



WESTERN RECORDER

January 10, 1995
Vol. 169, No. 2

FOR THE RECORD

Joshua didn't fit

The Southern Baptist Sunday School Board has declined to publish a commentary on Joshua in its New American Commentary series because of concerns about the author's view on the dating of historical events recorded in Joshua. See page 2.

Never too old

At 74 years of age, Kentucky Baptist laywoman Anna Ruth Baker has written her first book. See page 3.

No to violence

The Kentucky Right to Life Association has denounced abortion clinic violence. See page 3.

Editorial

Here's at least one way you can reach beyond the grave. See page 5.

Here's Hope

Members of First Baptist Church in Ludlow have adopted "servanthood evangelism" as their attitude in preparation for the "Here's Hope. Share Jesus Now" campaign. See page 8.

Secretarial pay

What's a church secretary paid? A professional newsletter surveyed the nation to find out. See page 11.



HELP FOR BOSNIA Southern Baptists have been helping feed suffering Bosnians as the region continues to disintegrate in civil war. Here, pastors Nikola Skrinjaric (left) and Karmelo Kresonja of Mostar Evangelical Church in Bosnia sort through food bought with hunger funds provided through the Southern Baptist Foreign Mission Board. Bosnians suffering from the war regularly come to the church, a distribution point for Croatian Baptist relief efforts. The provisions include rice, sugar, macaroni, flour, sardines, canned meat substitutes, beans and milk powder. See story on page 13. (BP photo by Don Rutledge)

Value of Dead Sea Scrolls becoming clearer

By Laurie Lattimore
Missouri Word & Way

JEFFERSON CITY, Mo. (BP)—A two-hour Hollywood blockbuster—with fictional archaeologist Indiana Jones braving snakes, tarantulas and bad guys to explore the Dead Sea Scrolls legacy—wouldn't do justice to the significance of the centuries-old Jewish writings, the oldest known version of the Old Testament.

To the academic world, their 1947 discovery just 10 miles east of Jerusalem in the Qumran caves has proved to be a gold mine. But many

Christian laypeople have little comprehension of the scrolls' significance.

Unlike the grocery store tabloids proclaim, the scrolls say nothing of Elvis' return. Mainstream scholars also discount fringe theories that Jesus Christ is mentioned in the scrolls—particularly a translation from Australian Barbara Theiring which says Jesus did not die on the cross but was drugged and later revived by the disciples so he could marry Mary Magdalene.

What the scrolls reveal directly is that the Old Testament used today is extremely close to the Hebrew and

Aramaic texts of the Dead Sea manuscripts—judged to have been written between 200 B.C. and 50 A.D. The sheer consistency of the Old Testament offers Christians validity and confirmation, scholars contend.

"It's nothing shy of miraculous," said Larry McKinney, professor of archaeology and biblical backgrounds at Midwestern Baptist Theological Seminary in Kansas City, Mo. McKinney's master's thesis dealt with a Habakkuk scroll, to narrow the time period in which it was written.

□ See Experts say ..., page 13

Looking for a counselor? Be sure to ask the right questions

By Mark Wingfield
News Director

If you had a blue Christmas or if fights with your spouse have you seeing red, you may have started the new year searching the Yellow Pages for a counselor.

But finding the right counselor isn't always a black-and-white decision, according to several experts in the field.

The problem: Not everyone who hangs out a shingle as a counselor is trained and certified to be a counselor, and not everyone trained and certified may be gifted to help your particular need.

But don't despair; finding a counselor really isn't that difficult, accord-

ing to Rick Underwood, a Baptist counselor and executive director of Personal Counseling Service, which has offices in Louisville and Jeffersonville, Ind.

"Talk with friends and family and ask if any of them have had counseling and if so, with whom and what kind of experience they had," he suggested. "That's the way most folks end up getting to me."

But whether picking a counselor out of the Yellow Pages or by word of mouth, be sure to ask several important questions first, warned Underwood and several of his colleagues.

"Get a recommendation or two or three," Underwood said, "and then call and ask about credentials."

"Don't be afraid of asking questions of the counselor," added John Lepper, family ministry director with the Kentucky Baptist Convention.

"It is always appropriate for the potential counselee to ask to see a disclosure statement that would delineate the counselor's training and credentials," said Leigh Conner, associate professor of pastoral counseling at Southern Baptist Theological Seminary. Any counselor not willing to disclose such infor-

mation probably has something to hide, Conner warned.

If doubts arise about the authenticity of a counselor's credentials, a call to the academic institution or accrediting agency may quickly verify the counselor's status.

While some people may develop effective counseling ministries without training and certification, that is rare, and the dangers are great, Lepper said.

"Many people get into counseling because of the pain in their own lives," he said. "Unless you have dealt with that pain, you get in the way of the counselee."

"The Christian counseling movement is a rapidly growing movement □ See Ask questions ..., page 6

Christian music jumps on country bandwagon

By Ferrell Foster
Illinois Baptist

NASHVILLE (BP)—Contemporary Christian music is going country in many areas of the United States, following the national boom of country music in general.

The Christian music industry has jumped on the country bandwagon, blending heartfelt lyrics and toe-tapping melodies with texts about Jesus Christ and biblical values.

At the heart of the boom sits Gene Higgins, founder and president of the Christian Country Music Association, which recently held its second annual convention and awards show in Nashville.

"There is something different in the air about this Christian country music," said Higgins, the son of a Southern Baptist preacher. "I sense it's a music ... where the 6-year-old kids as well as the 70- and 80-year-olds can sit in the same audience and get as much out of it.

"It's a uniting music, ... a family music," added Higgins, who is a member of Unity Baptist Church in Chattanooga, Tenn.

Todd Chapman, who watches the Christian music scene from a more objective vantage point, also sees something different in Christian country.

"It's very refreshing to see ... the spirit in what they're doing," said Chapman, who works with CCM Communications, publisher of the contemporary Christian music industry trade journal "CCM Update."

"It's almost like a mission movement," he explained. "They really see this as a style of music that can reach a lot of people."

Don Evans, program director for radio station KPBC in Dallas, said the □ See Christian music ..., page 14

HELP!

Wanted

Moving? See page 4 (0110)

BAPTISTS

Joshua commentary falls over dating differences

By Bob Allen
Associated Baptist Press

BELTON, Texas (ABP)—The author of a commentary on the Book of Joshua has withdrawn his upcoming volume in the New American Commentary series because of disputes with editors at the Southern Baptist Sunday School Board.

The author, Stephen Wyrick, said he made the decision after recent discussions with editors in which "it became clear they weren't going to be happy" with the book.

"The methodologies I desired to employ during the research and writing and the methodologies they desire to be employed are irreconcilable," said Wyrick, a religion professor at the University of Mary Hardin-Baylor in Belton, Texas.

Among concerns raised by editors are his dating of the events described in Joshua and his treatment of disputed texts, he said.

The 40-volume commentary set, authorized by Sunday School Board trustees in 1987, is designed to espouse an inerrantist view of Scripture. The Nashville-based Sunday School Board's last major commentary, the Broadman Bible Commentary, was published in the 1970s and is sometimes criticized as too liberal for the tastes of conservative trustees who now hold sway at the board.

Wyrick, who was a professor at California Baptist College when enlisted to write the commentary, passed muster as one of 45 original authors contracted to write for the series. However, as editors have changed over the last eight years, restrictions have been added "to where the present editorial staff is not comfortable with my approach," Wyrick said.

The original general editor, Michael Smith, resigned in 1990 to become a pastor. He was replaced by

David Dockery, who stepped aside two years later to become theology dean at Southern Baptist Theological Seminary. In 1992, trustees elected Ray Clendenen of Criswell College as the new general editor, causing one consulting editor to resign in protest.

Clendenen declined to be interviewed about Wyrick's commentary, referring a request for a statement to Charles Wilson, head of the Sunday School Board's trade and retail marketing divisions.

Wilson said, "By mutual agreement with Mr. Wyrick, we're not going to go forward with publication." He declined to answer questions about the decision, saying any further comment would be inappropriate.

The withdrawal of Wyrick's volume, scheduled for release in 1995, follows at least two other recent publishing disputes at the board.

In November, the board withdrew a book on methods of biblical interpretation written by Charles Scalise, formerly a faculty member at Southern Baptist Theological Seminary, citing unspecified doctrinal problems in the completed manuscript.

In October, a letter from the board's discipleship and family adult department informed Baptist state convention leaders that a book titled "Celebrating Sex in Your Marriage," written by Texas marriage counselors Dan and Sandra McGee, was withdrawn because of lower-than-expected sales and "criticism beyond what we expected."

Some observers say the recent disputes with writers indicate the board is moving away from a traditional commitment to mainstream conservative scholarship to cater to a more fundamentalist approach.

Board officials, however, dispute that, pointing out that while such rejections are rare, they are not unprecedented.

"There have been no changes in

our philosophy," Wilson said. "The Baptist Faith and Message continues to be our guiding doctrinal statement, as it was a long time before I got here."

Wyrick said he ran into problems with Clendenen and other commentary editors over the dating of Israel's conquest of Palestine and issues raised by recent textual studies and archeological finds.

Wyrick said he believes the conquest took place in the 13th century before Christ, a dating accepted by most scholars and "pretty much what I have encountered during the years" while a student at Dallas Baptist University and Southwestern Baptist Theological Seminary.

Sunday School Board editors, however, relying on a literal reading of a verse in First Kings, insist on a 15th century dating, he said.

First Kings 6:1 reports the exodus came 480 years before the construction of Solomon's Temple in Jerusalem, which most scholars place in the early 10th century. A literal interpretation, therefore, pushes the date for Joshua's escapades into the 15th century.

But many scholars do not interpret the number literally. "There are other texts in the Bible that seem to indicate other possible dates," Wyrick explained.

For example, Chronicles dates the exodus 12 generations before the temple. "Many conservative scholars would argue that the 480 years in I Kings 6:1 is a reference to 12 generations, and generations were oftentimes reckoned as 40 years in the Old Testament. ... It's a matter of interpretation what you do with 1 Kings 6:1," Wyrick said.

Wyrick said he also places the writing of the Book of Joshua later than the Sunday School Board editors. "I placed the dating in the period of the monarchy. Some want to place

it in the period of the judges," he said.

Wyrick did much of the research for the commentary during a recent sabbatical at the Albright Institute of Archeology in Jerusalem. Clendenen, he said, has stated he does not want much attention given to archeology.

"For me, a commentary on Joshua needs to include clear and open discussion of the tension that exists between the archeological data and the various biblical interpretations of that data," Wyrick said.

Wyrick said he also examined discrepancies between the Hebrew Bible and other ancient texts, a practice "that's common in all academic commentaries," while Sunday School Board editors wanted him to rely solely on the Hebrew text.

"Current interpretations and archeological data are not always in agreement with traditional interpretations of the texts," Wyrick said. "I think you have to discuss that tension that exists there. Sometimes it's resolved. Sometimes it's unresolved."

Wyrick said he discussed his views with previous editors and they posed no problem.

Despite these disagreements, Wyrick said his commitment to biblical inerrancy never was questioned. "That's never been an issue," he said.

While an inerrantist, Wyrick believes new findings can challenge traditional interpretations of the Bible. "Archeology neither proves nor disproves the Bible," Wyrick said. "It sheds light on the biblical text."

"Also, I do not believe anyone's interpretation of Scripture is inerrant. Interpretation and the text are two separate issues," he said. "As you look at the biblical text, you may need to modify your interpretation to that text in light of recent textual studies (and) recent archeological discoveries. And as long as you don't make your interpretation infallible, then you can learn."

"Current interpretations and archeological data are not always in agreement with traditional interpretations of the texts. I think you have to discuss that tension that exists there. Sometimes it's resolved. Sometimes it's unresolved."

Author Stephen Wyrick



"Sir, would you come with me? It has come to our attention you have been peeking when the pastor says, 'With every head bowed, every eye closed, ...'"

BAPTIST BITS

■ **Ruschlikon property sold.** The International Baptist Theological Seminary sold its Ruschlikon, Switzerland, campus Dec. 19 to a Swiss insurance firm for about \$20 million. Seminary trustees plan to use proceeds from the sale to pay for a new 14-acre site in Prague, Czech Republic, and renovate the 22 buildings there. They also plan to establish an endowment to provide scholarships for future students.

■ **FMB adds 500.** The Southern Baptist Foreign Mission Board surpassed 500 annual missionary additions last year for the first time in its history. A total of 534 new missionaries were named in 1994. That includes 255 career and associate missionary appointments—the highest in seven years—and a record 279 two-year International Service Corps workers and journeymen. The board's overall missionary total now stands at 4,078.

■ **FMB adopts statements.** Trust-

ees of the Southern Baptist Foreign Mission Board adopted new vision and mission statements during their Dec. 12-14 meeting. The vision statement declares: "We will lead Southern Baptists to be on mission with God to bring all the peoples of the world to saving faith in Jesus Christ."

The mission statement says: "The mission of the Foreign Mission Board, SBC, is to lead Southern Baptists in international missions efforts to evangelize the lost, disciple believers, develop churches and minister to people in need. Leading Southern Baptists is done by mobilizing prayer support, appointing missionaries, enlisting volunteers, channeling financial support and communicating how God is working overseas."

■ **Conventions manager named.** Bruce Grubbs, an 18-year employee of the Southern Baptist Sunday School Board, has been named to a new position jointly funded by the Southern Baptist Convention Exec-

utive Committee and the Sunday School Board.

Grubbs will coordinate all physical arrangements related to the SBC annual meeting, including work with convention center management, assisting the local arrangements committee, exhibitors and SBC leadership. He also will coordinate the Sunday School Board's participation in the annual meeting, as well as the board's participation in state Baptist conventions.

■ **Distinguished alumni sought.** Southern Baptist Theological Seminary is accepting nominations for its 1995 Distinguished Alumni awards. Graduates of the seminary who have been active in vocational Christian ministry for at least 10 years are eligible for the award. Send nominations in writing by Feb. 1 to the seminary alumni services office at 2825 Lexington Rd., Louisville, Ky. 40280.

KENTUCKY

West Irvine woman writes book on basic Baptist beliefs

By Mark Wingfield
News Director

WEST IRVINE—At 74 years of age, Anna Ruth Baker has written her first book.

"Food for His Lambs" is a 65-page paperback outlining basic Bible beliefs as commonly taught by Baptists. Or as the author describes it: "What I wish I had known when I became a Christian."

Baker developed the content of her book through a lifetime of teaching Sunday school in Kentucky and Ohio and six years of teaching a new members' class at Calvary Baptist Church in West Irvine.

