


PRACTICAL RESOURCES FOR CHRISTIAN LIVING
WESTERN RECORDER

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Survey: Almost a third of adults do not attend church regularly

VENTURA, Calif. (RNS)—Almost a third of America's adults haven't gone to a Christian church service in the past six months other than a special event, a recent study found.

Barna Research Group found 31 percent of Americans could be classified as "unchurched"—between 60 and 65 million adults—because they didn't attend a Christian service during the past half year other than a holiday service, wedding or funeral.

Eighteen months earlier, researchers found that 27 percent of adults could be considered unchurched.

Researchers found that men are 67 percent more likely to be unchurched than women (40 percent of men and 24 percent of women polled are unchurched). Adults who are politically liberal are more than twice as likely to be unchurched as those who consider themselves to be politically conservative (54 percent of liberals polled are unchurched versus 21 percent of the conservatives).

The younger and more educated people are, the less likely they are to be attached to a Christian church.

The lack of attendance at a church did not preclude other religious activities.

Ten percent of those not attached to a church read the Bible in a typical week, 8 percent listen to a Christian radio in a typical week and 20 percent watch religious television shows in a typical week.

The survey also found a variety of spiritual perspectives among the unchurched.

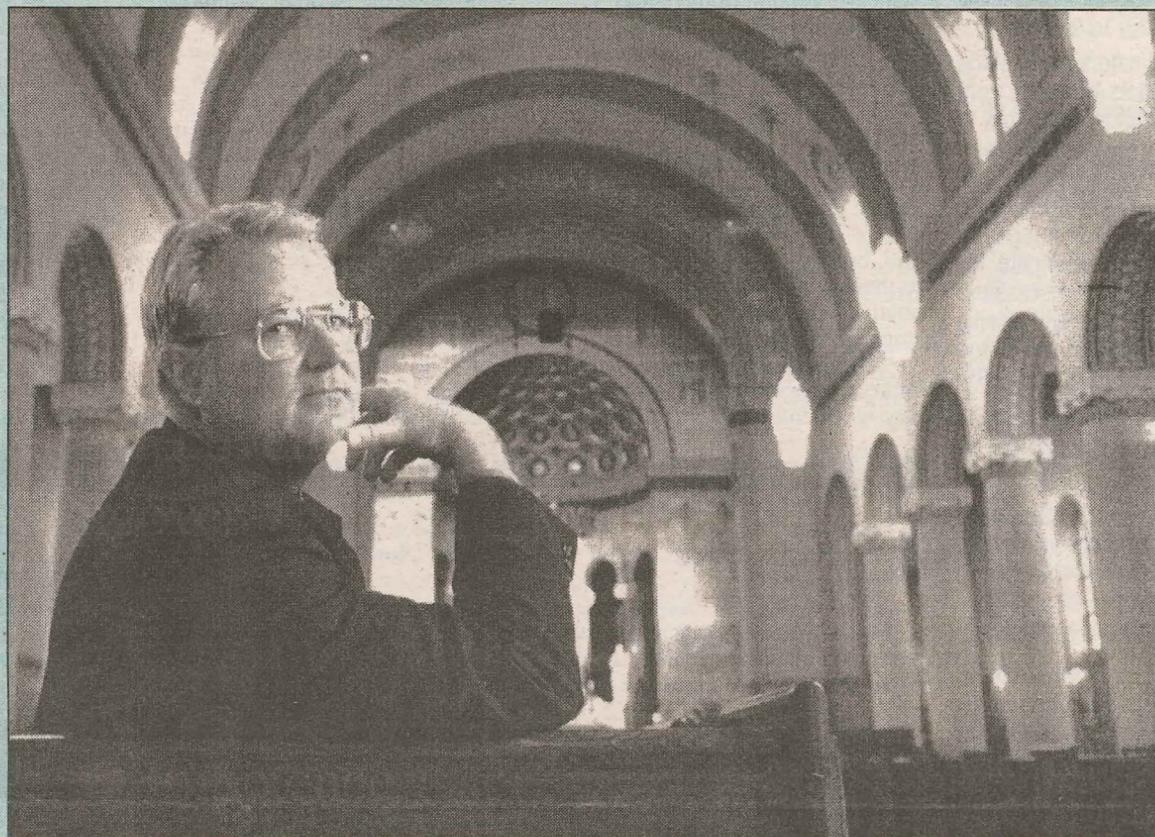
While 62 percent called themselves Christian, a third of those unaffiliated with a church were connected with non-Christian faiths. Six percent of those not affiliated with a church cited Judaism and 4 percent cited Islam. Seventeen percent of the unchurched claimed to be agnostic or atheist.

George Barna, president of the company that did the research, said the survey demonstrates a pattern that first appeared more than 10 years ago.

"The American public is sending a clear message to Christian leaders: Make Christianity accessible and practical or don't expect their participation," he said.

The random telephone survey of 1,015 adults in July 1998 has a margin of error of plus or minus three percentage points.

John the Baptist



MAYO CHAPLAIN Southern Baptist chaplain John Samb sits in the chapel of Mayo Clinic in Rochester, Minn., where he works. He says his primary ministry is to remind patients and their families that "God is there. God is with them." Samb is one of the missionaries featured in this year's Week of Prayer for North American Missions, March 7-14. Stories and photos on pages 8-9.

Chaplain says he's walking on 'holy ground'

By Teresa Dickens
SBC Woman's Missionary Union

ROCHESTER—Chaplain John Samb considers an invitation into a hospital room with a family in crisis to be like "walking on holy ground."

Working at the Mayo Clinic in Rochester, Minn., Samb gets that experience often, working with families who have "run out of options."

Samb is among the eight missions personnel whose work is highlighted during the Week of Prayer for North American Missions

Known as "John the Baptist" by his colleagues, Samb currently is the only Southern Baptist on the 23-member chaplaincy staff.

Samb said his primary ministry is to remind patients and their families that "God is there. God is with them."

He describes his work at Mayo Clinic as a "complex ministry." This is partially due to the dual aspect of his job. His position is funded jointly by the clinic, the Southern Baptist North American Mission Board and the Minnesota/Wisconsin Baptist Convention.

He has two roles. The clinic has assigned him to a non-surgical coronary unit with its 111 beds. He also serves all Southern Baptists who

come to the world-renowned clinic for treatment.

To minister to Southern Baptists, Samb relies on referrals from pastors and others across the nation. When he receives a referral, he tries to secure the patient's name and a local contact phone number. The latter is needed because the clinic has 13 floors and hundreds of people in each section. Only a fourth of these patients are admitted to one of the hospitals.

The facility is massive. Like most research facilities, Mayo Clinic has multiple units, including two hospitals, and has 22,000 employees. The clinic processes about 500,000 patients a year.

While Samb acknowledges the great challenges of his position, he is quicker to point out the rewards.

"The greatest reward is to walk through those times of crisis with someone," Samb said. "It is a tremendous gift to be able to do that. We always think in terms of coming in on holy ground when we walk into a room. To be invited into that setting is wonderful."

A native of Wisconsin, Samb began his journey in chaplaincy as a recruit in the U.S. Navy. "Chaplains were important to me," he said. "They helped me stay in touch with my religious roots and traditions, but also helped me get in touch with the

Spirit a whole lot more and (with my calling."

Samb has been a Baptist, although not Southern Baptist, all his life. As he points out, his childhood predates the Southern Baptist in Wisconsin. He became a Christian at age 9 and joined a Baptist church in LaCrosse, Wis., where his mother still lives.

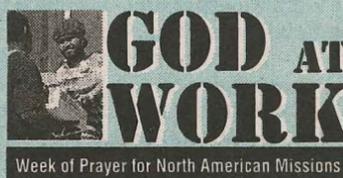
Fresh out of high school, he joined the U.S. Navy and served four years. In 1970, he moved to St. George, S.C., to work as a broadcaster for a radio station. It was there that he became a Southern Baptist and has "been one since."

In 1977, he returned to the Navy as a chaplain and retired in August 1994 after 16 and one-half years. He joined the chaplaincy of Mayo Clinic in September 1994.

Samb says he is seeing God at work in the health care profession. "More and more doctors and nurses are bringing a spiritual dimension to their work," he said. "A few years ago, this was unheard of. It's not that they were not Christians; they just didn't bring it to their work."

This new awareness of the spiritual dimension by health care professionals is beneficial to the patient and for chaplains, he said.

"It is impossible for us to get to all the patients," said Samb. "Consequently, the more the staff connection the staff has the better. A staff member says, 'Here is someone who can use you.' That helps me to get into a place where I am needed."



BAPTISTS

Several Baptists back 'inerrancy-based' Bible translation

By Art Toalston
Baptist Press

WHEATON, Ill. (BP)—Several prominent Southern Baptists are lending their names to plans for an inerrancy-based edition of the Revised Standard Version of the Bible.

Called the "English Standard Version," the new Bible edition will be published by Crossway Books, a division of Good News Publishers, based in Wheaton, Ill. The New Testament revision could be ready within a year.

The ESV is expected to be geared toward mature readers, the scholar said, but also for preachers to use in sermons without having to explain so often, "What it means in the original language is ..."

"The English Standard Version will carry forward the classic principles of essentially literal translation,

doctrinal accuracy and literary excellence," according to a Crossway news release.

Among the Southern Baptists on the new English Standard Version's 51-member advisory council are:

■ Paige Patterson, president of Southeastern Baptist Theological Seminary in Wake Forest, N.C., and president of the Southern Baptist Convention, and his wife, Dorothy.

■ Al Mohler Jr., president of Southern Baptist Theological Seminary in Louisville, Ky., and Thomas Schreiner, professor of New Testament interpretation at the seminary.

■ Carl F.H. Henry, theologian and founding editor of Christianity Today magazine.

■ Timothy George, dean of the Beeson Divinity School at Samford University in Birmingham, Ala.

■ Jerry Falwell, pastor of Thomas Road Baptist Church in Lynchburg,

Va.

Additionally, the ESV's 12-member translation oversight committee will include Paul House, professor of Old Testament interpretation at Southern Seminary, as associate chairman of the project's Old Testament committee. The overall project will be chaired by Good News/Crossway's president, Lane T. Dennis.

Mohler, in comments to Baptist Press Feb. 19, said the English Standard Version "will fill a very real need among modern Bible translations. The translation will combine the strengths of an established translation line with the contributions of trusted evangelical scholars. The result will be a translation evangelicals will trust."

Citing the intent of the Reformers "to make the Bible available to all Christians and not just to scholars," Mohler added, "We must insist upon translations we can trust—and that

means translations which seek the most precise word-for-word translation of the text possible within the constraints of the language."

The Crossway news release stated, "Our purpose is not to create a new translation but to change the wording of the RSV only where there is a significant problem. We are making improvements in a relatively small number of places that show theological problems, that have archaic or obscure words, or that have inaccuracies."

More specifically, Crossway stated, "Adaptations will include: a) several passages with doctrinal implications (e.g., changing 'young woman' to 'virgin' in Isaiah 7:14, and 'expiation' to 'propitiation' in Romans 3:25, etc.); and b) updating archaic or obscure language throughout the Old and New Testaments (as well as changing 'thee' and 'thou' to 'you,' etc.)."

Hong Kong volunteers needed

RICHMOND, Va. (BP)—Volunteers are needed in Hong Kong for a summer evangelistic campaign.

Coordinators are seeking 20 to 40 teams from churches with eight to 10 people on each team. Preachers, laypeople and musicians are encouraged to participate. No experience is necessary; the teams will receive training. The cost of the trip is \$1,895.

The campaign is scheduled from July 29 to Aug. 9.

A similar "pilot project" is planned for Taiwan from Nov. 5 to Nov. 15. Five to 10 volunteer teams are needed.

For more information, call the IMB partnership evangelism office at Southwestern Baptist Theological Seminary at (817) 923-1921, Ext. 4871.

Opponents trying to discredit CBF, leader says

By Bob Allen
Associated Baptist Press

ATLANTA (ABP)—Opponents of the Cooperative Baptist Fellowship are spreading unfair and harmful criticism about the group, its top executive told elected leaders Feb. 25.

"There is in our midst a concerted, well-funded effort to undermine the integrity of the Cooperative Baptist Fellowship," Coordinator Daniel Vestal told the group's Coordinating Council, meeting Feb. 25-27 in Atlanta.

Adversaries of the moderate group falsely accuse it of not believing the Bible, Vestal said, and also of promoting a gay-and-lesbian agenda and supporting abortion. He said he often is asked what is the group's "real" agenda, and he responds by quoting its mission statement, to "network, empower and mobilize Baptist Christians."

"That is our real agenda," he said.

Vestal said the attacks create a dilemma. "How much do you respond to the accusations, and how much do you engage those making the accusations and how much do you ignore it?" he said. "We face some unfair criticism that hurts a lot of good people."

The CBF leader said the 8-year-old Fellowship is continuing to grow, adding more than 100 new contributing churches last year. "The most dramatic growth that is taking place in CBF life is taking place at the state and regional levels," Vestal said.

Sixteen state-and-regional Fellowship groups now have paid coordinators, Vestal said. Fourteen, including Kentucky, have been hired within the last two years.

Vestal said building infrastructure in states and regions is good for the organization in the long run, but it has contributed to a budget plateau that is putting a squeeze on national and international ministries.

"There is funding going to the state and regional levels that is no longer coming to the national level, at least in undesignated (funds)," he said.

The Coordinating Council approved a proposed budget for 1999-2000 anticipating income 5 percent above this year's spending plan.

The \$15.6 million budget proposal includes \$669,530 in new dollars for priority needs identified in extensive discussions by Fellowship staff. Other identified needs will go unmet in 1999-2000 because of lack of funds, Vestal said. Funding all the priority needs would require an additional \$2 million in undesignated receipts.

"A lot of things were left on the cutting floor," said finance chairman David Currie.

In other business, the Coordinating Council voted to tap reserve funds to grant \$50,000 next year to the independent newspaper Baptists Today. The 16-year-old paper, which nearly folded last year, has restructured its board, hired new staff and been redesigned but still needs help with marketing, council members were told.

Since hiring a new editor seven months ago, the paper has increased its circulation from 7,000 to 8,000, raised \$280,000 in contributions and

already surpassed its annual budget for advertising revenue.

The original proposal called for the CBF to commit \$150,000 to Baptists Today. That motion was amended by the Fellowship's Advisory Council.

During a plenary session, the \$50,000, one-year grant passed by a clear majority on a voice vote, but several council members voted "No."

"I am really struggling with this," Donna Forrester, a council member from Greenville, S.C., said before the vote.

"I don't know if anybody is more of a supporter of Baptists Today (editor) Bob Ballance than I am," she said. "But I do have concerns about taking one thing off the cutting-room floor and using precious reserve funds when undesignated funds are down."

Currie said that while the finance group supported the funding request, the Fellowship must stop dipping into reserves to fund projects. Last year the Coordinating Council used emergency funds to provide startup money for a new Christian lifestyle magazine, FaithWorks, published by Associated Baptist Press, another Fellowship "partner" organization.

