

# WESTERN RECORDER

February 23, 1999  
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## Study praises programs like True Love Waits

WASHINGTON (RNS)—Programs promoting teen sexual abstinence might be a significant factor in the decline in adolescent pregnancy, abortion and birth rates, a study has found.

"The decline in the overall birthrates among adolescent females during the 1990s is due primarily to teens that have never had sex or are not currently having sex," the study states. "Abstinence-only programs may be playing an increasing role in bringing about reduced teen sexual activity."

The study by a team of 11 doctors was presented in a report commissioned by the Consortium of State Physicians Resource Councils.

The report stated that the birthrate for unmarried female teens dropped 4.2 percent from 1991 to 1996, while it dropped 11.9 percent for all female teens in that period. During a similar period, the rate of abortions for teens declined 28.2 percent. The rate of teen pregnancies dropped 9.1 percent between 1992 and 1995.

The researchers cited an "explosive growth" during this decade in privately funded abstinence-only programs, including those using pledge cards.

They cited the use of pledge cards in the True Love Waits abstinence campaign as an example of abstinence programs that have been popular.

"Nearly 16 percent of all female teens and 10 percent of all male teens have signed pledge cards and joined peer support groups through True Love Waits and similar programs," the report stated. Researchers said other factors leading to increased teen abstinence include the HIV/AIDS epidemic and an increased cultural acceptance of abstinence.

"The evidence points to sexual abstinence, not increased contraceptive use, as the primary reason for the decline in teen pregnancy and birth rates throughout the 1990s," the report concludes. "It appears possible that programs aimed at producing abstinence behavior have been more successful than programs aimed at increasing safer-sex practices in reducing unintended births to adolescents."

Sponsored by LifeWay Christian Resources, True Love Waits is an international campaign designed to challenge students to remain sexually abstinent until marriage.

Since it was launched in 1993, more than 600,000 teenagers and college students have signed cards pledging to remain chaste until marriage.

## Baptist relief keeping Colombians alive

By Steven Nelson  
SBC International Mission Board

ARMENIA, Colombia (BP)—Over a small open fire, Diana Geraldo stoops to stir the plantain, a banana-like fruit, as it boils in a smoke-stained pot.

Her tattered clothes and the makeshift shelter give stark testimony to her desperate situation. Her three adult children, all mentally retarded, watch with anticipation as she prepares the morning meal.

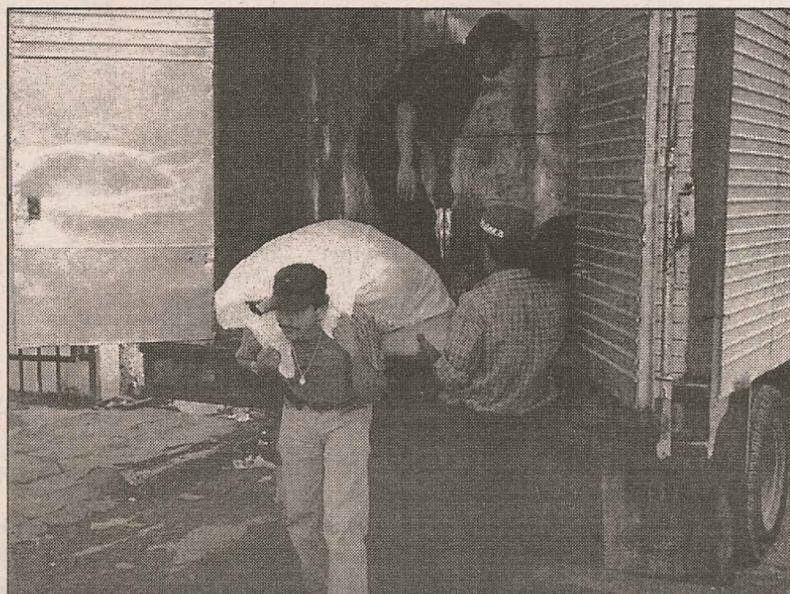
An earthquake, measuring 6.0 on the Richter scale, destroyed their home along with thousands of others. With more than 1,000 people killed and hundreds still missing, life in Armenia, Colombia, will never be the same.

Search-and-rescue teams converged on this mountain city from all over the world to sift through the piles of rubble that were once the homes of many citizens. For days, specially trained dogs led rescuers to those trapped beneath the ruins.

Even now, debris clutters the streets as soldiers stand by with weapons ready to prevent looting. Heavy machinery has moved in to finish the demolition process with all hope lost for any more survivors.

Geraldo counts herself blessed that she and her family escaped serious injury. However, now comes the struggle for daily survival. She and her three children share their wood and plastic shanty with another family of four.

In the face of such tragedy, one would expect to find Geraldo clutched in the throgs of despair. However, her smile and her joy defy the situation. She is a Christian and a member



**RELIEF** With armed soldiers standing nearby to prevent looting, a truck is unloaded with emergency food aid at Gethsemanee Baptist Church in Armenia, Colombia. The food, which means survival for earthquake victims, is furnished through gifts to the Southern Baptist World Hunger Fund. (SBC International Mission Board photo)

of Gethsemanee Baptist Church. The church stands just across the street from a city park that she and 240 other people call home for now.

The church building is badly damaged and will have to be destroyed. Until then, what is left of the building serves as a distribution center for emergency food packets. As a truck arrives with another load of food, volunteers line up to help unload. A soldier stands by to guard against looters with his M16 rifle perched on his hip.

Thanks to the commitment of Gethsemanee's members, and help from the Southern Baptist World Hunger Fund, food parcels are being shared with many quake victims.

When asked what the food has meant to her and her family, Geraldo states, "The help is very special. It is all that is keeping us alive. Without it, we would not be here."

"We are very thankful to the people who sent the food," she adds. "I know they have done it because they love the Lord and because they love people."

Gifts for Southern Baptists' Colombia earthquake relief efforts can be designated for Colombia relief/World Hunger Fund and mailed to the SBC Ethics & Religious Liberty Commission, 901 Commerce St., Suite 550, Nashville, Tenn. 37203; or call (615) 244-2495.

## Visionary leadership 'requires vision from God'

By Charles Willis  
SBC LifeWay Christian Resources

GLORIETA, N.M. (BP)—To show visionary leadership in their churches, recreation ministers must first catch the vision God wants for their church, a national church recreation leader said recently.

John Garner, recreation program director at LifeWay Christian Resources, said catching that vision requires spending time with God, "obeying his word, knowing it specifically and knowing it in its broad application."

"Leadership doesn't come easily," he said during a church recreation conference at Glorieta (N.M.) Conference Center, Feb. 12-17. "It is a hard thing when Satan throws roadblocks in your way and discouragement comes."

Garner recommended what he calls "The Rumination Principle" in seeking such vision and overcoming hurdles. "Chew the cud," he challenged. "Meditate for fresh thoughts and new insights."

In the right environment—even while driving to work or mowing the lawn—people who ruminate can dis-

cover who they are and the vision for their ministry, he said.

Making a "dream list" can help in setting goals, he added. While such an exercise can encourage larger thinking, he said, "remember, the list can change."

"Some dreams die," he observed. "Others grow into part of a vision."

Garner said his own vision is "that recreation ministry can reach an unseeded, leisure-oriented society."

Vision must be hopeful rather than wishful, he added. "Wishfulness is a desire for change with no basis in experience. Hopefulness is a desire for change with good grounding in experience."

Because life is dynamic, vision can change direction or elements of the vision can change, he added.

"Vision usually unfolds over time, revealing new opportunities, previously undiscovered options and lessons learned from mistakes."

"Criticism will come," he added. "It can be constructive if you swallow some pride and make changes—modify your vision. Don't take it personally. This is God's vision given to you to be carried out by you. You are a steward of the vision. Always be gra-

acious."

Garner said burnout, worry and fear stifle vision.

He suggested several actions to counter obstacles to visionary leadership:

■ **Turn fear into goal-setting.** "Goals get you focused, set measuring points and can be communicated."

■ **Watch and listen selectively.** "Listen to the best—wise, experienced, critical thinkers. Read widely, but selectively."

■ **Be aware of cultural shifts.** "For example, work ethic has shifted to a leisure ethic. People now work to be able to enjoy leisure."

■ **Networking is important.** "Find people who are visionary thinkers. Hang out with 'mind stimulators.' Encourage others, and be encouraged. Watch out for those who say, 'We never did it that way before; it can't be done.'"

In casting the vision, he said, keep it simple.

"People grasp simplicity. Telling it once isn't enough," he said. "Say it in different ways. Tell it to as many people as you can. Encourage questions. They clarify and help you think things through."

# BAPTISTS

## BAPTIST BITS

■ **NAMB marks more money for churches, evangelism.** The North American Mission Board will put \$2 million dollars more into church planting and evangelism this year than originally planned. NAMB President Bob Reccord said the funds are the result of larger-than-anticipated income as well as increased efficiencies at the agency. "Last year, praise God, Southern Baptists gave record amounts to the Cooperative Program and the Annie Armstrong Easter Offering," Reccord said. "And in the year and a half we've been in existence, our staff has reduced overhead expenses from 18 percent of our three predecessor agencies to less than 11 percent at NAMB."

■ **Florida, Iowa leaders to head state executives group.** Wyndell Jones, executive director for the Baptist Convention of Iowa, was named president-elect of the Southern Baptist Association of State Convention Executive Directors during their annual meeting in Colorado Springs, Colo. Next year Jones will succeed John Sullivan, executive director-treasurer of the Florida Baptist Convention, who became the new president at the end of this year's meeting.

■ **S.C.'s Kirkland, California's Wyatt head editors.** Don Kirkland, editor of the Baptist Courier, newsjournal of the South Carolina Baptist Convention, was named president-elect of the editors' group. Next year Kirkland will succeed Mark Wyatt, editor of the California Southern Baptist, who became the new president of the 41-member Association of State Baptist Papers at the conclusion of their meeting in Colorado Springs, Colo.

■ **BWA: Australian Baptists affirm world congress.** Australian Baptists support the decision of the Baptist World Alliance not to postpone the 18th Baptist World Congress in early January 2000 because of possible Y2K computer problems. Geoff Holland, editor of the Victorian Baptist Witness, said the Y2K fear that airplane computer systems will not handle the change from 1999 to 2000 is especially unfounded when it comes to Qantas, the official airline for the BWA congress, Jan. 5-9 in Melbourne. Holland reported that by 1998, Qantas had converted all of its critical systems to Y2K compliance.

■ **Zambia missionary to enlist ISC, journeyman recruits.** Scott Chafee, a Southern Baptist missionary to Zambia, has been selected to help enlist recruits for the Southern Baptist International Mission Board's journeyman and International Service Corps programs. The International Service Corps program is open to individuals at least 21 years of age willing to serve four to 24 months to meet priority needs overseas. The journeyman program is available for single college graduates under age 30 willing to commit to two years of overseas service. For information, call (800) 789-4693 or e-mail Chafee directly at scott.chafee@imb.org.

■ **WMU opens on-line bookstore.** Woman's Missionary Union has opened a bookstore on the Internet at [www.wmystore.com](http://www.wmystore.com). The on-line store is divided into three virtual areas: WMU, New Hope Publishers and WorldCrafts. March 1 marks the one-year anniversary of the WMU website, [www.wmu.com](http://www.wmu.com).

## IMB reports baptisms & church starts up

RICHMOND, Va. (BP)—Last year, Southern Baptist international missionaries and their co-workers baptized 333,034 Christians around the world, according to IMB statistics reported for 1998.

That figure is a 13.1 percent increase compared with 1997's total.

"We are absolutely overwhelmed by how God is moving throughout our world," said Jerry Rankin, president of the Southern Baptist International Mission Board.

Other 1998 statistics included:

■ 4,223 new churches, a 25.4 percent increase over 1997's total.

■ 31,567 preaching points (potential future churches), a 41.7 percent jump.

■ A 7.7 percent net increase in churches worldwide, bringing the total to 46,833.

■ More than 4.4 million Baptist church members, a 5.7 percent increase.

