

PRACTICAL RESOURCES FOR CHRISTIAN LIVING

# WESTERN RECORDER

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**FOR THE RECORD**

## Former Kentuckians minister in Venezuela

By Wally Poor  
SBC International Mission Board

CARACAS, Venezuela—How can you reach 3 million people for Christ? This is the challenge facing Rich and Susan Hutchens as they target the lower-income people in greater Caracas.

Hutchens, a former pastor of Southside Baptist Church in Louisville for seven years, and Mrs. Hutchens have been missionaries to Venezuela since their appointment by the Southern Baptist International Mission Board in 1988.

The Hutchens are part of a team of four IMB missionary couples, two journeymen and two Venezuelan Baptist seminary students targeting the millions of poor people living in and around Venezuela's capital.

They are starting in Petare, a Caracas suburb with housing clinging to a mountainside. It has a population of about 400,000, Hutchens says.

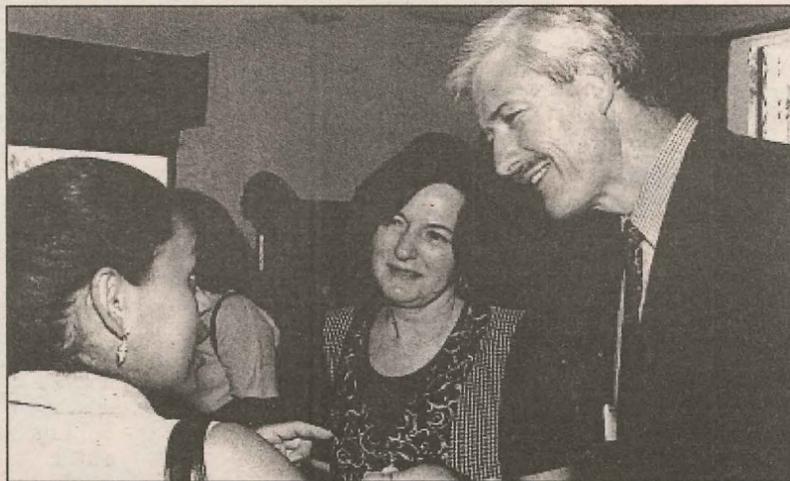
"We're working through the public schools with social ministries and family focus conferences and well-baby clinics—though very few really 'well' babies are brought to these clinics," Hutchens said.

"We've conducted two clinics and have seen more than 40 children. One mother accepted the Lord during the last clinic," said Hutchens, who also is a former pastor of Salem Baptist Church in King City.

On March 27, the team will begin a vaccination program of children in Petare with the Venezuelan health ministry providing the vaccine.

"Our school ministry has gone well. We have our strongest contact with the J.M. Ponte Elementary School, which has 800 students," Hutchens said. "The child guidance counselor there is a Christian and is excited about working with us in the family focus conference."

The first family focus conference



**GREETING NEW MOM** Former Kentuckians Rich and Susan Hutchens greet a new mother after services in Mount Carmel Baptist Church in Petare, Venezuela. Petare, a suburb of Caracas, is one of the places where the Hutchens are working with their target group—the 3 million low-income residents of Venezuela's capital city. (IMB Photo by Betty Poor)

began last week. A video series produced by the Baptist Communications Center in Cali, Colombia, is being used.

The videos address such issues as violence in the home, drug addiction and discipline of children, with comments from a Christian psychologist.

"The series will be offered on a weekday at the school. Parents and other adults in the community will be invited," he said.

Hutchens, a graduate of East Texas Baptist University, met his future wife when he was home from college for the holidays.

When the two became serious about their relationship, she shared that she had made a commitment to missions. She already had contacted the International Mission Board (then called the Foreign Mission Board) with a view to going to Africa in medical missions.

"I told her, 'I feel called to the pastorate,'" Hutchens said. "I jokingly told people she looked at Africa and looked at me and decided, 'This is a

much more challenging mission field.'"

They were married in August, 1976.

Hutchens said God used a friendship with a seminary student from Chile, Alfredo Quezada, to keep the Hutchens thinking about international missions. Quezada invited the pair to come to Chile on a mission trip. Southern Baptist missionaries there encouraged them to continue with the appointment process after it appeared a medical problem might block the way.

The Hutchens were appointed to Venezuela in 1988. During their first term they planted Born Again Baptist Church in a fishing village. One of the people they worked with was Judith Prieto, one of the Venezuelans now on their team.

Now the Hutchens, Prieto and the others look toward the challenge of reaching the low-income masses of Caracas for Christ. But they ask that Kentucky Baptists pray for them as they continue this task.

## Reyeses leaving Kentucky after 3 years of ministry among Hispanics

By Ken Walker  
State Correspondent

LAGRANGE—It's taken a doctor's order to force Gus and Gloria Reyes out of the state and out of their ministry work with Kentucky Hispanics.

But the two missionaries said they believe they've helped awaken Kentucky Baptists to the need for ministry to migrants and other Hispanics throughout the commonwealth.

A doctor recently advised Reyes, 70, that he needed more rest after a second heart attack last October.

"If we stay here we can't stop," he said. "We're the only bilingual missionaries. People knock on our door, they call, they have needs; so what can we do?"

So the retired policeman and his wife will return to Corpus Christi, Texas, this month with plans to reduce life's pace.

The Reyeses were Kentucky's first long-term Southern Baptist missions volunteers from outside the state. Assigned as Mission Service Corps volunteers through the North American Mission Board, they came to Oldham County in June 1996.

Mrs. Reyes termed their Kentucky experience "beautiful," calling it a blessing to see many children born and be able to pray with their parents.

She also is happy to have instilled in Hispanic women a belief in their abilities, which she said can grow with proper nurturing. Many

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**Cuba**  
Baptist doctors and dentists in the United States are collecting medical supplies to help churches in Cuba. Page 2.

**Acteens**  
This year Kentucky can boast one National Acteens panelist and four Top Teens, who were recently selected by the national Woman's Missionary Union. Page 3.

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Couples living together without marriage need churches' concern. Page 5.

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The Christian Coalition plans to spend \$21 million in a get-out-the-vote campaign for the 2000 election. Page 7.

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Baptist relief merges ministry and evangelism. Pages 10-11.

## More Southern Baptist churches practice charismatic activity

By Ken Walker  
State Correspondent

CHATTANOOGA, Tenn. (ABP)—Despite recent attempts to stifle charismatic influences, a growing number of Southern Baptist Convention-affiliated churches across the nation continue to practice such activities as casting out demons, anointing with oil and speaking in tongues.

That might not sit well with Florida Baptists, who expelled three churches for neo-Pentecostalism in 1996; in Missouri, where a charismatic church recently was voted out of its local Baptist association; or in Georgia, where a state Baptist convention amendment to exclude churches involved in charismatic practices narrowly failed last November.

Ironically, those involved in this growing movement say conventional charismatic labels don't accurately

describe what they believe is God's way of bringing renewal to the nation's largest non-Catholic faith group.

This movement was celebrated earlier this month in Chattanooga, Tenn., at Central Baptist Church's "Fresh Oil and New Wine" conference. An estimated 2,000 people attended, including about 500 Southern Baptist pastors.

Central's Senior Pastor Ron Phillips said he experienced a life-changing encounter with the Holy Spirit in 1989. Several dozen churches are experiencing a revival as a result of last year's inaugural conference, he added.

"Charismatic' has become a label, and it's too narrow a word for what God is doing," said Phillips, whose denominational credentials

include serving as past president of the Tennessee Baptist Convention and chairman of the SBC Home (now North American) Mission Board.

"There's been a lot of fascination with spiritual gifts and manifestations, but this movement is bigger than that," Phillips said. "I don't think it can be stopped, no matter how much people protest."

Dwain Miller agreed. The pastor of Second Baptist Church in El Dorado, Ark., was among the speakers at this year's conference. He joins such high-profile names as TV talk-show host James Robison, evangelist-author Jack Taylor and charismatic Houston pastor Wallace Henley.

Miller traces the beginning of his spiritual renewal to three visits to

Pensacola, Fla., where a revival broke out several years ago at Brownsville Assembly of God. Those trips helped strip away his prejudice and pride, he said, and helped him conclude that the great revival prophesied in the Old Testament book of Joel is for today.

Miller said he sensed the same spirit at last year's Fresh Oil and New Wine conference in Chattanooga.

"The Holy Spirit peeled away layers of sin and disobedience in my heart and in the lives of our staff members," Miller said of the event. "He gave us a renewed vision."

Associate pastor Jerry Gay said he was healed of a ruptured disk at the conference. At first skeptical of what he was observing, Gay resisted an invitation to stand for prayer after Taylor preached on healing. But the next morning during a seminar, Gay suddenly exclaimed that he could feel his arm and neck.

□ See More SBC churches ..., page 8



## BAPTIST BITS

■ **The Baptist World Alliance** is asking Baptists around the world to document instances of religious persecution so that the information can be sent to the United Nations for action. Forms for documentation are available from the BWA office at 6733 Curran St., McLean, VA 22101 and it will be posted on the BWA website, [www.bwanet.org](http://www.bwanet.org).

■ **Registration** is available for missions day camp for children of parents attending the Southern Baptist Convention annual meeting in Atlanta June 15-16. The camp costs \$70, and registration is limited to the first 200 children. For more information, call LifeWay Christian Resources at (800) 254-2022, or visit the Internet site [www.registration@lifeway.com](http://www.registration@lifeway.com).

■ **Southern Baptist Theological Seminary** will host a ministry preview conference for prospective ministers April 22-24. The cost, including meals and two-nights' lodging, is \$10 for singles and \$15 for married couples. For information, call (800) 626-5525, ext. 4617.

