

PRactical Resources for Christian Living

WESTERN RECORDER

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FOR THE RECORD

Purpose statement

In a video for trustees, the North American Mission Board's president says the agency's goals are to further the Great Commission and restore America's "roots in Christ." *Page 2.*

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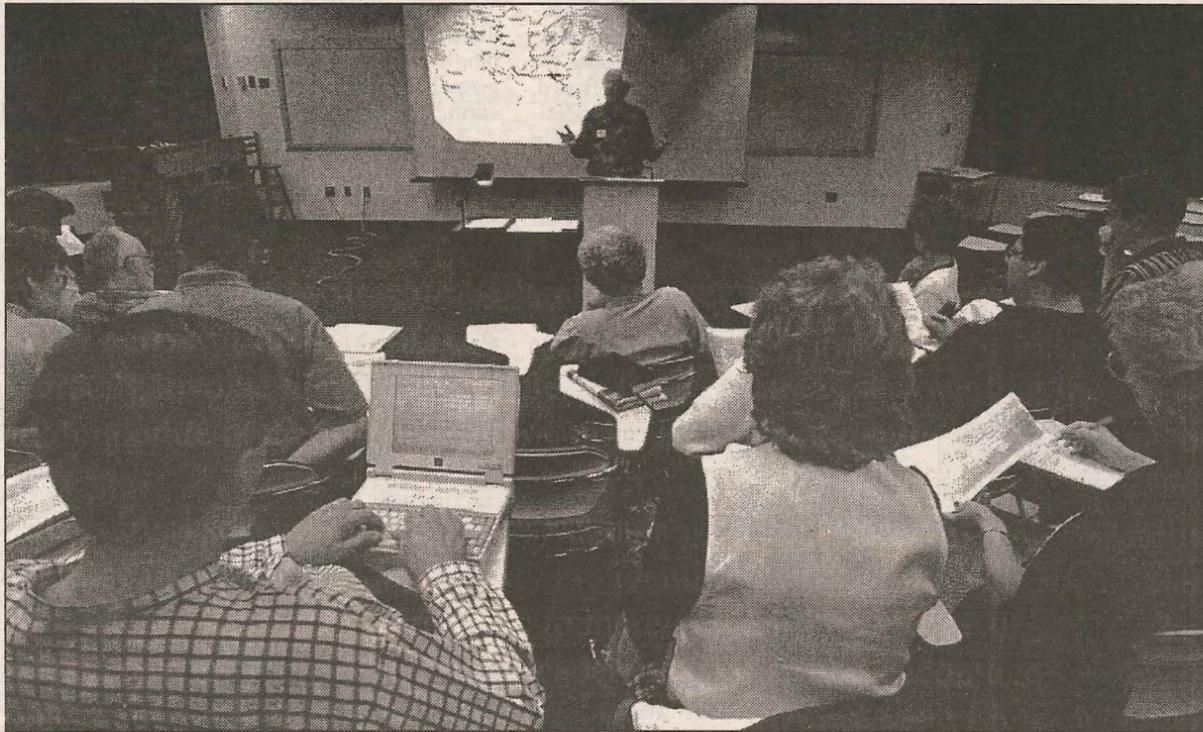
Bill would assess policies' impact on families. *Page 9.*

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PREP WORK Professor Robert Douglas conducts a training seminar on Muslim evangelism at Southern Baptists' Missionary Learning Center in Rockville, Va. (RNS photo)

Mission field is changing, leaders say

By Adelle Banks
Religion News Service

ROCKVILLE, Va. (RNS)—Sixteen Southern Baptist missionaries sat in a simple classroom tucked away from the outside world and learned of the challenges—and risks—that lay ahead of them.

If they get kidnapped, their denomination won't pay ransom. If they get Japanese B encephalitis—a disease with a 60 percent mortality rate—and survive, they'll likely spend the rest of their lives being tube-fed in a nursing home.

But hearing these things just weeks before boarding their flights abroad prompted no seat-squirming or second thoughts. Like their predecessors

through the centuries, their sense of calling to spread the Christian faith outweighs the risks.

"The risks are 1 or 2 or 3 percent," said Tony Laffoon, the 37-year-old son of medical missionaries, who will be working in North Africa. "And you have to ask yourself this question: Do you face a tropical disease or do you want to face God and say, 'I didn't do what you told me to do?'"

Even as these new missionaries venture abroad with the same impulse as their predecessors, they represent a major change in foreign missions.

Missionaries today, for example, are more sensitive about the cultures they seek to influence. No longer are most missionaries preachers and teachers, but workers with a wide ar-

ray of skills. And visitors to the mission field, such as Laffoon and his 15 colleagues, are often just that—visitors, short-term missionaries rather than longtime residents.

At the Missionary Learning Center, a cluster of red-roofed buildings on 238-acres of donated land just outside Richmond, missionaries appointed by the Southern Baptist Convention's International Mission Board are trained in strategy, church planting, world religions and "field realities."

Corella Ricketson, who has taught more than 70 groups of outgoing missionaries, focuses on the cultural transitions her pupils will make.

"They go from a newcomer to an acceptable outsider," she said. "The

See Change happening ..., page 7

Baptist social worker: Churches well-suited to help working poor

By Mark Wingfield
Editor

What do you do if your child can't go to daycare because of chickenpox or a high fever, but you're a single mother who's got to show up for work and you don't have extended family to help?

What if, to make matters worse, you can't afford to pay someone to care for your child—but neither can you afford to miss work, because you might lose what little income you have?

This illustrates one of several areas where churches could offer vital help in making welfare reform work in the United States, according to a Baptist social worker whose job is helping welfare recipients get jobs.

For welfare recipients being phased into self-support through the Welfare Reform Act, regular day care usually is provided by the state's department of human services, noted native Kentuckian Marolyn Dowdy,

a social worker in Oklahoma City. "The big kicker is what do you do with a child who has chicken pox, or a child who has a 103-degree fever?"

Churches are ideally suited to offer sick-child care for low-income workers in the community, said Dowdy, a member of Capitol Hill Baptist Church in Oklahoma City.

Such a service often isn't available at any price elsewhere, but when it is available, the price is too high for workers making minimum wage, Dowdy explained. For example, a hospital in Oklahoma City used to offer a day care program for sick children, but it cost \$35 per day. Most of the welfare-to-work clients Dowdy helps are making only \$45 a day.

This is a pressing need, especially for parents trying to get established in the workforce, Dowdy said. "A lot of jobs are lost because the workers don't have extended family to take care of the child and they can't take them to day care."

Churches could perform a signifi-

cant ministry by offering sick-child day care services for free for parents trying to get off welfare, she said. "You could do it at the church nursery and have someone on call each morning."

That's just one of several ideas Dowdy has for how churches can reach out in ministry and at the same time help make welfare reform work.

"It's time for the church to start doing what it should have been doing a long time ago," said Dowdy, a native of Corbin.

Officials who are responsible for implementing welfare reform in every state would welcome the assistance of churches willing to provide services to welfare clients, Dowdy said. Once a church decides what service it can offer, a call should be placed to the local social services office to make officials aware of how the church can help, she said. Then the social workers who administer welfare reform can refer appropriate clients to the churches.

Ministry duo helps Kentucky church minister outside its walls

By Joyce Sweeney Martin
Staff Writer

McKEE—It took a dynamic ministry duo to move McKee Baptist Church from planning to do ministry to doing it.

While the Jackson-County church had voted to use "Beyond These Walls" as the theme for the 1996-97 church year, members had not yet decided how to venture into the community with the gospel until Rhonda Bowling and Jennifer Daugherty found their ministry niche, said former interim pastor Tim Searcy.

Now, seven months after the two young women began a Saturday morning Bible class in a laundry room in a low-income housing complex, McKee Church is well on its way to sponsoring a full-fledged apartment ministry wholeheartedly endorsed by the church, said Searcy, who was the church's interim pastor for more than a year.

The two young women couldn't be more pleased. "It's no longer just a 'Rhonda and Jennifer thing,'" Bowling said. It's becoming the mission of the church.

While the seeds for the church's new direction were planted by Searcy, it was a multi-housing ministry conference at Clear Creek Baptist Bible College that "lit the fire" under the two women, Bowling said.

After attending the conference last fall, they returned to McKee determined to flesh out the new

See Dynamic duo ..., page 7

Among Dowdy's other suggestions:

■ **Transportation.** Lack of transportation is not an acceptable reason for not participating in welfare reform requirements, Dowdy explained. "But realistically many people do not even have vehicles. If they do, they're in ill repair."

Providing transportation services facilitates finding employment and keeping employment for those attempting to get off welfare, she said.

Churches could provide transportation to job-readiness courses or to job interviews, Dowdy suggested. Churches also could provide gasoline vouchers at specific gas stations.

Dowdy said she knows of one church that offers a car-care clinic one Saturday every month. Church members who are mechanically inclined offer repair and maintenance services for free as a ministry.

■ **Clothing.** The traditional church clothes closet may be enough to keep

See Baptist: Churches ..., page 12

BAPTISTS

BAPTIST BITS

■ **WMU training deadline extended.** Woman's Missionary Union has extended the registration deadline to July 31 for its Christian Women's Job Corps national training event, Aug. 7-9 at WMU's national headquarters in Birmingham, Ala. For information contact WMU at (205) 991-4972.

■ **Campaign gets \$1 million pledge.** An anonymous gift of \$1 million is the first pledge in a national campaign to renovate Ridgecrest (N.C.) and Glorieta (N.M.) Baptist Conference Centers. The total campaign goal is \$67 million.

■ **Stacy named.** Wayne Stacy has been named dean of the divinity school at Gardner-Webb University in Boiling Springs, N.C. He replaces Robert Lamb, who retired. Stacy, 46, has taught religion at Gardner-Webb since 1995.

■ **New Orleans names staff.** Trustees of New Orleans Baptist Theological Seminary have named several new faculty members and administrators. Charles Gaines, former dean of Christian studies at Grand Canyon University in Arizona, will be dean of students. Jerry Pounds, a church staff member in Spartanburg, S.C., was named associate professor of Christian education. Adrian Lamkin, a professor at William Jewell College in Missouri, was named associate professor of Baptist history. Lamkin is a Kentucky native and graduate of Georgetown College and Southern Baptist Theological Seminary. Steve Lemke, associate professor of philosophy of religion at Southwestern Baptist Theological Seminary, was named provost.

■ **Mohler on BBC.** Al Mohler, president of Southern Baptist Theological Seminary in Louisville, was among religious leaders from around the world featured in a July 6 roundtable discussion of the Southern Baptist Disney boycott aired by British Broadcasting Co. In his presentation, Mohler asserted: "In the Christian worldview, we see revealed in Scripture that homosexuality is deeply sinful and that it is a part of the moral equation of the universe. And thus, I see the modern attempts to normalize homosexuality as a threat not only to the moral equilibrium of the culture but to the very survival of the society."

■ **BWA women's head resigns.** Willene Pierce has resigned as head of the women's department of the Baptist World Alliance. A joint statement issued by Pierce and BWA officials cited "differing perspectives regarding ministry philosophy and leadership style."

■ **Georgia CBF picks Broome.** Frank Broome has been named the first full-time coordinator for the Cooperative Baptist Fellowship of Georgia. Broome, director of missions for Macon Baptist Association since 1989, previously was director of Christian social ministries for Northern Kentucky Baptist Association.

■ **National CP up.** Gifts to the national Cooperative Program unified budget of the Southern Baptist Convention were up 4.88 percent at the end of the fiscal year's third quarter over the same period last year. For the nine months ending June 30, undesignated gifts totaled \$116,858,328, a \$5.4 million increase over the same period last year.



"We're baptizing Hank an extra minute just to be on the safe side."

NAMB to help restore 'Christian' America

By David Winfrey
News Director

Participating in the Great Commission and restoring America as a Christian nation is the two-fold purpose for the North American Mission Board, according to statements by its president in a video distributed to agency trustees at their first meeting.

In the 20-minute video, titled "America Overview with Dr. Robert E. Reccord," Reccord links America's spiritual condition to the effectiveness of world evangelism efforts.

"If we do not move to restore our nation to its roots in Christ, if we do not serve as active participants of the Great Commission here at home, the sad reality is that very soon we will no longer be able to serve the Great Commission abroad either. This is the job of the North American Mission Board," Reccord says.

The video, which was distributed to NAMB trustees at their first formal board meeting June 19, combines an address by Reccord from the set of Pat Robertson's "700 Club" show with excerpts from a two-hour video produced by Freedom Ministries of America and Christian Broadcasting Network, producer of the "700 Club."

The excerpts, from "Victory in Spite of All Terror," contend that from the arrival of the first English settlers in 1609, America has been "a land with a mission grounded in a simple covenant between God and the American people."

Presbyterian Peter Marshall Jr. says in the video that the pilgrims who journeyed from England had a missionary purpose.

"All of us were taught that the pilgrims came to America for freedom

of worship or religious freedom, but that's really not true," says Marshall. "They say they came to America to 'propagate the gospel among the Indians and to become themselves stepping stones for the furtherance of the gospel to the uttermost parts of the earth.' So they were missionaries."

James Kennedy, pastor of Coral Ridge Presbyterian Church in Florida, agrees. "What was the purpose of those that came here and founded this country? ... To advance the kingdom of our Lord Jesus Christ."

Narrator John Damoose of CBN describes America's westward expansion, survival of the Civil War and progression from a farming country to a leading industrial nation as God's blessing.

"The entire history of America can be considered God's preparation to accomplish his ultimate purpose," Damoose says. "The true result of God's 500-year preparation of America has been to give us everything we could possibly need to light the world for Jesus."

Damoose says television, computers, mass transportation, telecommunications and movies are vehicles God intends to be used to spread the Christian message. "The Lord had specific ends in mind when he created the strongest economy in the world from scratch."

Yet Damoose and others say those resources are being used for personal pleasure, and America is in danger of squandering its potential to accomplish this evangelical purpose.

Says Damoose: "We must collectively chose to either restore the roots of freedom we have as a nation founded in Christ and thereby complete the task of evangelizing the world, or we

must doom ourselves to the wrath of God by continuing to turn our backs on Jesus Christ, thereby making ourselves an ineffective vehicle for the propagation of the gospel."

The CBN video excerpt quotes several ministers saying that moral decline threatens to doom America.

"We are eroding from within—the heart the home, our young children," says Charles Stanley, pastor of First Baptist Church of Atlanta. "We're destroying ourselves. We don't need some foreign nation to destroy us."

Says Pat Robertson: "We have gone the way of Sodom and Gomorrah."

Chuck Colson, founder of Prison Fellowship Ministries: "You smell the rotting decay. You smell the rotting flesh of civilization much as like you would have been able to smell the rotting flesh of the Roman Empire."

John Hagee, pastor of Cornerstone Church, a non-denominational congregation in San Antonio, Texas: "America is history—it's dead, it's over—if there is not a broad sweeping revival of righteousness."

In his address, Reccord calls America "a nation who has indulged ourselves in carnal pleasures, and we have used the blessings of God for our own enjoyment."

Reccord calls the SBC restructuring that created NAME God's way of bringing resources and people together to impact North America. "As he has so often in the past, God is providing the Southern Baptist Convention with the opportunity to lead the way for the body of Christ by producing a streamlined church which will be better equipped to penetrate a cynical and increasingly rebellious nation in the 21st century."

Stubblefield denied adjunct seminary post

By Lacy Thompson
Louisiana Baptist Message

NEW ORLEANS (ABP)—Two Southern Baptist pastors have been disqualified as adjunct instructors for New Orleans Baptist Theological Seminary because of connections with the Cooperative Baptist Fellowship.

Jon Stubblefield, pastor of First Baptist Church of Shreveport, La., said he was approached in January about teaching Greek in the seminary's Shreveport extension center, a task he had performed several times previously. Later, he was told his services would not be needed because the course was being canceled for financial reasons.

When he offered to teach the course for free, he said, he was informed he was disqualified because he spoke at a state Fellowship meeting.

Stubblefield's church also allows members to channel funds to the Atlanta-based Fellowship, a moderate organization offering alternatives to missions and ministries of the conservative-led Southern Baptist Convention.