"We cannot claim credit for spiritual results," Rankin said. "While we

are grateful for the devotion and passion of our missionaries for reaching a lost world, it's not the effectiveness of their efforts or the strategies of the International Mission Board that are responsible for these results. It's the power and providence of God moving to make Christ known."

Much of the most rapid church multiplication came in areas previously unreached by Christianity, according to IMB officials.

One large unreached people group in Asia saw 800 churches started last year and 20,000 new Christians added, officials said. They now count about 50,000 Christians in 2,000 churches—from a beginning of fewer than 30 congregations a decade ago.

Another people group added 355 churches last year. They started with a total of 85 believers barely five years ago, officials said.

Those results reflect a "deliberate push into new frontiers of witness," Rankin said. "We're not just continuing traditional areas of ministry, but

more and more personnel are being assigned to previously restricted areas and working among unreached people groups who are hearing the gospel for the first time."

More open countries are not being ignored, officials added.

Nigerian Baptists, longtime statistical leaders in evangelism and church growth, reported more than 500 new congregations last year. Ghana, which has fewer than 1,000 churches, added 193 in a single year.

IMB leaders credit the growth to church-planting movements, which they say are nurtured by God.

IMB leaders define a church-planting movement as the spontaneous, rapid multiplication of churches among a people group that enables them to reach their entire people—then to reach out to other groups.

Such indigenous action is lay-led and "out of control"—spreading too fast to be harnessed by any one mission group or denomination, IMB officials said.

## Louisville Baptist group causing Disney stir

By Yonat Shimron  
*Religion News Service*

RALEIGH, N.C. (RNS)—Two years ago, when the Southern Baptist Convention passed a resolution boycotting the Walt Disney Co., critics said it would be hard to keep.

They were right.

Earlier this month, the Biblical Recorder, North Carolina's weekly Baptist newspaper, surprised readers by running an ad from a Christian organization from Louisville inviting church youth groups on a four-day, \$394 trip to the Magic Kingdom to learn about "religious freedom" and "our responsibility to care for God's creation."

The quarter-page ad—and readers' responses to it—is further testament to the Baptist divide over Disney.

Conservatives who backed the resolution complained about what they see as the company's permissive attitude toward homosexuals and its

abandonment of family values. Moderates rejected the boycott, calling it ineffective and downright silly.

So far, 10 people have called or mailed letters to the Biblical Recorder protesting the ad.

The 166-year-old Biblical Recorder is run by an independent board of directors appointed by the Baptist State Convention of North Carolina.

Tony Cartledge, who took the helm as editor in January, defended his right to run the ad, saying Baptists have historically held up the freedom of individuals to form their own opinions.

"I grew up in a conservative Southern Baptist church, but every pastor I had taught me that one Baptist does not speak for another," Cartledge wrote in an editorial published in last week's issue. "The priesthood of all believers and the responsibility of each person to pray, study, think and decide for himself (or herself) is at the very heart of what it means to be a Baptist."

But Paige Patterson, the president of the Southern Baptist Convention, said the idea behind the boycott was to take a stand for wholesome family entertainment.

"The purpose of the boycott is to make our people aware we have a responsibility as Christians to decide what entertainment we choose," said Patterson. "We never had an idea of bringing a great empire to the ground. At the proper turn, God will do that anyway."

The ad space was bought by Passport Inc., a Christian youth camping organization in Louisville. Colleen Burroughs, vice president of the company, said 375 teen-agers and their adult chaperones took the trip to Disney World when the company offered the program last year. Except for one Presbyterian group, all were Baptists.

"Given the boycott, we wondered if it would fly," said Burroughs, herself a Baptist and a graduate of Southern Baptist Theological Seminary in Louisville. "It did."

## Task force says racism remains a problem for SBC

NASHVILLE, Tenn. (BP)—Racism remains a serious problem within the Southern Baptist Convention and across the United States, according to members of an SBC racial reconciliation task force.

"We have far too many people dealing with the race issue from the minority community; it is the majority community we have to convince," said Richard Land, president of the Southern Baptist Convention's Ethics & Religious Liberty Commission and chair of the task force. He called for the white community "to confront racism."

"There is more residual racism in the white community than whites know," Land said. And "there is more good will in the white community than the black community knows."

Yet Land said during a Jan. 27 meeting of the Racial Reconciliation Task Force he was surprised and dis-

appointed with the lack of progress in race relations.

The Racial Reconciliation Task Force is a panel established in 1996 in response to the adoption of a resolution on racial reconciliation by messengers to the 1995 Southern Baptist Convention annual meeting in Atlanta. The task force is composed of SBC agency executives or their representatives.

"It is terribly important we send the message that this is not an issue of liberal and conservative; this is an issue of right and wrong," Land said. "This is (a) problem of the heart, of the spirit; it is not going to be solved without the intentionality of believers."

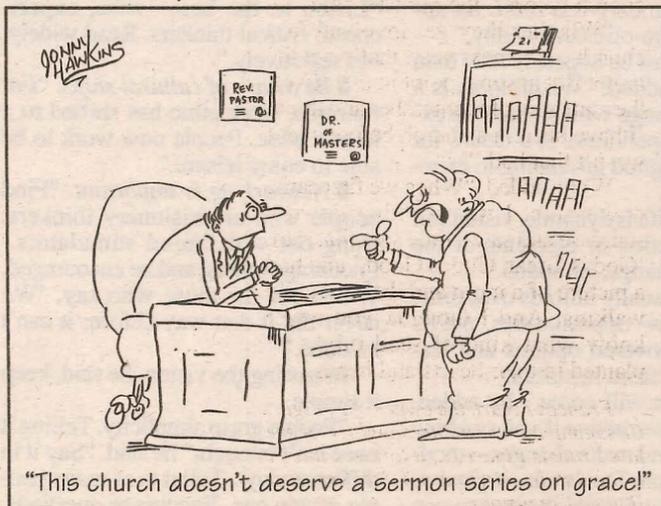
Some members of the task force noted the denomination had been lax in introducing minority Southern Baptists into local and state processes, thus leaving them less prepared to be effective trustees.

And while many SBC trustee boards have made progress at bringing women members on board, these boards are lacking significant racial and ethnic representation, the task force noted.

There was agreement among task force members that white-dominated SBC agencies should be more proactive in reaching out to racial and ethnic minority communities.

In other discussion, the task force heard that ethnic and language church growth in the SBC continues. The first official African-American church entered the Southern Baptist Church in 1951, said Robert Wilson, manager of African-American church planting with the North American Mission Board.

Since that date, nearly 3,000 predominantly African-American churches have joined the SBC, he said.



## Walden knows impact prayer has in KBC partnerships

By Suzanne Darland  
State Correspondent

LOUISVILLE—Nancy Walden said she and her husband, Robert, often saw the power of prayer while in Moscow.

For 2 1/2 years they helped coordinate the work of Kentucky Baptist volunteer teams with Russian Baptists for their recently ended partnership.

"Prayer was an absolute necessity," she said. "We needed to know when to approach someone and share a tract and when it was better just to blend in."

They prayed for volunteer groups to be precisely matched with the needs, and they were. They prayed for money and medicines to get past strict customs searches, and they were.

So when Kentucky partnership coordinator Calvin Wilkins called her this winter to coordinate prayer for the new Kentucky partnerships with Poland, Tanzania and New England, she said yes.

"I don't believe these partnerships will go further than we're willing to spend time on bended knees," she said.

"Operation Bended Knee" is the name of the newsletter and the plan she has for every Kentucky Baptist to pray for missions.

She is compiling prayer requests from Tanzania, Poland and America's New England states to disseminate in a newsletter and through e-mail. She already has six pages of requests from Tanzania. She wants to include pictures of missionaries so the praying is more personal. She'll also list specific requests for volunteers in the part-

nership areas.

She said that as people begin praying for the partnerships, they'll want to take the next step: going.

That's what happened to her and her husband. She took early retirement from Louisville's Suburban Hospital and he from General Electric and began seeking what ministry God wanted them to do. "Just because you're retirement age doesn't mean you can't keep on working," she explained. "God doesn't use the word retire in the Bible."

The Waldens were involved in disaster relief ministry for awhile, then took a group from Highview Baptist Church in Louisville to Russia in 1995.

"It was obvious the missionaries there were overworked with so many teams going," she said. "We heard ourselves sharing that with others and realized the Lord was leading us to help with the partnership."

So the couple, who'd never lived outside of Jefferson County before and didn't like cold weather, put items in storage, rented their house and went to Moscow.

"It was light from only 9 a.m. to 4:30 p.m. that first winter," Walden recalled. "My first in-depth Bible study was on light."

She led prayer groups twice a month for the missionary women in the Moscow area. Many would pray for an opportunity to witness to the tutors who were teaching them Russian. "They were really open," Walden recalled. "They were searching for truth. They really wanted to know." She said Russians would approach English-speaking missionaries

just to practice their English. When they were handed a tract, they would stand there and read it, not stuff it in a pocket as Americans typically do, she added.

She said God answered specific prayers in specific ways. One group found after they got to Russia that a church needed a sign. A sign painter happened to be on the team. Curtains were needed at the church, and two seamstresses were among the group.

Another time, a volunteer brought a guitar, despite being told he couldn't get it past customs. No one ever stopped him, and his guitar was played in church that Sunday.

The last team to Russia before the partnership ended brought in \$50,000 worth of medicines. Customs officials opened one locker and arrested its owner and took him away for questioning. Immediately the team began praying. Soon the team member was brought back, and the group was waved on.

"God blinded their eyes," Walden said. "If they'd opened the baggage up and seen that every footlocker was full of medicine, they wouldn't have gotten in."

There will be similar prayer needs in bringing groups into Poland and Tanzania.

"Most of the career couples in those countries are parents. We'll be praying for their health and welfare and their children's school situations," Walden said. "When that's going smoothly, they can concentrate better on their ministry."

She said other prayer needs are for missionaries to gain a good command of the language so they can better

share their faith. In Tanzania, volunteer teams will be matched with ethnic people groups, so prayer will be needed to facilitate good matches.

Prayer requests will be specific enough "so we can see visible answers," she said. "By praying for missions, we'll see that our plans are not always God's plans. We become more flexible so we can go with him." As volunteers return, their prayer requests will be added to the newsletter lists.

The partnership with New England Baptists also must be bathed in prayer, she said. "We want to encourage people to pray for their own country."

Walden said she plans to visit churches to get Woman's Missionary Union groups and Royal Ambassadors and Girls in Action to adopt people groups. With e-mail, children and adults can communicate easily with missionaries.

Some preliminary teams are going to Tanzania to set up areas for service. Walden said the first volunteer team will go to Poland in April.

She said she hopes to have the first issue of a monthly prayer guide ready for the annual Russia partnership banquet Feb. 26 at Severns Valley Baptist Church in Elizabethtown, which reunites volunteers who went to Russia during the course of the partnership. She'll also e-mail urgent prayer requests to a list of people who have asked to be informed.

"More people will get a world vision if they see the need and get the news that's available," she said.

To be placed on the mailing list, contact the Waldens at 6109 Moorhaven Drive, Louisville, Ky., 40219; e-mail renwalden@juno.com.

### BLUEGRASS BURGEO

■ **Southern Baptist Theological Seminary** in Louisville will host the premier of a new sacred musical drama, "God's Love Song," written by Phillip Landgrave, next month. The musical will be presented March 20 at 1:30 p.m. and March 23 at 7:30 p.m. in Alumni Chapel. Admission is free, but groups of 20 or more may reserve seats for the Saturday matinee by calling (502) 897-4115.

■ **Campbellville University** will host two events for prospective students March 6 and March 28-29. For more information, call the admissions office at (800) 264-6014.

## Winchester students feeling at home in Central Baptist Church

By Frances Figart  
F. Figart Communications

WINCHESTER—On the night of Oct. 28, 1998, Amber Coffey, a fifth-grader at Shearer Elementary School, did homework, watched a little television, and went to bed as usual at about 9:30 p.m. But she was awakened a little more than four hours later by her great-grandfather, who told her that her school was on fire.