## Baptist doctors' group sends aid to help Cuban churches

MEMPHIS, Tenn. (BP)—Baptist doctors and dentists are taking advantage of eased restrictions against Cuba to send medical supplies into the country and help churches in that communist nation.

The Baptist Medical-Dental Fellowship is collecting medical supplies, textbooks and witnessing tools to fill a 20-foot trailer for shipment in the next couple of months.

"This is a great opportunity to establish relationships with the health professionals of Cuba," said James Williams, executive director of the fellowship, a group of 1,750 health professionals in 43 states and seven countries.

The U.S.-Cuban diplomatic front is easing, Williams said. The long-standing U.S. embargo is still in place, he explained. However, "Our government has opened up relations with Cuba that now make it possible to provide humanitarian assistance."

A six-member fellowship team made a fact-finding trip to the country in November at the invitation of the Baptist Convention of Western Cuba. The Baptist volunteers met with 100 Baptist health-care workers at

Havana's McCall Baptist church and made stops at Cuban hospitals at the capital and Cienfuego on the western coast.

"They have wonderfully trained health-care workers, but nothing with which to practice their craft," said Charles Walker, who led the group and is Baptist Student Union director at Louisiana State University's medical school.

"The list of needs covered everything from proper shoes and uniforms to medicines and medical supplies," Walker said.

Fred Loper, a Southern Baptist missionary through the North American Mission Board and another member of the fact-finding team, noted, "It is very important to have a formal invitation from Cuban Baptists and a willingness to work through the churches that are there."

The fellowship is working cooperatively with the International Mission Board and the Florida Baptist Convention, Williams said.

In 1997, the Baptist Convention of Western Cuba had 147 churches, 218 missions and 13,528 members.

Last March, President Clinton

eased some of the embargo's restrictions and allowed Cuban Americans to send up to \$1,200 a year to family members in the island nation, while nonprofit organizations could begin sending medicine.

According to CNN, Clinton expanded those allowances recently to allow any U.S. citizen to send funds, resumption of direct mail, more flights and a streamlined process for groups seeking approval for a visit.

"They're in a great need for simple medicine," said Walter Sandusky Jr., an orthodontist from Memphis, Tenn., who went on the fact-finding trip.

The fellowship team took in 200 pounds of antibiotics, vitamins and hygiene items like soap and toothbrushes under a U.S. permit for humanitarian aid.

"Life is hard for Cubans," Walker added.

"Doctors don't have stethoscopes. Doctors don't have blood pressure cuffs," he said. "Go to an ear doctor and he'd write a prescription. But the pharmacist wouldn't have it, and the people couldn't buy or afford it."

The 20-foot container will go to the

Baptist Convention of Western Cuba, which will pass it on to churches who will give the supplies to health professionals.

"We want the word to get out that Baptists have medicine," Walker said. "The specific intent is to share good news and strengthen Baptist churches."

Restrictions against Christians also have eased in the communist nation. "They can preach in the churches," said Frank Moreno, the fellowship team's interpreter. "But they are not allowed to give tracts on the street or tell people publicly about Christ."

Moreno, who has been to Cuba six times in the last two years, directs the Florida Baptist Convention's Hispanic and international church-planting department.

"For a number of years the Baptist people had felt alone in Cuba," Moreno said. "It is a joy to see a group of people from the BMDF helping in a very practical way and being concerned about our brethren there."

For more information, call the Baptist Medical-Dental Fellowship at (901) 227-5971 or e-mail to [bmfd@compuserve.com](mailto:bmfd@compuserve.com).

## Group recalls seminary vote, urges ecological work

RICHMOND, Va. (ABP)—Members of the Alliance of Baptists recently celebrated the 10th anniversary of a controversial vote to launch an independent seminary for moderate Southern Baptists and received a paper encouraging ecological awareness by Christians.

Meeting at its 13th annual convocation, March 12-14, members recalled the vote March 2, 1989, in Greenville, S.C., to start Baptist Theological Seminary at Richmond.

The school opened in 1991 with 31 students in rented classrooms. Today it has 250 students, 14 elected faculty and occupies a permanent campus building purchased in 1995 and recently remodeled into offices, classrooms and a dormitory.

"There was strong disagreement, particularly from those associated with other seminaries in Southern Baptist life," said Tom Graves, BTSR

president who at the time was a pastor in Charlotte, N.C., and chairman of a theological-education committee that presented the proposal.

A group of moderates had formed the Alliance two years earlier to defend principles they felt were under attack by conservatives then gaining control of the Southern Baptist Convention. Among those concerns was a loss of "academic freedom" at Southeastern Baptist Theological Seminary after conservatives gained a majority on the North Carolina school's trustee board in 1987.

The Alliance's board of directors responded by setting up a fund for alternative theological education and appointing the seminary task force. Some moderates, however, argued that a new seminary was unnecessary, because other Southern Baptist seminaries were still controlled by moderates, primarily Southern Baptist Theological Seminary in Louisville.

Over time, however, all six SBC seminaries went conservative, and a crop of alternative theology schools emerged. Since the vote to establish the Richmond seminary, new seminaries or divinity schools have opened at Mercer, Baylor, Hardin-Simmons, Campbell, Gardner-Webb and Wake Forest universities and Baptist-studies programs at Duke, Emory, Texas Christian and American universities.

Most of the new schools are supported by the Cooperative Baptist Fellowship, another moderate Baptist splinter group that formed in 1991. With nearly 1,500 contributing churches, the Fellowship is larger and more geographically diverse than the older Alliance, which lists 115 affiliated churches and is strongest on the East Coast.

The Alliance also has gained a reputation as being the more liberal group, confronting issues including ecumenism and homosexuality, while the Fellowship has taken a centrist

stance and emphasized traditional causes like missions and theological education.

During the meeting, the group accepted a paper titled "Care for the Earth: An Invitation to Reflection and Action."

It stated that ecology is not a social issue but a theological issue that should be a central concern for Christians. The 28-page report is the result of a three-year study.

"The thesis of this report is that ecology is not another issue on which the church must focus, but rather it is a central motif which must be interwoven into all areas of the church's thought, action, worship and spirituality for the church to minister effectively in our time," Alliance member Herman Greene wrote in an introductory statement in the report.

In other business, Alliance members:

■ Authorized the president to appoint a "committee on ordination" to offer services to churches such as sitting on ordination councils or assisting in ordination services.

Local associations usually offer such services, but some Alliance congregations have poor relations with nearby, more conservative churches, officials said.

■ Authorized a team for formal dialogue with the United Church of Christ to report findings and recommendations at both Alliance and UCC meetings in 2001.

■ Set the weekend after Easter as a fixed date for future convocations. Next year's meeting will be April 27-29, in Austin, Texas.

■ Approved Alliance endorsement of military chaplains.

■ Endorsed an upcoming PBS program, "Facing the Truth with Bill Moyers," on South Africa's Truth and Reconciliation Commission.

■ Adopted a statement criticizing U.S. policy toward Cuba.

## BWA adopts statement on at-risk children

WASHINGTON (BP)—The Baptist World Alliance executive committee endorsed "The Oxford Statement on Children at Risk" during its March 8-11 meeting.

The statement asks Christian churches to be aware of problems facing children globally, to support programs to assist at-risk children and to pray regularly for these children and their families.

Recommended to the executive committee by the group's Baptist World Aid committee, the Oxford Statement was adopted at a consultation on children at risk in Oxford, England, two years ago involving 51 representatives from 38 evangelical ministries from Africa, Asia, Europe and North and South America.

Among United Nations statistics on children cited at the BWA meeting:

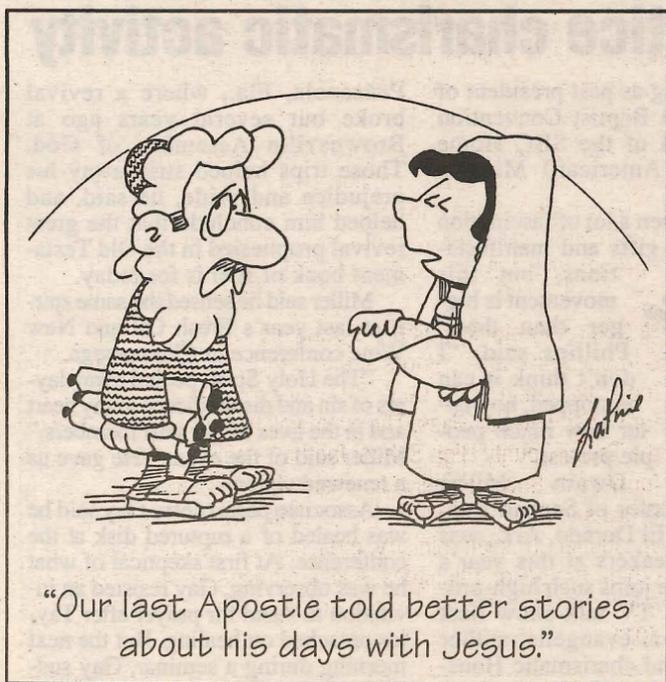
■ More than 35,000 children die every day from malnutrition.