In a letter to Stubblefield, New Orleans Seminary President Chuck Kelley wrote: "Because the CBF has chosen to be very public and aggressive in presenting itself as an alternative to the SBC and its ministries, and

because the CBF is basing its growth and fund-raising strategies on diverting SBC churches from the support of the SBC and its ministries, we cannot in good conscience use Cooperative Program (the SBC's unified budget) funds for teachers who are actively and publicly supporting the CBF."

Stubblefield, former pastor of Walnut Street Baptist Church in Louisville, said he is not part of the Fellowship but acknowledged leading a session on Baptist distinctives at a state chapter of the organization. He said he was asked to do so by a church member.

The church's associate pastor is head of the Louisiana chapter of the Fellowship and as many as 40 percent of church members opt to have portions of their church offerings channeled to the Fellowship.

"While this is true, the majority believe in and give generously to the Cooperative Program," Stubblefield said. "Our church gave \$65,000 to the Lottie Moon Offering last year, and we just completed our Annie Armstrong offering in the amount of \$20,000. Our church historically and currently is solidly anchored in the (SBC)."

Stubblefield said the seminary's policy will only drive people with Fellowship sympathies away from the SBC "and will cause those who have

wholeheartedly supported SBC work to question the continuing efforts of our current convention leadership to exclude all who do not agree with them."

A similar thing happened to Philip Wise, pastor of First Baptist Church in Dothan, Ala., who said he was "talked into" teaching a two-term course at the seminary in an Alabama center by administrators who assured him "politics" were not a factor in selecting faculty for off-campus courses.

Near the end of the first term, Wise said, he was told he would not be used in the second term because of his "connection" to the Fellowship.

In a letter to seminary officials this spring, Wise said he holds no office in the Fellowship. "And what if I had? Is it the intention of the seminary to ban teachers who support other missionary organizations—such as Campus Crusade or Fellowship of Christian Athletes?"

When contacted by the Louisiana Baptist Message, both Kelley and Assistant Provost Jimmy Dukes said the seminary will not address personnel decisions publicly.

Kelley said the policy not to use teachers with connections to the Fellowship is not written "but it is something I think our (trustees) feel pretty strongly about."

Departing director of missions hopes to serve again

By Ken Walker
State Correspondent

EMINENCE—As she packed to leave the town she called home for the past 15 years, Pam Cobb said she hoped God would direct her to another position as director of missions.

"I would love to," said Cobb, outgoing director of Henry County Baptist Association, "but God's the only one who could do that again."

Appointed in 1988, Cobb completed nearly nine years on the job before moving this month to Rockford, Ill., where her husband, Greg, recently took a job.

Formerly a substitute teacher and associational Woman's Missionary Union director, Cobb said she experienced few problems in working with Henry County's 15 Kentucky Baptist churches. She attributed that to respecting each one's autonomy

and working quietly with them.

"A couple didn't want me to become director because I was a woman," she said, "but there's always a couple churches who don't want somebody for some reason."

"My philosophy is each church was autonomous and I was going to go with whatever they believed. If they didn't want me to speak (on visits), I wouldn't press the issue. I would just sit and worship with them."

Though one of a handful of women nationally to serve as director of missions, Cobb spearheaded a successful migrant ministry that has grown from an outreach for the association to a more regional project.

Started in 1990, it has become the Central Region Hispanic Ministry, which employs a missionary, one part-time employee and two Mission Service Corps volunteers.

Cobb served as chairperson of the

ministry's governing council after its formation in 1995. Besides Henry, the ministry draws support from Shelby, Sulphur Fork, Whites Run and Owen County Baptist associations.

The ministry has started four missions, numerous home Bible studies and offered a variety of financial, food, clothing and other assistance to migrant workers.

In addition, eight men recently completed their first seminary extension course for preparation as pastors.

She called the latter a definite sign of God working miracles and moving so fast they found it hard to keep up.

"Who knows?" the director said of the ministry's results. "Only God knows. We've impacted lots of individual lives. There are people married now instead of living together; Mission Service Corps workers helped women with pregnancies so their babies are safer."

Besides the Hispanic mission, oth-

er highlights of her service included:

■ Offering Spanish and sign language interpretation at the association-wide "Here's Hope" revival in 1995.

■ Resuming World Missions Conferences several years ago for the first time in 14 years.

During Cobb's tenure the association participated in mission trips ranging from Los Angeles to Idaho nationally and from Russia to Jamaica abroad.

Members also shipped personal care kits and glasses across the nation and to South America.

Despite her track record, Cobb is hesitant to share advice for her successor or other DOMs. She does advise participating in state and national fellowship groups, saying both offer valuable support and insights.

"It's tearing my heart out," Cobb said of leaving. "I hope God puts me in some kind of ministry, but I don't know what he's got planned."

"My philosophy is each church was autonomous and I was going to go with whatever they believed."

Pam Cobb, former director of Henry County Baptist Association

Campbellsville, KBHC pioneer Centrifuge for at-risk youth

CAMPBELLSVILLE—Kentucky Baptist Homes for Children and Campbellsville University are working in partnership with the Southern Baptist Sunday School Board this week to develop a summer youth program for at-risk youth.

More than 125 youth and staff from Kentucky Baptist Homes for Children are involved in the Centrifuge camp, said Robert Reeves, KBHC associate director for public relations.

Centrifuge, a youth camp program of the Sunday School Board, has donated personnel, equipment and Bible study curriculum. Campbellsville University is offering its facilities at no charge.

Scores of Centrifuge camp weeks are held in more than a dozen locations around the country each summer, but the Campbellsville project is breaking new ground.

Camp activities include team sports, recreation, worship and Bible study. The camp is designed to offer fun, learning and spiritual growth while helping at-risk youth deal with issues of physical and sexual abuse, neglect or abandonment, said Mike Dixon, director of religious life for KBHC.

"I know a lot of these kids—and even some of our staff—don't realize the blessing they're going to be getting from this experience," said Dixon. "It is going to be so neat to look back and see how they were blessed."

The goal of Centrifuge is to make God relevant to young people, Dixon said. Counselors will adapt the usual curriculum to better relate biblical principles to young victims of abuse, neglect or abandonment.

The pilot project was organized last year when Centrifuge leadership contacted KBHC with the concept and Campbellsville University offered its facilities.



VOLUNTEER BUILD About 50 volunteers from Georgia and Alabama recently helped frame a sanctuary for Unity Baptist Chapel in Stephensburg. More volunteers are scheduled to help later this month and in August, said Pastor Roger McGuffin. "We are truly seeing that nothing is impossible when you put your trust in God," he said. "We praise God for what he is doing, and we are very thankful for people and churches who are willing to give and work see God's kingdom grow in other areas."

Christian cyclists to wheel their way through Kentucky again this summer

By Joyce Sweeney Martin
Staff Writer

Eighty members of the Christian bicycling group "Wheel Power" will spend seven days in Kentucky this summer during their fourth annual mission trip across the United States. This year the cyclists will travel 4,000 miles from Seattle to Virginia.

Based in Lynchburg, Va., the non-denominational ministry seeks to "share the gospel of Jesus Christ with people we meet on the journey as well as with the local folks in the towns where we stop and stay," according to founder and president Judy Bowman.

After cycling between five and eight hours daily for 65-70 miles, the group stops for showers, meal and a place to sleep at a host church.

Each evening, the cyclists present a program of music, stories about their

travels and testimonies of their faith in God in the church. The program is open to the community.

Last year when the group stopped at Eubank Baptist Church, they "encouraged the church very much toward sharing their witness and supporting missions," said Pastor Noel Dodson. Plus, three young men Bowman witnessed to at the local post office professed faith in Christ, he said.

1997 Kentucky stops are:

■ July 31: Erlanger Baptist Church in Erlanger.

■ Aug. 1: Millville Baptist Church in Frankfort.

■ Aug. 2-3: Eubank Baptist Church in Eubank.

■ Aug. 4: McKee Baptist Church in McKee.

■ Aug. 5: First Baptist Church of Jackson.

■ Aug. 6: Highland Avenue Free-will Baptist Church in Prestonsburg.

Edgewood's Gayle Toole to be nominated for KBC president

By Mark Wingfield
Editor

LEXINGTON—Veteran Kentucky pastor Gayle Toole will be nominated this fall to become president of the Kentucky Baptist Convention, according to Ted Sisk, who intends to make the nomination.

Sisk, former pastor of Immanuel Baptist Church in Lexington, notified the Western Recorder July 9 of his intention to nominate Toole during the KBC annual meeting Nov. 11-12.



Toole

Toole, contacted by phone, confirmed that he would be willing to serve if elected. "I would be happy to serve our state convention," he said, noting several individuals had asked him to consider allowing his nomination.

Toole is the first announced candidate for the KBC presidency. Normally two or more candidates are nominated.

Toole, 64, has been pastor of Edgewood Baptist Church in Nicholasville since 1973. He previously served Hebron Baptist Church in Hebron, Poplar Grove Baptist Church in Glencoe and Concord Baptist Church in Verona.

A native of Owen County, he earned the bachelor of arts degree from Georgetown College in 1959, the master of divinity degree from Southern Baptist Theological Seminary in 1966 and the doctor of ministry degree from Lexington Theological Seminary in 1981.

Toole has held numerous denominational posts within the KBC and within the associations where he has served as pastor. He is a former member of the KBC Executive Board and currently serves on the KBC committee on committees. He also has been a trustee of Georgetown College.

He has served on the executive board of Ten Mile Baptist Association, Northern Kentucky Baptist Association and Elkhorn Baptist Association, where he served two terms as moderator.

During his 24-year tenure at Edgewood Baptist Church, the congregation has grown from 281 resident members to 870. He has baptized nearly 500 people during that tenure. Edgewood's receipts have grown from \$63,388 in 1973 to \$435,090 in 1996. In 1996, the church gave 9 percent of undesignated receipts to the Cooperative Program unified budget through the KBC. Total gifts to missions for 1996 were \$72,628, representing 17 percent of all offerings.

Toole has been married for 42 years to the former Jo Ann Rowlett. They have one son, Todd, who is pastor of Hickory Grove Baptist Church in Northern Kentucky.

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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Update on evangelist Don Short

I am the wife of Evangelist Don Short. Don and I have been married for 29 years. We have three children and one grandson. My role as his wife was in the background supporting his ministry and caring for his home.

We pastored for eight years, and then we both felt the call from God to go into full-time evangelism. That is where we have served God for the past 16 years.

Each year God provided more invitations than there were weeks in the year. To the best of our ability, each week was booked on a first-come basis, regardless of size, finance or location. We both have experienced what living by faith is all about. God has blessed us by fulfilling our needs and even some of our wants. God also has blessed in other ways with literally thousands being saved in the past 16 years—often completing a year with at least one being saved in every service.

The schedule our family has lived with for 16 years has taken its toll on us. As a wife, I know Don better than

anyone. Over the past year I have seen the schedule becoming more and more difficult for him to carry. I have noticed changes in him no one else would have seen, such as forgetfulness, inability to concentrate and the laughter and joy seemed to be leaving, but yet he continued preaching every night.

A couple of months ago on Saturday (the day Don packs to go to the next meeting), Don was unable to get his clothes together to pack his car. A simple task that he had done every week for 16 years. I took Don to the hospital in tears. Our family doctor told us what we already knew, that he was totally mentally and physically exhausted.

He admitted Don in the hospital where he slept for four days. He has been at home now for three weeks. At this time Don is just a shadow of the man I have lived with for 29 years. He finds it very difficult to talk to people; even answering the phone is a task he has not been able to accomplish. I see him struggling with guilt and

worthlessness each day, feeling like a failure to our family, his calling and friends.

Our doctor has him on medication each day and advised us to get away from the pressure for awhile. I am seeing some improvement, but I also see such a long way to go to being the Don that I know and love. I don't know how long it will be before Don will be healthy enough to preach again.

We, as so many of you, were not prepared financially for an extended illness. I try each day to reassure Don that God has taken care of us and our needs for many years, and he will continue to do so now.

We ask that you remember us in your prayers. Please pray that Don's health will be restored soon so that the ministry can continue. We are clinging to Romans 8:28.

Kathy Short

Editor's note: Don and Kathy Short may be addressed at 1400 Elkhorn Rd., Eddyville, Ky. 42038. On July 3, Don Short had been admitted to an Atlanta hospital where he was participating in a "New Life" Christian program.

FIRST PERSON

Physician, heal thyself

There are those of us in the Baptist denomination who are uncomfortable with that which is taking place at the annual meetings of the Southern Baptist Convention.

Often our discomfort is not only in the resolutions, but with the fact that the action is reported as being unanimous. Experience of 81 years has taught me that harmony is often purchased at a price too much to pay.

There are many in the Baptist congregations who do not approve of the resolves which appear in the press as representing the Baptist denomination.

Now I am not "gay" and am unaware of having any friends who are. I deplore their choice of a lifestyle just as much as the most conservative anywhere to be found. But for the church to take a stand, as it has, to boycott an industry because it recognized the reality of a lifestyle with which we do not agree is contrary to the manner in which our Lord would have approached the matter.

What would the self-righteous Southern Baptists at Dallas have done to the woman taken in adultery? I can almost hear the barrage of stones.

Jesus has set the standard by which we all will be judged: "Let him among you who is without sin cast the first stone." Jesus did not set the standard of condemnation as being those who had not committed adultery, but "he who is without sin."

What is your pet sin? By the standards of society it probably is not what could be classified a major sin, but sin it is. By the standards of Jesus, we are disqualified from throwing stones.

Therefore, "Physician, heal thyself," and when you stand cleansed and purified and sinless you will not want to throw stones at anyone, but the love of Jesus shall so permeate your lives that you will love and will seek out and minister to those with

whose lifestyles you disagree.

Robert Milby
London

Watch for fire

Would Jesus go to Disney World? He probably would go with the same mindset that he had when he cleansed the temple of its den of thieves.

Walt Disney started a family oriented production company that has changed its orientation as much as the temple had changed from its original purpose.

The wisdom of your editorial (June 27, page 5) would have given great comfort to Lot as he kept moving toward Sodom. I can hear him saying, "We can show them love, fellowship and understanding and win them over to our side."

How long do we have before the fire hits here?

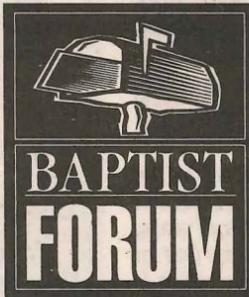
Oliver Hawkins Sr.
Springfield

Love, not hate

I have read how the Southern Baptist Convention voted to boycott Disney and all the enterprises it owns. This decision was made by 12,000 people who decided to go to Dallas for the annual convention.

First, how many people either could not or did not go to the convention this year? Second, What does Jesus Christ think of our decision to boycott Disney?

I applaud the editorial of Mark Wingfield (June 24, page 5) which posed the question "Would Jesus go to Disney World?" I agree that yes, not only would Jesus go to Disney World—Jesus would go on gay day and witness to those there. To quote the words of Jesus himself, "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners." (Mark 2:17).



CHILDREN

Summer: A time for creativity

By Jewell Nelson

Creativity can lead the creator to become so involved that time slips away unnoticed. Aha! Summertime and boredom can slip away as your child becomes involved in being creative.

Help your child organize materials that may be bought, recycled or found around the house. Consider the age of the child, and be certain every-

thing used is child safe. Materials may include paper of all kinds: bags, backs of calendars, old envelopes, pictures from magazines, used gift paper, tissue paper, ribbons and newsprint.

For constructions collect: paper tubes, plates, cups, packing pellets, string and boxes of all sizes.

Older children can also safely use smaller items such as buttons, seeds, beads, shells, stones and sewing materials.

Glue, paste, blunt scissors, pencils, crayons, tape, tempera paints and various size brushes are needed.

Guide your child in organizing the materials in a designated work space. Sponges, water and paper towels will be needed to clean-up.

Encouraging your child to write about the creations, or to write stories, a drama, songs or poetry to continue the creativity.

Allowing your child to be creative in his or her own way can:

- Give a sense of achievement.

- Help gain self-confidence.

- Provide opportunities to become more aware of the five senses.

- Provide an outlet for emotional tension.

- Provide opportunities to plan and make choices.

- Help your child develop his or her own uniqueness and become all he or she can be.

Creativity is not coloring books, patterns or pre-cut models. Creativity comes from within. All great artists and/or writers are recognized for their own uniqueness—and not for copying the work of others.

Make this summer a time for your child to move away from TV and include friends in a creative effort.

An art show or outdoor drama in your own backyard is a real possibility.