She and her husband were born and raised in the small East Kentucky town. They were away about 30 years in Ohio, where they helped start Immanuel Baptist Church in Washington Court House.

"I collected notes for a long time because I taught the ladies' class at Washington Court House," she explained. "There were a few ladies who had never been to church and didn't know there was an Old and New testament. They kept asking questions, so one day I asked them if they would like a home Bible study, and they said yes. Lots of neighbors and relatives started coming."

When she and her husband moved back to West Irvine in retirement, the pastor at Calvary Baptist Church asked her to teach the new members' class. So she took her notes from the ladies' Bible class and developed them into a new notebook.

She and her husband co-taught the class, which quickly attracted long-time church members as well as new members, said Max Hester, Calvary's current pastor.

Baker said she would still be

teaching the class at her church if she hadn't become afflicted with acute asthma. But she determined not to let her medical problems kill her ministry.

"I thought I would be miserable if I could not be teaching a class, so I decided to put it into a book," she said.

Now, promoting the book to other churches is Baker's mission for the rest of her life. "This is the only way I have of serving the Lord, trying to get that book around to as many people as possible. I can reach more people through a book than I can through teaching a class."

Hester described Baker's book as "pretty straightforward, basic Bible beliefs from a Baptist perspective."

Because of the era in which she developed the content, it is "basically untouched by the Southern Baptist Convention controversy," he said. "It

assumes a love for Southern Baptists and is very strong on the Cooperative Program."

The book has 12 chapters, including information on the church, church ordinances, the Bible, prayer, the Holy Spirit, sin and temptation, grace vs. works, eternal security, witnessing, missions and stewardship.

The content includes practical advice such as how to pray and how to use a marked New Testament to witness.

"Food for His Lambs" is available at the Baptist Book Store in Louisville and at Southern Baptist Theological Seminary as well as 10 other book stores around the state. Copies also may be ordered for \$7.95 by writing Baker at 191 Bond St., Irvine, Ky. 40336.

She is scheduled for a book signing Jan. 14 at Joseph-Beth Booksellers at Lexington Green in Lexington.

BLUEGRASS BURGEO

Residents of Glen Dale Baptist Children's Home, who had a good Christmas thanks to the generosity of Kentucky Baptists, were Christmas givers as well as receivers this year. Residents in each of the seven cottages at Glen Dale helped buy clothes and toys for other needy children and then personally delivered the gifts.

The Kentucky Court of Appeals has been asked by the American Jewish Congress and the Kentucky Civil Liberties Union to end a requirement by judges in two counties that divorcing parents must attend a seminar operated by a Roman Catholic church agency. At issue is the "Parents Are For Good" seminar sponsored by Catholic Charities. The two groups claim requiring people to attend the seminar is a violation of church-state separation.

Kentucky Right to Life decries abortion clinic violence

LOUISVILLE—The "violence of abortion" provides no license for further violence, according to leaders of the Kentucky Right To Life Association.

The association scheduled a Jan. 3 news conference at its Louisville office to condemn the violence which killed two abortion center workers and wounded five others in Massachusetts and Virginia recently.

"Kentucky Right To Life condemns these abortion center shootings in the strongest possible terms," said Executive Director Margie Montgomery in a prepared statement. "We oppose any use of violence as a means of stopping violence."

Montgomery and Jim McIntyre, president of Right to Life of Louisville, attempted to distance their organizations from the recent violence

surrounding abortion clinics.

Claiming such measures are "counterproductive" to the purposes of anti-abortion organizations, Montgomery challenged any accusation that Kentucky Right To Life has created a climate which encourages violence.

"You're not going to solve the deep problem and tragedy" of abortion "by destroying the lives of receptionists or other staff" at abortion clinics, she insisted.

Furthermore, Montgomery stated she doesn't believe the recent violent incidents will have a negative impact on local right to life efforts.

While it is regrettable that even one person has died because of the recent attacks, such violence is indicative of increasing societal violence, Montgomery said. "We must look at

this in perspective.

"Kentucky Right To Life has always been involved in peaceful, legal activities to protect human lives threatened by abortion, infanticide and euthanasia," she said.

Montgomery said the association will not curtail its legal, peaceful efforts to "do the right and honorable things," such as sidewalk counseling and prayer vigils. "We can bring about change by being persistent, consistent and loving, and showing women we care about them," she said.

McIntyre compared the current crisis to similar violence associated with the Civil Rights movement. While the NAACP, the Urban League and many other organizations worked peacefully for change, McIntyre said, people on the "fringe" occasionally

used violent measures to try to bring about justice.

In both cases, "the public should not perceive these people as reflecting on legitimate groups" working peacefully, McIntyre said.

The National Right to Life Committee, the nation's largest pro-life organization of which the Kentucky chapter is an affiliate, also issued a statement condemning the abortion clinic shootings.

Likewise, Richard Land, executive director of the Southern Baptist Christian Life Commission, issued a statement condemning abortion-clinic violence.

"All Americans, and particularly pro-life Americans, should condemn this act of savage violence in the most outspoken and uncompromising terms," Land said last week.

Southern Baptist Theological Seminary Fall graduates from Kentucky



Skip Alexander
M.Div.
Shelbyville



Richard Amerine
D.Min.
Lexington



Doug Crisp
M.Div. (CE)
La Grange



Phillip Garrett
M.Div.
Madisonville



David Gregory
D.M.A.
Manchester



John Mark Huffaker
A.A.
Independence



Denise Franke
M.Div.
Louisville



Frank James
D.Min.
Louisville



Jana Mayfield
Ph.D.
Louisville



Charles McKinney
M.Div.
Mount Vernon



Mark Miller
M.Div.
Nicholasville



Phillip Moody
M.A.C.E.
Louisville



Edward Maynard
Dip.Th.
Brooks



Robert Peay
Dip.Th.
Louisville



Sid Pool Jr.
Dip.Th.
Princeton



Robert Roy
M.A.C.E.
La Grange



David Scarlott
M.Div. (CE)
Louisville



Sara Spahr
M.Div. (CE)
Paducah



Thomas Valentine
Ph.D.
Shepherdsville



Carroll Wallace
D.M.A.
Greenville



Jeff Wasserman
M.Div. (missions)
Louisville



Marty Wilkins
M.A.C.E.
Bowling Green



Bobby Woods
M.Div.
Louisville

WESTERN RECORDER

P.O. Box 43969
Louisville, Ky. 40253
(ISSN 0043-4132)

MARV KNOX
Editor

MARK WINGFIELD
News Director

MAURI SMITH
Marketing & Business
Manager

C. R. DALEY
Editor Emeritus

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

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

To subscribe: Send \$10.60 for a one-year, individual subscription on the church budget plan are \$8.50 per year. An additional church newsletter service is available for churches of all sizes. All subscriptions are payable in advance, except church accounts, which require a tax exemption number.

To register change of address: Send the mailing label from page 1, along with your new address, to the subscription department at the Western Recorder address.

To give news tips: Call (502) 244-6472, fax to (502) 244-6474 or write the editor or news director.

To submit a letter: Letters on any subject will be considered for publication, provided they do not make a personal attack on anyone. Letters are limited to 250 words and may be edited for length.

To place an advertisement: Rates are available upon request by calling (502) 244-6470. Institutional columns on an inside page are paid space. Claims made by advertisers are not necessarily those of the Western Recorder's staff and directors.

Directors: Don Mantooth, Morehead, chairman; Tom Curry, Louisville, vice chairman; Jim Abernathy, Covington, secretary; Mark Boes, Cecilia; Rusty Ellison, Benton; Frank Hatfield, Shepherdsville; Sherry Hignite, London; June B. Rice, Paintsville; John Searcy, Franklin; William Thurman, Lexington; James Weaver, Madisonville; Kenneth Wells, Somerset.

A new attitude

A good New Year's resolution would be, "Change my attitude to one about which Jesus can easily say, 'Great, you are on the right path.'"

Chuck Swindoll wrote: "The longer I live, the more I realize the impact of attitude on life. Attitude is more important than the past, than education, than money, than circumstances, than failures, than successes, than what other people think or say or do. ... Life is 10 percent what happens to me and 90 percent how I react to it."

I agree. Attitude is the most important thing in dealing with people, business, church and your Lord.

If 50 percent of Kentucky Baptist Men would make their New Year's resolution to ask, "Is my attitude acceptable to Jesus?" and then change it our state would be ripe for revival that would spread worldwide.

As we all know, a revival begins within each of us before it can spread.

So, let's make 1995 one in which we rededicate our whole lives to Jesus and change our attitudes for the better so Jesus will say, "Great!"

*Sam Swindell
Louisville*

God's blessing

Although I support the right of every Baptist to express their opinions, I take exception to the gentleman from London who criticized how the Woman's Missionary Union distributes its funds (WR, Dec. 6).

My first thought was, "Just like a man to try to tell the WMU how to spend its money." After all, the WMU has collected and distributed these offerings for years without directions from Kentucky Baptists.

I was inclined to dismiss his re-

marks until I discovered the statement which cooperated his letter. He asserted the Cooperative Program is our "God-blessed way of doing missions."

What gives him the authority to determine what or who is blessed by God? Jesus told the disciples, "Whoever is not against us is for us" (Mark 9:40). Jesus sanctioned anyone who served in his name. One might even say he was giving them his "blessing."

BAPTIST FORUM

I don't believe it matters if a missionary is appointed by the Southern Baptist Convention or the Cooperative Baptist Fellowship. If they are doing God's work, then they are blessed by God, and deserve support—not only from the WMU, but all Southern Baptists.

*Bernadine Mullins
Dry Ridge*

Views of God

I am mystified why Baptist leaders defend Al Mohler's handling of Molly Marshall while ignoring his more serious theological position.

Why not equally condemn his view of limited atonement? Is it somehow less repulsive to believe some will have no choice than the idea that a compassionate God may ultimately decide to allow those who have never heard the gospel the chance to choose?

There are 1.2 billion people in World A who do not have access to the gospel. Shall we assume these are readily identifiable as the "non-elect"? Or is it plausible to leave open the possibility that God may ultimately allow them a chance to decide?

This may be at the root of our theological differences: Whether your view is of a compassionate, loving God who doesn't will that any should

perish, or a harsh God who consigns some to damnation. This may be a good test for the trustees: Which is harder to stomach—a woman on the theology faculty or a president whose theology is out of the mainstream of Southern Baptists?

*Shannon Harton
Lexington*

Why exclude?

Why does Laurel River Baptist Association (WR, Dec. 6) lump women in with abortionists and homosexuals? Being a woman isn't something to get forgiveness for!

The Bible is a universal work; and the universal means of expression in the English is the masculine—"he," "him," "deacon," etc. For example, "It is appointed unto men once to die."

This being the case, "husband of one wife" also means "wife of one husband." Out of all Bible verses, why is this one chosen to keep women—over half the population of any congregation—out of positions of decision-making? This sounds like taxation without representation. If you want to keep women in their places, why not choose I Timothy 2:9?

I have a major problem with evangelical organizations that exclude a group of people because of something over which they have no control, such as being born male or female. Isn't that discrimination?

If by saying, "If any man will come after me, let him deny himself and take up his cross daily and follow me" Christ clearly includes everyone—regardless of race, creed, color, age and yes, gender—then why shouldn't a supposedly Christian group such as Laurel River Baptist Association do likewise?

*Mary Ann Kincer
Erlanger*

as I do at Christmas, I asked Alice: "How long are we going to keep putting up our Christmas tree?"

"Until no one comes home at Christmas," she replied.

Departure day arrived. After having sourdough waffles with Mike and Shawn, they packed their stuff—and Kota—into their Honda Civic with a "bubble carrier" on top almost as big as the car. Steve and Sharon, with Marshall and Sarah, came to say goodbye. With hugs, kisses and that "special" look in our eyes, we sent them on their way.

Sharon, Steve and Sarah headed back to their home, leaving Marshall to have his lunch, a nap and some time with us.

Sitting at the table with his grandmother and me, the little guy seemed to enjoy the homemade broccoli soup and crackers. Conversation with him never lacked a moment of pleasure. My surprise gift was unwrapped right there before my eyes. And I realized in a new and wonderful way that I shouldn't cling so tightly to my "treasury of Christmas pasts."

For here was Marshall. With him and his sister, Sarah, their grandmother and I could build some new Christmas stories to remember.

Come on, 1995, I'm ready now!

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

Going on with our tomorrows

I wasn't expecting it. It came as a surprise gift; a surprise far more welcome than I could have known until I experienced it.

We did all of our "usual" Christmas things this year, centering primarily around family and church.

Things were going well until the Tuesday after Christmas. A virus hit and laid me out in a fetal position for two days. It took me back to a night in a Cairo hotel, traveling alone en route to Yemen, when the "bug" hit me. Misery! Pure misery! I lay there hurting; even my hair hurt! I think my family suffered as much for me as they could, especially the night out we had all planned, and I was left a martyr alone in bed. They managed to have fun anyway!

Shawn and Mike, her husband of just over two years, were staying with us; our other two children have homes here. Shawn and Mike have brought Kota, their young black Lab, who was permitted safe harbor in the basement, usually in his "cage." He managed pretty well except for several early mornings when his body clock and ours were out of sync. I had forgotten how much a dog could demand with-

out being able to say a word.

I managed to snap out of it pretty well in 48 hours and in 72 was back to norm. But I regretted missing two full days of family "togetherness."

The days with our "New Yorkers" passed much too quickly. After church on New Year's day, I grilled steaks for the four of us, and we had a long time together with the fire until late afternoon. When they departed for other commitments, Alice and I decided to take down the Christmas decorations.

As we came to the tree, I began to get that nauseous feeling inside; when past Christmases converge as one, big melancholy blob in the pit of the stomach. There had been only one significantly uncomfortable moment in all that family togetherness, and I "teared up," wishing it hadn't happened at all. But that would have been unrealistic; our family has always had moments of discomfort, even at Christmas. I tried to console myself by thinking you can't be real family without some conflict.

Taking off the ornaments made by the children when they were tiny began to undo me. A little disgusted with myself for "tearing up" as much

ON MISSION TOGETHER



William W. Marshall



FAMILY FORUM: SINGLES

Facing a new year

By Harry Rowland

Q My New Year goals seem to never change. There is no relationship to develop, no children to nurture and no future happening about which to be excited. A whole year of this is a depressing thought.

A One problem with New Year goals is that often they are made at the shallowest level of our lives—the emotional level. Feelings come and go. Feelings are dependent upon health, the type of day we've had, circumstances and other intangibles. If we waited until we felt like it to do something, little would be accomplished. Therefore, it is wise to make New Year goals that seek to change our lives at their deepest level—the attitudinal level.