The Fellowship has \$1.3 million in emergency-reserve funds, Currie said, far below the level it would need to operate in a financial crisis.

The 1999-2000 CBF budget will be recommended at the Fellowship's June 24-26 general assembly in Birmingham, Ala. It projects expenditures of \$9.8 million for global missions; \$2.1 million for Baptist principles, which includes Fellowship-supported seminaries and divinity schools; and \$1.6 million for administration.

In other business, a committee seeking a new CBF missions leader has completed a candidate profile and is ready to begin narrowing its search.

A search committee working to nominate a successor to Global Missions Coordinator Keith Parks, who retires this summer, has met four times, asked Fellowship missionaries for input and received more than 20 recommendations for the new staff member, said Sanford Smith, chairman of the search group.

'How much is enough?' asks LifeWay program

NASHVILLE (BP)—About 37 percent of church families give no financial support to their congregation, according to the author of a new program designed to lower that number.

"If you change the heart, the giving will follow," said Larry Burkett, a well-known author, financial planner and Christian businessman. "Giving is truly a reflection of what's in our hearts."

Burkett teamed up with officials at LifeWay Christian Resources to produce a new stewardship emphasis: "How Much Is Enough? 30 Days to Personal Revival."

"In the areas of identity, priorities, personal financial management and in planning for the future, we can clearly see the evidence of a society gone terribly awry," Burkett said. As evidence, he offered these statistics:

■ In more than 60 percent of failed marriages, the couple cited financial problems as the root cause.

■ Americans spend about \$1.10 for every dollar earned.

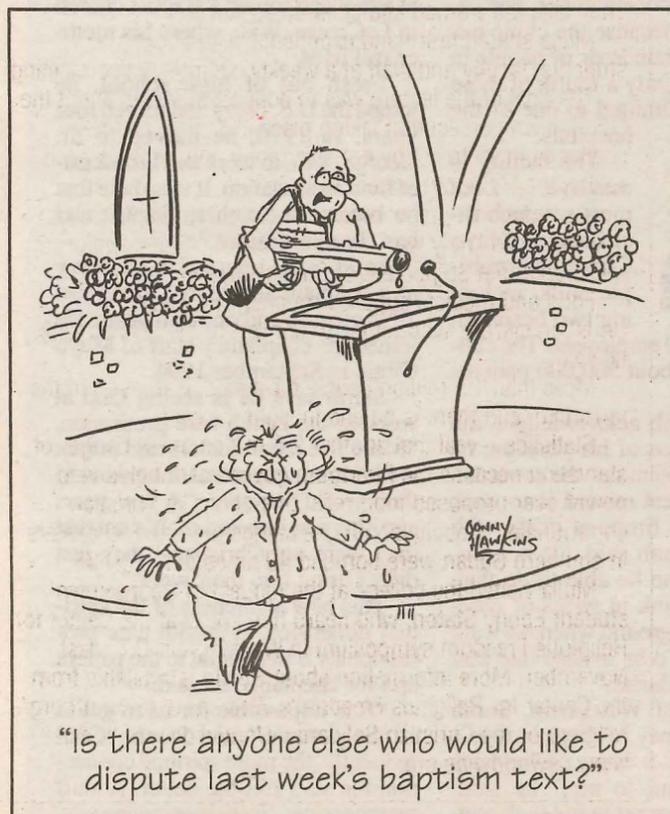
■ The average Christian pays more in interest (9.8 percent of income) than Southern Baptists give to their church (2.3 percent).

Burkett said he hopes the new emphasis will help "swing the tide back in the right direction in the local church."

The new stewardship emphasis combines the resources of five Southern Baptist Convention agencies. LifeWay, International Mission Board, North American Mission Board, Annuity Board and Woman's Missionary Union sponsor the month-long study.

In addition to a daily study, participants meet weekly in small groups to discuss topics.

The study will be available in June.



"Is there anyone else who would like to dispute last week's baptism text?"

'Bee all you can bee,' urges event speaker McCollough

LOUISVILLE—Mamie McCollough makes a living encouraging others to "bee all they can bee."

The popular motivational speaker, who will be on hand at three Kentucky locations March 15-16 as part of the Kentucky Baptist Convention Women's Lifestyle Evangelism Conference, is inspired by the humble bumblebee.

Aerodynamically speaking, it is seemingly impossible for the rather ungainly little creature to fly. Its body is far too heavy to be launched into flight by its disproportionately fragile little wings.

"The bee is a symbol of the 'I Can' way of life," declares McCollough. "Scientists can prove that it is aerodynamically impossible for the bumblebee to fly. ... But the bumblebee chooses not to be influenced by science's negative viewpoint and flies anyway."

McCullough, one of nine children in a sharecropper's family in rural Georgia, should not have been able to fly, either. Yet McCollough grew up to become a successful businesswoman, educator, consultant and motivational speaker.

She is one of several speakers scheduled for the Kentucky Baptist Convention's women's lifestyle evangelism conference. The message is based on Jeremiah 33:3, which reads, "Ask me and I will tell you some remarkable secrets about what is going to happen here."

Women can attend the conference, March 15 or 16, at one of three locations. The first conference will be March 15 from 9:45 a.m. - 3:15 p.m. at Porter Memorial Baptist Church in Lexington. The second, hosted by St. Matthews Baptist Church in Louisville, will be from 6:45-9:05 p.m. March 15. The third conference will be March 16 from 9:45 a.m. - 3:15 p.m. at Living Hope Baptist Church in Bowling Green.

On-site registration will be permitted at a cost of \$15 per person as space permits. Lunch will be available for day session participants at a cost of an additional \$5 per person.

For more information, call the Kentucky Baptist Convention Office for Evangelism at (888) 254-5722 or (502) 254-4737.



McCollough

Lexington Baptist College closing in spring

By David Winfrey
News Director

LEXINGTON—Trustees of Lexington Baptist College voted last month to close the Bible college this spring, citing growing debt and a decreased need in light of the emergence of Southern Seminary's Boyce College of the Bible.

The vote also comes at a time when the school's president, David Adams, has been hired by Boyce as both dean of students and executive director of the center of youth ministry, according to a newsletter from the school's original sponsor, Ashland Avenue Baptist Church.

The college will close in May, and many students will transfer to Boyce, according to Russell Howard, pastor at Ashland Avenue and chairman of LBC's board of directors.

Howard said three factors contributed to the vote to close the 49-year-old school, located on Versailles Road in Lexington:

■ The "conservative resurgence" among Southern Baptists has resulted in changes at Southern Baptist Theological Seminary that are in line with the founding church's theological conservatism and views of biblical

innerrancy.

"I've had numerous members of Ashland come up to me and say, 'If there had been the opportunities at Southern Seminary in 1950 that Southern Seminary presents today ... there never would have been a Lexington Baptist College,'" Howard said.

■ What Howard called Southern's and Boyce's intent to be a "premier training ground" for undergraduate students preparing for ministry training. Especially important to LBC, he added, is an emphasis on student ministry, represented by Adams' hiring.

"We're losing a generation of students," he said. "The kingdom of God is not doing the work it needs to do to reach the next generation."

■ A deficit that was predicted to reach \$200,000 by the end of July 1999. "The Lexington Bible College has struggled," Howard said. "Show me a private Christian college that doesn't, right?"

To continue the school past this current academic year would have required additional long-term debt, Howard added.

The school has about 100 students, many of whom will transfer to Boyce next fall.

Howard said students will be able

to transfer with both their academic hours and status intact.

Only one person graduated from the school in 1997, and eight graduated last year, Howard said. This year, however, 20 people are expected to graduate at the May ceremony, at which Al Mohler, president of Southern Seminary, is expected to be the speaker.

"We will finish sprinting, which I love," Howard said.

The school is "now planning for liquidation," he said. The school owns the former Eldorado Motel on Versailles Road, with 24 acres, purchased in 1997.

"We believe we'll be able to finish OK," Howard said. "All exterior obligations are going to be met."

Any remaining net worth from the college will be transferred to Ashland Avenue Baptist Church, which is planning to relocate to a 46-acre site on Reynolds Road. The church is in the midst of a capital campaign and will close on the property in May, he said.

Howard said Ashland leaders have suggested to Southern and Boyce that it might one day be able to host satellite or extension courses. "We would be incredibly excited about pursuing that."

BLUEGRASS BURGEOO

■ **Kentucky Baptist Homes for Children** will offer a special needs adoption orientation and classes starting March 16 in Louisville. For information, call (800) 928-5242 or (505) 568-9115.

■ **Vickie Thornburg** recently was hired as communications director for Kentucky Baptist Homes for Children. A 1987 graduate of the University of Louisville, Thornburg is the former print advertising manager for Levy's Lumber and Building Centers in Louisville. Her job will be to supervise marketing and public relations efforts for the agency and to coordinate special events. She is a member of Crestwood Baptist Church in Crestwood.

'Valley of Decision' a site for many student marriage proposals

By Bryan Cribb
Southern Baptist Theological Seminary

LOUISVILLE (BP)—The couple strolled down the hill. Noticeably silent, Rob Plummer held a Bible in one hand and Chandi Millet's hand in the other. Unbeknownst to her, he carried a small box as well.

Plummer and Millet knew the path. They had walked that way before—between the Boyce Centennial Library and the Carver Building at Southern Baptist Theological Seminary.

As they sat on a bench near a stone bridge in the bottom of the valley, the conversation grew serious. "I knew he was up to something," said Millet, a master of arts student from Chattanooga, Tenn.

Plummer, a Ph.D. student from Brentwood, Tenn., took out his Bible and asked her to read Genesis 24 where Abraham sent his servant to find a wife for his son Isaac. The passage states God led the servant to the correct woman after he prayed for guidance. And, the servant gave the woman jewelry as a marriage pledge.

Plummer knelt on one knee, revealed the box and gave the gift to seal their engagement. "I was crying so hard I couldn't see the ring," Millet said.

Plummer and Millet, who will marry June 5, added two more names to the lore of that stretch of land on Southern's campus—a place known as the "Valley of Decision."

Legend says this mid-point between the Carver Building—which once housed the Woman's Missionary Union Training School and now houses James P. Boyce College of the Bible—and the men's seminary cam-

pus was the location for many marriage proposals.

Henlee Barnette, a retired Southern Seminary professor, described the tradition: "Boys over at the seminary would go over to the WMU to date these girls. And right at the bottom of the valley was a marker that read, 'We are laborers together with God.' Allegedly, that is where a lot of 'decisions' were made."

According to Barnette, many couples took this quotation to heart: "They had similar vocational callings—why not team up?"

Although the frequency of "decisions" in this hollow has diminished in recent years, every so often another couple will add to the tradition. Randy and Alice Hartley are another example.

The Hartleys' "valley experience" was 14 years ago—April 16, 1985. "I had taken Alice there before and had told her the story surrounding the 'Valley of Decision.' And upon initially hearing the story, she had pushed me to the other side of the bridge," said Hartley, a master of divinity student from Montgomery, Ala.

At a later time though, after walking to the bridge and helping her sit on the edge, there was no nudging—only kneeling. Hartley dropped to one knee. "She was silent," he said. "Once she realized I wasn't kidding, she immediately said, 'Yes!'"

Plummer said part of the reason he proposed at the Valley is because he's a traditionalist. "There was no airplane towing a sign that asked, 'Will you marry me?'" No half-time announcement at the Super Bowl. It was just a very nice, prayerful, thoughtful evening.

Georgetown speaker tells of atrocities for Sudan Christians

GEORGETOWN—Imagine living in an environment where being Christian could mean subjecting your family to a holocaust of slavery, torture and even starvation by the national government.

This is the status in Sudan, according to Jimmy Mulla, a former Sudan citizen who spoke last month to Georgetown College students.

Mulla visited Georgetown to explain the atrocities that since 1989 have plagued the Christian people of his home nation.

"The government is trying to control everything," explained Mulla. "They send troops and militia into villages to pillage and destroy everything. The men are mainly killed. They take the women and children as slaves."

Mulla shared first-hand experience with about 100 students, faculty and staff at a weekly campus praise meeting.

The goal of the lecture was to educate students about the little-known persecution taking place in Sudan, and to challenge them to act by e-mailing their congressmen and asking the U.S. government to intervene.

His emotional presentation elaborated on the Khartoum government's "holy war" on non-Muslim citizens, which make up about 30 percent of Sudan's population.

Food and medical supplies routinely are denied to Christian citizens who refuse to convert to the Islamic faith, he said.

More than 1.5 million people have died as a result of the terrorism, and there is no end in sight, he said.

Statistics reveal that another 2.6 million are in danger of starvation because the Khartoum government holds veto power over proposed food relief operations to Christian communities. Hospitals, refugee camps and feeding centers in southern Sudan were bombed 40 times during 1998.

Mulla visited the college at the request of Georgetown student Ebony Staton, who heard him speak at the Center for Religious Freedom symposium in Washington, D.C., last November. More information about Sudan is available from the Center for Religious Freedom's Web site at www.nff.org/religion/ or the Christian Solidarity Worldwide web site at www.cswworldwide.org.

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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Come see CP at work

I fear Dr. Chafin's commentary (Feb. 23) might have given readers the false impression that missions and evangelism have been de-emphasized at Southern Baptist Seminary. The following facts will show missions and evangelism are alive and well at Southern:

■ Current enrollment in the Billy Graham School of Missions and Evangelism is more than 400 and will exceed 500 in the fall semester.

■ We have the largest evangelism department (five professors) of any seminary in the world.

■ Our students participated in the North American Mission Board's Crossover evangelism project in Salt Lake City in 1998 and will do so in Atlanta in 1999.

■ Our student evangelism team witnesses weekly in the Louisville area.

■ Student revival teams conduct meetings throughout the region.

■ Southern was the first seminary to implement the Nehemiah Project—a joint effort with NAMB to involve students in church-planting projects.

■ The Billy Graham Association has asked Southern to provide counselors for the Indianapolis crusade in June 1999.

■ Student teams made mission trips to Mexico and Romania in 1998; teams will visit Romania and Panama in 1999.

■ Since its inception in 1994, the Billy Graham School of Missions and Evangelism has established these new degree programs: master of arts in missiology, master of divinity in church planting, doctor of ministry in evangelism and church growth, doc-

tor of ministry in missions leadership and doctor of missiology.

■ In 1998 we sent students to the Philippines to serve two years as church planter interns. In August, more will be deployed in West Africa and Indonesia.

The seminary exists to serve the churches and agencies of the Southern Baptist Convention. Come and see your Cooperative Program dollars at work.

*Mark Terry
Associate Dean of Southern Seminary's
Billy Graham School of Missions
and Evangelism*

Remarks offensive

After the departure of the Western Recorder's former editor, I mused that the paper would focus more on news than propaganda. It didn't.