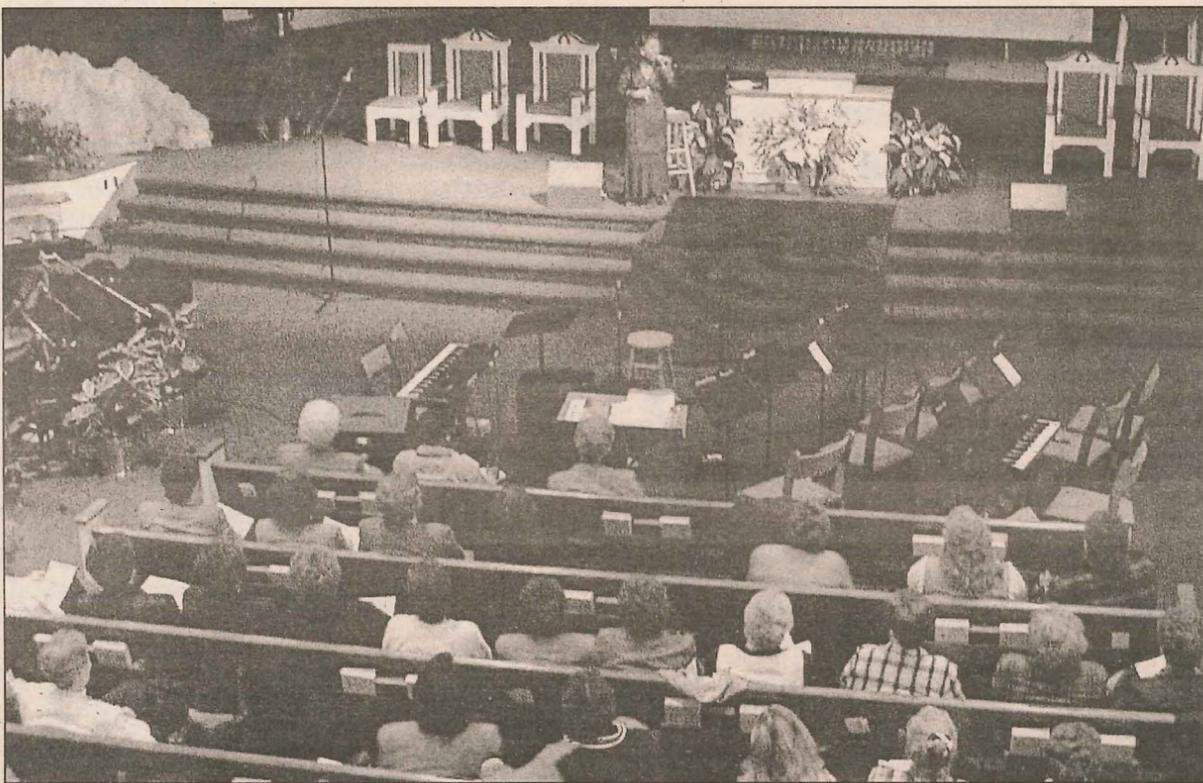
■ 40 million babies die each year by abortion.

■ 100 million children are abandoned each year; 10 million kids are sexually exploited.

Among other challenges facing at-risk children are drug and alcohol abuse, child slavery and lack of education, the BWA executive committee was told.

BWA has a booklet, "The Rights of the Child," detailing many of the problems children face and relaying firsthand accounts of BWA visits to countries where children suffer, especially from war. It is available by calling (703) 790-8980.





**WOMEN'S CONFERENCE** Women listen to Alma Randolph sing at Porter Memorial Baptist Church in Lexington during the first of three women's lifestyle evangelism conferences. Nearly 1,500 women attended the three conferences March 15-16 in Lexington, Louisville and Bowling Green. Pat Ashley, of Highland, Calif., shared humor and realities of her faith journey as well as the importance of listening to God daily. Ken and Beth Perkins, International Board missionaries now on furlough at Georgetown College, presented their stories through both drama and personal testimonies. Conference sponsors included the Kentucky Baptist Convention's evangelism office, Kentucky Woman's Missionary Union, and the Woman's Auxiliary and Central District of the General Association of Baptists.

## Reyeses raised awareness for Hispanic work

Continued from page 1

of her pupils now hold jobs or have mastered English, something they once thought impossible.

"They have a lot of potential if given the opportunity to explore it," she said. "What we've been able to bring to them is they can be whatever they want to be if they put forth the effort."

"Most of all we loved the people because they're so friendly," she added. "I am sad to leave because we made many friends."

When they arrived in central Kentucky, there were only two seasonal outreaches to Hispanics. Today there are nine more missions, operating year-round.

Attendance at weekly worship services numbers approximately 150. Twice as many come during summer harvest season, according to Rick Lucas, chairman of the five-county North Central Hispanic Regional Council.

A seminary extension course Reyes started, which meets at Buckner Baptist Church, is helping train leaders for these works.

In addition, in the past three years the state's number of Hispanic ministry workers quadrupled, from 4 to 16.

Former area missionary Jesus Pachecho, pastor of Louisville's New Jerusalem Baptist Church, called the couple an inspiration. "Gus is a man of integrity," he said. "I had the opportunity to learn many things from him."

Initially, churches were cold to his overtures, Reyes said. Many church leaders said the local Baptist association or regional council should start new works.

But those feelings have shifted, he said, as Baptists came to realize immigrants from various Latin cultures need to know Christ.

"I feel we're on the brink of a great revival in Kentucky, and I see that Hispanics are going to play a great part in it," he said. "My dream was to have a fellowship of Hispanic missions meeting once a year, like a state convention. But time ran out."

However, the growth pattern seems likely to continue, said Tony Hough, leader of metropolitan missions for the Kentucky Baptist Convention.

He estimates 25,000 migrants enter the state each year, with 10 percent becoming permanent residents. More than 50,000 Hispanics now call Kentucky home, he said.

The contribution the Reyeses made to this increasing population was strengthening the ministry's teaching and discipleship programs, he said.

Another volunteer who teaches children's Bible classes and prepares Hispanic adults for that task, said the couple will be sorely missed.

Kelly Thorn, also a teacher's aide at Crestwood Elementary, credited their background with giving them insights to Hispanic culture that Anglos lack.

They helped her through joint prayer, strategy sessions and emotional support, she added.

"They've been so eager to serve God and share about Christ whenever they can," Thorn said. "Gus is always telling what we're doing is God's work, and it should never depend on a person. But there will be a big emp-

ty place because of what they've meant to me."

Lucas, director of missions for Sulphur Fork Baptist Association, said their leadership has increased church and volunteer involvement in Hispanic ministry.

The Reyeses have trained leaders, met an untold number of personal needs and led many people to accept Christ as their personal Savior, he said.

"Gus has a strong passion and drive for seeing folks come to the Lord," Lucas said. "Gloria's been a big help, too, working with women's ministry. She has helped with English classes, sewing and baking classes to help people adjust."

Plans for a replacement aren't complete, although Lucas said they will rely on seminary extension students to fill the gap temporarily.

"We have a good leader network. We just need someone to coordinate the work, especially at new sites," he said.

Larry Martin, leader of the state's missions growth team, said the Reyeses' success shows the value of Mission Service Corps volunteers as a missions strategy.

Since mid-1996, other MSC volunteers have come from outside the state to work in Eastern Kentucky and at Oneida Baptist Institute, he said. "Gus and Gloria have been outstanding, effective missionaries," he said. "They have a heart as big as Texas."

When they first met, Reyes told Martin how his parents had migrated from Mexico to Texas, where someone led them to accept Christ as Savior. The same thing happened with Mrs. Reyes's parents. Now their three sons are all involved in ministry.

"He said, 'I can only imagine what God will do with three generations of my students in seminary extension (courses),' " Martin recalled.

## Kentucky Acteens among WMU national panelists & Top Teens

A Kentucky teenager has been named to the 1999 National Acteens Panel, and four others were chosen as Top Teens by the national Woman's Missionary Union.

Selection for the eight-member national advisory panel is the highest honor possible for Acteens, a missions-education organization for teenage girls.

National Top Teens and National Acteens Panelists will provide leadership in state and associational meetings throughout the coming year.

Melissa Mahurin was named to the National Acteens Panel. Mahurin is a member of Westport Road Baptist Church in Louisville and senior at duPont Manual High School.

Active in Acteens for six years, she was a state Acteens panelist for 1997-98 and was selected again to serve on the 1998-99 Kentucky panel.

Those chosen as national Top Teens are:

■ Katie Alcott, a member of First Baptist Church of Murray. Alcott is a junior at Murray High School and has been involved in Acteens for five years. She was a state panelist in 1997-98.

■ Charity Gardner, a member of First Baptist Church of Shelbyville. Gardner is a senior at Shelby County High School. She has been involved in Acteens for six years. She also was a Top Teen in 1998 and is serving as a state panelist for 1998-99.

■ Zita Pedigo, a member of Middleton Baptist Church. A home-schooled senior, Pedigo has been involved in Acteens for five years and was a Kentucky State panelist in 1997-98.

■ Amy Travis, a member of First Baptist Church of Murray. A junior at Calloway County High School, Travis has been involved in Acteens for five years. She was a state panelist in 1997-98.



Mahurin



Alcott



Gardner



Pedigo



Travis



The Reyeses

## BLUEGRASS BURGEO

■ **Conferences promote Hispanic Ministry.** The Kentucky Baptist Convention's metropolitan missions department is sponsoring a series of conferences for people interested in learning the fundamentals of ministry to migrant workers. Conferences will be held March 27 at First Baptist Church of Sebree; April 10 at Wickland Baptist Church in Bardstown; and April 24 at the Liberty Baptist Association office in Glasgow. All workshops begin at 10 a.m. and conclude at 2 p.m. The workshops and lunch are free. For more information, call the KBC metropolitan missions department at (502) 254-4764 or (888) 254-5725.

