



# WESTERN RECORDER

December 16, 1997  
Vol. 171, No. 49

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## New Kentucky Baptist leader plans to listen before he leaps

By Mark Wingfield  
Editor

As he begins his new role as executive secretary-treasurer of the Kentucky Baptist Convention Feb. 1, Bill Mackey's first priority is to listen to Kentucky Baptists.

Mackey, who was elected to the position by the KBC Executive Board Dec. 8, said he hopes to conduct listening sessions by region across the state "as soon as possible" after he arrives on the job.

"I want to hear from the grassroots, what are their needs," he said in an interview just hours after his election. "If we're going to meet their needs, we've got to know what they need."

Among the questions he wants to ask, he said, are these: What can the KBC do to help churches fulfill Jesus Christ's mission in their communities? How is the KBC doing in communicating with the churches? How can the KBC "deliver excellence?"

At the same time he listens to the needs of churches across the state, Mackey said he intends to sit down with the Executive Board staff and hear their ideas. He wants to help direct them toward work that brings fulfillment, he explained.

Mackey said he doesn't yet know what staff or structural reorganization might occur under his leadership. It's far too early to predict that, he said.

□ See *Kentucky Baptist ...*, page 3

## Xers have ambitious mission mindset

By Erich Bridges  
SBC International Mission Board

RICHMOND, Va. (BP)—Generation X, those younger adults who explore the limits of technology, recreation and relationships, are taking that same aggressive attitude into the mission field, say leaders of the Southern Baptist International Mission Board.

Among those who embraced the Internet and snow boarding, there's a "whole crew of people that are literally willing to die for their people group," said Jim Riddell, associate director of IMB mission personnel selection.

"These are people who have bought into this image of living on the edge, this goal of 'all peoples, nothing less,' and they want to do what it

takes to reach their people group," he added.

Generation Xers—the generation after Baby Boomers—total 44.6 million Americans, if you count only those born from 1965 to 1976. Add the 72.4 million babies born after 1976 and you have a colossal post-Boomer cohort.

"They will define America and the West for the next 30 to 40 years," says Justin Long of the Global Evangelization Movement. They also will increasingly define American involvement in world missions.

Many are going as short-term workers to parts of the mission field where residents never have heard of Jesus or Christianity.

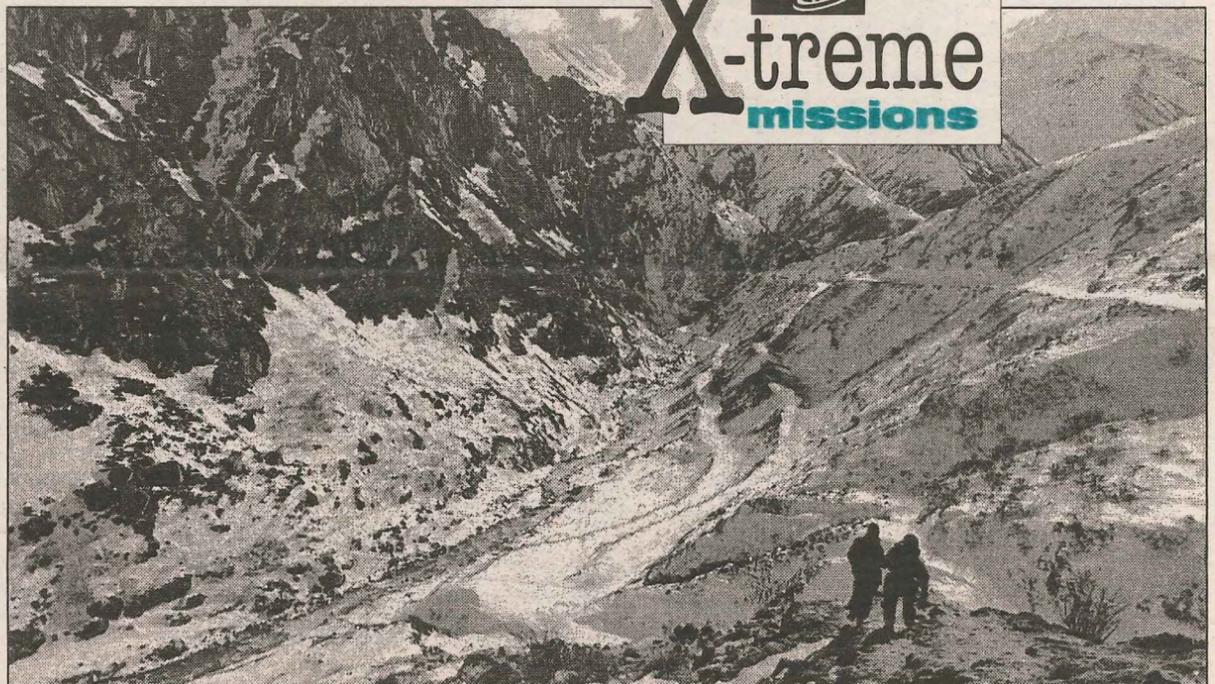
Some come

home and share the vision with others in local churches. Others commit to the task for a lifetime and become career missionaries.

Emeritus IMB missionary Jimmie Hooten, who helped lead a campaign to reach the Maasai people of Kenya, recalled seeing a number of adventurous young missionaries arrive in Africa during his latter years there. Hooten calls them "commandos."

"They're possibility thinkers," added Lloyd Atkinson, IMB associate vice president for mission personnel. "They honestly believe every people (group) in the world can be reached for Christ, and that this might

be the last generation of mission-  
□ See *Young missionaries ...*, page 9



**UTTERMOST PARTS** Generation X missionaries increasingly ask to be sent to some of the toughest places—physically and spiritually—in areas previously unreached by Christianity. The couple silhouetted here is assigned to an unreached people group in Asia. (BP photo)

## Teens: Parents outweigh peers on decisions that affect future

By Marv Knox  
Texas Baptist Standard

PRINCETON, N.J. (ABP)—Parents have more influence on their teens than they might think, according to a new Gallup Poll.

"Teenagers are looking to their parents for help in decisions that might affect their future and to friends for issues of the moment," Gallup's Princeton Religion Research Center reported in its Emerging Trends newsletter.

The center's Gallup Youth Survey asked American teens to report the amount of influence they attribute to parents and peers in the decisions they make.

"The issue is not cut-and-dried," researchers reported. "Many decisions are made with considerable input from both parents and friends."

Parents exert the most influence regarding long-term decisions, while friends win the day in the short term,

the study stated.

Gallup researchers divided their findings on who influences teen behaviors into three categories:

■ **Strong parental influence.** "The decisions most heavily influenced by parents are those that affect the teen's future and what kind of person he or she eventually will be," the researchers discovered.

For example, the highest degree of parental influence, 77 percent, shapes whether or not teens should go to college, the survey found. That compares to just a 5 percent margin of influence for friends.

And 70 percent of teens said their parents provide the greatest influence regarding whether or not they should attend religious services. Only 9 percent said their friends primarily help shape that decision.

Parents are more influential than friends in ensuring that teens do their homework, with a 66 percent/15 percent division between parental and

peer influence. Parents also provide the greatest input in whether or not to drink (50 percent) and whether or not to have sex (48 percent).

■ **Similar influence between parents and peers.** Both groups are influential in helping teens determine whether or not to smoke, with parents strongest for 47 percent of teens and peers strongest for 26 percent.

Similar influences shape whether or not teens date, with parents still holding the edge, 45 percent to 29 percent.

The influence is more evenly divided concerning what teens choose to read. Parents' influence matters most for 36 percent of teens, while peers influence 23 percent the most.

■ **Strong peer influence.** Half of teens said their friends provide more influence than their parents regarding whether they should cut classes from school, with parents influential for only one-third of teens.

Friends out-influence parents

when teens determine whom to date, 44 percent to 25 percent, and concerning the way they wear their hair, 47 percent to 19 percent. Peer pressure is strongest when teens choose clothes, with 59 percent saying their friends influence them the most, compared to just 16 percent who wear what mom and dad think they should wear.

The Gallup survey also showed parental influence decreases in the later teens.

"The number of teens who report that parents have more influence than do their friends over decisions about attending religious services, drinking, having sex, smoking, dating, choice of books, hairstyle and whom to date decreases as they grow older," researchers reported.

The poll also indicated girls respect their parents' influence more than boys in matters of having sex, whether to date and whom to date. Boys are more influenced by their parents than girls when they choose what to read.

Moving? See page 4 (1216)

# BAPTISTS

## BAPTIST BITS

■ **Virginia's year-old** conservative Baptist convention has added four people to its staff to coordinate ministries around the state. The convention already had employed an executive director. The new positions are Christian education consultant, missions catalyst, church-growth consultant and evangelism assistant.

■ **Mercer University** trustees overwhelmingly approved a plan designed to ease tensions and chart future cooperation between the Macon school and the 1.2 million-member Georgia Baptist Convention. In a closed-door meeting Dec. 4, Mercer trustees voted 38-5 in favor of a nine-point reconciliation plan drafted by a study committee and approved by GBC messengers in November.

■ **A 34 percent** increase in student conversions highlighted the 1997 Southern Baptist Student Ministry Report shared Dec. 2 with state student directors gathered in Nashville. According to the annual statistics compiled by the Sunday School Board's national student ministry office, 7,368 student conversions were reported in 1997, up 1,833 from the 1996 total of 5,535. Another large increase was reported in the number of college students involved in missions, up from 27,056 in 1996 to 30,152 this year.

■ **Correction:** A story on page 2 of the Recorder's Dec. 2 issue, "Fletcher calls Calvinism recurring 'fault line,'" incorrectly cited the influence of Joseph Arminius. The correct name is Jacob Arminius.

## Virginia president questions SBC's equity

By Michael Clingenpeel  
*Virginia Religious Herald*

RICHMOND, Va. (ABP)—The relationship between the Baptist General Association of Virginia and the Southern Baptist Convention is not a true "partnership" and needs to be re-examined, the new BGAV president told a gathering of Virginia Baptist leaders Dec. 3.

William Wilson, in his first address to the Virginia Baptist Mission Board since his election in November, said the SBC holds "a strange definition of partnership" because it accepts money from BGAV churches while giving only token representation on national denominational committees to the state group.

Wilson, pastor of First Baptist Church of Waynesboro, Va., cited statistics showing BGAV churches gave more than \$11 million to SBC causes in 1997, while 75 percent of trustees of SBC agencies from Virginia came from churches related to the Southern Baptist Conservatives of Virginia, a new state convention that split off from the BGAV last year.

"I'm not the smartest person in the world, but I get the idea, 'We want your money but we don't want you,'" Wilson said about the SBC. "We in effect are funding things (while) we have absolutely no say in how money is spent, and personally I'm responsi-

ble for being a better steward than that."

Wilson, who has served on the Coordinating Council of the Cooperative Baptist Fellowship, added he would ask next year's BGAV budget committee to consider the meaning of partnership as it prepares the 1999 budget.

He said he will ask the group to bring a budget at next year's annual BGAV meeting that is "simpler and clearer" and which recognizes "those who want to join with us in our mission and will treat us as a full partner in God's family."

Wilson's comments on the BGAV's still-unsettled relationship with the SBC came in a largely positive address in which he characterized the final years of this century as "a wonderful time to be a Baptist, a Virginia Baptist."

Virginia Baptists were forced by years of denominational conflict to rediscover "how we see ourselves and what we value." This process of "self-identification," Wilson said, resulted in new commitments to autonomy, mission and partnership.

"The future lies in helping local churches be God's people in their place," Wilson said, but he called the challenges in Virginia greater than churches can handle alone. "We're looking for partners, ... people that can help us." Such future partnerships,

cautioned Wilson, should "perform ministry consistent with the vision and values of the BGAV" in addition to accepting BGAV money.

The SBC, Wilson continued, has not wanted a true partnership. Instead, they have used the Cooperative Program unified budget "as an instrument of coercion," he said.

According to statistics prepared for Wilson by the BGAV treasurer's office and confirmed by the Religious Herald, 24 trustees from Virginia serve on SBC trustee boards including the Executive Committee, International Mission Board, North American Mission Board, Sunday School Board, Annuity Board, Ethics & Religious Liberty Commission, committee on boards and committee on committees and six seminaries.

Half, or 12, are in churches uniquely aligned with the Southern Baptist Conservatives of Virginia. Three are in dually aligned churches. Two are in churches whose giving plans give only minimal financial support to BGAV ministries.

Of the remaining seven trustees in Virginia, five belong to churches which support both the BGAV and SBC through a giving track that divides funds between the two. Two others belong to churches which support other BGAV giving options which do not include funding for the SBC.

## Effort integrates evangelism, Sunday school

NASHVILLE (BP)—If you charted the number of baptisms in Southern Baptist churches each year for the past 16 years, you'd have what no physician ever wants to see on a heart monitor—a flat line.

"At the same time the U.S. population is skyrocketing, we remain on a flat line in baptisms," Bobby Welch, pastor of First Baptist Church of Daytona Beach, Fla., told Sunday school directors and associates gathered Dec. 8-9 for annual planning meetings.

Illustrating just how disappointing Southern Baptists' baptismal record has become, Welch quoted statistics from the 1996 Uniform Church Letter which revealed more than 10,000 Southern Baptist churches reported no baptisms during the year, and more than 13,000 reported only one to five.

"We can't go on like this forever and survive," he said. "Eventually, we're going to die."

Welch was helping introduce "FAITH," a strategy developed by the Southern Baptist Sunday School Board to stimulate a dramatic upturn in baptisms in the SBC in the next five years. The new initiative is modeled after a program carried out at Welch's church the last 12 years.

FAITH ties personal evangelism training to the Sunday school organization. Workers agree to attend 16 training sessions and practice what they learn in home visits. The strategy also includes weekly meetings for Sunday school teachers and group leaders, intentional discipleship and plans for assimilating new Christians into the life of the church.

"This is a lot more than just learning a new gospel presentation," said Sunday School Board official Bill Taylor. "It really marries evangelism to the strength of a Great Commission Sunday school organization. I believe it will help us get 'soul-winning' back into the heart of our Bible study program."

From the 1920s through the '50s, Taylor said, everything the Sunday School Board produced talked about "soul-winning." But beginning in the 1960s, "we stopped talking about 'winning' people to Christ and we started talking about 'reaching' people. You can 'reach' people and still not 'win' them to Christ."

Taylor said he knew the FAITH strategy needed to originate in a local church.



## WMU & women's ministry leaders discuss future

NASHVILLE (BP)—Representatives of two different styles of women's ministries in local Southern Baptist churches met together Dec. 11 and produced an informal agreement to undertake a cooperative effort.

No specific effort was identified, and no timetable was set for reaching a decision.

The meeting brought together leaders of Woman's Missionary Union and so-called "women's ministries," which generally appeal to younger women and are perceived by some WMU members as a threat to WMU organizations in the local church.