"I was real sleepy and I didn't want to get up, but then I realized what was happening and I jumped up and looked out my window," said Amber, 11, who lives beside the Shearer campus. "I started crying because I had been there all my life. I was just so close to it."

Now, Amber and her 365 classmates go to school in a church.

Less than a week after the fire, classes resumed in Winchester's 67,000-square-foot Central Baptist Church, which has 2,350 members and a state-of-the-art family life center with a standard-size gymnasium.

"We really enjoy having them here," associate pastor Dennis Wainwright said of the Shearer students. "When we had a snow day, it seemed like a town that had been evacuated. So we miss it when they're not here."

The school burned on Thursday, Oct. 29, and by Wednesday, Nov. 4, the church had been partially transformed into a school.

Corridors that once were empty are now lined with color-coded laundry baskets that serve as the children's "lockers." Sunday school rooms and meeting halls now double as classrooms, and a new library has been created from donated books. The unfinished basement houses the cafeteria; the lunch tables were among the few items salvageable from the fire.

Shearer Principal Elaine Farris, who taught at Shearer from 1982 to 1989, was not yet the school's principal when Shearer burned. She was working at the Kentucky Department of Education in Frankfort and was to start at Shearer on Nov. 9.

"The morning of the fire I was scheduled to go to Louisville for a conference," Farris said. "I got a call that there was a fire, so I went to the site, and from there I never did go back to my state job."

"I really felt compelled to stay and make that transition with the teachers because I felt like if I was going to be the principal, I needed to be there with them through the tough times," she said. "I think that time frame actually helped us bond as a team."

Students had fully adjusted to their new surroundings by the time investigators determined the cause of the fire: nails inadvertently driven into a section of the electrical wiring system during recent roofing work.

Lisa Hunt White, Farris' secretary, had worked at Shearer since the be-

ginning of the school year.

"People said to both me and Mrs. Farris, 'You've been baptized by fire,'" she said. "And, really, the kids have adapted faster than we have; the first day they were here it seemed like it was just old hat to them."

Last year marked Shearer's 25th anniversary and Ann Hampton's 25th year of teaching there.

"I lost all the materials I have accumulated..." she said of the fire. "It has been overwhelming to start over."

Hampton said getting reorganized was difficult, but Farris, Clark County School Superintendent Donald Pace and the education board made the process as painless as possible. Teachers were able to re-order most of the materials they lost, and books and supplies have been donated.

"At times, it's frustrating not always being able to put your hands on exactly what you need, when you need it," Hampton said. "It's like living out of a suitcase."

Central Baptist voted Nov. 1 to open their doors to Shearer. Many other Winchester churches offered their facilities, but Central was the only one large enough to house the school.

A school board employee moves chairs, tables, pianos and other items on Saturdays to set up for Sunday services, then reorganizes late Sunday nights for Monday classes.

"Sunday school classrooms that once were wide-open now are a little

cramped with teachers' desks and students' things," Wainwright said. "But our folks have just said, 'We'll deal with it, whatever we need to do.' It has been a good experience for the church to really have to share its facilities."

Because Shearer's new building—slated for construction on the original site—may not be completed by fall, the church will vote again in the spring on whether to invite Shearer to stay at Central Baptist into the next school year, Wainwright said.

"One of the things that really excited us from the beginning was the idea that there will be children and parents that may have never been in a church before," the minister said.

"Whether they get involved in a church in the next year, that's not the issue. But at some point in their lives, they are going to remember and think, 'I have been in a church before and it wasn't that bad.'"

White added, "When we first came down here, I was walking down a staircase and saw a little sign that said, 'God is Great, God is Good,' and had a picture of a mom and dad and child walking. And I thought, you never know what kind of seed might be planted in their hearts and heads."

Frances Figart, the owner of F. Figart Communications, is the daughter of the late Francis Figart Jr., a former director of mountain missions for the Kentucky Baptist Convention

# OPINION

## WESTERN RECORDER

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

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## Why are Southern Baptist leaders so quiet?

By Kenneth Chafin

For years Paige Patterson, a self-appointed watchdog of the seminaries, attacked every professor and administrator with whom he disagreed. And Adrian Rogers collected a briefcase full of examples of things he didn't agree with that had been taught or written by seminary presidents and teachers.

I wonder what they would have done had a faculty member taught that Christ did not die for all people—probably led a march to the campus and physically removed the professor from the classroom and had him or her banned from all Southern Baptist activities.

Yet Southern Seminary's Calvinistic president believes and teaches that Christ died only for those whom God elected to be saved. Theologians call it "limited atonement." While it stands in open conflict with the "whoever will" of John 3:16 and our Lord's admonition to "make disciples of all nations" in the Great Commission (Matthew 28:18-20), not a single prominent Southern Baptist leader has lifted his voice against this abandoning of a central, Southern Baptist belief.

When Paige Patterson, basking in his new role as president of the Southern Baptist Convention, spoke in chapel at Southern Seminary in the fall of 1998, he played down the idea that he had been critical of Al Mohler's theology, as some reporter had suggested. Instead, he emphasized the things that conservative Baptists and Calvinists have in common. It was obvious that Patterson was sounding the party line. Al Mohler's Calvinistic doctrine is not to be criticized, even though it strikes at the heart of Southern Baptist's historic commitment to world evangelism. And we haven't heard a peep from the usually vocal Rogers. Nor have we heard from a sin-

gle head of a board or agency or past president of the convention. Why are these Southern Baptist leaders so silent?

Some, with tongue in cheek, have suggested that Rogers and Patterson and the others are all "closet Calvinists." If they are, they have certainly done a good job of hiding their true beliefs and are completely out of step with rank and file Southern Baptists.

For 50 years I served Southern Baptists as a pastor, professor and director of evangelism. When my staff and I were developing the Home Mission Board's program to train Baptist laity in personal evangelism, we worked with pastors, professors, evangelism leaders, editors, executive secretaries, board members, lay leaders from Woman's Missionary Union and Brotherhood Commission, student workers, Sunday school workers and others. Without exception, they believed that Christ died for all and that anyone anywhere in the world can sing, "Just as I am without one plea, but that thy blood was shed for me," and it would be true.

Some suggest that Rogers and Patterson and all the others are silent because they were always more interested in power than the truth, that all the rhetoric about the inerrant Bible was a smoke screen to cover up their desire for control. A casual look at what they have done, now that they have absolute control, lends credence to this accusation.

Many of the new teachers and staff members in our seminaries have little or no knowledge of Southern Baptists, and some even came from the ranks of those who have been among the convention's articulate enemies. What they all have in common is the willingness to bow down to the party line on a short list of hot-button issues and to function in an atmosphere of fear and intimidation. All six seminaries,

which once were places for learning, have been turned into indoctrination camps.

Since the leaders of the Southern Baptist Convention seem unwilling even to recognize the problem, much less do anything about it, what are Southern Baptists to do? There is really nothing that an individual or an average congregation can do to be heard in today's atmosphere of control. A handful of people make all the important decisions for the denomination ahead of time—thus reducing the annual meeting to a religious pep rally in which the messengers are allowed to ratify what the leaders have already decided.

But there is something a congregation can do to be heard and to make a difference. They can quit sending their money. Back in the early 1980's, before I had been banned, Adrian Rogers and I often shared the platform for state conventions and evangelism conferences. We often discussed our feelings about differing opinions in the Southern Baptist Convention. His stated position to me and others was, "I can't ask my church to give money to any institution where something is taught that I don't agree with." Maybe Baptist churches today need to start adopting Adrian Rogers' philosophy as they prepare next year's budget.

While there is a concerted effort to clone churches today, congregations can still decide what they want to support with the Lord's money. Maybe pastors and members should start asking themselves, "Do we want the Lord's money supporting a seminary that teaches our future pastors that Christ did not die for all?" There is evidence that churches in Virginia and Texas and other states are considering this. If enough congregations act on Rogers' philosophy, then some Southern Baptist leaders might even find their voices and break the silence.

*Kenneth Chafin is retired pastor of Walnut Street Baptist Church and former professor of evangelism at Southern Baptist Theological Seminary, both in Louisville*

## COMMENTARY

## PARTNERS IN THE MISSION

## Big objectives chosen

The Kentucky Baptist Convention staff, meeting in a staff retreat, had reduced a list of potential big objectives to 15 categories. Now the prayer was for God to direct the staff to reduce this number to five that would focus resources and best serve Kentucky Baptists.

All of the categories were excellent, but everyone knew we wouldn't be able to focus on everything successfully. Decision time had come.

Each person had to weigh each topic in relationship to the rest. The process proceeded with deliberation and prayer that those objectives selected would best help fulfill the KBC staff vision statement—"As a servant team, empowered by Jesus Christ, we work with Kentucky Baptists in fulfilling their God-given mission."

The decision-making process was difficult because sometimes decisions are not between the good and the best but between the best and the best. This

was one of those times.

Finally, the results were in and the top big objectives were evident. As a staff, we see the need to assist churches in the areas of:

- Authentic spirituality.
- Intergenerational issues.
- Reaching and keeping young adults.



Bill Mackey

- Change and transitions.
- Leadership development.

The staff now is organized into a vision task force. Cluster groups will define each objective and plan strategic implementation with a focus on assisting local churches.

Each objective has a strong connection to the last objective on the list—leadership development. Each cluster group will look for ways to develop effective and authentic leaders as they implement their individual specific objectives.

This is right on target with what research tells us about the importance of developing leaders. Here are a few key tidbits:

■ Recently, I spent four hours with an information/research specialist from Leadership Network. According to the specialist, the number one issue in corporate and Christian organizations is authentic leadership development.

■ Organizations like Leadership Catalyst of Phoenix, Ariz., are springing up to address "authentic and Spirit-led leadership."

■ In his book, "Leadership Engine," Noel Tichey states that effective leaders teach and coach leaders who develop leaders who develop leaders.

The new KBC leadership development department with Richard Adams as director will be working on ways to encourage, develop, train, prepare and network leaders for the 21st century church. Please pray for your Executive Board staff members as they seek God's wisdom in the days ahead. Pray that he will grant discernment to understand the ways to best assist churches in fulfilling the mission God has given each of them.

*Bill Mackey is executive secretary-treasurer of the Kentucky Baptist Convention*

## CHURCH

## 'Seize The Day' campaign aimed to fund church's special projects

By Doug Strader

It seems that churches always are looking for a program or emphasis to help them raise money for a special project.



They don't need a three-year program to raise huge amounts of

money, but something that will raise the funds needed for a special project like replacing the roof, replacing the air conditioner or buying an adjoining piece of land.

Until now, we haven't been able to offer much help. But we now have a new stewardship emphasis that meets such needs. It is called "Seize The Day." This new emphasis is a one-day offering designed to focus on a church need and encourage members to give sacrificially to meet the need. This emphasis is not designed to replace an on-going stewardship plan but to supplement the on-going plan in meeting a specific need identified by the church.

"Seize The Day" is a simple plan that can be used in any size church. It only takes four to six weeks to plan and complete the emphasis. The leadership team is composed of the pastor, a spiritual emphasis director, an office manager and any other people deemed necessary by each church.

Planning is key to the success of this emphasis. The pastor will preach a sermon or sermons related to the emphasis. Adults will study a Sunday school lesson on sacrificial giving. And there is a drama to be presented during the morning worship service. Testimonies from church members will be a part of the morning worship on the Sunday preceding and the Sunday of the offering.

The Sunday school is encouraged to set high attendance goals for the Sunday before the "Seize The Day" offering Sunday and the Sunday of the offering. Special offering envelopes are used to receive the "Seize The Day" offering. If commitment cards are used, the church will provide specially designed cards.

This emphasis is designed to be carried out by the church without an outside consultant. Call me toll-free at (888) 254-5708 and ask for "Seize The Day" emphasis materials, which are free.