Video the creative efforts, and you'll have a treasure.

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



■ More Baptist Forum on page 6

HE SAID/SHE SAID

Only a mother can remember everyone's weird preferences

HE SAID



Mark Wingfield

"Everyone looks at the world through his own knothole," a friend of mine says. In other words, how we're accustomed to seeing things is the way we think they always ought to be.

Last Saturday I made peanut butter crackers for one of our boys' lunch. He quickly informed his mother that I had done it wrong: The crackers were inside out. (Alison makes them with the salty side of both crackers facing out; I just put them together however they fall.)

At dinner that night, our friend who was babysitting cut up cantaloupe for both boys. They protested because she cut the cantaloupe the "wrong" way.

Both incidents sound like small matters, but we've had crying, screaming, wailing blowouts ending with trips to "time out" over less than this. Children get accustomed to routine, and woe be unto the adult who changes the plan.

Of course, I wish I could say only children operate with these pet peeves. Unfortunately, adults do it too—sometimes on an even bigger scale.

For example: We've been married 12 years now, and Alison still hasn't learned how to hang up a pair of my pants properly. Despite how hard she tries, she just can't get the creases lined up right. So finally she gave up; I now have been given the opportunity to hang up my own pants.

And believe it or not, stuff like this makes for trouble in churches. I recall overhearing a church member bless out the music minister one Sunday after the service because we had been asked to sing a "new" hymn. Some folks think the music is too slow; others think it's too fast. Some people wonder why the current preacher doesn't talk like the previous preacher, and the list goes on.

Sometimes we just need to be reminded that the peanut butter crackers taste the same regardless of which way the crackers face.

SHESAI



Alison Wingfield

Life is rough, isn't it? He should be thankful when something gets clean. Between the towels and the boys' clothes, I'm doing well to get our clothes in the laundry line-up at all.

I'm the one who looks through half a dozen knotholes at a time, and keeps them all in focus. The boys and I manage our routine fairly easily, and while I am grateful for Mark taking over some basic tasks on the weekend, he doesn't always keep up with the latest way of operating.

I know which child likes the crunchy peanut butter and who prefers creamy. And who wears Batman underwear and who puts on Spiderman. Knowing the pitfalls in advance helps avoid many unnecessary conflicts. You pick your battles, but you also steer clear of some minefields just to have a little peace and quiet.

True confession: I have my own pet peeves.

The ever-popular toilet seat struggle (up or down) is a battle I am actually winning, even with three males in the household. But on another bathroom front, getting the two children to hang the hand towel back up correctly has not been so successful. Now I've learned to be happy when it is actually on the towel rack (even wadded up) and not on the floor.

The key is not to blow the little concerns of life out of proportion.

God sees beyond our own little knotholes to the whole forest. Routines can be comforting, but sometimes we need to take a step back and let God show us the bigger picture before we let our petty differences become logs over which we stumble.

What's the root of our nation's problem?

According to the opinion polls, most Americans believe our nation is descending into a moral and ethical swamp. Attend almost any Baptist church and you'll hear this theme converted into religious language. "America's moral crisis" frequently serves as the text or at least subtext of sermons.

Baptists and other Christians agree our nation faces a moral crisis. But what many don't understand is that there's an underlying disagreement over the source of that crisis. Not everyone who talks about moral crisis is talking about the same thing.

A prominent stream in the religious community contends that America was founded as a "Christian" nation. The root problem, according to this view, is that Americans have broken their "contract" with God, and God is about to bring down judgment in response. The solution: Restore America's focus on its "Christian" purpose.

This line of reasoning fills Christian radio and TV programs and is especially popular on Pat Robertson's "700 Club." It's also shown up in what Bob Reccord has outlined as his vision for Southern Baptists' North American Mission Board. Reccord is president of the newly founded missions agency.

In an introductory video presented to NAMB trustees, Reccord draws heavily upon excerpts from a CBN-produced video called "Victory Despite All Terror." The NAMB video features Religious Right figures quoting from the Mayflower Compact, the 1620 document signed by passengers of the Mayflower ship before disembarking to found the Massachusetts Bay Colony. This document, they say, is proof that America's founders perceived themselves as "missionaries" to the heathen.

Indeed, that early American document does include these words: "Having undertaken for the glory of God, and advancement of the Christian faith, and the honor of our king and country, a voyage to plant the first colony in the northern parts of Virginia; do by these presents, solemnly and mutually in the presence of God and one of another, covenant and combine ourselves together into a civil body politic . . ."

But Christians who use isolated statements such as this to claim our founding fathers created a covenant or contract with God are guilty of historical proof-texting. They magnify one reason people came to America to be the primary reason, when in fact it was not.

Economics provided the greatest incentive for the early settlers, not missionary zeal.

It's 3 a.m. already?

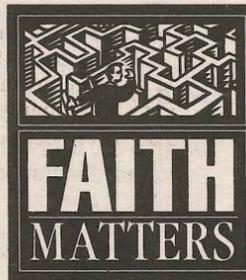
By Carey Newman

My friend looked tormented. "Many of the sermons I've heard have emphasized that becoming a Christian means getting a right relationship with God. While I know these preachers are intending to put me at ease with this observation, over the years I have had a haunting thought: If Christianity is having a relationship with God, does God ever get 'put out' with me? Does he ever grow weary of having to tend to me? Of having to forgive me? As much trouble as I sometimes cause him, I wonder if he ever regrets my becoming a Christian."

Attempting to live the Christian life guided solely by your own emotions is dangerous: the feelings of being close to, or distant from, God can be influenced by many things

completely unrelated to genuine spirituality. It also is risky to envision the Christian life as being driven by our individual needs: God's purposes embrace the whole world. Finally, we are on shaky ground when we begin speculating about the recesses of God's heart: there is a mysterious veil covering God's character that we, as humans, never pierce.

These reservations noted, our emotions are an important part of the Christian life. After all, God redeems the whole person. God is concerned about us as individuals; God is about renewing the world one person at a time. And, finally, God has made himself known to us at the cross and through the resurrection. There we learn the most about God's sacrificial and faithful character.



The pilgrims who journeyed from England on the Mayflower may indeed have had religious and missionary motivations. But that was not the agenda of everyone who journeyed to America during colonial times, nor was it even the agenda of everyone on board the Mayflower.

On the NAMB-produced video, Presbyterian minister Peter Marshall Jr. admits that most Americans have been taught that the pilgrims came to America seeking religious freedom, "but that's not really true," he insists.

Marshall and those who follow his line of reasoning are guilty of historical revisionism. The English Separatists who came on the Mayflower and the Puritans who came later clearly were fleeing religious persecution in England. This is historical fact.

The irony is that these same people who fled religious persecution in Europe became religious persecutors in the American colonies. They would not tolerate religious beliefs different from their own, thus compelling Roger Williams, a Baptist, to leave Massachusetts to found Rhode Island as a true haven for religious liberty.

So what really happened in our nation's pre-colonial and colonial eras?

The Separatist and Puritan influence in Massachusetts represented one of several competing ideas for what America would become. By the time the U.S. Constitution was framed, the influence of Virginians Thomas Jefferson and James Madison had won out over the Separatist/Puritan vision. This represents the true vision of America's founding fathers and mothers.

Thus the language of a religious manifest destiny cited in the Mayflower Compact does not appear in the Constitution. And thus the First Amendment to the Constitution outlined broad rights of religious liberty and toleration.

What the Christian community needs to be reminded of today is that you don't have to believe America ever has been or should be a "Christian" nation to admit that we've got real moral and ethical problems.

Let's join together in praying that God would change the hearts of individual Americans and grant us authentic faith that changes the way we live. Advocating a nation controlled by Christians is not the way to reverse our moral malaise. Rather, we must pray that our nation would be filled with citizens controlled by Christ. There's a big difference between the two.

— Mark Wingfield

The last several weeks with our new daughter has been, well, interesting. All of our friends with multiple children have smiled (with sadistic glee, I suspect) as we have chronicled our sleepless woes. We had the Savannah thing down pat—bed at eight, up at seven. But this Eliza business is altogether different.

Leanne and I are simply too old to be up every two hours night after night. It seems we just close our eyes and the little "I'm hungry" chirps begin. My mother-in-law, the family sage, told us before we had our first that "having a baby will make you unselfish. You will sacrifice in ways you never thought possible."

And so it is with God. There is a powerful force inside of God which allows him, time after time, to attend to us—to forgive, help, discipline, comfort and renew. I told my friend to sleep well, knowing that God never grows weary of caring for his own. *Becoming a Christian establishes an unbreakable relationship with God.*

"Anything that originates in an institution or seminary that carries the name Baptist should be Baptist."

Oscar Davidson
Somerset

A big cat story

The day after reading your He Said/She Said feature on "nothing happens until he leaves home," my husband was photographing a wedding out of town and I took a walk in the newly mown field behind our home. I was keeping my eyes open for snakes when, for some unknown reason, I turned to face a big cat less than 10 feet behind me.

Automatically I ran, but the cat ran too. Thinking I was facing certain death, I began to pray and decided to walk because I knew there was no way I could outrun the cat. My prayers were answered as our family dog suddenly came from under the fence and the cat chased after her.

I made my way to the house 1,000 yards away thinking the dog would be killed. As I was fumbling with my keys, I looked back and the cat was sitting on the bottom step of the porch. Somehow I got into the house, called my neighbors to warn them and then called the sheriff.

No doubt he thought it was a crank call. No one would have a big cat chasing them in central Kentucky. But he did send an officer to check.

My husband returned to find a half-dozen police cars in our backyard and a dead cougar weighing over 100 pounds. As I told the sheriff, "It was a really big cat!"

He says your chicken pox story can't hold a candle to my cougar story and agrees nothing happens when he is home.

Helen Boden
Georgetown

Be good

Thank you for excellent editorials in recent weeks. I am growing tired of the actions that I see at our national convention. I was reading my Sunday school lesson from the Family Bible Series, "Be Good To One Another" (June 29, 1997). I became sad because of the accounts that I read in our paper compared with how Paul said we should act toward one another in Titus 3:1-11.

May I humbly remind us that Paul first said, "We should be ready to do whatever is good." I can't help but wonder, are we striving to do good toward one another? I don't see how when we seek to argue over control of this convention. How can we love our brothers when we seek their withdrawn fellowship from our convention? How can we love when we seek to lead our churches away from the convention because we are no longer in positions of power? I do not see Christ in the actions of these men on both sides of the present division.

Paul said, "To slander no one, to be peaceful and considerate, and to show true humility toward all men." I have heard men on both sides of this division while at Southwestern Baptist Theological Seminary in Fort Worth. They are strong Bible-believing men, but now they are not acting the way I remembered them back in 1978-1982.

We have wasted too many years

trying to decide who will hold power within this convention. I wonder if Bold Mission Thrust died with the onslaught of this bitter strife. May I remind us all that God doesn't need the Southern Baptist Convention to accomplish his redemptive mission; we better repent and start taking Paul's advice before we truly start behaving like the Pharisees who crucified Jesus.

Charles Driggers
Hartford

Why we didn't go

I am responding to the commentary by Trennis Henderson (July 1, page 4) To answer his question, "Where were the messengers?" I can only speak for my husband and myself.

My husband is a bivocational pastor. He is paid what would be considered a part-time salary while maintaining the heart of a full-time pastor. He works an additional part-time job in a not-so-nearby hospital. I work full time in order to provide benefits for our family of five. We did not attend the Southern Baptist Convention in Dallas for several reasons.

First, it would take us away from our church family of which we feel we have so little time anyway.

Second, funds were limited. We do not have funds available to come and go as we please. The Lord provides our needs and we are so grateful. He did not provide funds for a trip to Dallas.

Third, our church did not have the means to send us to Dallas and, if they did, I would prefer they use it in a ministry in our church.

Please know that if it were possible we would have welcomed the opportunity to be present and voice our opinions on issues that are so pressing in the SBC. These issues are discussed in our own local church. They are important to us also.

I don't know what to do about attendance at future conventions. I want Henderson to know that we are busy furthering the gospel in our church and our community and that is the heartbeat of what the convention should stand for.

Jeanette Turner
Dry Ridge

Show love

What I have experienced over four decades of being a member of a Baptist church is that a minority of members have complete control of what the church does and who its leaders will be. If someone other than this minority wants to do something God wants them to do, it first must meet the approval of this minority, and most of the time it does not.

Second, women, divorced members and certain people who do not live up to church standards or requirements, for whatever reason, become second-class members. There is a pecking order in Baptist churches.

When you have this there is no spiritual growth of the individual or the church. When there is no spiritual growth, then you have no church ministry. Without a ministry, a church

becomes stagnant and eventually dies.

The only purpose of a church is to worship and serve God. To serve God is also to serve all mankind—saint and sinner—meeting their spiritual and physical needs, regardless of gender, social status, race, skin color or national origin.

Discrimination, bigotry and prejudice must be removed from our churches. Every member of a church and every stranger who comes to that church is a VIP. Every member should be a participator, not a spectator. Every church should be open and serving the people who live within that community.

You do not use violence or anger or criticize or condemn or show hatred toward those whose lifestyles or behavior is a direct violation of God's laws, but give them love, compassion and forgiveness. Pray for them. These are some of the responsibilities that all Christians, both Catholic and Protestants, must do, not only to save our churches, but to save our communities and our nation.

Carliss Farmer
Louisville

'Christian' nation

I read an article in the Evansville (Ind.) Courier about how we are sacrificing our religious principles because of other groups or atheists.

The article spoke of how we are backing down from our Christian principles because we might offend another religious group or atheist and how we should let people who come to the United States of America know that we are a Christian nation, as our constitution so states.

I agree that when we take down the Ten Commandments and remove all Christian symbols from society that we are telling these other religious groups and atheists that Christianity doesn't really matter.

When Christians go to other countries that are not Christian, the people there do not remove their religious symbols, change their Sabbath day, mode of clothing or times they pray publicly.

I think it is time for Christians to stand up and say, "I am a Christian and I am in a Christian nation where I have the freedom to worship as I please."

Patricia Donahoo
Sebree

Humanism threatens

Humanism so dominates American culture that it influences almost every facet of American life in 1997. Its evil influences are beginning to affect the thinking of Christians so much that it threatens to flow through the churches as a stream of amoral secularism.

Without understanding what humanism is all about, Christians, and even some church leaders, are speaking and practicing humanistic situational ethics. Because of the pressures of the culture, they are letting humanistic philosophy have a greater influence on them than the Bible. They are turning away from their first love of Christ to pursue worldly lifestyles.

The common principles of humanism, set forth in Humanist Manifestos 1 and 2, center around the humanistic

belief that there is no God. This leads humanists to believe people are animals who evolved over a long period of time, that there is no life after death and therefore no moral absolutes.

Humanists strongly advocate the right to abortion, divorce, euthanasia, suicide and the right to alternate sexual lifestyles, including the homosexual lifestyle. They further advocate the establishment of "alternate economic systems" meaning socialistic economic systems, and "transnational federal government" often referred to as world government.

Each humanist is free to establish their own situational ethics—to do as they please. This allows a humanist to be his or her own little god and to live a life of selfish pleasure.

Christians have a sacred duty to Christ to reject the dooming darkness of humanistic situational ethics. Paul said, "Ye were sometimes darkness, but now are ye light to the Lord: walk as children of light" (Ephesians 5:8).

William R. Hagan
Taylorsville

No academic freedom

I was happy to see that "a serious notation on the accreditation of Southern Baptist Theological Seminary has been removed by the Association of Theological Schools." Much of the criticism has involved academic freedom, or the absence thereof.

In a Baptist, Methodist, Presbyterian, Catholic or even a Jewish seminary, there should not be academic freedom in the sense that the fundamentals of the specific faith are not propounded or promulgated. In a Southern Baptist Seminary, negativism toward what Baptists believe should not be tolerated.

However, I will defend to the death the freedom to discuss other ideologies or philosophies at length, from atheism to Zen Buddhism—but not as an acceptable set of beliefs for Southern Baptists. If there are those who want to adhere to, believe in, promote or teach those "-isms" then they should find an institution or seminary amenable to such beliefs.

