

NEWSPAGE  
EDITIONNovember 4, 1997  
Vol. 171, No. 43**FOR THE RECORD****Baptists**  
Panel debates Calvinism.  
Page 2.**KBC annual meeting**  
The convention schedule  
and list of related  
meetings. Page 3.**Editorial**  
How should Christians  
respond to China?  
Page 5.**KBC president**  
Floyd Price encouraged  
by Kentucky Baptists'  
work. Page 6.**World**  
Seventh-day Adventists  
unaffected by Russia's  
new religion law.  
Page 10.**Cooperation**  
Diverse Christian groups  
vow to fight poverty  
together. Page 11.**Leadership**  
Author calls for a  
radically redefined  
Christianity. Page 12.**Get involved in  
kids' TV habits,  
producer says****By Chip Alford**  
SBC Sunday School Board

NASHVILLE (BP)—Parents who want to keep their children from becoming immune to violence must take an active role in monitoring their television viewing habits, a leader in children's television said recently.

Hedda Sharapan, associate producer of the "Mister Rogers' Neighborhood" television program on the Public Broadcasting System, said recent studies found children are watching more than three hours of television a day and only 15 percent of parents guide their 3- to 8-year-olds' watching habits.

"This is not a window to the world; it is a story-telling machine," Sharapan said told children and preschool teachers attending a Southern Baptist Sunday School Board conference. "And it happens to be telling the same story over and over."

In addition to monitoring programs their kids watch on TV, Sharapan urges parents to watch the shows with them and discuss the content and how it relates to their values and beliefs.

"Children tend to imitate what they've seen. ... They take what they see and apply it to their everyday lives," she said.

Sharapan offered four suggestions for encouraging healthy interaction with television:

■ **Use your eyes.** "Watch some of the television that the kids are watching so you can know what they're talking about. Sometimes you can 'redirect the play' by discussing a program."

For example, Sharapan said, one clever teacher used her children's fascination with the "Ninja Turtle" named "Michelangelo" to interest them in the painting of the Renaissance artist by the same name.

■ **Use your mouth.** "My daughters used to laugh and tell me that I was no fun to watch television with because I was always making comments under my breath like, 'I can't believe she is so rude to her mother,'" Sharapan said. "Your kids need to hear from you when things don't relate to your values."

■ **Use your hand to write letters to networks or sponsors.** "A form letter tends to get discarded, but a letter with a story in it gets passed around."

■ **Use your fingers to turn TV programs off.** "Even Mister Rogers says that sometimes the best thing is to just turn off the television. Children need to be playing. They need to be doing. That's how they experience and learn about their world."

**KBC to meet next week in Lexington****By Mark Wingfield**  
Editor

Unless another candidate comes forward within the next week, messengers to the Nov. 11-12 Kentucky Baptist Convention annual meeting could elect a president without opposition for only the second time in more than 20 years.

As of Nov. 3, Gayle Toole, pastor of Edgewood Baptist Church in Nicholasville, was the only announced candidate for the convention presidency, normally a hotly contested position.

The only other time in recent history a KBC president has been elected without opposition was in 1991,

when Glenn Mollette of Pikeville was elected. Coincidentally, that was the last time the annual meeting was held in Lexington, the site of this year's convention.

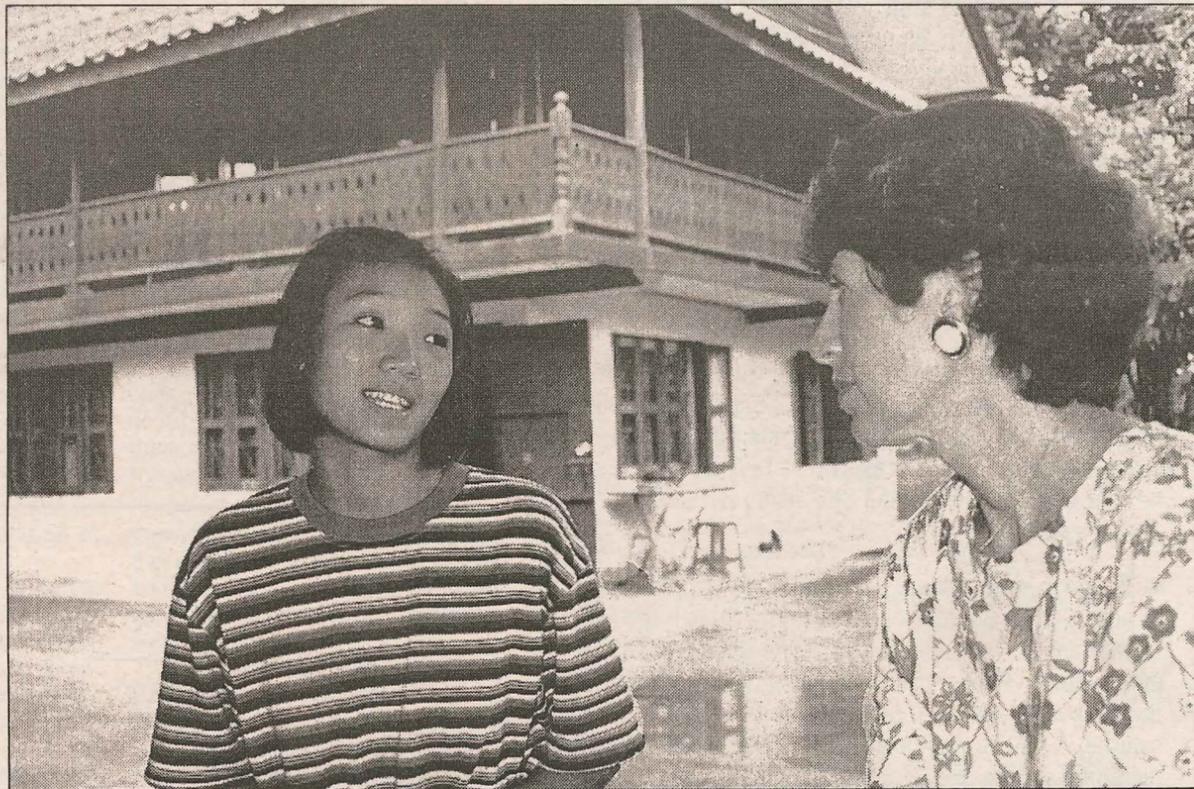
Any messenger may nominate a presidential candidate from the convention floor, so the fact that no other candidates have been announced in advance does not ensure an election by acclamation. However, in recent years presidential candidates generally have been clearly identified prior to the annual meeting.

Other major items of business to be conducted at this year's convention include determining the disposition of a proposed constitutional amendment made at last year's convention and

acting on the report of a special committee negotiating with Baptist Healthcare System.

■ **Constitutional amendment.** During last year's convention, a constitutional amendment was proposed by Bob Fox, pastor of West Point Baptist Church in Centertown. Fox proposed changing Article III, Section 2 of the KBC's Constitution and By-laws, which outlines how churches become eligible to send messengers to KBC annual meetings.

The section of the constitution Fox proposed amending currently reads: "One additional messenger for each church shall be allowed for each additional 250 members, or for each \$250 contributed to the Cooperative Program during the fiscal year preceded." See Amendment ..., page 3

**What KBC  
to expect**

**SAFE HOUSE** Luran Bethell (right), is director of the New Life Center in Chiang Mai, Thailand. The center serves as a shelter for 170 girls at risk to prostitution. Muay (left) was sold to a brothel by her stepfather at age 10. Today she is completing high school and plans to attend college. More stories about Thailand missions on pages 8 & 9. (ABP photo by Greg Warner)

**Baptists helping Thailand fight prostitution****By Greg Warner**  
Associated Baptist Press

BANGKOK, Thailand (ABP)—The exotic charms of Thailand have been tarnished in recent years by the country's notorious prostitution industry, but there are subtle signs that its free-wheeling sex culture is losing some of its appeal.

Thai officials credit the shift to the fear of AIDS, tough new laws targeting child prostitution, and the humanitarian efforts of private, government and religious organizations.

Among those making a difference are Baptist missionaries and aid groups, who are fighting the culture of prostitution on three fronts—compassion for its victims, intervention for those at risk, and prevention for those most vulnerable.

■ In a hospice in Chiang Mai and a

hospital in Bangkok, Baptist missionaries care for prostitutes and others dying of AIDS.

■ In northern Thailand, where prostitute buyers have preyed on the country's poor tribal peoples by luring their teenage girls into the sex trade, Baptists operate four shelters for tribal girls who are at risk.

■ In the northern mountains, which Thailand's tribes call home, Baptist missionaries from several conventions are teaming up to improve living conditions and agricultural techniques in an attempt to break the cycle of poverty that renders many tribe women vulnerable to prostitution.

Coupled with government efforts to keep Thai children in school and a growing awareness of prostitution's

dangers, the efforts of Baptists and others are making a difference.

But by any measure, prostitution is still big business in Thailand. Longtime aid workers estimate the number of Thai prostitutes is between 200,000 and 300,000.

The morality taught by Buddhism, the official state religion claimed by 90 percent of Thais, offers little hedge against easy sex. Buddhism's goal of total sexual abstinence is considered realistic only for the monks, and therefore is irrelevant to most Thais.

"Thais have a saying: 'To follow ...' See Baptist ministries ..., page 9

**Believers in  
Thailand**

# BAPTISTS

## Panel debates why people don't accept the gospel

BIRMINGHAM, Ala. (ABP)—“If the gospel of Jesus Christ is so wonderful, so powerful, so beneficial to human beings ... why is it perhaps a majority of people do not accept it?”

That question frames one of the great debates among Protestants, said Baptist historian Bill Leonard. Calvinists, named for the 16th century reformer John Calvin, say it is because “they can't; they are totally depraved,” Leonard said. Arminians, on the other hand, subscribing to the free-will views of theologian Jacob Arminius, say it is because “they won't.”

Leonard, founding dean of Wake Forest University Divinity School, offered an overview and critique of Calvinism in a lecture series titled “Great Ideas ... That Divide Churches,” Oct. 14-16 at Samford University.

Joining Leonard in the Calvinism dialogue were Timothy George, dean

of Beeson's divinity school; Samford divinity professor Fisher Humphreys; and Ralph Wood, also a Samford religion professor.

Leonard outlined the five points usually associated with Calvinism, using the popular “TULIP” acronym: total depravity, unconditional election, limited atonement, irresistible grace and perseverance of the saints.

Calvinists view those points in different ways, Leonard noted. He termed one branch “popular” Calvinists. “This is what I call Southern Baptist Calvinists,” Leonard said. “You talk like a Calvinist, but you act like an Arminian.”

Leonard said limited atonement, the idea that Christ died only for the predetermined elect, “may be one of the most difficult doctrines of all,” because it runs counter to Americans' strong belief in democracy.

George said “Calvinist” often is

used as a pejorative term. “Some people use the word Calvinist the way some people use the term fundamentalist or liberal,” he said.

While he said he accepts the label with certain qualifications, George said he prefers to be called a “Reformed Baptist,” recognizing both insights of the Protestant Reformation and Baptist distinctives.

George rejected what he called “hyper-Calvinism,” which he said emphasizes God's sovereignty to the point that it minimizes the need for repentance and faith in conversion. He said that view was important at times in Baptist history but is not very active today. “I'm making bold to say that hyper-Calvinism is a heresy,” George said.

George also said some of Calvinism's tenets get a bad rap, such as “irresistible” grace, which “makes it sound like we're a cog in a machine,

a chip in the computer.” George said he preferred to think of “overcoming” grace.

“Sure we resist grace,” George said. “Everybody resists grace. ... The message of the gospel is that in spite of our resisting, God doesn't give up on us.”

Humphreys acknowledged Calvinism offers much to attract him, but he deemed humanity's fall in order to save the elect.

“It is very difficult for me to think that God has decided some people will be saved and some people will not be saved, without foreknowledge of how they might respond to the gospel,” he said.

“If there is something God can do in a person's heart that guarantees a person will be saved, then I believe God will do that for all people,” Humphreys said.

### BAPTIST BITS

■ **Wake Forest hires staff.** Wake Forest University has hired Wade Stokes Jr. as director of development and Scott Hudgins as director of student recruitment for the university's new divinity school. Stokes was a senior account representative for Graphic Packaging Corp. in Charlotte. Hudgins comes from Emory University in Atlanta, where he directed Baptist Studies at the Candler School of Theology.

■ **Allen given ethics award.** Former Southern Baptist Convention president and agency head Jimmy Allen has been named recipient of this year's T.B. Maston Christian Ethics Award. The award is given every other year to recognize lifetime achievements in Christian ethics. Allen, former pastor of First Baptist Church in San Antonio, Texas, was elected SBC president in 1977 and 1978, and he later was president of the SBC Radio & Television Commission.

■ **Draper's mother dies.** Lois Keeling Draper, mother of Sunday School Board President Jimmy Draper, died Oct. 28 in Franklin, Tenn. She was 85. She was the daughter of a Southern Baptist pastor, the wife of a Southern Baptist pastor and the mother of Southern Baptist pastors. A funeral was held Nov. 1 in Warren, Ark., and a memorial service Nov. 2 at First Baptist Church of Eules, Texas.

■ **Elliff seeks input.** Southern Baptist Convention President Tom Elliff has issued an appeal for input as he prepares to appoint members of four SBC committees: the committee on committees, resolutions committee, credentials committee and tellers committee. Copies of the nomination form may be obtained from Elliff by writing to him at First Southern Baptist Church, Box 15039, Del City, Okla. 73155. Elliff requests that nominees demonstrate a personal relationship with Christ, “a clear commitment that the Bible is the inerrant and infallible word of God,” strong Christian character and seek places of service rather than glory.