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

## How can churches meet needs of their single-parent families?

**Q: Our single parents don't fit very well with our singles ministry, and they don't feel all that welcome with our married couples either. What can the church do to help meet the needs of single parent families?**

- Churches can offer a helping hand in several ways:
- Be intentional. Decide if you're prepared to reach beyond the walls of the church.
  - Listen. Discover the "felt needs" of single parents before simply meeting your perception of their needs.
  - Provide spiritually, emotionally and physically safe space, a haven of rest from the inevitable storms of life.
  - Be there to help out with emergency needs such as unplanned car repair bills. Offer practical assistance such as child care for even a couple of hours' relief.
  - Realize that the parents are only half the equation. Help the children's Sunday school workers be sensitive to the needs of children who can attend every other week at best.
  - Believe in single parents. One does not have to be married to be a whole person. In most cases, single parents fare worse in "blended" situations since bonding is harder for children who already have experienced multiple life changes.
  - If there has been a loss of one parent through death or divorce, remember that healing takes time. It takes years for a parent and child to come to a new sense of normalcy.
  - Provide spiritual encouragement and support, using trained mentors. Dealing with issues such as guilt is best done from the perspective of an active faith in God, which can be discerned from a caring, Christian mentor.
  - Provide life skills training in coping, how to pick healthy friends and how to prepare for the best relationship choices. All parenting is best done in the context of supportive community.
  - Realize that 37 percent of our country's single parents have never been married. Be particularly sensitive to how the church can offer care and support to help all single parent families achieve parenting success.—James Stillwell



**Q: My children keep saying I'm too old to drive. They kid me that they are going to have to take away my car keys. When is a person too old to drive?**

You are facing a traumatic decision. In our culture, an automobile and driver's license are symbols of mobility, freedom and independence. I recall the difficulty of convincing my mother to give up her car; she was backing into cars in parking lots without realizing it.

I don't think it is a question of age so much as loss of alertness and reflex reactions. Also physical impairments, such as cataracts, hearing loss and rheumatism add to the dangers.

Perhaps your doctor or a close friend can give you honest counsel. Remember your children's concern is for your safety, not to handicap you.

- Meanwhile, here are a few suggestions:
- Avoid driving at night or in rainy weather when the glare of lights makes it harder to see.
  - Go out mid-morning or early afternoon when there is less traffic.
  - Avoid school zones, factory entrances and busy highways and intersections by finding alternate routes.
  - Be careful; your best argument is a good driving record.
- Al Shackleford

Second question reprinted from May 12, 1998

Family Forum writers are David Garrard, minister to children at St. Matthews Baptist Church in Louisville; James Stillwell, minister to singles at Immanuel Baptist Church in Lexington; Susan Howell, assistant professor of psychology at Campbellsville University; Wade Rowatt, director of the St. Matthews Pastoral Counseling Center in Louisville; and Al Shackleford, editor of *Mature Living* magazine. Send questions for Family Forum to Western Recorder, Box 43969, Louisville, Ky. 40253 or e-mail us at wesrec@ntr.net.

## Leaders are selling Baptists' birthright

By Wayne Ward

Many of our new Baptist leaders are emphasizing our kinship with American evangelicals much more than our distinctive heritage as Baptists.

It is good to seek understanding and any possible common ground with all believers, whether evangelical, Catholic, Jewish, Muslim or other. But it is never right to suppress or sacrifice our own beliefs in order to achieve some kind of "unity" that hides our honest differences.

The greatest contribution we can make to any interfaith discussion is to express clearly those beliefs which distinguish us from others. We can learn from others, and they can learn from us. That is the pathway to genuine understanding.

Baptists certainly belong to the broad fellowship of "evangelicals" when the word identifies those Christians who proclaim the saving gospel of Jesus Christ, emphasize the new birth and appeal to the authority of holy Scripture.

Just as certainly, Baptists have never belonged to any of those "evangelical churches" which claim direct descent from one of the Protestant reformers, require adherence to a particular creed or, worst of all, seek political power to establish their church as a national church.

The obsession with "evangelicalism" which characterizes many new Baptist leaders today obscures our rich heritage from the English Separatist, Anabaptist and free church roots of our denomination.

In order to join the circle of "evangelical reformed theologians," embrace their schools and promote their books, Baptists are having to sell their birthright, namely such beliefs as the individual soul's direct access to God, freedom from political or religious

coercion in all matters of faith, a free church in a free state and the supremacy of Scripture over all creeds, councils, confessions, conventions or religious authorities.

All Baptist confessions of faith have been exactly that—confessions of beliefs commonly held, always freely and voluntarily given, as a witness to others and an affirmation to their fellow believers. Until recently, they have never been imposed on other Baptists by coercion of any kind.

This heritage is precious indeed, and it is the unique gift of Baptists to the wider Christian world.

Today we are being treated to the spectacle of Baptist leaders forming political alliances with powerful evangelicals, Catholics and others in order to impose their theological and ethical views by law upon their fellow citizens. In order to maintain their coalitions, some Baptists have even sacrificed distinctive doctrines of salvation, baptism, church polity and ministry in the interest of gaining political goals.

In betrayal of our Baptist heritage, other leaders have forsaken the authority of holy Scripture and imposed creedal language, both classic and modern, upon teachers, writers, editors and agency employees. Baptists have been non-conformists in all their long history. Now they are learning to conform, get out or be thrown out.

God's truth will survive and eventually triumph over all error. God guarantees that. The question is, will Baptists continue to be the bearers of this great vision of religious freedom in an increasingly hostile world, or will that mantle be passed to someone else who will faithfully bear it?

Wayne Ward is retired professor of theology at Southern Baptist Theological Seminary in Louisville

GUEST EDITORIAL

## How can you who are evil say anything good?

By Don Mantooth

"You brood of vipers, how can you who are evil say anything good?" (Matthew 12:34)

The Pharisees challenged the authority and divinity of Jesus by charging that he and his disciples had violated Sabbath laws (Matthew 12:1-37).

In response, Jesus redefined the Sabbath, placing it under the dominion of the Son of Man, and declaring that the relief of human suffering is more important than the ritual observance of the day. Matthew focused on the anger and stubbornness of the Pharisees and said they "went out and plotted how they might kill Jesus" (Matthew 12:14).

In an effort to discredit Jesus, the Pharisees accused him of casting out demons in the name of Satan. Jesus challenged their logic with several questions: Can a house divided against itself stand? No. Can Satan cast out Satan without destroying himself and his kingdom? No.

Then, in a surprise move, Jesus turned the tables on the Pharisees by

questioning the source of their own power when casting out demons. I have some doubt that these religious leaders, or their disciples, could even exorcise demons.

In addition, the Pharisees found themselves in a defensive posture when Jesus asked whether their unbelief did not rise to the level of blasphemy. Jesus presented two levels of blasphemy. It appears that blasphemy against the Son of Man is the sin of rejecting the gospel, which, by repentance, may be forgiven.

Blasphemy against the Holy Spirit, according to Frank Gaebel, "is rejection of the same truth in full awareness that that is exactly what one is doing—thoughtfully, willfully and self-consciously rejecting the work of the Spirit even though there can be no other explanation of Jesus' exorcisms than that. For such a sin there is no forgiveness."

The Pharisees had seen the power of God demonstrated through Jesus and had, whether in anger, obstinacy, jealousy or spite, refused to believe.

They resembled Pharaoh, who witnessed the miracles of God and rather

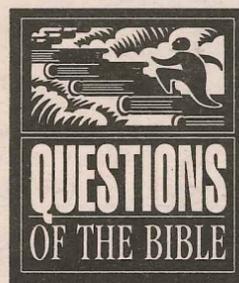
than believing and repenting, hardened his heart against God (Exodus 8:32). The Pharisees had willfully stepped over the line by refusing to believe God had empowered what could not be explained any other way.

With the serious charge of blasphemy hanging in the air, the stage was set for a crucial and accusing question, "How can you who are evil say anything good?" The question is addressed to all who come close, who hear, who see and who experience the power and presence of God and still turn away. This is the unforgivable sin.

The focus of the question is on our speech, which Jesus said comes from the overflow of what is in a person's heart and will reflect either the good or the evil that is stored up inside us (Matthew 12:35). Accordingly, it is impossible to say anything good from the overflow of a heart that is evil. So serious is the issue that Jesus says we will be condemned or acquitted even by the careless, thoughtless words that come from within us.

In a day when truth and integrity are on trial, we are being reminded that our character is on display every time we speak. I suppose it is fair to say that we reveal something of our true nature with each word we utter.

Don Mantooth is pastor of First Baptist Church of Morehead and on the Western Recorder board of directors



# KENTUCKY

## Church helps 225 couples renew vows on Valentine's Day

"Sometimes in the hustle-bustle of everyday life you forget about the vows."  
Gina Cronin

By Joyce Sweeney Martin  
Partnership Editions Editor

LOUISVILLE—Most married couples celebrate Valentine's Day with chocolates, flowers and dinner. But this year Valley View Baptist Church in Louisville offered couples something extra.

The church invited couples to renew their marriage vows on Valentine's Day.

Response was unbelievable, Pastor Kevin Hamm said. He expected about 100 couples to participate, he told the Louisville Courier-Journal. Instead, 225 couples showed up.

No traditional wedding flourishes were spared. Flowers, greenery and candelabras decorated the sanctuary. "The Wedding March" played as the women marched down the aisle to join their husbands who were waiting at the altar. Each husband gave his wife a carnation. And after the ceremony, a photographer made pictures.

After the processional, couples knelt in front of the altar and recited their wedding vows. A couple who had been married less than a month knelt alongside couples who had been married more than 50 years. A song, a kiss and lighting of a unity candle concluded the ceremony.

Couples got caught up in the excitement, Hamm said.

Some wore their original wedding dresses and tuxedos. Others bought new clothes for the occasion. Some even bought rings.

For some like Oltia and Charles Carter, it was the opportunity for the church wedding they never had.

Because Carter was in the Navy, the Carters had not been able to pinpoint a date to be married in a church, she told the Courier-Journal.

"I really wanted to do this because I always wanted a church wedding," she said.

For Gina and Philip Cronin, it was an easy way to renew their vows, something they had wanted to do for a long time.

"Sometimes in the hustle-bustle of



**I DO** Valley View Baptist Church in Louisville expected 100 couples to participate in a marriage vow renewal ceremony. Instead, 225 couples showed up.

everyday life you forget about the vows," Mrs. Cronin said. "I think it'll make us closer to renew our commitment."

In addition to church members, several couples from the community participated.

At the conclusion, the entire church renewed their vows to Christ as a way to include singles, Hamm said. Because nearly everyone invited family, worship attendance reached 1,000.

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### Take time to retreat

As I travel about the state and farther, I come face to face with folk from all walks of life. We talk, we visit and frequently I come away from the conversation with the very real impression that stress is a major factor in their lives.

When I think about our ministry at Jonathan Creek and Cedarmore, I believe that there has never been a time when the need for a Christ-centered place of retreat and renewal was greater. Wow! Does this world in which we operate and live move in a hurry or not?

I taught a winter Bible study at a Western Kentucky church a few weeks back. I noted to that church that about 10-15 years ago, at the dawn of what now has become a high-tech age, it was predicted that automation and computerization were going to begin to make a positive difference in our lives. Soon, "experts" said, the work week would be shorter and we would have more free time on our hands—more time for leisure, family, rest, relaxation, travel, reading, etc.

Well the experts were wrong. Many of us live on, travel with or work with computers. I travel with a printer, a cell phone and other stuff that's supposed to make my life eas-

ier and make me more productive. Well, such is not the case.

So, many of us need to retreat from time to time and re-evaluate our tendencies, habits, practices and more. Cedarmore and Jonathan Creek are intended to be places where individuals and groups can get away and listen to God, experience him. Do you have to get away and retreat in order to hear God speak? Of course not. But often it helps to move into another setting, to cut through the clutter that doesn't impact God's capacity to speak, but certainly impacts our capacity to hear what he has to say. Let's be honest. Many of us run so hard and so fast that God has to do something very dramatic just to get our attention.

