells and an instrumental ensemble for children with one year of playing experience.)
- Talent show and skit night
- Fun with music and worship
- Arts and crafts
- Swimming and recreation with new friends

This year's camp director is Naomi King Walker, associate minister of music at Lyndon Baptist Church in Louisville. She recently received her Doctor of Music Ministry degree (with emphasis in voice, composition and music education) from Southern Baptist Theological Seminary.

### Registration information

Campers must have completed the fourth, fifth or sixth grade by this June. The week's fee for campers is \$80, which includes 12 meals, lodging for four nights, insurance and music materials. Check the appropriate box on EVENTS page 8a to receive a registration form or call the KBC Church Music Department at (502) 245-4101, extension 325.

### CHURCH GROWTH & ADMINISTRATION

## Small groups bring growth through outreach

Small groups can be a vital ingredient to growth through outreach when the groups provide an atmosphere of care and support for personal needs, encouragement and a focus towards more growth, and a purpose that demonstrates the group is constantly moving forward. Small groups may reflect a variety of groups that may currently exist in the ministry of your church. Do you recognize these: the Sunday School class, Discipleship Training groups, an in-home Bible study group, a ministry group, a WMU or missions focused group, a divorce recovery group. However, merely "listing" or "claiming" these groups will not guarantee that growth is taking place through outreach. Growth will occur as new small groups are consistently established and the previously mentioned ingredients are preserved. Maintaining a ratio of eight meaningful groups for each 100 members in worship is not an impossible goal.

The task of the small group is . . .

1. helping people grow in their understanding of how the Bible relates to life needs
2. helping people grow in their prayer life
3. helping people grow in the stewardship of their financial giving and the development and involvement of their gifts.

Tasks of the small group will be accomplished in an atmosphere of . . .

1. sharing and confidentiality
2. acceptance of responsibility
3. spiritual awareness
4. lifestyle changes (obedience)

Small groups should be evaluated on how . . .

1. they discuss their relationship with God
2. they help people struggle with the inner self, an honest acceptance and appreciation of self
3. the members relate to each other and the significant people in their lives.

Train existing groups to . . .

1. maintain and preserve the ingredients for a vital small group
2. provide a gregarious greeter
3. use names tags or some form of interactive activity
4. prepare a room with a warm and friendly atmosphere
5. promote occasional socials and fellowship

If starting new small groups would be an exciting method of outreach for your church and you would like more information, contact Vernon Cole, Church Growth, to determine the various ways small groups could be implemented in your church's context.

### STEWARDSHIP

## What type of steward are you?

Different generations have received identification label names in recent years. So goes different types of stewards in today's churches. The following are three types of stewards:

#### STRIVERS

- Born before 1931.
- Strivers do things because you are supposed to do them.
- In general they do not like change.
- In general they have a strong aversion to debt.
- Impacted by the depression.
- Were taught stewardship (how to give and what to give) in the home, i.e. tithing.
- Were taught to meet the budget.

#### CHALLENGERS

- Born between 1932 and 1955
- Primarily influenced by the late 1950's and postwar prosperity in America.
- Not clearly taught stewardship in the home.
- Went through the decade of the 1960's and had confusion of values.

#### CALCULATORS

- Born after 1955—large group known as "Baby Boomers."
- Grew up with high tech, state-of-the-art computers, etc.
- Not familiar with biblical concept of stewardship (see stewardship as title or money, not management).
- Do not know the Cooperative Program and are not inspired in this area.



### Some conclusions

In the past, Southern Baptist Convention leaders have felt that one approach met all the needs. In the present we now know we have at least three types of people in our churches to develop and grow to become God's faithful managers. Example: STRIVERS are still content to meet the budget; for CALCULATORS and CHALLENGERS, the needs must be highlighted and made more visible through the mission of the church and its various ministries.

Is your church trying to meet the challenge of all three types?

For more information, contact Doug Strader, director, Discipleship Training and Stewardship Department, Kentucky Baptist Convention, P. O. Box 43433, Louisville, KY 40253-0433, (502) 245-4101, extension 335.

# EVENTS

FOR ALL KENTUCKY BAPTISTS

## OTHER EVENTS

### Cedarmore

March and April have been designated as times for mission projects at Cedarmore.

If your group or church is interested in doing work/repair tasks at this assembly, please contact Harold Barnes at (502) 354-8355.

### Sunday School

1994 Winter Bible Study  
Emphasis:  
Hosea: God's Redeeming Love

### WMU

Interested in serving on a camp staff next summer?

There are various positions—unit leader, lifeguard, counselor, assistant counselor, volunteer counselor, volunteer nurse or recreation director—available.

Contact the KBC WMU office.

## Upcoming Events

### JANUARY

#### Emphasis:

#### Make Your Will Month

#### Brotherhood

•January 23  
Baptist Men's Day

•January 26-29

Brotherhood Leadership Meeting, SBC

#### Church Growth & Administration

•January 31-February 1  
Kentucky Baptist Worship Workshop  
Middletown  
Kentucky Baptist Building

#### Church Music

•January 29  
Adult/Youth Vocal Ensemble  
Shepherdsville  
Little Flock Church

#### Discipleship Training

•January 24-28  
MasterLife Workshop  
Louisville  
Westport Road Church

#### Family Ministry

•January 28-29  
Haworth Conference  
Louisville  
Melbourne Heights Church

### FEBRUARY

#### Emphasis:

#### Baptist seminaries, colleges and schools

#### Dates listed run through mid-February

#### Annuity

Minister/Church Tax Conferences  
10:00 a.m.-3:00 p.m.

•February 14  
Elizabethtown  
Severns Valley Church  
•February 15  
Madisonville  
First Church  
•February 17  
London  
First Church  
•February 18  
Fort Mitchell  
Fort Mitchell Church

#### Brotherhood

•February 4-6  
Gatlinburg, TN  
HSBYM Rally

#### Regional Mission Congresses:

•February 5  
North Central Region  
Independence  
Hickory Grove Church  
•February 5  
Southern Region  
Hodgenville  
South Fork Church  
•February 12  
Southwestern Region  
Gilbertsville  
Bethel Church  
•February 12  
South Central Region  
Campbellsville  
Campbellsville College

#### Church Growth

#### Deacon/Pastor/Spouse Retreats

•February 11-12  
Cedarmore Assembly  
•February 25-26  
Gilbertsville  
Kentucky Dam Village  
Resort Park

#### Church Music

•February 5  
All State Youth Choir Audition  
Richmond  
First Church  
•February 12  
All State Youth Choir Audition  
Hopkinsville  
Second Church  
•February 19  
All State Youth Audition  
London  
First Church  
•February 25-26  
State Youth Choir Festival  
Lexington  
Immanuel Church