Note Kenneth Chafin's recent commentary. In it, he attacked some of today's greatest Baptist statesmen saying they were more concerned about "power than the truth" in their attempts to oust moderate seminary professors. Moreover, he misconstrued beliefs held by Southern Seminary President Albert Mohler, then challenged Baptists not to support "a seminary that teaches our future pastors that Christ did not die for all."

Regrettably, Chafin's article was built on what may best be described as premeditated misrepresentation. As an instructor at Boyce College and a Ph.D. student at Southern, I believe every student, faculty, administrator and trustee would consider Chafin's remarks not only incredible, but also deeply offensive.

His suggestion that Baptists reallocate support earmarked for the

seminaries is clearly a parroting of recent remarks made by Russell Dillard. Clearly both gentlemen are nothing other than disgruntled, disenfranchised moderate sympathists.

It should be underscored that the SBC controversy has been fundamentally a crusade to uphold the integrity of the Bible, along with the necessary ramifications of that corrective. Indeed, having studied in three of our six seminaries, I once sat at the feet of moderate professors. Under their tutelage, students were led to believe that homosexuality was a valid lifestyle and that Jesus was not necessarily the only way to God. Similar testimonies by former seminarians are legion.

Those liberal teachings were once shrouded by a veil of secrecy. Only now has that veil been rent from top to bottom, due in part to those Chafin criticized.

My prayer is that Dr. Chafin might invest his golden years building the kingdom of God for a lasting legacy, rather than fruitlessly casting seed of discord among brethren.

*Frederick Cardoza II
Louisville*

Grateful for Chafin, Ward

The Feb. 23, 1999, edition of the Western Recorder was one of the best issues you've produced in quite some time. The thing that made this paper so outstanding was the commentary that appeared on page 4 by Kenneth Chafin and the guest editorial on page 5, authored by Wayne Ward. I am grateful that there are strong and proven leaders such as Chafin and Ward who are so articulate in dealing with those critical issues that continue to divide us.

*Dick Ham
Richmond*

PARTNERS IN THE MISSION

North American missions

North American missions among Southern Baptists has been in transition with the reorganization of the Home Mission Board into the North American Mission Board. The new board includes emphases formerly overseen by the Radio and Television Commission and the Brotherhood Commission.

The two primary objectives are evangelism and new church starts. Media, missions education, mobilization and strategic emphases are coordinated to support the primary objectives.

There are five focal points:

- Student evangelism.
- Reaching Canada.
- Mobilizing volunteers (Mission Service Corps and short-term).
- Reaching ethnic groups.
- Strategic cities (two per year).

Specific goals have been established for the challenge budget of the Annie Armstrong offering:

- Establish four flagship churches in strategic Canadian cities.

- Start 75 Generation X churches.
- Establish 40 ethnic learning centers.

■ Develop the Man-to-Man Job Corps (similar to WMU's Women's Job Corps).

- Establish evangelistic prayer and Bible clubs at 1,000 high schools.

Much of the mission work in Kentucky is a partnership between the North American Mission Board, the Kentucky Baptist Convention, local associations and churches. We are looking for creative and innovative ways to reach people for Christ in Kentucky and

to start new churches.

The new evangelism growth team, led by Dan Garland, has the energy, insight and passion to lead Kentucky Baptists in this emphasis. Campus ministries, led by Keith Inman, and the new youth department, led by Tom Smoot, are a vital part of this team. Due to a desire by NAMB to put 1998 year-end funds on the field immediately, Kentucky might receive funding support for the high school strate-



Bill Mackey

ANNUITY

What financial stage of life are you entering?

By Don Spencer

Just as gardening involves different stages over a period of time, financial planning involves different steps in each stage of life.

Every stage should include attention to appropriate insurance coverage, an up-to-date estate plan, adequate planning for retirement, appropriate investments and a constant re-evaluation of financial goals.

Here are a few financial planning points to remember at each stage.

■ **Early 20s—tilling the soil.** Develop short-term and long-term goals.

Build your "emergency fund" (enough savings to cover three to six months' living expenses). This money should be accessible without the risk of paying a penalty. Get started now in your employer's retirement plan.

■ **Late 20s and 30s—planting the seeds.** Continue retirement savings, using stocks as your investment vehicle since they historically have offered the higher return long term.

If you have or plan to have children, start investing for their education. Make sure you have adequate disability insurance. If you support a family, be sure to have adequate life insurance.

■ **The 40s and 50s—tending the crops.** This is probably your peak earning years but also the time when most demands are placed on your money.

You might feel less inclined to take investment risks, thus you might want to shift a portion of your investments from stocks to bonds. This is a time to consider lifestyle changes and new financial goals.

■ **The 60s and beyond—harvest time.** Heavy expenses are behind you. Retirement is near. Preserving capital might become more important. However, you easily could live another 20 or 30 years, so you still need the long-term growth that some stock investment provide.

Assume you're going to live into your 90s, and invest accordingly.

■ **Retirement—enjoying the fruits of your labor.** Investments will lean more toward income and less toward growth.

Make sure you have an up-to-date estate plan. Reevaluate your life insurance needs and adjust accordingly.

Don Spencer is a certified financial planner and directs the Kentucky Baptist Convention's annuity department



Ideas offered to teach teens the importance of apologizing

Q: My two teens never say "I'm sorry" to each other. For that matter, they rarely apologize to anyone. How can we teach them to see the importance of asking people for forgiveness?

Mature people know when and how to say, "I'm sorry." Teaching your offspring to apologize will require more than telling them to do so or even pointing out occasions when they ought to seek forgiveness. You are asking for a significant change in who they are as well as a change in the way they act.

Perhaps a beginning point will be to offer forgiveness rather than punishment the next time they misbehave. Be clear that you see them as guilty and deserving chastisement. Discuss what the correct action would have been. However, rather than enforcing a penalty, offer forgiveness. Be deliberate and clear. Do not drop the issue or let them slough it off. Say, "You were wrong, but I forgive you." Surprise forgiveness creates gratitude and teaches what could follow if one atones.

Another life-changing incident would be to seek their forgiveness. No parent is perfect. The next time you goof, make a point to apologize rather than seek to justify yourself. Ask them to forgive you and demonstrate the forgiveness process. Teens complain that parents never admit we are wrong. Making an open confession might prompt them to follow your lead.

Finally, help them understand that giving forgiveness is an important part of experiencing forgiveness. Offering to pardon each other and accepting the good and bad in each other makes for a happier, healthier and holier family.—*Wade Rowatt*

Q: What kinds of things make a church attractive to single adults?

A lot of your success will be found in the culture of your church. First, church should be welcoming. Provide hospitality to all who come through its doors. Analyze possible barriers. Provide adequate, excellent and convenient space. Provide the best possible teachers, with lessons on subjects relevant to single life in 1999.

Have greeters ready to escort those who come in 1's and 3's as easily as the 2's and 4's. Provide adequate parking space. Give single adults choices of which class to attend. Relate sermons to singleness as much as to married life. Help the congregation become conscious of subtle prejudices against the unmarried. Have single people in visible leadership positions. Make sure those attending without a wedding ring feel welcome and prepared for.

Second, church should be contagious. Help your church become conversant in the issues vital to single people. "Get the word out" about what your church has to offer. Above all, make sure the church is contagious about Jesus Christ.

Third, church should be celebrative. Single adults do not want to attend a funeral service every week. Focus the attention of the mind and the affections of the heart toward God. Make it fun. Create a positive, safe place for the hurting. Make sure people can find God there.

You can't build enough space to hold all the single people in your community who would love to find a place in the family of God you call "church."—*James Stillwell*

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 Shackelford, 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.



Both public and private life matters to God

By Mark Boes

You can be a public success and a private failure. We have come to a time in history when we are willing to accept public success and private failure from public figures. We live in a time when we expect entertainers to amuse us, but we let them live as they please when they are off the screen, the tube, the court, the field or the clock.

Now we have gone one step further. The standards we have come to tolerate in public figures, athletes, entertainers and political leaders, we now accept for ourselves. We want two separate lives—a public life and a private life. We have come to a time when many of us are leading dual lives. After all, if we can contain our failures to our private lives, we have acceptable forms of failure.

I don't know anyone who is happy only with public success. I know for me my private life is too much with me. My marriage, my children, my integrity, my self-esteem, my relationship with God—these are the aspects of me that are private, yet they are public too. I don't care how big a splash I make as a public preacher and pastor; if I have breakdowns in these private areas, I am a hurting man.

I am not offering a public apology for public failure. It is awful not to measure up in the public sector of one's life. You will not prosper in God's eyes by making yourself a private success and a public failure. I write to remind you that public success is only half a success.

We all are required to balance our lives. There are two sides of me. I have my very public work at church and in the community. As well, I have a private life as a husband and father, and I have

neighbors to whom I am the fellow next door.

All of us are torn between our public and private responsibilities. Sometimes, to be a good pastor and preacher, my role as husband and father suffers. And when I am being a good father and husband, I worry about whether I am doing my work well.

The wise individual can put these two sides of life together and make a success of both. We have come to a time when it is much more acceptable to lose one's home than to lose one's job. The truth of the matter is this: We are supposed to be able to make a go of both.

There is no record that God ever made the neat little distinction between public and private selves that we have attempted to make. I know of no place in Scripture where the public and the private aspects of an individual's life are separated.

God cannot tell where our public and private lives stop. To him, we are one. A responsible person is responsible in all parts of his or her life. Faithfulness applies at home and at work. God probably will call unfaithful the person who is faithful at work and unfaithful at home. I must be a good person all the way through. What I am in private should be no different from what I am in public. I am what I am.

There is a very important judgment in the future for all of us. In fact, it is the most important judgment each of us will ever face. I will not be your judge and you will not be mine. God will judge us all. He will be fair, even charitable. He will be just and honest. But he will judge each of our lives, the public and the private, period. Be ready in all aspects of your life.

Mark Boes is pastor of Cecilia Baptist Church in Cecilia and a member of the Western Recorder board of directors

GUEST EDITORIAL

'Why did you doubt?'

By Charles Darland

Immediately Jesus reached out his hand and caught him. "You of little faith," he said, "why did you doubt?" (Matthew 14:31)

Several years ago I found myself in despair over our family's finances.

Our three boys were growing and always seemed to need new clothes, new shoes and money for fees and activities at school. Groceries were costing more. There were doctor's bills, dentist's bills, optometrist's bills and one of our cars always seemed in need of repairs. It just seemed we were falling further behind, about to go under, with no hope of catching up.

And then one morning during my devotion time I sang "You Are My All in All." This praise song exalts Jesus' provision, his care, his faithfulness. It praises Jesus for being "my all in all."

Moments later as I was praying, I heard the Lord speaking to me,

asking if I really believed what I had been singing. He asked, "Why are you afraid? Why are you anxious? Why are you uncertain of my provision? Why are you doubting I will take care of you?"

Immediately after feeding the 5,000, Jesus sent the disciples away in a boat to the other side of the Sea of Galilee because he wanted some time alone for prayer and rest.

While Jesus was on the mountain, the disciples were already a considerable distance away because of the strong wind and waves battering the boat. Suddenly the disciples saw someone walking toward them across the waves, and this almost scared them out of their skins. They thought it was a ghost, but the familiar voice of Jesus reassured them.

Then Peter impulsively decided he wanted to walk on the water to Jesus. Once among the wind and the waves, his faith which had seemed so great faltered, and he began sinking. Peter, drowning in his fear and doubt, cried out for Jesus to save him. In an instant, Jesus saved him and asked, "Where

did your faith go? You were so courageous on deck and so cowardly among the waves. Why are you afraid? Why are you anxious? Why did you doubt I would take care of you?"

Could it be that Jesus was teaching a lesson to Peter, who was impulsive, rash, given to intemperate words and actions? Could it be that Jesus was teaching Peter to rely less on himself and more on his Lord? Was Jesus seeking to save Peter from the ruin of his pride and self-confidence? To believe less in himself and more in his Lord? To remind him that his ability to overcome the winds and waves of life is directly related to his unblinking focus on Jesus, who alone supports and saves?

We tend to be so like Peter—rash, self-confident, proud, walking in our own strength amid the struggles and difficulties of life. Is it any wonder we flounder, we sink, we almost drown? When will we ever learn to look in faith beyond ourselves and our difficulties to Jesus who alone can save us?

"Take courage! It is I. Don't be afraid" (Matthew 14:27).



Charles Darland is pastor of Immanuel Baptist Church in Elizabethtown

BAPTISTS

Texas Baptists fight 'attacks'

DALLAS (ABP)—Baptist General Convention of Texas leaders will appoint a special committee to defend against "slanderous attacks" by critics.

Dan Curry made the motion to appoint the committee during the time for miscellaneous business in the GBCT Executive Board's winter meeting. His motion passed overwhelmingly.

"I'm tired of the misleading and slanderous attacks on our leaders," Curry said. "I believe it's time to take a stand and defend our brothers and our state convention and say enough is enough."

Although not identifying these critics, Curry cited what he called unfounded allegations about the beliefs of BGCT leaders on issues such as homosexuality and abortion.

BGCT leaders have expressed concern in the past that their beliefs and convention actions have been misrepresented by people associated with Southern Baptists of Texas, a newly formed conservative state convention created to align more closely with the Southern Baptist Convention.

A video containing allegations against BGCT leaders recently has been circulating throughout the state, presumably distributed by parties interested in pushing Texas Baptist churches into closer alignment with the SBC's conservative leadership. Last fall, a document purporting to contrast the views of BGCT leaders and SBC leaders was circulated in some churches without explanation of its origin. Southern Baptists of Texas leaders publicly disavowed any role in distributing such a document.

Patterson: Ugly messengers hurt message

By Dwayne Hastings
SBC Ethics & Religious Liberty
Commission

AUSTIN, Texas (BP)—Issuing a call for a kinder, gentler and more loving witness, the president of the Southern Baptist Convention said the world must see conservative evangelicals presenting an authentic Christianity.

"What would happen in 2001 if God's people began to act like God's people?" Paige Patterson asked at the SBC Ethics & Religious Liberty Commission's annual conference in Austin, Texas.

"One of the tragedies in our world today is that there are conservative, Bible-believing Christians whose lives do not match their professions" of faith, said Patterson, president of Southeastern Baptist Theological Seminary in Wake Forest, N.C.

A Christian's life is the frame that holds the gospel, Patterson said, recalling a visit to an art museum where he noted how the poor condition of a painting's frame detracted from the beauty of the painting.

"While the frame is not really important, it's the gospel of our Lord Jesus Christ that is important," Patter-

son said. "But if the frame is ugly and marred, sometimes people won't hear the message because of the ugliness of the messenger."

"I believe we have come to a stage in America when no longer are we going to be heard if our lives do not stand behind our witness," Patterson said, not citing specific instances but saying he was "preaching to preachers."

He said Christians must find ways to say to even those with whom they are in diametric opposition: "We love you in Jesus Christ."

"When our lives are inconsistent with our professions, we become hypocrites," he said, adding that "a watching world is looking at every move we make."