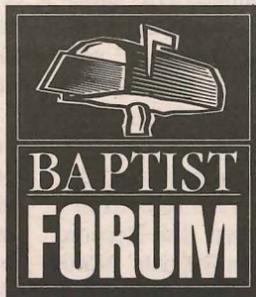
Interestingly, a "seminary" is almost always first defined as "an environment in which something originates and from which it is propagated." Therefore, my conviction is that "something," that "environment" should be thoroughly Baptist. Anything that "originates" in an institution or seminary that carries the name Baptist should be Baptist.

Immediately, I can hear the question, "What do you mean by Baptist?" Someone has said that if you have to ask someone else whether something is right or not, chances are it isn't. A good place for Baptists to begin is "The Baptist Faith and Message."

Discuss anything you want in this Baptist environment, but not as an alternate, acceptable set of beliefs. To do so borders on heresy. If one insists on total academic freedom, perhaps that one should consider a Universal Unitarian seminary, for example.

Don't accept the hospitality and financial assistance of Southern Baptists, and then go out and preach and teach philosophies and ideologies that are anathema to Southern Baptists.

Oscar Davidson
Somerset



MISSIONS

Change happening in foreign missions, leaders say

Continued from page 1

ugly American is an unacceptable outsider. We will never be insiders."

Ricketson, who spent 18 years as a missionary in Taiwan and now turns her bacon with chopsticks, said the sense of mission was just beginning to change when she was appointed a Southern Baptist missionary in the 1960s.

"We stepped into Southern Baptist missions at a time when we were examining for the first time the colonial aspect of mission," she said. "I'm very excited about where we are now as Baptists. We are recognizing other evangelical Christians across the globe. ... We've got partners out there. I don't think you'd find anybody (who) feels we have to build a red brick church with white pillars."

Baptists are not alone in forging a new kind of mission, according to mission executives across the denominational spectrum.

"One of the things we say about mission now is it should always be mutual," said Sister Rosanne Rustemeyer, executive director of the U.S. Catholic Mission Association. "It shouldn't just be, 'Here we are. We have the answer and we'll teach you.' It should always be mutual. ... I guess we're talking that mission is a two-way street."

One aspect of these evolving partnerships is the request from overseas church leaders for missionaries with a variety of expertise.

Missionaries trained at the United Methodist Mission Resource Center in Atlanta, for example, are sent abroad to meet specific requests from overseas churches.

"We respond to those needs by recruiting the kinds of people they want, whether they are doctors, agriculturalists, engineers, nurses, teachers," said Allan Kirton, director of the Methodist center. "Increasingly, certain countries of the world are saying we don't need preachers. We want to do our own evangelism."

Some missions agencies are forging what they call a holistic view of mission.

"We see evangelism in a broader perspective," said Julia Karimu, executive for mission personnel of the joint Global Ministries Board of the Christian Church (Disciples of Christ) and the United Church of Christ. "I think the change is because of our maturing of understanding of what mission and evangelism is all about."

In some cases, a country's gates may be closed to missionaries whose only aim is evangelism. Mission work—at least on the surface—is then done through other means. But many missions directors say the goal still is sharing the faith, even if done one-on-one rather than from a pulpit.

For other agencies, however, the major focus remains the traditional spreading of the faith.

"Of course, we want to bind up the wounds of people and feed the hungry and clothe the naked but at the same time we feel the priority in doing that is to present the gospel message to that person," said Cary Tidwell of the Assemblies of God's Division of Foreign Missions.

"Every dentist, every orthodontist, every ophthalmologist, anyone who goes at some point ... to share the message of Jesus Christ."

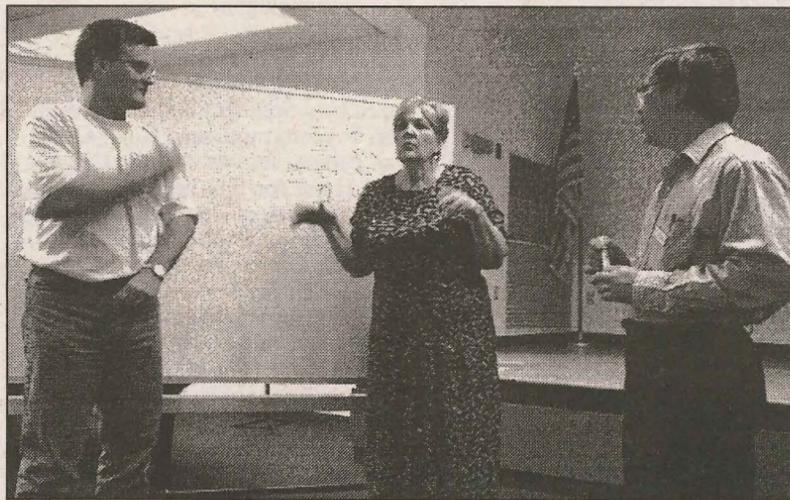
Tidwell said there has been a growing number of specialized missionaries, more in the last decade than ever before.

The range of those specialized missionaries amazes Elaine Joiner, a 69-year-old missionary-in-residence at the Baptist center who spent 38 years in Ecuador.

"When we were appointed in 1950, then you had to be either a preacher, a teacher or a medical person," she said. "Now, there's an opening for everything," including computer experts, sports specialists, aviators and secretaries.

The growth of short-term missionaries is another trend.

Short-term U.S. Protestant missionaries—those who travel outside North America for periods of two weeks to four years—are growing dramatically, said John Siewert, editor of "Mission Handbook: Guide to



LESSONS OF LOVE ■ Left: Corella Ricketson (center), who spent 18 years as a missionary in Taiwan, participates in a Chinese language lesson with missionary students at Southern Baptists' Missionary Learning Center. ■ Below: Tony Laffoon, 37, is training to be a Southern Baptist missionary in North Africa. (RNS photos)

U.S. and Canadian Christian Ministries Overseas."

In 1976, for example, there were 5,658 short-termers compared to 30,040 long-term missionaries, he said. In 1992, the most recent year for which figures are available, there were 32,634 long-term missionaries and 44,083 short-termers.

Among missions experts there is debate about the value of short-term assignments.

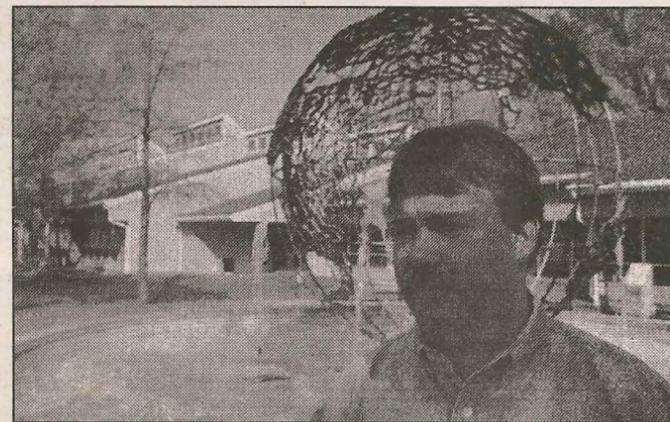
"Some people see it as ... in a sense, selfish. It's what this experience can do for us as North Americans," Karimu said. "Hopefully, they (short-termers) will have a greater interest in overseas missions and be willing to support the church's wider mission."

In some cases, short-term work leads to longer trips overseas. Rustemeyer said young college graduates who volunteer for a year of mission work will sometimes return later to the mission field for several years.

"That taste doesn't leave them," he said.

Patrick Johnstone, the London-based director of research at Worldwide Evangelization for Christ International, sees pros and cons to the short-term mission.

"It's positive because it often exposes people to the need overseas. ... The negative is there are many churches and organizations that seem



to imply that (in) a short-term stint, you're going to evangelize the world, which is a huge misconception. If you're going to learn a culture and a language, that doesn't happen on a three-month summer trip. That happens when you're there for ... five, seven, 10 (or) more years."

But those in the missionary-sending business don't see the change from long-term to short-term leading to a time when there will be no need for missionaries.

"People say, well, missionaries aren't needed any more," said Joiner, the missionary-in-residence at the Baptist center. "They really are. ... There are new jobs and new places, new frontiers always."

Dynamic duo inspires church to take ministry to apartments

Continued from page 1

approach to ministry they had learned, she said.

"Instead of bringing people to church, we were taught how to take the church to the people," Bowling said.

It was a concept Daugherty understood well. As a newlywed, she had lived two years in the Jackson Valley apartment complex.

From personal experience she knew people in low-income apartments generally don't feel welcome in county seat churches such as McKee because "most people there own their own homes." Even though she had been a member of McKee Church since age 10, Daugherty said she fought the feeling that she "didn't fit in" during the years she lived in the apartments. "I was in low-income housing and everybody knew it." During those years, she said, she would have welcomed the

opportunity to attend a Bible study in the complex.

So the two women took on the Jackson Valley Apartments.

In October, they began making five or six visits each week to apartment residents. They asked residents what they were interested in. They worked to build relationships. They offered adult craft classes.

But the emphasis on adults didn't work, Bowling said. So they shifted their focus to children.

And they got the church involved. At Christmastime, church families filled more than 40 stockings for children in the apartments.

Mission Friends and their leaders threw a baby shower to stockpile gifts for new mothers living in Jackson Valley.

Members of Women on Mission turned a room in the church building into a food and toiletries pantry. They filled the pantry with items Bowling

and Daugherty could distribute in the apartment complex.

In January, Bowling and Daugherty began the laundry room Bible class. About 20 children attended.

Things went smoothly until vandals hit the laundry room and the owners closed it during weekends.

"We tried to meet outside, but that didn't work," Bowling said.

Some church members thought Bowling and Daugherty should just bring the children to the church building. But the two convinced members that would destroy the ministry. "We had to teach them the concept of taking the church to the people," Bowling said.

So the church purchased a metal building and the Baptist Men's group set it up on a lot across the creek from the apartment complex. They constructed a footbridge to ford the creek.

And the kids from Jackson Valley

helped paint the exterior of the building. "Now they say it is their church," Bowling said.

Since then, two women have volunteered to help Bowling and Daugherty with Saturday activities.

And while Bowling and Daugherty cannot predict the direction the ministry may take in the future, they already have seen lasting results. Recently, seven children and youth made professions of faith, Bowling said.

That is more than enough to keep them going.

"At first, I thought, 'Oh, no, I don't want to give my Saturdays,'" Bowling said. "But now I couldn't stand it to miss. I look forward to it all week long."

"When I'm there, it is like I am in a different world," Daugherty said. "I have a sense that I am doing what God has called me to do—to be among those that initially don't fit into the normal church group."

"It's no longer just a 'Rhonda and Jennifer thing.'" Rhonda Bowling of McKee Baptist Church

Congress links Russian aid to continued religious freedom

WASHINGTON (RNS)—The U.S. Senate has adopted an amendment that would suspend financial aid to Russia if President Boris Yeltsin signs into law a bill restricting religious freedom.

The measure—already adopted by both houses of the Russian parliament and awaiting Yeltsin's signature—would severely restrict the activities of foreign missionaries and religious groups not "traditional" to Russia.

The bill is strenuously opposed by U.S. Christian groups that engage in missionary activities in Russia, but is just as strongly backed by the Russian Orthodox Church, which is concerned about the inroads foreign missionaries are making.

The bill recognizes four faiths as traditionally Russian: Russian Orthodoxy, Judaism, Islam and Buddhism. All other faith groups would be required to operate in Russia for 15 years before they could apply for state approval to own property, establish bank accounts or conduct other routine matters.

The Senate voted 95-4 July 16 to suspend aid to Russia if the bill goes into effect.

"We must use (foreign aid) to promote American values as well as interests," said Sen. Mitch McConnell, R-Ky.

Voting against the amendment were Sens. Jeff Bingaman, D-N.M., Bob Kerrey, D-Neb., Dick Lugar, R-Ind., and Robert Byrd, D-W.Va.

Yeltsin has yet to say whether he will sign the bill into law.

The Senate also voted to suspend aid to Russia if it does not cease assisting Iran's nuclear program.

Home schooling conference draws 6,000

By David Finnigan
Associated Baptist Press

ANAHEIM, Calif. (ABP)—Unfazed by a Southern Baptist Convention boycott, more than 6,000 Christian parents convened at the Disneyland Hotel for this year's Christian Home Educators Convention.

Largely made up of Californians, the West Coast Christian curriculum conclave in Anaheim, Calif., proved popular to those who have pulled their kids out of school settings to teach them at home.

"Public school has never been an option," said 37-year-old Cathy Wickham, a home schooler and mother of five who attends an Evangelical Free Church in Moreno Valley, Calif. She breastfed 1-year-old Emily while listening to one of several seminars on America's Christian heritage.

According to a recent study, home schooling is growing by 15 percent a year. During the 1996-97 school year, an estimated 1.2 million children were schooled at home, Christianity Today reported, roughly 2 percent of the nation's 50 million children.

Home schooling is gaining popularity among Baptists. According to the study, 19 percent of home schoolers identified themselves as Baptists, up from 18 percent in 1990. The larg-

est number of home schoolers (23 percent) describe themselves as independent fundamental/evangelical; 9 percent describe themselves as independent charismatic.

Convention goers chose from seminars on a number of political and historical topics, but many attended less politically charged seminars.

"This convention is to show you new curriculum," said Linda Kite, 35, a plumbing-office manager and mother of two in Las Vegas, Nev., where her husband home schools their two kids. "If you don't get caught up in the exhibit-floor buying frenzy or the politics of 'the sky is falling,' you're here to look at new ways to educate your kids."

Kite's Chicken Little reference was specific to what she and her 37-year-old husband, Roy, called a disappointing seminar called, "Goals 2000: The Stealing of America's Children." The speaker railed against federal and state public-education goals, belittled "educrats" and gave dire conspiracy-theory warnings of European-style socialism—with no time for questions. The Kites didn't buy it, viewing the speech as scatterbrained and not grounded in facts.

"Where is she coming up with this? This is all a synopsis off the top of her head. You have people that are jump-

ing up and down and screaming for no cause," Roy Kite said.

But Brent Bowling, a social-studies teacher in Glendora, Calif., whose wife home schools their two children, said increasing government control prophesied in the book of Revelation is creeping into the public school where he teaches.

Buying appeared strong among the convention's nearly 140 exhibit-hall vendors. Splurging can be so problematic that a seminar on frugal home schooling included reminders to home schoolers to take only cash or a limited number of checks—not credit cards—to the exhibit floor.

Many Christian home schoolers stressed that they aren't close-minded separatists. "We're not anti-social. I think we're as diverse as the population," said Susan Dinwiddie, 38, who home schools her six kids and attends a Presbyterian Church with her husband in Oxnard, Calif.

Jan Young, 36, quit teaching public school to home school her three kids in suburban Los Angeles. Raised Roman Catholic and now attending a Calvary Chapel (a non-denominational charismatic association with about 500 affiliates), she said home schooling must start with something simple: "Prayerfully consider what would be best for your children."

"When my critics find a message about the assassination of a prime minister encrypted in 'Moby Dick,' I'll believe them."

Michael Drosnin author of "The Bible Code"

Baptist scholar: Bible code counter to Scripture

By Bob Allen
Associated Baptist Press

LOUISVILLE (ABP)—A recent book's contention that the Bible contains a secret code predicting future events runs counter to the nature of Scripture, says a Southern Baptist scholar.

"The Scriptures are very clear in the language of the people, intended to be understood. It is very unlikely there is a hidden code," said Paul House, professor of Old Testament interpretation at Southern Baptist Theological Seminary.

In "The Bible Code," journalist Michael Drosnin claims the Hebrew text of the Old Testament contains encoded predictions of events including both Kennedy assassinations, the Oklahoma City bombing and the election of Bill Clinton.

Drosnin, a former reporter for the Washington Post and Wall Street Journal, claims he found a prediction of Israeli Prime Minister Yitzhak Rabin's assassination and tried to warn the Israeli leader through a friend before his death in 1995. He also claims to have predicted the 1991 Gulf War weeks before it started and the collision of

a comet with Jupiter months before it took place in 1994.

To read the encrypted messages, Drosnin used "equidistant-letter sequencing," also called "skip codes." After arranging the Torah into a continuous string of 304,805 Hebrew letters, a computer program skipped every 10th, or 100th or 1,000th letter.

Skipping every 4,772nd letter, for example, the computer plotted the text in lines 4,772 characters across. It then scanned the resulting grid for words—up and down, diagonal, forward or backward.