"I feel this meeting was a first big step in showing support and cooperation," said Dellanna O'Brien, WMU executive director. "There was a strong feeling of unity in diversity. We recognize that we have distinctives no one wants to lose, but we believe there are ways we can work together to reach women for Christ."

"Just the fact that we were able to get together in the same room is so important," added Chris Adams, women's enrichment specialist with the Sunday School Board. "We want to see women grow to become all God wants them to be. I pray this is just the beginning of many things."

Representatives from 25 state conventions, WMU, the Sunday School Board and the North American Mission Board participated in the six-hour meeting.

Missions education and support among women is the primary assignment of WMU. Women's enrichment ministries which focuses on discipleship was a new assignment given to the Sunday School Board last year. NAMB also has employed a staff member, Jaye Martin, as director of women's evangelism.

Participants identified several needs for possible future exploration. They included:

- Produce a print piece describing the goals and purposes of Women on Mission (the adult WMU organization) and women's enrichment ministry to educate leaders and members about both.

- Model events that include elements of enrichment and missions.

- Work to break down stereotypes about both groups.

- Develop a women's ministry resource list including products from the three agencies.

- Consider ministry to women in churches as the umbrella that includes missions and enrichment.

- Recommend churches have women's advisory councils with representatives from enrichment and missions programs.

## Threat cancels prayer group

MADISONVILLE (RNS)—A student prayer group meeting at Western Kentucky's Madisonville-North Hopkins High School was canceled because of a threat made to a student.

The threat came less than a week after the shootings at Heath High School in West Paducah, which left three students dead and five injured.

Principal James Stevens announced Dec. 8 that students in the Madisonville prayer group decided to cancel meetings until next year.

Stevens said one of the students reported receiving threatening phone calls at home. Another student was suspended for what Stevens called an "inappropriate comment." There have been no reported threats in the school.

"Those (threats) have been turned over to the Madisonville Police Department," Stevens said.

## Frustration sparked annual Christmas gift

LOUISVILLE—Christmas time should be a time of joy, but four years ago Jo Brewer was frustrated. And it's that frustration which led her to bring some joy into the lives of children every Christmas afterward.

Brewer was starting her morning shift at a Waffle House near I-64 when she noticed two teenagers who had come in.

The boys had no money but had come in to get warm. Brewer treated them to hot chocolate, and they started telling their story.

The two had spent the night outside in the restaurant's cardboard recycling bin. They had run away from Spring Meadows, a Kentucky Baptist Homes for Children facility in Louisville.

Brewer called Spring Meadows, and after staff came and picked the boys up, she paced with frustration, wondering if more could have been done for them.

"When my shift was over, I drove

to Spring Meadows and asked, 'What can I do for you?'" she recalled. "Nine days later, we had a party." That's no small task for a campus with nearly 60 youth.

This holiday season marks the fourth Christmas party Brewer has organized at Spring Meadows. She said the event (held Dec. 12 this year) gives her a chance to get to know the teenagers—all victims of abuse and neglect—and to encourage others to get involved on their behalf.

"Every year I talk about (the party) and God puts people in my path," Brewer said. "Money and food just roll in."

Louisville Gas and Electric and the University of Louisville have sent their mascots. Grady the Clown and the Frisch's Big Boy also attend. Restaurants and food service companies have donated food or offered discounts toward the meal. Family, friends, fellow members of Franklinton Baptist Church in Henry County and even Waffle House customers

who overhear Brewer's plans have come on board.

"I'm still amazed at how it all works," Brewer said. The party itself is the goal, but she is quick to share her other agenda.

"Teenagers are misunderstood and labeled as bad kids," Brewer said. "But underneath that wall there's someone who's in pain. I want the kids to drop that wall long enough to find the essence of themselves as a child of God. That's who they are—not the actions they do or the things they say."

Last year Brewer organized a committee of Spring Meadows residents to help plan the party. Wish lists were compiled and every child received at least one gift.

"I was led to get the kids involved," she said. "It's important for them to learn how to plan things and be accountable. There's a lot of pride involved for them to be able to say 'I helped with this.'"

Earlier this year, Brewer received the Herndon Award from Spring Meadows for her work on the Christmas party.



Brewer

**"I want the kids to know that they are lovable and capable."**

Jo Brewer

## Kentucky Baptist leader's 2 themes: Relationship & service

Continued from page 1

However, he said he has learned much from being on the inside of a major reorganization of the South Carolina Baptist Convention staff about five years ago. That reorganization moved him from the role of state evangelism director to leader of a team concentrating on leadership development and church growth through evangelism.

In comments to the Executive Board the day of his election, Mackey emphasized two key words: relationships and service. He talked about the need to build relationships across the state and the need for the KBC to serve churches as they seek to minister.

Those themes carry through much of Mackey's conversation.

The purpose of a state Baptist convention, he said, is "to be a channel for world evangelism and missions and to assist the churches in becoming Great Commission churches." That includes helping churches grow and fulfill God's mission in their communities, he added.

For the KBC to do that well requires the kind of team-building that crosses traditional lines of responsibility, he said. For example, he cited providing support for youth ministry as one need that crosses the lines of many traditional state convention departments.

Serving the needs of local churches does not mean a state convention must lessen its focus on state, national or world missions, Mackey said. "If you're going to reach very far, you've got to have a strong base."

He cited the KBC's far-reaching partnership missions program as one of the convention's best assets. "People who go away and experience missions come back home more committed to local missions," he said.

The emphasis on ministry both at home and away is pivotal for the cur-

rent era, which Mackey calls a "millennium moment," a reference to the upcoming turn of the century. "This is one of the greatest days of opportunity we've ever had," he said.

Mackey was described by search committee chairwoman Peggy Hicks as "non-political." Asked whether that description is true, or even possible in Baptist life today, he responded in the affirmative.

He said he is "open to working with all the churches" of the KBC, regardless of political or theological differences. "I hope Kentucky Baptists will give me the opportunity to build relationships with all of them and to serve all of them," he said.

In South Carolina, Mackey said, he has worked with people and churches of all types and he has friends from "all perspectives of convention life."

The key, he emphasized again, is relationships.

"I hope to build a fabric of relationships that can withstand challenges that come," he said. "Those are going to come. ... The key is to have a relationship that will allow you to work through that."

Mackey said he hopes to lead Kentucky Baptists to discover a vision for the future that would be "captivating and contagious enough" that all Kentucky Baptists would want to be a part of it.

His emphasis will not be on what divides Baptists, but on what unites Baptists in mission and ministry, he said. "You do what you focus on. If you focus on the mission, it is more difficult to focus on the negative."

One of the key things he's learned in South Carolina is that a state convention can't serve churches of all sizes in the same way, he said. Church size is one of the greatest indicators of what a church's needs will be, he noted.

Mackey explained, for example, that in South Carolina he has begun



**BEGINNING WITH PRAYER** Kentucky Baptist Convention Executive Secretary-Treasurer Bill Mackey and the KBC Executive Board pray following the vote to hire Mackey. The new leader said he wants to learn from churches what the KBC can do to help them fulfill Christ's mission in their communities.

offering special training sessions grouped by church size during the state evangelism conference.

Kentucky, like South Carolina, faces a new challenge of helping churches of all sizes reach not only people who have some church background but also an increasing number who have no church background, he said.

The most natural form of evangelism in today's society is one built on relationships, he said. Christians "must understand that they've got to bridge people from the community to the church," Mackey said. This happens best through personal relationships, as people get excited about what's happening at their churches, about what God is doing in their lives, and share that with the people they know, he said.

He has learned the value of this not only through his work with the South Carolina convention, but as a pastor in Eastern Kentucky. During his tenure as pastor of First Baptist Church of Whitesburg from 1969-1979, Sun-

day school enrollment grew 200 percent and missions giving grew 386 percent. He averaged baptizing one person per week over the 10-year period.

The Whitesburg church also began three mission churches during that time, with four mission pastors called out of the mother church. The church's ministry under Mackey's leadership was featured in a 1977 book called "More than Talk," published by the Southern Baptist Home Mission Board.

Through the Whitesburg experience, Mackey learned many things, he said. But two stand out most, he noted.

The first is that "God can do things beyond what you have dreamed or envisioned," he said. "At Whitesburg we were just trying to love the people and meet needs, and God blessed."

The second, he added, is that "God is in the miracle business of changing the lives of people. He will change the lives of people you would never dream he could change."

**Kentucky faces a new challenge of helping churches of all sizes reach an increasing number of people with no church background, Mackey said.**

## WESTERN RECORDER

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

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

Western Recorder is published weekly by Western Recorder Inc., an agency of the Kentucky Baptist Convention, Box 43969, Louisville, Ky. 40253, except for one week in July and December. For general information, call (502) 244-6470. Fax: (502) 244-6474. Send e-mail to CompuServe 102667,1300, and the Internet, wesrec@ntr.net. Periodicals postage paid at Louisville, Ky.

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## Cartoon insensitive

I was appalled to see the cartoon on page 2 of the Nov. 18 Western Recorder. What segment of Kentucky Baptists would find this amusing?

This scene is insulting to people with disabilities, to the Kentucky Registry of Interpreters, to women who work and to the entire congregation, obviously in church on Sunday mornings since this is a "dayjob," to whom the character is speaking.

Is this some kind of inside joke within the ministerial association? Please define "the dumb."

Does the Western Recorder staff not understand the ministry of the dedicated interpreters who help the less fortunate understand the word of God?

This is a sad day for a publication that boasts of supplying practical resources for Christian living. As a Kentucky Baptist, I am embarrassed by

your lack of sensitivity.

*Mrs. Donald L. Ensor  
LaGrange*

## Prayer for peace

At the funeral of the slain Heath High School students, six clergy spoke and all shared the gospel. They said evil is not the will of God and that

humans have free will to make their own choices. The last minister to speak spent a few moments on a soapbox with angry words about a nation that "removes a plaque from the classroom wall stating 'Thou shalt not murder'" and the absence of prayer to begin the day. His sermon epitomizes the way

many feel today.

Some newspaper editorials are suggesting the removal of family values and "God" from public schools is to blame for this tragedy. Others pick on the lack of gun control legislation.

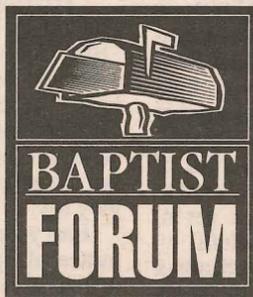
Thirty-five students did begin their

day praying aloud in a public school. And even the most lenient gun laws forbid underage carrying of weapons. Many people are using this issue to continue to blame society, media and the nation for this tragedy.

But it's our nation, of the people, by the people, for the people. You are society. I am society. It's our community leadership and role modeling (or lack of) that defines our nation more than its laws. We need to stop blaming institutions for social problems and take a proactive role in creating a better society. Churches need to quit our political agendas and petty arguments and teach the love of Jesus Christ to our neighbors and enemies.

At the funeral, the school choir sang the Prayer of St. Francis: "Lord, make me an instrument of thy peace; where there is hatred let me sow love ..." In the memory of Kayce, Jessica and Nicole I pray to God for the courage and strength to stand against violence, actively work for peace and share the love of Christ.

*Jacob Zimmer  
Lexington*



## The 'Abstract of Principles': Why I signed it

By Henlee Barnette

The "Abstract of Principles," Southern Baptist Theological Seminary's governing theological document, must be signed by all faculty members. Some have implied that those of us who signed the Abstract before the seminary was taken over by the fundamentalists but did not accept all the principles in toto were hypocritical. This is a false charge.

Before I joined the faculty in 1951, I informed the administration that I could not accept some of the theological statements in the Abstract. For example, I could not in good conscience accept the article on election. It reads: "Election is God's eternal choice of some persons unto everlasting life—not because of foreseen merit in them, but of his mere mercy in Christ—in consequence of which choice they are called, justified and glorified."

To me it expressed the view that God chose some people to go to heaven, and by implication, others to hell.

This smacks of theological determinism and ignores the numerous Scriptural texts indicating that God desires all to be saved. John 3:16, the gospel in a sentence, declares that "whosoever" will believe will be saved. Numerous other passages express the same truth that God does not "wish that any one should perish" (2 Peter 3:9). Indeed, this is the message of the New Testament.

The acting president of the seminary assured me that the Abstract of Principles was: (1) an abstract and not a complete theological statement; (2) a statement of principles and not a set of rules; and, (3) the result of compromise by those who put it together. For example, some founders of the seminary insisted that the term "authoritative" be put in the Abstract about the Bible instead of "infallible," and it was done.

Some of us studied with students

of the founding fathers, namely William Owen Carver and John Richard Sampey. Carver related how John Broadus refused to accept the original Abstract statement that God chose some to heaven and others to damnation. Hence a compromise with a "Broadus spin." Result: See above statement on election which still means what the original statement prescribed but with less shock. Thus, here is an example of a compromise.

Broadus never tried to hoodwink the faithful for political purposes by holding that every word in the Bible is inerrant and to be taken literally. Broadus in his Lyman Beecher Lectures at Yale University, published under the title "The Preparation and Delivery of Sermons," warns that there are "spurious texts" in the New Testament which should never be used as a basis for sermons. Also see his great commentary on Matthew's Gospel. No doubt he must have voted for the Bible as "authoritative" instead of the term "infallible" in Article I of the Abstract.

Dale Moody, a distinguished deceased Southern Baptist theologian, could not accept Article XIII of the Abstract concerning "The Perseverance of the Saints." Both John R. Sampey, formerly president of the seminary and distinguished biblical scholar, and Ellis Fuller, president of the seminary, approved Moody for a place on the faculty. Moody had explained to them that he followed the renowned Greek scholar A.T. Robertson's view that Hebrews 5:11-6:20 and 10:19-39 reflected the possibility of "falling from grace."

Moody taught at Southern Baptist Theological Seminary until forced out by fundamentalists. The seminary lost one of its most noted theologians.

Students and the public know that some recently employed personnel (Danny Akin, vice president for academic affairs and dean of the school of theology, and Thom Rainer, dean

of the Billy Graham School of Missions, Evangelism and Church Growth) who have signed the Abstract of Principles, openly declare that they are not five-point Calvinists (Western Recorder, Sept. 16, 1997, p. 4).

But they declared by signing the Abstract that they believe God elected some people to heaven and by implication, others to damnation. This involves the concept of a limited atonement. I assume they believe these points of Calvinism or they got the same deal that Moody and I got, along with numerous other faculty members, who maintained their integrity by being intellectually honest. Incidentally nothing is said in the 20 articles of the Abstract about evangelism or church growth.