As we live life with a wholesome attitude, then our actions and emotions will follow. As we act out (actions) our beliefs and commitments (attitudes), then our emotions (feelings) will change to match our attitudes and actions.

Each New Year we are called to mature in every area of possible development—physical, mental, emotional and spiritual. Our growth in these areas is not dependent on circumstances, but on the reliability of spiritual truths. Here are six New Year goals addressing the attitude and based upon spiritual truths:

■ I will realize that through the power of God I am never permanently imprisoned by tragic or adverse circumstances.

■ I will accept the gift of being loved by my Heavenly Father, and thereby set free to love myself and others.

■ I will live my life in the power of God and allow myself to be motivated by important, eternal priorities rather than unimportant things.

■ I will endeavor to live my life one day at a time, dealing honestly with my problems and taking advantage of my opportunities.

■ I will accept responsibility for myself and stop blaming heredity, others and circumstances for my adversities.

■ I will seek wholeness daily. A New Year doesn't have to be faced alone. These goals are possible because, "I can do all things through him who strengthens me" (Philippians 4:13).

Harry Rowland is pastor of Fort Mitchell Baptist Church.

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

Here's at least one way you can reach beyond the grave

Can you reach beyond the grave? You really should, you know.

As a steward of the material blessings God has provided, each Christian should prepare a will to direct the disposition of assets after death. Studies indicate the vast majority of Americans do not have wills. Or more precisely, they have not written wills that indicate their wishes. Every person has a will—it's just that if you die without writing one, the government writes one for you. If you die without preparing a will, the state determines how your assets are divided. And since the government doesn't share a Christian's worldview, the government-written "will" doesn't necessarily reflect your wishes.

January is Make Your Will Month. Unpleasant as making a will may seem (most of us don't like to think about dying and what will happen after we're gone), now is a good time to take care of this chore. Think of it as an indoor mid-winter task you can do for your sake, for the sake of your loved ones and for the sake of the Kingdom of God. How you dispose of your belongings can have a positive impact that lasts far longer than your mortal life.

The primary sponsor of Make Your Will Month in our state is the Kentucky Baptist Foundation. The Foundation can provide resources for helping churches and individual Baptists educate themselves regarding wills and financial trusts.

A church emphasis on Christian wills is vital, according to "The Importance of Christian Wills," a pamphlet prepared by the Foundation's president, Richard Carnes, and its attorney, Laurie Valentine.

"A Christian will is one prepared with the awareness that God is the creator and owner of all material possessions, and that men and women are stewards," the pamphlet stresses. "Such a will permits a servant of the Lord, after providing for the needs of family and dependents, to perpetuate a personal witness and testimony through the years. ...

"Through Christian wills and 'living' charitable trusts, church members can take advantage of the very helpful tax deductions provided by our laws, provide for family and dependents, and designate desired support for chosen Christian causes."

Unfortunately, most people make excuses that prevent them from preparing their wills. Carnes and Valentine cite four:

■ "I don't have an estate large enough to justify a will."

"If you have income and life expectancy, you have assets that are very valuable," their pamphlet notes. "People often are very surprised at how large their estates really are when all is considered."

■ "It costs too much."

"The cost of writing a will is far less than the costs of a court making all the necessary decisions and orders when one dies without a will," they stress. "Yes, attorneys charge for their services, but a simple will often can be prepared at a reasonable cost."

■ "I don't need a lawyer. I'll write my will myself in handwriting."

"Most often, this route proves to be a disaster," they warn. "You may overlook legal technicalities and expense-saving features that a lawyer is trained to handle for you."

■ "My spouse doesn't need a will."

"This is not true, especially in a common disaster," they contend. "Both of you need a will that names a guardian for minor children, provides for other dependents, makes gifts to your church and missions causes, and completes other personal plans."

On the positive side of the spectrum, they cite six reasons for making a Christian will:

■ "To make certain your wishes are followed."

■ "To prevent the possibility of misunderstanding among heirs."

■ "To name the guardian of your minor children."

■ "To say who will have charge of handling your estate."

■ "To save tax and probate costs."

■ "To perpetuate your Christian influence."

For Christians, wise and conscientious decisions about the use of material gifts are acts of worshipful obedience to God. How we use the resources entrusted to us reflects our attitudes about things, but it also reflects our attitudes about God and about other people. When we use them to help and empower others, we live out a drama that symbolizes our love for God and people.

Achieving the proper attitude requires maintaining the proper perspective on possessions. Patrick Morley, a Christian author, lecturer and business executive, describes this perspective clearly in his book "Walking with God in the Details of Life": "The wheels of Christianity grind at an enormous price. God blessed you (and virtually every reader will fall into the category of financially blessed, especially on a world standard) so that you will bless his work. It is not for you only, but for the work of the Kingdom of God. Don't use prosperity only to increase your lifestyle; extend the Kingdom of God. Enjoy your prosperity gratefully, and multiply the work of God."

A will enables Christians to build up the Kingdom, even beyond the grave. If you don't have a will, make one this month.

Marv Knox

We're your 'Here's Hope' partners

The next two months promise to be among the most exciting in the history of the Kentucky Baptist Convention.

That's because thousands of Kentucky Baptists are participating in "Here's Hope. Share Jesus Now," the national evangelism campaign. All across Kentucky and throughout the Southern Baptist Convention, Baptist people have committed to share their Christian faith with at least one person per day every day, from Jan. 9 through March 9. Millions of non-Christians will hear how Jesus is shaping the lives of their friends and neighbors.

The Western Recorder is pleased to play a part in promoting and strengthening this important endeavor. Look for "Here's Hope" stories, witnessing ideas and words of encouragement in the center pages of the Recorder every week through March. And if you have a "Here's Hope" story that bears repeating, let us know. Call (502) 244-6470.

Marv Knox

When the weather forecast says 'snow,' our prayers really pile up

Winter weather produced a blizzard of prayers from the would-be righteous children at our house.

Just the other night, Molly started with the usual stuff of evening prayers for an 8-year-old who's up past her bedtime and fading fast: "Dear God, thank you for Mama, and Daddy, and Lindsay, and Betsy, and You, and me and the whole world."

About that time, her mother and I thought she was ready to say "amen" or nod off to dreamland. But then she took on an intensity normally reserved for prayer warriors during invitation time on the last night of a revival meeting.

"And dear God," she added, "please, please make sure those weathermen are all

wrong. Make it snow whole gobs of inches. By tomorrow morning. In Jesus' name, Amen."

A couple of nights later, with prayer and faithful supplication, Lindsay let her request be made known to God.

Somewhere on her young pilgrimage, she must have read one of those little-known passages from the Papyrus Gotlosticus. The part about "the specific prayers of a desperate kid availeth much."

"Dear God," she pleaded, "make sure

that we get a bunch of snow by tomorrow morning so that we won't have to go to school. Amen."

So be it. Our girls put in their orders for whole gobs of a bunch of snow.

We're not talking about a light dusting or a few flurries. The heathen can call down a few flurries. We're talking the "Please, God, if you only answer one prayer this year, let it be this Snow Prayer" kind of snow. Feet, not inches. Snow that stops school buses before they get out of the motorpool. Snow that brings truckers to their knees. Snow

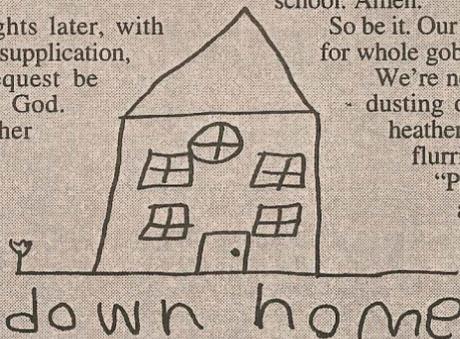
that keeps moms and dads and children at home in the middle of the week.

When they finished their prayers, I considered a lecture about selfishness. I could've reminded them of how last year's blizzard shut down the state and cost zillions of dollars in commerce and industry. And how people would get out in the snow and bang up their cars and walk miles to telephones to call tow trucks. I thought of reminding them about all that.

But then I remembered how much I liked snow when I was a kid, and how few winters I have left with these daughters under our roof.

So, before I drifted off to sleep, I asked the Lord for a few inches myself.

Marv Knox



Degrees and certification show counselors' training

Counseling credential lingo

■ **M.Div.** The master of divinity degree is the basic seminary degree and generally is considered the foundation for training as a pastoral counselor. In many cases, students may earn the M.Div. with an emphasis in pastoral counseling. But it is possible to complete the M.Div. without courses in counseling.

■ **M.S.W.** The master of social work degree also may lead to training as a counselor and is offered both by seminaries and universities.

■ **M.A.** The master of arts degree may be awarded by seminaries or universities in a variety of disciplines. Only master's degrees in certain programs—such as marriage and family counseling or clinical psychology—are considered normal training for counselors.

■ **D.Min.** The doctor of ministry degree is awarded by seminaries in a number of disciplines, including pastoral counseling. As with the the master of divinity degree, it does not naturally signify training in counseling.

■ **Ph.D.** The doctor of philosophy degree is awarded by seminaries and universities in a number of disciplines, ranging from aeronautics to zoology. As with other degrees, the Ph.D. indicates competency in counseling only if completed with an emphasis in counseling or psychology.

■ **CPE.** Clinical pastoral education is a rigorous program of hands-on experience in pastoral care, accompanied by strict supervision and guided self-review. Many qualified counselors have completed several "units" of CPE, but the CPE designation alone does not attest to a person's academic background or certification as a counselor.

■ **LCSW.** Licensed clinical social worker is a designation given by state governments to approved social workers. Although requirements vary by state, it generally indicates education and certification as a qualified counselor.

■ **AAPC.** The American Association of Pastoral Counselors is a national organization which accredits pastoral counselors who meet certain requirements of education, experience and supervision. AAPC admits members at several levels, including member, fellow and diplomate, with diplomate being the highest level.

■ **AAMFT.** The American Association of Marriage and Family Therapists is a national organization which accredits marriage and family counselors who meet standard requirements. Theological training is not required for this certification.

■ **ACSW.** The Academy of Certified Social Workers is a national organization providing credential for counselors trained as social workers.

By Mark Wingfield
News Director

Anyone seeking a counselor should look at two critical areas in the counselor's credentials, experts in the counseling field advise.

Education and accreditation are simple ways to measure a counselor's competency, according to John Lepper, director of the Kentucky Baptist Convention's family ministry department; Leigh Conner, associate professor of pastoral counseling at Southern Baptist Theological Seminary; and Rick Underwood, a Baptist minister and counselor.

Qualified counselors may come through several educational tracks, Lepper explained. These most commonly include theology, psychology and social work programs.

Generally, when people set out to find a "Christian" counselor, they are seeking someone trained as a pastoral counselor, Lepper said. Although exceptions exist, the normal course for a pastoral counselor's training begins with the master of divinity degree, the basic theology degree offered by most seminaries.

But not everyone with the master of divinity degree has received training in pastoral counseling, Conner said. In most seminaries, students may complete this degree either with or without courses in pastoral counseling.

Other degrees that normally lead to training and certification in counseling include the master of social work, the master of arts in marriage

and family counseling, and master's degrees in psychology or psychiatry.

A seminary degree alone does not indicate a person's competency as a counselor, Lepper warned. "A pastoral counselor needs specific clinical training beyond a seminary degree or concurrent with seminary training."

This clinical training often includes clinical pastoral education, commonly known as CPE, as well as a certain number of hours of supervised counseling experiences.

Most organizations that accredit counselors require these supervised counseling experiences, through

which a counselor must demonstrate his or her abilities to the approval of an experienced counselor.

Good counselors

will continue this practice even after receiving minimal certification, Lepper said, because of the need to be accountable to someone for their actions.

"Counselors who are part of a counseling center are often required to participate in ongoing case conferences or individual supervision," he explained. "Counselors in private practice or affiliated with a local church also need to be involved in ongoing case conferences or some kind of supervision."

Beyond academic training and counseling experience, anyone seeking counseling should inquire about the counselor's accreditation, according to Lepper, Conner and Underwood.

Most often, pastoral counselors are accredited by the American Association

HELP!

Wanted

Ask questions of counselors, experts say

Continued from page 1

in our culture," Conner added.

Someone who claims to be a "Christian counselor" may be "a highly trained, highly skilled, fully licensed and credentialed professional who respects and integrates a Christian worldview," he said, or "a person who has a Christian perspective but

no training."

"There are a lot of people who sincerely believe they have the spiritual gifts necessary to do Christian counseling. But without some baseline level of training and understanding, they can say and do things that complicate a counselee's life," Conner warned.

Both Conner and Lepper acknowl-

tion of Pastoral Counselors, a 3,000-member organization based in Fairfax, Va.

To receive minimum certification by this organization, a person must hold the master of divinity degree or an equivalent, must have completed prescribed hours of supervised counseling, must be interviewed by a membership committee and must be endorsed by a religious body.

Similarly, qualified counselors also may be accredited by the Academy of Certified Social Workers, the American Association of Marriage and Family Therapists or the American Psychological Association.

Underwood noted that many counseling centers maintain strict requirements for their counselors. Some are designated as accredited service centers by national bodies.

For example, the 11 Cornerstone Counseling offices operated around the state by Kentucky Baptist Homes for Children place stringent requirements on counselors.

"All must have a minimum of a master's degree in either marriage and family counseling, the master of divinity with an emphasis in pastoral counseling or a master's degree in clinical psychology," said Jane Parker, who directs the Cornerstone program. "They also must have a commitment to work toward credentialing, be active members of a congregation and be involved in supervision."

Beyond the technical considerations of degrees and certification, effective counselors should meet one other important test, Lepper suggested.

"Determine whether the style and personality of the counselor matches your needs," he said. "Look for a counselor who can provide support and nurture as well as challenge."

edged that friends and caring family members often provide as much help as trained counselors. But the role of the counselor is more than that, they said.

"A good friend can provide support," Lepper explained. "Competent counselors are able to balance nurture with guidance and challenge."

'Go through the pain' to process grief, chaplain advises

PETROS, Tenn. (BP)—Joe Crichton sees a pattern among inmates at Brushy Mountain State Prison in Tennessee. Many are Christians. Some felt called to preach. But their start in crime had a common theme.

They had a personal loss in childhood. Parents divorced or a family member died.

"What they do to get away from the pain is to take drugs," Crichton said, and crime starts from there.

He saw a similar dynamic in his own life. Although raised in a Christian family, Crichton joined a gang and dropped out of high school.

"I became a full-fledged atheist at 20 years old," he said. "I didn't accept ready-made explanations."

He became a Christian at age 9 but

later told his mother he did not believe in God. She was praying for one of her sons to become a pastor and died a month later.