In that instance, Drosnin says, the computer found letters spelling "Yitzhak Rabin" intersecting cross-word-style with "assassin who will assassinate." Drosnin says he tried to warn the Israeli leader but was unheeded. After Rabin's assassination in November 1995, Drosnin says, he found encoded just above Rabin's name the word "Amir," the name of the Jewish extremist who confessed to killing Rabin, and the phrase "name of assassin."

Critics said the fact that the Hebrew text contains no vowels makes it more likely that random letter groupings would result in apparent words or phrases.

Hebrew word structure and a "specialized vocabulary" make it plausible that random groupings of letters from the Old Testament might appear to form words, House said.

Drosnin says he used a Hebrew translation of "War and Peace," as a control in the experiment and that it did not contain hidden messages. He claims the odds of the Bible's random pairings occurring by chance are one in 10 million.

Another critic applied the method to the U.N. Convention Law of the Sea and found several "hidden" statements, including "Hear the law of the sea."

Drosnin defends his book. "When my critics find a message about the assassination of a prime minister encrypted in 'Moby Dick,' I'll believe them," he told Newsweek.

House said there is nothing new about finding "hidden messages" in the Bible. The discipline of drawing symbolic applications from numerical equivalents to Hebrew letters is called "gematria," he said.

"Jewish mystics have been doing it for many years," House said. "Very few responsible Hebrew scholars are going to pay attention to gematria today."

Pastor in homeless trial told to remove porch dwellers

BUENA PARK, Calif. (RNS)—The pastor who helped spearhead the Southern Baptist Convention's recent boycott of Walt Disney Co. can no longer allow homeless people to sleep in an enclosed porch at his church.

A superior court judge issued the ruling July 10 when he granted a preliminary injunction requested by Buena Park, Calif., officials against Wiley Drake, pastor of First Southern Bap-

tist Church in Buena Park.

Drake could be found in contempt by the court if he does not evict 24 homeless people, the Associated Press reported.

The decision, by Superior Court Judge Randall Wilkinson, came as jurors were being sworn in for a criminal case against Drake and the church concerning the church's homeless shelter.

Drake faces misdemeanor charges that he violated the city's anti-camping ordinance by allowing homeless people to camp on his church's property.

If Drake is found guilty of the criminal charges, Buena Park officials plan to order all homeless people camping on the property—including those in trailers and cars in the parking lot—to leave the grounds.

Youth minister: Despite 'True Love Waits,' not all teens will

GLORIETA, N.M. (BP)—Despite the positive impact of the "True Love Waits" teen sexual abstinence campaign, even those who have signed pledge cards can and do fail sexually, Richard Ross says.

Ross, whose youth group at Tulip Grove Baptist Church in Hermitage, Tenn., began the movement in 1993, told youth leaders not all who make the pledge keep it, but many do.

"We really do have lots of people reaching marriage who have successfully kept their commitments," he said.

But national statistics on teenage pregnancies and abortions, though improved for the first time in 20 years, indicate 1.1 million teenage girls get pregnant each year, Ross said.

"If it were not for the fact that pregnant girls tend to drop out of church or quietly have abortions, we would see pregnant girls in our youth groups often."

He said youth ministers who discover that youth in their church have engaged in sexual activity should "be Jesus in their lives."

"Jesus was as clear-cut as he could be about morality. As he dealt with people who had failed sexually, always his goal was restoration," he said.

Bill introduced to assess policies' impact on family

WASHINGTON (BP)—A bill requiring federal government agencies to assess the impact of their policies and regulations on families has been introduced in Congress.

The Family Impact Act was introduced July 9 by Rep. Ron Lewis, R-Ky., in response to President Clinton's repeal of a 10-year-old executive branch policy. President Reagan issued the executive order in 1987, but Clinton quietly overturned it in April.

Lewis' bill would require agencies considering new regulations to determine whether an action:

- Strengthens or erodes family stability and marital commitment.
- Strengthens or erodes the authority and rights of parents in education, nurture and supervision of their children.
- Helps families perform their functions or substitutes governmental activity for their function.
- Increases or decreases disposable family income.
- Has benefits that justify the finan-

cial impact on families.

■ May be carried out by state or local government or by families.

■ Establishes a policy concerning the status of families and "concerning the relationship between the behavior and personal responsibility of youth, and the norms of society."

The guidelines closely resemble those in Reagan's executive order.

In addition to Lewis' bill in the House of Representatives, Sen. Spencer Abraham, R-Mich., introduced a similar measure in June.

The Southern Baptist Ethics and Religious Liberty Commission has endorsed the bill.

Gary Bauer, president of the Family Research Council, served as Reagan's domestic policy adviser and drafted the 1987 executive order at the president's request.

The executive order's effect primarily was to prevent "dopey ideas from ever reaching the president's desk," Bauer said. "Nobody here thinks that this is a magic bullet."

Congressional panel considers post-RFRA choices

WASHINGTON—Congress should act to offset a recent Supreme Court decision injurious to religious liberty but should not pursue a constitutional amendment yet, a House of Representatives panel was told July 14.

Rep. Charles Canady, R-Fla., chairman of the House Judiciary Subcommittee on the Constitution, called the hearing to consider new proposals offering legal protection for religious groups he said was lost when the court invalidated the Religious Freedom Restoration Act.

Seeking a constitutional amendment now would be an admission by Congress the court was correct in its separation of powers ruling, might cause a greater problem than the one that already exists, and is a long and difficult process, some witnesses said.

"There is a problem with all constitutional amendments," said Oliver Thomas, special counsel at the National Council of the Churches of Christ in the U.S.A. "They are broad. They are general. They are risky."

He also warned that it could take decades for courts to determine how to apply even a carefully worded amendment. "Oftentimes we are surprised by their interpretations and wonder how

they could have strayed so far from what we understood the language to mean."

Watergate figure Charles Colson, founder of Prison Fellowship Ministries, added that amending the Constitution could have the unintended effect of sending a message that Congress believes it lacks the power to pass laws like RFRA.

"You will be ratifying one of the most preposterous decisions this court has ever rendered—a powerful overreaching of the court and a usurping of the legislative process and the voice of the people," he said.

Supporters of RFRA recommended several other remedies. Congressional options include:

- Passing a nonbinding, joint congressional resolution supporting protection for the free exercise of religion.
- Legislation requiring state and local governments to meet the "compelling interest" test on religious exercise before receiving federal funds.
- A bill mandating the "compelling interest" test be applied to religious practice affecting interstate commerce.

From reporting by Baptist Press, Associated Baptist Press and Religion News Service

NATIONAL NOTES

■ **Monitor radio service shuts down.** Monitor Radio, the public radio service of the Christian Science Church, has been shut down by the church under the pressure of mounting financial losses. According to the New York Times, an effort to find a rescuer to buy the service, which specialized in public affairs and in-depth reporting, fell apart last month. The shutdown marks the end of efforts by the church to build a lasting electronic presence in American culture that began with the Depression.

■ **Panel chided for Christian focus.** Muslim criticism prompted conservative Christian members of the State Department's panel on religious freedom to insist they were not solely concerned about Christians while attempting to get the United States to oppose religious persecution around the world. The criticism surfaced in a report that said Muslim members of a subcommittee on religious reconciliation feared Islamic nations had become a special target of the panel because of a desire by Christians to force them to accept greater Christian evangelization.

■ **Group to distribute free abortion pills.** An abortion-rights group is stepping up its effort to bring a version of the French abortion pill RU-486 to the United States by making it available for free to 10,000 American women. Abortion Rights Mobilization, a New York-based non-profit group, announced the plan following receipt of new funding allowing it to distribute the drug at no cost in clinical research trials, Associated Press reported. The stopgap measure is a response to stalled efforts to begin commercial marketing of the drug in the United States.

■ **Disney recalls album.** The Disney Co. has pulled copies of Insane Clown Posse's "The Great Malenko" album from stores, calling the lyrics "inappropriate for a product released under any label of our company." A Disney spokesman was quoted in the Los Angeles Times as saying the decision had nothing to do with the recently announced Southern Baptist boycott to protest perceived anti-family actions, but other sources inside the company said Disney's legal department already had signed off on the album's lyrics until the day after the SBC resolution passed.

■ **S.C. enters Commandments debate.** South Carolina has become the most recent battle zone in the debate over the right to post the Ten Commandments in a government facility. Americans United for Separation of Church and State and the American Civil Liberties Union of South Carolina filed suit in the state's Court of Common Pleas seeking a preliminary injunction to stop the Charleston County Council's plan to post the Ten Commandments in council chambers.

■ **UCC approves "full communion."** The United Church of Christ has overwhelmingly approved "full communion" with the Evangelical Lutheran Church in America and two other denominations in the Presbyterian and Reformed tradition. The move would allow congregations in the denominations to celebrate Holy Communion together and share ministers without merging their denominations. The Reformed Church in America and the Presbyterian Church (USA) voted in June to declare full communion with the ELCA. The ELCA will vote on the plan in August.

■ **Church wins round against the IRS.** A Vestal, N.Y., church stripped of its tax exempt status for declaring in 1992 that it was a "sin" to vote for Bill Clinton has won a key court victory in its fight with the Internal Revenue Service. U.S. District Court Judge Paul L. Friedman ruled that the Church at Pierce Creek had established sufficient evidence that the IRS intentionally discriminated against the church for its legal claim to proceed.

■ **BWA schedules racism conference.** Baptist World Alliance officials scheduled an international conference on racism and called for prayer for global evangelism at their recent general council meeting. The council approved an International Conference on Racism and Ethnic Conflict, scheduled for January 1998 in Atlanta, and timed to coincide with the birthday of the Rev. Martin Luther King Jr. More than 500 delegates gathered for the meeting in Vancouver, British Columbia.

■ **Teens charged in church fire.** Five white teen-agers have been charged with burning a black church in north Baldwin County, Ala., and attempting to burn another nearby. Some of them had attended a Ku Klux Klan rally two days before the fire, said Nicholas Walsh, special agent in charge of the FBI's Mobile, Ala., office. Baldwin County District Attorney David Whetstone vowed he would investigate whether Klan members had any direct involvement in the incidents. "I want to know if these kids were put up to it," he said.

■ **Clergywomen form support network.** A new network and support group for theologically conservative clergywomen in the United Methodist Church was formed

during the annual meeting of Good News, the independent evangelical movement within the denomination. Pastor Helen Rainer said the group will be a "much needed" support group for those clergywomen who are "disregarded and marginalized" because they are not "radical feminists nor theologically liberal."

■ **ELCA membership stable.** With a total of 5,180,910 baptized members in 10,936 congregations, membership in the Evangelical Lutheran Church in America remained largely stable in 1996, the church has announced. Church officials also said income for the 10,936 congregations in the denomination totaled \$1.8 billion—an increase of \$68.7 million, or 3.8 percent more than 1995.

■ **Montana court throws out gay sex ban.** A 24-year-old ban on homosexual sex in Montana was struck down by the state Supreme Court on the grounds that it violates the right to privacy guaranteed in the state constitution. Five other states—Arkansas, Kansas, Maryland, Missouri and Oklahoma—still have laws banning gay sex, Linda Mangel, an attorney for the Northwest Women's Law Center in Seattle told the AP.

■ **Fuller wins leadership award.** Millard Fuller, co-founder of Habitat for Humanity International, has been selected as the 1997 recipient of the John W. Gardner Leadership Award by Independent Sector, a national forum to encourage giving, volunteering and not-for-profit initiatives. Fuller, who co-founded Habitat with his wife, Linda, in 1976, was lauded for the global, self-help building network whose mission is to eliminate substandard housing and homelessness from the world.

BOOKS

Lucado among authors honored

ATLANTA (RNS)—Max Lucado's "In the Grip of Grace" has won the Gold Medallion Christian Book of the Year Award.

The award was jointly presented by the Evangelical Christian Publishers Association and the Christian Booksellers Association.

Chuck Swindoll, the best-selling author, seminary president and pastor, was honored with the Gold Medallion Lifetime Achievement Award. Swindoll has won nine Gold Medallions—more than any other author—in the 20 years the awards have been presented.

Gold Medallions were presented in 20 other categories. Other winners include:

Bible study: "The Vision of His Glory" by Anne Graham Lotz.

Biography/Autobiography: "C.S. Lewis Companion and Guide" by Walter Hooper.

Christian living: "Financially Confident Woman" by Mary Hunt.

Christianity and society: "Searching For God in America" by Hugh Hewitt.

Devotional: "Quiet Times For Parents" by Norman Wright.

Elementary children: "The Children's Daily Devotional Bible" edited by Robert Morgan.

Family and parenting: "The Father Connection" by Josh McDowell.

Marriage: "The Second Half of Marriage" by David and Claudia Arp.

Missions/evangelism: "Finding God at Harvard" edited by Kelly Monroe.

Youth: "Pure Excitement" by Joe White.

Daughter helps spread dad's message

By Mark Wingfield
Editor

LEXINGTON—As pastor at First Baptist Church of Barbourville in the 1940s, H.C. Chiles distributed mimeographed copies of a book manuscript he had written on facing life's troubles.

Chiles continued handing out the manuscripts after he became pastor of First Baptist Church of Murray in 1948. By this time he was becoming well-known across the state not only for his pastoral skills but for his writing; Chiles wrote Sunday school lesson commentaries for the Western Recorder for 41 years.

Even after his death in 1991, people still called his daughter, Shirley Joyce Chiles Humphreys, seeking copies of the unpublished manuscript.

So as a tribute to her father, Humphreys has published the manuscript in book form with the aid of Providence House Publishers in Nashville. The 80-page volume, "When Trouble Comes," has just rolled off the presses.

Though written more than 50 years ago, the messages of hope and inspiration contained in the book have contemporary application, Humphreys said. She believes the book will become popular not only with those who knew her father's ministry while he was alive but by others facing life's difficulties today.



Chiles

"This book clearly states that life is not easy, even for a Christian," she writes in the book's foreword. She explains that she not only heard her father preach about the power faith in Jesus Christ offers in troubled times; she saw her parents live out that faith.

Chiles and his wife, Elizabeth, died within two weeks of each other in 1991, after both suffered prolonged illnesses—cancer and a series of strokes for him, Alzheimer's Disease for her.

"Without a doubt, when trouble came in fullest measure to the H.C. Chiles family, I saw firsthand how God helped us to face, accept, experience and endure all the way to the end of my parents' lives each trouble as it avalanched upon us," Humphreys explains in the fore-

word. "God's grace, love and presence were sufficient for every need of each one of us—without a single exception."

The book is built around four chapters: "How to Stop Worrying," "The Mastering of Discouragement," "Why Do God's Children Suffer?" and "How to Bear Sorrow."

Because of the length and tenure of his lesson-writing for the Western Recorder, Chiles became one of Kentucky Baptists' best-known authors. He wrote commentaries on 3,425 Sunday school lessons, more than double the prolific output of Herschel Hobbs, who wrote commentaries for the Southern Baptist Sunday School Board for years.

Chiles was a graduate of Georgetown College and Southern Baptist Theological Seminary. He was pastor at First Baptist Church of Barbourville from 1933-1948 and at First Baptist Church of Murray from 1948-1970. He also taught at Clear Creek Baptist Bible College in Pineville and Boyce Bible College in Louisville.

Although copies of the newly published book have not yet made it to the shelves of local book stores, the books may be ordered directly from Humphreys by calling (606) 272-4773 or writing to her at Box 24018, Lexington, Ky. 40524-4018.

What would Billy Graham have done differently? Speak less. Study more. Spend more time with his family. Meditate more on the truth of the Bible rather than spend time finding the right passage for his next sermon.

Graham's autobiography full of anecdotes, facts & insights

By Joan Connell
Religion News Service

ASHVILLE, N.C. (RNS)—Nearly 50 years ago, when Harry Truman was poised on the brink of the Korean War, a lanky, 31-year-old evangelist, as green as his pistachio-colored suit, came knocking at the gates of the White House to lend the president his prayerful support.

Few people knew who Billy Graham was in those days. And Graham didn't know much himself—especially how to handle what has become known as the media. So when the White House press corps asked him what went on in his brief meeting with Truman, Graham related every word that was exchanged. And then he and three preacher pals obligingly reenacted Graham's prayer with the president for the cameras.

The photograph of the four greenhorn preachers kneeling on the White

House lawn made Graham persona non grata at the Truman White House from that day forward. It also taught him a lesson about how pastors to the powerful should comport themselves.

