



# WESTERN RECORDER

January 16, 1996  
Vol. 170, No. 3

## FOR THE RECORD

**Drawing new lines**  
The face of American religion is changing as new affinity groups cross denominational lines to bring together people who previously wouldn't have found common ground.  
See pages 1, 6 & 7.

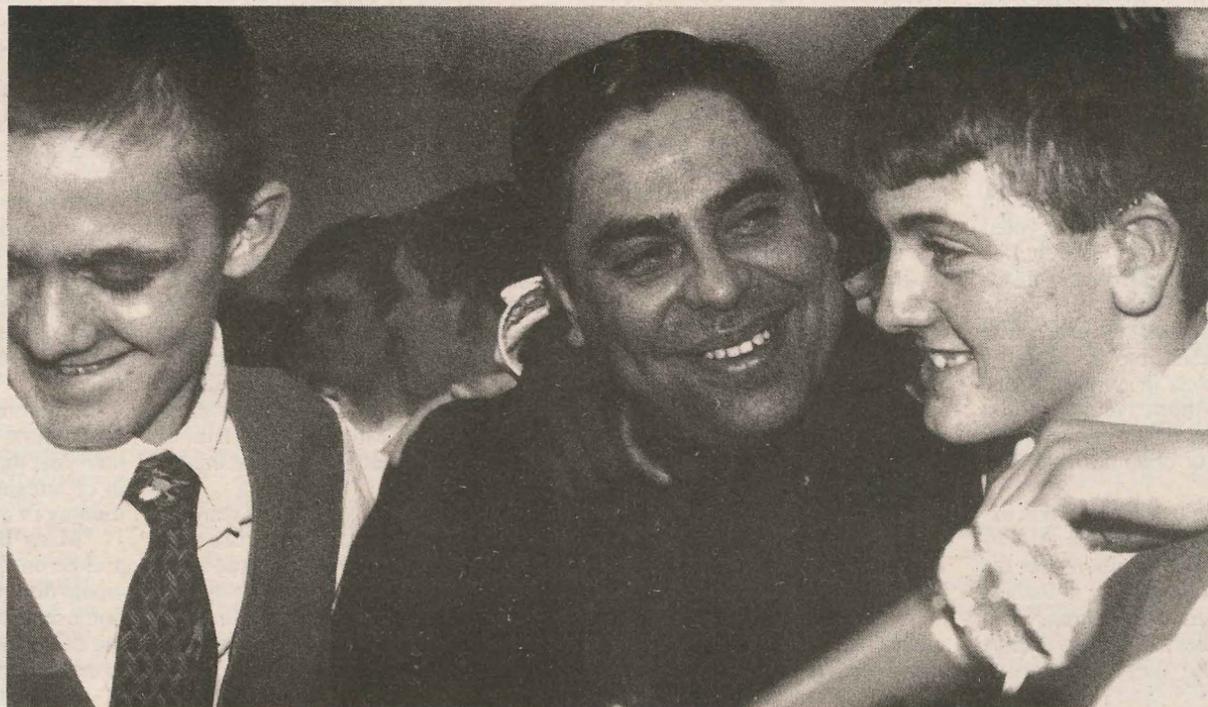
**ABC and gays**  
The American Baptist Churches of the West has expelled three churches for their outreach to homosexuals.  
See page 2.

**Big contribution**  
Edgardo Mansilla is leaving Kentucky for a new position in Arkansas this week, but the Argentine native has been praised for blazing new trails in ethnic ministry in Kentucky.  
See page 3.

**Editorial**  
Who should care for the poor and needy?  
See page 5.

**Opinion**  
When piety becomes a cover for selfishness.  
See page 5.

**Numbers crunch**  
Americans United for Separation of Church and State has charged that the Christian Coalition greatly exaggerates its membership numbers.  
See page 9.



**THE GREATEST REWARD** Jose Dunn (center), a cottage supervisor at Glen Dale Children's Home, gets a big hug from two Covington Cottage boys. Dunn had just received a giant card from the 10 boys in the cottage proclaiming him the "world's greatest cottage supervisor" at a Glen Dale awards banquet. Dunn, himself a former Glen Dale resident, has worked at the Kentucky Baptist Homes for Children facility since 1993.

## New groups cross old religious boundaries

By Mark Wingfield  
Interim Editor

Are you a fundamentalist, evangelical or liberal?

The answer could mean more in the future than whether you're a Baptist, Presbyterian, Catholic or Episcopalian, according to a number of sociologists and church historians.

"Denominationalism is still here but is losing its relevance. It just doesn't mean as much anymore," explained Leon McBeth, church history professor at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

- Who's an evangelical? page 7
- "Fundamentalism of the left," page 6

"In the future, people will still be Baptist, Presbyterian, Lutheran, Methodist. But that is increasingly irrelevant," McBeth continued. "What is increasingly significant is whether in their own understanding they are charismatic, evangelical, liberal, independent or fundamentalist."

"It makes more difference whether you're a member of one of these newly emerging groups than what denomination you happen to belong to," he said.

In practical terms, this means that conservative Baptists often find more in common with conservative Catholics and conservative Presbyterians than with more liberal Baptists.

"In the old days, someone who said, 'I'm a Methodist' implied a world of meaning in that label," said Timothy Weber, church history professor at Southern Baptist Theological Seminary in Louisville. Not so anymore.

Imagine the old denominational classifications as horizontal lines stacked on top of each other. Then imagine a series of new vertical lines sweeping down through all those denominational bars. These vertical lines represent the new crosscurrents of religious affiliation, or affinity groupings as some scholars call them.

"Until 1960, more than 90 percent of American Protestants who moved to a new community used denominational names as their primary guide to selecting a new church," according to Herb Miller, a Texas church growth consultant and editor of a monthly newsletter called Net Results. "Since 1960, fewer than 50 percent of Protestants use the denominational label on the lawn as the primary means of picking a congregation."

Rather than being guided by de-  
See New groups ..., page 6

## Religious freedom still puzzling in Russia

By Paul Murphy  
Religion News Service

MOSCOW (RNS)—Just outside the walls of the Kremlin, an angry man yelled to a crowd of Russians that "foreign missionaries and Jews are destroying our fatherland."

Nearby, men sold audio tapes labeled "SS Marches" and "German Historical Songs."

The collapse of the USSR and communism in 1991 brought religious freedom—and a renewed spirit of nationalism. Anti-foreigner sentiment persists in both the country's new democratic politics and, some religious observers say, the Russian Orthodox Church.

A half mile from the Kremlin, at the Church of Saints Cosmas and

Damian, Father Aleksandr Borisov has won a reputation as one of Russia's few Orthodox Church reformers.

"I'm different from many Orthodox priests in being open to all Christian denominations," he declared. Nonetheless, he said, there are priests who betray hatred and anti-Semitism.

Borisov's ecumenical views—he shares leadership of Russia's Bible Society with Anatoli Rodenko, a Baptist—have made him foes in the Orthodox Church.

The Orthodox Church has called for bans on proselytizing, a move that has met some resistance in political circles.

President Boris Yeltsin has scuttled several attempts to push through laws to curb the religious freedom of evangelists, and he recently appointed

leaders of the 11 largest confessions to the newly formed Council for Cooperation with Religious Services, which will probe religious grievances.

Aleksi II, the Orthodox Patriarch of Russia, supports ecumenism. But at a gathering in Moscow in late 1994, he said, "It's worrying that charismatic practices among young priests are disturbing the balance of religious life in some parishes."

Not all Western religion experts fault the Orthodox Church for its resistance to evangelical activity by non-Orthodox groups. Many feel the church has been unfairly maligned by outsiders, including some Protestant evangelists.

"Such is their ignorance, missionaries sometimes think Orthodox Church members who don't worship the same way (they do) aren't Christian," said Chad Coussmaker, canon at a British church in Moscow and the Archbishop of Canterbury's representative to Russia's Patriarch.

Other Western religious officials echo the point.

"The Orthodox Church sees evangelists buying up a lot of TV time and can't compete financially, which explains its concern," said Richard Chapple, U.S. Mormon missionary president in Moscow.

Feodor Kovalchuk, Ohio-based chancellor of the Patriarchal Parishes of the Russian Orthodox Church in the USA, said it is not the "major Protestant" groups that the Orthodox Church is wary of, but rather aggressive "sectarian" groups that have "no type of Christian or religious background to them in reality."

"They literally buy souls by offer-  
See Religious freedom ..., page 8

## Soviets tortured, killed 200,000 clergy

MOSCOW (RNS)—About 200,000 clergy—many crucified, scalped and otherwise tortured—were killed during 60 years of communist rule in the former Soviet Union, a Russian commission has reported.

Another 500,000 religious figures were persecuted and 40,000 churches destroyed from 1922 to 1980, the report said. Half the country's mosques and synagogues also were destroyed.

"Clergymen were crucified on churches' holy gates, shot, scalped (and) strangled," said Alexander Yakovlev, head of the Commission for the Rehabilitation of the Victims of Political Repression. The commission prepared the report for Russian President Boris Yeltsin.

"I was especially shocked by accounts of priests turned into col-

umns of ice in winter," Yakovlev said. "It was total cruelty."

He said documents unearthed by the commission showed that as early as 1918, Soviet leader V.I. Lenin, "building on the maxim (that) 'religion is the opium of the people' ... gave the order to carry out a campaign of merciless terror against priests and the white guard, anti-communist revolutionaries."

"It's a tragic story which has not provoked repentance and which has not been properly heard," Yakovlev said.

But Yakovlev said that while the actions should be branded as "criminal acts," he did not favor prosecution of individuals.

"It's very complicated and it's not about accusing individuals but the system which turned people into bands of criminals," he said.

Moving? See page 4 (0116)

# BAPTISTS

## BAPTIST BITS

■ **Nominations** for Southern Baptist Theological Seminary's 1996 Distinguished Alumni Awards are being sought. Graduates who have been active in vocational Christian ministry for at least 10 years are eligible for the honor. Nominations should be made in writing by Feb. 1 and mailed to Alumni Services, Southern Seminary, 2825 Lexington Rd., Louisville, Ky. 40280.

■ **Charles Wilson** has resigned as vice president of the Southern Baptist Sunday School Board's trade publishing group. Wilson, who will pursue other business-ministry activities, has led the board's Broadman & Holman Publishers since 1992.

## American Baptist group expels churches over gays

SAN FRANCISCO (RNS)—Four San Francisco Bay-area American Baptist churches have been expelled from their regional jurisdiction because of their outreach to homosexuals.

Delegates at a special meeting of American Baptist Churches of the West, one of 34 regional jurisdictions of the 1.5 million-member American Baptist Churches in the USA, voted overwhelmingly to sever their ties with the four congregations at a meeting in Sacramento Jan. 6.

About 80 percent of the nearly 600 delegates representing the region's 221 congregations in northern California and northern Nevada voted first to give themselves the authority to expel the four churches and then voted to do so.

The four congregations were expelled for "contravening the American Baptist official position that the practice of homosexuality is incompatible with Christian teaching," said Robert Rasmussen, American Baptist Churches of the West's executive minister.