Crichton became an alcoholic.

"Anytime you can avoid the pain, you stop the growth," he said. He spent 10 years in the Navy and started dating a Christian. She refused to continue seeing him unless Crichton attended church. He agreed and went to a revival.

The message was on love that endures, and Crichton felt an inner urge. "Joe," it seemed to say. "This is what I want you to tell my people."

He stopped drinking, got involved in church and married his girlfriend. Later he entered seminary and saw the need to grieve through his mother's

death. "Grief is experiencing the pain," he said.

He went home for lunch one day and had a simple prayer: "Rest in peace," he told his mom.

Today, Crichton is chaplain at Brushy Mountain State Prison, home to about 515 inmates. In his work there, he often finds adults who stopped grieving at some earlier time in life.

"If they stopped grieving at 13, you've got a 13-year-old in an adult body," he said.

Crichton struggles to replace the old learning with principles from the Bible, but that can start only after old wounds are opened.

One man was in prison for committing eight armed robberies.

Through conversation, Crichton learned the man's father had died.

The inmate had been a youth evangelist and believed God had to answer prayer if a person prayed the right way. But the man's father had cancer, the man prayed for healing, and his dad died anyway.

"He got mad at God and began drinking," Crichton explained. From there, he went on to drugs. That led to an armed robbery.

Even in prison, the man dreamed about his father.

"Let him go on to be with Jesus," Crichton suggested.

"I could never forget my father," the man answered.

"No, not forget him. Just bury him," Crichton replied.

Ministers' wives offer support to depressed women

By Ellen Walker
Maryland/Delaware Baptist Life

COLUMBIA, Md. (BP)—“It was a dark time—like a black hole in space. I couldn’t pray. I couldn’t sing. Church was an impossibility.”

Virginia Clark recalled these feelings from a time she was suffering a deep depression but didn’t even know it.

“I thought God was punishing me for something, and it grieved me to the depth of my soul,” she said.

“I felt as if I was of no service to anyone.”

The feelings of helplessness and hopelessness were compounded because “there was absolutely no one to minister to us,” she said.

For someone who had grown up in a Southern Baptist church, “cut teeth on the green Broadman hymnal,” committed her life to Christian ministry at age 12, advanced to top levels in Girls Auxiliary, Bible drill and speakers tournaments, graduated from a Baptist university and married an Alabama preacher, this isolation was perhaps the worst part of her experience.

“I was an island by myself,” she said.

“If someone else had been there, it would have made the journey easier.”

Although mild depressions may occur in everyone from time to time, severe depression is classified as a medical condition requiring the attention of a physician.

When depression is severe enough to be classified as a “mental illness,” church members run the other way, Clark said.

But that shouldn’t be the case, she said.

“Depression is an illness, not a sin

or punishment. It is a chemical imbalance that you handle with diet and medication, just like diabetes.

“People reach out to those with AIDS, diabetes or cancer,” she said. “However with mental problems, they don’t know how to minister to them.”

Clark is an educated, highly motivated, successful person. Her illness did not begin to surface until her husband, Charles, was asked to become a state Baptist worker—a decision she totally supported.

But with her husband out of town 70 percent of the year, she found herself raising four children, between first and fifth grade, alone. Within a year and a half, she found herself crying for no apparent reason and waking up in the middle of the night with what she now knows were panic attacks.

From August 1984 to February 1988, she continued to get worse. The crying spells were longer. The right side of her body began to be stiff, catatonic.

In a desperate telephone call to her counselor, she cried, “Get help or I’ll step out in front of the first big Mack truck I see!”

She did get help. She was placed in the Affective Disorder Unit of Johns Hopkins Hospital in Baltimore.

But her name did not appear on hospital records because she and her husband had been told that if knowledge of her illness became public, her husband could lose his job.

For 15 days, Charles Clark, director of evangelism for the Baptist Convention of Maryland/Delaware, was both mom and dad to the children, “and it all had to be kept secret,” she said.

Even the couple’s parents did not know of their seven-year ordeal.

Except for telephone calls from her husband’s secretary, Clark felt as if “no one loved me or cared about what happened to me.”

She couldn’t reach out and say, “I need help,” said explained.

“I needed someone to come to me,” she continued. “Charles and I had only each other to cling to. I was rejected by the family of believers that I was so strongly taught to believe in.”

Looking back now, Clark said she has no bitterness and no axe to grind over the ordeal.

“I have a grateful heart that God has brought us through and is in the process of bringing us through,” she said.

The experience, however, has placed a deep resolve in her heart to minister to depressed women and to help the church understand and minister to those in the midst of depression.

“I’m not going to sit by any longer,” she said. “This is an issue the Christian community must address—to learn how to minister to these people. Jesus ministered to the mentally ill.”

Clark said she and her husband finally made a decision not to keep her

problem with depression a secret.

That decision was made after much prayer and encouragement from a friend and fellow depression sufferer, Kathy Robinson of Atlanta. Together they have begun Beacon of Hope Ministry to reach out to other depressed women.

“I found out that God loves me in spite of my depression,” Clark declared.

“While I was in the deepest, darkest valley, a land of captivity, it was all right. I am still saved, and Jesus loves me.

“I was determined to maintain my faith. I might lose my dignity and pride, but not my belief in Jesus Christ. I believed in him, and that he had the reassuring power to make all this right in his own time.”

While not at the point of saying, “Thank you God for depression,” Clark does have a strong conviction that God has better equipped her for ministry.

“I understand how it hurts,” she said.

“I want to reach out and touch other people, to touch other women, and say, ‘Hey, it’s OK.’ I want to work with husbands and say, ‘You’re hurting, but she’s hurting worse.’”

Clark and Robinson plan to begin a quarterly newsletter to offer encouragement and hope to depression sufferers.

They have compiled a reading list and plan to add a tape ministry as well.

For more information, call Beacon of Hope at (410) 671-9114 or (404) 949-8889 or write to Box 1341, Bel Air, Md. 21014.

Clark noted she and Robinson are not counselors but want to “let others know that we are walking the valley together and are reachable.”

HELP!

Wanted

Christians urged to help others grieve when loved ones die

LITTLE ROCK, Ark. (BP)—“I can and I must go on,” wrote George Purvis in his journal after the death of his wife, Laura Belle.

“It was the most devastating thing that ever happened to me,” he said of her death, caused by the effects of treatments for bone marrow cancer. “Half of me just went away.”

“One thing I’ve learned about grief,” the Arkansas Baptist layman said. “Grief is in direct proportion to the investment in the loss. If you have a lifetime of closeness, you have a greater loss.”

That clearly means that Purvis’ loss was great.

“We dated since I was 16, and we had been married 46 years,” he explained. “Nobody ever thought of us as individuals. It was always Laura Belle and George, George and Laura Belle.”

Both Purvis and Don Moore, executive director of the Arkansas Baptist State Convention, said they felt “lost” after the deaths of their wives.

“A spouse is so inter-related with your being,” Moore said. “When a spouse is gone, you have lost a part of your being. Some may even say a loss of identity.”

Moore lost his wife, Shirley, in

November 1993 after a battle with cancer.

He said “simple” things may often cause the most pain for surviving spouses.

“Would you believe that some of the things about the loss of a spouse are so simple that people who discuss grief wouldn’t even identify them?” he asked.

“Such things as having somebody listen to you. When you go home and there is no sight, no smell, no sound, no light or no smile. There is no one to listen to what has taken place in your life, and it leaves you with an awful emptiness.”

Fellow church members and friends also feel helpless, especially after the death of a loved one, explained Jan Pettigrew, a registered oncology nurse and grief crisis counselor.

“One thing the Christian community doesn’t understand is that it takes time,” she said.

Christians often spout messages about the need to be strong and move on that are “unspiritual,” she added. “Grief is God’s way of healing, and it takes a long time.”

But proper support from friends and family makes a big difference,

Purvis and Moore said.

Purvis, a member of Immanuel Baptist Church in Little Rock, Ark., said he walked the long road of grief recovery “with lots of support from my family, church, friends and my pastor, Rex Horne.”

Moore also benefitted from friends, but offered several warnings.

“You really never do know where you are,” he said. “When you seem to be doing well, folks seem to think you ought to be doing worse, and when you are bad, folks think you ought to be doing better. Nobody needs a commentary on their own grief.”

“That’s the most significant thing I have learned about grief,” Moore said.

“Everyone’s is so distinct that no one else is in a position to pass judgment on them.”

Moore also said there is “no reasonable time for you to deal with your grief. Culture would say that a year is a reasonable time for you to have processed your grief ... For some people five to 10 years is not enough, and for others less than a year is enough.”

Purvis also sought professional support. He and a daughter attended

a grief recovery group, and he visited a professional counselor.

Grief recovery groups can become vital ministries of congregations, said Ray Higgins, pastor of Second Baptist Church in Little Rock. Higgins recently led his congregation to provide a grief recovery group.

“The church has institutionalized its programs to such a degree that we don’t have room enough anymore to make room for anything personal like grief,” he explained. “One of my theories is that if you want to see what people really believe, link their beliefs to their personal experiences such as the suffering and death of a loved one. You will see what they really believe.”

He said ministries such as grief recovery groups can be one of the most effective “doctrinal study” formats churches can have.

“Our conversations about theology ought to be linked to personal experience rather than abstract ideas,” Higgins noted. “If you get people who have experiences and link it to their theology, you will generate more people with an interest in talking about our faith and what it means.”

Advice for helping a friend with cancer

LITTLE ROCK, Ark. (BP)—Jan Pettigrew has a few words of advice for anyone with a friend battling cancer: “You have to earn the right to minister to a friend with cancer.”

Pettigrew, a registered oncology nurse and grief crisis counselor, said it is wrong to avoid friends with cancer but it is equally wrong to assume they want to share their brokenness freely.

“When people share out of brokenness, they are picky about who they share with,” she said. “If the person chooses to open up, you tap lightly at the door of their heart.”

She suggested several do’s and don’t’s:

- Don’t put your friend on a pedestal where they have to be an inspiration to everyone.

- Don’t try to “fix” them or cheer them up. You cut off the openness when you cheer.

- Don’t say you understand.

- Don’t tell them about other people’s “war stories.” They get barraged with stories.

- Don’t take away their wrestling. “This is the process of thought they need. Grief takes as long as it takes.”

- Don’t spiritualize their suffering or apply a spiritual Band-Aid.

- Do let the person wrestle openly without having to censor their thoughts and feelings.

- Do remove the pressure from your friend to have to be a witness. “It’s hard to be a witness when a person’s throwing up or is depressed.”

- Do let your friend tell his or her story, even if you’ve heard it 40 times.

- Do offer to sit and hold your friend and just let them cry.

- Do be specific in your offers to help.

Here's Hope TODAY



Ludlow Baptists charged with 'servant evangelism'

LUDLOW—A plan for "servanthood evangelism" has led members of First Baptist Church in Ludlow to get more than their spiritual batteries charged.

In preparation for the "Here's Hope. Share Jesus Now" campaign, members of the Ludlow church went door-to-door distributing free 9-volt batteries for smoke alarms. They also explained this community service was a demonstration of Christian love.

"People who have received the batteries so far have been overwhelmed by the gift," Pastor Tommy Mitchell said. "We have one member who offered to buy smoke detectors so if someone says they don't have one, we can give them one. This gets people to understanding that Christianity has a practical side to it."

Mitchell has led his congregation to see a connection between avoiding the flames of hell and avoiding the flames of a house fire. In the process, he has gotten church members "fired up" for evangelism and ministry.

Inspired by Mitchell's sermons and messages about opportunities of the "Here's Hope" campaign, 115 people—nearly half the average Sunday attendance—have committed to share their faith with someone else every day for 60 days.

"We told them this would be fantastic," said Mitchell, who has been at the Ludlow church since 1989. "Imagine the stories that will be told for years about the different ways God brought people into the church." The "servanthood evangelism"

sweeping the church includes other approaches besides batteries.

The Baptists also have washed car windshields or put coins in expired parking meters. In each case, they placed a card of explanation under the front wipers that said, "We hope this service brightens your day." The church's name and a map were printed on the back.

Last month, servanthood evangelism led members to write personal letters to 250 people who had quit attending Sunday School.

In preparation for "Here's Hope," Mitchell distributed packets to every person who signed a commitment card. The packets included:

- Church business cards.
- A sample witnessing letter.
- "The Road to Hope" tract.
- "Memory joggers," reminders of friends, relatives and associates with whom they can share the gospel.

Mitchell turned Wednesday night prayer meetings into witnessing training sessions. And he used this past Sunday's sermon to carefully explain the "Here's Hope" tract.

To stimulate interest in this year's campaign, a kickoff rally was held Sunday afternoon, with members doing servanthood evangelism projects, followed by dinner and a special service. Similar meetings will be held Feb. 12 and March 12, with revival services scheduled March 19-24.

"We're thrilled with the results thus far," Mitchell said. "We've already had a successful 'Here's Hope' effort, if we didn't do anything else."

WHERE'S HOPE?

Simple enough for a child

Our family will remember 1994 as the year Molly and Lindsay accepted Jesus Christ as their Savior.

Joanna and I experienced boundless joy last year. We watched our daughters tell our church they wanted to follow Jesus. They declared their faith quite plainly. "Jesus Christ is Lord," they said in child's voices as they stood in the baptismal waters. Molly went first, and Lindsay followed six months later. Both of them made the ultimate decision of their lives before either entered middle school.

Nobody was surprised that Lindsay and Molly "got saved," as we say in Baptist lingo. They've been going to church since nine months before they were born. They come from long lines of preachers, Sunday school teachers, deacons and in-the-pew-every-time-the-church-door's-open Christian people.

Perhaps the faith of their parents, grandparents, great grandparents, aunts, uncle and cousins influenced them. We hope the influence of a Christian family shapes young lives toward God.

But when the time came for them to accept Jesus' claim on their lives, none of us could decide for them. Lindsay and Molly each had to decide that she loves God, accepts Jesus as her Savior and wants to walk in the way of Christ.

One of the most amazing aspects of God's wonderful world is that such an important decision is simple enough even a child—especially a child—can do it.

A first century jailer asked the Apostle Paul, "What must I do to

be saved?" And Paul offered the eternally simple reply, "Believe in the Lord Jesus, and you will be saved."

That answer was good news for Paul's jailer, who immediately accepted Christ as his Savior. It was good news 40 years ago for Lindsay and Molly's great grandfather, Leonard Moore, who postponed belief until he was well into his fifth decade. And it was good news for Lindsay and Molly, who didn't need to know about the creeds and controversies that have divided the church for centuries. They only needed to know and respond to God's love in Christ.