■ **Southwestern adds degrees.** Trustees of Southwestern Baptist Theological Seminary approved two new degrees Oct. 22, a doctor of educational ministry degree and master of arts in Christian school education degree. Trustees also voted to change the name of the seminary's School of Religious Education to School of Educational Ministries.

## International Seminary will alter its program

NOVI VINODOLSKI, Croatia (ABP)—The International Baptist Theological Seminary in Prague, Czech Republic, will radically alter its academic program away from a traditional seminary model to supplementing the theological education offered at Europe's 45 national Baptist seminaries.

The change, recommended by seminary trustees, was approved with 66 votes in favor and six abstentions by the European Baptist Federation's executive committee Sept. 26.

The plan, unveiled at an EBF executive committee meeting in Novi Vinodolski, Croatia, calls for discontinuing course work for the seminary's bachelor of theology degree, its

“topping up” courses students use to build on basic theological studies at other schools, and its five-year master of theology program.

In their place, courses will be developed to offer specialized instruction in missions and evangelism, Baptist and Anabaptist studies, Christian education and human rights/religious freedom. Those courses are intended to supplement, rather than duplicate, basic programs offered at seminaries and Bible schools across Europe, many of which have sprung up in recent years.

The restructuring is designed to make the international seminary the hub for a network of seminaries sponsored by national Baptist unions

which offer basic ministerial training. The new focus will “shift direction to concentrate on those things that will most help the mission (and) life of European Baptists,” said Keith Jones, a British Baptist who chairs the seminary's board of trustees.

It is also hoped to expand influence beyond the seminary's relatively small student body by networking thousands of European Baptists by offering advanced or specialized training, continuing education and courses for lay people.

The seminary will continue to provide research facilities and maintain Europe's largest English-language Protestant theological library, according to a news release.



## Study finds 1,225 Baptist women clergy

KANSAS CITY, Kan. (ABP)—At least 1,225 women serve as Southern Baptist clergy, according to research by Baptist Women in Ministry.

While their numbers remain small compared with other denominations and despite opposition to women's ordination in Southern Baptist Convention resolutions, Southern Baptist women made progress in Baptist leadership during the 1970s and 1980s, sociologist Sarah Frances Anders wrote in the Fall 1997 issue of Folio, newsletter for the organization based in Kansas City, Kan.

The most popular vocation for women clergy is chaplaincy, the article said. Twenty-five percent of confirmed Southern Baptist clergywomen serve as chaplains. At least 85 women are pastors in Baptist churches, while more than 100 serve in an associate pastor role, Anders said.

Sixteen states have at least one woman who is a senior pastor, she said, with North Carolina being home to the largest number of women pastors. Ordained “academicians,” she said, constitute less than 2 percent of the total.

## Amendment, healthcare system top KBC

Continued from page 1

ing the annual meeting, but no churches may be allowed more than 10 messengers."

Fox's proposal would replace the words "Cooperative Program" with the words "convention's work."

But at next week's annual meeting, the KBC's committee on constitution and bylaws will recommend an amendment to Fox's motion. The committee is charged with reviewing any proposed constitutional amendment and bringing a recommendation to messengers prior to a second reading and vote.

The committee has proposed a compromise to Fox's language that would replace the words "Cooperative Program" with "Cooperative Program and/or other convention work."

The effect of the constitutional change as amended would be to allow churches to participate in the KBC without having to give undesigned gifts either to the KBC or the Southern Baptist Convention. Gifts to the KBC Cooperative Program are automatically split, with 65 percent funding KBC ministries and 35 percent forwarded to the SBC Executive Committee for SBC ministries.

"This amended version of the proposed change restores the focus on our Cooperative Program giving and mission support while respecting a church's periodic desire to support convention-sanctioned missions and ministry causes," the committee explains in its written report.

"Convention work" is interpreted to refer to KBC institutions, agencies and causes, the report states.

Committee Chairman Paul Long and Vice Chairman Mike Rust said several committee members opposed removing the words "Cooperative Program" from the constitutional requirements.

Long called the amendment an attempt to reach common ground.

"For years Kentucky has had (the Cooperative Program), and this was just an attempt to allow people to know that the Cooperative Program is not being removed but it is a vital part of us as Kentucky Baptists," said Long, a member of Stanford Baptist Church.

Vice Chairman Mike Rust agreed.

"No one in that committee wanted to damage the Cooperative Program at all. We just wanted Kentucky Baptists to get behind the Lord's work," he said. "I want nothing more than for us to get along."

KBC President Floyd Price, an ex officio member of the committee, praised the committee for its handling of the Fox motion.

"This is the best of both worlds," he said. "Here is an opportunity for Kentucky Baptists to step out and say, 'We are Kentucky Baptists, and we're not putting cuffs on anybody's hands.'"

The proposed amendment has appeal to churches both on the left and the right, he said.

Some moderate churches want to continue full support of the KBC but don't want unilaterally to support the conservative-controlled SBC. The

### If you go ...

■ **When it happens:** The annual meeting begins at 8:30 a.m. on Tuesday, Nov. 11, and concludes at 12:30 p.m. on Wednesday, Nov. 12.

■ **How to get there:** This year's Kentucky Baptist Convention annual meeting will be held at Porter Memorial Baptist Church in Lexington. The church is located at 4300 Nicholasville Rd. Nicholasville Road, also known as U.S. 27, intersects New Circle Road on the south side of Lexington.

■ **What to bring:** Messengers must bring an official messenger registration card signed by the appropriate church official. Churches may obtain messenger cards from the KBC by calling (502) 245-4101.

■ **Where to stay:** A list of area lodging has been published in previous issues of the Western Recorder. For additional information, call the KBC at (502) 245-4101.

■ **How to reserve child care:** Por-

ter Memorial will offer free child care by reservation only for children age infant through 5. Parents must pick up children at meal times between sessions and provide a sheet for rest time mats. Reservations may be made by calling (606) 272-3441 weekdays between 8:30 a.m. and 4:30 p.m. EST.

■ **Where to park:** Porter Memorial has 550 parking spaces on its campus. Messengers also may parallel park on Toronto Road. As spaces fill, attendants will direct messengers to an additional lot on a farm field bordering Man-O-War Boulevard between Nicholasville Road and Victoria Way. Shuttle vans will transport people between the farm field and the church. In case of hard rains, another alternative lot is at the Waveland Museum, one-quarter mile south on Nicholasville Road. Lexington police will direct traffic at Nicholasville and Toronto late Monday and Tuesday afternoons. No left turns onto Nicholasville will be allowed during those times.

proposed change would allow that.

On the other hand, some conservative churches want to designate additional money specifically to the SBC without having the KBC take such a large portion of it. Price said some Kentucky churches that favor the SBC's new direction are bypassing the KBC and sending money directly to Nashville. The proposed change would allow them to designate their own division of funds between the KBC and SBC without being penalized on representation at KBC annual meetings.

"What it really does is give us the freedom to give as God leads without hiding it," Price explained. "Most other states already have the same provision. We have had one of the most rigid requirements of any state Baptist convention."

■ **Baptist Healthcare System.** On March 20, 1996, Baptist Healthcare System informed the KBC that it was exercising its right to terminate its Covenant Agreement with the KBC and begin electing its own board members, effective March 19, 1997.

The KBC Executive Board appointed a special committee to negotiate with BHS regarding the future relationship between BHS and the KBC.

Under the Covenant Agreement, the KBC elected three-fourths of BHS board members. Although birthed and nurtured by the KBC, the statewide hospital chain already had become financially independent, receiving only \$5,000 annually from the KBC.

The KBC negotiating committee reportedly talked with BHS representatives about future use of the name "Baptist" by the system and its five hospitals, maintaining a majority Baptist presence on the system's board and assurances that the KBC would receive compensation should BHS be sold or dissolved.

Negotiations between BHS and the KBC's special committee were continuing late last week. Committee Chairman Charles Barnes of Louisville said he expected the committee's report to the convention to be finalized early this week.

KBC messengers will receive the report at the convention in Lexington.

With additional reporting by News Director David Winfrey

### What KBC to expect

### KBC schedule

■ **Tuesday morning, Nov. 11, 8:30 a.m.:** Presidential appointments; reports by credentials committee and committee on order of business; Partnership 2000 presentation; introduction of motions, resolutions and other business; reports by Kentucky Baptist Assemblies Inc., Baptist Healthcare System, public affairs committee, Temperance League; music by Walnut Street Baptist Church and Scottsville Baptist Church; president's address by Floyd Price.

■ **Tuesday afternoon, Nov. 11,**

**1:40 p.m.:** Convention sermon by Bob Jackson; report of interim executive secretary-treasurer; reports by Kentucky Woman's Missionary Union and KBC Executive Board; election of officers; music by Kentucky Baptist Wind Orchestra and Kentucky Baptist Chorale; miscellaneous business.

■ **Tuesday evening, Nov. 11, 6:45 p.m.:** Miscellaneous business; reports by Western Recorder, Kentucky Baptist Foundation, Kentucky Baptist Homes for Children; music by Porter Memorial Baptist

### Convention week activities

#### Monday morning, Nov. 10

9:30 Kentucky Baptist Youth Ministers Association, BSU Center.  
10:00 Kentucky Baptist Religious Education Association, registration and program, Immanuel Baptist Church, 3100 Tates Creek Rd.  
10:50 Pastors' Conference, Porter Memorial Baptist Church  
11:00 Kentucky Baptist Association of Ministries with the Aging, brunch and meeting, Grace Baptist Church.  
11:00 Kentucky Baptist Music Conference, Early Bird Conference, Edgewood Baptist Church, Nicholasville

#### Monday afternoon, Nov. 10

Noon Kentucky Baptist Religious Education Association, lunch followed by program, Immanuel Baptist Church  
Noon Kentucky Baptist Youth Ministers Association, lunch, BSU Center  
1:00 Executive Board, Rooms 20-22, Porter Memorial Baptist Church  
1:00 Kentucky Baptist Music Conference, registration and sessions, Edgewood Baptist Church  
1:30 Kentucky Baptist Youth Ministers Association, BSU Center  
1:30 Pastors' Conference, Porter Memorial Baptist Church

#### Monday evening, Nov. 10

5:30 Past KBC Presidents dinner, Campbell House Inn.  
6:00 Kentucky Baptist Religious Education Association banquet  
6:00 Kentucky Baptist Music Conference banquet followed by concert, Edgewood  
6:00 Directors of Missions Fellowship, Georgetown College  
6:00 Pastors' Conference, Porter Memorial Baptist Church  
8:00 Reception for Ministers, First Alliance Church, featuring John Tyler

#### Tuesday morning, Nov. 11

7:00 Boyce Bible School breakfast for alumni and friends, Campbell House Inn.  
7:15 Fun Run/Health Walk, meet at front of Porter Memorial Baptist Church  
7:30 Mid-Continent Bible College breakfast for alumni and friends, Porter Memorial Baptist Church.

#### Tuesday afternoon, Nov. 11

11:30 Kentucky Baptist Church and Denominational Secretaries luncheon, The Springs Inn.  
Noon Annuity luncheon, Campbell House.  
Noon Women in Ministry luncheon, First Alliance Church, featuring Pat Bruner  
Noon New Orleans Baptist Theological Seminary luncheon for alumni and friends, Porter Memorial Baptist Church  
Noon Directors of Missions luncheon hosted by Kentucky Baptist Homes for Children, Immanuel Baptist Church.

#### Tuesday evening, Nov. 11

5:00 Kentucky Baptist Ministers Wives Fellowship/Comedy Hour, Fellowship Hall, Porter Memorial Baptist Church  
5:00 Southwestern Baptist Theological Seminary dinner for alumni and friends, Shoneys Restaurant, 2348 Nicholasville Rd.  
5:00 Committee on resolutions, Room 112, Porter Memorial Baptist Church  
5:15 Laity dinner, First Alliance Church, featuring John Tyler  
5:30 Clear Creek Baptist Bible College dinner for alumni and friends, Highlands Baptist Church.  
9:00 Southern Baptist Theological Seminary reception for alumni and friends, Hilton Inn Suites on the Green.  
9:30 Afterglow, sponsored by the conference of Kentucky Vocational Evangelists, youth area, Porter Memorial Baptist Church; Lois Jane with special music

#### Wednesday morning, Nov. 12

7:30 Partnership 2000 breakfast for alumni and friends of Campbellsville University, Cumberland College and Georgetown College, Immanuel Baptist Church.

#### Wednesday afternoon, Nov. 12

Noon Woman's Missionary Union luncheon for missionaries, Immanuel Baptist Church.

Church and Kentucky Baptist Singing Women; message by Bill Hull.

#### Wednesday morning, Nov. 12, 9 a.m.:

Report of committee on committees, committee on nominations, committee on constitution and bylaws, resolutions committee, arrangements committee; miscellaneous business; reports by Kentucky Baptist Historical Commission, Oneida Baptist Institute, Clear Creek Baptist Bible College; music by Kelli Reisen; message by Frank Polard; "The Harvest" video.

## 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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## No dichotomy

Mark Wingfield's editorial dealing with what one believes about God and Carey Newman's "Faith Matters" column on the Trinity (Oct. 21, page 5) go hand-in-hand in highlighting a problem many in the pews (and not a few of us in the pulpit) have in thinking about the relationship between God and Jesus.

The problem is manifest at the funeral home when well-meaning persons tell the grieving that "God took so-and-so to be in heaven." The problem is highlighted in some of our hymns which emphasize "What a Friend We Have in Jesus," and that "Jesus Loves the Little Children." The problem is reinforced in preaching which asks the congregation to consider the sacrifice Jesus made in the atoning work of the cross while neglecting the motivation behind and in that sacrifice.