I fully accept the statement in both Abstract and "The Baptist Faith and Message" as to the nature of the Bible because "authoritative," "perfect treasure," "truth," "without any mixture of error for its matter," refer specifically to faith or religion. Unfortunately, the conventionrats have added a view that the Bible itself does not claim: that it is inerrant in science, philosophy, history, psychology and all areas of reality. The "Baptist Faith and Message" committee made it clear in the introductory statement of the historic view of Baptists concerning confessions "that we do not regard them as complete statements of faith, having any quality of finality or infallibility." Rather they are "statements of religious convictions—and are not to be used to hamper freedom of thought or investigation in other realms of life."

The "Abstract of Principles" was a product of devout men of God of intellectual honesty. They took the Bible seriously without a political agenda. They made no claim to omniscience. They compromised in the spirit of sweet reasonableness.

In the light of this noble tradition, I signed the Abstract. Result? A fruitful teaching ministry for more than a quarter of a century—Dei gratia.

*Henlee Barnette is professor emeritus of Christian ethics at Southern Seminary.*

## TEENS

### How old?

By Wade Rowatt

**Q.** How old should my teen be before one-on-one dating? How old a youth would you allow to stay at home overnight without supervision? How long until an adolescent no longer needs a sitter after school?

**A.** Each question reflects the tension between parental control and teen freedom.

Teens want the right to make up their own minds. Responsible youth want

to be trusted. Angry youth rebel. Well-meaning kids take risks and learn not everyone can be trusted. Adolescents seek for balance between obeying parents and becoming independent and trustworthy.

No universal age guide for teen freedom exists. Sixteen often surfaces as the age to date "one-to-one." Like driving a car, some are ready; others are not. What's a parent to do?

Do you remember their first steps? They needed to hold on to your hand for awhile. But one day they turned loose. As they grew stronger, you carried them less. If you had continued to carry them, they would not increase their walking skills. Children learn to walk at different ages, but wisdom dictates that as they are ready, parents let them do so. Naturally, parents watch that they don't wander into the street, or teeter down the stairs, or step off a high bank. As children grow, we teach them to cross streets, climb stairs and navigate around cliffs. We pull back our safeguards as they grow.

A similar process works with freedom. Under supervision, teens get a test run at new activities. They go on a date for a few hours the first time. If all goes well, they go more often and for longer. A 16-year-old might stay alone (with neighbors looking out and an emergency plan in hand). If all goes well, more trust is in order. If a 13-year-old comes home, does homework, has no one else in the house and stays out of trouble, then OK. But a 17-year-old may need to be watched.

Give a little freedom. Watch a little closer. See a little growth, give a little more. As parents, we cannot stay in control of a teen's life, but we can train them up to handle freedom responsibly.

*Reprinted from WR, Nov. 17, 1992.*

*Wade Rowatt is director of the St. Matthews Pastoral Counseling Center in Louisville.*

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



## HE SAID/SHE SAID

### You can lead a kid to give gifts, but he'll still do it his own way

#### HESAIID



Mark Wingfield

Teaching children to be socially responsible is not for the faint of heart. Sunday night on the way to a Christmas event at church, our two 5-year-olds and I went shopping for gifts to put under our church's "Christmas Connection" tree. Christmas Connection is our suburban church's partnership with an inner-city church to provide Christmas presents for low-income parents to give their children.

On the way to Target, we stopped to get gas at a nearby Chevron station. As always, both boys immediately honed in on the big poster advertising the cute little Chevron cars for kids that can be purchased for a certain amount with a fill-up. They've been lusting after the current models for months now.

But Garrett quickly seized the idea that the Chevron cars would make great gifts. Wonderful idea, I thought to myself, and it keeps us out of the Target madhouse. Luke concurred that was a good idea, except he insisted it would only work if we bought him a car also.

I explained that we weren't shopping for him, but that we were trying to help someone else. Then I added the clincher, trying to help him see that the height of moral action is to give someone else what you desperately want yourself.

Nothing doing. No amount of sermonizing would convince Luke to take the moral high ground. If he couldn't have a car, he wasn't about to give one to someone else. So I marched to the counter and bought Garrett's gift car alone.

Still skeptical of what this was all about, though, Luke nearly put me in a corner as we wheeled out of the gas station. I had told him that without these gifts from our church, some children might not have any Christmas presents at all.

"Not even from Santa?" he shot back in a flash.

Realizing I was trapped, I conceded partial defeat and entered Target several levels below the moral high ground where I had started.

#### SHESAIID



Alison Wingfield

To give him his due, Luke also is the child who wants to help as many poor people as he can, so he's not completely selfish. He just wants it all, and wants everybody else to have it all too.

While we have to give them some reality checks, we also want to keep the magic of Christmas alive for our children as long as we can.

And, for us, that includes Santa Claus.

We have had some interesting car conversations about Santa. "Who made Santa?" is their favorite question for this week. When I do the old turn-it-around technique and say, "Who do you think made Santa?" they say, "God did."

And, chicken that I am, I leave it at that.

They also are greatly concerned that Santa is going to get burned if we light a fire in our fireplace. This wasn't a problem in our old house, because we didn't have a fireplace. We have assured them that the fire will be out before Santa arrives. I just hope they haven't noticed the cap I had put on the top of our chimney to keep birds from nesting in it. They believe Santa is magic, but fitting in the chimney through the cap might be a stretch even for their fertile imaginations.

At the same time, we use our home Advent wreath and continually salt our conversation by pointing out the true meaning of Christmas.

An exciting discovery for the boys this year was finding the meaning of Christmas wrapped up in the word itself. Finding the Christ in Christmas should be a major revelation for us all.

## The eyes of all are upon Texas Baptists

Down in Texas they sing a little tune every time the University of Texas plays football: "The Eyes of Texas are Upon You." The lyrics symbolize the fact that Texas is such a big presence that its influence is omnipresent.

I don't recall ever hearing of Texas Baptists singing that song as a hymn, but as closely tied as football and religion are in the Lone Star State, it's possible. Today, though, the tables have turned, and the lyric would have to be redirected to apply to Texas Baptists. Rather than Texans keeping a watchful eye on everyone else, all other Southern Baptists state conventions have an eye on Texas.

Baptists outside Texas are watching intently to see what will be the result of the most sweeping changes to affect an established state Baptist convention this century. People who pay attention to Baptists know that what happens in Texas could have a profound influence on other state conventions as well.

The changes in Texas are multiple, and they're coming from more than one direction.

First, Texas Baptists in November adopted the report of a special study committee that affirmed the state convention's "autonomy" and authorized Texas Baptists to appoint missionaries, offer new options for theological education, publish their own Sunday school literature and create mission partnerships with Southern Baptist Convention and non-SBC groups.

Texas Baptists, in a characteristic Texas spirit, declared their independence. They said they will continue to cooperate with the SBC in world missions, but at the same time have given notice that they will chart their own course apart from the SBC's instruction.

One of their primary selling points has been an explanation of the vast needs for mission and ministry in Texas. There are more unchurched Texans than there are total residents in 42 states of our nation or 143 countries of the world.

Second, in response to adoption of this report a group of Texas Baptist conservatives has voted to form a new state convention. The conservatives believe the Texas convention should fall in line behind the SBC.

All these actions are significant and worthy of observation. Here's why:

■ Many of the most prominent leaders of the SBC's

conservative turn since 1979 have come from Texas: Paul Pressler, Paige Patterson, W.A. Criswell, Ed Young, Jimmy Draper and Morris Chapman, to name a few. Yet these national figures have not been able to wield a similar influence in their own state. This has been the case in most other old-line states as well, but Texas is highly significant because the impetus for conservatives to gain control of the SBC came from Pressler and Patterson in Texas.

#### EDITORIAL

■ SBC leaders, from a pragmatic stance alone, should be courting leaders of the

Baptist General Convention of Texas rather than shunning them. Texas Baptists gave \$21.6 million to the SBC Cooperative Program in the 1996-97 church year. That's 14 percent of the SBC's total Cooperative Program receipts for the year from one state.

■ Relationships between the SBC and all state conventions are in the greatest period of flux in at least 70 years. Many state conventions are redefining their purpose and re-emphasizing their own roles in reaching their states for Christ. On top of that, reorganization on the SBC level has left the long-established home missions relationships between the SBC and state conventions up for grabs. We have yet to see how the new North American Mission Board will relate to old-line state conventions.

■ Texas conservatives are about to experience on the state level what SBC moderates have experienced on the national level. The Cooperative Baptist Fellowship, though a healthy missions enterprise, has faced an uphill battle in getting tradition-bound churches to redirect their missions money outside established SBC channels. In Texas, inertia is heavily on the side of the existing state convention. It will be a hard sell for conservative pastors to lead their churches to change the routing of state missions money.

■ By size and influence alone, Texas is a force to be reckoned with. With 2.7 million members, the Baptist General Convention of Texas could be considered the nation's ninth-largest Protestant denomination. There are more Baptists in Texas than there are Episcopalians in the whole nation.

It's no wonder, then, that the eyes of all are upon Texas.

— Mark Wingfield

## And the government of his people ...

By Carey Newman

Last in a three-part series

From the very beginning of the Christian movement, Christians began to change the understanding of God. Old Testament texts clearly addressed to God were scandalously re-addressed by Christians to the resurrected Jesus.

Christians felt the liberty to substitute Jesus for God in their depictions of the final judgment scenes of the whole earth. Christians began to offer worship to Jesus, just as they did to God the Father. Christians also began to baptize "in the name of the Father, the Son and the Holy Spirit." All of this was driven by the fact that Christians had come to the conclusion, based upon the resurrection, that Jesus was divine.

No doubt there were echoes, hints and even some outright statements to this effect before the resurrection. Starting with the trial and working

backward we can see that Jesus' self-understanding, his words and deeds were all consistent with this: Jesus from his birth (and even according to Paul and John) was "very God of very God."

This truth—as central as it is to Christianity—can obscure another point about Jesus, one equally true and equally crucial. Jesus had a prophetic calling and spent most of his time engaged in a prophetic ministry, to call Israel to repentance.

Thus, Jesus' parables were not, in the first instance, designed to teach

his divinity (although many of them had very profound implications in this direction). They were his attempts to show Israel how wayward she had become and to point to the only true path back home. Jesus' miracles, contrary to popular characterization, were not attempts to prove unquestionably his divinity (as they have been regularly construed from the 18th century until today). They were, instead, visible demonstrations that Israel's Mes-

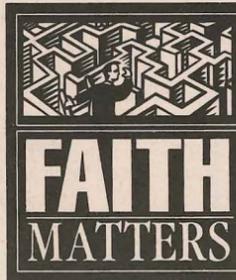
siah was present, that Israel's history had reached its climactic moment in Jesus.

The axis upon which Jesus' kingdom preaching turned was not that he was divine (as he most certainly was), but that the long-awaited kingdom had arrived; that Israel should welcome it, heed Jesus' prophetic summons to be Israel and thereby avoid the catastrophic judgment which was sure to befall all who failed to repent.

So, too, with his birth. We are all too quick to emphasize the miraculous and the divine, almost to the exclusion of the prophetic.

Both Matthew and Luke, however, are careful to place the birth of Jesus in the context of God's dealing with Israel. Jesus was the "consolation" and "redemption" of Israel. Through Jesus God was helping his servant Israel, fulfilling the promises to Abraham and the rest of the fathers. Jesus is the "Savior" of the house of David.

The child who Mary placed in a manger was not only Immanuel, "God with us," but that child was destined to be the one upon whose shoulders God placed the future of Israel and the whole world. That child was both divine and human.



## BLUEGRASS BURGEOO

■ **Paul Radosevich**, minister of education at Berea Baptist Church in Berea, is the winner of two free tickets to the University of Kentucky vs. University of Louisville basketball game in a promotion by Real Life magazine. Radosevich was among more than 1,200 people who registered for the drawing after reading the premiere issue of Real Life, a new quarterly magazine produced by the Western Recorder.

■ **Three officers** were elected to serve the board of directors of the Western Recorder for the coming year. Chairman Bill Thurman, a Lexington attorney and member of Calvary Baptist Church, was re-elected chairman. Barry Howard, pastor of First Baptist Church of Corbin, was elected vice chairman. Jim Abernathy, pastor of Latonia Baptist Church in Northern Kentucky, was re-elected secretary.

■ **Barbara Lee** has been named director of the Kentucky Baptist Homes for Children pregnancy counseling and adoption program. A native of Louisville, she has served 12 years at Methodist Children's Home in Houston. Also, Rod Pyland of Campbellsville was named director of KBHC's wilderness camping treatment program in Somerset.

■ **Southern Baptist** Theological Seminary's Oratorio Chorus and Orchestra will air its family Christmas concert on Louisville's Faith 19 cable station Dec. 18 at 6 p.m.

■ **The Infant Resource** Project, a Louisville ministry to low-income parents, is seeking volunteers for work ranging from office help to sorting donations. For more information, call (502) 584-0774.

## 'Seize opportunities,' Toole tells KBC Executive Board

By Mark Wingfield & David Winfrey  
Editor & News Director

The Kentucky Baptist Convention should help all of its churches take full advantage of the ministry opportunities before them, Kentucky Baptist Convention President Gayle Toole told the Executive Board last week.

"I have felt somewhat overwhelmed by the tremendous opportunities that the KBC has," Toole said in his first address to the board as president. "Now, this day, we must seize the moment."

In addition to opportunities for evangelism and church starting, the convention has the opportunity to boost involvement of small churches, strengthen relationships with African-American congregations and work with local associations, Toole said.

Toole praised many of the convention's services to churches, including the recent Church Health Summit and the Super Saturday conferences held throughout the state.

But he reminded the Executive Board that about 800 of the convention's 2,327 churches have fewer than 100 members. They might benefit from more KBC services if more was done to reach out to them "and give them a sense they really do belong."

He encouraged the continuance of partnership missions and the addition of African-American congregations, which now number 55 in the KBC.

Toole welcomed the hiring of Executive Secretary-Treasurer Bill Mackey, whom Toole called a "Holy Spirit-filled man with a vision for Kentucky Baptists."

Toole added however that a new leader might require adjustments. "Bill Mackey is coming to be our new coach. That means some people are going to have to be ship-shape to stay on the team."

In business before the board, a request to study ways Kentucky Baptist Convention churches could minister to homosexuals who desire to leave that lifestyle was referred to a special study committee appointed by the KBC Executive Board's administrative committee.

The request originated with a messenger to the November KBC annual meeting who made a motion that the Executive Board explore ways to offer such a ministry. Messengers affirmed that request.

The Executive Board's administrative committee began dealing with the request Dec. 8. The administrative committee authorized Toole and Guy Futral, director of the KBC's minister/church support division, to work with the administrative committee to enlist a nine-member study group.

The business and finance committee approved distributing about \$52,000 in Cooperative Program and "Kentucky-only" funds received above the KBC budget in 1996-97.