#### Discipleship Training

•February 15  
School of Discipleship  
Madisonville  
Second Church

#### Evangelism

•Here's Hope '95  
February thru March  
Associational training for local church steering committees

•February 21-22  
State Evangelism Conference

Louisville  
Walnut Street Church  
•February 22  
"A Special Event for Women"  
Louisville  
Hurstbourne Hotel

#### Student

•February 4-6  
Summer Missions Interview Weekend  
Louisville  
Crescent Hill Church  
•February 12  
BSU Volleyball Tournament  
Louisville  
University of Louisville  
•February 21-23  
Campus Ministers Meeting along with Evangelism Conference

#### WMU

•February 12-19  
Focus on WMU

•February 20-23  
Home Mission Study

## FOR MORE INFORMATION AND REGISTRATION

To receive information or to register, check the appropriate boxes and mail the following form to: Communications Office, Attn.: Denise H. Withers, Kentucky Baptist Convention, P. O. Box 43433, Louisville, KY 40253-0433

Sending a check? Unless otherwise specified, make your check out to the Kentucky Baptist Convention.

### To Receive More Information

- Cedarmore Baptist Assembly  
 Jonathan Creek Baptist Assembly  
**Church Music**  
 Registration form  
State Handbell Festival  
 Audition form, All-State Youth Choir  
 Registration form  
Children's Music Camp

### Family Ministry

- Singles Retreat  
 Reservation form/info - Daytime Celebrations;  
Sr. Ad. Retreats

### Sunday School

- VBS Extravaganza  
**WMU**  
 GA, Acteens camp

### To Register

#### Family Ministry

\$10 per person registration fee

- Haworth Conference

#### Sunday School

- VBS Extravaganza

Name \_\_\_\_\_

Address \_\_\_\_\_ City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Phone: Office \_\_\_\_\_ Home \_\_\_\_\_

Church \_\_\_\_\_ Association \_\_\_\_\_

Leadership Position \_\_\_\_\_

Registration fee (if applicable) \$ \_\_\_\_\_ Number in group (if applicable) \_\_\_\_\_

## RUSSIAN HOME MISSIONARY SUPPORT AGREEMENT

Clip and return to Partnership Missions office, Kentucky Baptist Convention, P. O. Box 43433, Louisville, KY 40253-0433.

1. Name of your church \_\_\_\_\_

2. Address \_\_\_\_\_

3. Telephone Number ( ) \_\_\_\_\_

4. Pastor's Name \_\_\_\_\_

5. Your Name and Address \_\_\_\_\_

Zip \_\_\_\_\_

Telephone \_\_\_\_\_

6. Our church, Sunday School, WMU, Brotherhood or other organization (circle one) agrees to support a Russian home missionary or pastor for two years at \$200 per month.

Date: \_\_\_\_\_

Signed: \_\_\_\_\_

Address: \_\_\_\_\_

Telephone Number: ( ) \_\_\_\_\_

## Iranian Christian sentenced to die released after outcry

BRUSSELS, Belgium (BP)—A man condemned to death by an Iranian court for converting to Christianity was abruptly released Sunday, Jan. 16, just days before he was to have been executed.

Two days later the Iranian, Mehdi Dibaj, was reportedly in Tehran, Iran's capital, where Christians met him, "singing songs of jubilation and thanking God for his release," according to Iranian Christian leaders in Europe.

But their joy was tempered by the fact that Dibaj's release was conditional.

He was released "with attachment and that the court is investigating his case," according to the Iranian state news agency. Iranian Christian leaders in Europe who have followed the case said Dibaj is still subject to recall by police at any time.

Dibaj, an Assemblies of God evangelist, had spent nine years in prison for becoming a Christian several decades ago. He spent the night of his release in Sari, the city in northeastern Iran where he had been imprisoned.

Iranian officials now are denying Dibaj faced execution.

The Iranian news agency quoted sources in Iran's Judicial Forces as stating: "The propaganda of the Western media claiming that a death sentence has been issued for Mehdi Dibaj is untrue. ... His (Dibaj's) convictions are not so much that they should result in his execution."

Ayatollah Yazdi, chief of Iran's

Judicial Forces, was quoted as saying, "Dibaj's guilt does not come to a point to justify capital punishment and ... claims about an execution order are totally groundless."

But Christians who have followed Dibaj's case throughout the nine years he was in prison said the latest government statements are not true. They earlier released Dibaj's case number, verdict number and court number in trying to rally support for him.

In response, the U.S. State Department called on Iran to abide by human rights agreements in regard to Dibaj. Human rights agencies also took up his case and called for Christians in many countries to pray for him and write appeals for his release.

After receiving the death sentence in early January, Dibaj had written a will and asked the court to expedite his sentence. He said he was prepared to die.

A statement he gave as defense in his Dec. 3 trial for "apostasy," or abandoning the religion of Islam, was carried in full in the Jan. 18 issue of *The Times*, one of England's leading newspapers. That statement was a ringing affirmation of his Christian faith.

Dibaj was "overcome with joy," and "expressed his deepest gratitude to the Lord for his release and to all churches and Christians for their solid support and prayer which resulted in his release," one Christian leader said.

## Persecution still strong in Iran

BRUSSELS, Belgium (BP)—Iran again has lashed out at Christian churches by passing two new laws intended to inhibit their growth and ministry.

One decree forbids Moslems to enter church buildings while a second bans church services conducted in Farsi, Iran's official language.

"This affects all Protestant churches, which in Iran are composed of converts from Islam for whom it is natural to worship in Farsi," said Patrick Sookhedeo, director of the International Institute for the Study of Islam and Christianity.

The London-based institute, which reported on the new rulings, monitors events in Iran as part of its work in helping churches in Moslem areas.

Iran drew new international attention to its harsh anti-Christian stance

when it announced Jan. 12 that one Moslem convert to Christianity, Mehdi Dibaj, would be executed for "apostasy," or turning from Islam. Dibaj was released Jan. 16 after an international outcry arose.

Sookhedeo said the new decrees are "moderate" compared to demands from fanatical elements in Iran that want to execute all converts to Christianity who refuse to return to Islam. Islamic law in fact decrees that all male "apostates" should be killed, he said.

"There are estimated to be at least 10,000 Moslem converts in Iran," Sookhedeo said. "Given that the Iranian government has already executed approximately 95,000 political prisoners since the revolution of 1979, the Protestant churches take very seriously this threat of extermination."

## Some Mongolian restrictions nixed

HONG KONG (BP)—The Mongolian Constitutional Court has overturned parts of a new law that would severely restrict Christian activities in Mongolia, according to Christians present at the Jan. 10 court hearing.