The problem? We too often ascribe motives and actions to God that we would never lay at Jesus' feet. I have never heard anyone accuse Jesus of "taking a loved one," and we too rarely consider the friendship of God. Even the language of our insurance policies refers to inexplicable or unfathomable events of life as "acts of God." God may get a lot of bad press, but we Christians shouldn't add to it by contrasting the life of Jesus with the motives of God.

John 3:16 emphasizes God's love as the motive of God's self-disclosure through Christ. The biblical story does not make a dichotomy between an "angry" God and a "good" Jesus, but asserts that "God was reconciling the world to God's self through Christ" (2 Corinthians 5:19). Whether intentional or not, to set the life and character of Jesus against God is to do an injustice to the Scriptures and our witness.

Lynn Traylor  
Westport

## It's all perspective

I still don't think we've got it. I too disagree with firing a man 10 months before retirement for having a personal opinion. However, after reading some of the recent objections to it, I am not sure the motives of Paul Debusman's supporters are as pure as driven snow.

It seems they have been fed so much on Mohler-bashing in Western Recorder articles, they are like circling sharks. If the magic wand of power were in their hands, they would probably fire Mohler for less.

So which side is more noble? Why do we forever have to choose the bad guys from the good guys? When will we finally see there is a little bad guy in all of us? Why must we always decry the sin of the other guy on the other side of the issue, while insisting on our own innocence? If the Debusman supporters and all that crowd were in power, Mohler wouldn't last as long as a June frost, and they know it.

The only question here is, who has the power at the moment? At the moment, it's the Mohler crowd, not so

long ago it was the other way around. Perspective, everything is perspective!

Jane Wilkins  
Augusta

## Do the right thing

Another strike out at the funny house by Al Mohler. The firing of Paul Debusman is a prime example of why churches do not do better in attendance and membership. With teachers like this who do not follow the Bible, is it any wonder? Not to me.

I'd like to remind Mohler that in my Bible, there are plenty of places he could find out how to do right, and I list them: Matthew 7:12; Luke 6:31; Matthew 7:3-5; Luke 6:41-42; Romans 12:19; Matthew 5:7; Luke 17:3; Matthew 6:12; Matthew 18:21; Mark 11:25; Ephesians 4:32; Colossians 8:13.

If Mohler is going to try to teach us how to do right, the above list is a good place to start. At a time of the World Series I think he should go back to the minor leagues and relearn how to live what he is trying to teach. I doubt he could teach right so long as he disregards biblical teaching and does things such as he did in this and other instances. But maybe he is reading a different book than I am.

Earl Saunders  
Crestwood

## Debusman's dignity

For more than 34 years Paul Debusman served with competency and dignity on the library staff at Southern Baptist Theological Seminary. Denominational leaders, academicians, pastors, members of the media requested and received information regarding the nature and function of the Southern Baptist Convention and Baptist life.

A writer for a gay journal requested data about the SBC annual meeting and received facts from Debusman. Unfortunately his name and position were used in the publication as the source of the information, albeit with his knowledge.

The administration warned Debusman not to harm the seminary again. He didn't. All went well until Debusman in a personal letter questioned a remark made in chapel by the president of the SBC. Also, in the letter Debusman expressed hope that Baptists of all persuasions could work together toward higher goals to "win the world to Christ."

Debusman's dismissal was shameful and shabby. He was fired for telling the truth, given one month's severance pay and allowed to retrieve his personal belongings from his office under supervision. He would have retired in about 10 months after receiving his recognition for 35 years of service.

In my judgment, the administrators could rectify the injustice of this act by: 1) providing a decent severance stipend, 2) granting him his 35 years of service which includes a recognition and 3) asking his forgiveness.

Henlee Barrette  
Louisville

## Bias toward KBF

Western Recorder tells us of the Kentucky Baptist Fellowship annual meeting (Oct. 21, page 3). In that story we are told that 27 churches actually give money to the KBF. This is amazing, since for years, we Western Recorder readers have been reading articles that would lead us to believe the KBF is huge and growing. This thing is not as big as a very small association and cannot even afford a single salary.

So, why all the press for KBF? If every small Baptist association in Kentucky were given the press for its mission programs that KBF is given, they would probably benefit a great deal! KBF is in truth a small speck on the Baptist map made to look much bigger than it actually is, by an editor who, admit it or not, has an ax to grind. KBF's numerical insignificance in Kentucky does not justify the coverage it gets every week in the Western Recorder.

Recently when a Baptist association objected to this unfair one-sided coverage, the chairman of the Western Recorder board responded in caring fashion, by saying, "too bad." He said the editor was "in his pulpit" when he presented to us our state paper. Well, if that is true, why do you preach the same sermon every week, to whom are you preaching, and who is walking the aisle? It's over, give it a rest!

Larry Causey  
Owensboro

**Editor's note:** For the record, in the 43 issues of the Recorder published so far this year, the Kentucky Baptist Fellowship has been mentioned in five articles.

## Thanks from Russia

The 1997 mission projects are completed. God gave blessings beyond measure, success in spite of trying situations and victory in Jesus.

Thank you, Kentucky Baptists, for giving, caring, praying and coming. Your faithfulness to be on mission with God to evangelize the world will bring eternal rewards. You have made an impact on a lost world. You have been a light in a dark place. You have been an encourager to a weary believer, and you have been a friend to a homesick missionary.

Jesus said in Matthew 26:40, "I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me."

While reading 1 Corinthians 16, we were reminded of you and want to express our personal thanks to you for "doing everything in love" and for "devoting yourselves to the service of the saints." You deserve recognition, so it is a big thanks and special recognition we send to you.

Just a reminder, the Russia partnership will have its fifth and final season in 1998. There are two kinds of volunteers we love—first-timers and come-backers.

Praise to our Father and thanks to you, Kentucky Baptists, for allowing us, as well as the Lindseys, to be your representatives to serve our Lord in this vast land.

Nancy and Bob Walden  
Moscow

## CHILDREN

### Help the child that is bullied

By Jewell Nelson

**Q.** Our 11-year-old is small for his age, and he is teased and bullied. How can we help him cope?

**A.** Take an active role in your son's school activities. Know the principal and your son's teacher. Be very visible at school.

Through your visibility and participation you can help others be more aware of what goes on around the school.

Together parents and teachers can help children who are harassed and help reduce or stop harassment (which can lead to more serious encounters).

Parents and teachers must be good role models. Adults who verbally bully children into submission cannot expect win-win negotiation from children.

You must determine what is normal kid stuff of scuffles and disagreements that may happen from time to time. Focus on any ongoing harassment toward particular children.

**Guidelines against bullying:**  
■ Know that those who are bullies are weak inside and unsure of themselves. They have the real problem.

■ Don't give the bully what he wants: attention. Ignoring taunts or teasing is the best solution to verbal abuse.

■ If it can't be ignored, a calm answer really can turn away wrath. Commend the bully, "You are so handsome you ought to be in movies." It confuses the bully. He has no bully comeback.

■ Reply, "No matter what you say, that does not make me (whatever the bully calls the child)."

■ Another approach is to stand up tall and talk loudly, "If you don't stop bothering me, I will report you!" Then do it.

■ The bullied child needs to stay with a group as much as possible. Bullies don't like to tease a group.

■ A child should not become a "tattletale" over every little incident.

■ He should work at making friends and getting involved in activities—how about karate? As confidence increases the threat of bullies decreases.

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

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



## HE SAID/SHE SAID

### Seems like recycling duty is always coming around again

#### SHESAI



Alison Wingfield

The three "Rs" meant something totally different 30 years ago. To me they meant the basics of school. To my kids they compose the foundation of ecology: renew, reuse and recycle.

Every family needs one person to spearhead their recycling efforts. By default, that job falls to me.

If it were left up to Mark, our weekly recycling would consist of the daily newspaper—and not all of that. When part of the paper makes its way to a bedroom, it never ends up in the recycling bin, just the trash bin.

Part of our downfall is inconvenience. The best place for our bin is in the basement, but the majority of materials needing to be recycled come from the kitchen. So I created a stop-gap paper sack in the pantry where we put recycled materials to go in the basement.

Only problem is, it still has to get down to the basement. Mark and I do a pretty good job of the chicken game, seeing who can hold out the longest before taking the sack down and distributing everything appropriately. I lose almost every time. For my blood pressure's sake, I've just given up and started taking it down when it is full rather than overflowing.

Next comes the tricky part. Who will heft the bin out of the basement, up the stairs, and out to the curb? Being the "weaker" sex, yours truly can usually cop out and get Mark to do it. But there have been plenty of times when I am getting the boys in the car to take to school and notice that my dear husband, who has already departed for work, did not set it out the night before.

After griping and grumbling under my breath, my muscles seem to find the strength they need to get it out to the curb in time.

#### HESAI



Mark Wingfield

Every family needs one person who's obsessed with recycling; otherwise we might not get much done. In our house, that's Alison for sure. It drives me crazy.

I don't know if this is a role that routinely falls to the women in a household or not, but I suspect the average adult male—like me—is a reluctant recycler. The path of least resistance pulls away from the three "R's" and toward the trash can.

A little bit of recycling is fine with me, but Alison takes it to an extreme. Now she's got me hand-washing those flimsy plastic sandwich bags so we can use them three or four or five times.

Maybe I'm off here, but I thought things like flimsy plastic sandwich bags were invented to make our lives easier: use them, throw them away, buy more. Aren't inventions like this supposed to keep us from washing dishes?

And the cans and jars to be recycled have to be washed as well. Maybe this recycling thing was dreamed up by the same folks who told us computers would make our lives easier and give us more leisure time.

The only really great benefit I see to recycling on our end is that I often can retrieve back copies of the newspaper from the recycling bin when I fail to clip out an interesting article. That week-delay thing in a dry bin without spaghetti sauce over everything is really neat. Unless, of course, you go looking for an article the day after the recycling truck comes.

The hardest part is getting the recycling bin out of the basement and to the curb. Maybe I shouldn't complain, though. At least I don't have to wash the cereal boxes and use them again.

## How should Christians relate to China?

It's relatively easy to craft doctrines and philosophies about the way life and faith ought to be. But in contrast, real life often turns out to be much messier and stickier than our doctrines and philosophies make allowance for.

Nowhere is this more evident for American Christians than in facing the troublesome issue of China.

As Chinese President Jiang Zemin made a formal visit to the United States last week, the newspaper headlines, talk radio shows and television commentaries brought this troublesome issue to the fore once again. And clear answers remained elusive.

Over the past two years, American Christians have been jolted into awareness of the plight of persecuted and martyred believers around the world. We have heard mind-numbing reports of Christians being imprisoned merely for praying, of believers being tortured and killed because of their faith, of church services being raided by armed police.

While many of these stories of persecution and abuse originate in the Middle East, China has risen to the top as one of our world's greatest offenders—in part because of the sheer size of the populace governed by the last great bastion of communism and in part because of our nation's economic interest in China.

Though exact figures cannot be gathered due to the restrictive secrecy of communism, thousands of Christians are believed to be imprisoned in China today for no greater offense than refusing to renounce their faith in Christ. Many are detained in labor camps where they are being "re-educated" by their atheist jailers. Others have been beaten, tortured, murdered. Buildings where churches meet have been bulldozed.

American Christians agree that the situation is despicable. Something must be done to stop these and other horrific human rights abuses in countries we interact with economically.

But the sticky part is determining what should be done. Key evangelical leaders and social activists are deeply divided on this question as it relates to U.S. foreign policy. And Christian missiologists struggle to know how to work in China with both integrity and effectiveness.

The political issue came to a head last summer after President Bill Clinton renewed China's "most-favored nation" trading status with the United States. That allows China to export goods to American stores with a much lower tariff.

## Hell

By Carey Newman

I answered the phone. My friend was on the other end. "I just had one of those hallway conversations. I walked up to hear one of my co-workers say that, while she was a Christian, she thought the notions of hell and of a devil were really for children. As an adult Christian she had long since given up such beliefs."

My friend said: "I just didn't know what to think about this. I wanted to say I still believed in hell, but I also saw her point, because I also don't think hell is a place at the core of the earth."

The Old Testament speaks frequently about a place called "sheol," but it does so in very cryptic ways. We are led to understand that sheol is a dark place, a place of shade and death, for both the righteous and unrighteous. Sheol is the place of a shadowy existence.

The New Testament gives a bit more information. In the New Testament the words "hades" and "gehenna" are used to refer to hell. It is depicted as a place of fire, of judgment and torment. Hell is described as the place of where the Devil, the angelic powers of evil and all who reject the preaching of the gospel will perpetually suffer. The same sort of temporal and spatial imagery used to describe heaven is used with reference to hell. It appears to be a place and a future state of being.

Some people dismiss the belief in the concept of hell as inconsequential or even childish. However, hell (as well as belief in the power of evil) goes right to the heart of the biblical story and the story's missionary logic.

If there is no sin, hell or supreme power of evil, then Jesus' death becomes completely incomprehensible. Just what did he die for? But, on the

Key evangelical figures from the political right and left—especially Gary Bauer of the conservative Family Research Council—urged Congress to overturn most-favored nation status for China. Yet other evangelical figures—such as Billy Graham—begged Congress not to punish China economically out of fear that would only make the situation worse for Chinese Christians.

Both sides made credible arguments. And both sides were joined by advocates motivated by other concerns, such as business interests eyeing China as the largest undeveloped market for U.S. exports anywhere in the world and supporters of Tibetan Buddhists who have been cruelly re-

pressed by China.

Even though Congress failed to overturn China's most-favored nation trading status, the ideological conflict continues.