The four congregations are Lakeshore Avenue Baptist Church of Oakland, First Baptist Church of Berkeley, San Leandro Community Church of San Leandro and New Community of Faith Church in San Jose.

All belong to the Association of Welcoming and Affirming Baptists, a group of several dozen American Baptist congregations that has reached out to gays and lesbians.

"We, unfortunately, have been caught up in the larger trend in society and religion today that's more comfortable with clearly defined authority than open-ended relationships and questions," said Jim Hopkins, pastor of the 300-member Lakeshore Avenue congregation.

However, Rasmussen said the vote to expel "was not a vote against something, but a vote for the covenant of marriage as it is biblically understood. This was an affirmation, not a negation."

A national American Baptist spokesman said denominational officials were studying whether the expulsions of the congregations from

the regional body would negate their membership in the national body.

The expulsions are the latest manifestation of the intense debate within the church world over the issue of homosexuality. The issue has played itself out most prominently within mainline denominations, which often find themselves trying to reconcile a desire for inclusiveness with the conservatism of some congregations.

Perhaps the most dramatic example of this is a heresy trial pitting the Episcopal Church against a retired bishop in New Jersey who is alleged to have violated denomination law by knowingly ordaining a non-celibate gay man as a deacon, a step below Episcopal priesthood. The trial is scheduled for Feb. 27-29 in Wilmington, Del.

In another example, the Evangelical Lutheran Church in America officially expelled two San Francisco congregations Dec. 31 for hiring gay and lesbian ministers who refused to agree to abstain from homosexual sex as the denomination requires.

Despite the decisions of the re-

gional American Baptist Church officials in California, national American Baptist spokesman Richard Schramm said questions remain concerning the status of the expelled congregations.

Schramm said the national church, headquartered in Valley Forge, Pa., is looking into whether the congregations can remain within the denomination without the approval of their regional jurisdiction.

"There is some question whether regions can take action to disfellowship unilaterally because of the covenantal agreements that exist between the regions and the national body," he said.

Schramm said the expulsions have upset some American Baptists who hold dear the traditional Baptist belief in congregational and individual autonomy in matters of faith.

"Many Baptists are caught in the middle on this issue," he said. "They would disagree with the acceptance of homosexuality, but would defend to the death the right of these churches to express their belief in the rightness of their path."

## WMU launches effort to help poor women

COLUMBIA, S.C. (BP)—A program to help women break the poverty cycle through one-to-one mentoring has been launched by Woman's Missionary Union in South Carolina.

The "Christian Women's Job Corps" was officially launched Jan. 6 in Columbia as about 60 people from across the state learned how they can help economically disadvantaged women improve themselves spiritually, psychologically, emotionally and educationally.

It is the first of nine such pilot projects sponsored by Woman's Missionary Union to be launched in the Southern Baptist Convention. The others are expected to start later this year.

"In all of the projects, our goal is to have the woman at risk partnered with a mentor who can help her discover her goals in life and then help her meet those goals," said Trudy

Johnson, director of special projects for the national WMU organization. "We do not want to say to her, 'This is the way you do it.' We want her to find a way to be all that she can be and all that God wants her to be."

Anne Davis, retired professor of church social work at Southern Baptist Theological Seminary in Louisville, led the training session in South Carolina.

Other pilot locations for the Christian Women's Job Corps will be in San Antonio, Texas; Chicago; Miami; Birmingham, Ala.; Bismarck, N.D.; Washington, D.C.; Cleveland; and Richmond, Va.

The job corps program also will provide avenues of ministry and witness to women—and men—who are church members looking for new and innovative ways to do missions, Johnson added. "We see this as another entry point for people who have

not been involved in missions."

But the primary purpose remains helping at-risk women. "The purpose of Christian Women's Job Corps is to provide a Christian context in which women in need are equipped for life and employment," said Brenda Kneece, associate director of South Carolina's WMU.

While all of the pilot programs are designed differently, each one will provide training in job skills, parenting skills and financial management to women in need. Bible study and discipleship also will be a part of each program. And each participant will be matched with a Christian mentor.

The South Carolina project was designed by a WMU task force that included women with experience in counseling, owning businesses, health care, education and government and persons who at one time had been at risk themselves.

## Beeson School hires Methodist

BIRMINGHAM, Ala. (ABP)—A Methodist theologian has been added to the faculty of Samford University's Beeson Divinity School.

Craig Gallaway has been appointed to teach in the areas of Methodist studies and spirituality, Beeson Dean Timothy George announced Jan. 4.

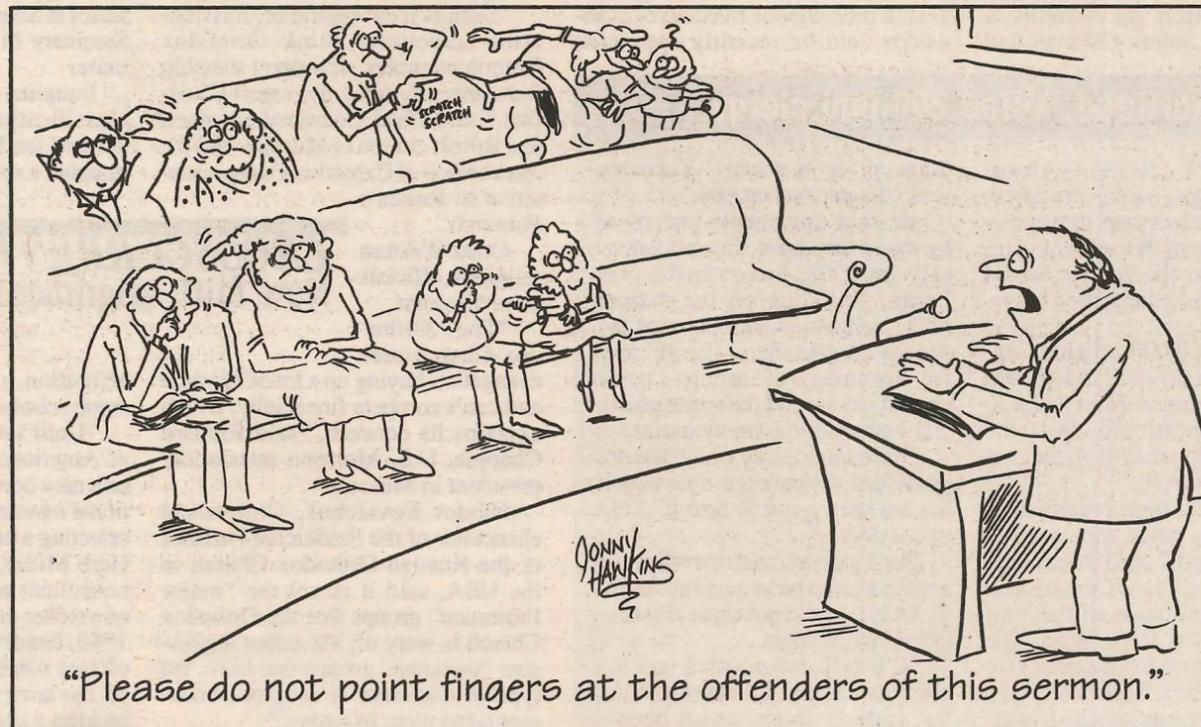
George said adding Gallaway, the first full-time United Methodist faculty member at Beeson, "helps us to fulfill the founding vision of our school as an evangelical, interdenominational community of faith and learning."

The Beeson School of Divinity was established in 1988 with a bequest from the estate of philanthropist Ralph Waldo Beeson. Beeson, a retired insurance executive and Presbyterian layman, left gifts totaling \$31.8 million to the Baptist school in Birmingham, Ala., to establish an interdenominational, evangelical divinity school.

A 1994 lawsuit, however, claims Samford violated terms of the Beeson will by refusing to let a Presbyterian faculty member teach at the divinity school. The professor, John Killinger, alleges he was denied teaching assignments because of his moderate theological views.

Rather than an ecumenical school, Beeson is fundamentalist and sectarian, advocating "the theology, liturgy and biblical interpretation of the fundamentalist wing of the Southern Baptist Convention," Killinger's suit alleges.

Killinger's suit is pending in U.S. District Court. Samford has sought to have the case dismissed last summer.



## Mansilla broke new ground in state's ethnic ministry

By Joyce Sweeney Martin  
Staff Writer

LOUISVILLE—When Edgardo Mansilla moves to Arkansas next month to work with the Arkansas Baptist Convention, he not only will leave his mark on Hispanic Baptists in Kentucky, but on the city of Louisville as well.

In less than seven years, Mansilla has developed a model for integrating ethnics into the life of a predominantly Anglo church, and has turned a local privately owned housing project into a showcase for effective social programs.

Mansilla, a native of Argentina, came to Kentucky in 1990 to pursue a degree in social work at Southern Baptist Theological Seminary. He had become a Christian at age 15 and started preaching on the streetcorners of Buenos Aires shortly thereafter. After completing two degrees at International Baptist Theological Seminary in Buenos Aires, Mansilla acted as director of the community action department of the Argentina Baptist Convention, pastor of Valentin Alsina Baptist Church in Buenos Aires and executive secretary of the Argentina Baptist Convention.

It was while completing seminary field placement work at Fourth Avenue Baptist Church in Louisville that Mansilla began to develop his ethnic ministry philosophy.

While many predominantly Ang-

lo congregations have ethnic "missions," Mansilla advocates integrating non-English speaking peoples into the total life of the church.

"Non-English speaking people can be a part of a church, be the same body and share responsibilities and mission," he said. "The fact that we speak English with an accent doesn't mean we should be a second-class member."

Since October 1993, he and 30 or so Hispanics have fleshed out this philosophy as members of Highland Baptist Church, a congregation with a Sunday morning attendance of 350.

As Hispanic minister at Highland, Mansilla has counseled Hispanic members, taught Bible classes in Spanish, directed the church's outreach to Hispanics and assisted Hispanic members with social service needs. He also has served as translator during worship.

Highland worship services feature both Spanish and English in bulletins, prayers and music.

Mansilla's greatest contribution to Highland has been to model "the spiritual vitality that can come by integrating a different culture group into the life of the church," according to Keith Eiken, Highland's interim business administrator.

Although the number of Hispanics involved at Highland has been small, Mansilla has shown that "it is possible to integrate another language group into the congregation without

creating any awkward situations," Eiken said.

In September 1995, Mansilla began the Louisville-area's first Spanish-language radio ministry program. The half-hour program aired on Sunday afternoon and drew calls every week from people "who want to know what Jesus says, or what the Bible says about certain things," he said. More than 7,000 Hispanics live in the Louisville area.

Meanwhile, Mansilla also was making his mark through his work as executive director of Americana Community Center in south Louisville.

"He single-handedly did the impossible," according to Sharon Landrum, president of the company which manages the 622 low-income apartments.

With a hands-on, person-to-person approach, Mansilla turned the center which was on the verge of closing into a model of "what national agencies are looking for" in such communities, Landrum said. In addition, the city of Louisville has given the community center numerous awards and honored Mansilla as Distinguished Citizen in 1993.