In its written decision issued Jan. 12, the court ruled several sections of the law unconstitutional—including restrictions barring Christian work outside church buildings and

foreigners spreading their faith—because they violate basic human rights.

Reportedly retained, however, are provisions giving Buddhism a chief place in Mongolian religious life, forbidding Christian worship in state-owned buildings and giving the government control of the number of clergy.

The court decision returns the law to the Mongolian Parliament.

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Your Kentucky Baptist Foundation invites you during January to think seriously about the making of a Christian Will. Your last Will and Testament is the final expression of love for your family and your God, and will be your final act of stewardship on earth. It truly can become a "Forever Fund."

## January is Make Your Will Month

Richard G. Carnes, Executive Director  
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- I would like more information on Wills and Estate Planning
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Telephone No. (Day) \_\_\_\_\_ (Night) \_\_\_\_\_

Church \_\_\_\_\_

## Quake shakes California Baptists into helping mode

Continued from page 1

site of the quake's epicenter.

The earthquake jolted the Los Angeles area's 9 million residents awake at 4:31 a.m., Monday, Jan. 17. Measuring 6.6 on the Richter scale, it was the largest earthquake to hit Los Angeles this century. More than 30 people were killed, scores injured, thousands left homeless and hundreds of thousands displaced from damaged homes.

Among the hardest-hit areas was the immediate neighborhood of Shepherd of the Hills Baptist Church in Chatsworth. The church is located a mile and a half north of Northridge, where at least 14 people were crushed to death when an apartment building collapsed.

"We had people living right on top

of the epicenter," said Patrick Moody, executive pastor of the church, one of the largest Southern Baptist congregations on the West Coast.

The church facility, built two years ago, suffered structural damage that could cost more than \$500,000 to repair, he said.

The church's members apparently were spared, Moody said. "We haven't had any fatalities, but we have a lot of shocked people, that more than anything else."

But the damage to homes hit church members as well as church leaders. Moody's father, Jess Moody, is the church's pastor. The elder Moody's home was badly damaged in the quake.

Because damage to his own home could exceed \$50,000, Moody said he could better relate to other quake victims. "I know how they feel," the pastor said, his voice choking with emotion. "It's quite an interesting experience."

"The big-shot preacher sure got lowered. To see these people hurting like this is something else. But it also shows that Christianity works through the people. Everybody's pulling together to get through this."

Despite damage to their homes and church, Shepherd of the Hills members were ministering to others within 24 hours. They got help in their

mission with the arrival of one of the California Southern Baptist Convention's mobile feeding units.

Youthful offenders from a nearby juvenile center damaged by the earthquake were housed and fed at the church the night after the quake. Church members went into area parks where displaced residents fearful of returning to their apartments and homes were camping out, inviting them to come to the church for a hot meal.

The church also opened part of its 14 acres of land for use as temporary campsites. And 500 cots were available in the church for use by those suddenly homeless after the earthquake.

The elder Moody praised the Baptist volunteers who had the feeding center operating at the church within hours after the quake.

"I'm really proud of the Baptists," he said. "I'm so thankful for them. I didn't eat all day yesterday. When I

drove up there and saw that big bunch of Baptists cooking that chili, I could have kissed the ugliest one there!"

In addition to the disaster relief unit at Shepherd of the Hills Church, California Baptists sent their largest unit to provide up to 10,000 meals a day at the San Fernando Valley Red Cross Center in Van Nuys.

The Southern Baptist Home Mission Board contributed \$15,000 in hunger relief money and \$15,000 in disaster relief funds.

Reports of damage to other Baptist churches were sketchy during the early hours after the earthquake.

Volunteers interested in long-term rebuilding and relief efforts should call the HMB at (800) 4SBC-AID. Designated gifts for disaster relief may be sent to the Southern Baptist Brotherhood Commission, 1548 Poplar Ave., Memphis, Tenn. 38104.

Compiled from Associated Baptist Press and Baptist Press releases

## Study finds early marriage trend among some religions

JOHNSON CITY, Tenn. (ABP)—True love may wait, but often it doesn't wait long.

Researchers at East Tennessee State University say children with religious upbringings that stress delaying sex until marriage are far more likely to wed in their teens than are their peers.

"When a value system develops which rigorously restricts premarital sexuality but promotes the sacredness of sex within the marital union, early marriage is a likely outcome," say researchers Judith Hammond, Bettie Cole and Scott Beck in the Review of Religious Research.

Their study analyzed survey data from more than 8,000 respondents from various religious backgrounds—including Southern Baptists, whose acclaimed teen abstinence campaign called "True Love Waits" has attracted national attention.

Earlier studies demonstrated that teen-agers with conservative religious backgrounds, including Southern Baptists, are less likely to engage in premarital sex than their mainline Protestant counterparts. But, say the authors of the East Tennessee study, their research is the first to link religious heritage with marriage data.

While most if not all major religions prohibit sex outside of marriage, there is a stronger emphasis on the sinful nature of fornication among Southern Baptists and other religiously conservative groups, the authors say. As a result, parents and children from those groups are more likely to view early marriage as the only acceptable means of culminating romantic relationships.

The study contrasted marriage rates for teens from what they termed "fundamentalist" and "institutional sect" backgrounds with those of mainline Protestant, Roman Catholic, non-Christian and no religious heritage. The "fundamentalist" category was comprised primarily of Baptists, while institutional sects included Pentecostals, Jehovah's Witnesses and Mormons. Non-Christians were primarily Jews and Unitarians.

Using data from the 1979 and 1984 National Longitudinal Surveys of Youth, the study found that percentages of respondents who married by age 19 were significantly higher among the more conservative religious groups.

For example:

■ 43.4 percent of girls and 17.8 percent of boys in the "fundamentalist" category married by age 19.

■ 25.3 percent of girls and 9.6 percent of boys in the mainline Protestant category married by age 19.

■ 19.8 percent of girls and 7 percent of boys among Catholics married by age 19.

■ 11.3 percent of girls and 1.4 percent of boys from the non-Christian religions married by age 19.

■ 30.6 percent of girls and 17.1 percent of boys with no religion married by age 19.

## CLASSIFIED ADS

**WANTED:** Associate pastor/minister of education/youth. Resumé should be submitted by Feb. 5 to: Search Committee, Concord Baptist Church, 1945 Concord Lane, Hopkinsville, KY 42240.

**WANTED:** Assistant pastor to work in the area of music and youth. Seminary training is desired, but not required. Please send resumé to Pastor Carl A. Riley, Plainfield Baptist Church, 1575 Reeves Road, Plainfield, IN 46168.