So what's all this mean? I don't know. Evaluate for yourself. Do you need to retreat for a period from your busyness and listen to God, spend time with him in personal praise, worship and adoration? You can do this anywhere, but it is our mission to provide an environment in which all our guests can come to know Christ or more fully experience him.

Rusty Ellison is president of Kentucky Baptist Assemblies, Box 37, Bagdad, Ky. 40003. Call (502) 747-8911

### KENTUCKY BAPTIST ASSEMBLIES



Rusty Ellison

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For more information, or to receive a registration form, please contact the Metropolitan Mission Department, Kentucky Baptist Convention, 10701 Shelbyville Road, Louisville, KY 40243 or call us toll free at (888) 254-5725.

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## Stem-cell research plan draws protest

WASHINGTON (RNS)—Seventy members of Congress are urging a halt to expected federal funding of controversial human stem-cell research.

In a letter to Donna Shalala, secretary of Health and Human Services, they wrote "the funding of such research would violate both the letter and spirit of the federal law banning federal support for research in which human embryos are harmed or destroyed," the Washington Times reported.

The letter also stated, "It would be a travesty ... to unravel this accepted ethical standard."

Stem cells are newly isolated human cells that can grow into body organs. Supporters say research using the cells could lead to cures for Alzheimer's, cancer, Parkinson's and heart disease. But the cells are derived from sources such as aborted fetuses and frozen embryos, leading opponents to conclude the research would violate the federal ban against government support for research in which human embryos are destroyed.

The National Institutes of Health is poised to fund stem-cell research after NIH director Harold Varmus announced a legal finding in January that federal embryo-research restrictions do not apply to stem-cell work because the cells "are not human embryos."

## Marriage Savers expanding to 100 cities, founder announces

CULPEPER, Va. (RNS)—A Christian group aimed at slashing Americans' fickle tendency to promise, 'till death do us part,' only to later wind up in divorce court, announced its marriage-strengthening efforts will soon expand to include 100 U.S. cities.

On Monday, Feb. 15, the day after Valentine's Day—a national celebration of romantic relationships—clergy from the small town of Culpeper, Va., launched the first of those efforts to assure that, despite a 50 percent nationwide divorce rate, the unions sanctioned in Culpeper will ride on more than a prayer.

Culpeper's clergy are the latest converts to Marriage Savers, a non-profit group founded by columnist Mike McManus. The heart of the program is what McManus calls a "community marriage policy"—essentially, an agreement on pre-and post-marriage requirements between religious leaders across traditions.

In Culpeper, those mandates include a four-month waiting period in which the potential partners must attend at least three counseling sessions, learn their church's teachings on the rite of marriage and take a test which McManus said predicts—at 85 percent accuracy—if the marriage will last.

The program also requires a check-up session within a year and encourages further participation in the church and in conferences designed to enrich marriage.

McManus said that cities in which his program is operating have experienced drops in their divorce rate.

"The disintegration of the family is the central domestic problem of our time as I see it," said McManus, whose Marriage Savers program relies heavily on experienced couples working as mentors to marriage candidates. "We need to say, 'Hey, marriage works and let us tell you how.' And who better to teach it than those that have good marriages?"

## Christmas ministry

By Robert Dunston

Last semester two Cumberland College students, Mike Cabell and Sharon Payne, told our Campus Minister Dean Whitaker about a mission center in Houston and asked if the Baptist Student Union could sponsor a mission trip to assist the ministry there.

Whitaker informed them that the spring 1999 trip had been set but called the center to get information. He discovered he had attended seminary with the directors, Dorcas and Emerson Byrd. After some discussion, a Christmas 1998 mission trip was scheduled.

Whitaker was accompanied on the trip by 10 Cumberland students: Mike Cabell, Wayne Cecil, Margo Crawford, Krissy Filiatreau, Kelly Hughes, Susanna Kelly, Amy Larkin, Amy Madden, Rob McGee and Eric Wren.

The mission is located in a poor, Hispanic, inner-city neighborhood, and the ministry the mission team was asked to perform was not at all glamorous. Their task was to clean up two buildings that will be used as residences by a US-2 missionary and mission groups from spring through summer.

From 9 a.m. to 2 p.m. each day,

students cleaned. One building had been used for storage, and four truck loads of material had to be removed before any cleaning could begin. The walls of the other building were covered with mildew and had to be scrubbed down and then painted.

In the afternoons, the team worked at a kid's club and youth club sponsored by the mission performing skits, playing games and putting on programs for the children and youth. Some of the students also taught English classes while others worked in the mission's clothing ministry and food pantry.

Team members stayed in the Fletcher Mission Center, sleeping on the floor and using one shower. Each morning began with a Bible study as the students prepared for another day of hard work.

The team members found it quite humorous that the boys slept in the preschool room while the girls slept in the nursery. Their college status was lost in the need to serve others. They remind us that we are all brothers and sisters in Christ serving him and others.

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

CUMBERLAND COLLEGE



## Priorities

His name was Fleming, and he was a poor Scottish farmer. One day, while trying to eke out a living for his family, he heard a cry for help coming from a nearby bog.

He dropped his tools and followed the cry. There, mired to his waist in black muck, was a terrified boy, screaming and struggling to free himself. Farmer Fleming saved the lad from what could have been a slow and terrifying death.

The next day, a fancy carriage pulled up to the Scotsman's sparse homestead. An elegantly-dressed nobleman stepped out and introduced himself as the father of the boy Fleming saved.

"I want to repay you," said the nobleman. "You saved my son's life." The farmer graciously refused. At that moment, his own son came to the door of the family hovel. "Is that your son?" the nobleman asked.

"Yes," the farmer replied proudly.

"Let me take him and give him a good education," the nobleman offered. "If the lad is anything like his father, he'll grow to be a man you can be proud of."

And that he did. In time, Fleming's son graduated from St. Mary's

Hospital Medical School in London. Sir Alexander Fleming became known throughout the world as the discoverer of penicillin.

Years later, the nobleman's son was stricken with pneumonia. What saved him? Penicillin. The name of the nobleman? Lord Randolph Churchill. His son? Sir Winston Churchill.

I have a framed picture on my desk given by metro Louisville staff. It is a picture you no doubt have seen of a small boy, hands in his hip pockets, looking out at the ocean. Below the photo is the word, "Priorities." The caption reads, "A hundred years from now it will not matter what my bank account was, the sort of house I lived in or the kind of car I drove.

But the world may be different because I was important in the life of a child."

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Bill Smithwick

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

## President's pastor: 'Our fellowship has remained strong'

By Lynn Clayton  
Louisiana Baptist Message

**"We can accept the president as a fellow member and disagree with him, as I do on some issues."**

Rex Horne, pastor of Immanuel Baptist Church in Little Rock, Ark.

ALEXANDRIA, La. (ABP)—When Rex Horne visited Little Rock, Ark., in view of a call as pastor of Immanuel Baptist Church nine years ago, two members of the search committee took him to the governor's mansion to meet the congregation's most famous member.

When the three guests rose to leave, then-Gov. Bill Clinton told Horne, "I hope I never do anything to make things difficult for you."

Horne could not have imagined how much his decision to accept the pastorate would change his life. Or what would be involved in being pastor to the most powerful man in the world.

Horne acknowledges Clinton has been a controversial president, perhaps the most controversial in recent history. "People seem to really like him or really despise him," he said in an interview.

That controversy has at times been projected onto Immanuel Baptist Church and its pastor as Clinton's views on subjects such as abortion and homosexuals put him at odds with many political and religious conservatives, including many within the Southern Baptist Convention. Those feelings have intensified during the last year with disclosure of the president's involvement with Monica Lewinsky.

At every annual meeting of the Southern Baptist Convention since

Clinton has been president, resolutions have been proposed calling upon Immanuel to publicly rebuke or discipline Clinton. Other failed efforts would have called on the convention to withdraw fellowship from Immanuel unless the congregation ousts Clinton as a member.

Demonstrators frequently picket the church, carrying placards with messages condemning Clinton, Horne and the church.

Horne said the experience has been trying, but it also has been a time of growth both for him and the church.

"Our fellowship has remained strong," Horne said. He said the church has lost somewhere between a dozen and 20 members because of Clinton. "Some churches lose more members than that over painting a Sunday school classroom," he said.

Clinton had been a member of the church for 10 years when Horne became pastor in 1990. Horne had been at the church only a year when Clinton announced he would run for president.

"So, from that point on, he was not in church as much," Horne related. "And, of course, after he was elected president, he moved to Washington, and we seldom see him. So, most of my pastoring of President Clinton has been a long-distance effort."

Horne said he usually talks with the president once a week. That practice began when Horne and his wife traveled to Washington for Clinton's first inauguration. While there, Horne

asked Hillary Clinton, a Methodist, "Is there anything we can do?"

"She suggested that I call President Clinton every week and gave me his private number," Horne said. "The first time I called, the people there got me through, so it was obvious that Mrs. Clinton was serious and had spread the word to get me through to the president."

Horne said there are no limits on what they discuss. "I try to encourage him where I can and even challenge him when I think I should."

Immanuel's members are like the rest of society in their attitude toward Clinton, he added. "Some like him; some don't."

But the church has committed to pray for the president every Sunday. "We told him we would pray for him every Sunday, and we have done that," Horne said. "We also pray for our governor and legislators and mayor—our government leaders. We follow the biblical injunction at this point."

Despite suggestions from SBC leaders and others outside the congregation, Horne said there never has been any serious talk within the church about disciplining Clinton or dismissing him as a member.

"People outside the church have no idea what we have done or haven't done in relationship to Bill Clinton," Horne said.

"I guess I am a literalist with the Scripture that says if we do not forgive our fellow man, then God will not forgive us," he said.

One misconception the public has about Immanuel Baptist Church is "because the president thinks one way, we must think that way, because he is part of us," Horne said. "That is not true. We can accept the president as a fellow member and disagree with him, as I do on some issues."

Asked for an example of an issue on which he and the president disagree, Horne responded: "Abortion. On some of his orders about homosexuals, such as in the military. And, concerning the Monica Lewinsky thing, I think it is an abomination."

Horne said Immanuel continues to be strongly supportive of the Southern Baptist Convention. "We are number seven in Cooperative Program gifts in the entire Southern Baptist Convention. And the church has done this while it has been taking some pretty heavy hits from some of the convention's leadership."

The Arkansas Baptist State Convention has elected the 45-year-old Horne as president twice during Clinton's presidency. "Our church sincerely seeks to do the right thing, in the right way," Horne said. "I have never been an apologist for the president. I have just tried to be his pastor, and for the most part, it has been long distance."

"I try to remember we are God's ambassadors," he said. "The church as a whole has been very redemptive and committed to its mission. We have been very careful not to get intoxicated by the rarified air of being in the spotlight and searchlight."

### The privilege of service

Nearly every day someone puts a tract, letter, card or note in the basket by my office door. I never know if the information will bring a tear to my eyes, a chuckle, disturbing information, encouragement or a word of praise and testimony. Last week one such article was left in my basket. I read it quickly and laid it aside. Later I read it again. It reminded me of the importance of service.

In earlier articles, I have shared the difficulties of finding faculty and staff who are willing to make the sacrifices necessary for ministry. I would like to share part of this article with you. If you are in full-time ministry, I hope it will remind you of the trust God has placed in you. If not, you may want to encourage your pastor, youth leader, music minister or others who wrestle every day with the needs and responsibilities of this world and their commitments to Christ.

"Recently I counseled a couple planning to enter missionary service. They claimed they desperately wanted to serve the Lord. They were well-qualified, and it was obvious the Holy Spirit was calling them into the privilege of service.

"But the world had a grip on them. They began to ask what I now recognize as the critical American questions about Christian service. If they went into missions ... would they have a home? What about a retirement plan? What about the education of their children? What about insurance?"

"They were measuring the opportunity for service by the amount of inconvenience it would cause them. They didn't want to face the possibility of difficulties, sorrows, sacrifice and uncertainty. ... The risks were too great, and so—like mil-

lions of other North Americans—they have not yet obeyed that call. They probably never will.