According to a pre-approved formula, 83 percent of the excess Cooperative Program funds (\$17,735) will go to the Southern Baptist convention. The remaining \$3,562 in excess Cooperative Program funds, combined with the \$27,246 in "Kentucky-only" funds, will go to the KBC Executive

Board and KBC agencies and institutions except Baptist Healthcare System. The Executive Board will keep \$15,809, and each of the 10 KBC agencies and institutions will receive \$1,581.

The business and finance committee also approved distributions of unused Executive Board funds and investment income for the following:

■ \$80,000 for the Celebrate Jesus 2000 evangelism campaign.

■ \$117,000 for the partnership with Russian Baptists.

■ \$130,000 for special projects.

■ \$220,000 for equipment replacement.

■ \$16,000 for a Kentucky Brotherhood disaster relief communications trailer.

■ \$120,000 for Baptist student center repairs and replacement.

■ \$150,000 for Kentucky Baptist Building repairs and improvements.

In other action, the Executive Board adopted a four-point mission statement for Kentucky Brotherhood.

The statement says Brotherhood's mission is to "partner" with churches and associations to:

■ "Promote an understanding that normal, healthy life centers around Jesus and that ministry is a natural expression of what we believe about God.

■ "Develop men as spiritual leaders of home, church and ministry outreach.

■ "Provide avenues through which men and their families can channel their God-given gifts and abilities in ministry.

■ "Provide educational training for children, youth and adults with a focus on mission involvement at home and abroad."

During the time for miscellaneous business, Gary King of Fairview Baptist

## KBC committee chairmen named

NICHOLASVILLE—Kentucky Baptist Convention President Gayle Toole has announced the following appointments for individuals to serve as chairmen of Executive Board committees and convention committees:

■ Executive Board administrative committee: Floyd Price, pastor of Scottsville Baptist Church in Scottsville.

■ Executive Board agencies and institutions committee: Jay Robison, pastor of Central Baptist Church in Paris.

■ Executive Board business and finance committee: Mike Watts, pastor of Edgewood Baptist Church in Hopkinsville.

■ Executive Board church growth and administration committee: Bob Norman, pastor of Grace Baptist Church in Pikeville.

■ Executive Board missions and evangelism committee: Bill Patterson, pastor of First Baptist Church of Henderson.

■ Executive Board minister/church support committee: Tyre Denney, pastor of North Benson Baptist Church in Frankfort.

■ Executive Board nominating

committee: Paul Welch, pastor of Eastwood Baptist Church in Bowling Green.

■ KBC committee on arrangements: Harold Mauney, pastor of First Baptist Church of Williamsburg.

■ KBC committee on committees: Glenn Armstrong, pastor of Beaver Dam Baptist Church in Beaver Dam.

■ KBC committee on nominations: Truett Cocanougher, director of missions for Bracken Baptist Association in Maysville.

■ KBC credentials committee: Dick Wilkins, pastor of East Hickman Baptist Church in Lexington.

■ KBC order of business committee: George Tichenor, pastor of Rough River Baptist Church in Falls of Rough.

■ KBC public affairs committee: Malcolm Luncford, retired pastor from Frankfort.

■ KBC resolutions committee: Peggy Snowden, layperson from Winchester.

■ KBC constitution and bylaws committee: Mike Rust, pastor of Buena Vista Baptist Church in Owensboro.

Church in Waynesburg asked the Executive Board to request its administrative committee to "research the way employee salaries and benefits are reported."

King said he is "not trying to question what anybody makes" but is concerned that the people in the pew who pay the bills can't easily find such information even when they ask. "There needs to be a simpler format" for presenting such information, he said.

Currently, all Executive Board members and associational directors of missions receive a schedule of pay ranges updated annually, including the pay grade assigned to each Executive Board position. Although the information is not published, it has been made available upon request.

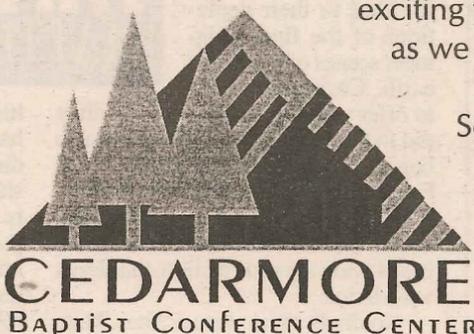
The board accepted King's motion and referred the matter to the administrative committee, which will take it up in its February meeting.

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Send resumé to:

Rusty Ellison, president & CEO  
Kentucky Baptist Assemblies, Inc.  
Cedarmore Baptist Conference Center  
P.O. Box 37  
Bagdad, KY 40003

# MISSIONS

## CLASSIFIED ADS

**SEEKING:** Part-time financial secretary. Experience required. Hours and salary negotiable. Submit resumé to: Administrative secretary, Lyndon Baptist Church, 8025 New LaGrange Road, Louisville, KY 40222.

**FOR SALE:** Allen MDS-45 organ. Two 61-note manuals and 32-note pedalboard. Tone card reader, total MIDI, MDS orchestral percussion sounds, console controller, digital reverberation, speakers and cables. Beautiful oak finish console, original documentation. Purchase price was \$42,000; asking \$25,000 (negotiable). For more information, contact Craig Sundheimer, First Baptist Church, 511 W. Arrington, Farmington, NM 87401; phone: (505) 325-4528; fax: (505) 325-4529; e-mail: FirstFarmington@CompuServe.com or Sundheimer@Juno.com.

**SEEKING:** Part-time nursing home minister, 25 hours per week (Sundays, Mondays, Wednesdays, Saturdays). Contact Glory, (502) 426-2778.

**SEEKING:** CBF church accepting resumé for full-time pastor with a vision for a growing area of Louisville. Send resumé to: Hillview Baptist Church, 5319 Dixie Highway, Louisville, KY 40216, Attn: Pastor Search Committee.

**SEEKING:** Individuals with good school/community contacts to place and supervise an exchange student for \$825. (800) 964-4678.

**NEEDED:** Piano book for 1975 Hymnal. Beaver Church, RR3, Box 390, Cynthiana, KY 41031; (606) 234-1493.

**SEEKING:** Auburndale Baptist Church seeks youth minister for grades 6-12, minimum of 20 hours weekly for at least the next two years. Annual salary budgeted at \$9,500. Resumé: Dr. Harry Mills, pastor, 5590 Bruce Ave., Louisville, KY 40214.

**SEEKING:** Accepting resumé for the following positions: full-time minister of youth and children, part-time director of music. Mail resumé to: Pleasant Grove Baptist Church, 5664 Highway 56, Owensboro, KY 42301, Attn: Kenny Davis. Phone: (502) 771-4150; fax: (502) 688-0354.

**SEEKING:** Part-time music director. Send resumé to: Nortonville Baptist Church, Box 1119, Nortonville, KY 42442.

**SEEKING:** The Pastor Search Committee of First Baptist Church of Frankfort is accepting resumé at this time. Mail to: Pastor Search Committee, First Baptist Church, 201 St. Clair St., P.O. Box 5008, Frankfort, KY 40602.

**SEEKING:** Baptist church in Bowling Green looking for a part-time minister of youth to minister to approximately 40 enrolled youth. Send inquiry or resumé to: Greenwood Baptist Church, 5165 Scottsville Road, Bowling Green, KY 42104. Telephone: (502) 781-2378.

**SEEKING:** Resumé are being accepted by Green Valley Baptist Church of Henderson, Nevada, for a senior pastor and a minister of music by Jan. 15, 1998. Send resumé to Mike Parnham, chairman of senior pastor search committee, or Larry Reynolds, chairman of music pastor search committee, 270 N. Valle Verde Drive, Henderson, NV 89014.

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

## 12,000 Nagas trust in Christ

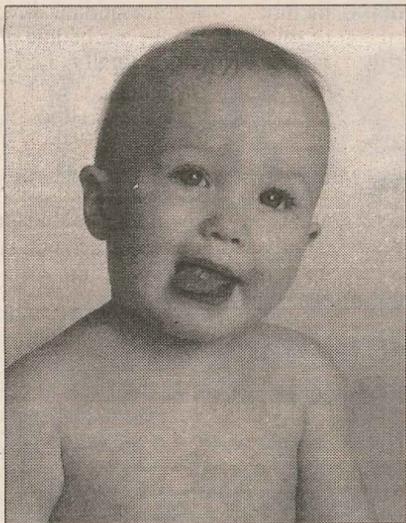
WASHINGTON (BP)—More than 12,000 Nagas responded to an invitation given by Baptist World Alliance President Nilson Fanini to accept Jesus Christ as Savior at three evangelistic meetings held in conjunction with 125th anniversary celebrations of Nagaland Baptist Church at Kohima, North East India.

An estimated 740,000 people attended the Nov. 27-30 anniversary celebration's seven meetings, held in a specially constructed pavilion.

An American Baptist missionary couple, Dr. and Mrs. E.W. Clark, brought the gospel of Jesus Christ to head-hunting Nagas 125 years ago, with the anniversary theme reflecting the Nagas' testimony, "From Darkness to Light."

"The little Naga world presented almost one unbroken scene of midnight darkness on all sides," said S.C. Jamir, chief minister of Nagaland and a Baptist. "A remedy was urgently needed to save them. In the fullness of God's own time, the Light of heaven appeared on the scene to save the Nagas."

However, while Nagaland is largely a Christian or some would even say "Baptist" state, there is much nominal Christianity, and civil war between Baptist factions has hurt the Christian witness. Though hostilities between warring Nagas stopped long enough for the celebrations, the need for peace was prominent in the minds of all who attended. Hundreds of people continue to be killed because of land and power disputes and an underground civil war of the Nagas against the Indian government from whom they want independence.



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# MISSIONS

## Witness leads entire village of 'untouchables' to Christ

### Kentucky connections

Several Cooperative Baptist Fellowship missionaries have connections to Kentucky Baptist churches. Among them:

- **Kathie Brown Thomas**, from Cynthiana, and her husband "T" Thomas work with Gypsies worldwide.
- **Tammy Foster Stocks** of Hopkinsville and her husband, **Ralph**, work with Gypsy people in Hungary.
- **Don Berry** of Hardinsburg and his wife, **Carolyn**, are assigned to the International Baptist Theological Seminary faculty and staff in Prague, of the former Czech Republic.
- **Lonnie and Frances Turner** of Harlan are assigned to the CBF diplomatic team in Brussels.
- **Rebecca Nichols Smith** of Louisville and her husband, **Jim**, are assigned to Europe, where he is CBF liaison for Europe.
- **Larry and Laquita Wynn** from Crittenden and Covington, respectively, work with the Touching Miami with Love ministry in Florida.
- **Pam Light** of Covington just completed two years in the CBF Global Service Corps as a worker in the Touching Miami with Love Ministry.
- **Dwight and Brenda Jackson** of Turner's Station work in urban ministry in St. Louis.
- **David D'Amico**, of Louisville and his wife, **Ana**, are in New York City as liaisons to the UN as part of CBF's diplomatic team ministry.
- At least **six other Kentuckians** serve as CBF international coordinators with unreached people groups in World A ministry and cannot be named.

SECUNDERABAD, India (ABP)—An entire village of 60 "untouchables" in India embraced Christianity after a visit by two Cooperative Baptist Fellowship missionaries last spring, the missionaries report.

Missionaries James and Robbi Francovich visited the remote tribal village in March. The missionaries shook hands with and embraced the Yanadi villagers—who are considered "untouchable" in India's traditional caste system. The missionaries also told the Yanadi about Jesus Christ and invited them to a Good Friday religious service and meal.

Two days later, on Easter Day, a Yanadi band traveled by foot to another village to deliver surprising news. After the Francoviches left, the tribe met and decided in one accord to reject their Hindu "idols" and follow the God of the missionaries, reported Ramadu, the village's 80-year-old elder.

Never before, Ramadu said, had anyone helped or loved them—much less touched them. The Yanadi pledged to go to church every Sunday, the Francoviches reported.

Each Sunday since Easter, the new Christians have worshipped at Day-spring Church, part of an independent Baptist ministry with which the Fran-

coviches cooperate. The Yanadi have become an inspiration to the congregation and the community for their firm stand against temptation, say the Francoviches.

One test came when many Day-spring members began to skip church to work in a harvest paying 70 rupees (\$2) a day. "That was a great bonus for poor people," said Robbi Francovich. But the Yanadi, who catch and sell fish for 10 rupees each or kill rats for farmers for a two-rupee bounty, refused to join them.

"The pastors urged senior Christians to learn a lesson from their Yanadi 'babes in Christ,'" Robbi Francovich said.

Another test came when two men returned to their tribal custom of drinking "kallu," a beer brewed from the palm tree. They became drunk and abusive but repented in tears after others reminded them of the miracle of their Easter conversion. One Yanadi scolded the men, reminding them that the Francoviches "hugged and kissed us even though we were shabby and had a bad smell."

"It's difficult for our American minds to accept that a whole tribe at once accepted Jesus as Savior," Mrs. Francovich admitted. "But in this culture, the tribe follows its elders just as

in the New Testament when the jailer and his entire household were saved."

The Francoviches' ministry is supported by the Cooperative Baptist Fellowship's Global Missions Offering. The Fellowship, a moderate Baptist organization based in Atlanta, focuses on "unreached people groups" in its global missions program.

This year's \$4.5 million Global Missions Offering goal will test the level of support for the CBF approach, said Global Missions Coordinator Keith Parks.

While overall giving to the Fellowship has leveled off in recent years, support for the Global Missions Offering has continued to grow. The 1996-97 offering raised \$3,984,810—less than the \$4.25 million goal but 12 percent above 1995-96. Parks acknowledged reaching \$4.5 million in 1997-98 will be a challenge but said it is needed if the Fellowship is to expand its 143-missionary force.

"Early in CBF's history, we had money coming faster than missionary candidates," Parks said. "That created a false impression that we had plenty and may have reduced the urgency of giving. Now candidates are coming faster than money. We're waiting for income to catch up so we can seize the opportunities."

# PARTNERSHIP 2000

## A unified commitment to Christian values

Campbellsville University, Cumberland College and Georgetown College share more than a proud Kentucky Baptist heritage. We share a firm commitment to higher education that places a premium on both academic excellence and character formation. Our programs are underscored by a strong moral framework that is grounded in the truth of the Christian faith.

Out of a sense of our common heritage and convictions, the three Kentucky Baptist liberal arts colleges have embarked on PARTNERSHIP 2000, an effort to help secure the future of Baptist Christian Higher Education in Kentucky. PARTNERSHIP 2000 was launched in November at the annual meeting of the Kentucky Baptist Convention. Former Kentucky Governor Martha Layne Collins and retired Southern Baptist Theological Seminary President Roy L. Honeycutt are co-chairing PARTNERSHIP 2000.

After months of research, interviews and prayer, leaders of PARTNERSHIP 2000 set a goal of \$20 million for its first phase and a long-term goal of \$45 million.