"The time has come for judgment to begin at the house of God," Patterson said.

Christians who are crestfallen with the state of society and the crisis in the culture should take heart, he said, noting the world is looking for those who have a solution to the hurt and hopelessness they are feeling.

"What an opportunity," he said. "The more bad things that happen, the more people begin to realize there are no worldly solutions."

He said answers won't be found through government or public policy, though still urging Christians to be active in the public square.

"There is no place where the superiority of Christian faith becomes so apparent as when you are in the middle of trouble and tribulation," Patterson said, referring to the Apostle Paul's letter to the Romans urging Christians to persevere in their trials.

"I don't know anybody happier than a Spirit-filled child of God," Patterson said. "There's no room for complaining. We are to be rejoicing in hope."



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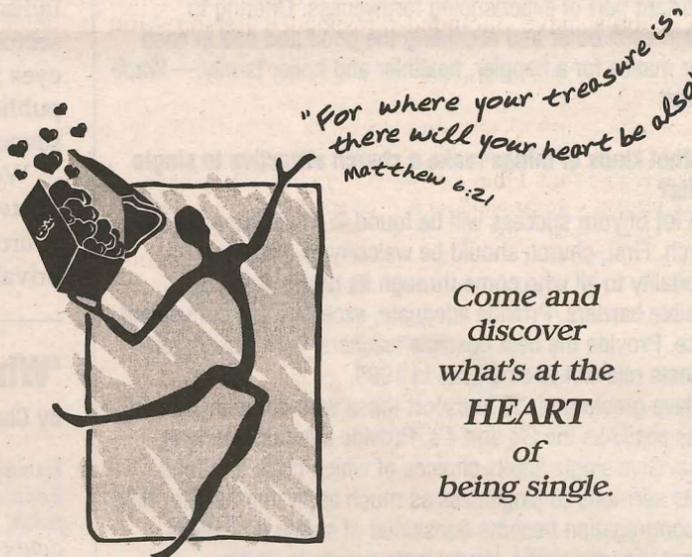
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Health and faith connection criticized

By Adelle Banks
Religion News Service

NEW YORK (RNS)—A new report by a team of researchers at Columbia University has voiced strong criticism of the plethora of recent studies linking the religious beliefs and activities of patients to better health.

The report, which has prompted a mixed response from physicians known for their support of integrating faith and medicine, questions the empirical evidence of many of the studies and voices ethical concerns about the role of doctors in their patients' religious affairs.

"We believe that it is premature to promote faith and religion as adjunctive medical treatments, despite the enthusiasm of the general public and elements of the medical profession," the report concludes.

Richard Sloan, an associate professor in Columbia's department of psychiatry, said he and his co-authors were prompted by numerous media reports to examine research papers discussing whether religious practices influence health.

He said the review is the first of its kind to be published by a major medical journal. The report was published in *Lancet*, a prestigious London-based medical publication.

It comes at a time when about 50 medical schools have included courses on religion, spirituality and health in their curricula, and medical organizations have drawn large audiences to meetings discussing similar topics.

The researchers found that many of the studies they reviewed lack consistency or fail to address factors that could affect the study results.

"We believe even in the best stud-

ies, the evidence of a relationship between religion, spirituality and health is weak and inconsistent," they wrote.

Sloan cited an example of studies relating church attendance to mortality.

"Those studies generally show that frequent church attenders live longer and are healthier and that's interesting, but most of those studies fail to control for one essential ... characteristic," he said. "People who are too sick already can't get to church. Rather than church attendance causing health outcomes, it's really that health outcomes influence church attendance."

But other researchers who have studied links between religion and health think Sloan chose the worst of the available studies and is only considering the harm that comes from integrating the two fields rather than the benefits.

"What we see Dr. Sloan is doing is throwing the baby out with the bath water," said David Larson, president of the National Institute for Healthcare Research in Rockville, Md.

Larson's organization focuses on conducting and encouraging research on the relationship between spirituality and health.

"The paper edges on the assumption that the only way to teach this is a bad way, the only way to have doctors address this is a harmful way," responded Larson. "But it forgets most importantly that patients want this factor addressed."

Larson acknowledged that earlier studies might not have the best research methods.

"In the '90s, you really do need to control for other factors," he said. "What we're seeing is better and better research that controls for more and more."

Sloan and his fellow researchers stated that their questions about the data lead to concerns that some discussions about benefits of linking faith and medicine could be unethical.

"When doctors depart from areas of established expertise to promote a non-medical agenda, they abuse their status as professionals," they wrote. "Thus, we question inquiries into the patient's spiritual life in the service of making recommendations that link religious practice with better health outcomes."

Dale Matthews, an associate professor of medicine at Georgetown University Medical Center in Washington, called the report's comments about potential abuse "very inflammatory."

"The reason why I, for one, bring up this issue is because ... it's a medical agenda, it's not a non-medical agenda," said Matthews, author of "The Faith Factor: Proof of the Healing Power of Prayer."

"My agenda is to gather all the resources that we can to enhance the healing process. For many people, that involves religion. ... If someone has no interest in religion, of course I'm not going to force it on them."

The Columbia researchers also voiced an ethical concern about the potential harm to patients who might link their serious illness to moral failure.

But Christina Puchalski, a Washington, D.C., physician who has developed medical school curricula dealing with spirituality and health, said doctors are not telling patients that they should be religious.

"We should know how to refer to chaplains," she said. "We're being very clear that physicians should not take the place of priests or chaplains or rabbis."

Report: Internet prompts 50 percent growth in hate groups

MONTGOMERY, Ala. (ABP)—The number of Internet sites promoting racial hatred rose by more than 55 percent in 1998, according to a report issued by the Southern Poverty Law Center.

The Montgomery, Ala., -based SPLC counted 254 hate sites on the Internet in 1998 compared with 163 in 1997.

The organization defines a hate site as one that uses "racist or anti-Semitic content or promotes a group known to be racist or anti-Semitic," said SPLC spokeswoman Laurie Wood.

Robert Parham, executive director of the Baptist Center for Ethics in Nashville, said use of the World Wide Web is increasingly popular among hate groups for two reasons.

Web sites allow hate groups "to hide in cyberspace, providing them with shelter from the public eye," he said, while allowing people who feel marginalized to seek out material "to feed their anger and prejudice without being observed by their family and neighbors."

Parham said parents should monitor their children's Internet use as closely for sites that promote hate as they do for pornography.

In addition to their growing visibility in cyberspace, hate groups are experiencing an upsurge in numerical strength, the SPLC reported. It identified 537 hate groups or hate-group chapters in 1998, up from 474 in 1997. Much of the increase was due to the addition of 33 chapters of the Conservative Citizens Council.

Recently, U.S. Senate Majority Leader Trent Lott (R-Miss.) and U.S. Rep. Bob Barr (R-Ga.) were among legislators from both parties criticized for speaking to CCC groups. While the CCC portrays itself as a mainstream conservative group, national news organizations have documented racist statements on its Web site and in its literature.

"The CCC is a reminder that organized racists are not always identifiable by their Klan hoods or swastikas," the SPLC report said. "In fact, they come from all walks of life and often wear business suits rather than brown shirts."



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EOE

No Phone Calls Please

Covenant marriage law isn't getting a lot of takers

By Tom Strode
SBC Ethics & Religious Liberty Commission

AUSTIN, Texas (BP)—Few couples chose "covenant marriage" in the first 18 months after his precedent-making legislation was adopted, but Tony Perkins said he wasn't expecting quick results.

The national trend for 200 years has been away from affirming the sanctity of marriage, Perkins claimed. "We're not going to change it overnight."

Changing "the culture is like turning a big ship. It takes time," he said. "We're looking at this from more of an eternal perspective."

Perkins, a first-term member of the Louisiana House of Representatives, was author of the country's first covenant marriage law.

The law allows couples preparing for their wedding to choose covenant marriage instead of the standard marriage that provides for no-fault divorce. In the first 18 months after it went into effect, only 6 percent of couples chose covenant marriage, Perkins said.

But the law has had positive effects, Perkins said. No couples who chose covenant marriage have divorced, he said. Also, pastors have told

him marriages have been saved through counseling required by those seeking a covenant marriage, Perkins said. "So, we know that it works."

One of the reasons few couples have chosen covenant marriage is the lack of awareness. Some don't hear about covenant marriage, Perkins said, until they get their marriage licenses, when it is too late.

The law requires premarital counseling and an agreement they will obtain counseling if there are problems in the marriage. It also narrows the grounds for divorce, Perkins said, to adultery, conviction for a felony, physical or sexual abuse of a spouse or child, and abandonment. Only the non-offending spouse can seek a divorce under the law.

Arizona has enacted a covenant marriage law since Perkins' bill was passed. About a dozen state legislatures will debate such laws this year, he said.

Covenant marriage is a way of addressing the problems produced by a "culture of uncommitment," Perkins said.

Divorces, as well as marriages, have declined in the 1990s, but cohabitation by unmarried couples has increased 800 percent since the 1970s, he said.

MISSIONS

Utah missionary finds answers to culture, Mormonism

"The fields are white unto harvest here. We just need some more harvesters."
Herb Stoneman, evangelism consultant for the Utah-Idaho Southern Baptist Convention

By James Dotson
SBC North American Mission Board

SALT LAKE CITY—Herb Stoneman doesn't hesitate to sing the praises of well-planned, culturally appropriate revival services.

As a pastor and denominational evangelism leader, he's seen his own share of successes, to be sure. But one source of his passion goes back to his childhood, when a neighbor invited his family to the "pack-a-pew" night at a local church's revival.

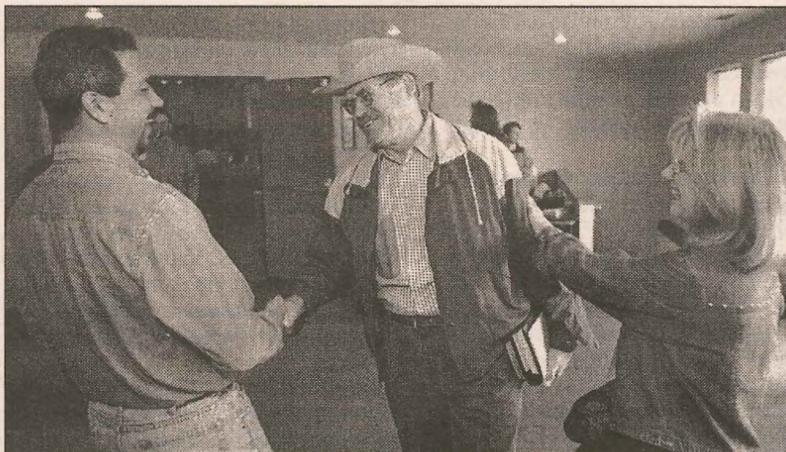
His father accepted Christ that night, changing the entire family forever, and, in turn, the lives of thousands who found faith in Christ through family members' combined ministries.

"I've often wondered what would have happened if the Willeys (the neighbor family) had said, 'Well, those people have no interest in Christ, their lives are not worth messing with,'" he said. "You have to thank the Lord for people who are just bold enough to invite somebody to go to church with them."

As evangelism consultant for the Utah-Idaho Southern Baptist Convention, it is Stoneman's task to help the convention's 152 churches and missions share his passion for seeing the lost come to Christ.

He and his wife, Jeanette, are among the missionaries featured in this year's Southern Baptist Week of Prayer for North American Missions, March 7-14.

When Stoneman's father accepted Christ, the family changed completely, Stoneman said. His father, an unskilled laborer, eventually became an engineer. And in the process, the family became aggressive in helping start new churches wherever they lived. Stoneman's own call to the ministry came at age 16 at a missions conference in Grand Junction, Colo.



ROUNDUP Southern Baptist missionary Herb Stoneman (right) and his wife, Jeanette, enjoy a light moment with Minister of Education John Primm during a "Roundup Sunday" at Southeast Baptist Church in Salt Lake City. Stoneman, evangelism consultant for the Utah-Idaho Southern Baptist Convention, developed the roundup concept as an evangelistic event uniquely suited to western culture. (Photo by James Dotson)

Throughout his ministry, Stoneman said, he has dealt with what he calls the "Ya'll Come Yo-Yo" so prevalent in Southern Baptist churches outside the South.

"Maybe it happens in other places, but out here

there's a tendency to feel like its impossible to reach the indigenous community, so the effort is on finding people that look like us, talk like us and think like us," he said.

The problem comes when the economy shifts and those from outside are the first to leave, he explained. When that happens, small churches have difficulty surviving, much less being effective in reaching the people around them. "The heartbeat of the community is not their heartbeat," Stoneman said. The church declines, only to "yo-yo" back to survival status with the next economic upturn.

"We have to learn how as churches out here to pierce the heart of our community and win the people who

are indigenous to our communities to Christ.

One way of reaching indigenous groups, Stoneman said, is to use language they can understand while retaining traditional methodology. Instead of a "revival," for instance, he was the speaker last spring for "A Bully Good Meeting" in Roosevelt, Utah. Small, stuffed teddy bears accompanied advertising posters.

Eleven professions of faith were recorded, and attendance tripled at a "Roundup Sunday" at First Baptist Church of Roosevelt. Months later, average attendance had grown from 30 to 60 and still was climbing.

"What I've found is most evangelistic efforts in the local church fail because they are poorly planned, poorly promoted, poorly attended," said Stoneman. "We say the event was at fault, but ... when the people in the body of believers begin to expect much and begin to work toward seeing much done, amazing things happen."

Many of the barriers in Stoneman's geographical area, of course, are much more significant than misunderstood terminology. On the home turf of the

Church of Jesus Christ of Latter-day Saints, the barriers go to the heart of the gospel. But Stoneman has seen those roadblocks overcome through the same relational approach he advocates during revivals.

That was illustrated most dramatically during the early to mid-'80s when Stoneman saw a Roundup Sunday at First Baptist Church of Vernal, Utah, develop into a revival that lasted several years.

In a town that was 80 percent Mormon, about 450 people ultimately left the Church of Jesus Christ of Latter-day Saints and accepted the historic Christ of Scripture. New Christians from the Mormon fold began sharing their new faith with their friends, he said, and the resulting exodus from the Mormon church prompted others to consider their own beliefs.

Participation in the video, "The Mormon Puzzle," produced by the Southern Baptist North American Mission Board, also has given Stoneman a high profile in Utah as an apologist for historic Christianity in the context of Mormonism.

One man saw Stoneman's appearance on a local television show talking about the Mormon-Christian debate. The man's curiosity was piqued, and he called Stoneman to ask where he could hear him speak. Eventually, the man and his entire family accepted Christ. They now lead a Bible study for their Mormon friends.

Utah-Idaho is certainly a different environment from the South, Stoneman said, where many people at least have an answer prepared when asked about Christianity. But in some ways he finds the lack of cultural Christianity refreshing.

"Here I can come nose to nose with the denial, or the person saying, 'I'm a Mormon, but I don't believe any of that stuff.' And then I've got a place to move forward with sharing the gospel," he said.