"What a contrast with the routine sacrifices made by so many Christian workers in the Third World. I think of a team of five young pioneer missionaries whom the Lord called to begin a mission in Rajasthan, a North Indian state. They had no money for train fare, let alone for food or rent. Everyone discouraged them and begged them to stay home. But this was their answer: 'If we have no money to go by train, we will walk (1,500 miles). If one of us becomes sick and dies on the way, we will bury him on the roadside and the rest of us will continue on. If only one of us survives the journey and reaches Rajasthan and places only one gospel tract on the hot desert sand of that state before he dies, we will have filled our mission, and we will have obeyed our Lord.'

I am to interview three people today about possible full-time ministry opportunities at Oneida. To my knowledge, none has been involved in full-time service before. I will spend a good portion of the interview making sure they understand the responsibilities of ministry.

Sadly, from time to time, I discover that potential co-workers have the wrong motives for service. They are not only overly concerned with their personal needs, but they also misunderstand the servant's responsibility. Whether you serve in a Sunday school classroom, behind the pulpit or keeping the buildings and grounds clean, service in his work is a privilege.

W.F. Underwood is president of Oneida Baptist Institute, P.O. Box 67, Oneida, Ky. 40972. [www.oneidaschool.org](http://www.oneidaschool.org)

#### THIS IS ONEIDA



W.F. Underwood

### God provides in Russia

I am in Russia teaching in the Novgorod pastor/church planter school and will return Feb. 28. First-year students Mark Ayers and Mark Lukens were in Novgorod in December and had significant growth.

"Realizing the language barrier depressed me; I wanted to hear their stories. We went to the University of Novgorod and an English teacher let us teach her class. The topic was Christmas, and she wanted the class to know how Americans celebrate Christmas. We had the opportunity to include what we believed and what Christmas means to the Christian. We gave them a Christmas gift—a Bible. What I considered the greatest hindrance, God used as a great avenue to proclaim the gospel," Mark Ayers recalled.

Ayers experienced a changed attitude about mission support. "I saw the difference between missionaries who have to seek financial support and SBC missionaries who depend on the Lottie Moon Offering and the Cooperative Program. Our workers do not have to worry if one church cuts support; our work does not suffer and our giving goes so far."

Ayers said he also realized American Christians are "spoiled."

"I thought my going was a sacrifice, but the Russian Christians have sacrificed so much."

When 6' 3" Mark Lukens stood to preach, many of the Russians commented, "Oh, a big American." Lukens also had some explaining to do about his shaved head and trench coat. Russians encounter neo-nazis with shaved heads, and most male

beggars wear trench coats. Lukens said that before departing for Russia, God gave him John 15:16 for assurance. In a meeting with 12 Russian pastors, 81-year-old Pastor Vasiliun asked Lukens to preach at his church. The pastor, whose body bore the scars of persecution and imprisonment for the faith, said his favorite verse was John 15:16.

Lukens said his greatest lesson from the trip was the new confidence that God will provide. "I was concerned about preaching and teaching without much notice or time to prepare. God provided for the four times I preached, and he took care of us as Pastor Anatoli drove 70 mph through snow and ice."

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

#### CLEAR CREEK CHRONICLE



Bill Whittaker

# BOOKS

**The Testament.** John Grisham. Doubleday Publishers, 1999. \$27.95. 435 pages. ◆◆◆◆ (out of five)

Troy Phelan is one of the richest men in America, with a fortune worth \$11 billion. All of his family, a sorry lot to put it mildly, is gathered to watch the signing of his last will and testament, via video.

After he is examined by four psychiatrists and has apparently signed the will, his family descends from the various floors of his office building from which they were watching the signing and make their hasty exit; each assured that he or she will be made instantly wealthy upon their father's or ex-husband's death.

But by the time the family exits the building, Phelan has given his lawyer another will, which basically cuts out the known heirs, and leaves all his fortune to an until-then unknown missionary daughter, Rachel Lane. Oh yes, right after Phelan produces the last will, he rises from his wheelchair and jumps out the window to his death.

The stage is set for the legal maneuvering involved in challenging a will by questioning the mental competency of the deceased. Thus begins John Grisham's latest contribution to the lawyer novel genre, of which he is the sales master.

Soon the main character, Nate O'Riley, makes his appearance. He is rescued from his latest stay in a rehab center for alcohol abuse by his law firm in an attempt to buy time to find something for O'Riley to do that will keep him from wanting to return to the

practice in the same capacity. His career as a litigator, particularly in medical malpractice, has been stellar, but he has four estranged children, two ex-wives and recurring alcohol abuse to show for it.

The firm sends him to the jungles of Brazil with papers for Phelan's illegitimate daughter, Rachel, to sign.

Rachel has forsaken all the civilized world's pleasures to minister to an indigenous tribe. Nate returns from the jungle a man who has had an encounter with a woman of great faith, who willingly shares it with him and causes him to question his life's goals and commitments.

Grisham took a turn in his last novel, "The Street Lawyer," that signaled his willingness to explore issues of character, faith and being that flow straight from his Christian faith. Nate O'Riley's confrontation with the purpose of life is a morality play in which we are invited to confront our own priorities and commitments.

Grisham is to be praised for his willingness to openly have a lead character, in a piece of non-Christian fiction, share the gospel and then have the main character accept it, even though there is no confessional statement made on O'Riley's part. His attempts to make amends with his children realistically portrays both that redemption is possible and that there are consequences of sin, even after confession.

The suspense and adventure that many people look for in Grisham's novels is understated in this novel. What is superb is Grisham's portrayal of the human condition, and re-

demption. As entertainment this book is worth the read. As a testament to God's saving power, it is worth passing on to others. *Wayne Hager*

**Congregations at the Crossroads: Remembering to Be Households of God.** Ronald Vallet. 1998: Wm. B. Eerdmans Publishing Co. \$22. 240 pages. ◆◆◆◆

Congregations at the Crossroads is the fifth volume in the Faith Horizons series, edited by Ronald Vallet. Like this book, the series undertakes a rather daunting challenge, "... to provide (in mosaic form) ... God's work in the world God created." Each title in the series explores God's activity from a different vantage point. The hope is that, after reading all the contributions, the reader can stand back and see the "breathtaking" nature of faith.

In this book, Vallet focuses on the life and identity of the congregation. Using the image of the church as the "household of God," he challenges congregations to remember who we are and what we should be doing. Vallet charges that most churches suffer from amnesia, which has led to a loss of identity. That is, we go through the motions, but we don't know why we do what we do.

Though the first two chapters deal with stewardship and money issues, the book goes far beyond our normal concepts of both. Vallet has written a multifaceted look at congregational renewal, all woven together artfully to create a tapestry of the church as God's family/household. This book is at once a critique of the modern church, a challenge to many of the current streams of church growth and ministry theory, a practical guide to-

ward building an authentic household of God, a theology of the church and a challenge to renew the church.

At times I wondered how he was going to pull all those sub-themes together, but in the end he managed to stretch my horizon of thinking about the church. *Jim Holladay*

**Uncommon Prayer: A Book of Psalms.** Daniel Berrigan. Illustrations by Robert McGovern. Orbis Books, 1998. \$14. 145 pages. ◆◆◆◆

Daniel Berrigan is a Jesuit priest and author of more than 50 books. Baby boomers and those older will remember him as a voice of protest in the turbulent 60s.

Uncommon Prayer is not a new book but a reissue of Berrigan's reflections in the late 70s on the Psalms. This bit of timeline is important to note because Berrigan's reflections pack the same punch today as they did 20 years ago. It is only the occasional reference to "the Bomb" that dates the book at all.

The Psalms Berrigan reflects upon are Psalms best described as "cries from the depth." The Psalms are those of one who is hanging on for dear life. Berrigan follows each Psalm with a prose reflection which borders on the poetic. The reflections are commentary not only on the spiritual life but also societal. Of course, for Berrigan, the two cannot be separated.

Berrigan's reflections are amazing in that issues he addressed in the Psalms reflections 20 years ago are still issues today. In fact, the amazement turns to sadness when we realize how we have ignored our own prophets and stubbornly continued down the same path. *Wayne Hager*

## Christian mission trip provides research for Grisham's latest

By Katy Kelly  
USA Today

NEW YORK—Perhaps John Grisham should consider setting his next book on the French Rivera, where the food is five-star and concierges stand at the ready. Researching there is a snap.

The author sets much of his new novel, "The Testament," in the Pantanal, the vast, remote, marshy lands of southwest Brazil. Into that wild place he plops an American lawyer named Nate O'Riley, a fragile sort who, at one point, finds himself making his way on horseback.

Grisham wrote the scene pretty much as it happened. "There are no cars, no electricity, nothing," he says. "They use a lot of horses and, during the flood season, the swamps come up so the trails are underwater, but the horses keep going on the trails. We were riding and the water was so high, I couldn't see my feet. I looked over and there was a really big alligator.

"He was 15 feet away. He was in the water and he watched us go by. Then he went under. That was pretty scary. My feet came out of the water."

This was, apparently, the reaction of a tourist. "My missionary buddy who was with me almost fell off his horse, he was laughing so hard," Grisham says.

Their child guide was unfazed by

the close brush with nature.

For Grisham, it was good fodder. In "The Testament," the author makes the most of the adventure, sending Nate O'Riley on a life-threatening, soul-searching mission.

It seems unlikely that Grisham will ever opt for the sort of research that can be done while eating room service.

He has been to Brazil "six or seven times over the past five years," he says.

He goes not to do his own work, but God's. "I started going in 1993 with a church group from my home church in Oxford, Miss.," he says. "We went down there for the purpose of constructing a church, and it was such a rewarding experience that I've done it several times since then."

When in Brazil, the well-paid author is a manual laborer. "Last time I went, I built two basketball goals," he says, adding that a missionary has asked him to return with sports equipment and start a baseball camp for kids.

The redemptive power of faith is a strong theme in "The Testament." "Nate tried power and women and booze and drugs and the fast life and all the good things that money can buy," Grisham says. "He's crashed and burned four times in 10 years, and it's obvious he can't save himself. I wanted to take a guy like that and sort of follow him on a kind of spiritual

journey, his quest for a spiritual core. I was challenged by the goal of seeing if I could make such a spiritual journey work in a popular novel, in commercial fiction. To do it, I had to keep the legal stuff fresh."

Grisham, now a non-practicing attorney, is the father of two teenagers and a "moderate Southern Baptist," a "minority" within his denomination, he says, smiling. "There's no such thing as a liberal Southern Baptist."

He is a believer in doing for others. As a young lawyer, he volunteered in youth court. He has served as a Sunday school teacher. "I taught a young couple's class for several years (and) my wife was director of the nursery, so (for a while) I was teaching 4-year-olds," he says. "I felt a whole lot more comfortable teaching 4-year-olds. Cookies and apple juice and you got it made."

A man of few regrets, Grisham wishes "I'd joined the Peace Corps for a couple years out of college.

"As my years go by, I think I'll spend more and more time doing mission work, probably in Brazil."

Grisham is, by any measure, a huge success. He has written 10 books and has 110 million copies in print. Six of his novels have been made into movies. He is 44. He has made a great lot of money.

But having it all doesn't mean keeping it all. He and his wife, Renee, "measure the success of the year on how much we give away," he says.

So much that they have set up a foundation to oversee donations. So much that "the kids have said, 'Look, don't give it all away.'"

A big chunk of money goes into the Little League park he built near their Virginia home, but "the bulk of it goes to church and related activities," he says.

Some reading "The Testament" will wonder if Grisham has recently had a great leap in his own faith. "There's been no dramatic change in faith or spiritual growth," he says, smiling. "I mean, you always hope you're growing as a Christian. Your whole life you're supposed to (do that)."

He knows spiritual aspects of "The Testament" invite the question. "This book is different in that it's the first time I just sought out to have the main character follow what becomes a spiritual journey," he says. "But I hope I can do what Graham Greene did. He wrote fun books but then he also explored the darker side of humanity and man's pursuit of God."