Mansilla admits breaking into Americana was not easy. The community has the highest concentration of ethnic groups in Louisville, with 14 languages spoken there. The 2,500 residents are about evenly divided between African-Americans, Asians

and European Americans, with a smattering of Haitians, Iraqis and Latin Americans.

But with hard work, long hours and a deep commitment, Mansilla has developed more than 20 programs to meet the physical needs of Americana residents.

Computer training classes bring the most pride, according to Landrum. Through networking with individuals and businesses in the Louisville area, Mansilla has outfitted a computer lab which Americana residents can use to receive training for better jobs.

Mansilla also has linked Americana with Highland Baptist Church. In recent months, Highland members have purchased four cars to give to Americana residents. Now, some residents are able to carpool to jobs in other parts of Louisville without spending as much as two hours using public transit each way.

Mansilla also worked to keep refugee and immigrant needs before the larger Louisville community.

In 1992, with the help of Louisville's mayor, he began World Neighbors of Louisville, a coalition of volunteer ethnic organizations and social agencies which work with non-English-speaking people. Mansilla has served on the boards of five agencies.

"It's amazing," Landrum said. "He's from Argentina, and yet Edgardo is better known in Louisville than many who were born here."

**"He single-handedly did the impossible."**

*Sharon Landrum, president of the company which manages the 622 low-income apartments where Edgardo Mansilla has worked*

### BLUEGRASS BURGEOO

■ **Summer conference announced.** Cumberland College will hold its fifth annual Pastor/Staff and Family Conference July 15-17.

Program personalities include Willis Henson, pastor of Lone Oak First Baptist Church in Paducah, conference preacher; Bob Dunston, chair of the college's religion department, Bible teacher; Donna Colegrove, music faculty member, music coordinator; and Joe Mason, minister of senior adults at First Baptist Church of Decatur, Ga., seminar leader and fellowship director.

For registration information, call (606) 539-4154.

■ **Visitation day set.** High school juniors and seniors and their parents are invited to attend Campbellsville College's spring visitation day Feb. 17. For information, call (800) 264-6014.

■ **Campbellsville honored.** Winn-Dixie bestowed its 1995 Good Citizenship Award on Campbellsville College. More than \$95,000 was given to 50 civic and charitable organizations through the awards program.

■ **Missions conference coming.** Southern Baptist Theological Seminary will hold its 40th annual student missions conference Feb. 23-24 on the Louisville campus. Speakers include Richard Smith,

missiary to Mali; Ken Weathersby, director of African-American church extension for Tennessee Baptists; and Mark Terry, seminary professor of missions. In addition to plenary sessions and workshops, a "world marketplace" will feature international food and information. For registration information, call (502) 897-4409.

■ **Spirituality series offered.** The J.B. Speed Art Museum in Louisville and the Council on Peacemaking are offering a series of free programs from Feb. 22 through July 21 called "Art and Soul: Spirituality in the '90s." For information, call (502) 636-2893.

■ **Hall of Famers named.** Georgetown College inducted four individuals into its Hall of Fame Jan. 16: Basil Manly Jr. (1871-1879), the college's ninth president; Coleman Arnold, a 1926 alumnus who taught English at Georgetown for 26 years; John Sherman Cooper, a Georgetown trustee and former U.S. senator; and Mary Louise Foust, a 1938 alumnus who became the first woman to run for governor in Kentucky.

■ **Winters named by SACS.** Ken Winters, president of Campbellsville College, has been re-elected a commissioner for the commission on colleges of the Southern Association of Colleges and Schools.

### Bills introduced on alcohol, gambling, prayer

By Mark Wingfield  
Interim Editor

FRANKFORT—At least 15 bills related to religious, moral and ethical issues of interest to Kentucky Baptists were introduced during the first two weeks of the Kentucky General Assembly.

Bills regarding issues such as school prayer, alcohol, gambling, welfare reform, carrying concealed weapons and professional counseling were among the dozens of bills introduced in both the House and Senate.

Additional legislation related to abortion, gambling and other religious, moral and ethical issues are expected to be introduced later in the session.

Here's a summary of bills introduced in the first two weeks of the legislative session:

■ Senate Bill 10 would provide for a one-minute moment of silence at the beginning of each class day in public schools and would mandate that "no school board, administrator or teacher shall prohibit voluntary, student-initiated prayers during non-instructional time."

■ Senate Bill 17 would allow the State Police to issue licenses to individuals to carry concealed deadly weapons. A similar bill, House Bill 40, has been introduced in the House.

■ Senate Bill 25 would prohibit anyone 18 or older with no dependents from receiving food stamps, housing assistance or public assistance benefits.

■ Senate Bill 67 would prohibit the sale to minors of "any beverage containing a trace of alcohol whatsoever."

■ Senate Bill 82 would allow chambers of commerce to obtain licenses to conduct gambling

activities as fund-raisers.

■ House Bill 5 would define aspects of charitable gambling and would broaden the abilities of charitable organizations to conduct gambling activities.

■ House Bill 10, proposed by a group of 42 representatives, would provide that "no school board, administrator or teacher shall prohibit voluntary, student-initiated prayers during non-instructional time."

■ House Bill 24 would create stiffer restrictions on the sale of malt beverages in kegs.

■ House Bill 28 would "permit observation of a moment of silence or reflection for one minute at the commencement of the first class each day."

■ House Bill 80 would require local school districts to expel for one year students who bring weapons to school, with an option for creating alternative educational programs for these expelled students.

■ House Bill 108 would stiffen penalties and regulations related to drunk-driving offenses.

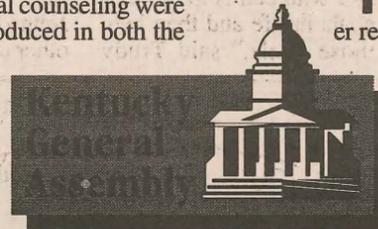
■ House Bill 166 would limit the time for circulating a petition for a wet/dry election to six months.

■ House Bill 201 would allow charitable and non-profit organizations to obtain temporary licenses to sell wine in special auctions.

■ House Joint Resolution 10 would require the Kentucky Lottery Corp. to print information regarding lottery proceeds on the back of tickets.

■ House Bill 243 would limit use of the term "certified professional counselor" to those meeting certain requirements for certification.

To inquire about the status of a bill, call (800) 633-9650. To express an opinion about a bill to your legislators, call (800) 372-7181.



## WESTERN RECORDER

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

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## BAPTIST FORUM

### Don't instruct Spirit

After reading the articles concerning signs and wonders and the firing of the Carrolls, I must respond.

It is like that famous quote: "We have met the enemy, and he is us." Since when does the Foreign Mission Board decide what is proper behavior for the Holy Spirit of Almighty God? They should get the Bible and throw their denominational handbook in the trash. I bristled at the quote: "Outside the generally accepted practices of Southern Baptists."

I don't doubt that with our "generally accepted practices," some missionaries have worked 15 years and are just "on the verge of a spiritual awakening."

When the Holy Spirit of God comes upon a new believer, who do Baptists think they are to say they are limited to acting a certain way?

One of our professors at Southwestern Seminary said it well, "When they see what these charismatic practices do in the national conventions, I

think they are going to understand." I agree, but I think many Baptists feel as I do: Quit telling the Holy Spirit how to affect the lives of people and how they should respond to the baptism of that Holy Spirit.

FMB president "allows charismatic practices in a missionary's private experience ... but a missionary can be fired if he or she practices or teaches those experiences publicly." I don't think that is what Jesus was talking about in Mark 16:17-20. Verse 20 says they did these things "everywhere," not in privacy. Should we not do likewise?

*Don Daniel  
Lebanon Junction*

### Less paranoia

It was refreshing to read a recent article in the money section summarizing Gary Moore's book, "The Christian's Guide to Wise Investing."

Amid the political tirades about the federal deficit, Moore makes clear it is a phony issue. As any freshman economics student will tell you, a deficit in the family budget is not the same as one in the federal government's.

With assets of approximately \$50 trillion and a federal deficit of \$5 trillion, we aren't on the verge of immediate collapse. Yes, the problem needs

to be addressed with a reasoned approach, but not with the paranoia so evident in Congress today. Let's look at the corporate and personal debt load if we need to worry about deficit spending.

Pastors and members alike could benefit from a Kentucky Baptist Convention-sponsored conference that uses Moore's book as its basic text.

*Keith Eiken  
Louisville*

### Correction

The Point-Counterpoint article on the need for a religious equality amendment published in the Recorder's Dec. 5 issue contained an error. The section written by Melissa Rogers, associate general counsel for the Baptist Joint Committee, took a position against the religious equality amendment. One sentence which should have referred to the U.S. Constitution incorrectly referred to the religious equality amendment proposed by Rep. Henry Hyde. The sentence should have asserted: "Indeed, the Constitution already protects purely private religious speech and activities." Rogers' point was that a religious equality amendment is not needed because the Constitution already provides adequate protection for religious expression.

vice. All in all, 17 Russians came.

After the service, the group decided to conduct services in the same building every Saturday at 2 p.m.

So, the first Russian Baptist Church in Boston was born that snowy afternoon. A 19-year-old seminary student—Alex Pogorelov—and his uncle, Armin Shapp, have committed themselves to lead the work. And the Hellenic Gospel Church (Greek), which owns the building, has agreed to sponsor this new Russian church. Dobro poshalovat!

*Willy Marquez  
Language catalytic missionary  
Baptist Convention of New England*

### In from the cold

On Dec. 9, I was sitting alone in the Hellenic Gospel Church, a medieval-looking Southern Baptist church building in Newton, a city about seven miles west of Boston. Outside, a blinding snowstorm showed no signs of easing up. The minutes ticked away. The Boston Russian mission, which we had planned for weeks and months, was scheduled to have its first service at 1 p.m. It was now past the hour and there was no sign of a soul showing up.

### PARTNERSHIP PROFILE

My concentration splintered, and my fragile faith began to crumble. Why didn't I have enough sense to call this off when I heard the weather prediction?

But God didn't think it was an ugly day. He would not allow his purpose to be thwarted by a snowstorm. Just then, I looked out the window and saw a car pull into the parking lot, and three big men plodded into the building. It was 45 minutes past the hour. Then a few minutes later, more came. Another group walked in as we started the ser-

### Old farmhouses

In the April 3 issue of the Courier-Journal, Byron Crawford penned some reflections about an old house in Grayson County, one I have passed on numerous occasions. With his permission, I share it with my readers.

"They watch us as we hurry past them on the interstates that crisscross the land: empty, clapboard farmhouses and weather-beaten wooden barns with doors hanging by one hinge.

"Inside each deserted house and barn is a novel that was never written. Stories of hardship and happiness, love and hate, sorrow and laughter. Behind the now-dark, hollow windows of these simple dwellings, mothers have wept for sons who never returned from wars, and for daughters who went to the city and never came back. So silent now are these old places that they may seem never to have had much life about them at all—surely nothing worth remembering.