The three schools will share equally from the proceeds, and the largest portion of the funds will go to endow student financial aid.

In coming months, PARTNERSHIP 2000 volunteers will ask individuals and churches to participate in this effort. We ask that you pray for PARTNERSHIP 2000 as it seeks to help ensure the continuation of Baptist Christian Higher Education in Kentucky.

### PARTNERSHIP 2000 Co-chairs



Roy L. Honeycutt



Martha Layne Collins



2000 Embassy Square Boulevard, Suite 2050 • Louisville, KY 40299  
(502) 491-2012

Campbellsville University • Cumberland College • Georgetown College

# MISSIONS

## Generation Xers like Barger have 'I can do that' attitude

By Erich Bridges  
SBC International Mission Board

FRANKLIN, Tenn. (BP)—When the going gets tough, the tough need an attitude like Amanda Barger.

Barger, 26, spent two years in the mountains of Albania as a Southern Baptist International Service Corps worker.

Now in Franklin, Tenn., she still cares passionately about the needs of the world, especially among people who've never heard about Jesus.

Barger is one of a growing number of Generation X (those born between 1964 and 1976) who are willing to go into the more adventurous regions of missions work.

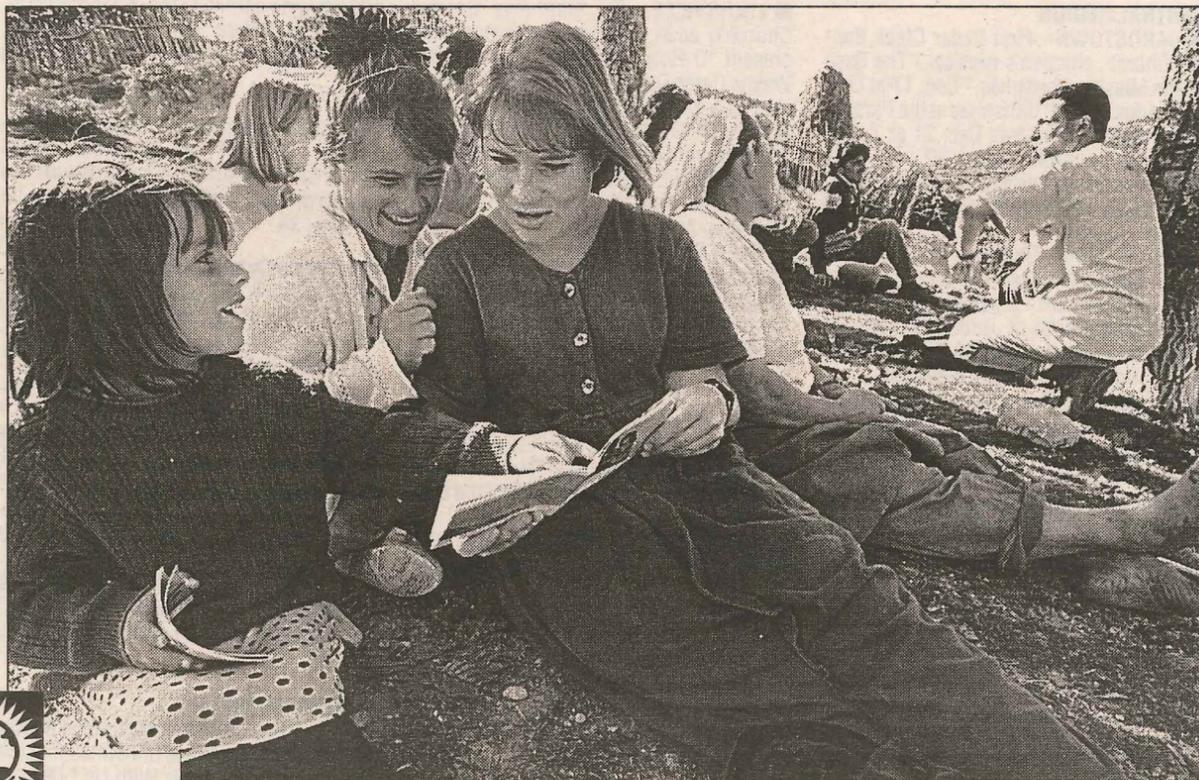
"When God started telling me he had a purpose for my life, a special purpose why I was here on this earth that he wanted me to fulfill, I was open to serve wherever and do whatever."

That's why she spent between 1994 and 1996 trekking up and down the mountains of Albania—or flying over them in helicopters—to deliver the gospel to some of the most remote villages in Europe. These places had been cut off from the outside world for generations by geography and communist isolationism.

Through the IMB, Barger participated as an International Service Corps worker in Project AERO (Albanian Evangelical Rural Outreach).

The project was a joint effort by Southern Baptists, Campus Crusade for Christ, Helimission and Albanian Christians to evangelize and show the "Jesus" film in more than 800 Albanian villages. The initial intensive effort led to evangelism, Bible studies and church planting.

After reaching a village by air, Land Rover or foot, "we would go from house to house and visit people," Barger recounted. "They needed to



**REACHING THE UNREACHED** Amanda Barger reads an Albanian language children's book about Jesus to two women from the village of Bodini. Barger, 26, spent 1994 through 1996 trekking up and down the mountains of Albania to deliver the gospel to some of the most remote villages in Europe. "It's not an easy place, but that's who I am," she said. (BP photo)

**X-treme**  
missions

know we cared about each and every family. God gave me a love for the people, something I didn't have at the beginning. But I knew God had that deep love. I said, 'Lord, I'm waiting for you to give it to me,' and he did. He totally gave that to me."

Once, they encountered Muslim missionaries spreading their faith. The Muslim workers wouldn't speak to them. Later some villagers said, "We cannot believe the difference we saw in the (Muslims) who tried to share God, and you. We see this love in you that we didn't see in them."

Barger first became interested in missions while attending Carson-Newman College in Jefferson City, Tenn. After she contacted the IMB

about ministries worldwide, "my heart just wept for all the need, especially the unreached peoples," she said.

The Albania assignment calling for an evangelist/discipleship trainer caught her eye.

"It's not an easy place, but that's who I am," she explained. "I grew up on a farm, and I'm used to hard work. When I was in college, I took a hiking and backpacking class just for the fun of it, just to see if I could make it for six days and do 40 miles of hiking and sleeping out in the wilderness.

"I see how God used that to prepare me for hiking through the mountains of Albania. When I saw the job request that involved backpacking in the mountains, I thought, 'I can do that.'"

They go into unreached villages, make friends quickly and share their faith—and sometimes get pulled into police stations for questioning or sent packing.

Not too many years ago, Garrison found little interest in unreached peoples when he talked to students on college and seminary campuses. Now, he says, they seek him out and declare, "I want my life to make a difference. I want a cause worth dying for."

Christian Gen Xers' decreased loyalty to denomination and tradition makes it all the more critical that Baptists offer their young adults effective avenues to serve God in missions.

"They don't vote the party line anymore," said Glenn Prescott, who works with young applicants considering the journeyman and International Service Corps programs. "We've got to stay sharp and stay on the edge, or they won't stay with us. They're not going to stay around just because Mom and Dad are Southern Baptists."

### Ideas offered to encourage Xers into missions

RICHMOND, Va. (BP)—Local churches can involve Generation Xers in missions if they remember some key ideas:

■ *Xers learn by doing, seeing, touching—and they want to make a difference.* Offer them specific opportunities to experience missions.

■ *Develop mentor relationships with Xers.* Xers are especially interested in learning from members of the "builder" generation, those over age 50.

■ *Stop cocooning.* Some of the biggest roadblocks to missions involvement by Xers are overly protective Boomer parents.

■ *Tell the stories of missions, past and present.* Missionary biographies can help them catch the vision.

■ *Communicate missions like it is, warts and all.* Xers value honesty, even if it's painful. One genuine personal testimony shared in humility will go further with Xers than large helpings of hype.

■ *Encourage Xers not just to take a mission trip, but to develop a mission lifestyle.* But that requires leaders to model that lifestyle. Actions impress Xers, not words.

■ *Don't do debt.* Encourage young Xers to avoid debt. It can put foreign travel out of reach.

■ *Inspire, don't shame.* Challenge and adventure motivate Xers, not guilt. Emphasize "how to," not "ought to."

### Qualities Generation Xers offer missions:

■ **Flexibility.** They have adapted to new homes, new families and new technologies at breakneck speed. Throw adversity at them, and watch them duck, jump and keep moving.

■ **Honesty.** They despise masks. When they like something, you'll know. When they don't ... well, let's just say they're honest.

■ **Teamwork.** Anything worth doing is worth doing together. They love to see the body of Christ act like the body of Christ, especially since they have seen church splits and divorce.

■ **Relational focus.** Their favorite pastime is "hanging out," and they have a passion for simply spending time with people.

■ **Compassion.** A variety of abuses have made them sensitive to the hurts of others. Their examples of God's healing in their lives may show others that God can handle any problem.

■ **Zeal.** They're young ... at least for now. Take advantage of it before it's too late.

■ **Practicality.** "Let's just get it done" is their answer to most of life's problems. They want to get on with the work, not study it to death in a committee.

■ **Creativity.** They have a great desire to use their abilities in art, music and drama for God.

■ **Ownership.** Gen Xers are slow to make commitments because they don't trust blindly. But when they find a place where they fit in, their trust grows and their commitment can be even greater than that of other generations.

Source: *Vox*, a Generation X-oriented magazine of the Caleb Project.

## Young missionaries seek assignments on the edge

Continued from page 1

aries. They want to be a part of that. That's why I don't think a lot of them are interested in just maintaining something someone else started."

Though the self-confidence of Generation X has displayed itself in materialism and self-indulgence, many Xers are focusing their energies in service to others. One Gallup poll found nearly half of Americans between age 18 and 24 doing volunteer work. In 1995, younger teens (13.3 million kids ages 12-17) spent a combined total of 2.4 billion hours in volunteer work. Among church-going teens, 74 percent were regular volunteers.

Last year, 101 of the 207 career missionaries appointed by the IMB went to the "Last Frontier," parts of the world where Christianity is unknown.

Also, 89 of the board's 415 short-term personnel and about half of the more than 500 IMB summer mis-

sionaries were assigned to Last Frontier areas in 1996.

Students don't just accept challenging assignments; they ask for them. "They say, 'I want to go to a place where nobody else wants to serve, and I'm willing to do what it takes for me to get there,'" said Mike Lopez, IMB student section chief. "For the most part, they raise their own money."

Raised in a tumultuous American society, comfortable with multiple cultures and surfing the Internet, Xers can live with chaos, noted David Garrison, IMB strategy and mobilization leader and a pioneer in targeting unreached peoples. More and more of Xers come to the task well-informed about the thousands of ethnic-linguistic peoples untouched by the gospel, he added.

Xers with a taste for the Last Frontier like to sit up all night trading stories about how close they came to the edge while sharing the gospel, he said.

# CHRISTMAS

## CHRISTMAS ACROSS KENTUCKY

### CENTRAL REGION

■ **BARDSTOWN**—First Cedar Creek Baptist Church, children's musical, "The Case of the Missing Christmas," Dec. 17 at 6:45 p.m. Adult drama "Christmas at the Parsonage," treats for children Dec. 21 at 7 p.m. Community caroling Dec. 22 at 7 p.m. Christmas Eve candlelight service at 11 p.m. New Year's watch night fellowship Dec. 30 11 p.m.-midnight.

■ **BETHLEHEM**—Churches of Bethlehem community will present the annual "Christmas in Bethlehem," a living nativity scene depicting the birth of Jesus in a stable in Bethlehem of Judea Dec. 22-25 from 6:30-9 p.m. Information: (502) 845-5046.

■ **FAIRDALE**—First Baptist Church will present a musical drama, "The Gift of Christmas," Dec. 21 at 10:45 a.m.

■ **FRANKLIN**—First Baptist Church's youth choir and handbell group will present "Surely He Was Born for Us," Dec. 21 at 7 p.m.

■ **GLENDAL**—Gilead Baptist Church, musical drama "A Change of Heart," Dec. 19 and Dec. 21 at 7 p.m.

■ **LAWRENCEBURG**—Alton Baptist Church will present an adult choir Christmas musical Dec. 21 at 6:30 p.m.

■ **LOUISVILLE**—Cloverleaf Baptist Church, musical "I Have Seen The Light," Dec. 19-21 at 7 p.m.

■ **LOUISVILLE**—Midlane Park Baptist church will host a Christmas Eve candlelight communion service at 7:30 p.m.

■ **LOUISVILLE**—Crescent Hill Baptist Church will host a community Christmas service for bereaved people Dec. 21 at 3 p.m. Christmas Eve service Dec. 24 at 5:30 p.m.

■ **LOUISVILLE**—Rockford Lane Baptist Church will present the musical "I Have Seen the Light: The Search for Christmas" by the sanctuary choir, with a special appearance by the children's choir Dec. 20-21 at 6:30 p.m.

■ **LOUISVILLE**—Melbourne Heights Baptist Church will present "Bethlehem Star," a sanctuary choir cantata and drama Dec. 21 at 6:30 p.m.

■ **LOUISVILLE**—Carlisle Avenue Baptist Church's sanctuary choir will present "How Great Our Joy" Dec. 21 at 10:45 a.m.

■ **LOUISVILLE**—Deer Park Baptist Church's chancel choir will present Handel's "Messiah" Dec. 21 at 3 p.m. A Christmas Eve candlelight service will be Dec. 24 at 5:30 p.m.

■ **LOUISVILLE**—Midlane Park Baptist Church's sanctuary choir will present the musical "Wonderful," Dec. 21 at 10:45 a.m.

■ **LOUISVILLE**—St. Matthews Baptist Church's adult choir and orchestra will present "O Holy Night" with narration by Wayne Oates Dec. 21 at 10:45 a.m. Christmas Connection at Baptist Tabernacle Dec. 20 10 a.m.-3 p.m. Christmas Eve candlelight communion service Dec. 24 at 5 p.m.

■ **LOUISVILLE**—Clifton Baptist Church will present the choir cantata "How Great Our Joy" Dec. 21 at 6:30 p.m.

■ **McDANIELS**—Rough River Baptist Church will present the adult choir cantata "Shine the Light of Christmas" Dec. 21 during morning worship. Children and youth program "The Search for Peace" Dec. 21 at 6 p.m.

■ **NICHOLASVILLE**—Nicholasville Baptist Church will present "A Family Christmas" Dec. 21 at 10:45 a.m.; and "Sounds of the Season" featuring the handbell choir and "The Christmas Story" by the children Dec. 21 at 6:30 p.m.

■ **RADCLIFF**—Stithton Baptist Church will present the cantata "From Heaven's Throne" Dec. 17, 19 and 21 at 7 p.m.