The more the arguments fly, the stickier the situation appears. The one thing that's increasingly clear is that only God knows what the correct answer is.

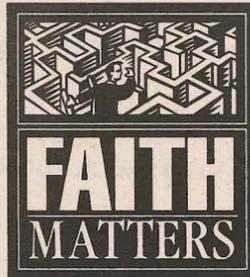
The challenge to us is, if we are to be God's agents on earth, we first must make ourselves aware of problems such as this. But American Christians have been shamefully ignorant of the plight of persecuted Christians in China and elsewhere. We've been fighting our own petty battles over insignificant things while our brothers and sisters in Christ have been killed in real battles. We've spent more energy bragging about how many missionaries we have than grappling with how to be witnesses in the really hard places like China.

A place to begin this education is by reading Nina Shea's excellent new book, "In the Lion's Den," which details the persecution of Christians around the world.

Second, we need many more forums for discussing this issue. We need to ask not only whether economic sanctions against China would really work, but other questions as well: Is keeping silent in the face of such persecution equivalent to assent? How much support for human rights can America afford to demand from China? How powerful a measuring stick should human rights and religious freedom be for our country's foreign policy decisions? Do we believe the "inalienable rights" espoused in the Declaration of Independence have worth beyond our shores? How should missionaries live among persecuted people?

Hard questions, but they're from the real world we must face.

— Mark Wingfield



other hand, if humanity is in the control of the powers of evil and in jeopardy of facing the judgment of God, then Jesus' death makes excellent narrative sense.

Through his death Jesus not only provided us a model on how to live, but he despoiled the powers of evil, rescued us from the grip of sin and secured the promise of God. His followers now live in the full confidence that they shall survive the judgment which is surely to come.

This means then that those who have never heard the gospel (or who have heard and rejected it) live perilously. They are currently destined to suffer the great judgment of God, without any sure hope of rescue. We thus rightly obey the commission to go and make disciples.

Far from being part of the Bible's non-essential ornamentation, hell is an essential feature of its plotting. The transforming powers of the cross and Resurrection work to change the destiny of those who believe. That is indeed good news.

I told my friend to sleep well, for *nothing shall separate him from the love of God which is found in Christ.*

# KENTUCKY

## President Price says he's encouraged by KBC's work

By Mark Wingfield  
Editor

**PRESIDENTIAL GREETING**  
KBC President Floyd Price meets Georgetown College students after his address at the school's KBC Day. As KBC president, Floyd said, he has gotten to see all of the convention's work "The health of Kentucky Baptist churches is surprisingly good."



SCOTTSVILLE—Serving the past year as president of the Kentucky Baptist Convention has given Floyd Price a deeper appreciation for the strength of Kentucky Baptists' unified mission.

"Deep down inside you would like for every member of the Kentucky Baptist Convention to be the president, because you become exposed to all we're doing," said Price, pastor of Scottsville Baptist Church.

"That we can do so much and be so diverse is a very positive thing about this state," he explained.

Since his election last year, Price not only has attended dozens of committee meetings and presided over Executive Board meetings, he also has visited all the KBC's institutions and participated in KBC partnership missions projects in Russia and New England.

Price said he has been encouraged by all he has seen, from the committee meetings to the partnership missions projects.

"I've learned the congeniality of Kentucky people is more than I imagined," he said, noting also that Kentucky Baptists are "excited about church."

"The health of Kentucky Baptist churches is surprisingly good when you see us as a group together," he said. "Of course there are pockets where there are problems, but when you look at the whole, it's good."

Price even found inspiration in meeting with the KBC's many committees.

"In committee meetings where we have differences of opinion left and right, there has always been a willingness to do what's best for Kentucky

Baptists," he said. "There's not a lot of hard-headedness."

Despite going through most of 1997 without a permanent executive secretary-treasurer, the KBC has experienced healthy progress, Price said. "We're in good shape, and we have taken some of the lemons and made lemonade."

As an example of the last point, he cited the outcome of a request from Kentucky Brotherhood to move out from under the KBC Executive Board to become an auxiliary organization. Ultimately, a study committee recommended, and the Executive Board agreed, that such a move was not necessary but that additional resources were needed to support the Brotherhood ministry.

"We've been able to give Brotherhood more resources and encouragement ... and now they're stronger, more able to do what they need to do ... and more people can work with them," he said.

Price praised Jim Hawkins, interim executive secretary-treasurer, for doing "yeoman's work" during the interim and giving outstanding leadership.

Price cited two challenges the KBC faces in the years ahead.

One is learning how to make use of the diversity found among Kentucky Baptists. God has called people from many walks of life and with many different gifts to be part of God's kingdom, he noted. And God "needs all those people to tell others about his love."

This diversity should be seen as a strength, not a weakness, Price said.

A second challenge, he noted, is that "Kentucky Baptists have to decide how and to what extent we are Southern Baptists."

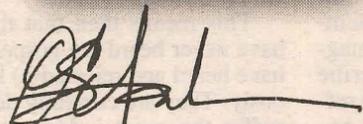
He emphasized that the KBC operates independently of the SBC and should never have its agenda set by the SBC.

"It's very important that ... Kentucky remain Kentucky and doesn't allow our voluntary affiliation with the Southern Baptist Convention to become a matter of ownership," he said. "We are our own ship, and we are to sail it."

Price said Kentucky Baptists should pay close attention to what's happening among Baptist state conventions in North Carolina, Virginia and Texas, where serious and renewed attention is being given to affirming the autonomy of the state convention apart from any other national body.

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O. S. Hawkins  
President

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## NATIONAL NOTES

■ **Amendment passes subcommittee.** A proposed constitutional amendment that would restore state-sanctioned prayer in public schools and insert the word "God" into the Constitution was approved by a House Judiciary subcommittee. Action on the Religious Freedom Amendment by the full committee is not expected until the spring. In order to be added to the Constitution, the measure must pass both the House and Senate by two-thirds majorities and be ratified by three-fourths of the states.

■ **Graham concludes Bay area crusade.** More than 18,000 decisions were recorded at Billy Graham's recent tri-city crusade in San Jose, San Francisco and Oakland. More than 1,400 churches representing 100 denominations worked on the effort. "A number of clergy have said this is the first time many of pastors have gotten to know each other," said Graham, 78. "Wouldn't it be great if we could forget our denominations and just be people of God."

■ **No "mark of beast" for drivers.** Five California men who contend their Social Security numbers represent the biblical

"mark of the beast" will not be required to give their numbers to the state Department of Motor Vehicles. One of the men, Paul Villandry, of Littlerock, Calif., told the Los Angeles Times, "If I'm locked into that number, I'm going to hell."

■ **Awards focus on Christian market.** A new "viewer's choice" awards program focusing on the Christian marketplace will premiere in February. The first annual WoW Inspirational Awards will honor artists, authors, athletes and others who viewers determine have greatly influenced the Christian marketplace.

■ **Common ground on death.** A national poll found Americans, regardless of religious beliefs, fear being hooked up to machines at death, they don't talk about their fears, and they put off writing their dying wishes because the subject is uncomfortable.

■ **New strategy on suicide law.** After leading and losing the political fight in 1994 against doctor-assisted suicide, Oregon Catholics are playing a lower profile and emphasizing medical issues

over moral ones on a measure that would repeal the assisted-suicide law. "We have stayed in the background," said Auxiliary Bishop Kenneth Steiner of the Archdiocese of Portland. "We didn't want this to backfire on us as it did in 1994, when they said this is the Catholic Church, or the Religious Right, or religious extremists, or conservatives."

■ **Jewish students sue Yale.** Four Orthodox Jewish students are suing Yale University, claiming the school's campus housing requirement forces them to be exposed to lax sexual attitudes in coed dormitories that violate their faith's support of modesty and chastity. The university requires all freshmen and sophomores to live on campus and does not have single-sex dorms.

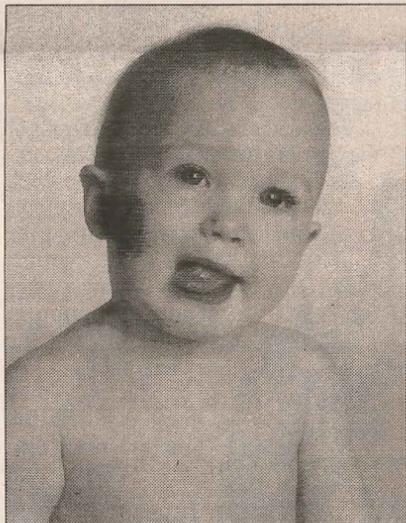
■ **Methodist clergymen lack support.** "Systemic issues" within the United Methodist Church, including lack of support from the church's hierarchy, are responsible for clergymen leaving local parishes at a 10 percent higher rate than their male counterparts, a new study concluded. According to the study, 82

percent of those surveyed intended to serve local churches after ordination but only 38 percent of the women interviewed were actually serving in local parishes.

■ **Group wants gay unions ruling.** Affirmation, the unofficial caucus of United Methodists for gay and lesbian concerns, has asked the denomination's top judicial body to rule on the constitutionality of a 1996 churchwide ban on ceremonies celebrating homosexual unions.

■ **Catholic confessions down.** Some Catholic officials are concerned about the drop in the number of members who take part in confession. A national survey found 55 percent of Catholics polled go to confession once or twice a year and 19 percent never go.

■ **BYU nixes Rodin nudes.** Mormon-owned Brigham Young University pulled four nude images from an art exhibit by renowned 19th-century French sculptor Auguste Rodin. Campbell Gray, director of the BYU Museum of Art, said the sculptures, although popular, would disrupt the exhibit and offend some viewers.



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# MISSIONS

## Bringing water to remote tribe part of 'holistic' witness

By Greg Warner  
Associated Baptist Press



### Thailand at a glance

**Population:** 60 million  
**Size:** 198,456 square miles, about the size of Texas  
**Religion:** 90+ percent Buddhist, the state religion; 1 percent Christian, mostly Chinese immigrants and tribal peoples  
**Government:** Constitutional monarchy with democratic government

HUAY MAKLIAM, Thailand (ABP)—The rainy season is over in the mountains of northern Thailand. That means most tribal villagers will soon be walking farther each day to find a source of fresh drinking water.

They can spend an hour or more walking to the nearest stream to collect the water they need to survive.

But the residents of Huay Makliam have quit making that trek each day since Baptist missionaries installed a water system in the village. Now, they fill jugs from several water spigots scattered about the remote village near the Burmese border, which leaves the villagers more time to spend with their families and tend their crops.

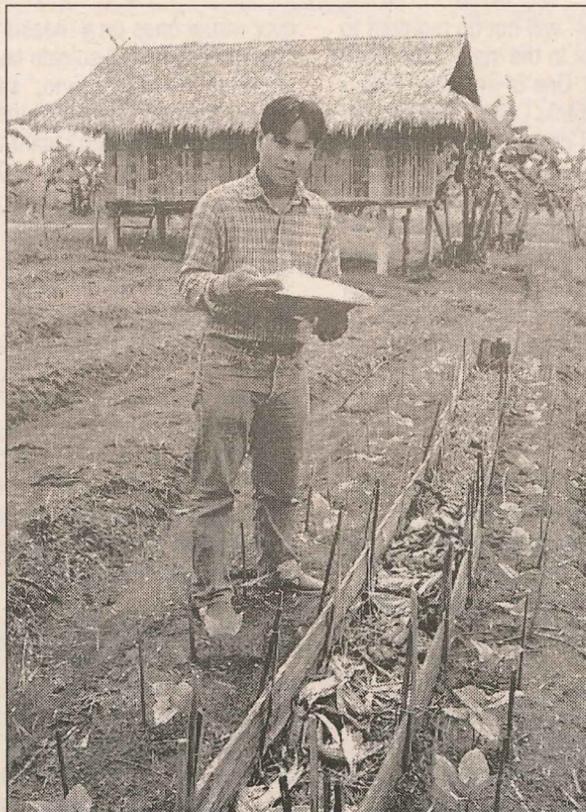
The water project was spearheaded by Rick and Ellen Burnette, missionaries of the Cooperative Baptist Fellowship. Burnette, an agriculturalist, designed the project, which involved digging a two-mile trench from the nearest stream and burying plastic pipe to carry water into the village.

He said the water project is the first step in a long-term plan to meet the physical and spiritual needs of the Rock people, the most remote of Thailand's nine tribes. The Burnettes are the first CBF missionaries—perhaps the first missionaries of any kind—assigned to the tribe.

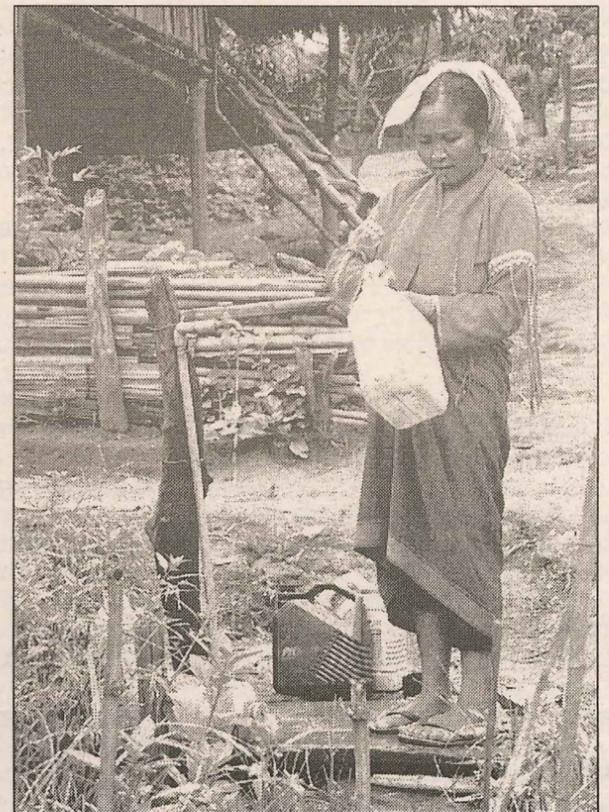
As part of the CBF's "holistic" strategy, the Burnettes recently were joined by medical specialist Ascanio Peguero, evangelist/church starter Marc Wyatt and their families.