"Yet there was a time when the spring breeze found the clotheslines

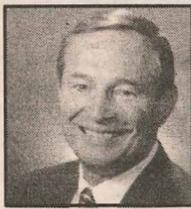
full on Monday mornings behind houses like these; when farmers in patched bib overalls and cracked brogans went to the barns, milked cows and harnessed teams of horses and mules with names, then went to the fields and worked all day to help feed a country. There was a time when

children had a swing in the tree out back, and a marble yard by the porch.

"Look inside one of these empty places and you'll find that long ago some farm woman hung pictures on these warped walls and painted these tongue-and-groove ceilings. She saved enough egg and cream money to buy the wallpaper decorated with strawberries and flowers that now has peeled from the kitchen walls.

"It is hard to believe that five children—or six, or eight—grew up in this little house, and that the best biscuits, fried chicken and gravy they ever tasted were cooked right here in this kitchen on a wood-burning range. Some remember that the best hug they ever had was on the front porch here when they left home for good.

### ON MISSION TOGETHER



William W. Marshall

"Most of the children went away to work in factories, offices and skyscrapers, but they would never forget their best years, in this humble country place. ...

"They have not forgotten that the most memorable sunsets and moonscapes they ever saw were those behind the treeline in the big field that stretches away toward the creek behind the house. Or that the most vivid pictures of life beyond this little place came to them not on a television screen, but from the speaker of an old radio set in the front room of this house in the years before America's technology surpassed its imagination. Before its families left its farms.

"One day the empty clapboard houses and weather-beaten wooden barns will vanish—as suddenly and silently as the hard-working families who once inhabited them. Not many people will notice their passing. But time in its flight has mercifully granted these lonely relics of rural America a few short years to linger in the shadows of the interstates, perhaps to remind a forgetful nation where it came from."

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



## FAMILY FORUM

### The church for all generations

By John Lepper

Holidays are times for family get-togethers. Early in our marriage, Connie and I returned "home" to visit our families on special occasions like Thanksgiving and Christmas.

With the death of our parents a few years ago, we began a new tradition of staying at our own home during these special occasions. The holidays of 1995 marked another passage for us; it was the first occasion that the younger generation returned to our home. In addition to our oldest daughter's return from college, Connie's younger brother and sister visited with their families.

As I reflect on these days together, I am aware that we had four generations in our home. The reality of our own age began to dawn on us, for we are now the oldest generation! While this was a first for us to fulfill this role, I recognize that holidays are times in many households of several generations getting together.

This holiday season we became aware of generational differences as we considered what kind of music to listen to. These differences also were highlighted as we noticed the difference in habits, lifestyles, taste in TV shows, movies, clothing, and choice of leisure activities. Besides personal tastes, each generation seems to have its own lifestyle preferences as well as other more serious issues such as social values.

The temptation is to value the preferences of our own generation and look down on those of other generations. Another temptation, particularly for older people, may be to think they are no longer "in touch" because they do not appreciate the same things younger people appreciate.

Isn't it interesting that the church contains all generations. God is no respecter of persons or of generations. Vital and effective churches also value people of all ages. While tastes and preferences may differ between generations, we as Christians provide a witness for our Lord as we respect and love all people, particularly those of a different generation.

*John Lepper is director of the Kentucky Baptist Convention's family ministry department.*

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

# OPINION

## HE SAID/SHE SAID

### Finding contentment in a world focused on discontent

#### HESAIID



Mark Wingfield

Recently a friend sent us a folksy postcard bearing a photograph of an older couple outside their Airstream trailer. He was sitting in the shade reading a newspaper; she was watering some flowers in a planter. Both looked quite happy amid their simple pleasures.

The friend who sent the card observed, "I wonder how each of these people would define contentment."

This prompted some discussion at our house: How would we each define contentment?

If your house is like ours, definitions of contentment aren't common dinner-table conversation. We're too often caught up in discontentment to be bothered with talking about contentment.

In truth, I think it takes a child-like faith and perspective to understand contentment. When our children aren't running wildly through the house creating havoc, they sometimes give me a glimpse of what contentment means.

Take the exhaustive dinnertime prayer of a 3-year-old for example: "Dear God, thank you for hot dogs and milk and broccoli. Amen."

On more days than I care to admit, the dinnertime prayers of a preschooler have shamefully reminded me of God's provision and the contentment to be found therein for those who have eyes to see.

#### SHESAIID



Alison Wingfield

I wish I could say, like Paul, that I have learned to be content whatever my situation. Certainly it is a goal to strive for, but daily living takes its toll on this worthy aim.

Now that we have children, I've noticed that finding time for myself is something I am constantly grasping for—and seldom achieving.

How do you find contentment no matter what is going on around you? I confess that when the kids have torn

up the house, I forgot to set out meat for dinner, and a deadline for a freelance assignment is staring me in the face, contentment is the last thing on my mind. Wishing I could scream at the top of my lungs is probably a more apt description of how I feel.

Sometimes I do get an inkling of what makes me content.

Even before motherhood descended on me, a hot bubble bath and a good novel provided a refuge and a quiet hour of contentment (now it's more like 15 minutes, but it's still a refuge). Since I tend to be a homebody, curling up on the couch with a good video and my cozy husband also qualifies for contentment in my book.

Last year taught me some valuable lessons on contentment which I hope I won't soon forget. My mother's return bout with cancer brought home the value of family and relationships. The blessing of her continued presence with us goes a long way toward putting my life in perspective.

Now if I can just remember that during those minor crises that seem to take on such massive significance.

Mark Wingfield is interim editor of the Western Recorder. Alison Wingfield is a freelance writer.

## Lead us from complaints to commitment

Who should be responsible to care for the poor and needy in society? The government? The church? Nobody?

Much has been said in recent months about the desire of many Americans to cut taxes, reduce government bureaucracy and end the welfare state. Granted, these are noble goals.

But the question no one has answered—and not enough people are asking—is, "Who will care for the poor and needy if the government doesn't?"

Who will create programs to empower the powerless? Who will help train the undereducated so they can get meaningful jobs? Who will dream up creative and successful alternatives to the failures of welfare?

Simply declaring that this won't be the federal government's responsibility any longer won't solve the problem. Jesus spoke prophetic words when he said, "The poor you will always have with you."

Someone must help the poor and needy. Otherwise, the very foundations of our "civilized" society will crumble. The entire national boat will sink if one end is left to rot.

If the federal and state governments don't care for the poor and needy, only two reasonable alternatives are left: the church or other non-profit charitable organizations.

Given the fact that those who are leading the charge for massive government downsizing and tax relief are motivated largely by a desire to keep more money for themselves, it's not likely charitable organizations would reap a windfall if tax rates fell overnight. Without the urging of a Christian ethic, few Americans are going to be motivated to donate the kind of money needed for the private sector to take responsibility for the poor.

So that leaves the church as the only viable alternative to the government to take the initiative in caring for the poor. And this is the alternative most frequently put

forward by fiscal conservatives and religious conservatives.

On one level, this idea is dead right. While the Bible commands Christians to support their governments, it does not say those governments must run welfare agencies. And the Bible does command Christians to care for the poor.

Jesus told his followers to do what is right by the state and the church. "Render unto Caesar what is Caesar's and unto God what is God's," he told the Pharisees.

The problem today is that Christians are complaining about having to give so much unto Caesar and at the same time skimping on what they give God.

By the most conservative estimates, contributions to churches would have to more than double to make any significant difference in the church's ability to care for the poor and needy. And that would only scratch the surface.

Is it possible that Christians can fulfill Christ's command to care for the poor by giving unto Caesar?

The answer is yes, but many critics might rightly say that is not the most efficient way to care for the poor. If that's the case, then it's time for the church to show the world a more efficient way.

Rather than bellyaching about high taxes and mis-spent government money, let's eliminate the need for welfare by offering innovative, compassionate ministry.

Imagine turning your church building into a Christian ministry center. Imagine creating a job placement service to put tangible evidence to the prayers we flip-pantly promise to pray. Imagine using church resources to develop transitional housing that glorifies God and uplifts the needy.

Who will lead us from complaining into commitment? It could start with your Sunday school class, your missions organization, your association, your state convention. What will you do to put feet to your faith?

— Mark Wingfield

#### EDITORIAL

## When piety becomes a cover for selfishness

As a minister, I often encounter people who feel it necessary to impress me with their piety. They seem to feel that if they make a good impression on me, they will somehow please God.

Some, for example, go to great lengths to outline their church activities—deacon board, trustee board, senior choir, and so on. Others believe the mere mention of their affiliation with a prominent church or a renowned pastor will inspire awe and adulation.

In either case, the discussion seems to focus more on the fact of the individual's service than on the God he or she purports to serve. Maybe this is because, for all of their apparent devotion, such folks are more concerned with the human than the divine. In other words, rather than worshiping God, they worship themselves.

For an early archetype of this behavior, look to the story of Herod the Great, who sat on the throne of Palestine at the time of Jesus' birth.

Herod was a study in contrasts: He was a brilliant but paranoid leader; a descendent of pagans who nonetheless planned the reconstruction of the Jewish temple; a puppet-king who cut

deals with his superiors in Rome yet ruled Palestine with an iron fist.

A duplicitous, vainglorious individual, he even killed several members of his immediate family to retain his throne. Such was the man the magi encountered in their quest to find the Christ child.

Having traveled hundreds of miles to find the "king of the Jews," they had no idea that their pilgrimage was a threat to Herod.

Listening carefully, he pumped them for information. Then, under the pretext of devotion, he encouraged them to find the Christ child while simultaneously planning the child's demise.

Herod's malice and self-centeredness, though extreme, have parallels today, when many conflicts arise from the worship of personal motives.

Witness the upheaval that often exists when ministers and lay leaders fight over individual agendas. I've known many situations in which congregations were abused from the pulpit and pastors were locked out of their churches. Church splits were the inevitable result.

As with Herod, pious justifications are often used to cover actual

motives. In some cases, for example, a pastor uses the church building fund as a handy source of spending money. In others, working late at the church becomes a convenient cover for a tryst with another church member.

Perhaps the most tragic result of self-worship is its effect on the unknowing. As in Herod's slaughter of the innocents, it is typically the blameless who are destroyed. Through repeated abuse and disillusionment, the innocent often grow bitter and lose their faith.

"Woe to the shepherds who are destroying and scattering the sheep of my pasture," the Lord declares through the prophet Jeremiah.

"Shepherds," in this context, are those in authority who abuse their power. The "sheep"—often scattered by the shepherds' abusive behavior—are those whom the powerful are charged with leading. The "woe" is divine judgment for having destroyed God's children.

For those whose piety is a cover for selfish motives, the message is clear: The price of self-worship is high. (RNS)

Samuel Atchison  
Prison chaplain  
Trenton, N.J.