■ **Central Kentucky pastors organizing crusade.** Several Campbellsville-area pastors and laypeople recently announced the organization of the Central Kentucky Christian Celebration for Christ with Bill Glass. The event will be held Sept. 12-19 at the Taylor County High School football stadium. Glass is a former Pro Bowl defensive lineman with the Cleveland Browns football team. After his football career, he entered vocational Christian ministry, preaching at crusades and organizing prison ministries. A kick-off banquet will be held March 30. For information, call Brenda Allen at (502) 465-7011.

## 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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## Careless or planned?

With such a provocative book title as "Will the Real Jesus Please Stand Up?", I was very curious to read Wayne Hager's March 9 review.

I appreciated his concise synopsis and quickly learned that the book is essentially an edited version of a debate between two scholars, Craig and Crossan, regarding "the historicity of the New Testament accounts of Jesus." Because much of the debate centers around the meaning of the resurrection of Jesus, Hager clarified how both Craig and Crossan interpret "resurrection." For example, Hager explained that "For Crossan, resurrection is a metaphorical statement" with little concern for whether the tomb of Jesus is empty or occupied. Hager stated that whether readers accept a metaphorical or literal interpretation of the Resurrection, "the worship of the resurrected Christ will be strengthened."

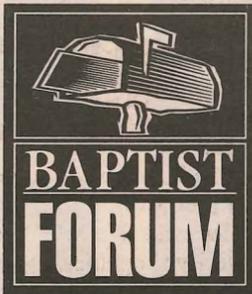
Even after reading the review several times, I am still unsure whether Hager's ridiculous conclusion was simply careless or seriously calculated. In either case, I fail to see how anyone's worship could possibly be strengthened by a metaphorical statement about Christ. Crossan's brilliance notwithstanding, his interpretation of the Resurrection actually emaciates Christ, will eventually erode faith in Jesus and inevitably endanger true worship of him. Crossan's "metaphorical statements" may have the appearance of intellectual enlightenment in a post-modern climate of theological speculation, but they offer no hope to believers for any meaningful, personal relationship with Christ beyond the grave. With all due respect to both Crossan and Hager, I would remind them of Paul's assertion: "If only for this life we have hope

in Christ, we are to be pitied more than all men" (1 Corinthians 15:19).

Mark Cloys  
Bagdad

## Associations worked

The materials for the 1999 Annie Armstrong Easter Offering are beautiful and inspiring. I appreciate the focus on the associations. However, at least four important roles of associations in the mission work of Southern Baptists were neglected.



First, 50 years ago the Southern Baptist Convention was still pretty much a regional denomination, serving the Old South. When the decision was made to spread out across North

America, the leaders of the old Home Mission Board decided to deploy missionaries into the new states to work an area of several counties each, setting up new congregations and forming associations. It worked. Southern Baptists have become a significant presence in most of the states of our nation. Today NAMB counts nearly 400 associational strategy team missionaries in their force. Many missiologists believe this associational strategy contributed much to the growth of our convention in the past 50 years—a period when others have declined.

Second, a related strategy is development of partnerships linking strong "old convention" associations with weaker new associations in the North and in the West. These linkages provided resources crucial to our denominational expansion.

Third, associations in the new conventions played a vital role in assimilating new believers. The associations taught them what Southern Baptists believe and how we do church.

Fourth, associations have success-

fully kept missions—local, national and international—at the center of Baptist life. It has been in the associations where many great ideas have been translated into effective actions.

In the past 50 years, several thousand wonderful men and women have served as associational missionaries. I hope they will be thanked and honored as churches focus on the role of associations as full partners in the missions enterprise.

Gary Farley  
Carrollton, Ala.

## Quiet, please

I just returned from the state Evangelism Conference, and I am both energized and disturbed. The lack of courtesy and respect at our state meetings has troubled me for some time, and I can no longer be silent.

I am part of the Kentucky Baptist Chorale, and as I sat in the choir loft trying to listen and enjoy the contribution of the Kentucky Singing Women, it was a struggle to hear them over the roar of talking that was unbelievably loud. I moved from the choir loft to the balcony for the remainder of the session. The noise continued to make it difficult to hear, much less worship.

I understand the need and opportunity for fellowship and conducting business, but must we be so rude? In an age where we lament the lack of civility in our youth and children, can we not, as Christians, demonstrate the simplicity of the "golden rule?"

The state convention is several months away, and this one letter will long be forgotten. But I implore my brothers and sisters in Christ to do business and fellowship in an appropriate place and show the same courtesy and respect to the platform speakers and musicians that you would desire for yourself.

Randy Holt  
Paducah

More Baptist Forum letters are on page 6.

## PARTNERS IN THE MISSION

### Celebrate Jesus 2000

The whole world seems to be gearing up for the year 2000. Whether they are caught up in planning to hunker down to survive the Y2K computer bug or making arrangements for the largest New Year's Eve celebration ever, people seem to be mesmerized by the coming turn of the calendar page that will mark the 2000th anniversary of the birth of our Lord.

For Christians, this fascination means we have an unprecedented opportunity to share our faith and help people come to know Jesus Christ as their personal savior. A special plan to do just this is Celebrate Jesus 2000, an effort among a number of Christian groups and spearheaded by Southern Baptists to pray for and share the gospel with every person in North America by the end of 2000. Participating groups include Campus Crusade, Promise Keepers, the Billy Graham Evangelistic Association and the North American Mission Board.

The celebration is being organized

around four Ps—prayer, personal witnessing, proclamation and preservation. Let me share how churches are using each of these strategies:



Bill Mackey

■ **Prayer.** Churches are organizing efforts to pray individually for every household in North America. Every person deserves to have someone praying for their relationship with Jesus Christ. Some churches are using the telephone directory as a guide for household praying.

■ **Personal Witnessing.** Many churches are developing action plans to share the gospel with every household in their local community. Here in Kentucky, Lexington-area churches have planned 40 days of prayer and witnessing before Easter 2000. In addition, six regional youth rallies have been planned by the Kentucky Baptist Convention's evangelism growth team. Special New Testaments have been designed and will be used in training youth to share their faith.

■ **Proclamation.** Crusades, reviv-

als, block parties, media advertising, special events, mission projects and vacation Bible schools all will be used to proclaim the gospel. So far, about 10 associational and regional crusades are being planned in Kentucky. As churches work together, crusades can build fellowship among Christians, impact the institutions of the community, create a positive witness of cooperation, gain visibility for the gospel, raise the moral climate and open the door for many to come to faith in Jesus Christ.

■ **Preservation.** This fourth strategy involves starting new Bible study units to help strengthen new members. It also includes starting strategically located new churches that focus on unreached people.

Celebrate Jesus 2000 efforts in Kentucky are being coordinated through the KBC evangelism growth team. I encourage Kentucky Baptists in every association and local community to work with others in planning celebrations. This is a wonderful opportunity for churches to focus energy and resources on outreach and evangelism.

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

## FAMILY

### Churches could increase giving by teaching personal finance

By Doug Strader

The active membership of most Kentucky Baptist churches is composed of what sociologists refer to as members of the "builder" generation. That is people who are 50 years of age and older.

The giving patterns of "builders" is different from the "boomers," "busters" and "generation X'ers." Generally speaking, the older group is the one giving most of the money to our churches. If churches want to develop stewardship among the younger generations, specific planned steps must be taken.

Personal money management is one of the most significant steps related to the younger generations. Larry Burkett is one of the money management gurus in America today. Recently I had the privilege to sit in a workshop where he shared some very significant statistics related to the average couple in America today:

- The average family has 8-10 credit cards.
- Sixty-four percent carry a balance on their credit cards monthly. The average balance is \$1,900 per card.
- Americans owe \$1 trillion in installment debt.
- For every \$1 earned, \$1.10 is spent.

■ Personal bankruptcies are at a record high (1.4 million in June, 1998).

■ Ninety percent of bankruptcies are due to credit card abuse.

■ The average SBC family gives 2.5 percent of their income to the church.

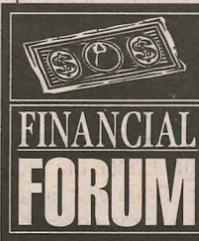
■ The average SBC family pays 500 percent more to interest than they give to the church each year.

Burkett also said that the average caller to his daily radio program has the following financial situation:

- They owe \$17,000 in credit card debt.
- They owe another \$20,000 on cars, boats and other items.
- They have a \$120,000 home mortgage.

It is evident that if the church can equip their families with personal money management skills, they will not only be ministering to them, but in the process enable them to give more money to the church.

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



## Just how much should children know about the Easter Bunny?

### Q. What should I tell my children about the Easter Bunny?

Like Christmas, Easter holds a special kind of magic for children. As parents, we don't have to deprive our children of the fun these celebrations bring. After all, enjoying the Easter Bunny can be part of the fun of being a child.

The normal process of development will teach most children how to differentiate in the proper ways between what is real and what is not, and the Easter Bunny will take his proper place in the land of make-believe.

At the same time, we have the responsibility of teaching our children the deeper meaning of Easter and helping them learn the significance the "holy day" holds for our faith. Otherwise, in the process of hiding colored eggs, the true meaning of Easter can become hidden as well.

Center your celebration of Easter on the resurrection of Jesus. Contrast the world's focus with our focus as Christians. Worship together. Consider attending a sunrise service. Give gifts in honor of Jesus. Let special, new "Easter" clothes be reminders of the new life he gives.

Check your library for resources that contain background information on Easter traditions, like coloring eggs. Many of these traditions have a spiritual dimension that you can incorporate into your celebration to help children better understand the meaning of Easter.