**SEEKING:** Camp Director for 1994 GA/Acteens summer camp at Cedar Crest, Bagdad, Kentucky. Send resumé to Kentucky Woman's Missionary Union, P.O. Box 43433, Louisville, KY 40253.

**SBC TOUR:** Orlando, Fla., June 12-16, 1994. Airfare, room and shuttle as low as \$449 per person. Extensions available. Ray Hayes (502) 477-2379.

**WANTED:** Minister of music/education—full-time staff member. Send resumé to: Rev. Jack Reynolds, P.O. Box 185, Pooleville, MD 20837.

**FOR SALE:** 1994 15-passenger Dodge vans. Also 15-passenger program and used vans. Frankfort Chrysler (800) 289-8223.

**RETREATS:** Bud's Lake, I-65, exit 81, Sonora, Ky. (502) 324-3036. Dormitories, kitchen, gym, swimming and campground. Year-round Christian fun.

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Tour HL #47 9 Days-Holy Land & Egypt-June 4

Optional Extn: Rome

Tour BI #3 14 Days-British Isles & Ireland-June 28

Tour SP #4 16 Days-Australia & New Zealand-Sept. 21

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## Glen Dale's heritage of love

This year marks the 125th anniversary of Kentucky Baptist Homes for Children and I have shared previously how we date our beginnings to 1869 and the founding of what is now called Spring Meadows Children's Home. No sharing of our history would be complete, however, without also talking about the beginnings of our largest residential campus—Glen Dale Children's Home in Glendale.

Even as the Baptist child care work begun in Louisville was continuing to grow and meet the needs of many children, it became apparent to many that still more needed to be done. Thus at the meeting of the Kentucky Baptist Convention in 1914 at

First Baptist Church, Somerset, it was determined that a second children's home be organized.

A committee was appointed and immediately went to work to locate an appropriate site and begin the new ministry. That site was discovered when a group of Baptists offered the site of the former Lynnland College just south of Elizabethtown for a nominal price.

The Rev. A.B. Gardner was elected the first superintendent and the new Kentucky Baptist Chil-

dren's Home was dedicated on June 23, 1915. That same day, the first three children were received into care. The children, two boys and girl, arrived from Morgantown on a L&N train, which stopped at what was called the Lynnland Station right there at the campus.

The coming days and years would see that train bring many, many more children.

They would get off the train and be welcomed into the loving arms of people who cared about them and wanted only the best for them.

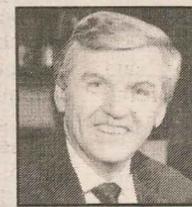
Children don't come by train to what is now called Glen Dale Children's Home today. But they still come. And when they arrive, they still find those loving arms, those caring

smiles, and hard-working Christian people who want to help them be their very best.

As we celebrate this year, we celebrate not only the 125-year heritage of Spring Meadows, but the 79-year heritage of Glen Dale and the heritages of each and every Kentucky Baptist Homes for Children ministry.

Curtis Mooney is president of Kentucky Baptist Homes for Children, 10801 Shelbyville Rd., Middletown, Ky. 40243.

## HOMES FOR CHILDREN



Curtis C. Mooney

Paid Column

# ISSUES

## Hopkinsville event calls churches to social action

Continued from page 1

nity impact committees" to become active on issues such as abortion, homosexuality, education and pornography.

Churches with such committees should be willing to cross religious lines to cooperate on social issues of common concern, Crippen said.

On certain issues, evangelicals can "hold hands" with others, such as Jews, Mormons and even feminists, he explained. "If we restrict our labor to only those with whom we agree on every little issue, then we will never accomplish anything."

The Hopkinsville seminar's content sounded themes similar to those of the Religious Right but without the hardball rhetoric often associated with figures such as Jerry Falwell and Pat Robertson. The two speakers at the Hopkinsville seminar repeatedly called for "responsible" action by Christians.

They discounted the effectiveness of common Religious Right rhetoric, such as claims that America is a "Christian nation" and that the nation's moral ills stem from the 1963 Supreme Court ruling outlawing mandatory Bible readings and prayer in public schools.

But the speakers did say the ACLU and other liberal forces have fostered a too-strict view of separation of church and state in America. And powerful forces such as the media, academia and the American Bar Association have furthered a liberal agenda, they said.

"Many of us are here today because we feel disenfranchised. We feel we have no voice," Crippen said.

Forming social action committees in churches is one way to find a voice and exert influence, he suggested.

But such an effort must begin with individual renewal and discipleship, Crippen and Jesson said.

The answer is not just to get Christians elected to public office, Jesson said. He recalled Newsweek magazine's declaration in 1976 that Jimmy Carter's election to the presidency signaled the "Year of the Evangelical."

"Jimmy Carter did not exactly usher in an evangelical era. ... And neither did Ronald Reagan or George Bush," he reported.

Nor is the answer to be found by calling forth America's "moral majority" to rise up in outrage, he said.

"Is there a moral majority out there?"

"The idea of Jerry Falwell was that there is a majority of Americans who are moral and if you just raise the issues, they will awake and act."

But that's not true, Jesson asserted. "If a majority are living and following the Judeo-Christian view of morality, then who's getting the 1.6 million abortions per year?"

The great danger facing American society is that Americans don't believe firmly in anything, Jesson said.

As an example, he cited a poll that found a majority of Americans see abortion as murder. Yet the same poll also found a majority believe abortion should be legal.

"When people don't believe in anything, they're very, very dangerous," he declared. "This is not just a crisis at the top, but a crisis in the culture itself."

The problem, he said, is that "nothing now stands as authority in our culture."

Yet laws must be based on some idea of morality, Jesson said.

"Every law is based on someone's morality. The question facing our nation right now is: 'Who's morality will that be? Whose morality will lead us into the next century?'"

### Community impact committees

HOPKINSVILLE—Community impact committees—the church-based social action groups being promoted by Focus on the Family—should concentrate on four key areas, the group's literature says.

A "Community Impact Handbook" published by Focus on the Family suggests these roles for such committees:

■ **Educate.** "Clarifying Christian duties toward the community and providing your church with accurate and pertinent information on moral social/political issues should be your first agenda. ... Many Christians today are woefully misinformed about the ramifications of their faith in the public square."

■ **Equip.** "Merely knowing that I should do something is not enough to get me out of the pew and into action; you must also provide tools and show me how to get involved."

■ **Alert.** "There comes a time for a call to action. Far too many opportunities for Christian influence in the public square have been lost due to someone being asleep at the wheel. ... Your role as watchman is to bring both the alert and your recommendation to the attention of the leadership."