#### COMMENTARY

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## Who's who across denominational lines

Although different people create different labels for the new affinity groupings in American religion, here's a rundown on some of the most-commonly identified groups:

■ **Fundamentalists** most often are viewed as ultra-conservatives who embrace a very clear-cut set of beliefs from which little or no variation is allowed. Classical fundamentalism begins with five fundamentals of doctrine outlined in the early 20th century: verbal inspiration of Scripture as the word of God; virgin birth of Christ; substitutionary atonement for sin through Christ's death on the cross; bodily resurrection of Christ; second-coming of Christ. Fundamentalists tend to be separatists. They also usually embrace a premillennial, dispensational view of the end times. Examples: Jerry Falwell, Bob Jones.

■ **Charismatics** emphasize personal communication from the Holy Spirit, place a high value on miracles, healing and spiritual gifts such as speaking in tongues. Examples: Pat Robertson, Oral Roberts.

■ **Evangelicals** often share the same theological beliefs as fundamentalists, but generally are perceived as less strident and more open to dialogue with people of other beliefs. This is a broad category with many possible subgroups to be found within it. Evangelicals are not isolationists, but seek to be accepted in the mainstream of American culture while holding on to their distinct doctrines. They embrace mainstream accredited educational efforts. They also are more likely to talk about the Bible being infallible than inerrant. As their name suggests, evangelicals place high priority on missions and evangelism. Examples: James Dobson, Chuck Swindoll.

■ **Progressive evangelicals** are a strongly emerging subgroup of the evangelical world. Using the same doctrinal base as evangelicals, they mix in elements of a more liberal social agenda. Thus, progressive evangelicals usually oppose abortion and the death penalty, favor gun control and speak out on behalf of the poor. Example: Tony Campolo.

■ **Moderates**, a term applied in a broad sense not fully related to its common usage among Southern Baptists, emphasize actions more than belief and freedom more than absolute truth. Although not placing a primary emphasis on doctrine, moderates do embrace most traditional doctrinal boundaries that separate them from liberals. Example: Leaders of most mainline Protestant denominations.

■ **Liberals** emphasize God's benevolence over his judgment, usually to the point of asserting that all people will be saved in the end or that all religions ultimately lead to the same place. Many liberals do not accept the basic tenets embraced by fundamentalists and evangelicals, such as the virgin birth of Christ and the infallibility of the Bible. Example: Unitarian-Universalists.

## New groups crossing old religious lines

Continued from page 1

nominations, most people now select a church by evaluating its worship style, quality of caring, types of ministry and theological frame of reference, Miller wrote in a recent article titled "Does It Matter What Your Church Believes?"

Modern Americans "consciously or unconsciously" pick a church that falls into one of five theological categories that cross denominational lines, Miller said. His five categories are charismatic, fundamentalist, evangelical, moderate and liberal.

Other scholars and church consultants categorize these transdenominational groups differently, adding labels such as progressive, orthodox, conservative, independent and a wide range of variations on the term evangelical.

This trend creates a variety of strange bedfellows, both on the religious and political scene.

"What happens at the local level is that people put together ideas and strategies from all sorts of different traditions, almost without regard for which ideological camp those ideas are supposed to be associated with," said Nancy Ammerman, a Baptist sociologist who studies religion at Hartford Seminary in Connecticut.

"So you'll get a local congregation that is absolutely gung-ho for Habitat for Humanity, which is supposedly a liberal initiative, and also gung-ho for the Christian Coalition and also supporting alternatives to abortion without taking a hardline pro-life stance," she explained.

"People are simply putting together all kinds of strategies at the local level that don't fall along the liberal-conservative lines anymore," Am-

merman said.

Political issues have helped believers of all denominations—even Protestants and Catholics—come together in these new affinity groupings, said Stan Hastey, executive director of the Alliance of Baptists and former news chief of the Baptist Joint Committee.

"I think particularly the pro-life cluster of issues has enabled people who previously never would have thought about getting together to put aside those differences," he said.

One example is the 1994 signing of a document called "Evangelicals and Catholics

Together," in which a wide range of conservative Protestant figures joined conservative Catholics in a statement opposing abortion and speaking to other social issues.

While conservative groups such as the Christian Coalition and Moral Majority may be better known, similar transdenominational groupings have developed among liberals and progressive evangelicals.

For example, author Tony Campolo and several other high-profile evangelicals have formed a new group that will hold its first public meeting in Washington in February. They bill themselves as an alternative to the Religious Right, extending the "pro-life" ethic beyond abortion to include opposition to capital punishment and concern for the poor.

The trend toward theological crosscurrents also is beginning to impact theological education, particularly as factions within certain denominational traditions lose confidence in their denominational seminaries.

### CROSSCURRENTS New faith alignments

## 'Fundamentalism' also found on the left

By Mark Wingfield  
Interim Editor

Fundamentalism is a mindset found among liberals and conservatives alike, according to many who

study religious trends in America.

Although "fundamentalist" is a term most often applied to ultra-conservatives, it just as easily could be applied to anyone who is "ultra"-anything, these scholars and social scientists agree.

"I believe that in fundamentalism the spirit and attitude is almost as important as the doctrinal viewpoints," said Leon McBeth, church history professor at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

"There is a liberal who is militant, who is closed-minded, who is not willing to look at alternatives. And while the theological views are completely different, the spirit is twin to the spirit of the fundamentalist," he said.

Timothy Weber, church history professor at Southern Baptist Theological Seminary in Louisville, concurred: "Fundamentalism of the left is a form of left-wing separatism or intolerance. It simply is a left-wing version of what is found in certain right-wing circles."

Some scholars even suggest that fundamentalist attitudes can be found in people of all types of doc-

trinal viewpoints.

One way this is unfolding is through the creation of special studies programs at some schools. For example, Duke University's divinity school now has a Baptists studies program and similar programs for students of other faith traditions.

Another variation on this trend is beginning to form in Kentucky, as Baptist moderates, disenfranchised from the conservative bent of Southern Baptist Theological Seminary, are seeking to form a coalition with Lexington Theological Seminary, a Disciples of Christ school.

Ultimately, the crosscurrents of religious affinity groups will not destroy traditional denominations, McBeth asserted. But this trend has created a fertile field for a new type of church to thrive: the independent megachurch, he said.

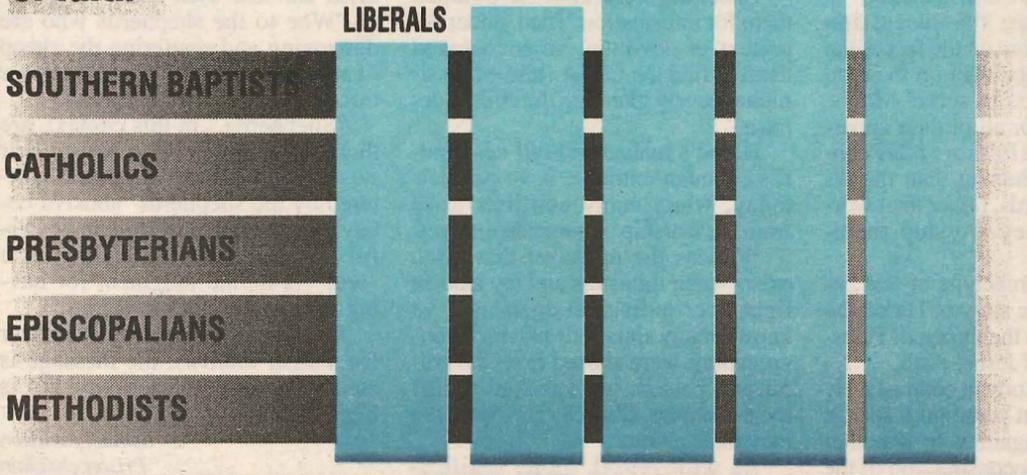
These are "strong churches that basically have outgrown their need for denominational ties," he said. "They can make it on their own," training their own ministers, producing their own literature, developing their own programs.

McBeth compared these independent churches to Notre Dame University's football team.

Most college football programs are associated with other schools through a particular conference, but Notre Dame is not. "They play football and do it very well, but they go wherever they will and play whoever they wish," he said.

So it is with megachurches that either have cut formal ties with their denomination or are only marginally associated with a denomination, McBeth said. "They've not so much rejected the denomination as outgrown it. The only thing they need from a denomination is the pastor's pension board, and they don't always need that."

### One model of crosscurrents of faith



# TRENDS

## Who's an evangelical, and who's a fundamentalist?

By Mark Wingfield  
Interim Editor

Few American Protestants want to be called fundamentalists or liberals anymore, but it seems almost everyone wants to be classified as an evangelical.

This hasn't always been true. In fact, in the past Southern Baptists have shunned the evangelical label for a variety of reasons but now are among those rushing to claim it.

"Obviously, the word 'liberal' and the word 'fundamentalist' have been demonized," explained Mark Coppenger, president of Midwestern Baptist Theological Seminary in Kansas City, Mo., and a former professor at Wheaton College, an evangelical school in Illinois. "People avoid those labels."

"Evangelical," however, "is one of those labels people like to bear," he said. "When it's an attractive label, you have a lot of folks who like to assume it."

So just what or who is an evangelical?

"An evangelical is a fundamentalist who's not mad at anybody," said Leon McBeth, church history professor at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

"As a historian, I can demonstrate that the new evangelicals originated from the old fundamentalists in an effort to rehabilitate, to overcome the awful, awful public image of fundamentalism," he said. "The evangelicals are fundamentalists once removed and sometimes twice removed."

On the right end of the spectrum today, finding where the evangelical category begins and the fundamentalist category ends is a matter of subtle degrees, McBeth said. "It's like looking at pastel colors. Sometimes it's hard to know when you've passed from pink to rose."

Classical fundamentalists have embraced the evangelical label in recent years because of the highly negative associations in the press between the word "fundamentalist" and bomb-throwing international terrorists, noted Timothy Weber, church history professor at Southern Baptist Theological Seminary in Louisville.

In the early days of this century's evangelical movement, evangelicals "went to great lengths to assure fundamentalists they believed the same things, but they believed them in a

nicer way," Weber said. "The difference is not so much theological as it is attitudinal."

Evangelicals are "less combative, more open to scholarship and have a much more positive view toward culture in general" than fundamentalists, Weber said. "Evangelicals were not content to remain marginalized. They wanted to enter mainstream American life."

This desire to move into the larger world created a major rift between evangelicals and fundamentalists beginning around the 1940s, Weber said.

"This is what got Billy Graham in trouble," he explained. "He was preaching what they were preaching but throwing his arms wide open and allowing even liberals to support him."

That didn't sit well with true fundamentalists, who insist on maintaining separation from those who claim to be Christian but don't act or believe exactly in the same way as fundamentalists, Weber said.

Thus, the National Association of Evangelicals emerged as an umbrella group about mid-century with the motto: "Cooperation without compro-

mise."

Another distinction between evangelicals and fundamentalists is the subtle difference between calling the Bible "infallible" or "inerrant," said Nancy Ammerman, a Baptist sociologist teaching at Hartford Seminary in Connecticut.

"Fundamentalists differ from evangelicals on being more insistent on inerrancy (a belief that the Bible contains no errors and should be read literally) as the primary way of understanding Scripture," she said. "Evangelicals, while they take Scripture very seriously, are not as united on a certain way of understanding Scripture."