Such self-deprecating anecdotes are part of the charm of Graham's autobiography, "Just as I Am," a book tracing his evolution from a rawboned preacher out of North Carolina to something akin to our national pastor. But anyone hoping to plumb the psychic depths of this star-spangled American evangelist has a lot of digging to do in this 720-page book.

Graham acknowledges his book is less a memoir than a carpentry project, hammered together by a committee of contributors. And, with the exception of a couple of revelatory chapters, it reads like one.

At its best, it is a homey collection of memories, entries from the journals of his wife, Ruth, and a sea of anecdotes of golf games with presidents,

from Eisenhower to Clinton. At worst, it's an evangelistic travelogue, formulaic accounts of numerous crusades so wearying after the first dozen or so, the reader feels caught in some righteous version of jet lag.

Still, there are moments in which Billy Graham, the human being, shines through, revealing his flaws, failings, accomplishments and regrets. Wholesome, likable and Hollywood-handsome, Graham put a postwar spin on the Christian gospel. Preaching with a Bible in one hand and a newspaper in the other, he persuaded millions that Jesus is the solution to human woes from the Cold War to the alienation of the postmodern heart.

Graham has become an American institution. His Minneapolis-based Billy Graham Evangelistic Association is a multimillion-dollar empire with all the trappings of a dynasty. Now, at 78 and slowed down by Parkinson's Disease, Graham has handed much of the responsibility to his elder son, Franklin, to concentrate on other things, including his memoirs.

His life-long love affair with Ruth Bell Graham illuminates this book. The story of their courtship and marriage is charmingly told, mostly in Ruth's words. And passages from her later journals, conveying the hardships she suffered raising their five children while her husband evangelized the world, are poignant.

Particularly wrenching is a poem she wrote in 1978, weighing the worth of her husband's calling at a time when sons Franklin and Ned were acting up with drink, drugs and women.

"But what of the ones forsaken, Lord, even for You?" she wrote. "These sons, now grown, who've nev-

er known fathers who had undertaken to leave all and follow You ... these, Lord, are what it cost."

For the record, the two Franklin boys did straighten out. And in retrospect, Billy and Ruth acknowledge mistakes were made. It was only after the kids grew up that the parents understood they had erred in deciding never to fight in front of the children. His daughters, Graham recalls, complained that their parents' seemingly perfect marriage made them feel inadequate when tensions surfaced in their own marriages.

What would Billy Graham have done differently? Speak less. Study more. Spend more time with his family. Meditate more on the truth of the Bible rather than spend time finding the right passage for his next sermon.

But the most surprising revelation is that if he had it to do all over again, Graham would avoid any semblance of partisan politics.

Graham expresses surprise that Richard Nixon skillfully manipulated their personal friendship for political purposes. He blithely insists that Elizabeth Dole had no political motives for attending a Graham crusade during her husband's presidential campaign. And he muses that Bill Clinton's conciliatory gifts balance out his apparent moral shortcomings.

Is that naive? Maybe not. Billy Graham could not have succeeded if he did not appreciate the uses of power. Perhaps his desire to seize the politician's platform and transform it into his own pulpit blinded him to the ways in which he would be used in return. But if such desires are sinful, by a few glimmering passages in a cumbersome memoir, Billy Graham has repented.



AMERICA'S PASTOR Despite sometimes reading like an evangelistic travelogue, Billy Graham's book offers candid insights into his life.

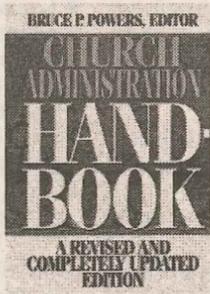
BOOKS

Church Administration Handbook. Edited by Bruce Powers. Broadman and Holman Publishers, 1997. 303 pages. \$19.99. ♦♦♦♦ (out of five)

The first edition of Church Administration Handbook was a valuable resource for churches. In revising and completely updating the book, Powers assembled a book which will guide churches into the next century. While the book is not about the most exciting subject (for most people), recognition of its importance can and has meant success or failure for many ministers and churches. The stated purpose of the book is to provide a model for administering the church which will enable the church to run more smoothly so more energy can be devoted to sharing the gospel.

The 18 original chapters remain, with slight change of titles and the addition of two chapters. The revised original chapters address the same subjects, but with language and techniques which reflect general changes in administration theory and practice over the past 12 years. Some of the concepts in vogue in the eighties have been replaced with the current trend. One of the new chapters is particularly welcome as it deals with equipping people in the church to serve in ministry. The other new chapter expands on the first edition's brief discussion of getting started in a new ministry.

What is particularly useful about this book is the breadth of its coverage in straightforward, non-technical



language. The book can be used for a single-staff church or the large multi-staff church. Each chapter includes ample examples of forms and guidelines which are helpful in administering the particular area of the church life. The chapter on administering personnel provides enough examples of job descriptions and personnel policies to serve as a personnel manual in and of itself.

If you already own Church Administration, you can still get something out of the new edition. Considering how much time could be saved by picking up just one good new idea, the book is well worth reinvestment in the subject. *Wayne Hager*

The Lord & His Prayer. N.T. Wright. Wm. B. Eerdmans Publishing Co., 1996. 89 pages. ♦♦♦♦

The Lord's Prayer "serves as a lens through which to see Jesus himself, and to discover something of what he was about."

"When you take these words on your lips you stand on hallowed ground."

With these two statements, N.T. Wright, dean of the Lichfield Cathedral in Staffordshire, England, sets the parameters between which he will reflect on the meaning of this prayer.

The reflections contained in this brief but meaty book began as an Advent sermon series. Wright does not claim to present a thoroughgoing, academic study of the prayer. Rather,

he offers reflections on the significance of the prayer within and for the gathered community of God's people. In teaching his people how to pray, Wright contends that Jesus is also teaching his people how to understand and live the gospel.

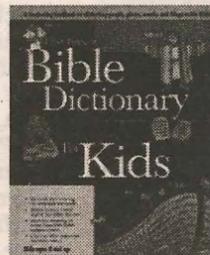
Each of the chapters of the book flow out of the six movements of the prayer itself. I was impressed at Wright's ability both to plumb the depths of theological reflection and to draw vivid practical application out of each petition in the prayer.

In the prologue, Wright suggests three practical ways the prayer could be used within the corporate prayer life of a church or the private worship of an individual: allow the structure of the Lord's Prayer to form the outline for our daily prayer; repeat the prayer over and over in rhythm with one's breathing, until the prayer becomes "second nature;" and take one clause of the prayer each day and make that petition one's prayer for the day.

I found his reflections stimulating and challenging. *Jim Holladay*

The Baker Bible Dictionary For Kids. Daryl Lucas et al. Baker Book House, 1997. 503 pages. \$19.99. ♦♦♦♦

Whenever an adult begins Bible study I always recommend that he/she purchase a good Bible dictionary and/or encyclopedia to aid in reading the Bible. But what about children? We often give children Bibles for special occasions but forget that the Bible is full of unfamiliar terms, names and places. Standard dictionaries provide little help. A children's Bible dictionary is designed to cover words not found in a standard dictionary or

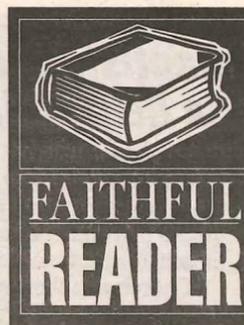


which have a special meaning in the Bible.

Baker Book House adds its latest publication to a wide assortment of children's Bible dictionaries already available. Some dictionaries are tied to particular versions. Others, like Baker's, attempt to offer a dictionary that covers many versions.

The Baker dictionary provides more than 2,000 entries, accompanied by more than 1,000 illustrations, for use by children age 8 and up. The definitions are simple and often include cross references to other entries. Each word also is spelled out phonetically to help in pronunciation. A Bible reference is provided for each entry, but sometimes provided inconveniently only through a cross reference. A bonus feature is the color highlighting of words in three themes (Sin and Salvation, God and Jesus, and Christian Life) throughout the dictionary. (This feature would have been more helpful if one entry had been linked in some way to the next entry of that theme so a real study could have been done.) The dictionary offers a conservative evangelical perspective in its definitions of theological terms.

The Baker Bible Dictionary for Kids is certainly worth a look if you are in the market for a solid, attractive and affordable dictionary or if you are purchasing a children's Bible. But the real test is whether the child will find it interesting enough to use. Take him/her with you and test the options out in the store. Read the definitions for yourself and see if you agree. Just like Bible translations, the dictionary needs to suit the taste of the user or it is of no use. *Wayne Hager*



By Wayne Hager, pastor of Midlane Park Baptist Church in Louisville, and Jim Holladay, pastor of Clifton Baptist Church in Louisville. Holladay and Hager welcome feedback or suggestions for book reviews. Contact them via e-mail at: docholladay@juno.com or jwhager@juno.com

Of ... by ... for the people

In 1980, the late Allen Graves observed that district associations provided the best opportunity for maintaining denominational life among Baptists that was of the people, by the people and for the people.

Most of our Kentucky Baptist family relate in one way or another to one of 76 district associations.

During the months from July through November, most associations will conduct their annual meetings, and many of you faithfuls will be attending your association's meeting. I wish more of you would participate this year in your association's annual meeting. It will be a time of information, inspiration and fellowship with fellow Baptists who share common beliefs and concerns, and who cooperate in mission and ministry opportunities.

Your Kentucky Baptist family of institutions and agencies will be participating in most of these meetings. We extend your hands and feet and the hands and feet of your churches in the name of Christ. We have joined together to send one representative on behalf of all to each associational meeting. A useful 1998 calendar will be given to each participant in the meetings. A

word about one of the organizations appears above each month's calendar. You deserve to hear from this part of your Kentucky Baptist family, and they deserve your attention, affection and support. Participating organizations are: Kentucky Baptist Homes for Children, Clear Creek Baptist Bible College, Oneida Baptist Institute, Campbellsville University, Cumberland College, Georgetown College, Western Recorder, Kentucky Baptist Assemblies, Kentucky Baptist Foundation, Baptist Healthcare System and Kentucky Woman's Missionary Union.

May the role of the Baptist association, the first denominational unit to emerge historically among Baptists, be enhanced in the future of Kentucky Baptist life.

The Kentucky Baptist Foundation is pleased to administer funds for the enhancement and benefit of several associations. Please call me at (502) 244-6466 to discover how you can make a lasting difference through a mission and ministry endowment for your association.

Barry Allen is president of the Kentucky Baptist Foundation, 10605 Shelbyville Road, Louisville, KY 40223.

KENTUCKY BAPTIST FOUNDATION



Barry Allen



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(502) 254-5085



LEADERSHIP

Baptist: Churches well-suited to help welfare reform work

Continued from page 1

someone on the street warm, but it's not usually adequate to dress someone for a job interview, Dowdy noted. She suggested that churches create a separate section of their clothes closets for professional clothing suitable for job interviews.

Church members might make a special effort to clean out their home closets of better items no longer being used, she added. Or another idea is to make a connection with local consignment shops. Consignment shops usually take only better clothing, and many donate unsold items to charity after a certain time period.

Yet another idea, Dowdy said, is to enlist seamstresses in the church to make some items for hard-to-fit individuals. Or a Sunday school class might want to adopt one welfare-to-work client and take that person shopping for work clothes.

■ **Personal grooming.** Getting a haircut or hairstyle may not seem like a difficult thing to most people, but the cost can be prohibitive for someone making minimum wage, Dowdy said. Individual hair stylists could donate their services to a certain number of welfare-to-work clients each month, she suggested.

The same is true for manicurists, cosmetics salespeople and the like, Dowdy added. She told of one Christian woman who is a Mary Kay representative and donates make-up for clients going to job interviews.

■ **Employment skills and opportunities.** Every church has business people among its membership who should be willing to help mentor people seeking to enter the workforce, Dowdy said. These same people also might be able to provide on-the-job training that would give welfare recipients experience to put on a resume, she said.

Another need among welfare clients is help preparing resumes, Dowdy said. Many don't know how to prepare a resume or don't have the money even to make photocopies.

Finally, Christians in the business world should be willing to hire welfare recipients, Dowdy said. "Everybody has to be involved. What could be a better way for our churches to minister to these people?"

Signs help church make first impression

TOLEDO, Ohio—If some people are looking for a sign from God, they might benefit from a sign from church, says one pastor.

Message signs can help churches make great first impressions, but they involve planning and discipline, wrote David Claassen in the August issue of Net Results, a newsletter offering ideas for church leadership.

"A well-designed church sign is a major investment but worth the cost if wisely utilized," wrote Claassen, pastor of Mayfair-Plymouth Congregational church in Toledo, Ohio.

Signs are better used to make an impact with a wider audience than just church members, he added.

"In most situations more non-attenders than attenders will see the sign," he wrote. "Use the Sunday bulletin, the church newsletter, announcement time in worship and in-house bulletin boards to communicate with parishioners. Use the church sign to communicate with non-attenders."

Other topics to consider for buying or using a message sign, Claassen wrote, include:

■ **Placement.** New signs must meet community zoning and placement requirements. Signs should be easily seen from the road while close enough to the church building to be associated with the church, he wrote. If a sign has two sides facing opposite flows of traffic, Claassen recommended using

Something worth saying

The following messages recommended by Net Results newsletter will fit on three lines with no more than 17 letters and spaces per line:

- Gossip: The more interesting the less likely true.
- Dusty Bibles lead to dirty lives.
- We "Get a life" one choice at a time.
- God would be unkind to answer all prayers yes.
- Live with the destination in view.
- The greatest sin is not taking it seriously.
- Opportunity is often disguised as work.

- Trust yourself less and God more.
- Laziness is failing to go to good extremes.
- Faith refuses to panic because God is near.
- Trouble often starts out as fun.
- The beauty of nature is God's greeting card.
- You are going to become what you are now becoming.
- God's mercy is greater than our greatest sin.
- People don't fail. They give up trying.
- God can't fill someone who's full of self.

different messages on each side because commuters often use the same route to and from work.

■ **Lighting.** Timers or sunlight-driven photoelectric cells can prevent wasted electricity and make sure the sign is lighted during winter's dawn and dusk drive times.

■ **Lettering.** "Two common mistakes: lettering that is too small and trying to cram too much information on the sign," he wrote. Claassen suggested noting the speed of traffic and adapting messages so they are readable in the time it takes drivers to pass by.

■ **Procedures.** Claassen recommended getting one person who is responsible for changing the sign on a

regular basis, preferably weekly. A regular diet of inspirational messages make an occasional church activity advertisement more effective, he added. "People find more attractive the signs that give them something rather than signs that ask for a response."

Some of the best ideas for messages can come from personal reading, Claassen wrote. He recommended jotting down phrases while reading. They can be shortened later to fit a sign's limited space, he wrote.

"Our church leaders often hear people say they drive out of their way to see what is on our church sign," he stated. "Occasionally a visitor attends worship because some of the messages were especially meaningful."

Our first president

By Robert Dunston

In the fall of 1889 Williamsburg Institute, now Cumberland College, employed its first president. At the time the title of the office was principal, and the man selected was William James Johnson.

"Reverend Johnson" was a native of Alabama. Growing up in an isolated area, he had to rely upon his own desire for an education and his own means for providing himself with an education. As a child he studied diligently, teaching himself Latin, Greek, German, theology, grammar, rhetoric, logic, history, mathematics and philosophy. In 1883 Johnson entered Southern Seminary in Louisville, graduating with the bachelor of divinity degree.

After his graduation, Johnson served in the Kentucky counties of Scott, Grant, Owen and Carroll as an evangelist and pastor. In 1889 Johnson was called as pastor of the Williamsburg Baptist Church. He and his wife, Ora, were faithful servants of God both to the church and the school.

When Johnson became principal of Williamsburg Institute, he threw himself into the work of strengthening and improving the education-

al institution. As busy as he was as principal, he continued to serve as pastor of Williamsburg Baptist Church. In addition he taught Latin, Greek, rhetoric and English literature at the institute.

In 1890 Johnson turned his attention to securing funds for the fledgling school and resigned as principal, although he continued as pastor of Williamsburg Baptist.

For the next four years he traversed the mountains, helping to create a school and in the process leaving a great legacy behind.

In the years since the time of William Johnson, Cumberland College has been blessed with a series of great leaders who have shared Johnson's vision and commitment to creating an institution of quality education with Christian values.