That's because faith and salvation aren't complex equations built upon complicated theories. They're based on relationship with a living God whose ultimate expression came to earth as a living, breathing person, Jesus of Nazareth.

Lindsay and Molly and countless other children became Christians last year. They did so because they understood that Jesus loves them and they love Jesus. They stepped into the divine embrace of the One whose love for them lasts forever.

How about you? Have you allowed Jesus to embrace you in divine love? You can today. It's so simple even a child can do it.

— Marv Knox, editor

■ For more information about how to become a Christian, or for spiritual assistance, please contact a Baptist church in your community or call the Western Recorder collect at (502) 244-6470.

HERE'S HOPE TODAY is a joint effort of the Western Recorder and the Kentucky Baptist Convention evangelism office. This supplement will appear in the Recorder through the end of March. The supplement is produced by the Recorder staff and State Correspondent Ken Walker. If you have a "Here's Hope" success story to tell, please tell us about it by calling (502) 244-6470.

Commitment Card

"Here's Hope. Share Jesus Now."

I understand that when the Lord Jesus said, "Ye shall be my witnesses unto me" (Acts 1:8), he made it clear that every Christian has the responsibility to continually share the good news about him with lost people everywhere. Because I love him and desire to be an obedient Christian, I make the following commitment:

With God's help, I will attempt to share the gospel each day for 60 days, Jan. 9-March 9, 1995.

Signed: _____

Some people who need to know God's hope:

21. Look for a person at work who is not happy. Develop a friendship with him or her. Share your source of happiness.

22. Develop a personal tutoring ministry for children or students who need to learn English. Use the ministry for opportunities to share Christ.

23. Rent the video "Jesus of Nazareth" and invite a group of internationals to view the film with you. Explain how they can receive Christ as Savior.

24. Call someone who has received discouraging news lately. Share that God loves them and is sufficient for all their needs. Include a personal testimony of how God sustained you in your hour of need.

25. When you notice a stranger reading a newspaper, offer a gospel booklet and say, "Excuse me, would you like to read some good news?"

26. Cross-stitch attractive book markers with a gospel message.

Share them with non-Christian friends who enjoy reading.

27. Share a Christian book with a friend. Ask to hear his or her opinion after reading it.

28. Share a tape of one of your pastor's sermons with a friend or neighbor. Use this as an opportunity to share the plan of salvation.

29. Include a gospel tract and a note of appreciation along with a brief personal testimony when you mail your monthly utility payments.

30. Make a visit to new parents. Take a copy of "Parent Life" (available from the Southern Baptist Sunday School Board) to share with them. Leave a note sharing your joy and Psalm 127:3.

31. Wear a "Power Band." Share the meaning of each colored bead with a lost friend.

32. Do something special for someone you work with. Tell him or her you enjoy helping others because

this is one way you share Christ's love.

33. Send a friend a Valentine card and a gospel tract sharing about God's love.

34. Take a walk with your grandchild and tell him or her about when you trusted in Christ.

35. When your children invite friends to a sleep-over, use the family devotion time to share John 3:16.

36. Take food to a new neighbor. Include a note of welcome and a favorite Bible verse.

37. Host a birthday party for a family member, inviting friends and neighbors. Tell the group about your spiritual birthday.

38. Write a letter to a lost relative. Share what Christ means to you.

39. Host a dinner party or picnic for neighbors. Talk about relationships, including your relationship with Jesus.

40. Write a letter to your physician, with thanks for his or her care. Include an acknowledgement of the Great Physician.

20 MORE IDEAS FOR SHARING YOUR FAITH

Here's Hope TODAY

Frankfort church already seeing 'Here's Hope' results

FRANKFORT—Memorial Baptist Church already has begun reaping results from the 60 days of witnessing associated with the "Here's Hope. Share Jesus Now" campaign.

The news came recently in a letter to Pastor Bill Carter. A grateful woman wrote, "I can't express how much the 'Here's Hope' tract you sent to me means."

Saying she was enduring some spiritual struggles but had asked the Lord to come into her heart, she closed, "I look forward to becoming a lifetime member of Memorial."

"I've got high expectations," Carter said of the church's "Here's Hope" outreach. "We were busy with Christmas and other things lately, but I'm really expecting some good things from this."

One of the five largest churches in the state capital, Memorial started a witnessing training series on Wednesday nights in November. That series was repeated on Sunday nights for members in choir or mission activi-

ties during the week.

Ten teams were trained, including seven adult and three youth teams, the latter trained by Youth Pastor Andy McDonald. Each team has five to eight members and reports weekly to a team captain.

Nearly one-third of the average Sunday school attendance of 250 signed up to participate in "Here's Hope" at Memorial.

But Carter said he didn't do anything unusual to attract the healthy response. "I just preached a message on reaching people and soul-winning, and asked for a commitment at the close of the service."

With excitement building, special "praise and report" times are planned after Sunday evening services on Feb. 5 and March 5. The pastor hopes reports of successful witnessing will help stimulate anyone who is discouraged at the time.

Carter plans a wrap-up meeting in April, after the church's "Here's Hope" revival April 2-5.

110 commit to witness at Lawrenceburg

LAWRENCEBURG—Soon after stepping into the pulpit last July at First Baptist Church of Lawrenceburg, Jeff Eaton began advertising "Here's Hope. Share Jesus Now."

The emphasis included announcements on a local cable outlet that provides the church free air time. And that attracted members from other churches to monthly training sessions that followed the Oct. 16 kickoff.

KBC evangelism leaders Bill Jagers and Monty Carter conducted witnessing training that day, and 110 people signed commitment cards, including 40 from the youth group. That is close to one-third the average Sunday school attendance of 350.

Those seeds began bearing fruit before "Here's Hope's" 60 days of witnessing began. Seven youth were baptized during the fall as a result of their Sunday night training, and adult members began witnessing at work.

For example, 33-year-old factory worker Ricky Richardson bought a commentary on Romans and began leading a Bible study during his lunch hour.

Others talked to co-workers individually about

Christ.

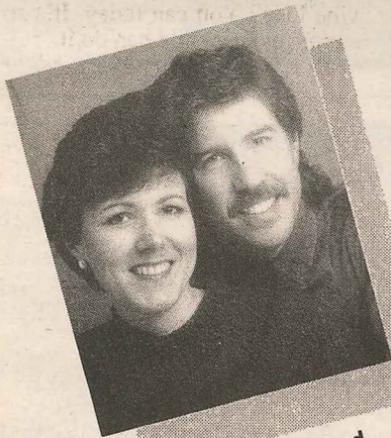
In addition, the "Here's Hope" effort has spurred creation of a weekly visitation program, which will begin in February.

"I think (my) newness helped a lot," said Eaton, who came to the church from First Baptist Church of Russell Springs. "I gave them a challenge. And I told the deacons I needed them to be a part of this, and they are—even the ones on inactive status."

After the witnessing seminar, Eaton reviewed the "Roman Road" witnessing plan and taught members how to give a personal testimony during monthly training sessions. He will use the next three months for "troubleshooting," dealing with problems in the field.

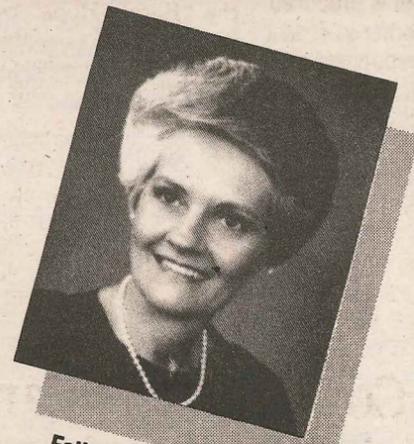
To stir up the congregation for this week's kickoff, Eaton brought in Haywood Riner as a guest speaker last Sunday. The Campbellsville College football coach spoke about how he uses his witness through his work.

That evening, the church viewed "Power Play," a Billy Graham film about a hockey player who finds Christ and witnesses in his rough-and-tumble world.



Ken & Lois Holland

A Special Event for Women



Esther Burroughs

During the Kentucky Evangelism Conference
Tuesday, February 28, 1995
Hurstbourne Conference Center
9700 Bluegrass Parkway, Louisville

Seminars

Faith Shaping the Home	Debbie Lloyd
Coping with Grief	Joyce Marcy
Dealing with Your Feelings	Jo Vaughn
Making the Most of Your Time	Carolyn Crumpler
Lifestyle Evangelism	Mary Anne Poe
Prayer: The Untapped Resource	Nell Bruce
Conflict Management Skills	Dee Gilliland
Nurturing Creative Aloneness in the Midst of Loneliness	Jane Kendrick-Lites

11 a.m. - 1 p.m.
Luncheon (\$10) with
Esther Burroughs and
Ken & Lois Holland

1:15 - 2:15 p.m.
Seminars

2:30 - 3:30 p.m.
Seminars

NOTE: No nursery provided

Register

NAME: _____
ADDRESS: _____
CITY: _____
STATE: _____ ZIP: _____

This form may be duplicated. Luncheon cost: \$10, transferrable but not refundable. Make checks payable to Kentucky Baptist Convention. Deadline for reservations is Friday, Feb. 17. Tickets, motel information and map mailed upon request. Questions? Call KBC evangelism office at (502) 245-4101. Mail registration form to KBC Evangelism Office, Box 43433, Louisville, KY 40253-0433.

Baptists near national average on pay for church secretaries

LEE'S SUMMIT, Mo.—Baptists generally pay church secretaries in keeping with the national average for all church secretaries, while Mennonite churches pay considerably more and Christian churches pay considerably less.

These are among findings of an annual survey of church secretaries conducted by "Profile," a bimonthly newsletter for church secretaries. Results were published in the newsletter's September-October 1994 issue.

Baptist churches of all types pay full-time secretaries an average of \$8.92 per hour and part-time secretaries an average of \$7.76 per hour, according to Gayle Hilligoss, newsletter editor.

That compares to a national average in all churches of \$8.99 for full-time secretaries and \$7.76 for part-time secretaries.

The highest-paid secretaries work for Mennonite churches, which average paying \$10.50 per hour for full-time work and \$9.20 per hour for part-time work.

Christian churches pay the lowest on average, with \$7.25 per hour for full-time work and \$6 per hour for part-time work.

The survey found secretarial pay generally increases as the size of the church increases.

Full-time secretaries in churches with fewer than 300 members earn an average of \$8.45 per hour, while secretaries in churches with more than

1,000 members earn an average of \$9.74 per hour.

The survey could present a slightly skewed portrait of secretarial pay since only 24 percent of survey respondents work in churches with fewer than 300 members.

Smaller churches compose the majority of U.S. congregations, but also are less likely to employ full-time secretaries.

Among other findings:

- Pay is lowest in the central region of the United States, at an average of \$8.02 per hour compared to \$10.20 per hour in the East.

- 72 percent of full-time church secretaries are members of the churches where they work.

- 98 percent of full-time secretaries are given paid vacation leave, while only 73 percent of part-time secretaries receive this benefit.

- 47 percent of full-time secretaries receive medical insurance, and only 7 percent of part-time secretaries get the same.

- 37 percent of full-time secretaries are given a retirement plan, which is given to only 12 percent of part-time secretaries.

- 91 percent of church secretaries work with computers, with 60 percent doing desktop publishing and 81 percent producing a newsletter.

- 72 percent of church secretaries supervise volunteer workers.

- 42 percent of church secretaries record donations and pay bills.

DIALOGUE LUNCHEONS

At the Kentucky Evangelism Conference
February 28 - 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. Cost is \$6 per person. Please make your check payable to the Kentucky Baptist Convention and mail to Office for Evangelism, Box 43433, Louisville, Ky. 40253-0433.

Reaching through Marketplace Evangelism
Terry Chupp

Renewing the Church
Thom Rainer

Reaching through Drama
James Blevins

The Evangelistic Invitation
Roy Fish

Strategies for Reaching Youth
Dean Finley

Personal Evangelism and the Church
John Sullivan

The Theology of Lostness
John Kramp

Vocational Evangelism
Steve Hardy

The "Nuts and Bolts" of Small Church Kingdom Work
Ken Carter

ACCOMMODATIONS

1995 KENTUCKY EVANGELISM CONFERENCE
February 27-28
Walnut Street Baptist Church
220 W. St. Catherine Street, Louisville

Please Note: The Office for Evangelism provides this information for your convenience. Please exercise personal discretion in the selection of appropriate accommodations. A few motels/hotels have given special rates. If so, they are noted herein. Telephone a hotel/motel if you have specific questions about its services or policies, and confirm rate when making reservation.

Holiday Inn Louisville-Downtown
120 W. Broadway
Phone: 1 800-626-1558;
(502)582-2241
\$49 FLAT RATE

*The Hurstbourne Hotel and Conference Center
9700 Bluegrass Parkway

1-800-289-1009
502-491-4830
\$50 single; \$55 double
*Location of A Special Event for Women

Breckinridge Inn
2800 Breckinridge Lane
Phone: (502)456-5050

The Brown Hotel
335 W. Broadway
Phone: (502)583-1234

Days Inn East
4621 Shelbyville Rd
Phone: (502) 896-8871;
1/800-662-3297

Days Inn Southeast
1850 Embassy Square
Phone: (502)491-1040
S/D-\$39.95; 3-\$44.95;
4-\$49.95

Executive Inn
978 Phillips Lane
Phone: (502)367-6161
1/800-222-8284

Executive West Hotel
830 Phillips Lane
Phone: 1 800-633-8723
502-367-2251
\$45 single/double

Galt House Hotel
4th Ave at the River
Phone: (502) 589-5200
1 800-962-0150

Holiday Inn Airport-E
1465 Gardiner Lane
Phone: (502) 452-6361

Holiday Inn Airport-S
3317 Fern Valley Road
Phone: (502) 964-3311

Holiday Inn Southwest
4110 Dixie Highway
Phone: (502) 448-2020
\$44 single/\$46 double

Holiday Inn Zorn-Rivermont
1041 Zorn Avenue
Phone: (502) 897-5101

Hyatt Regency
320 W. Jefferson St.
Phone: 1 800-233-1234;
502-587-3434

Radisson Hotel
1903 Embassy Sq Blvd
Phone: 1 800-333-3333;
502-499-6220

Ramada Hotel Airport-E
1921 Bishop Lane
Phone: (502) 456-4411
\$49 Single/Double;
\$59 -3 to 4

Ramada Inn Brownsboro East
4805 Brownsboro Rd.
Phone: 1 800-2-RAMADA;
502-893-2551

Travelodge
401 S. Second Street
Phone: (502) 583-2841
\$33 Single; \$36 Double

Wilson Inn
9802 Bunsen Way
Phone: (502)499-0000
\$43.95 Single;
\$48.95 Double

Baptist teens admit lying, cheating

NASHVILLE (BP)—Sixty-eight percent of Southern Baptist teenagers lie to their parents, 29 percent would lie for a friend to keep him out of trouble and 44 percent cheat on tests, according to a recent survey of nearly 5,000 Baptist youth.