Affirming the Bible as infallible—meaning trustworthy in all it teaches—is the basic minimum belief about Scripture to define an evangelical, Weber added. "If you're not willing to call the Bible infallible or in some sense absolutely unique and authoritative, you're probably crossing the line" into liberalism.

The National Association of Evangelicals uses the word "infallible" but not the word "inerrant" in its seven-point statement of belief, yet many of the association's members subscribe to the Chicago Statement on Inerrancy as well.

**"An evangelical is a fundamentalist who's not mad at anybody."**

Church historian Leon McBeth

### CROSSCURRENTS New faith alignments

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Time Management	Debbie Lloyd

Pre-registration is required. Cost: \$10 per person/8 persons per table

For more information, call or write The Office for Evangelism, Kentucky Baptist Convention, P.O. Box 43433, Louisville, KY 40253-0433; telephone: (502) 245-4101.

## Religious freedom still puzzling in Russia

Continued from page 1

ing \$5 bills or some candy or so forth," he said. "To people who had been ... educated under militant, godless atheism, the church is very wary about that and feels these (sectarian groups) are not there for any good purpose."

But in the roiling spiritual marketplace of the former Soviet Union, which has attracted all manner of religious organizations from the mainstream to the fringe, it is difficult to determine exactly what "sectarian" means.

Igor Tsiupak, a Pentecostal pastor who teaches at a non-denominational Bible school in Moscow, claimed the Orthodox Church had created prob-

lems by writing to the district authority to prevent his group from building new churches.

"In the past, the persecution came from communists. Now it is from the Orthodox Church," said Alice Thompson, a Canadian missionary who recently set up Pentecostal churches in Siberia, where she met Christians whose feet had been amputated after freezing in labor camps in the pre-perestroika era.

"I have often come across articles branding Pentecostals as satanic," Thompson said. "Orthodox priests are influential and can persuade officials to bar evangelicals from using public halls."

Nicolai Kornilov, who teaches

church history at a Baptist seminary in Moscow, said Orthodox priests had obstructed Baptists from building churches in Moscow.

"Propaganda against Baptists by the Orthodox Church has been going on since last century," he said. "Some of the propaganda is extreme, trying to stereotype us as people who would sacrifice children."

"There is little chance of the Orthodox Church sympathizing with our work," said Alexander Zaichenko, a Baptist who helped initiate courses at the recently opened Russian American Christian University in Moscow, which has evangelical aims. "The problem is that the main church doesn't like any rivals."



## FINANCIAL FORUM

### Gifts to charity upon your death

By Laurie Valentine

There are a variety of ways to provide for Christian causes at your death.

The simplest form of gift at death is a bequest in your will. Bequests can take the form of a gift of a specific amount or specific asset or a gift of a share of the residue of your estate.

You can name a Christian cause as the beneficiary of a life insurance policy. Designation of a charity as a beneficiary of all or a portion of your retirement benefit also is a possibility.

You also can create gifts that will take effect at your death that will provide benefits to both non-charitable beneficiaries and charitable beneficiaries.

One way to do this is to make a gift to charity directing that a gift annuity be created for the benefit of your spouse, child or other beneficiary. A gift annuity is a contract between the charity and the beneficiary under which the charity agrees, in exchange for receiving the gift, to pay the beneficiary an annual amount for life. The beneficiary's age determines the annuity that will be paid.

Another way to provide benefits to both non-charitable beneficiaries and a charitable beneficiary with the same gift is a charitable remainder trust or charitable lead trust. Charitable remainder trusts provide lifetime benefits or benefits for a term of years to non-charitable beneficiaries and a gift to charity that will take effect when the lifetime beneficiaries die (or the term of years expires). Charitable lead trusts provide an income benefit for up to 20 years for charity, with the remainder then passing to non-charitable beneficiaries at the end of the term of the charity's interest.

A gift at your death to a Christian cause, no matter how it is made, can be an outright gift to the charity or a distribution of the gift to another entity who will manage it for your charitable beneficiary. Even if you choose to have the gift distributed directly to the charity, you may wish to direct its use for a specific purpose or provide that only the income from the gift can be expended by the organization.

Consider a gift for one or more Christian causes at your death. You may be able to make that big gift at death that cash flow and financial needs would not permit during life.

Laurie Valentine is trust counsel for the Kentucky Baptist Foundation

### Luther's Bible believed found

STUTTGART, Germany (RNS)—A Latin version of the Bible that several scholars believe may have been 16th-century church reformer Martin Luther's personal Bible has been discovered in a library in Stuttgart, Germany, the German Protestant news agency EPD reported.

The Bible, which has been in the Wurttemberg library in Stuttgart since 1784, was printed in 1519, two years after Luther posted the historic 95 theses on the church door that brought him into conflict with the Roman Catholic Church and prompted the Protestant Reformation.

Scholars at the Wurttemberg library said they believed the Bible served Luther for many years as his personal working one and was used to prepare lectures and his translation of the Bible into German.

Of particular interest, the scholars said, are numerous handwritten marginal notes—many, but not all, believed to be in Luther's handwriting—that they think will provide a glimpse into Luther's mind at a crucial period in his development.

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**NEEDED:** Part-time custodian; 15 hours per week (Monday, Wednesday, Friday—9 a.m. to 2 p.m.) \$5 per hour. Victory Memorial Baptist Church, 3805 Southern Pkwy., Louisville, KY 40214. Phone: (502) 368-2521.

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**MISSIONS:** Youth groups needed in New Orleans, Atlanta, Orlando, Baltimore, Philadelphia, Buffalo for 1996 summer mission projects. We provide meals, lodging, assignments. For information, costs, call Dr. Harry Fowler, Youth on Mission, (800) 299-0385.

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**SEEKING:** Part-time music director for Sunday services and adult choir. Warm, music-loving church, N. Kentucky Association. Send resumé to: Crescent Springs Baptist Church, 627 Buttermilk Pike, Crescent Springs, KY 41017.

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### The wonder of life

Over the holidays I had time to focus on my relationship with SuEllen, Andrea and Jason. SuEllen and I will be celebrating 25 years of marriage in April. For more than 13 of these years, we have had the privilege of being adoptive parents to two wonderful children. They have brought meaning to our life in ways we never dreamed possible.

We are so thankful to two sets of birth parents who were so unselfish in their love and concern for their children that they allowed Andrea and Jason to come to our home. We may never have the opportunity to tell them what precious gifts these children are.

This is a time of year at which we focus on the preciousness of life itself. Our ministry is about bringing life and love to children. From our First Step Pregnancy Counseling and Adoption ministry, where we help parents-too-soon look at the positive options for themselves, to our intensive treatment programs, we provide life for children.

As we focus on Sanctity of Life Sunday in the Southern Baptist Convention, our thoughts are directed toward the lives of precious infants.

This is so important, but it is equally important that we also think on the sanctity of life for the three-year-old who is being terribly battered, for the 10-year-old who must witness his mother being abused, for the 14-year-old who is being sexually molested, and for all the other children whose childhoods are being stolen.

Our Lord came that we might have life more abundantly. Across our state there are thousands of children who have been born, but whose lives are anything but abundant.

We as a society must begin to realize that every child is important and deserves the very best. Every child needs a home where they are loved, wanted, and

cared for. The focus of Kentucky Baptist Homes for Children and our churches across the state of Kentucky is to help families and children become everything that God wants them to be.

Let's all focus on strengthening families. That is where life truly is for children.

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

### HOMES FOR CHILDREN



Curtis C. Mooney

## Christian Coalition's numbers questioned

WASHINGTON (RNS)—How big is the Christian Coalition, the conservative public-policy advocacy group that has become a major player in the nation's political arena?

The Coalition, founded by religious broadcaster Pat Robertson, claims 1.8 million "members and supporters."

But one of the group's chief adversaries, Americans United for Separation of Church and State, says the 1.8 million tally is "deliberately deceptive." The Coalition is much smaller, with only 300,000 "members," and that number is dwindling, Americans United asserts.

Coalition spokesman Mike Russell defended his group's figures.

Americans United, a Washington-based group that promotes strict separation of church and state, long has opposed the Coalition on such issues as school prayer and the proper role of religion in public life.

"Nobody is saying they don't have clout," said American United's executive director, Barry Lynn. "But they want every reporter and politician to believe that they can count on 1.8 million members, and that is deliberately deceptive. It calls into question many other claims about the level of their support."

Lynn based his accusation on figures the Coalition filed with the U.S. Postal Service detailing the circulation of its magazine, the Christian American.

According to the filing, the magazine had a paid circulation of 310,296 in September 1995, down from a reported 353,703 in September 1994. The magazine is sent to those who contribute \$15 a year or more to the Christian Coalition.

But Russell said the Coalition's data on members and supporters go far beyond the magazine figures.

"We have a data base of 1.8 million people," he said, describing how the group counts members. "That includes an active donor list of those who have contributed (money) over the last three or four months, those who have contributed (money) in the last year, and an activist file."

The active donor list contains between 400,000 and 500,000 names, Russell said.

The non-contributing activist file includes those who have lobbied on behalf of the Christian Coalition, passed out its voting guide, or otherwise assisted the group without making a financial contribution. The activist file also includes those who have attended a Coalition function,

such as a seminar or conference.

Russell said the data base did not include mailing lists bought or rented from other groups that might be used in direct-mail solicitations.

"It is wrong to take the postal figures" as the sole measure of membership, Russell said, because the magazine is offered as a "premium" to active donors.

Lynn, however, said Russell's explanation was not credible.

"There is no way to join the Coalition as a 'supporter,'" Lynn asserted. "If you're not willing to support them with \$15 or more a year, you're not much of a member or supporter," he said. "Anybody can have a 'data base.'"

John Green, director of the Ray C. Bliss Institute of Applied Politics at the University of Akron (Ohio) and an expert on the Religious Right, said the spat over numbers is of marginal importance.

"Even if they only had 300,000 members, they'd still be very influential," he said. "There is in every organization a difference between hard-core and peripheral members."

Still, Green said of the Coalition, "to the extent that they're using the big numbers to impress, then Americans United's criticism makes sense."

### NATIONAL NOTES

■ **Day of prayer called.** The Congress of National Black Churches plans to call for a day of reflection and prayer to mark the April 4 anniversary of the assassination of Martin Luther King Jr. In 1996, April 4 falls on Maundy Thursday, the Thursday before Easter, and the second day of Passover.

■ **School district raises \$100,000.** The Pontotoc County School District of Mississippi has raised \$100,000 to defend itself from a lawsuit filed by People for the American Way and the American Civil Liberties Union challenging the district's practice of classroom Bible readings and recitation of prayers over the school's intercom. School superintendent Jerry Horton told a news conference it is time for someone to stand up to the two groups because for too long they "have used threats of lawsuits to intimidate schools into prohibiting any type of religious expression."

■ **VA to study religion.** Researchers at the Department of Veterans Affairs hope a new study will help them determine whether the work of chaplains makes a difference in the lives of homeless veterans. One hypothesis of the study is that patients with unmet spiritual needs stay in the hospital longer than other patients.