Take advantage of the opportunities Easter provides to teach foundational truths about the Christian faith. With a little thought and extra work, our Easter celebrations can influence our children in positive ways and reflect the importance of the resurrection in our own lives.—David Garrard

### Q. I'm not sure what my husband wants. When we disagree, I try not to argue because I don't want to be uncooperative. But sometimes that makes him angry. I just want to get along and have a good marriage.

All couples disagree and argue at times, some to the point of endangering their relationships. But sometimes in an effort to avoid marriage problems, couples will refrain from arguing about things that need to be addressed. This might be happening with your marriage.

It is possible that you are trying so hard to cooperate that you communicate something to your husband that you do not intend. For instance, your husband might interpret your undue cooperation as your way of saying you don't care enough about the relationship to work on issues that are important to him. He might think you're just giving in without really seeing his point or understanding his feelings. It might seem to him that you don't think he is strong enough to hear criticism or another point of view. Any of the above might be seen as your devaluation of him and of your relationship.

It's also true that sometimes it's harder to respect someone who won't stand up for himself or herself. By backing down too much, you might be communicating that you don't think your opinions and feelings are worth much anyway. Eventually, he might feel the same. Rather than helping your marriage, you might be working against having the kind of marriage you want.

Talk to your husband openly about the question you are asking here, and how he feels when you are too cooperative. I would then suggest that you not be afraid to disagree. Realize that your opinions deserve as much recognition as his.

The goal should not be to refrain from all arguing, any more than it should be to argue about everything. Rather, the goal should be to have a strong marriage; sometimes a certain amount of arguing is necessary to make that happen.—Susan Howell

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](mailto:wesrec@ntr.net).



## Couples living together need ministry

By Wayne Oates

In 1970, estimates said 523,000 unmarried couples in the United States were living together. In March 1997, the Census Bureau reported that the figure had exploded to 4.13 million cohabiting couples.

Most of these couples are younger people. Many of them are divorced people. Many of them are grown sons or daughters disillusioned with marriage from having been traumatized by their parents' divorce.

But even a strong marriage is no guarantee for future generations. Some people whose parents have stayed married for 50-70 years are living together, often after a divorce of their own.

Bear in mind, though, not all couples who live together are young. Even retired people live together. They do not want social security, pensions and inheritance to be disturbed.

Some people live together as a "do-it-yourself" preparation for marriage. Some estimates state that seven out of 10 couples live together before marriage. But the National Marriage Project of Rutgers University says that, contrary to popular belief, people who live together before marriage are more likely to divorce than other couples. Project director Barbara Whitehead states that people who live together get into a pattern that works against having a long-term, committed relationship.

To some readers this may seem to be a perfectly secular subject. In fact, little or no religious literature exists in America on couples living together. The literature used in Sunday school ignores it. Public discussions in church lectures, sermons and group discussions are silent on living together or cohabitation without marriage.

Yet 80 percent of marriages are performed by pastors, and they tell me that a large majority of those being married have lived together before marriage. But the topic, marriage and living together, is a taboo topic. Churches are silent on this matter.

Marriage is a life-long commitment, and living together is ordinarily a short-term commitment. Under God a commitment to each other is the heart and soul of a creative marriage.

As communities of faith, churches can do something about caring for these couples while not endorsing their

lifestyle. It must be constructive and not condemnatory.

A positive friendship and relationship, as in all redemptive caring, is the foundation for ministering to people made in the image of God and for whom Christ died.

People living together are just that, and churches must find some way to reach out to them. But keep in mind, a condescending approach is worse than doing nothing.

Some pastors already care for such couples in private conversation and counseling.

Another suggestion for church leaders, both lay and professional, is to form a conversational group to discuss the life situation needs of couples who live together without marriage. Through this, a church can get acquainted with unmarried couples' attitudes and actions and formulate an appropriate outreach strategy.

If you know couples who are living together or if members of the group do, you might privately interview them as preparation for the group discussion. Assure them that their names will be kept private.

A little later you can, if appropriate, invite them to the group without mentioning their living together. They might be willing to talk with the group about their life together. If they plan to talk publicly, the group should be alerted in advance to learn from these people and not lecture them.

The Wayne Oates Institute has developed a resource on this subject. "The Care of Couples Living Together Without Marriage" is a CD-ROM of a 60-page manuscript I wrote earlier. Contact the institute at (502) 459-2307; e-mail [Charlotte@Oates.org](mailto:Charlotte@Oates.org).

The advantage of a group discussion is that it offers two-way, and not just one-way communication like a sermon. Hopefully, an atmosphere of welcome can be created that will attract living-together couples to the church.

The best outcome would be for a group of living-together couples to form in the church with a compassionate leader who can work with them on a subject such as "Learning the meaning of love and commitment."

Wayne Oates, a retired professor at Southern Baptist Theological Seminary, is founder of the Wayne Oates Institute, a center for the study of spirituality, ethics and pastoral care in Louisville

### GUEST EDITORIAL

## What shall I do with Jesus?

By Steve Hadden

"What shall I do, then, with Jesus who is called Christ?" Pilate asked. They all answered, "Crucify him!" (Matthew 18:21)

Twenty-five years ago my heart felt something it had never felt before. Her name was Brenda Joy Henderson. "What shall I do?" On Feb. 12, 1974, I decided to ask the big question. "How would you like to spend a long time with me?" Those were the best words I could find.

Pilate had to decide. "What shall I do with Jesus?" Sooner or later we all must face Jesus and decide. It appeared on the surface that Jesus faced Pilate. In truth, Pilate was on trial.

Consider the options Pilate faced:

- **Release Jesus.** It would have taken great courage to go against popular opinion. He chose to please the crowd and release Barabbas.
- **Listen to his wife.** She warned,

"Have nothing to do with this just man." Of course, that option was like asking to share the remote control.

- **Kill him or follow him.** No one could make Pilate's choice for him. It was a personal decision even if it was a public decision. The indecisive gesture of washing his hands and attempting to avoid his personal responsibility became his lasting legend.

Now consider the options we face today:

- **Respond like Judas.** He's in this same chapter of the Bible. We can choose to let the material things of life matter more than Jesus.

- **Prefer the opinions of others.** They chose Barabbas over Jesus. Do we ever prefer others over Jesus? When there's a conflict between what our boss wants and what God wants, whom do we endeavor to please?

- **Avoid the question.** At breakfast on the shore of the Sea of Galilee, Jesus asked a personal question of Peter. "Do you love me more than

anything else?"

Peter tried to dodge the personal bullet. He asked a question to the question, "What about John?"

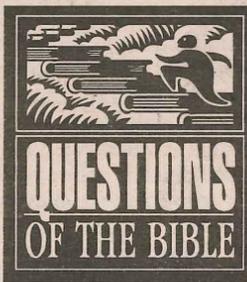
Jesus' response is still the same, "What's that to you? Follow me."

What will we do with Jesus? Will we hide behind our stained glass windows and insulate ourselves from the world's hurting masses? Will we study more and more about Jesus and practice less and less incarnational Christianity? Will we focus on what my church and my Christ do for me and mine? Or, will we concentrate on what my Christ and what my church can do for others?

This is the tough part. It is easy to study Pilate and the cross, Jesus and the cross. It is another matter to focus on me and my cross. If we would follow Jesus, we must personalize the cross as Paul did in 1 Corinthians 15:31 and Galatians 2:20.

Have you decided what you will do with Jesus in your life? Study about him on Sunday, or serve him daily. It's a big choice.

Steve Hadden is pastor of Crestwood Baptist Church in Crestwood



# OPINION

**Grassroots Southern Baptists should question whether this third chapter in the new SBC is shaping up to feature the intensification of America's largest Protestant denomination as a political lobby and theological monolith.**

## Chapter 3 in the new SBC

By Mike Clingenpeel

Life is lived in chapters. The first chapter in the new Southern Baptist Convention, which happened to coincide with the last chapter of the old SBC, ran from 1979 to 1990. During that decade Southern Baptists elected, albeit by narrow margins, to take a theological, ecclesiastical and political giant step to the right. With the victory came the privilege to name the SBC's future.

The second chapter ended last year with the election of Paige Patterson, the movement's spiritual author, as SBC president. Chapter 2 brought a new infrastructure to the SBC—fewer agencies, new names for those not eliminated, new faces in all of them and fresh commitment to an altered doctrinal statement. SBC moderates, unable to support the new SBC, began to create new structures themselves.

No one knows what Chapter 3 will bring. But last month's meeting of the SBC Executive Committee in Nashville may hold some clues.

For starters, the new SBC will retain the old name. Southern Baptists are no longer a regional denomination.

Those outside the southeastern United States often argue that the name is a liability and push for a moniker that reflects more accurately the SBC's geographic breadth.

Over 25 years ago, similar talk occurred in the old SBC. Wayne Dehoney, a former SBC president serving Louisville's Walnut Street Baptist Church, argued by analogy that Kentucky Fried Chicken had outlets outside Kentucky, but it didn't change its name. The name had come to stand for a specific

### COMMENTARY

style of preparing chicken and a distinctive product, not its point of origin.

Over the past 20 years, the SBC has come to identify a specific cluster of beliefs and practices, fundamental in nature. It attracts some, repels others, but as a high-profile religious corporation the SBC would be nuts to alter its name. Good decision.

More interesting is the way the new SBC has decided to allocate its money. Two years ago, observers watched eagerly to see how the SBC Executive Committee would shift its budget now that agencies had been reduced from 19 to 12. Architects of the SBC's new structure vowed that a key rea-

son for the move was to get more money to "frontline missions and ministries."

Many people assumed this meant a greater percentage of the new SBC's money would go to the new North American Mission Board and International Mission Board, the agencies with ministry assignments to reach the United States and world for Christ.