The teenagers were surveyed at 1994 winter and summer youth conferences sponsored by the Southern Baptist Sunday School Board.

Among other findings in the survey: Twenty-four percent said they had at some time considered suicide, 21 percent reported they drink alcoholic beverages and 65 percent admitted to saying "bad things about people behind their backs."

The survey is conducted annually by the board's discipleship and family development division to help plan future curriculum. But spokesman Clyde Hall said some of this year's answers were "startling."

Of the 4,959 youth who participated in the survey, a sample of 500 was analyzed, according to Hall, who said the findings cannot be projected to all Southern Baptist youth, but only to those who participated in the survey.

"In previous years, our surveys have focused on specific issues such as anger and violence or the New Age movement," Hall said. "The 1994 survey was more of a

general survey involving personal beliefs and practices. We asked them questions about suicide, their feelings toward homosexuality, how often they read the Bible and their beliefs about pregnancy and premarital sex."

Here's what the teenagers said:

■ **On sex before marriage.** While 68 percent said sex before marriage is wrong, 17 percent were unsure. Another 6 percent said sex before marriage is acceptable, and another 8 percent said it's fine if the two people love each other.

■ **On abortion.** Of the females who were asked if they would have an abortion if they got pregnant, 57 percent responded no, 11 percent said it depends and 2 percent said yes.

■ **On homosexuality.** Eighty percent said homosexuality is not acceptable lifestyle, while 9 percent said it is OK for someone else but not for them, 8 percent were unsure how they felt and 2 percent said it was OK.

Among those surveyed, 93 percent identified themselves as Christians, 41 percent said they read the Bible weekly and 73 percent said they pray daily.

"This is where some of the confusion comes in for me," Hall said. "We have these teenagers, the majority of them are Christians, they read their Bible and they pray. So why are some of these answers so dismal?"

Church not 'hamstrung' by culture, Chaney says

By David Winfrey
SBC Home Mission Board

LAUGHLIN, Nev. (BP)—The secularization of America does not make God "hamstrung and helpless," the Southern Baptist Home Mission Board's vice president for church extension said during a recent conference on planting churches in gaming communities.

"The '90s may prove to be more anti-Christian than any other period we've experienced thus far," said Charles Chaney.

Nevertheless, Chaney said, God is still at work, and Christians should not be afraid to work with him. Chaney compared secular America to Corinth during the Apostle Paul's missionary trips. Corinth was influenced by multiple religions, and organized, indigenous religion was dead, he said.

Drawing from Acts 18, Chaney offered five steps to help spread the gospel in secular America and in gambling-impacted communities:

■ **Count on common Christian men and women.** Chaney noted when Paul got to Corinth he found and worked with local residents Aquila and Priscilla.

"The solution will be found in local churches and lay men and women who are inside and outside the structures of gaming-impacted communities making a difference," he said.

"We must find them and train them and let them see their ministry."

■ **Recover courage.** God had to tell Paul to not be afraid while he was in Corinth, Chaney noted. "Our lives may be noble, pure and compassionate, but if we are afraid, we will not be effective in evangelism."

Courage comes from the realized presence of Christ, Chaney said, which emboldens Christians to be like the 300-pound canary who says, "Here kitty, kitty, kitty."

"When we realize the presence of Jesus Christ in our lives, that transforms us into 300-pound canaries and we can say to all the cats of hell, 'Here kitty, kitty, kitty.'"

■ **Relearn evangelistic essentials.** These essentials are clarity and consistency, Chaney said.

■ **Rediscover the indwelling, empowering Spirit.** Many Christians spend too little time listening to or learning about the Holy Spirit's power to work in their lives, Chaney said. "We will make no impact—certainly no lasting impact—without the power of the Spirit of God."

■ **Rediscover confidence that people will respond to evangelism.** God told Paul he had many people in the city, Chaney said. "The reason we can go and offer help in the name of Jesus Christ and know that some are going to come to know Christ is because he has many people in every city, and it's our job to call them out."

Baptists on top in Washington

WASHINGTON (BP)—Newt Gingrich and Bill Clinton may not have much in common, but they do share at least one thing: both are Southern Baptists.

And the president and the new speaker of the House aren't the only Southern Baptists in prominent roles in Washington these days. Vice President Al Gore is a Southern Baptist, as is Strom Thurmond, president pro tempore of the Senate.

That means the president and the next three people in the line of presidential succession all are Southern Baptists.

On the opening day of Congress Jan. 4, Gingrich, R.-Ga., was elected speaker of the House and Thurmond, R.-S.C., became president pro tem of the Senate.

Gingrich is a member of New Hope Baptist Church in Fayetteville, Ga. Thurmond's membership is at First Baptist Church of Aiken, S.C. Clinton is a member of Immanuel Baptist Church in Little Rock, Ark., and Gore is a member of Mount Vernon Baptist Church in Alexandria, Va.

Religion best-sellers

■ Fiction

1. *The Twilight of Courage*, Bodie and Brock Thoene.
2. *Christy*, Catherine Marshall.
3. *Shadow of the Mountains*, Lynn and Gilbert Morris.
4. *Escape to Freedom*, Michael Phillips.
5. *This Present Darkness*, Frank Peretti.
6. *Piercing the Darkness*, Frank Peretti.
7. *Shadow of His Wings*, Gilbert Morris.
8. *The Jeweled Spur*, Gilbert Morris.
9. *Too Long a Stranger*, Janette Oke.
10. *Deadline*, Randy Alcorn.

■ Non-fiction paperback

1. *God's Little Instruction Book*.
2. *Planet Earth—2000 A.D.*, Hal Lindsey.
3. *Mama, Get the Hammer*, Barbara Johnson.
4. *Amazing Grace*, Kenneth Osbeck.
5. *God Came Near*, Max Lucado.
6. *God's Little Instruction Book II*.
7. *Right from Wrong*, Josh McDowell and Bob Hostetler.
8. *Stick a Geranium in Your Hat and Be Happy!* Barbara Johnson.
9. *Woman, Thou Art Loosed*, T.D. Jakes.
10. *A Divine Revelation of Hell*, Mary Baxter.

■ Non-fiction hardback

1. *When God Whispers Your Name*,

Max Lucado.

2. *The Seven Promises of a Promise Keeper*.
3. *Angels*, Billy Graham.
4. *My Utmost for His Highest (updated)*, Oswald Chambers.
5. *The Finishing Touch*, Charles Swindoll.
6. *When God Doesn't Make Sense*, James Dobson.
7. *The Source of My Strength*, Charles Stanley.
8. *The Book of Virtues*, William Bennett.
9. *Quiet Times for Couples*, H. Norman Wright.
10. *Can Man Live Without God?* Ravi Zacharias.

■ Recorded music

1. *House of Love*, Amy Grant.
2. *Heaven in the Real World*, Steven Curtis Chapman.
3. *Find It on the Wings*, Sandi Patty.
4. *The Ride*, 4Him.
5. *Free at Last*, DC Talk.
6. *Going Public*, Newsboys.
7. *Along the Road*, Ashton, Becker and Dente.
8. *The Standard*, Carman.
9. *The First Decade*, Michael W. Smith.
10. *Beyond a Dream*, Twila Paris.

■ Data provided by Evangelical Christian Publishers Association, based on actual sales in Christian retail stores in the United States and Canada during November 1994. Listing here does not constitute endorsement by the Western Recorder.

Jewish voucher support growing

WASHINGTON (RNS)—Liberal and centrist Jewish groups that have long opposed government funding of parochial schools are taking another look at the issue.

The impetus is the growing Jewish day school movement, which increasingly is seen as the strongest bulwark against Jewish assimilation into secular American culture.

Although no major changes should be expected soon, Jewish community officials say the current

political climate coupled with Jewish angst over rising intermarriage are among factors forcing them to revisit the issue.

"Vouchers have become an issue of debate in the community. The mood in the country among Jews may be shifting," said Abraham Foxman, national director of the Anti-Defamation League, which has opposed public funds for parochial schools for decades.

NATIONAL NOTES

■ **Conservative churches get more money.** Churches with conservative theological beliefs, such as Southern Baptists, have the highest level of giving per member among churches in the United States. But when they dig into their wallets, members of all U.S. churches are more likely to be generous if they feel involved in decision-making and comfortable with the way their leaders handle the church budget. These are findings of the American Congregational Giving Study, funded by the Lilly Foundation.

■ **Opposition may have helped suicide law.** Opposition by the religious community to Oregon's assisted suicide bill may have backfired in last fall's voting, according to several analysts. Oregon voters approved the measure, which will allow doctors to help terminally ill patients die. In a largely unchurched region such as Oregon, heavy lobbying against the measure by religious

groups created the perception that religious leaders were foisting their theology on the public, said Daniel Callahan, president of the Hastings Center, an independent think tank. Only 35 percent of Oregonians are religiously active.

■ **New York City will challenge law.** Despite pleas from religious groups, the city of New York will continue to challenge the constitutionality of the Religious Freedom Restoration Act. New York state earlier had challenged the law but backed down. At issue is the rights of prisoners, who claim the law grants them broad privileges to practice their religion.

■ **Clinton talks to Vatican.** President Clinton has written Pope John Paul II proposing closer formal cooperation between the United States and Roman Catholic aid agencies around the world.

WORLD VIEW

■ **Continuing strife** and the prospect of renewed violence is forcing Southern Baptist missionaries assigned to Rwanda to take on new ministries in other countries—leaving the future of mission work there in grave doubt. Continuing turmoil in the country makes missionary work impossible, according to James Westmoreland of the Southern Baptist Foreign Mission Board.

■ **An Assemblies of God** pastor charged with trying to convert three Egyptian women to the Christian faith was released Dec. 19 after spending 37 days in an Egyptian prison. Although pastor William Gayyid was released, four other Coptic Christians arrested in October and November still are being held in prison, according to the International Institute for the Study of Islam and Christianity.

■ **Operation Rescue** has entered the ranks of the French clergy, and leading Catholic bishops are divided over the morality of the anti-abortion group's tactics. In recent weeks, a priest in the town of Puy-en-Velay, an abbot at a monastery in Grenoble and a retired bishop in Nantes have joined the ranks of Operation Rescue activists blocking access to abortion clinics.

■ **School prayer** has become an issue in Great Britain as well as the United States, leading Prime Minister John Major to defend a law requiring schools to hold "broadly Christian" daily religious assemblies. Major had been urged to relax the law, which has come under criticism and often is disregarded.

Southern Baptists feed victims of Yugoslavian civil war

By Mike Creswell
SBC Foreign Mission Board

MOSTAR, Bosnia (BP)—When a truckload of food sent by Southern Baptists pulls up outside a church in an apartment complex riddled with bomb holes, word spreads through the neighborhood and people line up.

In moments, \$10,000 worth of flour, cooking oil, sugar and other food is carried away by residents of Mostar, Bosnia. The money that bought the food began its trip in offering plates of Southern Baptist churches in America. At the receiving end, church workers personally hand out food to those needing it.

Diplomacy's failure to stop the Yugoslavian war means such money is more important than ever. About 90 percent of Mostar's people—who numbered 120,000 before the war—are out of work. Many buildings, especially on the Muslim side, have been bombed into rubble. Factories and agricultural fields alike sit idle.

Over the past year, Southern Baptists have poured more than \$500,000 worth of food and medicine into this ravaged region—in a ministry to physical and spiritual needs which has preserved life and brought hope amidst destruction. The support has helped Serbs, Croats and Bosnians alike.

By buying most foodstuffs in the area, Southern Baptist missionary Bill Steele has made the money go as far

as possible. Steele, who coordinates Southern Baptist work in southern Europe, has traveled almost non-stop over the past three years to coordinate the massive aid program.

Steele routinely passes United Nations checkpoints and bombed out buildings as he skirts the war zones to visit Southern Baptist missionaries or Baptists in isolated areas.

He has worked closely with evangelical Christians, mostly Baptists, who reside on all sides of this fractured and bloody field. Baptist pastors in Belgrade have said outside donations of food, mostly through the Southern Baptist Foreign Mission Board, are all that is keeping many Baptists there alive.

In Mostar, Steele has worked with a small evangelical congregation of about 200 members thought to be the only active evangelical congregation in Bosnia. Mostar is encircled by high, rocky mountains and divided into three warring factions—virtually a smaller copy of better-known Sarejevo. United Nations troops have been keeping the sides apart. If those troops pull out, open warfare could return soon afterward.

The face of Mostar pastor Nikola Skrinjaric is lined with stress that comes from being a bearer of peace in a land where there is no peace. The church meets in several crude rooms of an apartment complex whose walls have several holes from artillery shells.

Skrinjaric, Croat by birth, was working in Rijeka, Croatia, in 1992 as a truck driver for the relief work of Croatian Baptists. On Christmas Day 1992 he drove his first truckload of food to Mostar.

"It was a dead city when I arrived," he recalled. He saw the bombed out buildings, streets covered with dirt and garbage. He was afraid, he admitted.

But he stayed four days anyway, working with a handful of older members of a defunct Pentecostal church to distribute food. The experience moved him, and he sensed God leading him to return.

He did in January 1993 and stayed

as a relief worker. Mortar rounds were being fired into the city each day.

When Peter McKenzie, now pastor of Zagreb Baptist Church, came to lead a church service, Skrinjaric gave his testimony, and a boy who heard him dedicated his life to Christ. From that simple beginning, Skrinjaric began organizing a church which soon grew to more than 200 members. There would be more members but many have fled the country.

"It was very easy to share the love of Christ with these people. It was obvious we loved them because we were sharing the bad times with them, and we didn't have to," he said.

Report of the Travis Estate Fund for Elderly Baptists and Ministers and Families Crises

October 1, 1993 through September 30, 1994

Medical (elderly Baptists)	\$8,844.86
Minister's Crises	\$603.58
Expenses	\$160.00
Total Expenditures	\$9,608.44

Note: This assistance is limited to members and ministers of churches of the Daviess-McLean Baptist Association.

opposes tampering with benefits for the elderly, doesn't seem too worried about the panel. "There's very little support for Social Security and Medicare," says Evelyn M. ...
 Clinton takes White House
 Jimmy Johnson resigns as coach of Cowboys
 Republicans gain control of Congress
 heads the ...
 But ...
 The pre-Social Security group has clut.