■ **Orchestrate.** "Once the church leadership has agreed to a course of action, the clergy may return the ball to your court. The task on this occasion is orchestration—to coordinate church involvement through the duration of a project."

### PAW cites Religious Right's advances

WASHINGTON (RNS)—Religiously conservative political activists—the Religious Right in common parlance—have won a string of quiet but important victories in the past year, according to one of their most prominent critics, People for the American Way.

The constitutional liberties watchdog group issued a 60-page year-end report on Religious Right activities at the grassroots level, finding stepped-up efforts in areas related to gay rights, public education and abortion.

In addition, the report cites an expanded focus on organizing within, and winning control of, the Republican Party.

"This year the right-wing's growing strength and political sophistication has paid off to an extent few could have predicted," said Arthur Kropp, president of the Washington-based watchdog group.

"As city council and county commissions and Republican leadership positions fall under right-wing control, communities have been thrust into divisive battles centering on the most contentious issues in the public arena today," he said.

With a Democratic administration in Washington and the ready access to the White House that characterized the 12 years of the Reagan and Bush administrations denied them, religious conservatives have turned to local and state organizing and activism.

At the top of the conservative agenda, according to People for the American Way, are efforts to combat inclusion of sexual orientation

in civil rights protection.

The report cites what it calls anti-gay activity in 41 states and the District of Columbia since the November 1992 election, totaling 132 battles at both the state and local levels.

In particular, the group found a sharp increase in the number of legislative efforts such as Colorado's Amendment 2, which would overturn civil rights laws and ordinances that are gay-inclusive.

Colorado voters adopted such a measure in the November 1992 election, sparking a boycott by some gay-rights groups and protests by a number of mainline Protestant churches.

Gay rights advocates in the 9 million-member United Methodist Church headed up an unsuccessful campaign to drop plans to hold the denomination's 1996 General Conference in the state.

The amendment currently is being challenged in the courts, and on Dec. 15 a state judge ruled the amendment unconstitutional. The state has said it will appeal.

Conservative activists, however, are seeking passage of a similar law in Florida, as they are in Austin, Texas, and Cincinnati, Ohio.

People for the American Way's report also notes that in President Clinton's home state of Arkansas conservative lobbyists were successful in amending a state civil rights bill to exclude homosexuals, winning restrictions on birth control in school-based health clinics, weakening a right-to-die bill and defeating measures to cover HIV and AIDS in the state's disabilities act.

### Where did America go wrong?

By Mark Wingfield  
News Director

HOPKINSVILLE—America's moral ills are not the result of the 1963 Supreme Court decision outlawing mandatory prayer and Bible reading in public schools, despite what many well-meaning Christians believe.

Instead, modern moral problems have their roots in deviations dating back to the 17th and 18th centuries, according to Greg Jesson and Alan Crippen, staff members with Focus on the Family who currently are traveling the country urging churches to begin social action committees.

They discussed the root of America's moral problems as part of a daylong seminar held Jan. 15 at First Baptist Church of Hopkinsville.

Western culture has its roots in the ideas of Aristotle and biblical Christianity, said Jesson, a former philosophy teacher at the University of Southern California and a former student of Francis Shaeffer.

This view taught people they could base their lives on knowledge of God, the soul, values, other people and the real world of science, Jesson said. Nothing had to be accepted on blind faith.

But in the 17th and 18th centuries, culture was influenced by empiricism. This was a "crucial shift in thought" that set culture on the wrong course, he continued.

Empiricism taught the only things to be known for sure are the real world of science and other people, Jesson said. Things such as God, the soul and values cannot be seen and therefore must be accepted on blind faith.

Empiricism gave way to relativism, Jesson said. Relativism teaches

there are no absolutes in life, he explained, and that the only things to be known for sure are your own view of the world and the values of your group. God, the soul, universal values and the real world of science all must be accepted on blind faith.

Finally, relativism has given way to subjectivism, Jesson said. Subjectivism teaches that what's right must be determined individually, he explained, and knows only "my feeling" for sure. Everything else must be accepted on blind faith.

He cited a 1991 Barna poll which found 66 percent of Americans said there are no absolute truths.

"This is the dominant mark of our times: truth is relative, there is no absolute truth," Jesson said. "In America today, no one knows anything. We just feel things. ..."

"Never in the history of the world have so many people believed in so little."

The offense of Christians today is that they dare to say they know something for sure, Jesson declared. Yet the Christian faith is based on the idea that there are some absolutes in life, he added.

Subjectivism has influenced Americans' understanding of issues such as love and sexuality, good and evil, the meaning of life, reality and truth, and God, Jesson said.

Yet the period of accepting this modern perspective may be coming to an end, he predicted. "As life is revealing relativism and subjectivism to be hollow, there is a tremendous opportunity before the church."

The most powerful thing in a culture outside the direct activity of God is ideas, Jesson asserted. So the church ought to influence cultural ideas, he suggested, because "ideas drive life."

# PEOPLE

## Church reaches mothers & kids with prenatal clinic

Mountains to the Mississippi does not appear in this week's Recorder due to the snow storm. The column will return next week.

By Chip Alford  
SBC Sunday School Board

FORT SMITH, Ark. (BP)—Sunday school rooms usually are the busiest locations in the church on Sunday mornings and the least-used space during the week.

Not so at East Side Baptist Church in Fort Smith, Ark. Each Tuesday night, Sunday school rooms become doctors' examining rooms, medical labs, offices for nurses, social workers and nutritionists—and Bible study classrooms for children from babies to sixth-graders.

The transformation is all part of a ministry the church started last February to meet a specific need in the community.

The Agape Prenatal Clinic offers free medical care for expectant mothers who are unmarried, indigent or for some other reason without health insurance. The church has done limited advertising and received some local press coverage, but many referrals are made through two local crisis pregnancy centers and by word of mouth.

Church member Veta Rush, who coordinates the clinic volunteers, schedules appointments through a phone line in her home.

"It's been a very rewarding experience," Rush said. "It's great to be involved in something that is really meeting needs."

On its first night, 13 women visited the clinic, but that number quickly grew to 25-35 a week. As many as 20 volunteers work at the clinic, which officially runs 6:30-8:30 p.m., but stays open until all the patients are seen.

In addition to thorough medical care from the doctor, the women also have lab work done, talk with an intake nurse and visit with a nutritionist who makes sure they know about proper eating habits and weight gain during pregnancy.

They also have an opportunity to talk with volunteers who help them

determine if they qualify for any government assistance programs and offer spiritual counseling and a follow-up visit from a church member.

The Agape clinic was the dream of Randy Feezell, a member at East Side and a practicing obstetrician/gynecologist in the Fort Smith area. He serves as the clinic's primary physician.