Not. In 1997 the SBC Executive Committee adopted a budget that reduced the percentage to NAMB, kept the IMB where it was and increased percentages going to the SBC's seminaries, Executive Committee and Ethics & Religious Liberty Commission. Officials called it a "transitional" budget that could be altered in future years.

Two things are wrong with this. First, Baptist budgets have a way of becoming fixed. Place a program or ministry in your local church budget, let it stay there for two or three years, then try to reduce or remove it. The same is true for local, state or national denominational programs or ministries.

Last month the percentages going to each agency in this "transitional" budget were again approved, leaving one to wonder whether NAMB and IMB ministries, supposedly the SBC's frontline, will ever get a larger per-

centage of the pie.

Second, while the restructuring plan gave the seminaries and Ethics & Religious Liberty Commission no change in their ministry assignment, both racked up hefty increases. For their money, Southern Baptists are getting, among other things, a daily radio talk show featuring commentary by the ERLC's president and an intensified lobbying effort toward Republican congressmen. Cut them back to a pre-1997 level.

Are officials at NAMB and IMB complaining about their piece of the new SBC's pie? Not publicly; maybe not even privately. Everyone, after all, is getting more money these days due to huge increases in CP over the past five years. But have you ever heard missions officials say they could not appoint more missionaries if they had more money?

Grassroots Southern Baptists should question whether this third chapter in the new SBC is shaping up to feature the intensification of America's largest Protestant denomination as a political lobby and theological monolith.

The new SBC. The name is familiar, but where will its commitments be in 21C?

Mike Clingenpeel is editor of Virginia Baptists' Religious Herald.

## Never heard that

After reading the letter on the opinion page of the March 9, 1999, issue of the Western Recorder from Frederick Cardoza II in which he says: "... 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," I feel very strongly that I too must give my opinion.

From the fall of 1957 to January 1961, I also sat at the feet of not "moderate" but "marvelous" teachers in our Louisville seminary, and not once—not one single time—did I ever hear even the slightest suggestion from any of them that "homosexuality was a valid lifestyle or that Jesus was not necessarily the only way to God."

Now this leads me to believe that Frederick Cardoza II must have heard or misheard others than the God-called and excellent teachers of the Scriptures like William Hull, Wayne Ward, Page Kelly, D.L. Moody, J.J. Owens and a host of others that tried to carry out the admonition of 2 Timothy 2:15.

Also in his letter he prays that Kenneth Chafin in the future will not cast "seeds of discord among the brethren." That began a long time ago when Judge Paul Pressler and Paige Patterson teamed up to devise a plan to "cut the jugular" and drain the life blood from our SBC. According to Proverbs 6:16-19, God "hates those who sow discord among brethren," but in my opinion Chafin is not, never has been and never will be among them!

Hal Shipley  
Cadiz

## Chafin misinforms

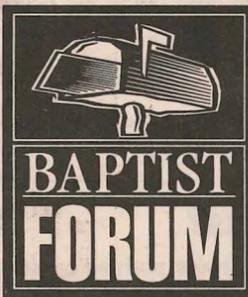
Kenneth Chafin's recent article on Southern Baptist leaders and Calvinism abounded with misinformation.

First, Chafin stated that Calvinism "strikes at the heart of Southern Baptist's historic commitment to world evangelism." What Chafin neglected to note is that most of the men who founded the SBC were Calvinists, and historically, when Calvinists have been in leadership roles in the convention, missionary support and evangelistic emphasis have increased.

Second, Lewis Drummond, like Chafin, was a professor of evangelism at Southern Seminary in recent decades.

Like Paige Patterson, Drummond rejected limited atonement. However, in "The Word of the Cross," Drummond stated, "... to say the doctrine (Calvinism) attenuates fervent evangelism is difficult to substantiate historically. On the contrary, most great revival movements, such as America's first Great Awakening, have grown out of theologically reformed thought, and it is true to the contemporary movement."

Third, many have attacked Al Mohler's Calvinism out of ignorance to the facts. Since he came to Southern, Mohler has founded the Billy Graham School of Missions, Evangelism and Church Growth; he has written numerous articles on the importance of missions; he has hired professors that keep students accountable for sharing their faith; and he is changing the course curriculum so that personal evangelism will be the one class requirement for every student. Mohler might well be one of the most fervent supporters of evangelism in Southern Baptist life.



While at Southern, I have seen it shift from being a seedbed for liberalism to being a place where both conservative and moderate views are presented and then evaluated according to Scripture. The only thing students are being "indoctrinated" with is the word of God. To remove funding from the SBC because of the misinformation of men like Chafin would only hurt one of the most successful evangelistic cooperatives in history.

Shawn Merithew  
Louisville

## We need a break

It has been "guess-timated" that about a third of Kentucky Baptists are "Calvinistic," about a third against "Calvinism" and about a third don't know the difference!

Recorder readers are learning the term! A scholar like Ken Chafin (Feb. 23) certainly knows our history. He knows that most signers of the 1845 agreement forming the Southern Baptist Convention were Particular (Calvinistic) Baptists, willing to work with others in evangelism and missions. He knows that Southern Seminary was founded on Particular principles, joining with others in ministerial education. He knows that Dr. Mohler is go-

ing no further doctrinally than Southern's Abstract.

May we assume that the problem is not the doctrine, but Dr. Mohler's actions? If broader faculty diversity were still allowed, then who would complain? Does Dr. Chafin make his real point when he speaks of being "banned?" (Some conservatives have had that experience!)

One wonderful thing about being a Baptist: It's voluntary! No one (unless it was God) forced me to become a Baptist, a Southern Baptist or a Bible-believing Southern Baptist! If I'm willing to stay, who can keep me out? With today's lack of discipline, few churches would exclude Arius, Arminius or Augustine once they were members. And "humanistic" evangelism wants them all to join!

But given "priesthood of the believer" and the fact of our diversity, wouldn't the Recorder be wise to let Al Mohler alone? I'm sure he doesn't need my defense, but we all need a break! What about a one-year moratorium (like the "Letters" requirement) on any personal attacks, to use the space for more of the excellent stories on what the Father is doing in the lives of Baptists of various persuasions?

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Clinton



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William H. Crouch, Jr.  
President

## Coalition plans \$21 million voter drive

WASHINGTON (ABP)—The Christian Coalition has announced a \$21 million drive to distribute 75 million voter guides and "energize" 15 million Christian voters for the 2000 national elections.

"We are launching, effective today, the most massive effort to mobilize the grass roots in our history," coalition founder Pat Robertson said March 11, calling the initiative the most important in the Christian Coalition's 10-year history.

"The United States is faced with one of the major elections of its history," he said. The next president will appoint three Supreme Court justices and 180 federal judges, Robertson predicted.

The coalition group will seek to raise and spend the \$21 million during the next 20 months, he said. The agency will increase its paid field staff tenfold and train 1.5 million "conservative activists who in turn will be responsible for 15 million energized voters," he added.

Robertson called on lawmakers of both parties to "recognize that these voters that we are recruiting are concerned about the moral issues facing America. But beyond that, they have a concern for lower taxes, they have a concern about the de-

fense of America, they are appalled at the question of giving nuclear secrets and technology to the Chinese."

He said the group's legislative priorities, expected to be announced soon, will include proposals that "we think will be appealing to the voters we are going to recruit." At the top of the agenda, he said, will be inequities in the current tax code.

Robertson became president of the organization for a second time earlier this year after Don Hodel resigned from the post.

While Robertson claims the Christian Coalition voter guides are nonpartisan, he acknowledged that he favors Republican candidates. "Absolutely. There's no question about it," he said in an interview after the press conference. "Like it or not, the Republicans right now come much closer to the evangelical moral positions on many issues. That isn't to say that there are not some Democrats who are dedicated Christians."

During the press conference, he said any of the current Republican presidential hopefuls "would be a lot more acceptable than Al Gore."

He also listed specific targets of the Christian Coalition's get-out-the-vote effort. Although the "strength of the

coalition has been evident in the South," Robertson said, "we recognize the crucial importance in five of the key swing states." He listed Ohio, New Jersey, Pennsylvania, Michigan and Illinois.

Robertson, a Southern Baptist, said he hopes Baptists will join the coalition's efforts.

Robertson said that he hoped "every single Baptist church would be interested in distributing nonpartisan voter guides. We need to turn people out for the Christians around this nation."

He said the Southern Baptist Convention might not be able to contribute directly to the cause, but suggested that several key leaders could help, including Bob Reccord, president of the North American Mission Board; Ed Young, pastor of Second Baptist Church of Houston, Texas; Jimmy Draper, president of LifeWay Christian Resources; Adrian Rogers, pastor of Bellevue Baptist Church in Memphis; and Richard Land, president of the Ethics & Religious Liberty Commission.

"This denomination is the biggest, and I think right now more active, in championing social moral issues than any group in the country," Robertson said.