Already the missionaries have established a presence in four villages of the Rock people, a tribe of refugees who are some of Thailand's poorest people.

The Rock people are so called because of the distinctive craggy rock formations that jut out from the mountaintops around their villages. The group's traditional tribal name is not used by missionaries because of po-



**AGRICULTURAL MISSIONS** ■ Left: Jamlong Pawkham, a Karen tribesman and agriculturalist, inspects a composting system at the demonstration farm built by Cooperative Baptist Fellowship missionaries. The farm will be used to teach farming techniques to tribal farmers in Thailand. ■ Right: A villager collects water from a system designed by missionaries and funded by Texas Baptists. Missionaries said the agricultural projects are one leg of a "holistic strategy" to link Christian evangelism with agricultural development and medical assistance. (ABP photos by Greg Warner)



litical persecution in neighboring countries.

Villagers did most of the water project's work themselves—digging the foot-and-a-half-deep trench, carrying gravel and other supplies up the mountain. Afterward, the village held a dedication ceremony, celebrated in full tribal costume, which gave the missionaries a chance to declare the Christian purpose behind the project.

World-hunger funds from the Baptist General Convention of Texas paid for the project.

Water, the most basic physical need, is a good place to start in ministering to tribal people, Burnette said.

"There's a water need in almost every village," he explained.

The Rock people are considered an "unreached people group" because most have never heard the Christian gospel. Their isolation is compounded by the fact few outsiders speak the tribal language, and few Rock people know Thai.

In the team approach employed by the CBF, Burnette said, all three parts of the holistic strategy—agricultural development, medical assistance and evangelism—work together to present the complete picture of

the gospel message. Evangelism without ministry is as unstable as "a two-legged stool," he said.

For instance, Peguero said, one of the barriers to belief is the opium addiction so rampant among the Rock people. While Burnette's agricultural projects will help the tribe find other cash crops,

Peguero is starting a drug-treatment program to help villagers kick the ancient habit.

"The only way they can fill the emptiness the opium leaves is with the spiritual part," Peguero said.

Evidence that the missionary team is investing for the long haul includes the demonstration farm the missionaries built a few miles away.

Burnette is experimenting with farming techniques to help the Rock people make the best use of the limited land they have available. Huts were built to house farmers who can come to learn the techniques, then return to their villages to put them to use.

The farm will also offer medical screening, a drug rehabilitation center, vocational training and a tribal craft workshop. "We want to help them preserve their traditional handicrafts and learn how to market them," explained Ellen Burnette.

Improving the tribe's economic condition will make the Rock people less vulnerable to the social ills that have attacked Thailand's other tribes, particularly the sex trade.

By giving the Rock people economic choices, the missionaries hope also to give them a safe future in their new homeland.

### Believers in Thailand



## Baptist volunteer overcomes fears to minister to outcasts

BANGKOK, Thailand (ABP)—More than a year of ministering to Bangkok's outcasts has tested the courage of Baptist volunteer Imtila Ao, but it has not dulled her determination to share Christ's love with the drug addicts, prostitutes, lepers and AIDS patients who are her clientele.

Imtila, a 25-year-old volunteer missionary from India, has been working in the slums of Bangkok since July 1996. At times both the strange culture and the staggering human needs have overwhelmed her, she said.

But she and other aid workers press on, she said, "compelled by Christ's compassion" to make a difference in the lives of even a few.

Imtila works with the House of Life, a drug halfway house in Prabradaeng, a slum on Bangkok's south side. House of Life is a ministry of Servants to Asia's Urban Poor, an

aid group.

When not working there, she spends time with prostitutes through a Christian ministry in Bangkok's red-light district. And she teaches English in a Prabradaeng



Imtila

kindergarten, where most of the children's parents are lepers. "All the students are from Buddhist and Muslim backgrounds," she said. "It's an opportunity to live out Christlike (character) to non-believers."

Although the House of Life is primarily a drug halfway house, most of the residents have AIDS—a byproduct of drug habits and the promiscuous Thai culture. So in addition to helping addicts rebuild their lives, Imtila has had to help others prepare for death.

There are "two faces" to the Thai people, Imtila noted. Although Thais are warm and accepting, many live with deep pains borne

of the struggle to survive in a developing country. "It's a smiling land, but inside—I don't think so."

Imtila sees that pain when she befriends some of Bangkok's prostitutes. Once a week she works at Rahab, a Christian beauty shop in Pat Pong, the prostitution district.

Named for the biblical prostitute who gave aid to the Israelites invading Jericho, Rahab "is a little light in the darkness," Imtila said. "The purpose is to share the gospel and give a new hope through Christ."

"Most are teenagers," she said. "They think prostitution is the only source to get enough money for their livelihood. Money becomes more important than their lives."

Imtila ventures into the red-light district mostly during the day, and at night only with a companion. "I feel scared if I work at night. They think I'm a prostitute." When approached by a potential "customer," she always explains she is not interested "because God is with me."

# MISSIONS

## Center plucks girls from prostitution trap

By Greg Warner  
Associated Baptist Press

CHIANG MAI, Thailand (ABP)—What does the world look like through the eyes of a 5-year-old? For Muay— orphaned, abused and enslaved, all before her sixth birthday—the world was made up of only enemies.

"I could not trust," she said simply. Now 18, she smiles through gentle eyes that show little trace of the hard life she has known.

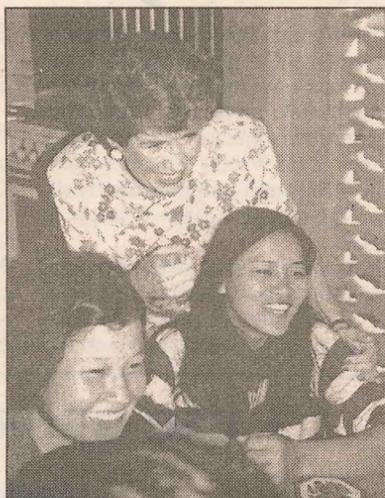
By the time she was 5, Muay's stepfather began selling her as a laborer in various mountain villages. When she was 10, he sold her as a laborer to a Bangkok brothel, with the obvious expectation she would later become a prostitute. But police raided the brothel and took Muay into custody.

Eventually she was placed in the care of the New Life Center, a Baptist-sponsored shelter for tribal girls who are at risk to prostitution.

Five years later, Muay is now finishing high school and working as an assistant housemother at the center. She has become a Christian. She wants to go to college and study engineering, or go to Bible school and become a pastor.

Although raised without a family's love, and despite years of abuse, Muay says she is finally learning to trust. "The best thing that I felt (at the New Life Center) was love and warmth, because I never felt that from my family," she said through an interpreter. "... Now I trust in God and the people God leads me to. I have God to guide me. But if I did not have God, I could not trust."

Without the New Life Center, Muay said, "I would not have had the opportunity for an education and would not have known God or become a Christian and probably would have ended up as a prostitute."



**HAPPY MOMENT** Each year about 150 girls apply for admission to the New Life Center. Only about 50 can be accepted because of space limitations, said Director Lauran Bethell. "That's the worst time of year for me." (ABP photo by Greg Warner)

The New Life Center was started in 1987, when American Baptist missionaries realized the prostitution business was exploiting the poverty of northern Thailand's tribes by enticing their young girls—sometimes tricking them—into the sex trade.

"We opened our center to keep that from happening," explained Lauran Bethell, director of the center.

The center houses 170 tribal girls in four residences—three in Chiang Mai and one in nearby Chiang Rai. The girls range in age from 11 to 30. Some come out of prostitution, others from family situations that put them at risk to prostitute buyers.

Residents attend public school at night. During the day they do chores, learn vocational skills, and study Thai, their tribal language, and sometimes English.

The girls usually stay at the center three to five years, "so this is not a

quick fix," Bethell said. They are considered graduates when they complete ninth grade. So far, there are about 150 graduates. Some stay through high school, and a few go on to college, usually with financial help from the center.

The center, which has an annual budget of \$165,000 U.S., maintains a reserve fund as a revolving loan account for graduates to start their own small businesses. They can borrow up to 20,000 baht—or about \$650—for 2 years.

The New Life Center has attracted international attention, including a feature on CBS' "60 Minutes" last October and a November visit from Hillary Clinton, who used her trip to Thailand to focus attention on the exploitation of women and children. That kind of notoriety "opens all kinds of doors," Bethell said, particularly with the Thai government.

Each year about 150 girls apply for admission to the center. Only about 50 can be accepted because of space limitations, so only those applicants most at risk to prostitution are selected. Listening to their stories of poverty, abuse, prostitution and opium use in their families makes for hard choices, Bethell said. "That's the worst time of year for me."

The work of the New Life Center has shifted in recent years. Previously, as many as 70 former prostitutes came through its doors each year, most as short-term emergency cases. Now only 5 percent of the residents have ever been prostitutes. The center sees fewer emergency cases, and the focus is less on intervention and more on prevention.

Prevention has proven more successful, Bethell said. "It's very difficult to rehabilitate someone from the sex industry."

## Baptist ministries help Thais turn tide on prostitution trade

Continued from page 1

your own heart is to be truly Thai," said Doug Derbyshire, a Southern Baptist International Mission Board missionary doctor. "It is a social norm to follow your own cravings."

Most prostitutes come from families with incomes under 50,000 baht a year, or \$1,600 U.S.

The northern Thailand tribes are among the poorest Thais. A father can receive up to a year's wages by selling a daughter into prostitution. Sometimes the transaction is as simple as "one pig, a box of cigarettes and one liter of whiskey," said Ascanio Peguero, a medical missionary with the Cooperative Baptist Fellowship.

Other girls are tricked into prostitution by the promise of a good job. But other girls go into the sex trade willingly, often to send money back home. "They're doing it to help their families," explained Lauran Bethell, director of the New Life Center, a Baptist-sponsored shelter for at-risk tribal girls.

Not all of Thailand's nine tribes suffer equally. The strict sexual morality practiced by the Karen have made them bad prospects for the prostitute merchants. But the Akha, with a promiscuous tradition, have been the most vulnerable. They became prime targets of the sex trade, and as a result have felt its consequences most fiercely.

"The Akha are in real danger of being wiped out by AIDS," said Bethell, an American Baptist missionary.

Southern Baptist missionary doctors operate a mobile medical clinic in the Nan province and have seen an influx of Akha with AIDS. They also have found them responsive to the gospel. Of the 20 AIDS patients recently treated at one site, all 20 professed faith in Christ, reported Derbyshire, a family-practice physician. "We haven't seen numbers like that ever."

Derbyshire is based at Bangkok Baptist Hospital, 50 miles east of Bangkok. The hospital is seeing a significant increase in HIV infection, he said. "When I got here in 1992, we were getting one or two (cases) a month. Now it's one or two new cases a day."

In Chiang Mai, the country's second largest city, many AIDS patients end up at the House of Love hospice.

Funded by Samaritan's Purse, a U.S. Christian charity, and directed by Kim Brown, an American Baptist missionary nurse, the House of Love is home to 14 people—12 residents and two attendants. All six adult residents are HIV positive, as are three of their six children.

About half the adults are former prostitutes from the New Life Center, which is funded by American Baptists, Swedish Baptists, Samaritan's Purse and private donors.

New Life Center residents attend public school at night. During the day they are taught Thai, their tribal language, and sometimes English. They also do chores, learn vocational skills and receive spiritual training. "They know they are going to be introduced to Christianity if they are going to live here," Bethell explained.

Not all New Life Center residents complete the program, but there are other successes. "We don't know of any who have been here at least a year who have gone back into prostitution," Bethell said.

The Thailand Baptist Missionary Fellowship, a cooperative of six international mission organizations, also conducts development projects in the tribal villages. Those projects make drinking water safe and readily available, provide effective sanitation, improve agricultural methods and assist in marketing of tribal crops and hand crafts.

The Thailand Fellowship represents about 53 missionaries from the American Baptist Churches, the Cooperative Baptist Fellowship and Baptist unions in Australia, Japan, Sweden and England.

Mike Mann had a successful water and irrigation project among the Lahu people that became a model for other Baptists. Such cooperation is typical in northern Thailand, he said. "I don't know how any development program can do it alone."

## Believers in Thailand



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## Seventh-day Adventists unaffected by new Russian law

### Patriarch decries 'wolves'

NEW YORK (RNS)—American missionaries seeking converts in the former Soviet Union are "wolves in sheep's clothing," an unwelcome presence and an impediment to Christian unity, charged Ecumenical Patriarch Bartholomew.

Speaking to the National Council of Churches, Bartholomew said the Orthodox Church welcomes aid from other denominations, but that seeking converts is deeply offensive.

"Many Protestant missionaries from the West whose voices were not heard during the decades of oppression have come not to lend support but to convert Orthodox believers," he said.

"The good which has been done by some of our partners has been overshadowed by the evil of others. These so-called 'missionaries' claim to be Christians, but they behave as wolves in sheep's clothing," he continued.

Bartholomew, an ethnic Greek who is based in Istanbul, visited New York as part of a month-long American tour. He did not identify any specific individuals or denominations in his criticism.