■ **SHEPHERDSVILLE**—First Baptist Church, will present a Family Night at Christmas at 6 p.m. Dec. 21. Christmas Eve candlelight service Dec. 24 at 5 p.m.

■ **VINE GROVE**—Valley View Baptist Church's SonShine Praise Puppet Team will present "Angels Awake" Dec. 20 at 8 p.m.

■ **WADDY**—Pigeon Fork Baptist Church will present an adult cantata, "Born a Savior, Born a King," Dec. 21 at 11 a.m.

### NORTH CENTRAL REGION

■ **BURLINGTON**—Bellevue Baptist Church will present the musical drama "Merry Christmas to You" Dec. 21 at 7 p.m. Christmas Eve service Dec. 25 at 4 p.m.

■ **CRESCENT SPRINGS**—Crescent Springs Baptist Church's adult choir will present the cantata "The Cradle of Christmas," Dec. 21 at 11 a.m.

### SOUTH CENTRAL REGION

■ **CAMPBELLSVILLE**—Pleasant Hill Baptist Church will present the Christmas portion of "Celebrate Life" Dec. 20 at 4 p.m. at First United Methodist Church during "Christmas Downtown," and Dec. 21 at 11 a.m. at the church.

■ **CAMPBELLSVILLE**—Mt. Roberts Church will present "Back to Bethlehem" Dec. 21 at 6 p.m.

■ **CAMPBELLSVILLE**—Elk Horn Baptist Church will participate in a live nativity at Wal-Mart Dec. 22-24 at 7 p.m. and 8 p.m.

■ **RICHMOND**—Unity Baptist Church,

church-wide caroling Dec. 17 at 6:30 p.m. Christmas cantata Dec. 21 at 10:45 a.m. Christmas Eve candlelight communion at 6 p.m.

■ **STANFORD**—Stanford Baptist Church will present an adult choir Christmas musical Dec. 21 at 11 a.m. Children's choirs Christmas program at 6 p.m. Christmas Eve candlelight and communion service Dec. 24 at 6:30 p.m.

### SOUTHEASTERN REGION

■ **CORBIN**—First Baptist Church, "The Perfect Gift," by the young musicians Dec. 17 at 6:30 p.m. "Lighting the Candle of Love," adult choir Dec. 21 at 10:30 a.m. and Christmas caroling at 5 p.m. Christmas Eve services at 6 p.m. Dec. 24.

■ **SOMERSET**—Pleasant Hill Baptist Church will present the drive-through presentation "Journey to Bethlehem," featuring more than 200 actors, actresses and live animals Dec. 18-21 from 6 p.m. to 9 p.m.

■ **WHITESBURG**—First Baptist Church will present the cantata, "I Have Seen the Light," Dec. 20-21 at 7:30 p.m. Christmas Eve service at 5:30 p.m.

### SOUTHERN REGION

■ **BOWLING GREEN**—Living Hope Baptist Church will present the Christmas musical "Immanuel, Our God is With Us," Dec. 21 at 6 p.m. Communion service Christmas Eve at 6 p.m.

■ **BOWLING GREEN**—Jackson Grove Baptist Church's children and youth will present "A Gift of Noels" followed by the musical "Classic Noels" and a potluck supper Dec. 20 at 6 p.m.

### SOUTHWESTERN REGION

■ **HOPKINSVILLE**—Casky Baptist Church will present its children's Christmas program Dec. 21 at 6:30 p.m.

■ **HOPKINSVILLE**—First Baptist Church

will present the Christmas musical "The Gift of Love with The Christmas Gift for Christ" Dec. 21 at 10:45 a.m. Family Night at Christmas at 6 p.m. Dec. 21. Candlelight service with the Lord's Supper Dec. 24 at p.m.

### WESTERN REGION

■ **CADIZ**—Cadiz Baptist Church will present the musical "How Great Our Joy" Dec. 21 at 6 p.m.

■ **GREENVILLE**—Second Baptist Church will present an adult Christmas cantata Dec. 17 at 6:30 p.m. and Dec. 21 at 11 a.m.

■ **HENDERSON**—Immanuel Baptist Church will present the children's Christmas musical, "Hark the Herald Angel," Dec. 21 at 6:30 p.m. Christmas Eve candlelight service Dec. 24 at 6:30 p.m.

■ **HENDERSON**—Community Baptist Church will host a Christmas Eve candlelight communion with Christmas music.

■ **OWENSBORO**—Third Baptist Church and Macedonia Baptist Church will present "Alleluias and Other Sounds of the Season" at Riverpark Center Dec. 21 at 5 p.m.

■ **OWENSBORO**—Temple Baptist Church will present "Christmas! I Love to Tell the Story" Dec. 20 & 21 at 7 p.m. Also, the church will host a candlelight service Christmas Eve at 5 p.m. and a New Year's Eve night watch service at 8 p.m.

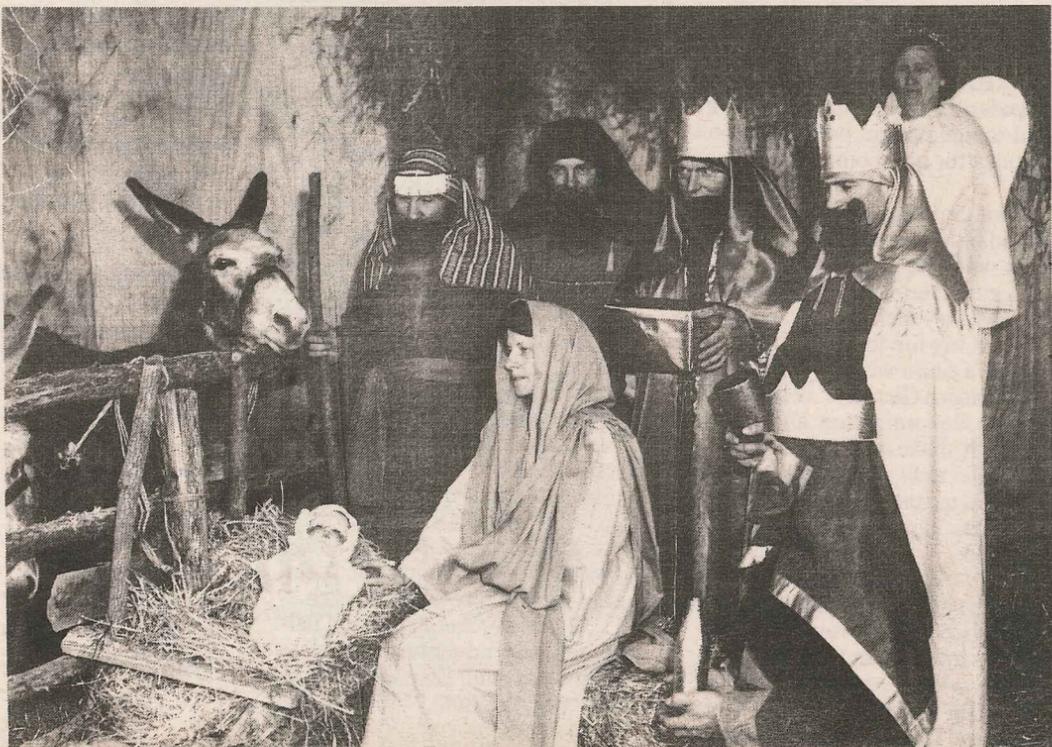
■ **OWENSBORO**—Lewis Lane Baptist Church's sanctuary choir will offer Advent Journey Dec. 18-19, 6-8 p.m. and Dec. 20, 5-8 p.m.

■ **PADUCAH**—First Baptist Church of Paducah will present "I Have Seen the Light" Dec. 20-21 at 7 p.m.

■ **PHILPOT**—Dawson Baptist Church's adult choir will present "A Christmas Pageant," children's choir Dec. 21 Sunday evening.

■ **PROVIDENCE**—First Baptist Church will present a candlelight communion service Dec. 24 at 10 p.m.

**LITTLE TOWN OF BETHLEHEM** For the 37th year, Christians in the Henry County town of Bethlehem, Ky., are presenting a living nativity this Christmas season. The local Baptist, Methodist and Presbyterian churches cooperate to offer the re-enactment of what happened in a better-known Bethlehem nearly 2,000 years ago. The scene will be open for viewing Dec. 22-25 from 6:30-9 p.m. nightly.



## Put the will of God in your will

I believe every Christian ought to have a Christian estate plan, and one's last will and testament is the cornerstone of most estate plans. Therefore, each of us Christians ought to put the will of God in our wills.

A Christian will is one that reflects God's will for our possessions, and it deserves careful and prayerful planning.

A Christian will includes provisions for one's family as well as provisions for the mission of God in this world. There is no conflict between providing for one's family and for the Lord's work (I Timothy 5:8).

We Kentucky Baptists are most fortunate to be a part of a family of churches, associations, institutions and agencies that is touching the lives of men and women, boys and girls in a variety of ways and in the name of Christ. A bequest in your will for the benefit of any one or a combination of these Baptist causes is worthy of your consideration in putting the will of God in your will.

Two out of three Americans die intestate, which means without a will. For a Kentucky Baptist

who dies without a will the Commonwealth of Kentucky has one for you, and obviously it does not allow for any prayerful consideration of God's will for your possessions.

You have a wonderful resource through your Kentucky Baptist Foundation. Laurie Valentine, a competent, caring, Christian attorney, is available to consult with you in your Christian estate planning—and there is no cost or obligation on your part because of your church's gifts through the Cooperative Program.

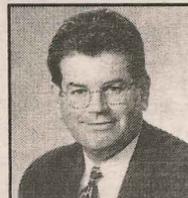
So as you approach the end of 1997 and the beginning of 1998, please give Laurie the privilege of helping you discover ways to put the will of God in your will.

Don't wait. Decide now to make or amend your will. Let the Lord be among the loved ones you remember in your last will and testament.

Please call us at (502) 244-6466. After January 1 you can call us toll free at (888) 254-5701.

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

### KENTUCKY BAPTIST FOUNDATION



Barry Allen

## 'Revised' NIV ready for print

COLORADO SPRINGS, Colo. (ABP)—A new, easier-to-read New International Version Bible translation is complete—minus the so-called "gender-accurate" revisions which spawned controversy in an earlier edition.

The updated New International Reader's Version—dubbed NIRV for short—has been completed on schedule, according to Gene Rubingh, vice president for translations at the International Bible Society in Colorado Springs, Colo. The Bible, due for release in August, contains simpler language than the regular NIV and is geared toward children and readers for whom English is a second language.

But the new Bible treats gender exactly the same as the current NIV. Earlier, translators had planned to replace some male references in the English translation with gender-neutral terms they said more accurately represent the biblical languages. But they abandoned those plans when a controversy erupted over news reports about the planned revisions.

For example, the NIRV originally was going to translate Gen. 1:27 as: "So God created human beings in his own likeness. He created them in the likeness of God."

The revised edition will render

Gen. 1:27 as: "So God created man in his own likeness. He created him in the likeness of God."

Bible society officials insisted the dispute was based on misunderstanding and distortion. They said their intent was not to create a "unisex" Bible, as some critics charged, but to more accurately render certain passages which use gender-specific language though context and the original languages imply that both males and females are concerned.

To proceed with "gender-accurate" revisions in spite of the controversy would "cause division in the body of Christ and compromise our mission," IBS President Lars Dunberg said.

A team appointed to tackle the recent gender-related changes included representatives from two religious groups which expressed concerns about the original translation.

Paul House, an Old Testament professor from Southern Baptist Theological Seminary in Louisville, and Ben Aker, a New Testament professor at Assembly of God Theological Seminary in Springfield, Mo., were placed on the team.

They joined Ronald Youngblood and Kenneth Barker, members of the international group which first produced the NIV in 1978.

## NATIONAL NOTES

■ **Churches to promote achievement.** The Congress of National Black Churches and the National Urban League have joined forces to encourage greater emphasis on academic achievement among African-American students. "We know that we—and the society as a whole—have much work to do," the two groups said in a "Statement on Public Education" released Dec. 4. "We have to reverse the increasing gap in academic achievement between African-American and other children. We have to increase their low rates of enrollment in college preparatory courses, and attack the inequitable allocations of resources for public education."

■ **Blackaby: Pray for revival.** A good indication of whether God is preparing to send revival is the degree to which he calls large numbers of Christians to prayer and repentance for their nation, Henry Blackaby told participants in the national "Prayer & Fasting '97" gathering in Dallas, Nov. 12-14. "I don't know yet that God's people in America understand that revival comes when God calls his people to stand in his presence to hear his voice," he said.

■ **Graham out of hospital.** Evangelist Billy Graham was discharged from St. Luke's Hospital in Jacksonville, Fla., Dec. 9 after a week-long stay for pneumonia. He will spend the Christmas

holidays at his North Carolina home.

■ **Cathedral sues filmmaker.** Frederick Hart's artwork was not supposed to be a spur to Satan's lurid imagination. So when Hart saw his sculpture "Ex Nihilo—Creation of Mankind Out of Nothing," which graces the Washington National (Episcopal) Cathedral, depicted as an erotic work in the film "The Devil's Advocate," he filed suit. On Dec. 5, the National Cathedral said it has joined Hart in the suit against Warner Brothers and its parent, Time-Warner, for wrongful and illicit use of the cathedral's sculpture.

■ **Baptist to monitor prayer ruling.** Oliver "Buzz" Thomas, former general counsel for the Baptist Joint Committee on Public Affairs, likely will be named to monitor enforcement of a federal judge's controversial school prayer ruling in Alabama. The selection of Thomas, currently special counsel for the National Council of Churches, is "more than likely," said Pamela Sumners, an attorney for a plaintiff whose suit led to U.S. District Judge Ira DeMent's Oct. 29 permanent injunction. The governor, state attorney general and state board of education are prohibited from enforcing a 1993 state law permitting prayer in schools and prohibiting such practices as vocal prayer, Bible devotionals and Scripture readings.



## Ministries and missions in Kentucky and around the world...

## Gifts that keep on giving

Thanks for your faithful support, Kentucky Baptists!

Contact Denise Withers, KBC Communications/  
Media Department (502/245-4101, ext. 212), for  
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## Most big gifts go to schools & hospitals, not churches

### Percentage given to churches still declining

CHAMPAIGN, Ill. (RNS)—A new comprehensive study of church giving patterns has found that the overall percentage of income church members give declined slightly between 1994 and 1995 to 2.46 and was sharply below that of 1968, when church members gave 3.11 percent of their income. The study, "The State of Church Giving through 1995," by John and Sylvia Ronsvalle of empty tomb inc., a Christian research organization, in part looked at giving in 29 denominations. It said that if members had continued to give at the 1968 rate in 1995, the typical annual contribution per member would have been \$629.69 instead of the current \$498.20 and the aggregate giving would have been \$18.8 billion rather than the current \$14.4 billion.