**Pat Robertson, a Southern Baptist, said he hopes Baptists will join the coalition's efforts.**



## 1999 SENIOR ADULT CELEBRATIONS

Five Kentucky Locations/Dates

April 26 - Paducah  
Lone Oak First Baptist Church

April 27 - Elizabethtown  
Severns Valley Baptist Church

April 29 - Lexington  
Calvary Baptist Church

May 11 - Ashland  
First Baptist Church

May 18 - Williamsburg  
Cumberland College

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The Promise Quartet  
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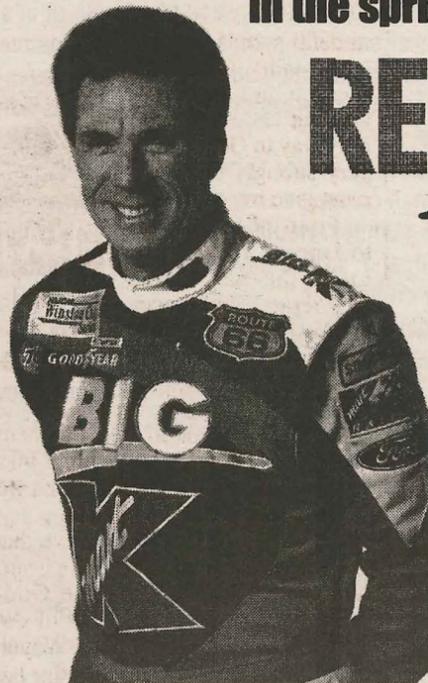
For more information, please contact:  
Family Ministry Department of the Kentucky Baptist Convention  
502-245-4101, ext. 250 or 1-888-254-5704  
E-mail: valerie\_vincent@kybaptist.org

## Meet NASCAR Legend

# Darrell Waltrip

in the spring 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.

### Inside

#### Family

Mentors for newlyweds  
Help for divorced parents  
What makes kids whiners?

#### Finance

Ready for tax time 2000?  
Understanding insurance

#### Fun

Cooking for a crowd  
Colorful gardening  
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## Charismatic movement leader draws admirers & critics

By Ken Walker  
Staff Correspondent

CHATTANOOGA, Tenn. (ABP) —As the leader in what many consider a revived charismatic movement in the Southern Baptist Convention, Ron Phillips has become a controversial figure.

One of the figures of contention is what he claims was an unusual encounter with the Holy Spirit in 1989.

In his book, "Vanquishing The Enemy," the pastor of Central Baptist Church in Chattanooga, Tenn., claimed God spoke to him in an audible voice in 1989 while attending a Southern Baptist conference in New Mexico.

Phillips wrote that God led him to read Psalms 91-95, which came alive and turned his room into a sanctuary where the presence of Christ swept over him.

Four years later, he received the "baptism of the Holy Spirit," which he now teaches is a spiritual gift valid for today.

Such reports disturb many Southern Baptists, but Phillips retains admirers among traditionalists and charismatics alike.

Before the 1998 "Fresh Oil and New Wine" conference at Phillips'

church, Pastor Phil Hoskins had never seen people falling on the floor during worship.

The pastor of Higher Ground Baptist Church in Kingsport, Tenn., said he saw it for the first time at the conference when a group of pastors went to the front of the sanctuary for a special prayer.

Hoskins said he told his music minister then that he didn't understand being "slain in the Spirit," but he wouldn't criticize it.

"I said, 'I don't understand what's going on, but I'm not attacking it,'" he recalled. "'I don't want to be guilty of blaspheming the Holy Spirit.'"

Nor should others spend their time criticizing Phillips or Central Baptist Church, he said. Hoskins said he has encountered criticism for his association with the Chattanooga pastor. But, he replied, "They need to direct their attention to Southern Baptists who don't believe the Bible."

Hoskins has a personal reason for supporting Phillips. It involves the birth of a stillborn child three years

ago, after his wife had already suffered through four miscarriages. She didn't smile for a long time, Hoskins said, and he fought depression and wondered if he could remain in ministry.

Months after the tragedy, he said, he felt led to invite Phillips to speak at his church. The scheduled four nights of services stretched into two weeks and registered 80 professions of faith.

One night at dinner, Phillips asked his host what was wrong, saying he sensed a spirit of heaviness on him. Hoskins burst into tears. Phillips gathered deacons around Hoskins and his wife and prayed against the demons troubling them.

"It was like someone lifted a tractor trailer from me," Hoskins said. "I fell on my knees and cried. God's doing some unusual things at Central Baptist, but I won't say anything against their ministry."

Southern California pastor Richard Moore said he is thrilled with the impact the Tennessee church has had on his life.

After attending last spring's conference, Moore took his family to visit Central during summer vacation.

When they returned home, his once-shy son began writing songs and singing at various churches with his older sister.

Moore, pastor of First Southern Baptist Church in Holtville, Calif., reported that other remarkable experiences followed.

Last fall, his mother-in-law—suffering from congestive heart failure—collapsed during church. He summoned several deacons, and they anointed her with oil and prayed for her healing. Later at the hospital, doctors said her heart was fine, and her lungs looked clearer than they had in the past.

"I'm seeing God changing hearts, and I think Ron's conference is changing minds," said Moore. "There is probably such an animosity against spiritual renewal. But it's been a wonderful transformation."

Other Southern Baptists, such as International Mission Board President Jerry Rankin, speak fondly of Phillips.

"I think Ron is more balanced than is being perceived by some of the things he's doing," said Rankin, whose own experience with tongues came under scrutiny during his election. "There's quite a lot of other churches like that. They've been blessed, but they're not promoting it."



**"I think Ron is more balanced than is being perceived by some of the things he's doing."**

International Mission Board President Jerry Rankin

### More SBC churches practicing charismatic activity

Continued from page 1

"He was convinced then," Miller said. "It totally transformed his life."

Similar unusual incidents continued last fall when Phillips visited El Dorado for a week of special services. Miller said 300 people were delivered from afflictions including addiction to crack cocaine, alcoholism, depression and fractured marriages.

Before the Chattanooga pastor spoke the first night, one woman crumpled to the floor and lay there for 15 minutes. Her life was changed, Miller said, and "to this day she walks around with a glow on her face."

"Nobody could deny it was God," he said. "That thrust our meetings into a sense of expectancy. We've experienced more growth and baptisms than we've seen in a long, long time."

But the signs at Second Baptist haven't included tongues—a traditional litmus test for charismatic churches. Miller said he isn't opposed to glossolalia, but he tries to follow the apostle Paul's admonition to seek the giver instead of the gift.

Tongues have also been missing from services at First Baptist Church of Shelbyville, Tenn. But Pastor Drew Hayes said his church began experiencing a turnaround in 1997, after he preached a 10-part series on the Holy Spirit. The church has added more than 200 people since then, 134 during the 1997-98 church year alone.

Hayes said God also directed him to begin praying for healings and miracles and to make First Baptist a house of prayer. The church also added a Sunday service featuring a praise band, raised hands and the kind of lively music that upsets traditionalists.

"I think the (Fresh Oil) conference was further confirmation of what the Lord was already doing in our church and my life," he said. "It reawakened us to a move of the Holy Spirit in a way not often acknowledged by mainstream Southern Baptist churches."

Hayes said Baptists and charismatics have a lot to learn from each other.

Of the newcomers at First Baptist of Shelbyville with church backgrounds, many are former Pentecostals. They lacked the kind of solid biblical training emphasized by Southern Baptists, Hayes said.

But Hayes said Pentecostals engage in practices that are "indisputably" biblical. Such traditions as anointing with oil and praying for and believing in divine healing should be the norm in Southern Baptist churches, he said.

"I can't imagine why any Southern Baptist church would not want to cultivate an atmosphere where that can happen," said Hayes, who said two members recently were healed of cancer and others were freed of depression or drug and alcohol addictions. "I never want to go back to traditional Southern Baptist worship."

Nor does Phillips, even though he acknowledges the unusual atmosphere at Central Baptist has stirred up controversy among SBC pastors.

Phillips' most recent book is distributed by the Church of God (Cleveland, Tenn.) publishing house, not Southern Baptists' LifeWay Christian Resources.

"I've lost my place in line," he said, acknowledging the unpopularity of his stand. "But what more could people want than the fullness of the Spirit? There is a freedom that comes in knowing the Spirit and having an intimate relationship with him."

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# ISSUES

## Anti-charismatics 'hijacked' SBC history, pastor says

By Ken Walker  
State Correspondent

CHATTANOOGA, Tenn. (ABP)—At least one resource book estimates that 20 percent of all Baptists identify themselves as charismatic, but Southern Baptists have been perceived largely as anti-charismatic.

Ron Phillips insists that's only because the denomination's history was "hijacked" by "cessationists"—those who believe spiritual gifts, especially speaking in tongues and miracle healing, ceased long ago.

Popularized by Scottish pastor J.N. Darby in the 1800s, this theological view gained wider support through C.I. Scofield's popular 1909 study Bible.

There is a growing network of SBC pastors who say the spiritual gifts of glossolalia (the Greek word for speaking in tongues) and divine healing are still valid for today, Phillips said.

According to the Dictionary of Pentecostal and Charismatic Movements, 20 percent of all Baptists consider themselves charismatic or Pentecostal.

For proof of the tremendous opposition they face, Phillips points to Georgia.

Last year messengers to the annu-

al state Baptist convention narrowly defeated a measure that would have kicked out any congregation that "separates itself from historic Baptist tenets through non-biblical worship practices and theology which encourage members to speak in tongues or participate in the practice of 'being slain in the spirit,' or engage in worship practices that are divisive and disruptive and which exclude themselves from the scriptural expression of faith."

But Phillips, pastor of Central Baptist Church in Chattanooga, Tenn., said such signs and "manifestations" (speaking in tongues and healing) are not inconsistent with Baptists' historical roots.

"I'm convinced Baptists are part of a radical reformation," Phillips said, adding, "There has never been a revival without manifestations."

Southern Baptists have participated in charismatic-style expressions in the past, Phillips said, such as frontier revivals which, according to written descriptions, featured ecstatic worship and people being slain in the Spirit.

In this century, even evangelist

Billy Graham has endorsed tongues as a spiritual gift—along with other so-called "charismatic" practices including divine healing and the laying on of hands.