President James Taylor, our vice presidents and other administrators continue to give of themselves and their talents in service to God at Cumberland College and in the local church. Like those before them, these people are making a difference in Christ's name.

Robert Dunston is chairman of the religion department at Cumberland College, 6000 College Station Dr., Williamsburg, Ky. 40769

CUMBERLAND COLLEGE



Servants' math: 2+2=5

Synergy. The wonderful result when the total is greater than the sum of all its parts. In other words, when two plus two equals five, synergy exists. When a group joins efforts in a single focus toward the completion of a task, the result is greater than all the individual parts added together.

The United States landing a rover with a camera on the surface of Mars is an example of synergy. The sum of man's intelligence and capabilities achieved what no one group of people alone could accomplish. When we work together, with singleness of mind and oneness of spirit, and especially with faith added to the mix, we can literally move mountains.

Monday, July 28, we officially dedicate the new southern region shelter in rural Pulaski County. This facility is a reality because the need for one in the Somerset area was shared with many people who gave their resources of land and money to make it happen. When we join the small gifts, the larger gifts and all those in between, the results are indeed more than any of us alone could provide. When determination and faith are blended, the re-

sults often will surprise even the most devout.

To everyone who is participating in the southern region capital campaign, we say thanks for helping us make a dream become reality.

Our young people are encouraged to learn the secret of synergy. Once they believe in themselves they also learn how important it is to join with others in the "project" we call servanthood.

With faith in Christ, confidence in themselves, the support of KBHC staff, their friends and you—our partners in ministry—our children can rise to whatever level of success they so desire.

As you involve yourself in our ministries the result is compounded, for what we all do together is far greater than what any one of us could ever do alone.

Seems to me this is what the church—the followers of Jesus—is all about.

Bill Smithwick president of Kentucky Baptist Homes for Children, 10801 Shelbyville Rd., Middletown, Ky. 40243. Call (800) 456-1386. KBHC's Internet address is: <http://www.iglou.com/kbhc/>

HOMES FOR CHILDREN



Bill Smithwick

CHURCH

Church vision and budgeting

By Doug Strader

In his book "The Power of Vision," George Barna writes that a vision is "a clear mental image of a preferable future imparted by God to his chosen servants and is based on an accurate understanding of God, self and circumstances." Using this statement as your definition of a church vision, does your church have a written, church-adopted vision statement? Another way to ask the question is, does your church know where it is headed? Is your vision compatible with your situation and who you are as a congregation?

Churches, like individuals, can learn much from looking at how they spent their money last year. That will tell you what a church values, what is important to members, because that is how they spent their money.

■ A church vision should be the vision of the congregation, not the vision of the pastor or of the leadership.

■ The congregation should believe God has given the vision. That can happen after much prayer and discussion within the congregation.

■ Each church should have a vision that is unique to that church. Churches have many areas of commonality, but they all have their uniqueness.

■ The vision should be mission-centered. A church vision should reach out. Peter Drucker said, "An organization begins to die the day it begins to run for the benefit of the insiders and not for the benefit of the outsiders."

■ A church vision should also be challenging and inspiring to the congregation. Members should feel good about who they are and what they are about as a congregation.

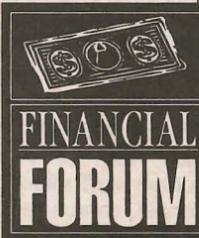
■ The vision should be a unifying force among the congregation.

■ Ask the question, "What does God want us to be and do as a congregation at this time in this location?"

Once you have developed your vision statement, then you can begin to develop your budget around your vision. Consider each part of your budget to be a ministry. Everything the church does should be looked upon as a ministry helping fulfill its vision. Ask such questions as: How does this ministry relate to our vision? Why is this ministry needed?

Then develop your budget.

Doug Strader is director of the Kentucky Baptist Convention's stewardship department.



CLASSIFIED ADS

SEEKING: Nicholasville Baptist Church is searching for a full-time minister of youth. Send resumé to: Search Committee, Nicholasville Baptist Church, 131 South Main St., Nicholasville, KY 40356.

NEEDED: Houseparents. Florida Baptist Children's Home seeks a live-in couple as child care workers to care for 10 children in Miami. Compensation based on salary range of \$14,635 to \$22,123 each, based on education and experience. Excellent benefits including paid vacation. Call Brian Hawkins (302) 271-4121. EOE/DFW.

SEEKING: Part-time music director to lead choir and congregational music, Blackjack Baptist Church. Small salary. Send resumé to: Personnel Committee, P.O. Box 555, Franklin, KY 42135.

WANTED: Part-time or full-time minister of music and senior adults. Send resumé to: Music Committee, c/o Hartford Baptist Church, 415 Liberty St., Hartford, KY 42347.

WANTED: Nurse aide/CNA, part-time (2:30-11 p.m.). Personal care home for ladies. Parr's Rest, Inc., Louisville, (502) 451-5440.

WANTED: Front desk attendant/receptionist, full-time, two days, 11 p.m.-7 a.m., three days, 3:30-11 p.m. Parr's Rest, Inc., Louisville, (502) 451-5440.

TOURS: Miller Tours. Pigeon Forge, Tenn./Asheville, N.C., Oct. 8-10, 1997—Alabama Grill, Music Mansion Theatre, tour of Smokies, Biltmore estate, Deerpark Restaurant, two nights hotel, five meals, \$291. Branson, Mo., Christmas, Dec. 3-6, 1997, Wayne Newton, Jim Stafford, Charley Pride, Tony Orlando, Mel Tillis, Imax, three nights hotel, six meals, \$379. Reservations call: (502) 363-0609.

FOR SALE: YouthFest '97 laminated, four-color Roman Road badges with chains at 50 cents each. Great tool to help youth share their faith with others. Good for mission trips, backyard Bible clubs, etc. Quantities limited. Orders taken on a first-come-first-served basis. Contact the Office for Evangelism at (502) 245-4101 to place your order.

SEEKING: Main Street Baptist Church of Alexandria, Ky., is currently accepting resúmes for a full-time minister. Resúmes will be accepted through Sept. 1, 1997. Send resumé with cover letter to: Pastor Search Committee, Main Street Baptist Church, Alexandria, KY 41001.

SEEKING: Administrative assistant to the vice president for academic administration at Southern Seminary. Office experience and Microsoft Word 6.0 required. Please send resumé to: Southern Seminary, Personnel Services, 2825 Lexington Road, Louisville, KY 40280.

NEEDED: Organist/pianist for fast-growing church. Please send resumé to: Personnel Committee, Christ United Methodist Church, 716 Cave Mill Road, Bowling Green, KY 42104.

SEEKING: Walnut Street Baptist Church, Louisville, is seeking a minister to young single adults. The position will be part-time, requiring 10 hours per week. Some seminary education is preferred but not required. Send resumé to: Dr. Jim Cobban, 220 W. St. Catherine, Louisville, KY 40203.

SEEKING: Middle Creek Baptist Church in Hodgenville, Ky., is seeking a full-time pastor. Please send resumé to: Pastor Search Committee, 3595 Carters Bro. Road, Hodgenville, KY 42748.

SEEKING: Beacon Hill Baptist is now accepting resúmes for a full-time minister of students (children, youth and coordinator of college). Send resúmes to: Search Committee, Beacon Hill Baptist Church, 274 Old Monticello Road, Somerset, KY 42503. Deadline for resúmes is July 31.

SEEKING: Part-time minister of youth. Send resumé to: Youth Search Committee, Double Springs Baptist Church, P.O. Box 70, Waynesburg, KY 40489.

FOR SALE: Baby grand piano, \$3,500. Call Greg Harry at Cecilia Baptist Church, (502) 862-4228.

FOR SALE: Thirty choir robes—gold, excellent condition, washable. Sizes: 12 large; nine medium; nine small. \$25 each. Please call Dobie Rider at (606) 567-2362 or 567-2401. Warsaw Baptist Church, Warsaw, Ky.

SEEKING: Turner Ridge Baptist Church in Northern Kentucky is searching for a part-time minister of youth. If interested, please send resumé to: Turner Ridge Baptist Church, Rt. 5, Box 283, Falmouth, KY 41040.

SEEKING: Meta Baptist Church is presently in the process of searching for a full-time minister of youth and music. Send resumé to: Search Committee, Meta Baptist Church, 8807 Meta Highway, Pikeville, KY 41501.

FOR RENT: Sanibel Island, Florida: 2-bedroom, 2-bath condo available for vacation rental. Large pool, tennis courts, bikes, canoe, kayak, screened porch, lovely secluded beach. Weekly rates May through mid-December: \$595. Call Pat Owen, (502) 895-8752 (home) or (502) 897-5079 (office).

RECOGNITION OF DECEASED KENTUCKY BAPTIST LEADERS

The 1997 KBC Obituaries Report will include information on deceased persons who have served our Lord and Kentucky Baptist in a noteworthy manner. We are including persons who died during the convention year, September 1, 1996 through August 31, 1997.

These persons would be Kentucky Baptist ministers, missionaries, educators, laypersons, institutional leaders and staff and others whose Christian service has significantly benefitted our state convention fellowship and mission programs.

We need your help to gather the following information:

1. Full name of deceased
2. Date of birth
3. Active or retired status in last position held in city, state where located
4. Name of church where member, association, state where located
5. Service or ministry worthy of recognition (briefly stated)

Please forward this information before September 2 to:

Executive Office
Kentucky Baptist Convention
PO Box 43433
Louisville KY 40253-0433
ATTN: Obituary Report

These obituary entries will be reported to the 1997 KBC annual meeting in Lexington. You are an important part of our network to gather information on those servants who deserve to be remembered among Kentucky Baptists.

Tilton returns to TV

DALLAS (RNS)—Televangelist Robert Tilton has returned to television, years after a prominent critique by ABC-TV's "PrimeTime Live."

Tilton's "Success-N-Life" program was relaunched in April. It is currently aired in Los Angeles, Atlanta, Detroit and Nashville, and is scheduled to begin airing in New York in August.

The program is produced by Word of Faith Church, a congregation near Dallas where Tilton is senior pastor.

"Unfortunately, we got caught up in all that craziness over television ministries and it cost us dearly," said Tilton, referring to the televangelist scandals of the 1980s.

"Certainly many of the faithful were hurt over what happened to us, and in relaunching the program, I've had to give careful consideration and prayer to past circumstances to make sure we ... have learned the lessons well. I believe we have, otherwise God would not allow us to go forward as he has."

"Success-N-Life" went off the air in the mid-1980s, after airing nationwide since the late 1970s.

In February, the U.S. Supreme Court refused to hear Tilton's charge that the 1991 ABC report portrayed him in a false light.

The "PrimeTime Live" report quoted people who said Tilton kept donations from mail sent to him while throwing out unread prayer requests that were sent without money. Tilton's direct mail campaign drew more than \$80 million a year.

A judge threw out the libel case, ruling that Tilton had not proved the report false.

PEOPLE

PRAYER PARTNERS

Pray for these specific needs related to Kentucky Baptist partnerships with Russia and New England:

■ The proposed law that would restrict religious freedom in Russia. It has been adopted by both houses of the Russian parliament and awaits President Boris Yeltsin's signature.

■ J.P. and Angie Manley, who are in language school in Moscow, write: "We recently flooded the apartments below us on the 10th and ninth floors." Pray that a satisfactory outcome will be reached so the Manleys can maintain good relations with their neighbors.

■ The 60 inner-city children in Massachusetts with whom Kentucky Baptist Student Union missionary Nate DeGroff worked this summer.

Mountains to the Mississippi

Compiled by Ann Tatum

■ **ADAIRVILLE**—Adairville Church recently called **Gene Reynolds** as interim pastor.

■ **BEAVER DAM**—**Glenn Armstrong** recently celebrated his 30th anniversary as pastor at Beaver Dam Church.

■ **BOWLING GREEN**—Living Hope Church ordained **Guy Wyatt** as deacon July 13.

■ **CENTERFIELD**—Centerfield Church called **Marianne Jackson** as children's minister. She is a recent graduate of Georgetown College and is earning a master of arts degree in Christian education at Southern Seminary.

■ **CENTERTOWN**—Smallhouse Church celebrated its 100th anniversary

sary with a revival July 14-19, and a special service July 20.

■ **COVINGTON**—**David Hoglen** will be guest speaker at Immanuel Church July 27 at 10:45 a.m. Hoglen and his wife, Jennifer, are missionaries in Brussels, Belgium. They also have served as missionaries in Spain.

■ **ELKTON**—Bellview Church called **Tommy Wilhite** as interim pastor.

■ **FAIRDALE**—Oak Grove Church recently ordained **David Flood** as deacon.

■ **HOPKINSVILLE**—Britmart Church recently called **Ted Sharpe** as pastor.

■ **LONDON**—Old Salem Church will celebrate its 150th anniversary

Kentucky missionaries appointed

By Joyce Sweeney Martin
Staff Writer

WAYNESBURG—Ken and Jeal-etta Roberts have been appointed as missionary associates by the North American Mission Board to work with Hispanics in South Central Kentucky.

The Roberts will work through South Central Regional Hispanic Ministry, an eight-association effort to expand ministry to migrant workers. The regional ministry includes Lincoln, Casey, Pulaski, Wayne, Freedom, Russell Creek, Russell and East

Lynn Baptist associations.

The Roberts, former independent missionaries to Mexico, have worked with Hispanic migrants who attend Pleasant View Baptist Church in Waynesburg.

In addition, the Roberts work with migrant ministries at Immanuel Church in Danville, Watts Chapel in Crab Orchard and First Baptist Church in Monticello.

In order to expand their work, the Roberts are asking pastors and farmers in the area to contact them about migrants in need of ministry.

Call them at (606) 355-2190.

Aug. 1-3. Former pastors will be guest speakers each evening at 6:30 p.m. An all-day event is planned on Sunday. **Robert Wyatt** is pastor.

■ **LOUISVILLE**—Crescent Hill Church will hold vacation Bible school Aug. 4-8 from 9 a.m.-noon for ages 4 to fifth grade. This year's theme is "Stories Jesus Told." Also, **Anita Roper** was called as minister of youth and students July 13. She previously was minister of youth at Lyndon Church.

Eighteenth Street Church recently held vacation Bible school, with attendance of 88 each day and a total of 440 for the week.

Clifton Church ordained **Laurice Rogers** and **Stacy Omer** as deacons July 13.

Paul Lee resigned as pastor of Eastern Parkway to become pastor at First Church of Clarendon in Arlington, Va.

Manly Memorial Church ordained **Jimmy Boone** and **Jimmy Miller** as deacons. **Michael Parks** is pastor.

Auburndale Church called **Scott Whetzel** as minister of youth.

Stanley Warren resigned as minister of music and worship at Woodland Church to take a position at Oklahoma Baptist University in Shawnee, Okla.

Hazelwood Church will hold revival services at 7 p.m. July 24-26, and July 27 at 10:45 a.m. **Greg Bruckert** will be guest evangelist. The church also will celebrate its 94th founders day. An all-day event is planned.

■ **RUSSELLVILLE**—Post Oak Church will celebrate its 75th anniversary Aug. 24. Former pastors, all former staff members, ordained personnel, church members and friends are invited. **Wilbur Powell** is pastor.

Walnut Grove Church recently called **Calvin Naylor** as pastor.

Update: Lyons answers adultery rumor

ST. PETERSBURG, Fla. (RNS)—Henry Lyons, president of the National Baptist Convention USA, has denied having an affair with his business partner.

Lyons is facing questions about his morality and finances after his wife was charged with arson for allegedly setting fire to a house he co-owns with his business partner, Bernice Edwards.

"I want to state straight out that I categorically deny that Ms. Bernice Edwards and I were carrying on an affair," Lyons said at a news

conference from his church.

The incident involving the alleged arson has led to revelations about Lyons' wealth and problems in both his and Edwards' past, which have been reported in the St. Petersburg Times.

Edwards is the public relations director of corporate affairs for the denomination, Lyons said. He described the house as a "guest house for developing corporate relationships and receiving national and international visitors in a private setting."

What happened to the whistle blower?

Each year as I mark my calendar, I normally note about seven big events. There are two trustee meetings each year, my report to Kentucky Baptist Convention's Executive Board in May, graduation in May, homecoming in June, the first day of school in August and my report to the Kentucky Baptist Convention in November. We just had homecoming, so there are four down and three to go.