"The fields are white unto harvest here," he added. "We just need some more harvesters."

GOD AT WORK

Week of Prayer for North American Missions

North American Mission Board's focus: Evangelism, church planting

ALPHARETTA, Ga.—The North American Mission Board of the Southern Baptist Convention was created in 1997 when three SBC agencies combined—Home Mission Board, Radio and Television Commission and Brotherhood Commission.

NAMB's responsibility is to assist Baptist churches in reaching people in the United States, its territories and Canada with the message of Jesus Christ.

Nearly 5,000 NAMB missions personnel, most of whom are jointly appointed with state Baptist conventions, receive support from the annual Annie Armstrong Easter Offering for North American Missions.

The 1999 goal is \$45 million, with a challenge goal of \$50 million. One hundred percent of the money received will go to support missionaries on the field.

The offering supports NAMB's

two major thrusts: evangelism and church planting. The board estimates that 200 million people in the United States, territories and Canada have no personal relationship with God through Jesus Christ.

The agency provides help to churches, associations and state conventions in evangelism training, interfaith witness, and church and community ministries, which include alternatives-to-abortion ministries and special evangelistic events.

Southern Baptists start about 1,500 new churches annually, more than any other faith group. NAMB provides resources and strategies for establishing churches and missions among all ethnic and language groups in the U.S. and Canada.

NAMB President Bob Reccord has pledged that the agency will emphasize five priorities:

- Impacting major cities.
- Growing ethnic congregations.
- Evangelizing students.

- Mobilizing volunteers.

- Reaching Canada with the gospel.

"These nearly 5,000 home missionaries are our models, our heroes in the war to win North America to Christ," he said. "But they cannot win the war alone. The mission field is too vast. ... Our missionaries need our support. They need Southern Baptists to come alongside them through fervent prayer, dedicated service and sacrificial giving."

NAMB's missionaries are appointed to a variety of mission tasks.

The largest number start new churches. Mission pastors serve English-speaking and language churches in rural and urban settings. Southern Baptists in North America worship in 110 languages in more than 7,000 ethnic congregations.

Other NAMB missionaries share the gospel by ministering to people in church and community settings, including senior adults, nonreaders,

non-English-speaking people, substance abusers, families, people in the criminal justice system, homeless people, disabled people, migrant workers and even vacationers.

A number of missionaries serve Southern Baptist associations as associational missionaries or other mission staff, and many NAMB missionaries are volunteers who serve more than two years and provide most of their own financial support, although they receive some NAMB support.

Although not classified as missionaries, about 3,000 Southern Baptist-endorsed chaplains minister in the military, institutions such as prisons and hospitals, and in business and industry.

North American mission efforts also are supported by more than 100,000 short-term missions volunteers each year. Last summer, more than 13,000 students participated in mission youth groups and led more than 2,200 people to Christ.

MISSIONS

Queen dreams big for Chicago's Baptists

By James Dotson
SBC North American Mission Board

CHICAGO—When Jim Queen started Chicago's Uptown Baptist Church in 1976, he considered the entire community his congregation—a concept that helped Uptown develop into a national model for urban ministry.

Today, as executive director for Chicago Metropolitan Baptist Association, he feels the same way about the eight million residents of "Chicagoland."

"I tell our pastors, 'You are not only the pastor of the church. You are also pastor of the community,'" Queen said. "When you understand you're pastoring the community, you open up more opportunities for ministry. ... When we build our image through our credibility, then your community will have a listening ear."

Queen and his wife, Karen, who works as the administrative assistant for the 178-church association, are among the missionaries featured in the Week of Prayer for North American Missions March 7-14.

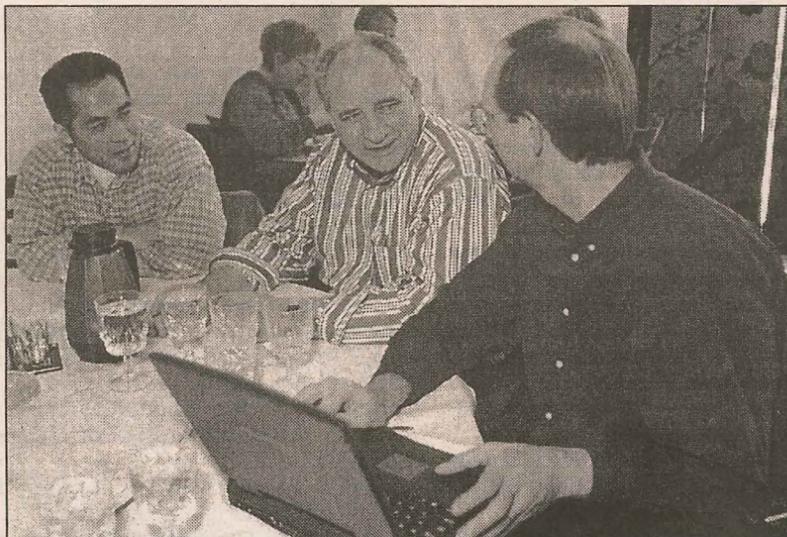
A product of a Christian home, Queen signed with the Chicago Bears in 1959, only to be drafted into the Army at about the same time. When he returned to the team in 1961, he was cut from the squad because of a hamstring injury.

The following spring, during an Easter Bible study on the Resurrection at North Shore Baptist Church, he made a profession of faith in Jesus Christ.

"I made a commitment to not only give my life to Christ but see Chicago come to Christ," he said.

His early ministry was directed toward working with juvenile delinquents and youth gangs. He served on the staff of North Shore Baptist Church and later through a parachurch ministry he established called Inner City Athletic Mission.

After graduating from Southern Baptist Theological Seminary in Louisville, Queen was invited by the Southern Baptist director of missions in Chicago to consider starting a church just north of downtown Chi-



STRATEGIC PLANNING Jim Queen (center) talks with Nick Kim (left) and Robert Goette about strategies for multiethnic congregations during a luncheon meeting in suburban Chicago. (NAMB photo by James Dotson)

cago where he grew up.

The church targeted gang members and the homeless who populated the streets, single parents, the elderly, the mentally and emotionally handicapped, and the area's diverse ethnic population. Those groups, coupled with the enthusiastic young people who shared Queen's vision, came to characterize the congregation.

Queen's current vision is to see 100,000 Southern Baptist volunteers come to Chicago for a one-day evangelism blitz and mass rally in the summer of 2000, followed by six months of critical follow-up and church planting efforts by a thousand volunteer teams. He also hopes to join hands with other evangelicals in Chicagoland to coordinate Southern Baptist efforts with Celebrate Jesus 2000, the interdenominational evangelistic initiative.

As one of the first among the 17 targeted cities, Chicago is in many ways one of the most challenging. Historically, Southern Baptist churches in the area were transplants from the South, he said, reflecting the culture of their members after the post-World War II migration. The problem

was that as new generations became acclimated to the northern culture, the churches began to fade in influence and die out.

"The churches really became southern-culture churches here, but very few times did they ever reach out to the great community," he said.

But in recent years, efforts have been made to make the association more reflective of its region.

In the city, multicultural and ethnic congregations also are gaining ground, while efforts continue in the suburbs to create new churches with new paradigms for impacting the modern Chicago culture.

Queen is grateful for the prayers of Southern Baptists, but his hopes are greater than one day of prayer, he said. The kind of massive evangelism and church planting effort that Southern Baptists hope to put forth in Chicago will require a prayer effort of similar magnitude, he said.

He envisions a prayer network, linked by telephone, fax and e-mail, in which thousands of partners across the country could be kept up-to-date on how God is at work in Chicago.

"I think if we're going to do what we need to do in Chicago, if we're going to break the barriers, if we're going to set a new paradigm...then we've got to have the spiritual battle fought," he said.

Annie Armstrong a pioneer in missions support

ALPHARETTA, Ga.—Born in 1850 in Baltimore, Md., Annie Armstrong grew up with strong convictions about missions.

Living in the city, Armstrong developed an interest in African-Americans, immigrants, the sick and the poor.

Armstrong developed a lifestyle of ministry through her church and the charitable institutions of Baltimore when she was a young adult.

The year 1880 marked a turning point in her life. In response to a speaker who told of destitute conditions and needs of Indians, she began a pilgrimage of leadership in missions and mission support.



Annie Armstrong

Two years later, she was elected president of the Woman's Baptist Home Mission Society of Maryland.

The society's objective was to involve women in support of the Home Mission Board of the Southern Baptist Convention. She held this office until 1906.

In 1888, Armstrong was elected corresponding secretary of Woman's Missionary Union, an organization she helped begin. She gave WMU and the work it supported her all. She led it to be a major force for missions in the Southern Baptist Convention.

Since 1895, Southern Baptists have supported a national offering for home

missions. Initiated by the WMU as the "Week of Self-Denial for Home Missions," the week acquainted women with the needs of Southern Baptist missionaries in the U.S. In 1934, the offering was named the "Annie Armstrong Easter Offering for Home Missions."

In 1998, the Offering was renamed the "Annie Armstrong Easter Offering for North American Missions" and supports not only missionaries in the United States and its territories, but also in Canada.

Nearly \$800 million have been given to the offering during its 103-year history, supporting thousands of missionaries who evangelized the lost, ministered to the needs of millions of people and started thousands of Southern Baptist churches.

Meet the other missionaries profiled for the week of prayer

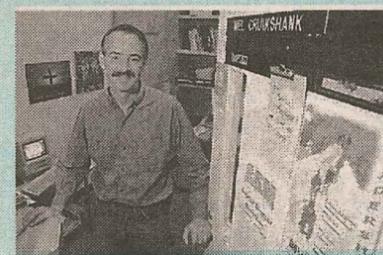
Glenn Chappelear is a Mission Service Corps volunteer from Dallas, Ga., who travels the country, fishing on a



professional circuit and ministering to competitors and spectators. **Please pray for the non-Christians** Chappelear will attract. Also pray that churches he

works with will be sensitive to the best ways to use his presentations to reach people with the gospel.

Mel Cruikshank is Baptist campus minister at the University of Calgary, Alberta. He plans Bible studies,



sports activities and other fellowships to draw students to Baptist student ministries. **Please pray for a new Baptist student ministry** at Mount

Royal College; student leaders to share their faith.

Victor Martinez is a catalytic missionary in Ponce, Puerto Rico. He serves as a mentor to a network of several



young pastors. **Please pray for Puerto Rico Baptists** to cultivate new leaders and for pastors to find fresh ways of making the gospel message relevant

to their communities.

Jim McBride is director of missions for Delaware Baptist Association. He spends most of his time on the road,



meeting with pastors and volunteers helping them reach their communities. He's also working with a chaplain at a local corrections institute to help

families. **Please pray for more volunteers, church planters and pastors.** Space for new churches is a constant need.

Roland Slade is church and community ministries director for San Diego Baptist Association. He has a



dream of building a computer-linked network of churches involved in social work. **Please pray for churches** willing to work outside their comfort zones and

for reliance on God's guidance and courage.

Christians aren't preparing kids for service, advocate insists

NEW ORLEANS (BP)—The church slowly is losing its most valuable asset—its children. And at least one education specialist says the solution rests in renewing their minds.

Barna Research Group claims only 8 percent of people identifying themselves as Christians today are biblical in their understanding of life, said Glen Schultz, director of Christian school resources for LifeWay Christian Resources of the Southern Baptist Convention.

That means today's society is headed for either spiritual revival or moral anarchy, he said, and the generation determining which direction society will take is now sitting in today's classrooms.

Schultz said the education children currently are receiving in many classrooms may contribute to their failure in achieving the Great Commission of the church.

"We're betraying our children," Schultz said. "We've prepared our kids to go to college and get a good job. We're not preparing them for any kind of spiritual service. We're not preparing them to think and act from a biblical perspective."

Today, Baptist churches are doing only a portion of their part in successfully educating children with a biblical perspective, he said. State conventions send millions of dollars to Baptist colleges, but they're reaching their target several years too late, he said.

By the time children reach age 18, Schultz said, they already have formed a general world view upon which they will build the rest of their character and life. Therefore, Schultz said, it is time for the church to get serious about the total education of youth.

"When considering the church's desire to evangelize the world, we must realize there is no better way to do this than to raise a generation that knows Christ and is equipped to serve him," he said. "Children are God's homework assignment to parents."

Couple: Get honest early and avoid adultery

By Tom Strode
SBC Ethics & Religious Liberty
Commission

AUSTIN, Texas (BP)—Many Christians become involved in adultery because they ignore "danger signs," according to Barbara O'Chester.

Mrs. O'Chester, a pastor's wife and founder of a popular women's retreat ministry, said many Christians become "caught up in immorality" because they "aren't honest enough early enough."

A husband or wife should be concerned, she said, if:

■ "You get exciting news, and the first person you want to tell is someone other than your mate."

■ "Someone else is meeting an emotional need that your partner is not."

■ "You keep secrets from your spouse regarding your relationship with someone else."

■ "Your feelings for someone else diminish your pleasure with your mate."

■ You "feel even a minor pull to someone else."

Mrs. O'Chester and her husband, Harold, who have been married 40 years, spoke on marriage during the annual conference of the Southern Baptist Ethics & Religious Liberty Commission in Austin, Texas.

In order to prevent adultery, pastors and other Christians "must work to see that our homes bring honor

and glory to God," Mrs. O'Chester said.

"We must train our children in purity from their very earliest days. We must show them by our lives and by our conversation that marriage is a covenant relationship and that we must keep our vows," she said.

Pornography is the "secret sin of many Christians, both men and women," she said.

"Pastors must preach on the home and call their people to holiness. I'm convinced that many ministers do not preach on the home because their own home does not stack up to the principles" of the Bible, she said.

O'Chester said marriage is "not a 50-50, give-and-take proposition."

"That may be reasonable. That may be logical," he said. "It's simply not biblical. The biblical definition of marriage is a 100 percent giving of one's self to the other."

The Bible tells husbands to love

their wives but never says they should make their wives submit, he said.

The biblical command for husbands to love their wives is a "naked call by the Spirit of God to men to love with a willingness to die sacrificially," he said.

"If we are going to love our wives responsibly like Jesus loved us, we've got to die to our rights; we have to die, men, to our time; we have to die to our perceived pleasures," he said.

For a wife, submission, as commanded in Scripture, "is an attitude of the heart and is only possible when God is in control of her life," Mrs. O'Chester said.

Men and women are "coequal in their relationship" but are different in their roles and responsibilities, O'Chester said.

"Superiority and inferiority are not the issues in a marriage. Order is," he said.

Three key prayer requests

As I travel across Kentucky and speak in churches, I frequently mention the fact that a church can come stay with us, play with us, work with us and pray with us.

As we move ahead in the work God has called us to do at Jonathan Creek and Cedarmore, I see so much progress. Yet I am reminded of the "hugeness" of the task at hand. We will continue to bathe the process in prayer, and that's where you can come into the picture.