A Lot Has Happened In Just Two Years

Change happens fast. If you haven't looked at the life, medical or disability coverages offered by the Annuity Board in some time, take a second look. Improved benefits in our programs give you the coverage you and your family deserve, and the value you demand.

- Plus:
- No rate increases for the past two and a half years in the Personal Security Program medical coverage.
 - Flexible, "unbundled" coverage to fit any budget.
 - A new prescription drug program for comprehensive medical plans.
 - HMO and PPO offerings in many areas.

If you are not in the Personal Security Program or the Employer Security Program, or if you aren't certain about your present coverage, call us today, toll-free at 1-800-262-0511. Ask for the latest information on life, medical, or disability plans.

ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION
 2401 Cedar Springs Rd. • P.O. Box 2190 • Dallas, Texas 75221-2190
 1-800-262-0511
 Serving Those Who Serve the Lord

Need help ministering to someone facing an unplanned pregnancy?



Some of the best advice you may be able to give is to call First Step. Whether the birth parent is planning to parent the child or is considering adoption, First Step can help with confidential counseling and compassionate assistance.

Call toll-free! 1-800-928-5242
 (In Louisville, dial 244-9319)

First Step 

Pregnancy Counseling and Adoption Service

 A service of Kentucky Baptist Homes for Children

Experts say Dead Sea Scrolls affirm Bible's accuracy

Continued from page 1

The first of the hidden scrolls was found in the Judean desert by Bedouin shepherds, unleashing the archaeological discovery of the century. Scrolls were uncovered between 1947 and 1956 in 11 rocky Qumran caves. Located about 10 miles outside of Jerusalem, the caves are adjacent to the ruins of a settlement of the ascetic Jewish sect known as the Essenes—believed to be the authors of the scrolls.

About 800 partial and complete texts make up the Dead Sea Scrolls—the first native documents to come out of the Holy Land from the centuries before Christ. About 127 of the documents are biblical texts—representing the entire Old Testament. Fragments have been found from every book except Esther, the only book of the modern Bible that does not mention God.

Cave 4, excavated in 1952, represented the largest single trove of biblical texts—thousands of fragments from most of the Hebrew Bible. Many of the fragments from Cave 4 were among the scrolls kept secret by appointed scholars until 1991.

The Jordan government initially took control of all but the first few scrolls, which were translated and published by independent Israeli scholars and displayed at the Shrine of the Book in Jerusalem starting in 1965.

Roland De Vaux was assigned by Jordan authorities to assemble an international team of seven scholars to publish the rest of the scrolls. Scrolls were published regularly for nearly a decade, but the process slowed as scholars became overwhelmed with the amount of material to work through.

After the Six-Day War in 1967, when Israel claimed territory from Jordan, Syria and the United Arab Republic, the scrolls came under the Israeli Antiquities Authority, and disclosure was broadened. The team of scholars chosen to translate and publish the scrolls was expanded to about 40.

In 1989, photocopies of the scrolls in Jordan and Israel were placed in American libraries as safehouses because of war in the Middle East. They went to Huntington Library in San

Marino, Calif., and Hebrew Union College in Cincinnati. Two years later, the Huntington Library decided to open the vaults and make the complete set available for scholarly review. Soon after, Israel loosened its restrictions on who may study the scrolls.

As access to the scrolls has broadened, so have the interpretations, which range from the absurd to the debatable.

But the bottom line, according to theologians interviewed for this article, is that the modern Bible is remarkably consistent with the Qumran scrolls.

Today's Old Testament is based on 10th century A.D. texts copied by the Masoretes, a group of Jewish scribes known for meticulous accuracy. In the 66 chapters of Isaiah, only 13 minor variations have been found between the scrolls and the Masoretic text.

Edward Cook, research scholar at Hebrew Union College in Cincinnati, has been translating some of the scroll fragments since 1991. Cook said the fact the Bible is so strikingly accurate is the major news of the Dead Sea Scrolls discovery.

"When the oldest manuscripts of the Old Testament come from 1000 A.D.—a long time after the prophets had lived—there is fear and suspicion that (the texts) might have been changed," Cook said. "The Dead Sea Scrolls show that it hasn't changed, confirming that the Old Testament was not corrupted."

In a few cases, recent translations of the Bible have included newly disclosed texts from the Qumran scrolls. The 1990 New Revised Standard Version adds an entire paragraph in 1 Samuel that is in the scrolls but not in the Masoretic text. Chapter 11 tells of King Saul leading his people against the Ammonites. The Qumran text describes the oppression of the Israelites by the Ammonite king Nahash.

McKinney noted one instance in which the scrolls omit a text found in the modern Bible. There is no third chapter in Habakkuk, which is a prayer by the prophet in today's trans-

lations. McKinney said scholars question whether scribes added the prayer later.

The scrolls—both biblical texts and other documents—give insight into early Judaism and the beginnings of the Christian church after Jesus' crucifixion. Some of the documents are considered "apocrypha," coming from the inter-testamental period in which the Essenes wrote their views of a war at the end of time and of the coming of a Messiah. Jesus' name is not written, but the Essenes anticipated their messiah would be a prophet like Moses, a king like David and a priest like Aaron.

Fred Young, retired Old Testament professor at Central Baptist Seminary in Kansas City, Kan., said he concurs with many scholars who believe the Essenes were influential to the writers of the Gospels.

For example, a passage from a scroll in Cave 4 apparently refers to the Messiah's coming by saying he will "heal the wounded, resurrect the dead (and) preach glad tidings to the poor."

This closely resembles Luke 7:20-23, in which Jesus instructs the followers of John the Baptist to tell of the healings they witnessed.

Another fragment from the Qumran scrolls published in the Biblical Archaeology Review reads, "... and by his name shall he be hailed as the Son of God, and they shall call him Son of the Most High." This Aramaic passage is almost identical to the first chapter of Luke, when the angel Gabriel announces to Mary the birth of Jesus.

Hulitt Gloer, professor of New Testament at Midwestern Seminary, said the scrolls "give us a backdrop to the early church and the development of Christianity."

The Essene tradition is considered to be the tradition of Jesus, he explained.

"Understanding Judaism in the first century gives us more of the background from which Jesus came and taught, and insights into how the people thought about God and the kingdom of God."

Two Rivers Women's Conference

March 3-4, 1995
TWO RIVERS BAPTIST CHURCH
in Nashville, TN

SPECIAL
MUSIC:

Kendra Cook



LUNCHEON
SPEAKER:

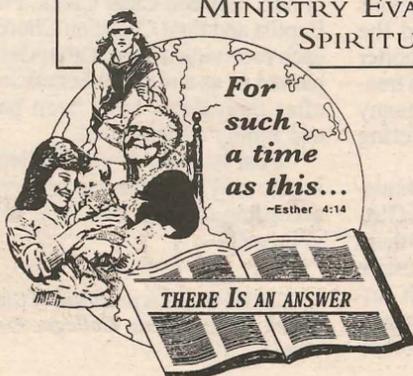
Dorie Van Stone

FEATURED SPEAKER:

Anne Graham Lotz

SEMINAR TOPICS

PARENTING • EMOTIONS • PRAYER
MARRIAGE • MORAL CONCERNS
MINISTRY EVANGELISM
SPIRITUAL GROWTH



For registration
information
please call
(615)868-1295
or
(615)370-1176

CLASSIFIED ADS

SEEKING: Minister of youth and music, part-time position. Send resumé to Ashby Lane Baptist Church, 6617 Ashby Lane, Louisville, KY 40272.

NEEDED: Youth groups in Atlanta, Orlando, Philadelphia, Baltimore, Buffalo for 1995 summer mission projects. We provide lodging, assignment. For more information, costs, call Dr. Harry Fowler, Youth on Mission, Box 2095, Rocky Mount, N.C. 27802. (919) 985-4499.

FOR SALE: 1959 Allen church organ type T-15B, \$450. Call (606) 441-6184.

FOR SALE: Piano, \$500; organ, \$250. Call New Heights BC (502) 422-3033.

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

Today's world largely unChristian

North Americans and Christians do not constitute a majority in the world population today, according to the World Development Forum.

The organization reports that if a global village were formed representing the demographics of the world population, it would include 564 Asians, 210 Europeans, 86 Africans, 80 South Americans and 60 North Americans.

From another view, this global village would include 300 Christians (of which only 84 would be Protestants), 175 Muslims, 128 Hindus, 55 Buddhists, 47 Animists, 210 without any religious affiliation and 85 from miscellaneous religious groups.

Also, within this group, 60 people would control half the total income, 500 would be hungry, 600 would live in shantytowns and 700 would be illiterate.

Such diversity also reflects a growing trend in the United States. Some studies estimate that by 2010 this nation will become "post-majority"—no cultural group will be able to achieve majority status. And the largest "ethnic minority" will be Hispanics, who will have eclipsed African-Americans.

KENTUCKY KERNELS

The Southern Baptist Foreign Mission Board is the largest missionary-sending agency in the United States, with more than 3,600 missionaries. Other leading U.S. missionary agencies include Wycliffe Bible Translators, 2,338; New Tribes Mission, 1,837; Assemblies of God, 1,485; and Christian Churches/Churches of Christ, 1,118.

Source: *Mission Handbook, 1993-1994*

Mountains to the Mississippi

Compiled by Ann Tatum

■ **FORDSVILLE**—Howard Matthews, pastor of Fordsville Church, will retire Jan. 31. He will live in Owensboro.

■ **HARTFORD**—Hartford Church called Darryl Waisner of Thomasville, N.C., as minister of youth. He is a student at Southern Seminary.

■ **IRVINE**—Friendship Church celebrated homecoming Nov. 6.

■ **LEXINGTON**—Cane Run Church dedicated its new worship and education facility Dec. 4.

Porter Memorial Church dedicat-

ed its newly renovated worship and education facility Dec. 18.

■ **LOUISVILLE**—Howard Horine, member at South Jefferson Church and deacon for 49 years, recently died at age 83.

■ **OWENSBORO**—Walnut Memorial Church called Kellie Taylor as part-time youth director and Eugene Howard as part-time minister of education.

■ **WINSTON**—Providence Church called Mitch Vader as pastor.



MIGRANT BANQUET Crittenden Baptist Association has expanded its work in migrant ministry to include banquets for migrant workers and teaching English courses. Here, migrant workers in Grant County prepare for a banquet at Dry Ridge Baptist Church. A similar banquet for migrant workers in Pendleton and Harrison counties was held at Turner Ridge Baptist Church in Falmouth.

Christian music going country

Continued from page 1

music is "a little more ministry-oriented" than other contemporary Christian music.

"It's just soulful. The pure gospel message just goes right to the marrow of the bone," he explained.

Between 40 and 100 U.S. radio stations play Christian country "full time" now, Higgins said, and more than 1,000 stations play some Christian country music.

The No. 1 mainstream country station in Nashville, WSIX, is one of the "part-time" stations. It has a four-hour Sunday morning program featuring Christian country.

"It's been very popular," said Mike Carpenter, WSIX account executive. "It's been welcomed in Nashville," and the station's listening audience ranks No. 1 or 2 in its market during that time slot.

Since switching to the Christian country format nearly three years ago, KPBC in Dallas has experienced a favorable response. Evans said this is the most popular format the station has had in his 19 years working there.

"The churches got behind it," and "our business more than doubled in the first year," he said.

Todd Payne, an executive with Cheyenne Records, said the country sound is "a little easier to get across to the church than rock."

Chapman concurred. "God-centered ideas ... are much more acceptable within the country (music) culture," he said.

While that culture may be open to talk of God, mainstream country music has a reputation for going heavy on drinking, cheating and other sinning songs. But Payne thinks that, too, may be changing some.

"Country music is not about sleeping and cheating in the '90s," he said. "Country music in the '90s is about friendship and love."

"You're going to have your beer songs, but if you picked up the top 10, ... they're not as negative as before," Payne said.

In the broader country music market, this phenomenon has been termed "positive country." Evans describes it as "country music with the trash taken out."

Those involved with Christian country music say their genre is even more positive than "positive country" because of its blatant promotion of Christian ideals.

"These songs have an obvious Christian message," said Mike Smith, a Southern Baptist who represents four Christian country artists.

Apparently, a growing number of people are ready to hear that message. More than 1,000 people attended the first Christian Country Music Association convention and awards show in 1993, Higgins said. About 4,000 people attended the second convention held in 1994.

And beginning in late January, "CCM Update" will print a Christian country chart listing the top radio singles.

Thanks, Kentucky Baptists, for Barkley Moore Offering!

Our school was honored when messengers to the Kentucky Baptist Convention passed the Barkley Moore Offering for the Oneida Baptist Institute.

The first information I had about the offering was in December, 1993.

I had gone into Dr. Moore's office late one night to chat with him as I often did. During the discussion, Moore began to tell me some of the details about a proposed annual offering to be taken statewide for Oneida.

Needless to say, he was very excited!

Dr. A.B. Colvin kept us informed of the progress of the proposed offering after Moore's death.

Those who were supportive of the offering suggested it be named for Moore as an expression of appreciation for his tireless work for Oneida Baptist Institute and thousands of young people.

This offering will be a great asset to us, but I have one concern.

Oneida Baptist Institute depends on the daily financial support we receive. Nearly 70 percent of our financial support comes to us daily from many wonderful people.

Often churches have us in their budgets or designate a monthly amount for Oneida. Many Sunday school classes, WMU chapters or individuals give to us on a regular basis.

We want all Kentucky Baptists to know that Oneida must continue to receive this support! This is the financial backbone of our ministry.

Most of the folks who support this ministry have been impressed with Oneida's stewardship.

Oneida has always put the needs of students

first. We do our very best to stretch every dollar. We make use of every gift.

We will continue this heritage by doing most of the printing for the Barkley Moore Offering in our own print shop. We will be using donated paper. Our presses are older, and we will be limited, but we are convinced that Kentucky Baptists will honor our stewardship. All of the materials are being prepared here on our campus by our own staff. We do not plan to employ outside sources to guide us through this event. We need your prayers always, especially during this time.

The additional income that may come from the Barkley Moore Offering is greatly needed. We do not receive any state or federal money for books, buildings, transportation, tuition, teachers' salaries, etc. Our students are not eligible for state or federal grants or loans.

I cannot stress enough the importance of the regular support we receive.

If you or your church currently supports us, please continue to do so, even if it means the Barkley Moore Offering taken by your church will be a smaller amount.

All of the faculty and staff of Oneida Baptist Institute want to thank everyone for your support.

We are grateful for your interest in the Oneida ministry. We thank God daily for the support and love you have shown to us.

W.F. "Bud" Underwood is president of Oneida Baptist Institute, Oneida, Ky. 40972

THIS IS ONEIDA



W.F. Underwood

Will it be your will?