MOSCOW (RNS)—Russia's new law regulating religious groups will have no adverse effects on the Seventh-day Adventist Church, the government has told church officials.

President Boris Yeltsin signed the controversial measure in September, drawing criticism from Roman Catholic and Protestant churches abroad and minority churches in Russia. The law distinguishes between religious "organizations" that have been in the country at least 15 years and relatively new religious "groups."

Newer groups have more limited rights than long-standing ones.

The deputy director of Russia's Public and Religious Organizations Affairs Department sent a letter to Adventist Church headquarters in Moscow confirming the church is legally recognized by Russian officials. The letter noted the church had been in operation in the Russian Federation for 110 years.

"We are pleased to know official-

ly that we can continue to function freely, invite foreign evangelists, organize new congregations, begin operating in new areas, and register as conscientious objectors from military service," said Victor Krushenitsky, public affairs and religious liberty director for the Adventist Church in Russia.

Press reports in Russia have said the new law has caused some Pentecostal and Lutheran groups to have their registration suspended and the

Salvation Army is expected to be prevented from using its meeting hall in St. Petersburg.

"Even if we are not the target of this new law, we deplore the denial of religious liberty to others," said John Graz, religious liberty director at the Seventh-day Adventist Church's world headquarters in Silver Spring, Md. "The implementation of the law could be very restrictive, and we may see misinterpretations in many places."

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## Miss America's condom talk draws criticism

NASHVILLE (BP)—Miss America Kate Shindle has drawn criticism for promoting condom distribution in high schools as part of her AIDS prevention campaign.

In a recent press conference, the 20-year-old former Miss Illinois noted that abstinence is the only foolproof method for preventing the transmission of sexual disease, but added that it may not be realistic to think teens will refrain from premarital sexual relations.

"We need to recognize that, and not try to convince ourselves that we can talk kids out of having sex," Shindle was quoted as saying, "but rather ... talk to them about the best ways they can make their behavior safer."

Richard Ross a leader of the True Love Waits abstinence campaign, disagreed.

"During her travels this year, I hope Kate has opportunity to meet many of the hundreds of thousands of teenagers who have chosen abstinence until marriage," he said. "The swelling numbers of True Love Waits youth demonstrate that a good percentage of the teenage population is more interested in God's best than a latex crutch," said Ross, who also is a youth minister at a Nashville-area church.

## Report: Global economy not halting hunger

WASHINGTON (BP)—A global economy of \$24 trillion a year has not eliminated hunger or poverty for a sizable portion of the world's population, a Christian anti-hunger advocacy organization said on the annual World Food Day.

"The market-oriented global economy creates great wealth for a few, provides benefits and reduces hunger for many, while increasing hunger, misery and insecurity for many others," Bread for the World said in its annual hunger report, released Oct. 16.

About 841 million people in developing countries, one person in five, are

chronologically undernourished, according to the report. Also, about 34 million Americans live in homes threatened by hunger, the report said.

"We're not taking full advantage of the opportunities the global economy provides to alleviate hunger and poverty," Bread for the World President David Beckmann said in a written release.

According to the report, even as the new global economy widens the gap between the rich and poor, it also holds the key to ending hunger even though "we are not taking full advantage of the opportunities it presents."

The United States is among the

countries and world economies analyzed in the report. Despite a flourishing economy, it said, the U.S. has the highest wage gap of any industrial country.

Today, a 13-year-old boy in a low-income community in the United States faces similar obstacles to well-being as someone his age growing up in South Asia—besieged by poverty, attending an under-funded school, spending endless hours on his own, unsupervised while his mother is off earning a living to support the family, the report stated.

With additional reporting by Religion News Service

**About 841 million people in developing countries, one person in five, are chronologically undernourished, according to the report.**

## Diverse churches vow to fight poverty together

WASHINGTON (RNS)—Christian groups from across the theological spectrum announced a consensus last month on ways to deal with issues of poverty.

"The cold war among religious groups over the poor is over," said Richard Cizik, an official of the National Association of Evangelicals.

Cizik made his comment following the Oct. 16 Christian Roundtable II, a gathering of 37 leaders from religious denominations, church-based service agencies, international relief and development groups and national coalitions brought together by Call to Renewal, the evangelical-based network seeking to create a "third way" between religious conservatives and liberals on social policy issues such as poverty, racism and welfare reform.

Participants in the roundtable talks ranged from the National Council of Churches and National Conference of Catholic Bishops to the NAE, the Family Research Council, the Salvation Army and World Vision.

"We can say there were different positions taken on the welfare reform bill," Deanna Carlson of the Family Research Council said of the odd alliance. "But now that is behind us."

Among the steps agreed to at the October meeting was establishment of an Internet database focusing on successful church-based efforts in dealing with poverty. The database will aid interested churches in replicating successful programs in their own communities.

The groups first gathered in April in Philadelphia to see if religious

groups could agree on any strategies to respond to the passage of welfare reform legislation.

Jim Wallis of the Washington-based Sojourners and a convener of the Call to Renewal said he was proud of the consensus that roundtable participants—often at odds over social policy matters—had been able to forge an alliance.

"We have worked hard to find common ground," Wallis said. "The ground rules for this group are that we stay committed to focusing on the issue of overcoming poverty, that we actively listen to one another and that we do not question each other's motivations."

"We are now moving from common ground to concrete action," Wallis said.

**"The cold war among religious groups over the poor is over."**  
Richard Cizik of the National Association of Evangelicals

## Monica Haydon

By Robert Dunston

Monica Haydon, the daughter of Jessie and Betty Haydon of Springfield, served as one of six summer missionaries in Vermont this past summer. Four of the summer workers stayed in one area the entire period, and two traveled to various locations throughout the state ministering in a variety of churches and communities. Haydon was one of the traveling summer missionaries.

During the summer Haydon worked in eight churches serving in numerous capacities. She taught Sunday schools, vacation Bible schools and backyard Bible clubs; planned and coordinated youth day activities and Bible devotionals for youth; and planned and led games and campfire times.

Most Baptist churches in Vermont are small with 50 to 60 members, but vacation Bible schools typically drew 20 to 30 children from the church and surrounding community. Youth days drew 10 to 15 youth.

Haydon said her first week was the most difficult. She worked with a street ministry for runaways and the homeless. Many of those with whom she worked had been influ-

enced by the New Age movement. Being from a rural part of Kentucky, Haydon found it somewhat difficult to adjust to the diverse cultures she encountered that week, but she learned to handle situations that were outside her comfort zone and to see people based on their worth and needs rather than on their appearance.

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Haydon loved the beautiful green mountains and brilliant blue sky of Vermont. While she misses the scenery, she misses the people more. Haydon enjoyed meeting people and developing relationships with families.

Haydon, a junior majoring in both psychology and religion, said she hopes to work in either Christian counseling or in youth ministry with a special emphasis on counseling. Her work this summer has led to an openness to God's call to missions as well. Next summer she hopes to be back serving God somewhere through summer missions.

Monica Haydon is another student making a difference for God.

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

## Making a difference

Saturday, Oct. 25, was the seventh annual Make A Difference Day, a national day of doing good.

According to USA Weekend magazine, 1 million Americans joined celebrities like Naomi Judd, Dustin Hoffman, Mrs. Colin Powell and Miss America to feed, shelter, teach and love people in need on that day.

Everyone was challenged to lend a hand. No action was too big or too small.

Because we all want a better world, and because it is possible to change things, the challenge was to start by spending this one Saturday doing good for others.

A toll-free telephone hot line and a web site on the Internet were available to get ideas on how to be involved in a project.

There was a contest in which 60 \$2,000 grants would be awarded to participants' charities.

I appreciate the humanitarian spirit that motivated this kind of national challenge and effort resulting in the betterment of those in need.

But I also am struck by the reality that we Kentucky Baptists are making a difference in the

name of Christ each and every day through our churches and church-related organizations.

Many Kentucky Baptists are not as aware as they should be of how we are making a difference.

I wish each church would invite during a period of months someone from each of our 10

Kentucky Baptist-related institutions and agencies and our mission boards to share how Kentucky Baptists are making a difference through each institution and agency.

I am sure our people would not only be pleased with what we are doing, but they also would want to become more involved in supporting those ministries

with our prayers, our time and our money.

Please call me at (502) 244-6466 to discover how you can make not just a difference, but a lasting difference, for the sake of Christ and for the sake of the world (Matthew 6:1-4).

**KENTUCKY BAPTIST FOUNDATION**



Barry Allen

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

## Group drops ethics question about magazine's NIV story

### Albright criticizes religious persecution bill

WASHINGTON (RNS)—Secretary of State Madeleine Albright criticized a bill aimed at reducing religious persecution Oct. 23, saying it could damage aspects of U.S. foreign policy.

The Freedom from Religious Persecution Act, introduced by Rep. Frank Wolf, R-Va., and Sen. Arlen Specter, R-Pa., would create a White House Office for Religious Persecution Monitoring to punish other countries persecuting religious groups.

"Although well-intentioned, this bill would create an artificial hierarchy among human rights with the right to be free from torture and murder shoved along with others into second place," Albright said in an address at the Catholic University of America in Washington.

"It would also establish a new and unneeded bureaucracy and deprive U.S. officials of the flexibility required to protect the overall foreign policy interests of the United States."

Albright is the most senior official of the Clinton administration thus far to publicly voice concerns about the bill. U.S. industries strongly oppose the bill, which would allow the proposed office to stop all but humanitarian aid to offending countries, Reuters reported.

By Adelle Banks  
Religion News Service

WASHINGTON (RNS)—The Evangelical Press Association, which earlier had withdrawn its ad hoc ethics committee's censure of World magazine's coverage of a Bible translation controversy, now has decided to take no position at all on the issue.

"It is clear to us that our current code of ethics and our process for dealing with complaints are inadequate," the board said in an Oct. 18 statement released Oct. 26. "Therefore, we have decided to conclude EPA's involvement in this case without rendering judgment."

The decision comes after articles published in March and April by the independent, politically conservative journal sparked an outcry among evangelicals about the status of the New International Version, a popular translation of the Bible.

In the articles, World reported that plans for what it called a "uni-sex-language" edition of the NIV were being fueled by a feminist agenda. Protests from conservative evangelicals led the International Bible Society to announce in May it was canceling plans for a proposed translation substituting gender-neutral words, such as people, for some gender-specific words, such as mankind.

World's reporting of the issue generated complaints from the Bible society and Zondervan Publish-

ing House, the publisher of the NIV Bible, to the EPA, the professional association of evangelical journalists and publications.

In early July, an ethics committee appointed by the EPA found World had fallen "seriously short" of abiding by the organization's code of ethics in its reporting.

But later that same month, the EPA board admitted it made a "major error" by failing to include association members on the ad hoc panel and withdrew the committee's judgment.

Now, the board has said making any kind of judgment on the volatile issue would only further polarize the evangelical community.

EPA officials also said they now will concentrate on revising their by-laws to make their ethical code better able to handle future complaints.

"We also believe that at this point a judgment of right or wrong by EPA will accomplish no good thing," the board said. "It may bring momentary satisfaction to one party or the other, but will not contribute to bringing clarity to the journalistic issues nor unity among brethren."

The board also urged all parties in the dispute to be more forgiving, humble and repentant.

"We regret ... the rhetoric of the debate between these parties often seemed to lack charity and the debaters sometimes appeared more interested in winning arguments than in pursuing truth," it said.

Dean Merrill, vice president and

publisher of the Bible society, said he was disappointed in the decision.

"It's quite a switcheroo," he said. "The first panel said one thing and now the board says, 'Well, we'd rather not deal with this.' So I guess this just leaves people to draw their own conclusions."

Joel Belz, World's publisher, said the magazine "is grateful for the EPA board's decision not to pursue any

further the earlier charges of ethical violations. World accepts the EPA board's exhortation that we conduct our journalistic task with charity."

Zondervan's spokesman did not return phone calls.

Ron Wilson, EPA's executive director, said there will be a discussion about the ethics code at the group's annual convention next April in Chicago.



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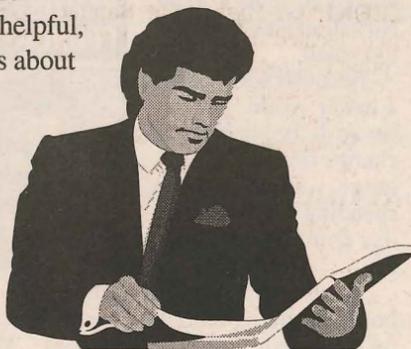
If you do not have a will, the state in which you live could decide how your estate will be distributed after your death. With a will, you decide those and other important matters.

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### Raised logs, lifted praise

Amazing. There is no other word to describe it.

My conviction that mission work must begin at home and then go to the uttermost parts of the earth was reinforced Oct. 17-18 in Bronston as nearly 200 volunteers from across our state showed up at their own expense to "raise" a log home for our wilderness camping treatment program.

It felt like a page from the past. Men, women and children showed up to build a log house, eat great food, talk around the fire, laugh, joke and worship together.

The results: The cabin's walls were up and another structure was framed—all in less than two days. It would have taken us many days and dollars to accomplish this on our own.

Our missionaries came together with a sense of serving others as a profession of their Christianity and created something wonderful from an empty concrete slab and a pile of logs.

The kids and staff have heard about our supporters, but through this event they actually got to work next to them, eat with them and enjoy their sense of humor and dedication to Christian ministry.

More than logs were laid down. Some lasting impressions were made of what it means to help others for no other reason than the desire to do so—a desire prompted by the grace and forgiveness of God found in the person of Jesus Christ.