Will you and your church place us on your prayer list? And if you do, here's what we need you to pray for:

■ *Our staff and leadership team.* Pray that God would guide, give strength and give his perspective on all that needs to be done. That we would see both Jonathan

Creek and Cedarmore as God sees them and as he wants them to become. That God will continue to give them the spiritual, emotional and physical energy to press on in a very challenging work.

■ *The money.* Pray that God would bring the financial resources to get the work done. Jonathan Creek is in much better shape than Cedarmore. We can't "fix" Cedarmore within the scope of our operating budget. The Lord will have to intervene. Pray specifically that God will

place this burden on the hearts of those with resources to make a difference financially.

■ *The impact.* Pray that God would bring a wonderful harvest of boys, girls and youth to our camps this summer and that those kids who come and don't know Jesus will come to know him while they are with us. That those who know Jesus would sense his plan for their lives.

Pray that if that plan involves a commitment to ministry and missions, the youth would yield their lives to him for that purpose.

I want you to know that I still have never, ever been a part of any work as amazing as this one, as I daily witness God's hand of blessing upon us. But I have a strong sense that God wants us to lift these concerns to him in prayer

across the state. Summer's only 90 days away, and each year there are more decisions for Christ made at these camps than at any churches. God wants to do a great work; that's his heart. That's our desire.

If you actually will put us on your prayer list, jot me a note, and I would love to send you updates.

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

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Report tracks world religious persecution

WASHINGTON (ABP)—Too many countries acknowledge the principle of religious freedom but refuse to respect it as a fundamental right, according to a U.S. State Department's annual report on human rights.

The 5,000-page Country Reports on Human Rights Practices for 1998 details threats to democracy and human rights around the globe. This year's report includes an unprecedented emphasis on religious freedom.

"Nearly all states claim to respect the principle of religious freedom," the report's introduction states. "But in too many, governments refuse to respect this fundamental right, discriminating against, restricting, persecuting or even killing those whose faith differs from that of the majority population."

Harold Koh, assistant secretary of state in the Bureau of Democracy, Human Rights and Labor, said the reports' goal is "to tell the truth about human-rights conditions around the world."

In recent years, some lawmakers have accused the State Department of pulling punches on gross violators of human rights. Lawmakers saw the report only the night before a committee hearing on its release but generally hailed their accuracy.

"I am happy to say that on a preliminary first reading, this year's country reports seem to state more hard facts and to pull many fewer

punches than last year's reports," said Rep. Chris Smith, R-N.J., chairman of the House Subcommittee on International Operations and Human Rights.

The 1998 report details instances of religious persecution in China, finding that unregistered religious groups "continued to experience degrees of official interference and repression that varied from region to region and locality to locality."

"In some areas, authorities, guided by national policy, made strong efforts to control the activities of unapproved churches; religious services were broken up, and church leaders or adherents were detained and, at times, reportedly beaten," the report states.

Religious persecution also received mention in reports on other countries:

■ In Sudan, a bloody civil war fueled by the regime's intolerance of animists, Christians and some Muslims continued unabated. The report says the regime adopted a strict interpretation of Islamic law and subjected animists and Christians in the South to kidnapping, slavery and forced conversion to Islam.

■ In Egypt, approximately 6 million Coptic Christians face both occasional violent assaults by extremists and legal and societal discrimination. Christians also face job discrimination in universities and throughout Egypt's police, armed

forces and government agencies.

■ In India, controversy between Hindus and Muslims continued with regard to three mosques built centuries ago on sites where temples are believed to have stood previously. In addition, violence against Christians increased significantly, linked to extremist groups with ties to the governing Bharatiya Janata Party.

■ In Indonesia, the report notes that "attacks ranging from minor vandalism to arson targeted churches, temples, mosques and other religious facilities." While the number of churches targeted declined in 1998, members of minority religions reported inadequate responses by officials to protect their property or arrest those responsible for property destruction.

■ In Vietnam, religious activities by groups not officially sanctioned are "severely restricted," the report states. Religious organizations needed permission to conduct most activities, and Pentecostal house churches continued to meet despite restrictions on proselytizing.

■ In Russia, a 1997 restrictive law on religion was blamed for limiting citizens' religious freedom. The report says the law makes it difficult for less well-established religions to practice their beliefs through organized religious institutions. "The law's most controversial provisions limit the rights, activities, and status of religious groups that have existed in Russia for less than 15 years."

NATIONAL NOTES

■ **Court strikes down prayer at football games.** A federal appeals court has upheld limited public school prayer for "solemn" events like graduation but declared the practice unconstitutional for football games. In the decision March 1, the 5th U.S. Circuit Court of Appeals, whose jurisdiction covers Louisiana, Mississippi and Texas, distinguished between such events, saying football games do not share the "singularly serious nature of graduation."

■ **School and library Internet filter law proposed.** Rep. Robert Franks, R-N.J., introduced proposed legislation that would require public schools and libraries to use filtering or blocking technology on computers in order to receive federal government discounts on Internet access. The bill is similar to legislation introduced in the senate in January by John McCain, R-Ariz.

■ **Former pastor charged with burning his own church.** The former pastor of a small Arkansas church has been charged with setting it on fire in 1996. Eric Harris, 37, who now lives in Marlow, Okla., was charged with one count of arson March 3 in the fire that was one of a series of church blazes across the South. In March 1997, Gov. Mike Huckabee visited the site of the church fire to sign an act making church arson a felony under Arkansas law.

■ **Senator attempts to block wine health label.** Sen. Strom Thurmond, R-S.C., is opposing an decision by the U.S. Bureau of Alcohol, Tobacco and Firearms to approve labels that encourage people to learn about wine's health effects, which the government says include a lower risk of heart disease. He introduced legislation Feb. 22 that would rescind a decision by the agency to authorize health messages requested by the wine industry. The bottle labels encourage consumers to consult either a doctor or the federal Dietary Guidelines for Americans to learn about the "health effects of wine consumption."

Bill Simpson

By Robert Dunston

Bill Simpson, the son of Wayne and Georgia Simpson of Pine Knot, spent the summer of 1998 as part of a mission team in Tucumcari, N.M.

This was Simpson's third year as a summer missionary. He served in Clay County in 1996 and in Connecticut in 1997.

His primary responsibilities on the New Mexico team were to help with door-to-door evangelism and to teach daily Bible studies for children ages nine to 12. In the evening he played guitar and helped lead praise and worship at revival services at First Spanish Baptist Church, their host.

Simpson was profoundly affected by his summer experience. Most of those with whom he worked were of Hispanic descent and spoke very little, if any, English. Still he was amazed at how the love of God could be communicated beyond language barriers.

Ashley was a little girl Simpson met during the summer. She lived next to the church in an old house where her grandmother was raising her and her brother since her parents had left. She kept to herself most of the time, and Simpson made a special effort to befriend

her. He played guitar for her, which allowed them many opportunities to talk. Each day as he walked her home, he would give her some canned goods from the church's pantry for her to take home so she and her family would have food.

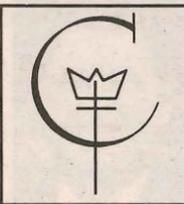
Another day, Simpson was told someone wanted to speak with him. When he went into the sanctuary, he saw an 84-year-old man holding

a harmonica. He told Simpson he was nearly blind but that each Sunday he walked from his nursing home down the street to attend church. He asked Simpson if he would accompany him on guitar while he played harmonica. Simpson agreed and said that even though they were not always on the same key, the music was some of the sweetest music he has ever heard.

"I kept a journal during the summer, and something really became evident. We were actually putting the words of Jesus into action. I mean, to help the poor, to minister to those who are hurting and lonely, and to show them (not just tell them) what it means to know the Lord is humbling and wonderful," he said.

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

CUMBERLAND COLLEGE



Are your bootstraps threadbare?

We "smart" grown-ups who have been believers for many years sometimes forget that God uses other people to administer his wisdom and compassion. We think a good tug on the bootstraps is all we need, and sometimes that's true.

For those other times, there is Cornerstone Counseling. Currently, Cornerstone has 20 offices with professional counselors who approach their work from a spiritual perspective. Recently one of our counselors received the following testimony from a former client.

"About eight months ago I found myself feeling sad, depressed and lonely. I couldn't understand why. I was happily married to a wonderful man. I was active in my church, enjoyed my job and really felt that this was the best time of my life. Yet there was this nagging feeling that I wasn't 'real.'

"After several months, I decided to call Cornerstone. I met with my counselor every other week for about an hour for five months. During this time, I dealt with issues from my past, hard issues that I thought I had resolved long ago. During counseling, I realized that I was carrying a load of guilt,

and as a Christian, I was ashamed and felt God could not really forgive me.

"Now I am enjoying that best time of my life. I learned the truths of God's word and how to apply them to my life. Through God's word I realize that he truly has forgiven me through his son, Jesus Christ, and now I have forgiven myself. Through the ministry of Cornerstone, God has enabled me to develop the tools I need to deal with life's problems. I thank God for his wonderful mercy and for the ministry of Cornerstone."

I'm thankful, too, for those who pioneered this program. Our goal is to make affordable, professional, Christian counseling available to every Kentuckian. If your bootstraps are a little threadbare, call (800) 981-7493. The fees are lower than average, and there is financial assistance for those who find the cost a burden.

HOMES FOR CHILDREN



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/>

Michael W. Smith urges followers to model their faith

"When 'Place in this World' became a hit, I was thrust into the mainstream. I developed a heart for people by being around nonbelievers."
Christian musician Michael W. Smith

By Kristen Campbell
 Religion News Service

MOBILE, Ala. (RNS)—After a harried year of recording, writing, composing and touring, Michael W. Smith the Christian music superstar found that Michael W. Smith the husband and father needed a break.

So instead of spending the recent winter weeks playing to tens of thousands of people in cavernous arenas, Smith went back to church. For two weeks he sang and played solo piano in nine sanctuaries around the Southeast.

"I love playing by myself," Smith said. "I have so much fun. ... I do requests."

Sometimes, he said, fans know the words to his songs better than he does. It doesn't matter. When he forgets, "they pick it up."

It's that don't-worry-God-loves-you theology that shapes his music and, perhaps, that can allow him not to sound flustered by the recollection of forgetting his own lyrics in the midst of a performance.

And it's the articulation of such belief that's garnered him masses of devoted fans who appreciate the fact that one of their mentors talks about the same spiritual angst they experience.

"I've never been really afraid to talk about my struggles," Smith said. "Fans ... just go, 'I'm so glad I'm not the only one who feels that way.' Sometimes that can be a big-

ger encouragement than lifting somebody's spirit with a really hopeful song."

For Smith, it's all a part of living.

More specifically, it's a part of living the life he believes he's called to live.

In his recent album, "Live the Life," Smith includes a quote from St. Francis of Assisi: "Preach the gospel to all the world and if necessary, use words."

The ethic is one Smith said is practiced by too few Christians.

"I think we talk too much," he said. "If God is the most important thing in your life, you can go into a room and not say anything about God, and people will see it."

In an interview, he told a story of getting ready for an appearance.

"A girl was doing my makeup," he recalled. She told him, "There's something different about you. ... You just seem to be really at peace. I want to know what it is."

Then, Smith said, he told her of his faith.

Christianity is "loving," Smith said. "It's sacrifice, ... it's a simple little thing of putting somebody else before yourself, it's being genuinely concerned about somebody else."

It's a message he said he's committed to living out.

In the title song on "Live the Life," he sings:

*"For the world to know the truth
 There can be no greater proof*

*Than to live the life, live the life
 There's no love that's quite as pure*

*There's no pain we can't endure
 If we live the life, live the life*

*Be a light for all to see
 For every act of love will set you free."*

Smith said the importance of lived Christianity didn't really strike him until "Place in This World" from his 1990 album "Go West Young Man" became a pop hit.

He realized then, he said, that Christians make a mistake when the "only people (they're) around are the people who share the same faith."

When that happens, "You find that most people end up living in a subculture. I believe we're supposed to take the gospel to the world."

"When 'Place in this World' became a hit, I was thrust into the mainstream. I developed a heart for people by being around nonbelievers," he said.

These days, Smith readily admits music and career aren't the most important parts of his life.

"My family's the most important thing in my life," said the father of five. "It's not important to me whether I have another top-40 hit."

And, despite his super-stardom, he said he has learned to define success differently. If at his life's end, he said, people describe him as a "God-fearing man who loved (his) wife and kids well," he will have succeeded.

"I think I've gotten wiser," he said. "I think that happens as you get older. The joy is in the journey."

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Ridgecrest Conference Center is planning a summer staff reunion and we are updating our files on former staffers. Please send names and addresses to: Ridgecrest Conference Center, Event Planning Dept., PO Box 128, Ridgecrest, NC 28770, or e-mail: rhawkin@lifeway.com



MARK YOUR CALENDAR
 ... AND PLAN TO ATTEND!

Oneida 1899-1999: A look back

From time to time during the next few months, I am going to share a little of our 100-year history with you. I hope you will learn more about Oneida and be inspired by the many stories of God's blessing on this ministry. The following article appeared in the March 1925 "Oneida Mountaineer," our school paper, first published in 1915.

"It was worth the ride in! Surely that is the highest possible praise for Oneida when one takes that 14-mile wagon ride in the worst of traveling.

In the first five minutes, I was terrified. After about three miles of it, I shouted to the driver, who rode the near hind horse, "I am never going back!" But by the time we had reached the halfway place, I had learned that my prairie schooner was perfectly safe at an angle of 45 degrees, that a mule's judgment is unerring, and that the driver, who sat on his horse as if he were in a \$150 overstuffed rocker, knew his business.

"Every minute or two, he would send a cheerful grin in my direction, and I would grin cheerfully back, though I know my eyes were popping out of my head. Once he said, 'You're pretty plucky!' It was the nicest compliment I ever had. Today, though I am exceedingly lame all over and dreading that ride back, I am delighted that I came and wish I could be sure of coming every year.

"The new dormitory is an accomplished fact. I am sitting in a guest room as comfortable as in a well-appointed hotel.

"Someone is playing Paderewski's Minuet. I look out on the addition which is going up to Marvin Hall, and I can see what a splendid looking campus it will be when all this building and grading is finished.

"A marvelous amount has been accomplished

with the \$100,000. The dormitory alone looks as if it cost much more than that. Such a splendid place to give money. ... Every dollar is put to such good use.

"This morning Mrs. Russell (Oneida Baptist Institute's third president) let me open four packages that came yesterday. Her appreciation of everything that is sent makes me want to collect everything that my friends can spare for Oneida. I was especially interested in a package from

Houlton, Maine.

"But the finest thing in any school is the student. And that is true here. One of the teachers said to me: 'Boys and girls are much the same in any part of the country.' ... Certainly these boys and girls have all the qualities that make them lovable everywhere. Responsiveness, intelligence, attractiveness, courtesy—they make one wish to know them better and make one envy their teachers the daily association with them.