It was a simple two-page document prepared in the spring of 1990. In nine brief paragraphs, Edith Vivian Woolum expressed her will for the disposition of her estate. Her will was probated one week after her death in January 1994. Shortly before Christmas, we received the final check. Her will provided \$122,502 for student scholarships.

Woolum, a 46-year employee of Kentucky Utilities, was active in community affairs. She was a past president of the Pineville Woman's Club, and supported the Book of Job outdoor drama at Pine Mountain State Park.

Friends and neighbors recall her as a very devout Christian, devoted to Pineville First Baptist. Deacon Wayne Bishop recalls her as "a gracious lady. Many saw her behind the scenes. She was a strong supporter of the church. She was church treasurer for one year and for many years helped count the offering and make bank deposits."

Her good friend and administrator of the estate, Gladys Girtman, recalls how the two of them talked at length about her estate plans: "She was very much impressed about Clear Creek preachers who went out to all the world."

Making your will or reviewing your will should be one of your prime priorities for 1995. Wills in existence over three years should be reviewed. A will is an extension of your life's goals. You can extend your influence and life interest into eternity through your will. This document ensures the assets you have accumulated will be distributed as you wish.

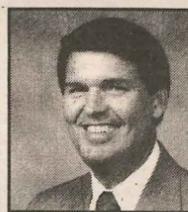
Through a will you can select your executor, name a guardian for your children, create trusts, save taxes, make special bequests to persons or institutions or memorial gifts to honor a loved one.

Friends of Clear Creek like Edith Woolum have remembered us through a percentage of their estate. She chose to divide the bulk of hers between Clear Creek, First Baptist and First Christian Church, each receiving a third. Others have named us as a residual beneficiary after their debts have been paid and family remembered.

What happens if you die leaving no will? Your property passes according to state law. Will it be your will?

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

CLEAR CREEK CHRONICLE



Bill Whittaker

PEOPLE

No hands? No feet? No problem for Philip Newberry

By Jan Johnsonius
SBC Foreign Mission Board

FORT WORTH, Texas (BP)—Philip Newberry boasts a mean soccer kick.

So mean the impact sometimes sends his leg sailing a good 10 feet. No problem, though. He just sticks it back on and keeps on going.

Not having hands and feet is just a minor inconvenience as Philip tackles the world of a typical 10-year-old. There are baseball games to win, dodgeball and soccer victories to claim and trampolines to conquer.

Such simple childhood accomplishments seemed unreachable eight years ago. The furlough of then-Southern Baptist missionaries to Brazil Randy and Jan Newberry had turned into a nightmare.

On Easter Sunday 1986, they sat by their 2-year-old's bedside watching his limbs grow black and life ebb from his tiny body. The prognosis was meningitis and inevitable death. Their only hope was prayer and God's grace.

The disease resulted in the amputation of Philip's left arm almost to the elbow, the right hand at the wrist and both legs halfway to the knees. But it didn't remove Philip's determination and I-can-do-anything outlook on life.

"I wouldn't have chosen this for my son, but it happened," said Philip's father, now pastor of First Baptist Church of Briar in Azle, Texas. "I don't understand all of it, but God has a plan. He assured me that he will get more glory this way than if he'd healed him.

"God can take what Satan intends for evil and use it for good. That's what God has done with Philip."

Philip may not totally realize it yet,

but his family knows his life is a ministry to others. His arena of service is his fifth-grade classroom, the soccer field and Scottish Rite Children's Hospital in Dallas, where he's featured in a video to encourage other children who have lost limbs.

"It's amazing how many times the Lord has allowed us to minister to people going through similar situations," Randy Newberry noted. "Philip shows them that you may have some amputations but it doesn't have to slow you down."

Philip's latest ministry opportunity took him to the acting platform in December for the Christmas production of "Baby in Bethlehem" at First Baptist Church of Peaster, Texas. The re-creation of that biblical city features a walk-through tour, complete with the shops, hotel, barn, shepherds, wise men and the leper colony outside the city gate.

A couple of years ago, when the family first saw the production, Philip said, "Gee, Dad, I can be a better leper than any of those guys." This year he got the part and could hardly contain his excitement about a new way to use his "handicap" positively.

Philip accomplishes something new every day, his father said. "Just last week he put on his shorts, zipped and buttoned them, put on his belt and buckled it."

He also can throw a spiral football pass, swing a bat, operate a computer and bound skyward on a trampoline—no small feats for someone without hands.

Philip darts agilely on prosthetic legs but refuses the artificial arms because they get in his way.

Not having hands does have a major advantage. Philip's soccer coach said it makes him perfect in a sport that prohibits their use. But Philip still

giggles about the time a referee penalized him for use of hands.

Philip, who also excels academically, has his sights set on playing in the school band. "I'm thinking about doing the drums, tying something around my arm and sticking the drum stick in there and playing like that," he explained.

His parents say Philip is always positive and figures out how to adapt. "He doesn't think there's anything he can't do, and his attitude has helped us cope," his mother said.

"He's very outgoing and has never met a stranger. That was Philip from the day he was born. God knew he'd need this kind of personality—to be outgoing and strong-willed to survive and make the best of this."

Although they resigned as missionaries so Philip could receive treatment in the United States, the Newberrys' missionary call remains strong. "That's been the hardest thing to deal with," Randy Newberry said. "God called us to missions. Just because we've been home for seven years doesn't mean the call's not still there."

They are exploring possible avenues of mission service and ask prayer for guidance.

Another prayer need, he said, concerns the possibility of a physical setback for Philip. The growth plate in his left knee is damaged, and the leg isn't growing correctly.

"We're praying for healing that will make the legs the same length, and for wisdom for the doctors as they deal with it," Jan Newberry said.

She also requests prayer for the family as they minister to parents of limb-deficient children, witness to them about Jesus Christ and encourage them about making it through life's trials.



BUSY BODY 10-year-old Philip Newberry isn't slowed down by lack of hands and feet. The former missionary kid contracted meningitis as a 2-year-old, resulting in the amputation of his limbs. Today, he likes to jump on the trampoline in his backyard and participate in sports. The newspaper clipping on the wall in the photo at left shows Philip racing down the soccer field on his artificial limbs as a regular member of his school team. (BP photos by Morris Abernathy)

Paralyzed doctor sees many small miracles in his life

OKLAHOMA CITY (BP)—God has not worked the kind of miracle Wilbur Lewis prayed for, but the Baptist doctor severely injured in a skiing accident now sees God at work in a number of small miracles.

Lewis, a general surgeon in Oklahoma City and former missionary to Paraguay, was skiing with his family and a group of doctors at Copper Mountain, Colo., during the Christmas holidays one year ago. The group included his daughter, Leanne Newman, and her husband, Carey, who live in Louisville. Carey Newman teaches New Testament at Southern Baptist Theological Seminary.

Two days after Christmas, Lewis and his daughter were stopping at their condominium for lunch. He did not see an unmarked culvert and fell into it, being thrown headfirst into the ground and severing his spinal cord.

Instantly paralyzed from the neck down, Lewis could not even speak. He mouthed the words, "Get help," to his daughter.

Another doctor was nearby, and he started giving mouth-to-mouth resuscitation to Lewis, while emergency crews were called.

Lewis was transported to a Denver hospital where doctors did not expect

him to live through the night. He kept improving, though, and eventually was transported to Craig Institute for Rehabilitation in nearby Englewood, Colo.

Today, Lewis is back home in Oklahoma City. But he is a quadriplegic, expected to be confined to a wheelchair and dependent upon a respirator the rest of his life.

Although he cannot speak without the help of a device attached to the respirator, that isn't stopping him from giving his testimony in churches. He tells how God has helped him through one of the most difficult times anyone can imagine.

At first, Lewis thought God would heal him and remove his paralysis, he said. But even though that has not happened, he thanks God for the blessings God has provided.

"When this first happened, we were praying for a miracle with a capital 'M,'" Lewis said. "We were disappointed that we had not received that miracle. One night, though, I was praying with my wife and we realized that even though we had not received a miracle with a capital 'M,' we had received several miracles with a small 'm.'"

The first miracle was the fact a

physician was near enough to him when the accident happened to begin immediately administering mouth-to-mouth resuscitation.

A second miracle was that Leanne was with him at the time and was able to get help, he said.

The third miracle is that he was transported to Denver to the hospital quickly, even though the weather was bad. Only 1 percent of patients with cervical fractures ever live long enough to make it to the hospital for treatment, he said.

The fourth miracle was the doctor on duty at the hospital. "There was one person at the hospital that specializes in cervical spine fracture injuries," Lewis said. "He was on duty that night. He did the operation right away because it was thought I wouldn't survive overnight. His skill and expertise made him able to perform a miracle."

Lewis said he sees many other small miracles, including his transfer to the nearby rehabilitation center and his return to Oklahoma City. "Most of the people who do survive are in an institution the rest of their lives and not able to get out," he explained.

More than 100 friends and relatives and fellow members of First

Baptist Church of Oklahoma City greeted Lewis at Will Rogers World Airport when he returned.

The small miracles have continued, he said, citing the care of nurses and the help of his wife, Gladys, an English professor at the University of Central Oklahoma and a registered nurse.

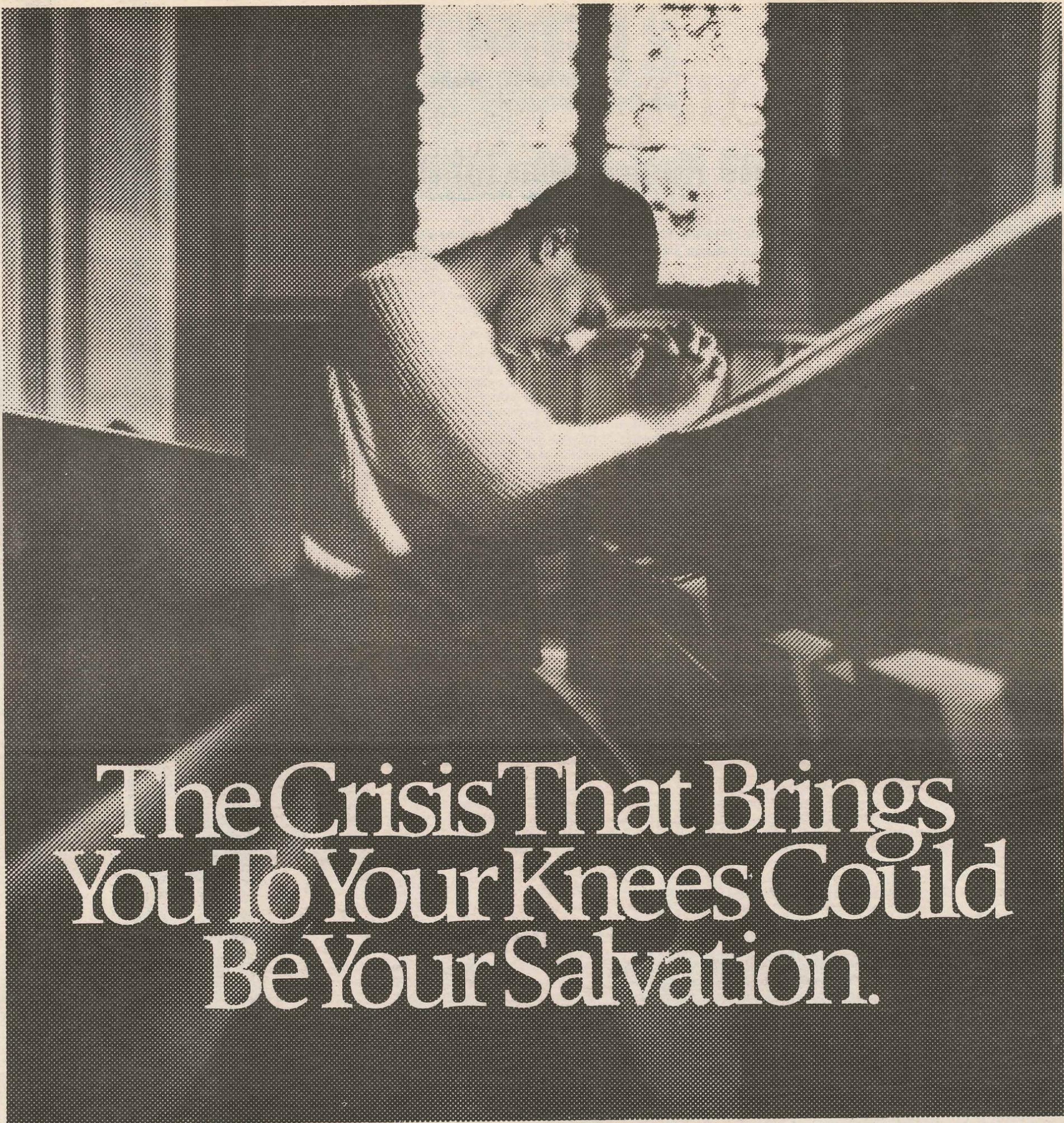
Lewis said his time in medical school and in Paraguay helped him deal with difficult times.

"I shared with many people their own personal tragedies, never thinking this would be my lot in life," he said. "I am now able to understand a new meaning of suffering."

Lewis said he now has an answer to the question, "Why is there suffering?"

"If there were not suffering in this world, we would not be able to look forward in the afterlife to the freedom from suffering we will experience," he said.

"Although I have gotten depressed and dealt with a lot of denial, my faith in God has grown because of this experience," Lewis said. "All of us have challenges, whether they be physical, emotional or spiritual. These are the kinds of things we can look forward to as Christians, a testing of our faith."



The Crisis That Brings You To Your Knees Could Be Your Salvation.

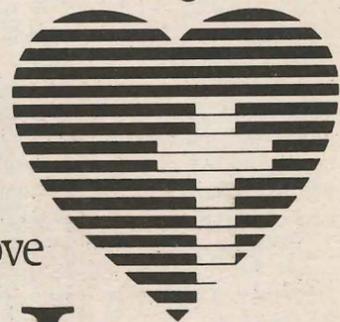
It hurts to lose a job. Go broke. See a family break up. Or have to fight off a disease. It's tough, but it's not the end of the world.

In fact, it could be a new beginning. Because in the midst of a crisis, God could be reaching out to you. To fill you with love, hope and compassion. Things that will give you the strength to make it through your struggles.

That's why we're inviting you to visit our services. To experience firsthand the love of Christ and the reality of the salvation He offers.

Things may be bad right now. But no matter how bad they get, there's always hope. Because Jesus cares for you.

Here's Hope.[®]
A message of life from Southern Baptists.



© A national revival emphasis sponsored by Southern Baptists and the Home Mission Board