In another part of the study, the Ronsvalles compared giving in eight denominations belonging to the National Association of Evangelicals and eight denominations belonging to the more liberal National Council of Churches. They found that giving by evangelicals had declined from 6 percent of income in 1968 to 4 percent in 1995. Mainline members, who historically give at lesser rates, had a smaller decline—from 3.3 percent in 1968 to 2.9 percent in 1995.

By Constance Casey  
Religion News Service

WASHINGTON (RNS)—Wealthy Americans tend to give to colleges that upped their offering potential and the hospital keeping them healthy. They don't give much to the poor.

It's their business where they decide to give their money, but the fact that wealth flows to wealth casts doubt on the idea charitable giving to churches and poverty-fighting groups will fill the gap created by reforms that ended guaranteed welfare payments.

"As welfare is cut off, we're holding our breath and waiting," said Patricia Foster, Salvation Army director of development for Greater New York.

As Americans' income and assets increased sharply over the last two years, overall charitable giving rose 16 percent. But giving to human services and religious groups went up only slightly. In fact, adjusted for inflation, more money went to human-service charities a decade ago, and those serving the poor are feeling particularly strapped.

Thanks to the rocketing stock market, the number of Americans with assets of \$100 million or more has quadrupled in the last 20 years, according to Andrew Hacker, author of "Money: Who Has How Much and Why."

The top 20 percent of all households control 49 percent of the coun-

try's income, while the bottom 20 percent get 3.7 percent.

Yet the rich have a pattern of giving quite different from the majority of Americans. Among the 60 gifts of \$2 million or more made so far this year, according to a list compiled by the online magazine Slate, more than half went to universities. And that doesn't include donations for university medical centers. University hospitals and research institutes received about a fifth of the gifts, and cultural organizations a bit less.

Churches and groups directly serving the poor were barely on the radar screen. By contrast, in overall giving at all income levels, about half goes to religious groups.

It isn't a moral defect to give to your alma mater, said Boston College professor Paul Schervish, co-author of "Gospels of Wealth." Like middle- and lower-income people, the rich give to organizations that are familiar, he said. For a middle-class person, this is likely to mean a church or synagogue, the Salvation Army, the Red Cross or Catholic Charities.

For a very rich person, places like Harvard or Stanford and the local symphony and art museum are the familiar institutions.

The increase in the wealth of the wealthy has resulted in a cascade of seven-figure gifts to universities over the past few years. Last year, Harvard University reported \$427 million in gifts, the highest ever, while Stanford University got \$312 million. And Emory University in Atlanta received

a single gift of \$295 million.

"If we ever got anything like that \$295 million, we'd all fall over dead from cardiac arrest," joked the Salvation Army's Foster. She estimates the average gift to the Salvation Army is \$100.

"The Salvation Army doesn't solve problems, they alleviate them," said Bernard Rapoport, a Waco, Texas, insurance magnate who has given millions to the University of Texas.

Like many of the richest Americans, Rapoport, whose father emigrated from Russia, believes in education as the best way for the poor to better themselves. Two-thirds of his gifts go for scholarships at the university—"Not a chair, just money right to the kids," as he puts it.

Waldemar Nielsen, author of "The Golden Donors," studies the emotional motives behind big gifts.

"First, there's a family connection," Nielsen says. "It's where mother died, or it's the place where my wife and I went to school. Next, it is a very safe and very respectable thing to do—to give to a well-established, well-regarded institution, not some little neighborhood clinic or child care center. You get recognition from the school and your classmates, and you gain social status."

According to David Glen, Stanford's vice president of development in charge of principal gifts, donors have confidence places like Stanford and Harvard will be around.

Raising money for higher education is a lot easier than raising money

for a soup kitchen, as Foster can attest. Before coming to the Salvation Army, she worked in the development office of New York University.

"There you're dealing with a finite audience, with people who are interested and have an attachment already," she says.

"When you're working for a social welfare organization, the universe is your audience. You have to somehow snag the people who care."

Also, chances are that college graduates will have a steady income and some assets. "The people the (Salvation) Army helps probably won't soon make a killing in the stock market," she says.

"When people give to a university, there are people they want to impress favorably," Foster says. "There's no earthly advantage to giving money to the Salvation Army, other than compassion for one's fellow person."

The wealthy, of course, are not all alike or completely consistent in giving only to high-status institutions. There are anomalies like billionaire financier George Soros, who directs millions to inner-city youth.

Along with his multimillion-dollar gifts to the University of Texas, Bernard Rapoport and his wife, Audre, have a family foundation with an endowment of \$66 million that pays out \$3.5 million a year, mostly to programs for children in kindergarten through third grade in Rapoport's hometown of Waco, where he discovered many third graders couldn't read.

### Joy

By Robert Dunston

Emma McPherson, senior professor of English at Cumberland College, wrote this week's advent meditation on love. "Miss Mac" began her teaching career at Cumberland in 1951. During her time with the college she also served as dean of women and then dean of students. Although she retired in 1993, she continues to be active in First Baptist Church of Williamsburg and serves as a volunteer at the Baptist Regional Medical Center in Corbin. Here are her words on Luke 1:46-55:

On my refrigerator is a drawing given to me by a preschooler several Easter Sundays ago. On a piece of yellow construction paper the little girl had drawn a heart with a smile within the heart and had printed her name, "Stella," above. I had never seen Stella before she gave me the drawing, nor have I seen her since. But every time I see the drawing, I am reminded of the joy on Stella's face as she handed me her gift and of the joy I experienced because of her love and generosity.

Joy comes at unexpected times, in unexpected places and in unexpected ways. While still a babe in his mother's womb, John the Bap-

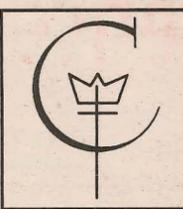
tist leaped with joy as soon as his mother Elizabeth heard the voice of Mary, the mother of Jesus who was to be the Savior of the world, who was to be your Savior and mine. And when Jesus was born in Bethlehem, an angel appeared before the shepherds exclaiming, "Fear not. For, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Savior, which is Christ the Lord." In the birth and life of Jesus, each of us has received the secret of joyful living.

There is a difference between joy and pleasure. Pleasure depends upon outward circumstances, but joy is produced within us by the Holy Spirit. In Galatians 5:22, we read: "But the fruit of the Holy Spirit is love, joy, ..." The indwelling of the Holy Spirit fills us with joy. As you and I love and serve Jesus, we will sing with new understanding the Christmas carol "Joy to the World."

At this Christmas time, let us prepare our hearts so there is room for our king, and true joy will be ours throughout the coming year.

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

CUMBERLAND COLLEGE

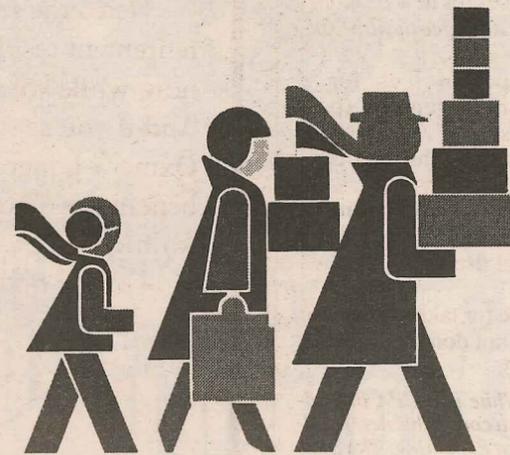


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## CHURCH

### Commonly missed tax deduction for Christians

By Jeremy White

You may not be getting the full tax benefit of how you help your church or other charities.

Most people know that if they itemize deductions, they can deduct charitable contributions made by cash, check or credit card. Most, however, fail to deduct out-of-pocket expenses used for charitable organizations. Of course, the IRS will not notify you for missing deductions you could have taken.

Here are the criteria for an out-of-pocket expense to be deductible as a charitable contribution:

- It is to further the charitable organization's aims.
- It is unreimbursed.
- It is directly connected with your contribution of services to a qualified charity.

Let's apply these criteria to an example. Through a local ministry, Joe spends a day a week with a young boy from the inner city. He and his wife regularly keep unwed pregnant teenage girls in their home as part of a crisis pregnancy center's program. For an elderly neighbor, Joe drives her to the hospital for checkups. He was recently elected and ordained as a deacon.

- *Joe's deductible expenses:*
  - Costs of tickets to take inner-city youth to a game.
  - Food, clothing and allowance for unwed pregnant girls housed.
  - Travel expenses to attend a denominational convention as a delegate (an uncompensated delegate may deduct reasonable travel expenses and meals, but not sightseeing).
  - Mileage for making church visits to members and prospects.
  - Cost of books for required training classes for new deacons.
- *Joe's non-deductible expenses:*
  - Registration fees for a church marriage seminar (personal expense).
  - Tickets to a Christian concert (personal expense).
  - Purchase of a new suit for deacon responsibilities (clothing has a general use and is deemed personal).
  - Mileage for taking neighbor to hospital (not done for a qualified charity).

Jeremy White is a CPA in Paducah. Obtain a copy of his new handbook, "Honest Rendering: The Ethical Guide to Saving Taxes" by sending \$4 to 250 Myrna Drive, Paducah, Ky. 42003.



## Gambling on rise, especially among teens

BOSTON (BP)—Problem gambling is a growing problem in the United States, a study by the Harvard Medical School division on addictions reports, and it's a problem that affects nearly 10 percent of youth and college students.

The study was funded by the gambling industry's National Center for Responsible Gaming. Data from 120 gambling studies of adult, adolescent and special populations published between 1977-97 was utilized, in what experts regard as "the most comprehensive analysis ever of compulsive gambling," according to a New York Times report Dec. 7.

The study uses three classifications of gamblers: level 1, level 2 and level 3. Level 1 gamblers are those who face "little or no adverse consequence" from their gambling

activities, and they account for the majority of Americans who gamble.

Level 2 gamblers demonstrate "a pattern of gambling that is associated with a wide range of adverse reactions or consequences."

Level 3 gamblers are the most addicted and "disordered."

The study reports that while most attention has been paid to level 3 gamblers, "scientists and public policy makers have paid insufficient attention to level 2 gamblers." Yet there are more level 2 gamblers than level 3.

Among adults, the study reported 3.85 percent will face a level 2 gambling problem at some point in their lives, while 2.8 percent of the adult population were at that level in the past year.

Among adolescents, the study re-

ported, 9.45 percent of youth and 9.28 percent of college students will reach level 2 gambling at some point in their lives.

The study noted 14.82 percent of youth had level 2 gambling problems in the past year.

Level 3 gambling disorders will be experienced by 3.88 percent of youth in their lifetimes, with 5.77 percent having experienced level 3 problems in the past year, the study reported.

The study estimated the addiction rate among the adult population increased to 1.29 percent during a 1994-97 time frame, up from 0.84 percent during a 1977-93 time frame.

At present, 1.6 percent of adults will have a problem with level 3 gambling at some point in their lives, with 1.14 percent having had level 3 problems in the past year.

**The gambling addiction rate among the adult population increased to 1.29 percent during 1994-97, up from 0.84 percent during 1977-93.**

## Study: Welfare reform makes more homeless

WASHINGTON (RNS)—The International Union of Gospel Missions, in a survey of homeless people checking into its shelters across the country, has found 20 percent of those clients became homeless because of the loss of government benefits in the last 12 months.

The survey of more than 15,000 homeless men, women and children was released Dec. 1.

"Those who lost benefits tend to be alcohol- and drug-addicted men and women in their 40s and 50s who previously received Social Security Disability and Supplemental Security

Income benefits," said Stephen Burger, executive director of the association of 260 rescue missions in America. "Even though we have not yet seen the total impact of welfare reform, people are already falling through the cracks."

The survey also showed increases in the number of clients who have been homeless less than one year—from 58 percent in 1996 to 60 percent this year—and in the number of those who have been unemployed more than six months—from 50 percent to 55 percent.

In some areas, the survey's find-

ings remained constant from 1996. For example, the ratio of men and women was 4-to-1, a figure that has not changed for several years.

The survey found a racial breakdown of homeless rescue mission clients to be as follows:

- 46 percent Caucasian
- 36 percent African-American
- 12 percent Hispanic
- 18 percent Asian and Native American.

Burger said he expects more dramatic shifts in the survey's findings as more time passes from the 1996 enactment of the welfare reform law.

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## PRAYER PARTNERS

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

■ Nancy Skinner, missionary in Moscow, asks for prayer "for my witness and influence in the lives of our neighbors, the teenager I teach English, the kindergarten where (daughters) Sarah and Anna attend and the church where I teach Sunday school."

■ Pastor Robert Henderson and members of Shamma Baptist Church, an African-American Southern Baptist mission in Worcester, Mass.

■ Pastor Iosif Zenchenco and members of the Russian Baptist mission in Worcester, Mass.

## Jaci Velasquez fastest-selling Christian soloist

NASHVILLE (RNS)—Contemporary Christian singer Jaci Velasquez has become the fastest-selling solo debut recording artist in the history of Christian music.

By mid-November, her "Heavenly Place" recording had been on the Billboard Heatseekers chart 65 straight weeks, with close to 450,000 units sold, according to her record label, Myrrh Records of Nashville. Her debut project, released in May 1996, also was in the top position of the SoundScan charts 67 weeks after its release.

Velasquez, named the 1997 New Artist of the Year at the Gospel Music Association's Dove Awards, has been on an 80-city tour with contemporary Christian singer Clay Crosse. Their "Stained Glass" Tour, which began this fall, will continue in February, reaching a total of 39 states throughout the nation.

Ann Tatum, editor of the Mountains to the Mississippi column, was on vacation last week. The Western Recorder's weekly column about Kentucky Baptists and churches will return next week.

## Hunger relief opens doors army couldn't

By Ken Camp  
Baptist General Convention of Texas

DALLAS (ABP)—Since the Korean War ended without a winner in 1953, the Democratic People's Republic of Korea has continued to regard the United States an enemy.

But widespread food shortages in North Korea are opening doors that military action and four decades of attempted diplomacy could not, said a Texas Baptist official who was there from late August to mid-November.

John LaNoue of Texas Baptist Men visited 10 of the nation's 12 provinces as a member of a five-person team representing non-governmental organizations in the U.S. During the 85-day mission, the Americans monitored distribution of food provided by U.S. humanitarian organizations, including 130 tons supplied by Texas Baptists.

It was upon LaNoue's return to the U.S., however, at a debriefing before a Congressional committee, that he learned the relief work of non-governmental humanitarian organizations was instrumental in bringing North Korea to a Dec. 9 peace summit in Geneva.

"We knew our gifts had the potential to save lives by preventing starvation," LaNoue said. "We had no idea they had the potential of helping bring people to the peace tables."

LaNoue went to North Korea under the auspices of the Southern Baptist Convention's International Mis-

sion Board and Amigos Internacionales, a Waco, Texas-based non-profit relief and development organization approved to work with the U.S. Agency for International Development. Other monitors represented CARE, World Vision, Mercy Corps and Catholic Relief Services.