"The men and women of the faculty are an inspiration—sincere, hospitable and friendly. Nothing could be more enjoyable than a visit with such hosts.

"How much Oneida has accomplished in 25 years! What will it mean to the mountains 25 years from now? Will these boys and girls have better ... homes, or will they be giving a good account of themselves out in the world? I think the answer is both.

"Verily, it was worth the trip in!"

The same paper showed a balance for the month of 30 cents cash on hand; more than adequate when placed in God's care.

W.F. Underwood is president of Oneida Baptist Institute, P.O. Box 67, Oneida, Ky. 40972. www.oneidaschool.org

THIS IS ONEIDA



W.F. Underwood

Report from Russia

After a 13-hour-flight, St. Petersburg was a welcome sight. Even more was the welcome by International Mission Board missionaries Joe and Gloria DeLeon and Bill and Loretta Pfoff, on sabbatical from Clear Creek.

The next day Novgorod pastor Anatoli Korabel drove me to his city and church. My journal states,

"A fast but safe driver; passed three semis on the right side over scrapped snow and ice!" That evening was the first session of the pastor's school. Eleven men and six women took Christian ethics; the second week the men had preaching.

About 200 people attend Novgorod Christian Evangelical Church. During the four services I attended, eight people

repented and will receive instruction before baptism. The two-hour worship services feature strong congregational singing, beautiful a cappella music from the choir, four sermons (each about 15 minutes) and prayers. The church follows biblical practices, as women prayed with covered heads and members greeted each other "with a holy kiss."

Two Sundays each month, deacons are sent to mission sites to preach or hold communion. Other

members lead children's church and do outreach in an orphanage and a prison. In October, they expect to dedicate a three-story facility that includes a 750-seat auditorium, fellowship hall and multiple rooms for teaching. As senior pastor for the Novgorod region, Pastor Anatoli envisions the development of house churches throughout the area with trained leaders from the pastor's school. Memories will linger of the dedicated people.

Ira wants to develop English language skills and serve as a translator for missionaries.

Leonid rejoices in a new disciplined life and prays with faith that his wife will come to Christ.

Nikolai and Slava recite testimonies of imprisonment and deliverance by Christ.

Vasili served 50 years as pastor of the Borovichi church. He recalled an arrest in 1949, but "justice prevailed."

Anatoli, my guide, was reared in a Christian home. Trained as a chemist, he refused to deny his faith and heritage for "career advancement." He worked 15 years without a raise in salary.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

BOOKS

Twelve Keys for Living: Possibilities for a Whole, Healthy Life. Kennon Callahan. Jossey-Bass Publishers, 1998. 194 pages. \$20. ♦♦♦♦ (out of five)

Kennon Callahan is an eternal optimist. Of all the writers and consultants on church life and ministry, he begins and ends by encouraging churches to identify their strengths, to develop their strengths and to live out their strengths.

He is convinced that planning that focuses on a church's needs and weaknesses is self-defeating. So, his books invite congregations to discover their gifts and resources and build around them.

In "Twelve Keys for Living," Callahan applies that same optimistic approach to the spiritual development of individual Christians. The first two chapters set the stage for his upbeat approach to discipleship. In chapter one, he encourages the reader to claim God's gifts. He is thoroughly convinced God has given us all we need to live whole, healthy lives.

Callahan prefers to describe the 12 keys as possibilities, rather than as virtues or values. As the latter, they would carry too much baggage as oughts or shoulds. As possibilities, he sees them as means to an end, which is a rich and full life.

At the end of the book, Callahan presents a self-assessment tool, through which the reader can judge the relative strength on each of the

keys in his or her life. Unlike similar tools in his other books, I found it too subjective and vague to be of much legitimate use.

Sometimes Callahan infuriates me, especially when he makes bold assertions without any apparent need to substantiate them. Sometimes his incessant optimism comes across as Pollyannaish. Sometimes he catches me off-guard and manages to challenge me to see my life from a different perspective. *Jim Holladay*

Toolbox for (Busy) Pastors. Barry Campbell. Convention Press, 1998. 208 pages. \$34.95 ♦♦♦♦

This book is both a good idea and a bad idea. In three-ring binder format, Barry Campbell has sought to compile a "how-to resource intended to provide quick help on lots of subjects." The basic approach is to provide a series of short, how-to guides on 100 topics related to pastoral ministry.

The 100 articles are divided into 12 major subjects, easily accessed through indexed file tabs. The table of contents alone renders a fairly accurate overview of the ongoing pastoral agenda. Looking at it, I am reminded how easy it is for us to lose sight of the primary role of the pastor.

The idea behind the book has merit. The author wants to provide a flexible, comprehensive, easy-to-access resource for pastors. While Campbell does not pretend that his toolbox will provide all the help necessary, he at

least wants to give the busy pastor a starting point for working through situations. In that sense, the book serves as a kind of "tickler file."

Yet the attempt to be a quick reference tool severely limits the book's usefulness. I fear too many users of the book will be tempted to turn to it as a quick-fix for a particular situation.

Anyone so tempted should remember the adage, "A little knowledge is a dangerous thing." The sections on stewardship, conflict, church publicity and deacon ministry are totally lacking as useful guides.

While I have doubts about the book's viability as a significant, ongoing pastoral resource, it does serve the purpose of cataloging the things most churches expect their pastors to be responsible for. *Jim Holladay*

Will the Real Jesus Please Stand Up? A Debate between William Lane Craig and John Dominic Crossan. Edited by Paul Copan. Baker Books, 1998. 196 pages. \$14.99. ♦♦♦♦♦

Those who read religion pages of newspapers probably have heard of the Jesus Seminar, a controversial group of scholars who have explored the relationship between the Jesus of history and the Christ of faith.

In 1994, Crossan, a brilliant New Testament scholar and member of the Jesus Seminar, and Craig, an equally gifted evangelical Christian philosopher and theologian, accepted invitations to debate the historicity of the New Testament accounts of Jesus.

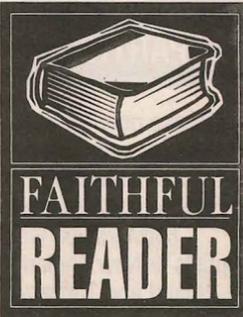
Neither participant really expected to change the other's opinion but wanted the opportunity to present his perspective.

Much of the scholarly discussion about the historicity of the New Testament accounts of Jesus revolves around the resurrection. Crossan and Craig both affirm the resurrection of Jesus. For both men, Jesus lives as Lord. But Crossan and Craig differ on how resurrection relates to the risen Lord.

For Crossan, resurrection is a metaphorical statement, so the tomb does not need to be empty to worship a risen Lord; for Craig, resurrection is physical and literal so the tomb must be empty because the physical body of Jesus was brought back to life.

The debate between Crossan and Craig, with responses from other scholars (such as Craig Bloomberg and Marcos Borg) clearly portrays the contemporary debate about Jesus which most people in the pew do not even know exists. Scarcely any argument for or against either position is missing in these well-reasoned and clearly presented essays.

Few people will pick up a book written by any of these scholars and read it in its entirety. Recognizing that, the editor has provided a needed book which deserves to be read and discussed in the church. This issue is not one just for the halls of academia. No matter where the reader comes down in the end, the worship of the resurrected Christ will be strengthened. *Wayne Hager*



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

Biographer of Hollywood stars turns pen toward biggest celebrity of all, Jesus

By Nancy Haught
Religion News Service

LOS ANGELES (RNS)—In biblical terms, the number 40 is full of significance.

The flood lasted 40 days and 40 nights. The Israelites wandered in the wilderness 40 years. Jesus was tempted for 40 days. And now Hollywood biographer Donald Spoto has written the book that's been knocking around in his head for 40 years.

"The Hidden Jesus: A New Life" is the latest offering by the author of 17 celebrity biographies on the likes of Marlene Dietrich, Marilyn Monroe and James Dean. It is less a departure from his usual work, Spoto says, than a return to his roots.

Before he began sifting through the lives of Elizabeth Taylor and Tennessee Williams, Spoto was a theologian and biblical scholar.

He spent six years as a monk in a Roman Catholic teaching order before leaving to pursue graduate studies in the New Testament. He worked with two titans of biblical studies, Myles Bourke and Raymond Brown, earned his doctorate by the time he was 29 and taught theology for about 20 years before he began work as a biographer.

He gave up teaching, but he never gave up biblical studies. While he took notes on Laurence Olivier and Ingrid Bergman, he continued to study Scripture and nurture his religious life.

As he worked to illuminate the lives of

Alfred Hitchcock and the House of Windsor, Spoto saw clouds gathering over the life of Jesus of Nazareth. He saw debunkers chipping away at the divinity of Jesus while zealots stripped him of his humanity. And finally Spoto had enough.

"Jesus is getting pretty bad press these days," Spoto said by phone from his home in Los Angeles, "and there are two reasons for that.

"The first is the so-called political Christian right, which uses the word 'Christian' like a bludgeon to intimidate people into a moral posture. The second is a sort of sad observation, really, of what mainstream churches are not doing.

"Both of those camps are quick to talk about the moral and political issues, but no one is talking about Jesus of Nazareth. No one is talking about making oneself available to grace, no one is talking about prayer, about the risen Lord.

"Of course, there are people talking about these things," he amended, "but it doesn't get the press. I decided to use my forum as a popular writer to set forth the things that are of ultimate concern."

What he sets forth are 250-odd pages of critical but faith-infused thinking about Jesus. Two important premises underlie his work and may be, for some readers, stumbling blocks.

The first is his approach to Scripture, that it is, as he puts it, "the word of God in the words of men." Spoto argues eloquently that language has its limits,

especially in the best-intentioned attempts to describe the divine.

"Every time we write and speak, we are engaging in a symbolic activity," he writes. "It is useless, therefore, to pretend that when we discuss the ultimately important things in human life and destiny, we can speak literally about what is exactly true or that one word or phrase or sentence accurately represents the full truth of what cannot be finally and forever expressed."

The belief that all language is, by nature, metaphor, allows Spoto to embrace the beliefs of some scholars that aren't accepted by most Southern Baptists. Among them: that the virgin birth of Jesus is not to be literally understood; that many details of the stories of Jesus' birth impart more meaning than literal truth; and that sexual matters should not be seen as the principal gauge of morality because Jesus had greater concerns and counted prostitutes among his friends.

Spoto's second underlying premise is that Jesus of Nazareth, the historical person of then and there, is essential but not the essence of Jesus Christ, the saving presence of here and now.

"For the believer, the facts of Jesus' past are not nearly so important as the reality of Jesus' present—and presence—to, in and among us," Spoto writes.

And Spoto is a believer. His faith infuses this book; the reader is never left wondering what the author makes of any particular academic insight. This is true of

all Spoto's books, and he makes no apologies.

"People have read my biographies of Alfred Hitchcock or Ingrid Bergman, for example, and they say, 'Oh, your love for your subject is so plain! Well, how could it not be? Why undertake a book except to praise?' he said.

Spoto acknowledged his decisions to write a book about Jesus and to spell out so clearly his personal devotion to his subject have raised more than a few eyebrows in his regular circles.

"We live in a very strange time," he said. "It is entirely acceptable for people on TV, on the news and talk shows, at polite dinner parties to discuss the most intimate details of anatomy, sexual conduct and misconduct. We cannot believe our ears when we turn on the television.

"But if someone introduces the idea that faith is the garment we must wear everywhere, or as I put it, that faith is the soul's true country and prayer is its native language, people get very edgy, very embarrassed," he said.

As long as he was going to put people on edge, he decided to go all the way with frank discussions condemning capital punishment and what he claims are anti-Semitism in parts of the New Testament.

"To be blunt about it," he said, "I have to put the best of me, whatever gifts God has given me as a writer, I've got to put those at the service of speaking plainly and directly about what matters."

PEOPLE

PRAYER PARTNERS

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

■ **URGENT:** Five to seven volunteers are needed May 4-17 to remodel a church building in Elk, Poland.

■ Bill Combs, pastor of Cornerstone Community (Baptist) Church in Salem, Mass., as he continues to look for affordable housing for his family in an area of high housing costs.

■ Missionary kids who attend Rosslyn Academy in Nairobi, Kenya.

■ Two volunteer mission teams needed to work in Morogoro and Minda, Tanzania, during September. Missionaries ask that God will tear down strongholds of fear, hatred and witchcraft in this Moslem stronghold.

■ Church planters Mark and Tatiana McNiel ask that they would have "the mind of Christ" as they begin ministry in Bialystok, Poland.

■ Church planters Mark and Annie Byrd in Warsaw, Poland, ask for wisdom and patience as they continue in language school as well as homeschool their three children.

Mountains to the Mississippi

Compiled by Shirley Wooton

■ **BARBOURVILLE**—The gospel music group, **The Telestials**, will present a concert at First Church, March 20. For information, call (606) 546-3636. **Shane Nickell** is pastor.

■ **COLD SPRING**—**Greg Boyd** has been called as pastor by Licking Valley Church. Boyd was serving as interim pastor.

■ **COVINGTON**—**Terry Burden**, pastor of Covington Church, has resigned. He will continue teaching religion at the University of Louisville and will work on completing a new religion textbook.

Latonia Church will host revival services March 14-17. **Rusty Ellison**, president of Kentucky Baptist Assemblies, will be speaker. **Ken Goforth**, minister of music, Scottsville Church, will lead music. For in-

formation, call (606) 431-8004. **Jim Abernathy** is pastor.

■ **LONDON**—Calvary Church will host the Laurel River Association evangelism rally March 15, 7 p.m. **Don Mathis** will be the preacher. **Harlan Avera** is pastor of Calvary Church. **Roy Faulkner** is director of missions for Laurel River Association. For information, call (606) 864-9441.

■ **LOUISVILLE**—The youth ministry of Living Hope Church will host youth revival services March 12-13, 7 p.m. **Shawn Merithew**, minister of youth at Carlisle Avenue Church, will be evangelist. For information, call **Bryan Ready**, (502) 961-9043. **Jack Naylor** is pastor.

Steven Spencer resigned the pastorate of Maple Grove Church after 10 years of ministry. Spencer accepted

the pastorate of First Church, Evans, Ga. He will begin his ministry there March 16.

■ **MACKVILLE**—Mackville Church will host revival services March 21-24, 7 p.m. **Ivan Ker**, pastor of Cornerstone Church in Waco, Texas, will be evangelist. **David Gifford** is pastor.

■ **OWENSBORO**—Lewis Lane Church ordained **Thomas Collier** into the ministry Feb. 7. Collier is minister of youth at Lewis Lane. **Chip Pendleton** is pastor.

Seven Hills Church will host a retirement reception April 11, 3 p.m., for **T.A. Prickett**. Prickett is retiring after 34 years of service at Seven Hills.

■ **TAYLORSVILLE**—Kings Church will host revival services March 21-24, 7 p.m. **Steve Ayers**, pastor of Hillvue Heights Church, Bowling Green, will be the evangelist. For information, call (502) 538-6902 or (502) 955-5480. **Jim Hume** is pastor.