Preparing for homecoming is no small task. For the past four years, we have served barbecued pork from our farm with all the trimmings on the athletic field under large tents. The first summer we tried this, I only ordered two tents. It was obvious two were not enough, so the next year I ordered three. Again this was not enough, so last year I rented four tents. For now, it appears four is the right number.

The weekend of homecoming, most of our students had gone home for the July 4th holiday. About 20 were still here, and they helped get things ready for homecoming. The tents arrived on Wednesday evening. After school on Thursday, more than 50 tables and 350 chairs were brought from storage and set up under the big tents. After the tables and chairs were set up under the tents, an additional 70 tables and 400 chairs had to be carried from the dining room to the Gritton Gym, where alumni and friends would gather to share memories from the "old" days.

The barbecue crew was up early on homecoming day. The first pork was put on the 18-foot-long grill at 7:30 a.m. Some trimmed the meat, removing most of the fat. Others were cooking. One person is always supposed to be on patrol to make sure the cooks don't eat all the meat. She

carries a whistle, and is supposed to blow it every time she sees one of the cooks "sampling" the meat. (You know, they have to make sure it is cooked "just right.") It was nearly 9 a.m. when I realized I had not heard the whistle a single time. Normally by then the whistle will be sounding every few minutes as the smell of barbecue fills the air and volunteers line up to help the cooks "sample" the tasty delicacies. Being a little concerned that I had not heard the whistle, I made

my way to the barbecue area to see what was going on. When I inquired about the silence of the whistle, I quickly discovered the problem. Do you have any idea how hard it is to blow a whistle when your mouth is full of barbecue?

By 11:30, the line had formed and our guests were eagerly waiting for the food line to open. It did not take long for the tents to fill up. This is not only a good time to eat, but also to sit and reminisce about school days long gone.

The highlight of the afternoon program was recognizing the classes who were having their reunions for 5, 10, 15, 20 years and so on. The class of 1987 had the largest group with about 20. The class of 1947 was having their 50th reunion. One lady in the class had not been back to Oneida since graduation in 1947. Boy, have things changed. Only one of the buildings she recalled is still here. The 15 major buildings on our campus have been built since she graduated. Others in the class have been back several times, and some come every year. It was a great day.

THIS IS ONEIDA



W.F. Underwood

W.F. "Bud" Underwood is president of Oneida Baptist Institute, P.O. Box 67, Oneida, Ky. 40972

Encouraging news

On two recent days encouragement came from several directions.

■ 1981 alumni **Jim and Jenny Ditty** moved on campus as missionaries-in-residence for the fall semester. They have served in South Korea since 1988. He will teach two classes. They are available to speak in the churches.

■ Two pastors donated books for our library and students: **Dallas Vincent** of Ormsby Heights Baptist Church in Louisville, and **Wayne Provence**, who is retired from First Baptist Church of Norris, Tenn.

■ The Beyond 2001 capital campaign reached \$2,223,101 of the \$3.5 million goal. With only 13 commitments by alumni leaders, the alumni campaign reached \$43,000. Their goal is \$100,000.

Beyond 2001 contributions make possible the current campus construction. Workers poured concrete for the new classroom building floor. Stone masons laid the first creek rock for the new facade of the Aldridge Building.

■ Moss Chapel Baptist Church in Bell County became the latest church to help with endowed scholarships. The 160-member congregation sent \$2,000.

■ A U.S. Air Force videographer filmed campus scenes and medical volunteer work by **Sam Massey**. The story, related to the 50th anniversary of Massey's platoon and ordered by the U.S. secretary of defense, will air on the worldwide armed services network. Massey has worked on our campus for 15 years.

■ The admissions director reported that inquiries for the fall term are higher than last year. Pray for the transition these families will experience.

Thank you for giving to the Lord's work at Clear Creek. Lives are changed.

CLEAR CREEK CHRONICLE



Bill Whittaker

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

One ministry doesn't mind being all wet

By Rhonda Owen-Smith
Maryland-Delaware Baptist Life

ESSEX, Md. (BP)—The metaphor of throwing lifelines to spiritually shipwrecked people is particularly apt for Hank and Linda Fallek.

The Falleks operate Annapolis (Md.) Small Boat Ministry.

Thousands of people live aboard or work on or near boats, according to Fallek. Still more people are leisure boaters, he said, adding that 90 percent of the world's population lives within 50 miles of a major body of water.

Fallek presented guidelines for establishing and maintaining "water-folk" ministries during a conference at Mars Hill Baptist Church in Essex.

The term "water-folk" can include boat builders, boat owners, fishermen, marina employees, military enlistees, sailors, live-aboards, recreational boaters and others whose business, hobby or lifestyle centers around water.

Care must be taken when seeking access to their world, Fallek stressed.

"Maritime people may be working, so be respectful of their time. Pleasure boaters may want solitude. Look for an opportunity," he advised.

"Often we have helped someone in trouble and handed that person a tract or a copy of 'The Chart,' a New Testament for water-folk. It does not look like a Bible because it is nautical in design and written to interest people on or around the water," he said.

Water-folk ministries need church support to perform well, he added. "Some people in the church believe that you just go out and have fun, but that is not true," Fallek said. "The work is even harder because you don't know who you are going to meet, what their needs are, how many people you will encounter and other factors that are different from when you are in a more controlled, predictable environment," Fallek said.

Churches can help by providing resources, following up with people met or providing transportation to church from a marina or port. "The church does not need to buy a boat. Rent a boat. Ask the congregation

who has a boat. Evangelize along the marinas," Fallek said.

To evangelize effectively, Fallek emphasized learning the language of the people. Talk about the "thunderstorms" of life Christ can help with. Tell "water" Bible stories about Noah, Jonah, Andrew or Peter. Share stories of the miracles Jesus performed on water. "We can't walk on water like Jesus, but we can show our faith by not wavering," he said.

Jokingly, Fallek said, "We invite people on our boat, then when it is time to hear the Word of God, we tell them to hear it or swim to shore." After a trusting relationship has been established to the point when someone will go out on the water with a person involved in water-folk ministry, the opportunity to share the gospel will follow, he said.

Other water-folk evangelism opportunities for churches and ministries include sailing weekends, retreats, Sunday services, Bible studies, hospitality, counseling, children's programs, crisis ministries and special events, he said.

These drill teams combine Bible & marching

MOBILE, Ala. (RNS)—A spit-and-polish squad files onto the stage and halts. Its members are nattily attired in military shirts with epaulets, jaunty berets angled to the right. The squad performs a sharp right turn and faces the audience. The sergeant barks commands, the marchers obey.

"Your left, your left, your left, right, left."

But the cadence that follows is not a doggerel about latrines, bawdy women or aching feet. It's the books of the Bible, a passage from Scripture or a church motto.

About 43 Bible drill teams from around the country attended the recent annual conference of the National Baptist Convention of America, an historically African-American denomination. Some 700 children—some as young as 5, others high school-aged—marched in formation, chanted Scripture verses and barked orders at each other.

"They learn how to communicate, how to get along, how to fellowship, how to accept discipline," said coordinator Pearlne Perkins of Houston.

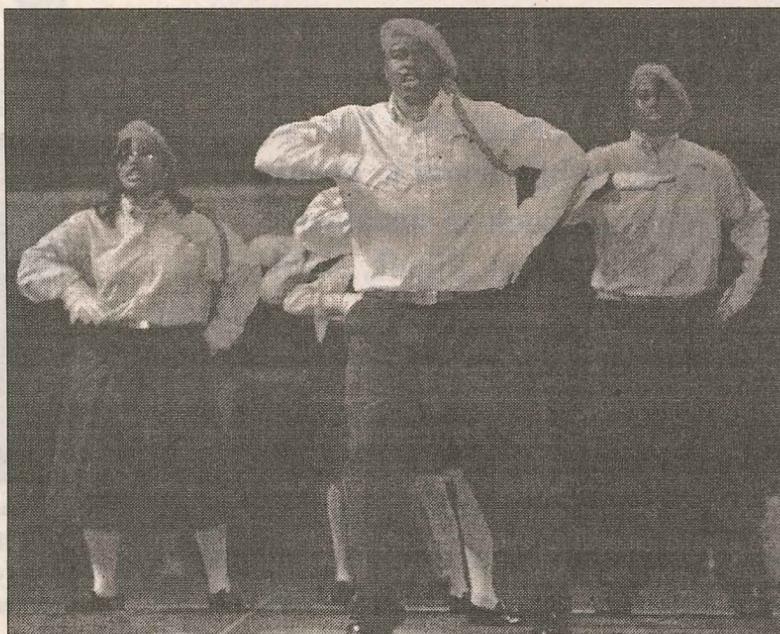
Most importantly, she said, the drill teams give children a chance for "spiritual growth."

About 18,000 adults and children attended the annual conference, at which the drill teams were a highlight.

Team members from Main Street Missionary Baptist Church in Biloxi, Miss., recited the Lord's Prayer in unison, and chanted a series of Bible verses while moving their arms in a routine that resembled the popular dance La Macarena.

The St. John Missionary Baptist Church of Clearwater, Fla., drill team recited several verses from the Old and New Testaments:

"Proverbs three, verse five: 'Trust in the Lord with all thine heart; and lean not unto thine own understanding.' Proverbs three, verse five," they chanted, bending their bodies to the right on the word "lean."



DRILL TEAM About 43 Bible drill teams from around the country attended the recent annual conference of the National Baptist Convention of America. (RNS photo)

Fifteen years ago, Perkins organized a drill team at her church, Gethsemane Missionary Baptist Church in Houston, and then asked permission from denominational leadership to hold competitions at the annual convention. The first year, more than 1,000 youngsters took part, she said.

Participation has ebbed and flowed over the years, and the national event has gone from being a competition to a "showcase," Perkins said.

Bible study is the heart of the program, according to Cynthia Ellis, drill team instructor at Corinthian Baptist Church in Loxley, Ala. Participation is also conditioned on certain rules.

"They have to attend Sunday school and Bible study and Baptist Training Union. They also have to make good grades in school, with a minimum of a 2.5 average," Ellis said.

Teams are judged according to certain criteria. "They are graded on cre-

ativity, Bible knowledge, the quality of their routines, if the lines are straight, if their movements are all synchronized."

But fancy footwork is not the main goal, and Ellis said she spends a lot of time on the meaning of the verses chanted.

"When they put songs into the steps, we want them to know what the song really means," she said.

Many of the youth who take part in drill teams are already well-disciplined and well-mannered. But there are others for whom the strict regimen is new.

Many of the drill instructors have military backgrounds, and contact with well-disciplined adult role models fills a void for some, said Perkins. "We look for those who need it. We're trying to save them, and let them know there are some positive things that people in the community can do for them."

'We all have some handicap,' says former Miss America

By Charles Willis
SBC Sunday School Board

NASHVILLE, Tenn. (BP)—A former Miss America who calls her deafness "a gift from God" says "we all have the same handicap."

That common handicap: "We cannot see Jesus or hear Jesus; we have to feel him and hear his voice in our heart."



Whitestone

Crowned Miss America in 1995, Whitestone has been profoundly deaf since she was 18 months old. Her lifelong challenges to communicate and to achieve personal goals are detailed in "Listening to My Heart," her recently released biography.

"Communication has always been my greatest obstacle, and it will be a problem until I die," she told a recent chapel audience at the Southern Baptist Sunday School Board. "Deafness is a gift from

God because it helps me listen to him. And I can't hear people gossip behind my back," she said, laughing.

Reared Episcopalian, she told of a Southern Baptist Sunday school teacher who caused her to realize she needed to confess her sins and to ask Jesus into her heart.

"I didn't understand what she was talking about," Whitestone recalled. "Why should I ask Jesus to come into my heart because I already love him and I believe that he is the Son of God?"

But she began to read the Bible and came to understand what she needed to do. She returned to Shades Mountain Baptist Church in Birmingham, Ala., to profess her faith in Jesus before the congregation.

"Doing that as a teenager was very difficult," she said. "It took a lot of courage, but I'm glad I did because Jesus is the key to my success. He has helped me to overcome so many obstacles, to achieve God's dream for me."

Growing up in the hearing world, Whitestone said, she sometimes felt left out of family conversations at holidays. At the same time, when she entered a "Miss Deaf Alabama" competition, other contestants criticized her for using her voice instead of American Sign Language. To make matters worse, she had learned Signing Exact English, a more advanced vocabulary and totally different from American Sign Language.

"That discouraged me a great deal," she said. "I went home and I said to God, 'Who am I? I do not feel I am a part of the hearing world, but the deaf world says I am not part of them either.'"

While reading the Bible she came upon John 20:29, "Blessed are they who did not see, and yet believed."

"God made me feel wanted," she recounted. "He said, 'You are my child just like anybody else. It's just that I have a different plan for each of you.'"

"Everybody has different dreams given by God. It is their responsibility to listen to God's voice because only God knows what is best for all of us," she said.

Whitestone said that after gaining the Miss America title she realized success is not easy.

"Once you become successful, you have a greater responsibility to be a role model. People are looking up to you, and the devil is trying to destroy your success. The devil doesn't want people to know it is the Lord who helps you to be successful."

To illustrate, Whitestone said the controversy surrounding the use of her voice instead of sign language continued to follow her through the news media to the point she considered giving up her title.

"I wanted to talk about Jesus, and I felt I would destroy the image of Jesus through this controversy."

But she decided to hand the problem to God. Though the controversy followed her, she said, God used it to help her create a positive image of the deaf community, allowing her to show support of those who use sign language and to talk about her faith.

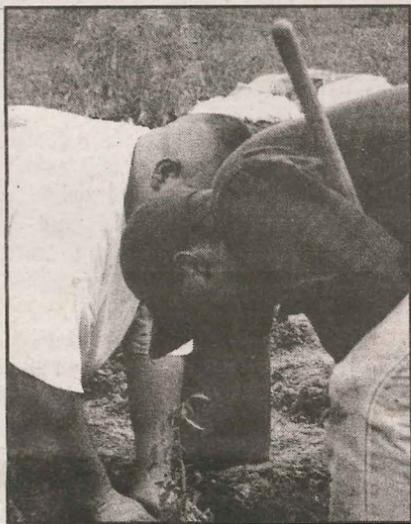
Food

*Cumberland College students,
faculty and staff volunteer
with unique program.*

For Thought

A new service organization has recently partnered with Cumberland College, the Food for Thought Program. William Jones, a Whitley County native, is director of the program.

Food for Thought is designed to directly involve high school students from the areas surrounding the campus in building pride in their home communities and enhancing their leadership skills.



Benefits reaped from the Food for Thought garden in Whitley County will be more than just vegetables.

First, students from several different high schools who are interested in making a difference in their home community are identified. These students then participate in a series of biweekly workshops to increase their knowledge of Eastern Kentucky, provide them with useful leadership skills, and encourage them to become involved in their community.

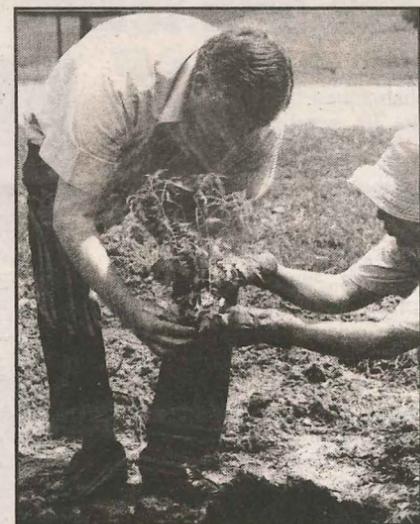
Second, the students are asked to find local senior citizens who wish to receive a supply of "home grown" vegetables in exchange for some conversations. Next, the students plant, grow and reap their vegetables, while learning positive environmental practices such as sustainable agriculture and crop rotation. Finally, while delivering the vegetables, the students record their

conversations and then compile the histories to be distributed within the local community.

After the project participants have completed this year long process, they will be assisted in starting a service project. Student initiated projects might include a community cleanup program to prevent illegal dumping, a student campaign to recruit new industry to the area or a mentoring program for elementary students.

According to William Jones, "This program is a tool that can be utilized to break such family traditions as poverty, illiteracy, unemployment, and high school dropout. In the future, these people will be reminded of their successes and accomplishments, not of their failures and shortcomings."

If you would like more information about Food for Thought, please contact:



Cumberland President Jim Taylor took time from his schedule to help plant one of the Food for Thought gardens in Whitley County



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