■ **Blasted church to build.** First United Methodist Church of Oklahoma City, heavily damaged in the April 19, 1995, bombing of the Alfred P. Murrah Federal Building across the street from the sanctuary, will mark the first anniversary of the terrorist attack by breaking ground for a new facility. "What we want to do as a church is to build a sanctuary ... that is a tribute to goodness and life, and not to terror," said Senior Pastor Nick Harris.

## Cumberland Lodge

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In its nineteen months of operation, the Cumberland Lodge rented a total of 11,201 rooms, and the restaurant served 31,618 lunch meals and 33,300 meals for dinner. In April 1995, a breakfast buffet was added to the menu, and 7,070 meals have been served for breakfast, bringing the total number of meals served to 71,988.

The Conference facilities at the Lodge have been utilized for 274 different events with a total of 12,527 persons attending. Cumberland's Museum registered 26,424 visitors since the opening of the Lodge, with the largest monthly total recorded in December.

In April, Marriott Conference Centers accepted the responsibilities for management of all operations of the Cumberland Lodge, Museum, and Center for Leadership Studies.

While ownership of Cumberland Lodge remains with Cumberland College, Marriott Conference Centers is responsible for the day-to-day management of the Lodge. Marriott also provides all sales and marketing services for the Lodge.

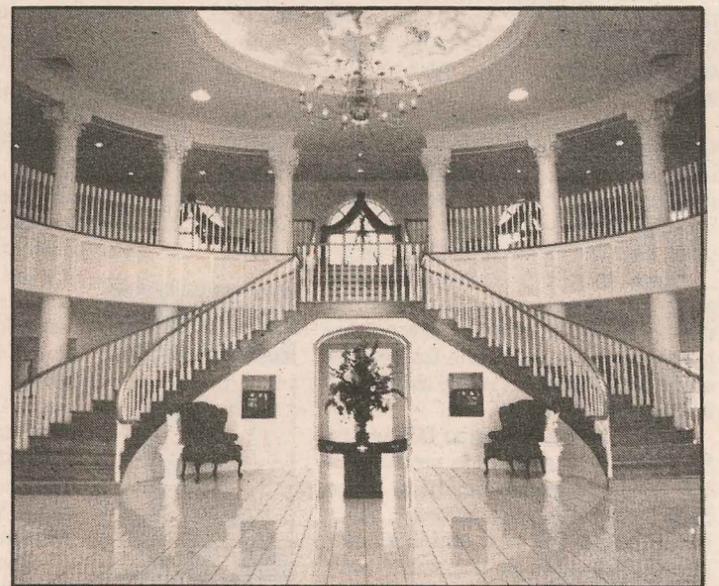
Marriott Conference Centers maintains a close working relationship with the college. The Lodge's management staff provides assistance with functions hosted by the college and continues to utilize Cumberland students as the primary employment resource. Students are employed through the college work-study program, which enables them to pay a portion of the charges for tuition, room, and board.

"The hospitality and ambiance of the Cumberland Lodge provide a perfect setting as an ideal conference site for Deacon Retreats, Sunday School Class Meetings, Senior Citizen's Trips, a Quiet Getaway or even a Run for Fun; all in a Christian Atmosphere," noted Bob Schafer, Regional Director of Operations for Marriott Conference Centers.

"Whether it's for a good meal, travel arrangements for a day or two, meeting facilities, or a trip to the Museum, there is no better place in this entire region than the Cumberland Lodge. Marriott Conference Centers is proud to be affiliated with Cumberland College and its long and impressive history."



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# PEOPLE

## PRAYER PARTNERS

Pray for these specific needs related to Kentucky Baptist Convention partnerships in Russia and Boston:

- Churches in the Bryansk region of Russia who need financial resources to continue building projects.
- Eight Kentucky volunteers needed for a construction project in St. Petersburg, Russia, April 3-16.
- Eyeglasses needed for 1996 medical projects in Russia. Send glasses to the partnership missions office at the Kentucky Baptist Convention.
- A new work with Russian immigrants which began in Newton, Mass., in December.
- A computer and printer for Boston-area campus ministries.
- Kenneth Villaluz, new pastor of Philippine International Baptist Church in Quincy, Mass.

## Mountains to the Mississippi

Compiled by Ann Tatum

- **CADIZ**—Bethany Church called **Billy Hurley** as pastor. He previously was pastor at Burna Community Church in Burna.
- **CRESTWOOD**—**John Hendrix** resigned as interim pastor at Ballardsville Church to become pastor of Northside Church in Clinton, Miss.
- **FORDSVILLE**—**Fount Richards** retired as pastor of Pleasant Grove Church.
- **FULTON**—Riceville Church called **Danny Zickefoose** as pastor. He previously was pastor at First Church in Hickman.
- **GAMALIEL**—Gamaliel Church called **Danny Pace** as pastor. He previously was pastor at Poplar Spring Church in Glasgow.
- **GLASGOW**—Calvary Church ordained **Todd Steenbergen, Tracy Mathews and Craig Davis** as deacons Jan. 14.
- **HARTFORD**—Second Church

- called **Pete Leach** as pastor Jan. 7. Leach previously was pastor at Mount Vernon Church in Calhoun.
- **IRVINE**—Thomas Church called **Loran Pyles** as pastor.
- **LOUISVILLE**—Lees Lane Church called **Gary Hines** as pastor. He previously was pastor at McHenry Church in McHenry.
- **Jonathan Lee Hunt** recently earned the bachelor of arts degree in theology from Florida Baptist Theological College.
- **MCHENRY**—West Providence Church ordained **Steve Sorrels and Bobby Render** as deacons.
- **REYNOLDS STATION**—Pleasant Hill Church ordained **Pat Richard and Delano Rogers** as deacons Jan. 14.
- **WINCHESTER**—Allansville Church ordained **Paul Ramsey, Roy Haggard, Ray Brookshire and Ray Hatton** as deacons.



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## Queen makes history at Catholic service

LONDON (RNS)—Queen Elizabeth II made ecumenical history in December when she became the first British reigning monarch since her 16th-century namesake to publicly attend a Roman Catholic worship service.

The queen attended a vesper service at the Roman Catholic Westminster Cathedral in London to mark the cathedral's centenary. It was the first time since 1689, when the Anglican faith became England's official religion, that a British monarch has publicly attended a Roman Catholic service.

In his homily during the service, Roman Catholic Cardinal Basil Hume recalled the queen's receiving Pope John Paul II at Buckingham Palace in 1992.

"That was for us the healing of many ancient wounds and we were

so grateful for that," he said.

Hume said the queen's presence at the cathedral is "a further affirmation of the place that we Catholics have in the nation."

Outside the cathedral, however, a crowd of 500 protesters, including a few hecklers shouting "betrayal," criticized the queen's ecumenical gesture.

"It sends out signals that the monarchy isn't really going to stand by its vows about the Church (of England), and that everything is up for grabs," said David Streater, director of the Church Society, an unofficial organization.

The group said the queen's presence at the Catholic church was incompatible with her coronation oath to "maintain in the United Kingdom the Protestant reformed religion established by law."

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## Let it snow, let it snow, let it snow!

Something happened at Oneida Jan. 8 that rarely ever happens; no school! Many students who come to Oneida are really surprised to find out that we almost never miss school because of snow.

Most students know that a 2- or 3-inch snowfall usually means no school. If there is an 18-inch snowfall like we had last weekend, it usually means no school for a week or longer. Not so at Oneida. Only two or three times in the last 50 years have we called school off because of snow.

Since most of our students are already here on our campus, there is no reason to cancel school. We do not provide bus transportation for our day students, so we don't worry about buses being on the road.

When the snow started falling last Saturday, we knew there were about 500 students getting ready to come back from the Christmas break. After being home for two and one half weeks, believe it or not, most were looking forward to getting back.

By Sunday morning it was obvious most of our students were not going to be able to return. We had about 13 inches on the ground, and it was still snowing. By Sunday evening we had nearly 18 inches of snow.

Many of our students return from breaks by bus. We knew we were not going to be able to get to the London bus stop to pick them up. We called as many parents as possible and told them to stay home until after the storm. Two of our students were caught just in time, before boarding a plane in Texas. The parent of one of the boys heard about the snow storm and decided to call before putting his son on the plane. We told him to wait two days and then call back to see if the roads were cleared.

Other students had already boarded buses or planes and were on their way, only to find themselves stranded in some bus station or airport along the way. We called several parents and churches where students were stranded, and asked them to pick those students up and provide housing for the night. Many had missed a meal or two and were hungry. It is amazing how many times God gives us the opportunity to "feed the hungry and provide shelter" to those in need.

Three of our students somehow made the bus trip to London, only to find out that we could not get to them. The bus stop was closed due to the storm, so they found shelter at the nearby Wal-Mart. Phone calls were made, and the National Guard came to the rescue. They sent one of their Hum-V's to pick the three students up and take them to the National Guard Armory to spend the night. We picked those students up the next morning.

About 15 students did make it to Oneida during the storm Sunday. In addition, 57 new students were scheduled to enroll for the second semester.

We were pleasantly surprised to find that 19 made it through the snow to campus. One family had come from Kansas. They were stranded in Frankfort Saturday night, but made it to Oneida on Sunday. They were pleased when we offered to put them up in the guest house Sunday night.

Several of our faculty also were stranded along the way as they traveled back to Oneida from visits with family and friends.

Missing one day was enough! School was back in session on Tuesday morning, and we were grateful. In all things give thanks.

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

## THIS IS ONEIDA



W.F. Underwood

## New students arrive

The blizzard of '96 canceled classes for two days and brought down the campus phone lines. Our house was still without power on the fourth day. After one night by candlelight, we opted for warmth and relocated to the missionary guest apartment.

The best news came with 17 new students, more than usual for a January term. Nine of them came from Kentucky, with Tennessee sending four and Ohio three. One student came from Indiana.

The class averages age 29, with one student age 51 and another 65. Seven of the group are single, but one of those is engaged. One widow and eight couples have 13 children.

These new students come with a variety of employment experience: homemaker, camp counselor, sheet metal workers, restaurant manager, drug prevention, teacher's aide, mail clerk, pastor, salesman, assembly line worker, electrical technician, warehouse manager, laborer, roofer and welder.

Ten of the new students have previous college work. One will work to secure a GED which must be completed before the fourth years begins.

Wayne Gullion received the three-year certificate in 1979. He

was pastor of Charlestown Road church in New Albany, Ind., 1990-95. He and Gayle have received God's call to foreign mission service. He needed to complete his degree and go to seminary. "At age 44 and our kids all gone, it was a good transition time. We wondered how the Lord would work it out but he has, far more than we ever expected. This experience has dem-

onstrated so many of the truths we studied in Experiencing God." Wayne said. He secured employment at the NAPA auto parts store in Pineville—the same job he had when they attended Clear Creek the first time. The boss provided an apartment, and his wife can work part-time.