"This has been impressed on my heart for a long time," Feezell said. "There was an obvious need for prenatal care for indigent women in our community. We've had obstetricians delivering babies from women who had never seen a doctor until they

came into the hospital to deliver.

"We've had every affirmation that this is what we're supposed to be doing," he said.

As it turned out, prenatal care is only one part of the Agape ministry.

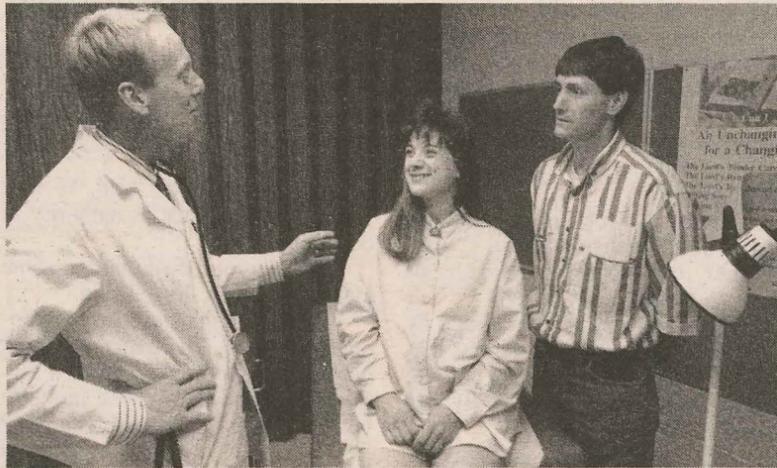
Many of the patients who visit the clinic bring their children with them. Church members realized this presented an excellent opportunity for ministry, so another group of volunteers was organized to provide Bible study for the visiting youngsters.

"We didn't know if we'd have any children or not, but that first Tuesday we couldn't believe it. The church was full of mommies-to-be and we had children coming out of our ears," said Evelyn Weldon, director of the preschool Sunday school division at East Side and coordinator of the clinic Bible study for children and preschoolers.

She stressed the ministry is much more than just "baby-sitting," adding she has three goals for the program:

- That the children feel loved.
- That Bible study take place.
- That Scripture go home with the students through the distribution of Bible study leaflets.

"We've even had children throw temper tantrums because they didn't want to go home," Weldon said with a laugh. "They just feel like they are the most important people on earth when they come here."



FREE PHYSICIAN Obstetrician Randy Feezell (left), talks with a couple at the free clinic he and members of East Side Baptist Church operate in Fort Smith, Ark. (BP photo)

### They have seen and believed

"I take great pleasure in passing on to you most of my teacher retirement bonus. I praise God for the joy in visiting with you several years back. I pray in the new year to be able to come again. I praise God for the wonderful adult leadership demonstrated in the lives of your student body."

The above came from Olive Hill.

"I am an 89-year-old widow and a member of Jeffersontown Baptist Hilltoppers. We visited your great school two years ago. I feel you are doing the greatest 'recycling' job I know. There is a little bit of good in the worst of us. The love of God reflected can recycle us into useful workers in his kingdom."

With a \$600 check came a letter from Owensboro: "Last October we were very impressed with the efficient way you operate. This was encouraging to see in our world of much waste."

A friend recently wrote: "I know a lady that never goes to church but once visited Oneida and was impressed greatly. She told me one time, 'That is one place I gladly give money!'"

From Providence with \$50: "Over a year ago we had the privilege to visit and see the outstanding program. We were impressed with the Christian values, the academic program, sports, fine arts and the dedication of the staff."

From Ashland: "Thanks for a wonderful weekend. The meals were great. It seems miraculous the way you provide, somewhat like the loaves and fish. Many miracles have taken place to bring such a great institution into being. I want to have part in a miracle today, and the check I enclose is a miracle itself."

From Elizabethtown: "Four of us visited

Oneida in October. We were highly impressed with the Christian atmosphere, work ethic and generally all facets of your work. We have spread the word."

From Louisville: "Many years ago I had the privilege of spending a day at Oneida and saw the good work that was carried on. I have had the pleasure of knowing and working with some fine people who came through Oneida."

A couple writes from Elizabethtown: "My wife and I and another couple really enjoyed our visit. I had not been there since 1976. Your campus has really changed. It is evident that God has blessed tremendously. We have told many friends and hopefully you will see them come for a visit. We were inspired by what we witnessed."

From Cincinnati with \$500: "Recently I visited Oneida. What I saw alleviated a lot of my fears and concerns in my grandson's having gone away to school. I was very impressed with the work you do. The hospitality was outstanding and the food was very good, especially those homemade biscuits."

From Audubon Baptist Church in Louisville: "Our Sunday school class voted to send a contribution to you. Several of us have visited with you in the past. We frequently talk of the good work you are doing with young people."

From Beaver Dam: "I was impressed when I visited there with our church a few years ago. This check for \$25 is small but given with joy and pride in your process of developing the lives of young girls and boys. You do more with money than anyone else I know. I wish I had more to share, for surely I would."

Barkley Moore is president of Oneida Baptist Institute, Oneida, Ky. 40972

#### ONEIDA JOURNAL



Barkley Moore

Paid Column

### Experiencing God through discipleship

Can you grow a church through discipleship training?

Senior student Darrell Marlow says you can: "Our church has grown numerically and spiritually without any gimmicks. We have used the basic tools of teaching the Bible and discipling believers."

His church, Calvary Baptist in Corbin, is 18th among Kentucky Baptist Convention churches in the number of discipleship courses completed. Pastor Carl Evans has added a second Sunday morning worship service, and the church is still growing.

When Marlow went to Calvary three years ago, he did a MasterLife class for 12 young adults interested in spiritual growth. "From that group everything else has grown. That initial group continues to provide leaders for our discipleship training," Marlow said.

A deacon began a second round of MasterLife last week. The fourth group of members began "Experiencing God." The church averages 140 in Sunday school, and nearly half of them have been involved in discipleship groups.

"We don't do this on Sunday at six," Marlow added. "We have continuing discipleship in home groups. This encourages relationship building and discussion. In

small groups we find others face similar doubts, worries and fears. We strengthen each other. It is such a blessing to see people grow in Christ."

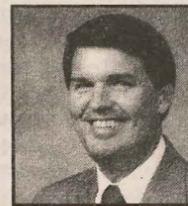
KBC leadership called on Marlow to lead an "Experiencing God" session at the Prestonsburg regional discipleship conference. A native of Ohio, Marlow is student body vice president. His wife, Teresa, received the campus Excellence in Work Award last year. She is employed in the business office as part of the workshop program. The family includes Latasha, 11, and Ashley, 8.