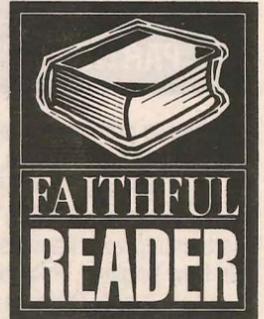
Grisham is already at work on his next novel.

"It's just a fun read. No issues."

This is on the advice of the one critic he takes very seriously. "Renee has already said: 'The last two books are kind of heavy. It's time for a romp.'"

"I think she's right."

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By Wayne Hager, pastor of Calvary Baptist Church in Mt. Airy, N.C., and Jim Holladay, pastor of Clifton Baptist Church in Louisville. Holladay and Hager welcome feedback or suggestions for book reviews. Contact them via e-mail at: docholladay@juno.com or jwhager@surry.net

# PEOPLE

## PRAYER PARTNERS

Please pray for these people and projects, which are part of Kentucky Baptists' partnership with Baptists in New England, Poland and Tanzania:

■ Praise God that missionaries Stephen and Deborah Reece in Gliwice, Poland, have received their 2-year visas with no problems, freeing them from having to apply for a visa every two months. "This is confirmation from the Lord that we are exactly where he desires us to be," Reece writes.

■ Praise God for the 12 people who attend an English-language Bible study led by church planters Mark and Tatiana McNiel in Bialystok, Poland.

■ Annie Byrd in Warsaw, Poland, and the two women who come to her "Experiencing God" group. One of the women is not a Christian and the other is experiencing a strong spiritual battle, Byrd says.

■ Terry and Twylia Bell as they work among the Sukuma people group in Tanzania.

■ Ed and Nancy Giddens as they work among the Moshi Urban people group in Tanzania.

■ Rafael Hernandez, language missions leader for the Baptist Convention of New England.

## Mountains to the Mississippi

Compiled by Shirley Wooton

■ DANVILLE—Calvary Church has called David Newbill as minister of discipleship/outreach. Newbill is a recent graduate of Southern Seminary. Doug Wesley is pastor.

■ FRANKFORT—Pleasant Ridge Church called Todd Moore as minister of music. Vernon Carpenter is pastor.

Music Evangelist David Livingston will be in concert at Providence Church Feb. 28, 7 p.m. James McCurry is pastor.

■ HENDERSON—Eastview

Church called Nathan Whisnant as pastor. Whisnant previously served at Advance Church, also in Green Valley Association.

■ LOUISVILLE—Bashford Manor Church will host The Perrys in concert Feb. 28, 2 p.m. Eric Garvey is pastor.

Fairdale Church will host David Livingston, music evangelist, in concert Feb. 28, 10:45 a.m. service. John Mark Toby is pastor.

Lyndon Church will host Angeli-que Clay, a native of Louisville, in her first concert in Louisville March

7, 6 p.m. For more information, call (502) 425-7150. Brian Shoemaker is pastor.

■ RUSSELLVILLE—First Church will host revival services March 7-10. The evangelist will be Bill Mackey, executive secretary-treasurer for the Kentucky Baptist Convention. Larry Martin, minister of music at Hilldale Church in Clarks-ville, will be the music evangelist. For information, call (502) 726-2465. Randall Neal is pastor.

■ VERSAILLES—Versailles Church will host Campbellsville Uni-versity Chorale, Kenneth Martin, director, and handbell choir, Nevalyn Moore, director, March 4, 7 p.m. John Brandon is pastor.

■ WADDY—The A Cappella

choir from Carson-Newman College, Jefferson City, Tenn. will perform at Graefenburg Church March 7 at 7 p.m. Eric Thorson is the conductor of the 47 voice ensemble. For infor-mation, call (502) 829-5324. Russ Brown is pastor.

■ FT. HOOD, TEXAS—Army Chaplain James Duke was promoted from captain to major. Prior to enter-ing active duty in 1989, Duke served as minister of music at First Church, Shepherdsville. He and his wife, Joni, were members at Melbourne Heights, Louisville, and First Church, Oak Grove. He now is serving as hospital chaplain for the Darnall Army Com-munity Hospital at Ft. Hood. Duke can be contacted at 3003 Oakwood Dr., Belton, Texas 76513.

## CLASSIFIED ADS

**SEEKING:** Part-time minister of music. Send resumé to: Search Com-mittee, Youngers Creek Baptist Church, 251 Youngers Creek Road, Elizabethtown, KY 42701.

**SEEKING:** First Baptist Church of Middlesboro is accepting resumé for senior pastor. First Baptist Church of Middlesboro is a progressive, mid-sized church aligned with the South-ern Baptist Convention, the Coopera-tive Baptist Fellowship and the Amer-ican Baptist Churches, U.S.A. Please send resumé to: Charles E. Sigmon Jr., secretary, Pulpit Committee, P.O. Drawer 428, Middlesboro, KY 40965.

**SEEKING:** Clear Creek Baptist Bible College announces an opening for a director of development, with employment effective July 1, 1999. The position requires a committed Christian, self-starter, team player, and goal-oriented leader who can coordi-nate a full program of securing and maintaining the needed financial re-sources of a growing Bible college. A college degree and experience is des-irable; significant travel required. In-terested individuals may contact Pres-ident Bill D. Whittaker, 300 Clear Creek Road, Pineville, KY 40977; ccbbc@tncnet.net; fax (606) 337-2372.

**SEEKING:** First Baptist Church of Mayfield, Ky., is seeking a full-time family life director. Major responsi-bility will be youth ministry and sec-ondary responsibility is negotiable in the areas of children, recreation, sin-gles or administrative duties. Prefer studies and/or experience in youth work. Send resumé to: Search Com-mittee, c/o Pastor Bob Swift, 118 W. South St., Mayfield, KY 42066.

**SEEKING:** Jeffersonville Baptist Church is accepting resumé for full-time pastor. Send to: Bob Willough-by, 1305 Shadelawn Drive, Mt. Ster-ling, KY 40353.

**SEEKING:** Part-time minister of youth and children. Send resumé to: Search Committee, Youngers Creek Baptist Church, 251 Youngers Creek Road, Elizabethtown, KY 42701.

**SEEKING:** Mother's Day Out teacher, Tuesday-Thursday, 8:45-2:15. Rockford Lane, (502) 964-3041.

**OPPORTUNITY:** Dreams do come true! Christian-based, Christian-operated company looking for lead-ers. Work at home; part-time or full-time. Call 24 hours, (888) 653-4026.

**NEEDED:** Used church van. Call Poplar Grove Baptist Church at (606) 528-7205.

**SEEKING:** Clear Creek Baptist Bible College announces an opening on the faculty for the 1999-2000 aca-demic year. This is a full-time posi-tion to teach Bible, theology and min-istry courses. A Ph.D. in Bible or the-ology, and five years full-time min-istry experience in a Southern Baptist-related ministry are required; publish-ing record and/or college-level teach-ing experience would be helpful. Rank and salary to be determined by experience and educational back-ground. Send credentials, including a statement of educational philosophy, to the Academic Dean, Clear Creek Baptist Bible College, 300 Clear Creek Road, Pineville, KY 40977. Clear Creek Baptist Bible College is an agency of the Kentucky Baptist Convention with a mission to provide theological training to adults called into Christian service.

**SEEKING:** Civil engineering firm is seeking a civil engineering de-signer with AutoCAD experience. The designer should have experience in the design and layout of drainage systems, sanitary sewer systems, high-ways and layouts for residential, com-mercial and industrial properties. Send a resumé in confidence to: Richard Moore, R.W. Moore Consulting En-gineers, Suite 3, 10213 Linn Station Road, Louisville, KY 40223. (502) 426-9842. Equal opportunity employ-er.

**SEEKING:** Bullitt Lick Baptist Church of Shepherdsville, Ky., is seeking to employ a pianist for church worship. If interested, please call (502) 543-2483, toll-free (888) 748-1991, or e-mail broeddie@alltel.net.

**SEEKING:** Walnut Street Baptist Church is currently seeking individ-ual to fill part-time pianist position. Send resumé to: Chris Kihn, Walnut Street Baptist Church, Suite A, 1143 S. Third St., Louisville, KY 40203.

**SEEKING:** Part-time minister of music; lead worship services, adult choir, children and handbells. Send resumé to: South Elkhorn Baptist Church, 4867 Versailles Road, Lex-ington, KY 40510.

**SEEKING:** Minister of church evangelism (full-time position). FAITH training in partnership evan-gelism will be provided if not already certified. If interested, please contact First Baptist Church East Bernstadt, P.O. Box 266, East Bernstadt, KY 40729, (606) 843-6211, or fax: (606) 843-2080.

**SEEKING:** Male singer needed for tenor part in local gospel group. Traditional and contemporary music. (606) 299-2870.

**SEEKING:** Latonia Baptist Church of Covington, Ky., is seeking a full-time minister of youth/children. Resumé may be sent to: Latonia Baptist Church, P.O. Box 15103, Coving-ton, KY 41015, Attn: Paul Curry, Per-sonnel Committee.

**SEEKING:** Graves County Bap-tist Association is a gathering of 44 churches and missions in the west-ern area of Kentucky. The associa-tion is currently conducting a search for the position, director of missions. The successful candidate will have high administrative gifting with a vi-sionary approach to missions in the local, small-town, county setting. Preference will be given to those who have prior experience as a DOM, or to those who have an education back-ground and experience from large, multi-staff churches. Resumé cur-rently are being received; closure date for this opening will be Feb. 28. Address all correspondence to: Di-rector of Missions Search Com-mittee, Graves County Baptist Associa-tion, Rev. Bob Swift, chairman, 108 West South St., Mayfield, KY 42066.

**SEEKING:** First Baptist Church of Bardwell, Ky., is seeking a full-time youth minister and Christian outreach center director. Send resumé to: Bardwell Baptist Church, P.O. Box 147, Bardwell, KY 42023, Attn: Chris Rig-by.

**SEEKING:** First Baptist Church of Brandenburg, Ky., is seeking a pas-tor. Please send resumé to: Pastor Search Committee, 325 Monroe St., Brandenburg, KY 40108.

**SEEKING:** Mt. Zion Baptist Church is seeking a part-time min-ister of music. Average worship: 100-120. Duties: Lead Sunday worship, adult choir, special occasion children and youth. Salary to be discussed. Send resumé and inquiries to: Mt. Zion Baptist Church, 350 Mt. Zion Road, Elizabethtown, KY 42701, Attn: Music Committee.

**SEEKING:** Salvisa Baptist Church, Salvisa, Ky., looking for full-time ordained Southern Baptist pas-tor. For info, call: (606) 865-2212, Tuesdays-Thursdays, 8:30-3:00, or send resumé to: Pulpit Committee, c/o Chris Bryant, 178 Christina Drive, Salvisa, KY 40372.

**SEEKING:** Child care director. Energetic, enthusiastic, detail-orien-ted, budget-minded, authoritative w/ TLC, able to deal with cultural diver-sities, possessing cooperative attitude, knowledge of licensing regulations, degree in education/early childhood. Resumé to: Dr. Long, 1143 So. 3rd St., Suite A, Louisville, KY 40203.

**SEEKING:** Our pastor is retiring. The church has membership of more than 1,000 in a growing area of cen-tral Kentucky and a budget of approx. \$450,000. Person should have a mas-ter's in divinity, seven years experi-ence as a senior minister and an ex-cellent reputation. Candidate should send resumé, work experience, asso-ciation membership and a brief out-line of philosophy of ministry by April 15 to: Pastor Search Committee, EBC, 717 South Main, Nicholasville, KY 40356.

**SEEKING:** Full-time minister of youth and children. Send resumé to Burlington Baptist Church, P.O. Box 48, Burlington, KY 41005, Attn: Search Committee, or fax: (606) 586-6599.

**FOR SALE:** Queen-size brass bed with 10-year warranted Ortho Firm mattress set and frame. All new—still in original factory containers. Must sell \$275. Phone: (502) 566-6540.

**SEEKING:** Grace Baptist Church of Lexington, Ky., is seeking a part-time youth minister to work 10-15 hours a week. Send resumé or call Dr. Terry Freeman, (606) 252-1119, Grace Baptist Church, 811 Bryan Ave., Lexington, KY 40505.