We could have paid someone to do this construction, but what we received from this group money cannot buy. You cannot buy love, dedication and sacrifice.

Christianity in motion cannot be mimicked, forged or purchased off a shelf; it is given sacrificially out of love.

The wilderness program is much closer to occupying its home because of our missionaries.

Each boy who worked on the lodge he will soon enjoy learned a great deal more than how to build a log home. He learned what an abundant life in Jesus really looks like. It has hammers and drills, a cup of hot chocolate, a broad smile and a big laugh, and it never meets a stranger.

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## CHARITIES

### What's changing in estate and gift tax laws?

By Laurie Valentine

The Taxpayer Relief Act of 1997 made some important changes to the estate and gift tax laws. These changes, which will phase in during the next nine years, will provide tax savings to you for gifts during your life or to family and friends after your death.

■ **Gift tax annual exclusion indexed for inflation.** Currently you may make gifts totaling \$10,000 annually to any number of people without any gift tax liability and without using up part of your unified gift and estate tax exemption. The \$10,000 amount, known as the "annual gift tax exclusion," will be indexed for inflation beginning in 1999. However, the indexed amount is to be rounded to the next lowest \$1,000, so even if inflation pushed the indexed gift tax exclusion to \$10,999, it will be rounded down to \$10,000. If inflation rates remain low, it could be several years before the exclusion amount increases.

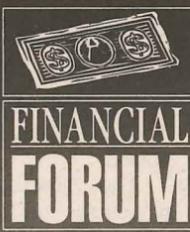
■ **Increasing unified estate and gift tax exemption.** Beginning in 1998, the unified estate and gift tax exemption, which is currently \$600,000, will gradually increase to \$1 million by 2006. In 1998 the exemption will increase to \$625,000; then to \$650,000 in 1999; \$675,000 in 2000 and 2001; \$700,000 in 2002 and 2003; \$850,000 in 2004; \$950,000 in 2005; and \$1 million in 2006 and later.

■ **Estate tax exclusion for family-owned businesses.** Under a new tax code provision, a qualifying estate may elect to exclude a portion of the value of a qualified family-owned business from the gross estate.

To qualify, the value of the decedent's interest in the business must make up more than 50 percent of the value of the adjusted gross estate, and the business must meet family ownership and material participation requirements. The exclusion amount is \$1.3 million reduced by the unified gift and estate tax exemption in effect on the decedent's date of death. For example, in 2006 and later the maximum exclusion will be \$300,000.

■ **Planning review.** Take time now to review your current estate plan with your advisers to understand how these changes affect you.

Laurie Valentine is trust counsel for the Kentucky Baptist Foundation.



## Author calls for radically redefined church

By Bob Allen  
Associated Baptist Press

BIRMINGHAM, Ala. (ABP)—The church has become "useless" in a world that is no longer interested in its world view, morality or witness, an author told a Baptist conference last month.

Both the church and Christianity must be radically redefined in order to respond to a postmodern world, said editor and author Rodney Clapp at the Baptist Center for Ethics "Leadership with Integrity" conference.

Modern Christians have responded to the "waning days of Christendom" by two extremes, said Clapp, senior editor for InterVarsity Press and author of "A Peculiar People: The Church as Culture in a Post-Christian Society."

One is to seek "sentimental associations" to religious traditions that no longer hold meaning for them, said Clapp, an Episcopalian who grew up in a rural United Methodist Church.

That tendency shows up "when pastors are reduced to cut-rate therapists, ... entertainers," he said.

Another reaction is "retrenchment," or trying to restore Christians to power in society.

The two groups have more in common than they imagine, Clapp said. In order to translate their message to appeal to a broader population, the "retrenchers very often must drop Christian distinctives."

American culture evolved from primarily Protestant in the 17th and 18th century to a "deist" perspective today, he said. Polls say the fastest-

growing population segment is those who profess to be "seculars."

In that context, "unless the retrenchers resort to draconian and coercive measures, ... they must really dilute their Christian faith to appeal to a whole nation," Clapp said.

Liberal Episcopalian Bishop John Spong and Religious Right leader Pat Robertson are really "twins, separated at birth," Clapp said jokingly. Both are heirs to a "Constantinian" view of Christianity, Clapp said, which resulted in a "blurring of the church and the world."

Christianity was "largely a slave religion" before the Roman emperor Constantine made it legal in 312, Clapp said. After Christianity became Rome's state religion in 380, the gauge of Christian ethics moved from individual convictions to behaviors that upheld society.

In the modern era, the "Constantinian church" has downplayed its emphasis on Jesus and the heritage of Israel, Clapp said. "Atheists and agnostics have strangely found Christians less interesting, because we are trying to tell them what they already know."

Rather than sentimental attachment or retrenchment, Clapp called for viewing "the church itself as a Christian culture."

"I think our best hope is not with evangelicalism, mainline Protestantism, Roman Catholicism or even the Southern Baptist Convention," Clapp said. Instead, he advocated rediscovery of a "radical evangelical and catholic Christianity."

Clapp said such an "evangelical"

## Radical Christianity

Author Rodney Clapp challenged ministers to radically redefine Christianity by:

■ **Establishing new models of religious authority.** "We need a way of reclaiming a Christian authority that is not authoritarianism," he said.

Authority "will be a major issue within the church," Clapp predicted. But the top-down management that worked in former days will be ineffective, he said. Ministers must exercise "leadership and community cohesion which coerces no one but elicits consent."

■ **Presenting Christianity as "living and dynamic."** While church traditions are valid and important, Clapp said, times change, and so must the way believers view the world.

"The question for a living tradition becomes not do we believe exactly what our ancestors did but are we living in congruity with the convictions of our ancestors—are we answering to the God they so faithfully followed in their time and place?" he said.

■ **Stressing the basis of Christian identity in Christ.** In the modern era of culture wars, people are called to identify themselves in terms of race, gender, sexual orientation, politics and the like, Clapp said. "How much more important for us to see that baptism is more basic than any of this."

■ **Including "the practice of prayer as if it really matters."** While prayer already has a place at most religious events, "too often it is perfunctory," Clapp said. He urged pastors to "be known as persons of prayer, people who really do think God rules the cosmos."

"In short, what we need is pastors who are Christians."

church would place greater value on "our new life in Christ" than on distinctions of race, gender, politics or sexual orientation. The "catholic" nature, meanwhile, would acknowledge "the centrality of the church ... as the living body of Christ."

## CLASSIFIED ADS

**SEEKING:** Part-time Minister of Music. Send resume to: Search Committee, Grace Baptist Church, 811 Bryan Ave., Lexington, KY 40505.

**SEEKING:** Baptist church in Lexington seeks to fill a full-time ministry position with an emphasis in youth and church-wide education. Send resume to P.O. Box 22113, Lexington, KY 40502-2113.

**FOR SALE:** GMC 4905, 42-passenger, air-conditioned, restroom, refreshment center, video system, less than 30,000 miles on 8V-71 Detroit Diesel engine. Extremely well maintained. Coach is in beautiful condition inside and out. Completely updated and refurbished less than four years ago. Must see to appreciate. Asking \$49,000. Call (606) 277-7391, ask for David.

**SEEKING:** The Pastor Search Committee of Colonial Baptist Church in Memphis, Tenn., is accepting resumes at this time. Colonial is a neighborhood church in southeast Memphis with approximately 400 in Sunday school attendance. Mail resume to: Colonial Baptist Church, 1503 Colonial Road, Memphis, TN 38117.

**SEEKING:** Valley View Baptist Church in Vine Grove, Ky. (within the Radcliff/Fort Knox area), is seeking a full-time pastor. Send resume to: Search Committee, Valley View Baptist Church, 501 Valley View Drive, Vine Grove, KY 40175.

**SEEKING:** Minister of music (half-time). Please submit resume to: Pleasant Grove Baptist Church, 5285 Hwy. East, Shepherdsville, KY 40165.

**NEEDED:** Organist, part-time (Wednesday evenings, Sunday mornings and evenings). If interested, call: Parkway Baptist Church, Lexington, Ky., (606) 299-8445.

**SEEKING:** High Point Baptist Church, located in Mayfield, Ky., is accepting resumes for the position of full-time associate pastor/minister of music. Please forward resume to: Gary Sanderson, 1510 Waverly Drive, Mayfield, KY 42066.

**AVAILABLE:** For pastor or interim. Lewis Holloway, 2599 East Valley Road, Jasper, TN 37347.

**SEEKING:** Campbellsville Baptist Church is now accepting resumes for a full-time minister of students. Seminary degree preferred. Send resume to: Search Committee, Campbellsville Baptist Church, P.O. Box 530, Campbellsville, KY 42719-0530.

**SEEKING:** Growing church seeks full-time music worship leader. Forest Park Baptist Church, Bowling Green, KY 42101. (502) 843-3419; Fax: (502) 843-3434.

**NEEDED:** Mothers day out director for two-days-per-week program at Rockford Lane Baptist Church. If interested, or for more information, contact Ron Abrams, pastor, at (502) 447-2591.

**MEDICAL:** Diabetics with Medicare or insurance, get your diabetic supplies mailed to your home. Insulin-dependent only call: (800) 337-4144.

**TOUR:** 12 days Israel and Egypt including Mt. Sinai, March 28-Apr. 8. Only \$2,289 from your area. Call for brochure: (502) 247-8331. Jack R. Studie. Experience you can trust.

**SEEKING:** Preschool teachers. Fern Creek Baptist Child Development Center is currently looking for preschool teachers for the 1997-98 school year. Hours are MWF, 8:30 a.m.-12:30 p.m. We offer competitive wages, a friendly environment and other benefits. Please contact Debbie Gorbandt or Linda Barnes at (502) 239-0316.

**SEEKING:** Part-time minister of music. Send resume to: Search Committee, New Bethel Baptist Church, P.O. Box 100, Verona, KY 41092.

**WANTED:** Used handbells. Please contact Bagdad Baptist Church at (502) 747-8933. If no answer, please leave a message.

**SEEKING:** Youth minister at Fairlane Baptist Church in Grants Lick, Ky. Please contact Jim Macht at (606) 635-1973 after 6 p.m.

**SEEKING:** A full-time pastor for youthful, active, growing church in central Illinois. Send resume to: CTRBC, c/o Jack M. Crystal, R1 Box 128, Oreana, IL 62554.

# PEOPLE

## PRAYER PARTNERS

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

■ Efforts of Dytakovo Baptist Church in the Bryansk region of Russia to raise \$3,000 to construct the first floor of a new building.

■ Efforts of Transfiguration Baptist Church in the Bryansk region of Russia to insulate their building before winter.

■ The pastor and members of Transfiguration Baptist Church in Russia who will visit Kentucky in November.

■ Retired Louisville pastor Ferrill Gardner as he spends one month as a volunteer with Calvary Baptist Church of Caribou, Maine.

## Mountains to the Mississippi

Compiled by Ann Tatum

■ BOWLING GREEN—Burton Memorial Church honored **Ken Miller** for 36 years as church organist and **June Webb** for seven years as pianist Sept. 28. **Tim Miles** is pastor.

■ CORBIN—More than 580 children and youth attended Laurel Lake Baptist Camp during the nine-week 1997 summer camping season. More than 70 professions of faith were made. **Pat Callahan** is director of the 140-acre camp, which is owned by five eastern Kentucky Baptist associations. Call (606) 528-3522 for information.

■ FALMOUTH—Turner Ridge Church recently called **Tim Schindler** as minister of youth. Schindler, a student at University of Kentucky, began his new ministry Nov. 2.

■ GREENVILLE—Macedonia Church will hold revival Nov. 2 at 11 a.m. and 6 p.m. and Nov. 3-6 at 7 p.m. **Walter Ayers** will be guest evangelist. Call (502) 755-2268 for more information. **Bob Kubasch** is pastor.

■ LAWRENCEBURG—Sand Spring Church ordained **Bobby Montgomery, Robert Renner** and **Lynn Royalty** as deacons Oct. 19.

■ LOUISVILLE—Valley View Church recently called **Kevin Hamm** as pastor. He previously served at Little Flock Church in Shepherdsville. He will begin his new ministry Nov. 16.

Melbourne Heights Church will sponsor a monthly AIDS support group, beginning Nov. 6 at 7 p.m. All people with HIV/AIDS, as well as

family and friends are invited. Call Brina Stephens at (502) 451-4060 or Glenn Fisher at (502) 452-9169 for more information.

First Southern Church has restored its name to Shively Heights Church. Harvest Homecoming will be celebrated Nov. 9 at 10:45 a.m. during the worship service and luncheon. Call Wanda Daley at (502) 447-9544 for more information.

■ MANCHESTER—Horse Creek Church will celebrate its homecoming Nov. 9. **Bob White**, former pastor, will speak. Dinner will be followed by special music. Members, former members and friends are invited.

■ PADUCAH—Grace Church or-

ained **Charles Christopher** and **William Shelton** as deacons Oct. 5.

Temple Church called **Tom Quimby**, a native of Paducah, as pastor. He previously was pastor at Joppa Church in Joppa, Ill.

■ RICHMOND—Red House Church had high attendance day with 479 in Sunday school Oct. 5. Revival was held Oct. 5-12 with a total of 39 decisions. **Larry Sizemore** is pastor.

■ SOMERSET—Pleasant Hill Church will host "A Time of Refreshing" women's conference Nov. 8 from 9:15 a.m. to noon. Refreshments and registration will begin at 8:30 a.m. The conference is open to women of all ages and denominations. Call (606) 679-3402 for more information.

■ WICKLIFFE—**Brett Maragni** resigned as pastor at First Church, effective Oct. 19, to accept a pastorate in Johnson City, Tenn.