In January Calvary Baptist called Marlow to the full-time position of education and youth. He will have one day a week to pursue a master's degree in religious education. "They don't have a master's in discipleship," Marlow quipped.

"I was a church member a long time without any spiritual growth. Once I was discipled I felt I had been robbed all those years." If believers who work with Darrell Marlow end up feeling spiritually robbed, it will not be his fault.

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

#### CLEAR CREEK CHRONICLE



Bill Whittaker

Paid Column

# CHURCHES

## Don't feed the sacred cows, pastor advises

HOUSTON (BP)—Jerry Sheveland said he has learned to not kill sacred cows.

"I just don't feed them," quipped the pastor of College Avenue Baptist Church in San Diego, Calif.

Instead of wasting energy on programs or issues that are not useful to the church, Sheveland attempts to focus the congregation on members' shared vision.

"The issue of vision is that the church is full of competing visions of what a church is to become," Sheveland said during the "Leading the Innovative Church" conference Jan. 3-5 in Houston. Lack of a shared vision was one of 10 reasons Sheveland listed for why churches plateau.

Other reasons churches plateau, Sheveland suggested, include:

- The congregation does not want to grow. "Churches must be willing to pay the emotional price of change in order to grow," he said.

- The necessary resources for growth are not provided in advance. Such conditions are temporary if members want to grow, he said. "If your church is convinced of its need to reach the community, you'll find the way."

- The leadership style of the pastor or support staff no longer matches the growth stage of the church. For example, a leader who is a director for a small church may have difficulty if his church grows to the size where he needs to be a delegator, Sheveland said.

- The sociological make-up of the congregation no longer matches the make-up of the community. "That's the first question I ask," Sheveland said. "Would the people who live next door come in and say, 'I would be comfortable here'?"

- External factors, such as financial recession or a declining population, may prohibit growth.

- The congregation fails to restructure its ministry for the next phase of growth. "The larger you grow, the more you centralize decision making and decentralize the ministry," he said.

- The congregation fails to increase the quality and quantity of its ministry events.

- The church lacks important ingredients for conversion growth. Such ingredients include a high-profile prayer ministry, effective outreach strategies and multiple points for people to enter the church and become involved, Sheveland said.

- Internal crises or sheer self-centeredness may focus the church's energies inward.

## Be innovative out of love, Hybels says

By David Winfrey  
SBC Home Mission Board

HOUSTON (BP)—Whatever non-traditional techniques they use, innovative churches still must be driven by love and based on the Bible to be effective, speakers told more than 1,000 people attending a conference on innovative church leadership.

"What drives us to innovate is love," said Bill Hybels, pastor of Willow Creek Community Church in Chicago, one of the best known models for innovative worship. "Lost people matter to God; therefore they matter to us."

Pastors, church planters and church leaders from at least 32 states attended the conference, which was sponsored by the Southern Baptist Home Mission Board and 10 pastors.

The event promoted contemporary worship styles and creative methods to reach an increasingly secular society. Topics ranged from "Reaching Baby Boomers" and "Making Evangelism Work in the 1990s" to "Strategic Prayer" and "Avoiding Innovation Disasters."

Like many innovative churches, Willow Creek targets the unchurched, using drama and contemporary praise choruses instead of hymns to help present the message during its weekend "seeker" services.

The church's burden for reaching lost people fuels its non-traditional approach, Hybels said. "I think the best churches that are being built

these days are churches that church leaders are building for their (lost) friends."

But such churches must be based on sound biblical doctrine, said Tom Wolf, professor of missions at Golden Gate Baptist Theological Seminary in Mill Valley, Calif., and former pastor of The Church on Brady in East Los Angeles.

"Get accustomed to the culture and everything else but ... when people come they must hear the word of God," Wolf said.

Pastors discredited the name of Jesus when they innovate simply to oppose an institution or group, he said. "The reason they want to innovate is because they're really rebellious in their spirit."

Wolf cautioned traditional church pastors against trying to radically change their church when the congregation does not have the same vision as the pastor.

"It's like trying to fix your motor at 60 miles-per-hour on the freeway," he said. "Some of us have tire marks down our backs."

While many pastors of traditional churches came to the conference seeking new ideas, some pastors of innovative churches said the conference afforded them affirmation and acceptance they do not get within their local associations.

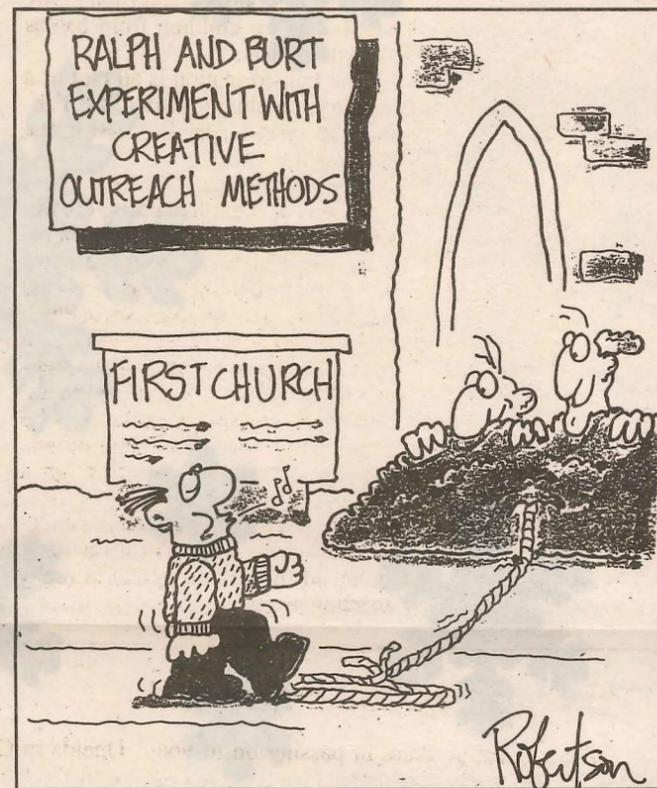
Some Southern Baptists have accepted African American churches and their different method of worship



but not contemporary Anglo churches, said Charles Chaney, HMB vice president of church extension. "It's important for me to say you can have diverse methods and still be full-blooded Southern Baptists," he said.

Jim Herrington, director of missions for Houston's Union Baptist Association, agreed.

"Every church ought to be innovating," he said. "If they don't—traditional or contemporary—they're going to die."



## Four innovative pastors tell their stories

By David Winfrey  
SBC Home Mission Board

HOUSTON (BP)—Tom Wolf said he never intended The Church on Brady to be innovative, just effective.