**SEEKING:** Full-time pastor, Springfield Baptist Church, Spring-field, Ky. Please send resumé to: Springfield Baptist Church, P.O. Box 286, Springfield, KY 40069.

**SEEKING:** Growing Southern Baptist church seeks full-time associ-ate pastor with experience or training to assist in fulfilling church's min-istry of pastoral care, preaching and discip-leship. If gifted for youth ministry or worship leader, the same should be noted. Send resumé to: Search Com-mittee, First Baptist Church of Allen, P.O. Box 541, Allen, KY 41601.

**SEEKING:** High Point Baptist Church of Mayfield, Ky., is accept-ing resumé for a part-time minister of youth. Interested applicants should send resumé to: Minister of Youth Search Committee, High Point Bap-tist Church, 220 West Farthing St., Mayfield, KY 42066.

# PEOPLE

## Elizabeth Dole speech strong on faith, light on specifics

By Steve Rabey  
Religion News Service

COLORADO SPRINGS, Colo. (RNS)—Possible Republican presidential contender Elizabeth Dole recently delivered a speech filled with faith and values but light on specifics to about 1,000 evangelical leaders.

Dole received a warm standing ovation Feb. 17 after her introduction as "the kind of person of whom presidents are made" at the annual meeting of the Christian Management Association. The organization provides training and networking for executives of more than 1,600 member evangelical churches and religious organizations.

In an upbeat, 40-minute speech, Dole addressed her listeners as "fellow Christians" and said the key to both individual salvation and national renewal was the willingness to "submit ourselves to the authority of a moral order."

Dole, who has yet to say definitively if she will seek the White House, said the country's challenges could be met only by a wholesale return to the virtues of faith, discipline, integrity, civility and personal responsibility.

After giving her another standing ovation after her speech, the audience paused to pray for Dole, a woman CMA Chairman Mark Holbrook said faces an imminent decision "which could change the course of history."

Dole's reception at the meeting contrasted with some of the treatment

she has received from conservative Christian political activists in Washington. Earlier this month, she was not invited by a group of prominent religious and social conservatives who interviewed a half-dozen other possible Republican presidential candidates in an effort to find one they could all unite behind.

John Pearson, CMA's chief executive officer, said Dole accepted the organization's speaking invitation last July, six months before she resigned her position as president of the American Red Cross.

"We thought it would be great to hear from a committed Christian woman who is leading one of the largest charities in America," said Pearson. "She understands the leadership challenges colleagues in Christian organizations and larger churches face."

Since she took the helm of the American Red Cross in 1991, Dole—a lifelong Methodist who currently attends National Presbyterian Church in Washington with her husband—has emerged as one of America's most respected women.

In recent years, she has spoken to prominent evangelical groups, including the Evangelical Press Association and the National Religious Broadcasters.

And even though some CMA members say they prefer conservative Christian presidential candidate Gary Bauer's hard-line positions on abortion and homosexuality to Dole's more moderate and expansive views, CMA members who commented on

Dole before her speech said they respected her integrity and character.

"I have a great deal of faith in her ability as a leader," said Robert Taylor, an executive with Tyrone, Ga.-based Operation Mobilization USA, an international missionary agency. "I feel stronger about her than I did about her husband, and I voted for him."

Taylor and others said they wanted to know more about Dole's Christian faith and how her faith might impact her policies. And although her speech was vague on specifics, it contained numerous explicit references to what she said was both her family's and the nation's deep Christian heritage.

Leaving the podium to roam the platform, Dole used harsh language to drive home her criticism of the unintended consequences of the "muddled idealism of the '60s."

While an emphasis on freedom and tolerance brought "amazing advances" in civil rights and other areas, the country also "lost so much," she said.

"We now have a pornographic culture," she said, "a society that no longer blushes."

As a result, both government and private institutions have encouraged a widespread "substitution of regulation for responsibility," a response Dole portrayed as an ill-fated and "artificial self-righteousness."

Dole said we "will never be able to write enough rules" to make up for a lack of individual and national character. As for the federal government, Dole said it had become "too big, too

bloated, too complex, and too bureaucratic."

Disenchantment with government has led many to give up on public or community service, she added. "They have pulled inward rather than looking outward," Dole said.

Dole praised her listeners for "doing the Lord's work," and hailed public service as both a noble calling and a moral duty. "When we are blessed, we are duty-bound to pass our blessings on to others," she said.

Dole did not mention President Clinton's impeachment problems.

Dole stopped short of announcing whether she would form an exploratory committee for a presidential run, a decision an aide said would be made "very soon." And while many attending the CMA conference said they would welcome a Dole candidacy, not all were completely won over.

Elaine Ham is the director of the Piedmont Women's Center in Greer, S.C., an anti-abortion ministry that offers free pregnancy tests and counseling.

Before Dole's speech, Ham was hopeful.

"I admire her tremendously. She's a great spokesperson for many of the causes I believe in and hold dear, and as a woman I'm very proud she might be running."

Ham, whose group is hosting Bauer for a fund-raising event next month, had hoped Dole would make an explicit declaration against abortion. But she left disappointed on that score.

"I'm still waiting," Ham said.

**Dole's reception at the meeting contrasted with some of the treatment she has received from conservative Christian political activists in Washington.**

## Mission trip to Honduras changed student's ministry plans

By Russell Moore  
Southern Baptist Theological Seminary

LOUISVILLE (BP)—Doing church work on his native Georgia soil was all Kenneth Murphy had in mind when he enrolled at Southern Baptist Theological Seminary in 1998.

Then he met George Martin, associate professor of Christian missions in the seminary's Billy Graham School of Missions, Evangelism and Church Growth.

Martin, a six-year veteran of Southern Baptist international missions, persuaded Murphy to sign up for a short-term mission trip to Indonesia.

But Murphy, who said he was uncertain about a call to missions, got a reprieve when turmoil in the Asian nation compelled organizers to cancel the trip.

Martin asked Murphy again in November to help with a relief effort in Honduras, which had been virtually torn asunder by Hurricane Mitch.

Within days, Murphy was on a plane for Central America with a water-purification system and a burden for sharing the message of Jesus Christ.

Television news reports hardly prepared Murphy for the grim landscape that greeted him there. Murphy saw mountains ripped in half by the raw force of the hurricane. Villagers frantically scoured the wreckage of their homes for corpses of loved ones.

Murphy said he also was unprepared for the work of the Holy Spirit he saw in the lives of Honduran believers.

He recalled one man who was buried alive in a mudslide and spent the night listening impotently to the

screams of his also-buried wife and daughter. Their cries dissipated into gasps of death. But the man, rescued the next morning, immediately hit the trails of the Honduran villages with evangelistic fervor.

Murphy said the man was told no one expected that behavior on such a mournful day. But the man insisted the women were with God. "He said he wanted to warn those who did not have a relationship with Jesus that they didn't know when their time was coming," Murphy said.

Murphy went to Honduras on behalf of the Heart for America Foundation—an organization started and operated by Christian businessmen, laypeople and ministers to share the gospel and plant churches.

After a week of training missionaries and townspeople in how to operate the water purification system

he'd brought, Murphy preached in a nearby church. He said he was amazed to see hundreds of people standing in and around the church.

Murphy said he preached about Jesus' encounter with the woman at the well in John 4. The purified water would serve as a temporary fix, he told the crowd, but there is one who can give living water that will satisfy thirst forever.

Changed by his trip to Honduras, Murphy will leave in May for Indonesia to complete his master's of divinity degree in church planting in a program coordinated between Southern Seminary and the Southern Baptist Convention International Mission Board.

Murphy said he now hopes to spend a lifetime proclaiming the gospel to people who have never heard Jesus' name.

## Report: Americans say faith is important, but don't care which one

VENTURA, Calif. (RNS)—Large majorities of Americans say they're religious and think spirituality is important, but that doesn't translate into commitment to a single religion or house of worship, a MacArthur Foundation survey has found.

More than seven out of 10 Americans surveyed said they are religious and consider spirituality to be an important part of their lives, USA Today reported.

But about half attend religious

services less than once a month or never. The findings also suggest that people are equally divided on whether it is best to explore different teachings or to follow one faith.

"Spirituality in the U.S. is a mile wide and an inch deep," said David Kinnaman of the Barna Research Group in Ventura, Calif., an organization that specializes in market research about faith and American culture.

There is an all-time high in interest in spirituality, he said.

"But people are beginning to develop a hybrid personal faith that integrates different perspectives from different religions that may even be contradictory ... That doesn't bother them."

The lack of loyalty is found in other new research that shows about 40 to 45 percent of those attending Protestant churches on a given Sunday were raised in that denomination, said Nancy Ammerman, a sociologist at Hartford Seminary in Connecticut.

Cultural anthropologist Elizabeth

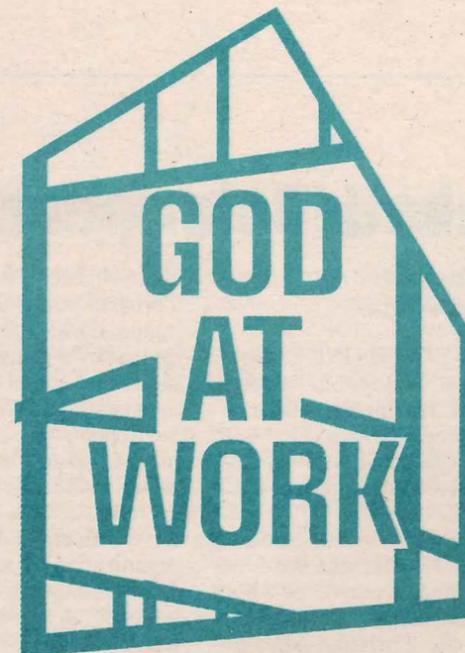
Bird said a "pressure to declare a belief" might account for the high percentages of people who declare that they are religious.

"Being an 'out' atheist is difficult in this country," said Bird of the University of South Florida in Tampa. "It would be impossible for an atheist to become president. ... You can be whatever religion you want—Americans take a smorgasbord approach—but there's a knee-jerk cultural convention that you ought to be something."

## SPRING IS NOT FAR AWAY —

A touch of green in the field, the appearance of yellow daffodils, and the coo of the dove gives us a sense of expectation and excitement leading to the commemoration of the resurrection of Jesus Christ.

Kentucky Baptist churches know that this also brings a time for emphasis on North American Missions and the opportunity to pray and give generously to the Annie Armstrong Easter Offering for North American Missions.



Here is the giving record for Kentucky Baptists to the Annie Armstrong Easter Offering in recent years:

In 1995-96, we gave \$1,289,804

In 1996-97, we gave \$1,318,216—an increase over the previous year of 2.2%

In 1997-98, we gave \$1,440,763—an increase over the previous year of 9.3%

### HOW WILL WE RESPOND THIS YEAR?

Ways to be better informed about needs in North American Missions:

- ◆ See *March Missions Mosaic* (magazine for Women on Mission).
- ◆ If you have not already participated in the North American Mission study, ask to see the very attractive 40 page book, *Networks*. It takes you to Maryland, Maine and Kansas. Watch the accompanying video. (These materials can be purchased by calling 1-800-233-1123.
- ◆ Participate in any WMU organizational meetings for preschoolers, children, youth or adults.
- ◆ Follow the North American Missions prayer guide each day during the Week of Prayer and pray for the specific missionary featured.
- ◆ View the video *God at Work*. This was sent free to every church and features the eight different missionary stories that are in the prayer guide. Pastors may choose to use segments from the video in services during the Week of Prayer.
- ◆ Pastors will want to study the promotion guide including a sample sermon and children's sermon that each church received from NAMB.



A sample of the Prayer Guide, the Annie Armstrong Offering Envelope and the promotion poster has been sent to every church, along with an order card to request the number needed for your church. Order these from:

KENTUCKY WOMAN'S MISSIONARY UNION  
PO Box 436569, Louisville KY 40253 or call (888)254-5726