Florence Dingus has four children older than many of her classmates. Her husband died several years ago, and she has worked in the school system and been very active in her church, First Baptist in Jenkins. "The church had a going-away fellowship for me, and a young woman was saved that night. It was a beautiful assurance of the Lord's calling," she acknowledged.

Pray for these new students.

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

## CLEAR CREEK CHRONICLE



Bill Whittaker

## Baptists experiencing phenomenal growth in Nigeria

By Mark Kelly  
SBC Foreign Mission Board

IBADAN, Nigeria (BP)—Nigerian Baptists have caught a vision of reaching their country for Christ, and the result has been a two-year surge in baptisms and church starts.

In 1990, Nigerian Baptists committed themselves—despite the nation's political, economic and religious turmoil—to carry out "Operation Reach All," a visionary plan to take the gospel to all of Nigeria's unreached areas and peoples by A.D. 2000.

Operation Reach All calls for intensive prayer, evangelism, witness training, missions and church planting—and seeks 5,740 new church starts by the decade's end. That would more than double the 5,093 churches existing at the end of 1994.

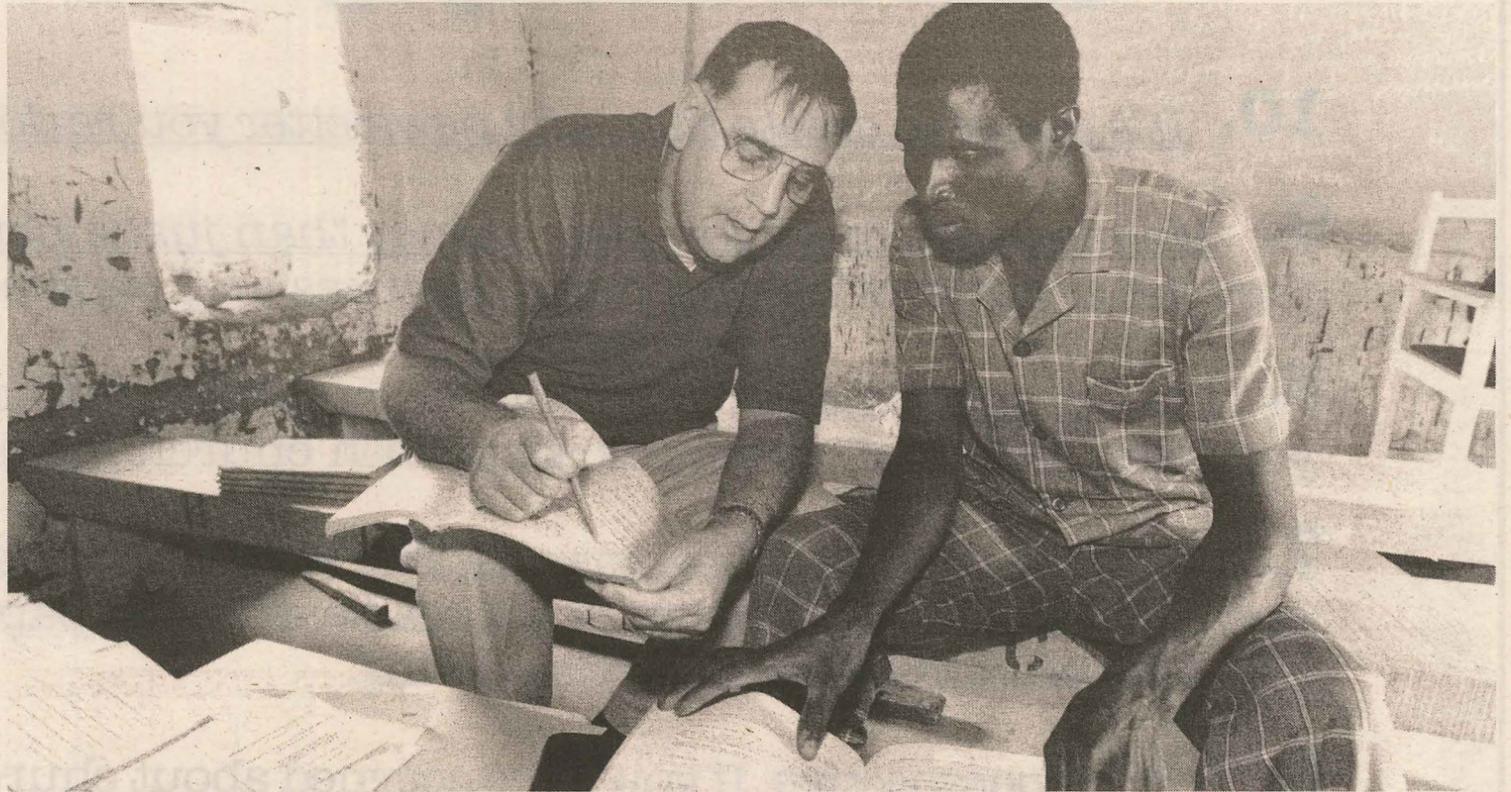
As the vision of reaching Nigeria for Christ has gripped them, Nigeria's 646,740 Baptists have seen a dramatic upturn in baptisms and church starts. Baptisms grew by 18 percent and nearly 23 percent, respectively, in 1993 and 1994. Nigerian Baptists baptized 31,250 in 1993 and 38,340 in 1994.

Meanwhile, the number of new churches started more than doubled in 1993 (with 179), then more than doubled again in 1994 (with 437).

If that growth continues, Nigerian Baptists will reach their goal three years early. They believe their "ambitious" plan may be only part of what God has in mind.

"God is working wonders among our people," said Ola Fadeji, general secretary of the Nigerian Baptist Convention. "From the beginning of our history, we have been conscious of the importance of evangelism and church planting. We are more conscious than ever because of Operation Reach All."

"As great as things are, even greater things can happen in Nigeria," as-



serted Bill Phillips, who directs Southern Baptist Foreign Mission Board work in west Africa. "We'll just have to wait and see what God has planned."

Baptists in Nigeria realize reaching Nigeria with the gospel is a "God-sized task." Southern Baptist missionaries have worked in Nigeria for 146 years, and the Nigerian Baptist Convention is one of the world's strongest. Yet 409 of the country's 463 distinct people groups still have little or no access to the gospel. Half of Nigeria's 98 million people are Muslim or animist.

Nigeria's deteriorating political and economic life complicates the task. The collapse of international oil prices in the 1980s wreaked havoc on the economy. The currency, the naira,

went into free fall—diving from a \$1.50 U.S. exchange value in 1982 to a little more than a penny today. Nigeria's military rulers are coming under increasing international pressure over alleged human rights abuses.

While the collapsing economy fosters crime, two decades of religious conflict compounds the challenge of spreading the gospel. Muslims routinely block land purchases for church buildings and exclude Christians from political office, jobs and schools. Failure of such tactics to slow Christian growth has led to threats and often violence against Christians. About 6,000 people—mostly Christians—have died in rioting since the 1980s.

Yet extreme difficulty and persecution often turn people to Christ, missionaries report. In northeastern

Nigeria's Gongola State, churches are opening so many "preaching stations" that missionaries Ron and Kathy Copple can hardly keep up. The Copples work in an associational ministry with churches in and around the city of Yola. They returned from a furlough in 1994 to discover one previously lethargic church had opened 17 preaching stations while they were gone.

"The Lord is doing something great here, and I can't say we've had anything to do with it," said Copple, of High Point, N.C. "The Lord simply impressed the need on them. That's the good part. We have strong, missions-minded congregations starting new churches everywhere they see a need. I simply try to encourage it."

**TRAINING LEADERS**  
*Theological education by extension plays an important role in training new leaders for the large numbers of new churches Baptists in Nigeria are starting. Southern Baptist missionary Ron Copple (left) reviews a lesson with pastor Invwa during a theological education by extension class at Hosanna Baptist Church in Boshikiri. (BP photo by Ken Touchton)*

## Opponents torch Nigerian pastor 3 times but no fire erupts

By Mark Kelly  
SBC Foreign Mission Board

KADUNA, Nigeria (BP)—Christians fled when they heard the chanting: "There is no God but Allah, and Muhammad is his prophet!"

A mob of 200 young people marched toward Oore-ofe Baptist Church in Kaduna, Nigeria, where Sunday worship was in progress despite threats from Muslim leaders to burn Christian churches that day.

Clutching torches and cans of gasoline, the Muslim marchers stood at the gate of the church compound, crying: "Kill them! Burn down their church! Confiscate their property!"

Pastor Fola Lateju, now alone in the building, decided to face them. Walking to the gate, he told the crowd, "What you are about to do is against the will of God. You will incur his wrath. Go back and tell those who sent you that this is against God's will."

Taken aback, mob leaders paused to talk among themselves. Suddenly they seized the young pastor,

drenched him in gasoline and torched his clothing.

Nothing happened.

Turning to a clump of grass, they poured out some of the gasoline and touched the torch to it. The grass exploded in flames.

Wheeling back on Lateju, they drenched him again, but for the second time the torch would not set him ablaze. A third try also failed.

Confusion spread among the Muslims, and Lateju retreated into the churchyard. The crowd followed, pelting him with stones. One attacker struck him with a weapon, and he fell, bleeding profusely from the forehead.

The Muslims left without burning the church. Several deacons emerged from hiding and took their injured pastor to a nearby clinic.

God has intervened on several occasions to protect his people in the face of Muslim persecution, says Lateju, who now teaches world religions at the Nigerian Baptist seminary in Ogbomosho.

Northern Nigeria has endured 20 years of religious conflict. Clashes

between rival Muslim groups, or attacks on Christians, often have degenerated into rioting and bloodshed, ending only with police or military intervention.

An upsurge in activity by militant Islamic groups—some reportedly directed by agitators sent from radical Muslim nations—has raised tensions in Nigeria's once-peaceful religious environment.

Groups like Izalah—dedicated to "purifying" Islam of innovations—clash with others like Jamatul Nasir Islam, a more politically minded council of Muslim emirs, imams and scholars. The mix becomes more volatile with the addition of factions like the Maitasine, a bizarre sect obsessed with blood. Their rites reportedly include drinking their enemies' blood—especially of rival Muslim groups. The Nigerian government has used military action in its efforts to disband the sect.

Besides tensions between Muslims, a surge of growth among Nigerian Christian groups set the stage for more conflict.

Muslims reportedly have tried several strategies to slow Christian growth: blocking land allocations for church buildings; excluding Christians from political office, jobs and schools; shutting off the supply of gasoline or currency to stymie the economy in strong Christian areas; even encouraging Muslim men to impregnate Christian women. Failure of those tactics has led to threats, intimidation and often violence.

Persecution peaked in the late 1980s but has continued sporadically. About 6,000 people—mostly Christians—have died in rioting since the 1980s. One result: the growing popularity of a militant Christian faction, the Christian Association of Nigeria, that pledges to retaliate for every instance of anti-Christian violence.

Lateju abhors such vengeance—or violence from any side—even though he himself has suffered at the hands of Muslim militants. Instead, he participates in a group called Project for Christian and Muslim Relations in Africa, dedicated to winning Muslims to Christ.

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