"Our goal has been to be faithful to the gospel and to see people come to Christ. Those are traditional values, right?" asked Wolf, who for 25 years was pastor of the ethnically-mixed congregation located east of downtown Los Angeles.

Wolf and others shared their views on non-traditional church techniques during the "Leading the Innovative Church" conference Jan. 3-5 in Houston. More than 1,000 pastors, church planters and church leaders attended the conference, sponsored by the Southern Baptist Home Mission Board and 10 pastors.

Erwin McManus, Wolf's successor at the Los Angeles church, rejected the suspicions of some who say contemporary-style churches are leaving conservative theology or the basics of being Southern Baptist.

"Most people I hear criticizing us the most are the ones who have never sat down and talked to us," he said. "We want to be oil to help make soft an old wineskin."

About 500 people attend The Church on Brady each Sunday—60 percent Hispanic, 20 percent Asian and 20 percent Anglo. Reaching this

diverse group with little Southern Baptist background required non-traditional techniques, Wolf said.

"We may have Bach and rap in the same Sunday worship service, and our people will applaud both with gusto."

Wolf contended all The Church on Brady does is what any church should do—preach the gospel with the fewest barriers to those it is trying to reach.

The church is considered innovative, he said, because the culture of the target audience is so different from that of traditional Southern Baptist churches in the Deep South.

"Spiritual innovation is mandated by the gospel, which says this gospel must go to the ends of the earth and it must go in understandable terms," he said.

Jim Herrington, director of Houston's Union Baptist Association, said innovative pastors have a strong desire to be embraced by the denomination.

Although difficult in the past, acceptance is somewhat easier today because innovative churches are being seen as effective, said Bill Price, pastor of New Song Community Church in Mobile, Ala.

"As the movement is growing, we're gaining more acceptance because what we're doing is working," he explained. "You can be innovative

if your church is baptizing a lot of people and you have good growth."

New Song meets in a former department store in downtown Mobile, using contemporary Christian music and praise-oriented worship.

Located near a new convention center, the church will begin opening next month on Fridays as J.C.'s Place, a smoke-free, alcohol-free night spot with contemporary Christian music and waiters trained in non-confrontational evangelism.

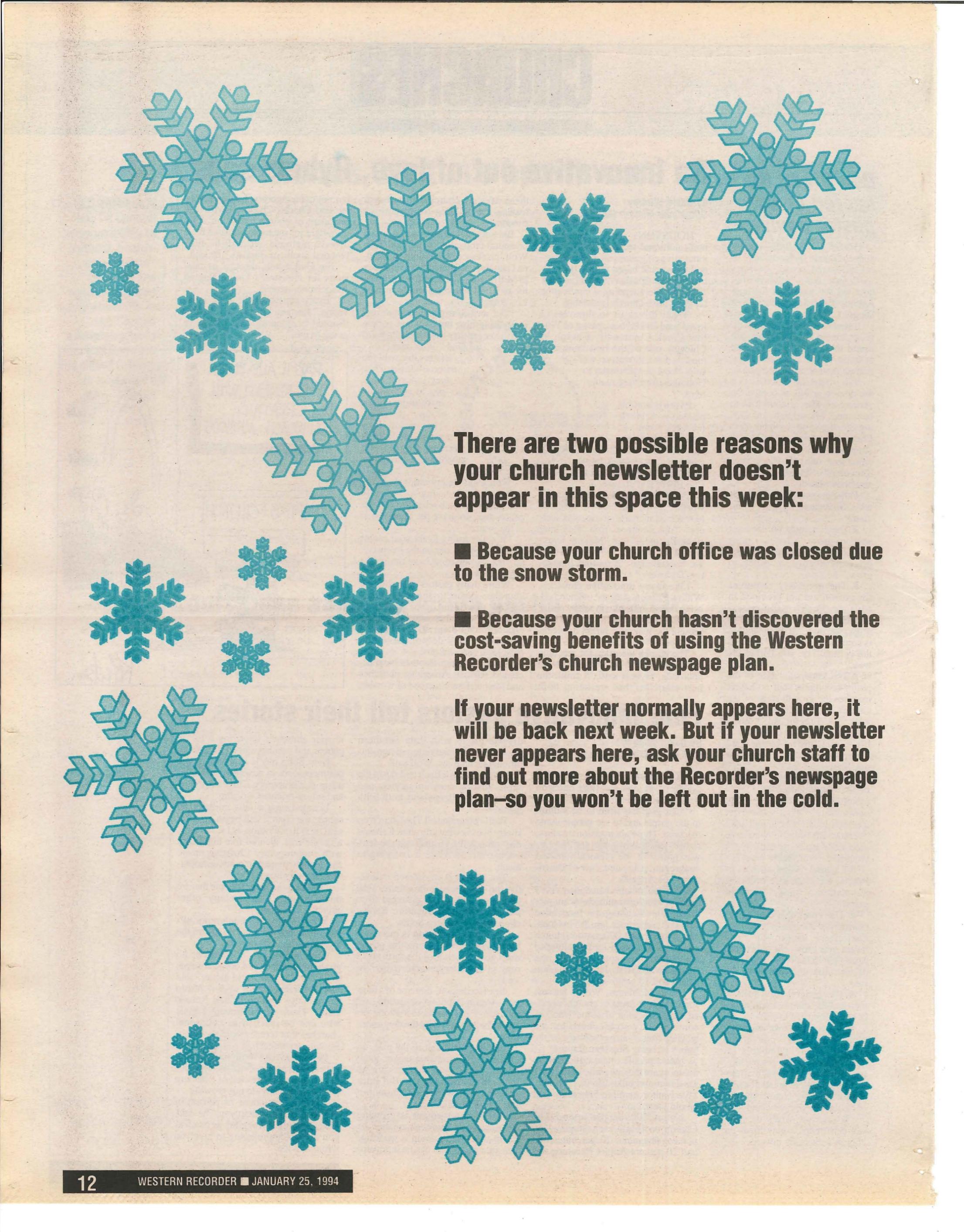
"We're going to get people that we think wouldn't go to any other church," Price said.

Many pastors of contemporary-style churches are quick to affirm the role of traditional churches.

"No individual, no church, no group of churches can do what needs to be done in this world alone," said Sam Williams, pastor of Bay Marin Community Church in San Rafael, Calif. "There are still enough people who can be reached in traditional churches that (contemporary churches) will never reach."

Nevertheless, Wolf told pastors they should not be afraid of being different, noting 74 percent of Southern Baptist Churches are not growing.

"That means about 74 percent of the people cannot help you," he said. "They're either struggling as much as you are or they're going to give you wrong advice."



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■ **Because your church hasn't discovered the cost-saving benefits of using the Western Recorder's church newspaper plan.**

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