Labor law would exempt Amish

WASHINGTON (RNS)—The U.S. House of Representatives recently passed legislation exempting Amish teenagers from federal labor laws barring youngsters from hazardous occupations including sawmills.

The legislation is designed to circumvent government restrictions which conflict with the Amish tradition of apprenticeship, the move was hailed as a "common sense" solution by supporters.

The bill must still pass the Senate and be signed by President Clinton.

Known for shunning modern technology and conveniences, the Amish number about 150,000 in 22 states and Canada.

CLASSIFIED ADS

SEEKING: Persons with secretarial experience and computer application skills to accept temporary work assignments. Contact: Administrative Services Department, Kentucky Baptist Convention, Louisville, Ky. Phone: (502) 244-6468.

SEEKING: Part-time summer youth intern. Prefer college or seminary student. Plan, promote, conduct 11-week summer program of discipleship, recreation, outreach, missions. Salary, expenses, housing provided. Contact Springfield Southern Baptist Church, Springfield, Ill., (217) 544-0863, or e-mail KPLR1@aol.com.

SEEKING: Rapidly growing church in Paducah area seeks full-time minister of music. Interested applicants should send resumé to: Personnel Committee, Mt. Zion Baptist Church, 9701 Blandville Road, West Paducah, KY 42086.

SEEKING: First Baptist Church of Worthington, Ky., is seeking a bivocational youth pastor to build youth program from the ground up. Primary responsibilities are for grades 7-12. Previous experience in a Southern Baptist Church preferred; a burden for youth ministry is required. If led by the Lord to reply, send resumé, including your statement of faith to: Youth Pastor Search Committee, P.O. Box 368, Worthington, KY 41183.

FOR SALE: Queen-size brass bed with 10-year warrantied Ortho firm mattress set. Frame all new. Still in original factory containers. Must sell: \$275. (502) 566-6540.

NEEDED: High school history teacher; certification required. Christian school. Call: (606) 272-1217 or 273-8658 for interview.

SEEKING: Hunsinger Lane Baptist Church, a growing congregation located in the Louisville metro area (east), is seeking a minister to youth 15-20 hours per week. Applicants should have a calling and experience working with youth. Resumés may be sent to: Hunsinger Lane Baptist Church, 3821 Hunsinger Lane, Louisville, KY 40220. Phone: (502) 491-4956. Pastor: Charlie Davis.

SEEKING: Fee Fee Baptist Church, St. Louis, Mo., prayerfully seeks referrals or resumés for a minister of education. Located in north suburban St. Louis County, we average in excess of 650 in two morning services, over 500 in Sunday school. Fee Fee is a strong traditional Southern Baptist church. Responsibilities include directing ministry programs for Sunday school, discipleship training and missions. Strong Christian character a must. Send referrals/resumés to: Minister of Education Search Committee, Fee Fee Baptist Church, 11330 St. Charles Rock Road, Bridgeton, MO 63044.

FOR SALE: Beautiful 39-passenger GMC motorcoach. One owner, like new condition inside and out. Low-mileage Detroit Diesel engine, Allison automatic, restroom, reclining seats, ready to go anywhere! Asking \$25,000-\$49,500 (includes cost of church lettering). For photos or information, call (606) 278-7224.

SEEKING: Full-time pastor. Send resumé to: Pastor Search Committee, Vine Street Baptist Church, 960 Vine St., Louisville, KY 40204.

SEEKING: Bivocational or student pastor for a new Cooperative Baptist Fellowship church in Elizabethtown. If interested, please contact the Kentucky Baptist Fellowship office at (502) 721-6060.

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

SEEKING: First Baptist Church of Middlesboro is accepting resumés for senior pastor. First Baptist Church of Middlesboro is a progressive, mid-sized church aligned with the Southern Baptist Convention, the Cooperative Baptist Fellowship and the American Baptist Churches, U.S.A. Please send resumés to: Charles E. Sigmon Jr., secretary, Pulpit Committee, P.O. Drawer 428, Middlesboro, KY 40965.

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

FOR SALE: Hammond Aurora Century Spinet Organ—two keyboards. Excellent condition. \$2,000. (502) 245-7284.

SEEKING: Farmdale Baptist Church at 5610 US Highway 127 South, Frankfort, Ky., is seeking a part-time children's minister. If you feel God is calling you to this area to work with children, send resumé to: Ms. Bryan, 530 Alfa Drive, Frankfort, KY 40601.

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 coordinate a full program of securing and maintaining the needed financial resources of a growing Bible college. A college degree and experience is desirable; significant travel required. Interested individuals may contact President Bill D. Whittaker, 300 Clear Creek Road, Pineville, KY 40977; ccbcc@tcnet.net; fax (606) 337-2372.

SEEKING: Clear Creek Baptist Bible College announces an opening on the faculty for the 1999-2000 academic year. This is a full-time position to teach Bible, theology and ministry courses. A Ph.D. in Bible or theology and five years full-time ministry experience in a Southern Baptist-related ministry are required; publishing record and/or college-level teaching experience would be helpful. Rank and salary to be determined by experience and educational background. 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: Walnut Street Baptist Church is currently seeking individual 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: First Baptist Church of Mayfield, Ky., is seeking a full-time family life director. Major responsibility will be youth ministry, and secondary responsibility is negotiable in the areas of children, recreation, singles or administrative duties. Prefer studies and/or experience in youth work. Send resumé to: Search Committee, c/o Pastor Bob Swift, 118 W. South St., Mayfield, KY 42066.

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

SEEKING: Minister of church evangelism (full-time position). FAITH training in partnership evangelism 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: 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 Rigby.

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.

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

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

PEOPLE

Vietnam vet 'tunnel rat' becomes God's point man

By Dave Parker
Oklahoma Baptist Messenger

ENID, Okla. (BP)—During his two years as a soldier in Vietnam, "tunnel rat" John Daily often was called upon to explore the unknown.

Today he helps other Vietnam veterans face uncertainty by offering the security that the Christian faith provides.

Throughout the Vietnam war, American soldiers noticed that Viet Cong soldiers would attack them and then seemingly disappear in the jungles. Soon, they discovered an intricate tunnel system.

When a unit came upon one of these tunnels, the American soldiers were unsure whether Viet Cong soldiers were hiding in it, or if it was simply an abandoned route; so the unit needed someone to check it out.

Enter the "tunnel rat." Only 19 years old, Daily's small stature and weight of 120 pounds made him an ideal "tunnel rat."

Armed only with a .45-caliber pistol, a flashlight and a rope, Daily dropped into the tunnel, never knowing what to expect. He might come face-to-face with an enemy soldier, or he might find that the tunnel was booby-trapped.

For two years, Daily served in this fashion, always on the alert, ready to kill or be killed at any moment. Then, he went home and was expected to go back into the mainstream of society.

Plagued like so many veterans with post traumatic stress disorder, Daily rejected God. "While in the military, I didn't want anything to do with church," he said. "I asked, 'When I was in the jungle, where was he?'"

Through the diligence of some Christian friends, however, Daily accepted an invitation to church, where the pastor was leading a sermon series on happiness. Daily said he learned that true happiness was surrendering to God.

"He did not care where I had been,

what I had done or what I was going through, but he would take me and make me a new person," Daily said.

A month after he started attending church, Daily became a Christian in August 1997.

He became involved with Point Man Ministries, a ministry devoted to helping veterans with counseling and ministry.

Haunted by the demons of Vietnam, many veterans have committed suicide.

Of the 8.5 million who served in the armed forces during the war, 700,000 faced direct combat. Of those, 58,000 American men and women were killed; since the war ended, though, an estimated 200,000 have committed suicide, Daily said.

The suicide rate among Vietnam vets is 33 percent higher than the general population and 86 percent higher than their peer group. A fourth of them earn less than \$7,000 per year, and homelessness is rampant, with an estimated 110,000 Vietnam vets homeless, 46,000 in Florida alone.

Point Man has chapters in 41 states and six countries, with a national hotline at (800) 877-VETS. Many times workers help veterans simply by listening to their stories. Daily has become Point Man's Oklahoma coordinator and, in Enid, the "Outpost" leader.

As an Outpost leader, he provides hospital visitation, literature, counseling and referrals. He also coordinates Bible studies and speaks to any organization requesting him.

"A lot of veterans who have PTSD (post-traumatic stress disorder) don't believe in God," Daily said. "If they do believe in him, they wonder when he is going to work on them."

"We work with veterans and their families to make them better. ... I like working with people who are in trouble," he said, noting he affiliated with Point Man "because I knew that this is the best thing for me to do, since I know veterans and the military. This is a way to pay them back."

95-year-old minister still preaching

HAZEL GREEN, Ala. (RNS)—Only one current member of St. Rebecca Primitive Baptist Church was in the congregation when Joe Pendleton stepped to the podium a little more than 60 years ago to deliver his first sermon there.

That was January 1939. Pendleton is now 95 years old and believed to be one of the oldest still-active pastors in the country.

Over those 60 years, Pendleton said, he has seen many changes—both in and out of his church. Most of those changes, he said, have made the world a better place. But he also worries about many things taking place today: "There are so many people who have turned away from the Lord."

As for his longevity, he said it is "strictly the Lord's doing. I don't take any kind of medication, and if it wasn't for this arthritis, I wouldn't have a thing wrong with me."

The arthritis has kept him from doing as much lawn work and garden-

ing as he would like, but he said his congregation has pitched in and done that and other tasks around his home.

"They have been so good to me," he said. "They built me a ramp so I could get up and down, and they planted my garden."

But members of his congregation say they will never be able to give as much to him as he has given to them over the years.

Member Kay Miller said Pendleton has made an impression on all the youth in the church.

"Although he is a lot older, he has always been able to change with the younger generation," she said. "He has always been involved with the youth. He wants them to stay as members of the church, so he has always gotten them involved in church activities."

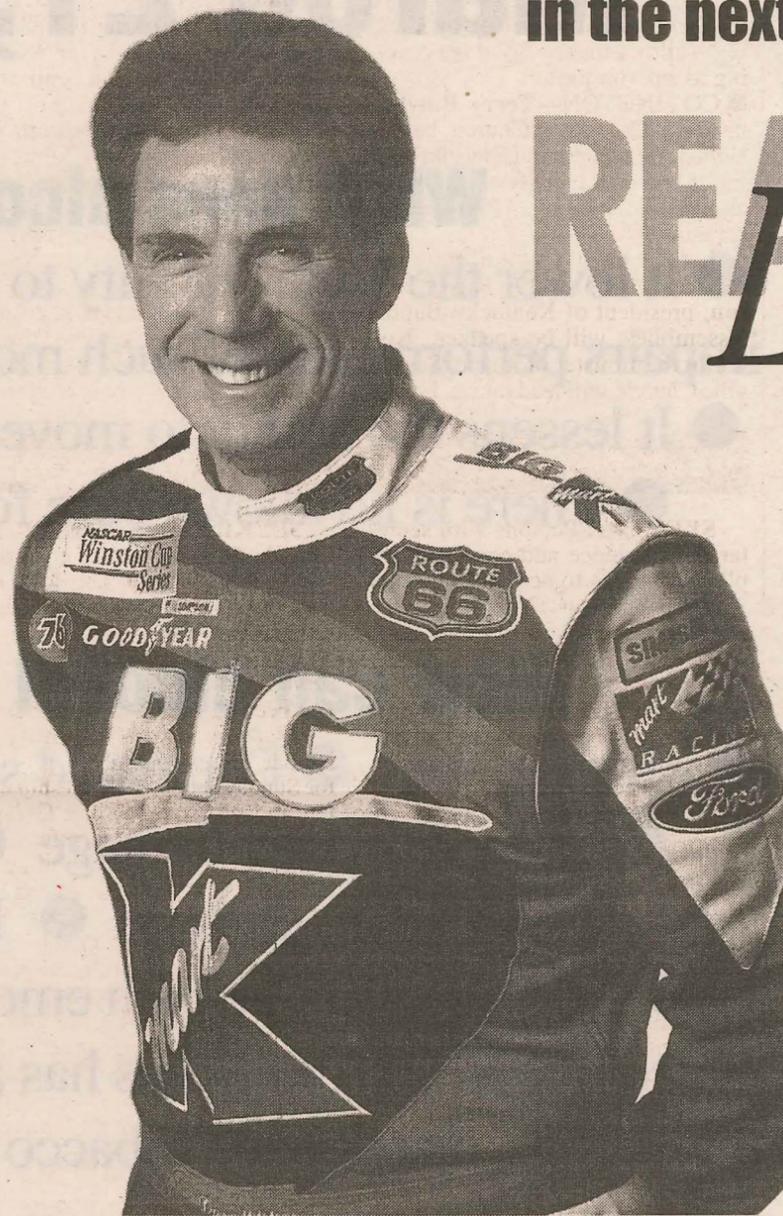
Pendleton insists retirement is not on his agenda and he would like to stay around "as long as the good Lord wants me to."

Meet NASCAR Legend

Darrell Waltrip

in the next issue of

REAL Life



The Owensboro native talks about the loss of his racing team, his new opportunities as a driver and the lessons God taught him through it all.

"Getting rid of that race team is the best thing that ever happened to me, but I never would have believed that at the time. I think the Lord took that away from me because it was too high on my priority list."

Inside

Family

How mentoring helps Kentucky newlyweds keep their marriage vows.
Help for divorced parents.
Ways to prevent children from becoming whiners.

Finance

Keeping tax time 2000 under control.
Staying ahead of your insurance needs.

Fun

Cooking for a crowd.
How to have a colorful Bluegrass garden.
Spring and summer festivals in Kentucky.

Packed with practical resources for Kentucky families, Real Life is an ideal outreach magazine for your church's strategy to impact its community.

Real Life cover stories feature people and topics from Kentucky that show how Christianity makes a difference.

Every story is designed to help your church show it cares about the issues that are important to your neighbors. And the back page ad features an evangelistic message

Want more information? Give Mauri Smith a call at (888) 254-5728.

Alcohol & Drug Abuse Prevention Sunday March 21, 1999

What does alcohol do?

- It lowers the brain's ability to control behavior and impairs performance of such motor skills as driving.
- It lessens the ability to move or speak effectively.
- There is no known cure for the "hangover."

How can alcohol hurt you?

- Memory loss ● Decreased sex drive ● Impotence
- Liver & kidney damage ● Loss of feeling
- Brain damage ● Heart failure
- Addiction can be both emotional and physical.
- An estimated one in 20 Americans has an alcohol-dependency problem.
- Of all drugs, alcohol and tobacco remain the top two killers.

Alcohol's status in Kentucky:

30 Wet counties; 75 Dry counties; 15 'Moist' counties

For more information, contact:

The Temperance League of Kentucky
2722 Crittenden Drive
Louisville, KY 40209-1114
(502) 635-0002

Claude Witt, Executive Director