Team members found that grain shipments were reaching hungry people and saving lives. Still, many more will die unless food contributions from outside the country continue and food production within the country is accelerated, they reported.

Some experts say several million North Koreans could starve in coming months. A year-long famine already has killed as much as 15 percent of the population in numerous towns and villages, according to a September report by World Vision.

LaNoue estimated that industrial areas in the country's mountainous provinces probably will run out of

food by the end of January. Most agricultural areas will deplete food supplies by sometime in March.

As LaNoue and the other monitors traveled throughout North Korea, from the Chinese border to the demilitarized zone, they witnessed delivery of more than a million 110-pound bags of corn. They visited public distribution centers where grain was rationed on the basis of calories needed to perform specific jobs. They talked to people in schools, clinics and private homes.

Statistics normally are treated as state secrets in North Korea and Americans are considered "hundred year enemies." The North Korean people are reluctant to reveal any personal weakness to a stranger. Still, LaNoue asked page after page of penetrating questions. In every instance, he found that the donated food was making the difference between life and death.



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## 'I would just like to say thank you'

I want to share part of a letter from a student who graduated in 1989. She came to Oneida from central Kentucky as a junior. We were told she had many problems and needed help academically. However, we found this young person to be delightful and cooperative in most areas. She received some extra tutoring in math from our special help program. At graduation, her grades were the best of her high school years. She wrote:

"It has been over eight years since I graduated from Oneida, but I still remember it as the best years of my childhood. ...

"Now I have a beautiful daughter who is four and my husband and I have been married for seven years. My husband is in the Air Force, I am a care coordinator at a home health agency. ... I would just like to say thank you to all the staff at Oneida for being my second family and instilling the love, self confidence and morals that it took to make me the person I am today.

"I remember a middle school boy that was at Oneida during my junior and senior year, and I think about him often. I don't think I ever knew his name or talked to him. ... I'm pretty sure he was from a very poor family. ... I remember he always wore an Oneida Baptist sweat suit that I'm sure was given to him by someone there, and if I remember correctly he was very intelligent and voted most likely to succeed by his peers. I don't know why I think of him so often, but I hope he had the chance for college. I always remember what a big deal it was to get money from the "bank" ... [money put in by parents or relatives] for extras like the grill, shampoo, candy, etc. I always wonder if he had the luxury even if it was just a few dollars? ... I often think about sending a contribution even

though it would only be about \$10 every two weeks, but it would still give a child some fun money that they might not otherwise have. I don't want them to know my name, and however you want to explain it is fine. ... I know this is an unusual request, but this is my way of thanking Oneida."

This young lady was on a partial scholarship at Oneida Baptist Institute. Many friends of our ministry made it possible for her to in turn minister to so many others.

I am equally grateful for the opportunity I had to attend Oneida, even though I was not able to pay the very modest \$1 per day room and board. Like this young lady, I came during my junior year and returned my senior year. We did not exactly have a "bank" for parents to put some spending money in for us, but we did have a little store we called the "Jotem Down Store." Twenty cents would get you a bottle of pop and a candy bar or bag of chips. Many of us did not have the 20 cents, but we were happy just the same. My mom sent me "care packages" from time to time.

Few things make a student happier than getting a box from home. My box normally only had potatoes in it. I loved potatoes. I did get into a little trouble once for not realizing it was a bad idea to put potato peelings down the toilet. After several days of digging by hand, the maintenance men discovered the problem with the clogged sewer lines: potato peelings. It did not take them long to figure out who was responsible. At the time, it had appeared the most logical place to dispose of them.

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

## THIS IS ONEIDA



W.F. Underwood

## 'Help! Their Cry, Our Call'

Never before have more people been in need of spiritual help to ease the pain of hunger, poverty, oppression and life without hope.

God's command in Scripture and Christ's love call us to hear and respond to their cries. In the last chapel service of the year, the campus family heard a call for help from Russia issued by a partnership team that worked in the maximum security prison at Vorenezh last May.

James Beam remembers the prisoners with tuberculosis who stood more than two hours behind a barbed wire fence and listened intently to the gospel.

"Although we were not allowed to ask for a public response, I saw peace on the faces of some," Beam said. "When I left Clear Creek

I missed my family, but didn't cry; when I left Russia, I cried. My family has eternal life, but God broke my heart for many in Russia who have no assurance of heaven."

Steve Mayle will never forget a man named Alexander. At their first meeting, Alexander said he respected all religions but because of his position of authority in the prison he couldn't acknowledge one over the other.

Steve later told Alexander the

Bible story about the centurion. At the end of the trip Alexander said, "I want you to know our hearts are one. As a Christian I can't keep this job. I'll seek another and also find a Baptist church."

Phillip Huffman recalled: "In our preparation we often heard the need to be flexible." He soon realized the necessity of relying on the Holy Spirit to remember teachings.

"We had very little notice of what we would teach," he said. "The prisoners asked many questions. We saw God move in a mighty way."

Following our chapel service, a student visited my office to ask when the next team goes to Russia. We have accepted an assignment for evangelism in Moscow, July 22-Aug. 4, 1998. We hope nine students and a professor will commit to this opportunity.

Students can earn two hours academic credit if they complete the requirements of a mission practicum.

The Kentucky-Russia partnership is one way Clear Creek responds to the cries of "Help!" from around the world.

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

## CLEAR CREEK CHRONICLE



Bill Whittaker

## Coach recounts long drive to save marriage in new book

By Adelle Banks  
Religion News Service

WASHINGTON (RNS)—Lyndi McCartney won't reveal the grade she gave her husband, Promise Keepers founder Bill McCartney, before he realized he had put his family at the bottom of his priority list.

Now, she proudly gives him a "10."

The long road they traveled from a bad to a better marriage is recounted in the new book "Sold Out: Becoming Man Enough to Make a Difference," which tells their story from the time the former University of Colorado head football coach neglected his family through his gradual return to the fold.

It's a road they've walked as the evangelical Christian men's ministry he founded makes plans to expand around the world.

Together, they've coped with Bill McCartney's former battles with al-

cohol and anger and with his marital unfaithfulness—an "indiscretion" that occurred more than 20 years ago and was left out of the new book.

At one point, a depressed Lyndi McCartney—a homemaker who raised the couple's four children largely on her own—lost 80 pounds and considered suicide.

The couple's book, designed, they say, to be an encouragement to others, highlights both Bill McCartney's idolization of his football coaching career and his wife's commitment to their marriage vow, no matter what.

"My dad taught me that all you really have is your word," Lyndi McCartney, 54, said in a joint interview with her husband.

"When I make a vow, that's my responsibility. It isn't dependent on somebody else. ... That was my vow before the Lord."

Bill McCartney, 57, said he knew the first of the Ten Commandments was to "love the Lord your God with

all your heart," but that he wasn't following it. Instead, he put his football career first.

"There was a time when everything took a back seat to coaching," he said. "It's one thing to mouth the right priorities. It's another thing to live them."

He admits that it was only after he retired from coaching at the University of Colorado in 1994 that he truly saw the paradox he had been living—leading a ministry committed to faith and family while not living up to those commitments in his personal life.

"I couldn't gain a perspective," he said. "It was very difficult to see things as they truly were."

With the 16-hour workdays of coaching behind him, the couple now has a more "normal" life, said Lyndi McCartney. Though her husband still travels with Promise Keepers, she said, "Nine out of 10 days he's home at 4:30 or 5, sometimes even 3—time



for a bike ride, a nice long chat, time to talk to family members together, eat dinner together."

They hope their tale of transition will prove to be a demonstration of God's forgiveness.

"He'll forgive you," Bill McCartney said. "Look, he forgave me. You can't be this bad."

**FIRST TEAM** In their new book, "Sold Out," the McCartneys tell of their long road to improving their marriage. (RNS photo)

## Jars of Clay cracking mainstream audience

By Steve Rabey  
Religion News Service

NEW YORK (RNS)—Jars of Clay isn't exactly an overnight sensation, but the band's four Gen-X members come close: Their 1995 self-titled debut has sold 1.5 million copies, the best-selling debut in Christian music history.

"It's always been one surprise after another," says Dan Haseltine, singer and lyricist for the band, whose new CD, "Much Afraid," was released in September and already has been certified gold for sales exceeding 500,000 copies.

"We started out in college writing songs basically for us and a few of our friends," he says. "Now we're starting to do international touring in Singapore, Australia and Japan. We're kind of going, 'Whoa!' We never expected our music to get beyond the four walls of our dorm room."

But things have gone far beyond Greenville College in Illinois, where three of the four Jars members majored in contemporary Christian music before their ship came in.

Last year they performed 300 concert dates, including a few as the opening act for rock superstar Sting. "Flood," the breakout single from their first CD, was in regular rotation on cable music stations MTV and VH-1. And they've received generally positive coverage from publications like Entertainment Weekly, Rolling Stone and Spin.

The band's vast appeal may be because the Christianity espoused in "Much Afraid" isn't the triumphal, victorious variety heard in most modern Christian music. Instead, the CD, which is named after the main character in Hannah Hurnard's 1955 allegory, "Hinds Feet on High Places," portrays believers as weak and vulnerable.

"We're trying to deal realistically with what people are going through in society today," Haseltine says.

"There is that triumph where Jesus did rise from the dead and conquered



**JARS OF CLAY** The Christian band shuns the triumph in much of contemporary Christian music: "We're trying to deal realistically with what people are going through in society today," says band member Dan Haseltine. Group members are (from left) Matt Odmark, Charlie Lowell, Haseltine and Stephen Mason. (RNS photo)

death and sin. So there is triumph there. But in the world we live in, all that a lot of people hear about is triumph, and that you become a Christian and all your problems are solved. That's very far from the truth.

"We try to paint the other picture. Humanity is a frail thing. There are a lot of heartbreaks and different things you encounter. In the midst of that, you can find hope. But that doesn't mean you won't have struggles."

Also contributing to the success of Jars of Clay are memorable melodies, tight vocal harmonies and a creative mix of folk, pop and alternative rock elements. And on "Much Afraid," part of which was recorded in London, they add layers of Beatles-style arrangements to the mix.

But most intriguing is Jars' winsome way of expressing their faith without clichés or inside-the-Bible-beltway lingo.

"The topics we deal with are universal in many ways," Haseltine says. "And we're not only singing to Christians, so why would I want to write a song that uses all this language that only Christians would understand?"

That would be shooting ourselves in the foot."

But he's quick to add the band has no "agenda."

"An artist spends most of life in a prison tainted by his experience. Ours is tainted by our experience of being in church and being Christian. Hopefully, people who hear us are going to go, 'Wow! That was a good song.' And we hope some people get some hope out of our music. Anything else is great."

Jars' mix of conviction and creativity also has endeared them to believers who have otherwise turned a deaf ear to most Christian music. Nina Williams, a spokeswoman for the band's Nashville-based Essential label, estimates one-third of the band's sales are outside Christian retail outlets.

But that has resulted in some angry correspondence from non-believers who bought a Jars CD and were upset that something they thought was so cool turned out to be Christian.

Says Haseltine, "A lot of agendas get thrown at a band when you call it Christian."

## North American Mission Board to offer church ad campaigns

By James Dotson  
SBC North American Mission Board

ALPHARETTA, Ga. (BP)—The commercial flashes the words "Fear," "Anger," "Violence" and "Hate" on the television screen over correspondingly harsh music and images.

A young man dashes panicked through a street, suddenly facing a solid brick wall. Instantly, he finds himself in the sanctuary of a church.

Says the voice over: "In a dangerous world, there is a refuge."

The "Take Cover" advertisement is one of four commercials recently made available for local churches through the North American Mission.

The spots are offered in four media kits, each of which includes a personalized radio commercial, newspaper advertisement and television commercial based on a common theme.

The campaigns are available individually for a one-year licensing fee, which gives a church exclusive rights to the ads in their particular market. Cost can range from \$1,195 to \$4,780, depending on the area a church is trying to reach.

David Clark, director of NAMB's media center, said the campaigns were designed to help churches present an effective evangelistic message in their advertising.

"In a recent survey, 60 percent of Southern Baptist churches said they wanted to use media to reach their communities for Christ," he said.

Each campaign centers on a different theme, targeting a different audience. In addition to the "Take Cover!" campaign, one message uses soft, pleasant, family oriented imagery to convey the sense of peace and serenity found through the local church.

Another fast-paced ad claims how technology has made getting lost a thing of the past. "But if you won't even go out of town without a map, don't go into eternity without one."

The ads can be used in a variety of ways by churches: some may use them for regular paid advertising for the church; others might convince stations to run them as public service announcements.

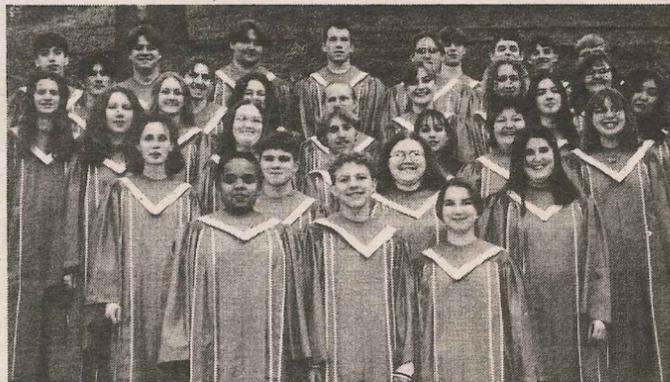
At one church, a 30-second ad was used in place of one of the regular advertisements the church receives from a station for buying a weekly time slot for its worship service.

For information on advertising licensing, contact Stan Grubb at the North American Mission Board, (800) 292-2287.

# Good Tidings for All People

And the angel said unto them,  
"Fear not, for behold, I bring  
you good tidings of great joy,  
which shall be to all people.  
For unto you is born this day  
in the city of David a Saviour,  
which is Christ the Lord  
...Glory to God in the highest,  
and on earth peace, good will  
toward men."

— Luke 2: 10-11, 14



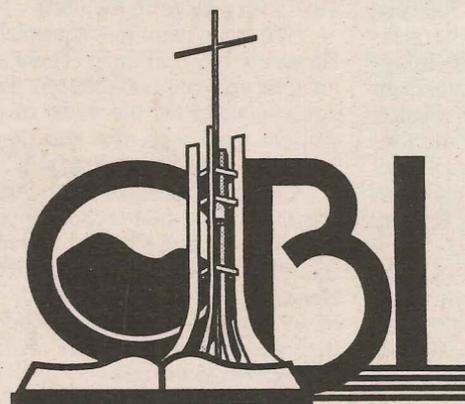
Merry Christmas  
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At Oneida Baptist Institute, we believe the good tidings of the gospel are for all people.

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