**APARTMENT MINISTRY** Holly Millikan of West Broadway Baptist Church in Louisville coordinates children's games at an Oct. 18 fall festival at Oxford Apartments. More than 180 people from the complex participated. Brian Jones, coordinator for the church's apartment ministry, is planning to begin a Bible study at the 70-unit complex this month. (Photo by Scott Millikan)

## Salvation Army gifts for 1996 top \$1 billion

WASHINGTON (RNS)—The Salvation Army raised a whopping \$1 billion in 1996—up more than \$250 million from 1995—putting it at the top of the list for the fifth straight year in The Chronicle of Philanthropy's top 400 charities.

Overall, Americans donated \$25.9 billion in 1996 to the 400 largest charities in the nation, the Washington-based Chronicle reported.

The American Red Cross placed second (\$479.9 million), followed by The American Cancer Society (\$426.7 million) and Emory University in Atlanta, which jumped 50 places in the list to fourth place by raising \$415.4 million.

Rounding out the top 10 were Catholic Charities, Second Harvest, YMCA of the USA, Habitat for Humanity International, Boys and Girls Clubs of America and Stanford University.

To be included on the list of 400, charities had to raise—from individuals, foundations and corporations—at least \$17.2 million.

According to the report, the nation's thriving economy helped a number of big charities, especially cultural groups, colleges and universities.

The faculty, staff and students  
of  
**Oneida Baptist Institute**  
cordially invite you to our fall drama production...

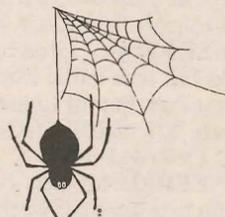
**"Charlotte's Web"**  
November 21-22 at 7:00 pm  
Admission is FREE

Script by Joseph Robinette,  
from the classic children's story by E.B. White

We hope children and adults alike will join us for this  
endearing tale of friendship and love.

Questions? Call 606-847-4111

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



## Clear Creek trustees meet

Trustees at the October 21 semi-annual meeting called it one of their best sessions.

They participated in a chapel program recognizing five-, 10- and 15-year employees, the first evidence of a new personnel policy.

Final approval was given to make the college charter consistent with the KBC covenant agreement

permitting up to eight out-of-state trustees. By-law changes gave trustees sole authority to alter the college doctrinal statement and clarified trustee selection, terms of service and responsibilities.

They amended the document to include a sentence noting "the president is the official point of communication between the board and the professional staff, not to be circumvented." These bylaw changes surfaced in the process of accreditation review.

Trustees revised the college strategic plan to include 22 new action plans. They granted a 1999 semester sabbatical leave for Professor of General Studies Bill Pfoff. He plans to teach in Russia. The administration received encouragement to search for additional faculty to meet growth in enrollment. The faculty-student ratio for the current semes-

ter is 1-to-14. The college goal is between 1-to-12 and 1-to-15.

The institution received an unqualified 1995-96 audit that reported total assets increased \$1.6 million. The investment portfolio increased 4 percent above the previous year with the endowment at \$8.7 million. The college again closed the books "in the black."

The college sold a quarter of an acre of land to an adjoining resident. The previous owner constructed a garage on the plot without realizing the structure was on college property. Trustees created a physical plant maintenance endowment; interest from designated funds will help maintain college facilities. They also approved a contract for the services of Carlton and Associates in the

Beyond 2001 Friends Campaign.

Excellent officers elected for another term included: Chairman Tom Westfall of Ivel, Vice Chairwoman Frances Gambrel of Corbin and Secretary Anna White of Versailles. Trustees commended the administration on the operation of the college.

### CLEAR CREEK CHRONICLE



Bill Whittaker

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

## Christian trucker wants to take gospel to the highways

By Renee Busby  
Religion News Service

ATMORE, Ala.—When employees at Robby Jaye's trucking and excavating business get to work each morning they assemble in the front office and turn off the phones.

But they're not mapping out a strategy or planning to increase business. They're meeting to pray.

Clad in a white cowboy hat, a salmon-colored Ralph Lauren Polo shirt, jeans and dusty boots, the towering 34-year-old Jaye stands in a circle with about 10 employees, their hands clasped together. A CD plays Christian music in the background as employees bow their heads and Jaye asks if anyone has a special need to pray about. Then he prays aloud.

Starting the day with prayer at the office has been the first order of business for Jaye since he started Beulah Land Logistics and Beulah Land Excavations in December 1995.

A Christian, Jaye founded the company after his parents sold a trucking business they started in 1940.

Beulah Land is located just north of the Florida state line, and from there, Jaye hopes his business can spread the gospel across the country.

Each rig in his fleet of 58 trucks—18-wheel tractor-trailers that haul mostly paper products—has a Bible verse printed on the side. The Scripture is Matthew 6:33, which reads: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

The verse has become the slogan for his company and for himself.

"It's on everything I own," Jaye said. "You'd be surprised how many people call here and tell us it makes

them feel good to see someone has the boldness to put that on a company truck."

Jaye selected the name Beulah Land after hearing a song with the same title. In the Old Testament, Beulah is the name to be given to Jerusalem after the Israelite exiles returned, signifying a change in character.

Sitting in his office, a Bible on a shelf close by, Jaye talked candidly about his life before he became a Christian in 1993.

"I was a heathen. I wasn't being the husband or daddy I needed to be," he said. "You could have filled this room with Budweiser and I'd drink it all. I wasn't drinking whiskey so I didn't think I was an alcoholic."

But that all changed one Sunday night in 1993 during a church service.

"The music ministered to me. I couldn't get to the altar fast enough," said Jaye. He pauses.

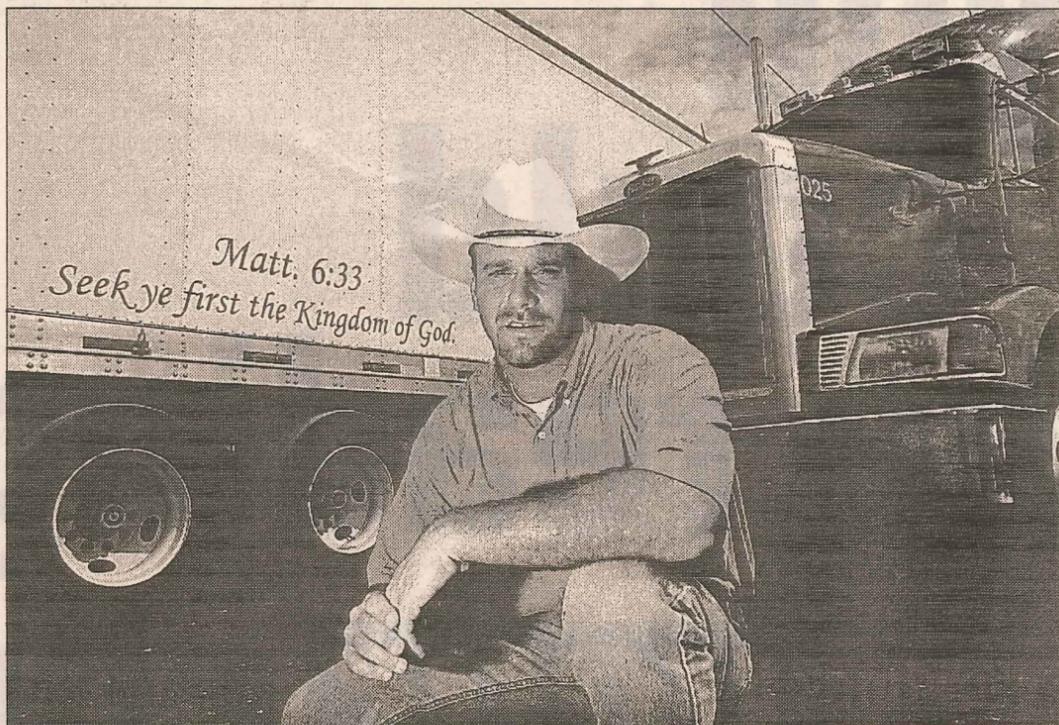
"You'll have to excuse me," he said after a moment, looking at the ground and wiping his eyes. "It's hard to talk about because all I want to do is be in the Lord's will. I was a bad person coming from a good family."

Jaye changed his lifestyle after his Christian conversion. He no longer drinks, he goes to church regularly and spends more time at home with his wife and their four children.

But he took his faith one step further—into the business world.

In addition to inscribing his trucks with the Scripture passage, Jaye also refuses to haul liquor, tobacco products and pornography. Since 90 percent of the liquor sold in Alabama was imported by his family's former business, he knows how much money he is giving up by not trucking liquor.

"We're not here to make money.



The purpose of this company is to give back what Jesus has given me," he said. "When I was saved, I called the state of Alabama and told them I was not going to haul liquor anymore."

To his surprise, the move generated business.

Mark Ozemba, transportation team coordinator for Champion International in Cantonment, Fla., said he continues to do business with Jaye because of his integrity. "I admire what he does and the fact he's willing to make a bold statement out there on the highways," Ozemba said.

"People look at that (the trucks) and say, 'There's someone who is not afraid to do what he needs to do.'"

Employees said Jaye is sincere about his faith.

"He's a Christian in his walk, his family and his job," said Patty Helton, an accountant with the company. "He's a real good example to watch."

She said her boss won't allow profanity in the office—from employees or customers. "If a driver comes in cursing, he'll tell them that kind of language isn't allowed at the business."

Helton also appreciates the morning prayer sessions. "It just kind of sets the day," she said. "If there's something you're burdened about, you can share it in that circle and pray about it."

**GOSPEL ON THE GO** In addition to placing Scripture on the sides of his rigs, Robby Jaye's trucking company refuses to haul liquor, tobacco products and pornography. "We're not here to make money. The purpose of this company is to give back what Jesus has given me." (RNS photo)

## Preachers' kids rarely live up to (or down to) stereotypes

By Jean Helms  
Religion News Service

MOBILE, Ala. (RNS)—Stereotypes of preachers' kids range from the uncontrollable hellion to the pious goody two-shoes.

But real "PKs" say neither version reflects reality and the truth is more prosaic than the image—they're normal, productive citizens who generally fondly remember their days in the parsonage.

But they add that nobody but another PK really knows what their lives are like.

"I would much rather be a preacher's kid than anything else," said Ann Bradley of Mobile, adult daughter of a Southern Baptist minister.

Bradley recalled a paper she wrote in eighth grade about her life as a minister's child. Her classmates, she said, were fascinated and peppered her with questions.

She acknowledged, however, the more usual reaction was "they find out your dad's a preacher and they think you're a goody-goody, and they don't understand. Those kids grow up into adults and people still believe a certain way."

David Pierce of Second Row Ministries in Smyrna, Tenn., said Bradley's experience isn't unusual. "In the

real world, PKs have a unique slant on life that most people don't share."

Pierce's wife, Christian comedienne Chonda Pierce, sponsored a conference last year for adult PKs that proved wildly popular. The participants greeted each other's stories with excited recognition, nodding and saying, "You mean you felt that, too?"

"There was a kindred spirit there," Pierce said.

A second conference was last month. Featured guests included Christian vocalist Bryan Duncan, One Voice and Stephen Arterburn, radio host of the Minirth-Meier New Life Clinic—all PKs.

Last year, Pierce said, participants didn't quite know what to expect from one another.

"There were some people who hesitated to come because they had a perception it was going to be a whining session—my dad did this, my dad did that," he said. "Some of them have real good stories to tell—some have horrible stories to tell. But it's not just people who had bad experiences who are coming to this conference."

Most of the PKs interviewed for this story had positive stories to tell, like Lisa York of Seven Hills, Ala. She said she loved being a preacher's kid although she became a little rebellious as she grew up.

"Inside I was like every other teenager but I wasn't allowed to be," York said. "But even though I went off and got tattooed, I never pulled out of church, never became disillusioned or had to go out on my own."

The overall experience was pretty positive, she said.

"I thought a lot of my dad. He was such a good example. He was not the type who was one way in front of his church, in the pulpit, and another way at home," she said. "He kept his preaching up at home, but not by ramming it down your throat. I still think about a lot of things he taught me."

Being a minister's child brings advantages, but it also brings duties, many said. Perfect attendance in Sunday school was a minimum but PKs also had to take leading roles in youth group, junior choir and volunteer activities.

"I kind of have to show up every Sunday. We're just expected to be good (and) play an active role in the church," said Stoffer Krause, 12. He lives in the parsonage of Kingswood United Methodist Church of Mobile with his mother and stepfather, Pastor Kenneth Autrey.

Teresa Bray of Monroeville, Ala., remembered that she first saw "The Wizard of Oz" as an adult, because it always was broadcast on Sunday

nights when she, the daughter of a Methodist minister, had to be at the youth fellowship meeting.

For many ministers' children, moving from town to town was a regular part of life.

Stoffer Krause said even with all the moves—he's originally from California—he might go into the ministry himself.

As you grow, finding out who you are besides simply a minister's child is a challenge, said Cindy Op'tholt of Daphne, Ala., daughter of an Episcopal priest.

"So much of who I am is based on who my parents were as parents, and then my father was also my priest," she said. "I can understand when other clergy children break away from the church, because so much of who and what they are is tied up in who their parents are."

But Op'tholt said a recent trip to her father's old church in Grand Rapids, Mich., reminded her how good it was to be a clergyman's daughter.

"I am really happy to have grown up in this place," she remembered thinking. "The Holy Spirit was there, the people of God were there. I was just really grateful. Growing up, I had a lot of people who were concerned about me and loved me and would verbalize that."



**"Even though I went off and got tattooed, I never pulled out of church, never became disillusioned or had to go out on my own."**

Preacher's kid Lisa York

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