"As we approach the end of the age, I believe we will see a dramatic recurrence of signs and wonders which will demonstrate the power of God to a skeptical world," Graham wrote in his 1978 book "The Holy Spirit."

Graham cautioned against too much emphasis on spiritual gifts, however, recalling a friend who was di-

vinely healed and became so obsessed with signs and wonders he took his eyes off Jesus.

Tongues in particular must be used carefully, Graham wrote, because they are the least important spiritual gift, they are not a sign of salvation and they can be easily abused.

Still, the potential for misuse alone is not reason enough to abolish charismatics from Southern Baptist life, advocates like Phillips argue.

Richard Moore, pastor of First Southern Baptist Church in Holtville, Calif., formerly followed the anti-

charismatic teachings drilled into him by his former pastor.

Like Phillips, Moore said readings of history helped change his mind. Learning about frontier-era evangelists, who saw outpourings of the Holy Spirit in their meetings, coupled with modern phenomena like charismatic-led revivals in Toronto and Pensacola, Fla., provided evidence he couldn't deny. "My heart began to open up, because I had read history."

Despite his boast that everything happening in the well-publicized Pensacola revival also takes place at his church, Phillips doesn't cling to charismatic dogma. He requires that all of his church's deacons be Spirit-filled. But after praying for them, he trusts God to fill them, saying a bold witness is as much a sign of the Holy Spirit as speaking in tongues.

Still, he said, Southern Baptists must decide whether there's a place at the table for people who are called charismatics.

"This isn't a political entity," he said. "We don't have any fight in us for brothers. We're discipling people while teaching them about gifts. When people begin to move in the Spirit, Satan unleashes terrible forces, mostly from traditionalists and religionists."

Even evangelist Billy Graham has endorsed tongues as a spiritual gift—along with other so-called "charismatic" practices including divine healing and the laying on of hands.



Charismatic activity in SBC churches

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David Bennett



Adrian Depres



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Colossians 2:13-14

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# MISSIONS

## Baptist relief work merges ministry & evangelism

**"We are not a relief agency that rushes in after a disaster, feeds people and then is gone in six weeks."**

*John Cheyne, a longtime Africa missionary and developer of the International Mission Board's human needs department*

By Chris Turner  
SBC International Mission Board

RICHMOND, Va. (BP)—In Honduras, Umberto Mayan picks through the mud looking for anything he can salvage from a 35-year-old business that's been destroyed. At least he has the building. A raging river swept away his house.

In the Dominican Republic, everything Yolanda Abrea owns is soaked. Wind blew the tin from her roof, leaving her belongings unprotected. She thanks God that everyone in her family survived the 120-plus mph winds.

In Bangladesh, thousands of families crowd the embankment of an elevated dirt road cutting across endless miles of water. Floods have destroyed millions of homes, and the road is the only dry refuge.

The list goes on. Earthquake victims dig out in Bolivia. War refugees fight for survival in Bosnia. At least five countries in South America experienced severe flooding due to months of El Nino rain. Drought in West Africa is causing famine.

Creation is groaning, and millions of people feel the effects.

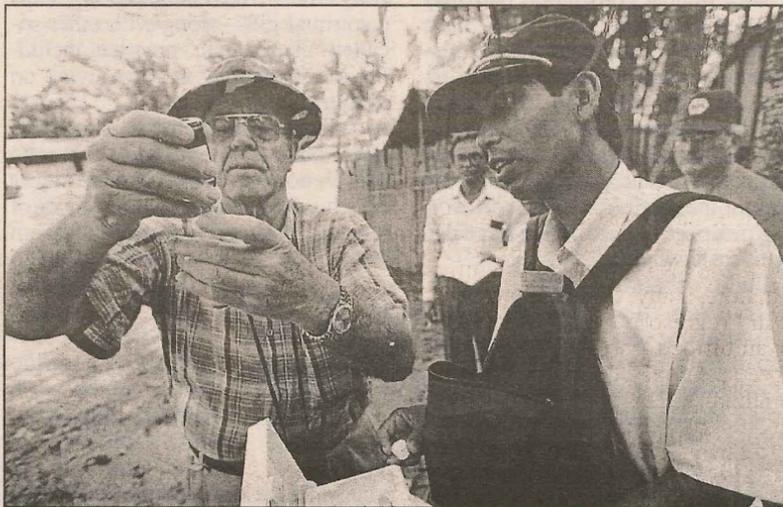
In the midst of these tragedies, Southern Baptists and their International Mission Board representatives are following the example of Jesus by presenting the hope of the gospel as they minister to human needs.

"Ministry and evangelism are not one and the same," said Bill Cashion, director of the volunteers in missions department at the International Mission Board and formerly the director of human needs. "But to separate the two is biblically abnormal. I think our Lord is the example of balance in Luke 10:9. The Christian minister is also an evangelist."

John Cheyne, a longtime Africa missionary and developer of the IMB's human needs department, agreed.

"Meeting human needs is not a means to an end but is a part of our total concern for a lost world," he said. "But we should be overt in our witness. No other religion in the world gives people hope like Christianity does. We must share the hope of salvation in Christ with those we minister to."

Opportunities for both ministry and evangelism were plentiful in 1998. The IMB responded with relief in the wake of disasters that struck nearly every continent. Requests for human needs ministry funds rose 115 percent. The demands depleted the general needs fund, used for such items as blankets, roofing materials



**MEETING NEEDS** Kentucky volunteer O.D. Boyd (left) checks well water for contamination as Bengali Baptist worker observes. Boyd and four other Kentucky volunteers tested water last year after thousands of tube wells were submerged by flooding in Bangladesh. Such ministries to human needs create opportunities to share Christianity with people who are suffering physically. (BP photo by Roy Burroughs)

and medicine.

But Southern Baptists responded. After the flooding in Bangladesh and Hurricane Georges swept across the Caribbean, word went out to Baptists concerning the need for funds to help in general relief. In a six-week period, more than \$400,000 was received by the IMB for use in disaster response.

"We are not a relief agency that rushes in after a disaster, feeds people and then is gone in six weeks," Cheyne said. "We are in it for the long haul. We have missionary personnel living in the places where these disasters take place. They have a network with the local churches and oftentimes with key governmental leaders. We need simply to trust our missionaries because our most effective means of meeting needs is through their networks."

The way Southern Baptists respond to disasters often is the key to unlocking a door a missionary has been trying to open for years.

Missionaries Larry Johnson and Ken Bowie had tried for years to reach the mountain people near Cajamarca, Peru, with the gospel. But it was after wells drilled by Southern Baptists provided clean drinking water during the cholera epidemic of 1991 that residents began to respond to the message of Christianity, a movement that continues eight years later.

Sometimes the response occurs faster. In July, a group of medical students from the University of Texas Medical School in Galveston worked with missionary Sam Jones in the mountains near Olanchito, Honduras.

Fourteen people accepted Christ as their personal Savior during a clinic and formed the foundation of a new church start.

Three months later, after Mitch ravaged that area of the country, the group of new believers shared half the food they'd received from Southern Baptists with a neighboring community where there was no church. Almost immediately, 49 people began regular Bible study and several have become Christians.

The International Mission Board

### How to help

■ Up-to-date information about IMB hunger and relief ministries is available by calling (800) 866-3621, pressing 1, then pressing 6.

■ Specific prayer requests are updated daily on the IMB Prayer-Line, (800) 395-7729.

■ Donations for the general relief fund can be mailed to: Office of Finance, International Mission Board, Box 6767, Richmond, Va. 23230.

■ Interested in volunteering for relief projects? Call (800) 888-8657.

■ Information about ministries, prayer requests and volunteer needs also is available from the IMB Internet web site, [www.imb.org](http://www.imb.org).

and Southern Baptists have been ministering to human needs since medical doctors went to China more than 100 years ago. With such a rich tradition, Cheyne said Southern Baptists should capitalize on what they do best.

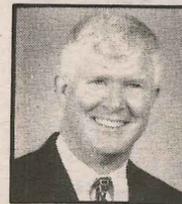
"In terms of who we are, ... I'd say that we do a superior job in terms of our purpose for being, and that is ministry to the whole man," he said. "Jesus was always concerned about the dignity of people. But he always taught them spiritual things as well, all to the glory of the Father."

### Getting away from time to time

I awoke to the gentle light of early morning. As I began to get my thoughts together, I walked to the window of my room and looked out at the first rays of light reflecting on the waters of Jonathan Creek on Kentucky Lake.

What a beautiful sight! I thought to myself, "Since I have no official office address, I need to make a lakefront room at Gray Motel at Jonathan Creek my official office site." The view is gorgeous, and on this spring-like morning I was deeply touched by the presence of God. I turned on my coffee maker and sat down to spend some time with God and enjoy the early morning.

**KENTUCKY BAPTIST ASSEMBLIES**



Rusty Ellison

It was a great way to start the day, and I decided that morning that at both Jonathan Creek and Cedarmore we need to make our facilities available to ministers who feel the need to just get away for a couple of days. Ministers might need to study, to seek God, to rest, to recover, to rejuvenate, to experience renewal. Whatever the cause of the need or the desire, ministers need a place they can go and be alone from time to time. And we want to provide such a place.

If you need a personal retreat time, call our offices at Cedarmore or Jonathan Creek. You're welcome to come stay with us at either place. At Jonathan Creek we'll put you in Gray Motel on the lakefront side. At Cedarmore you can have your pick of rooms in Boone Lodge. If you need to come during the week, we won't have food service, but at either place you can get to town in a matter of 15 minutes or so.

The charge will be nominal. When I first thought about providing this service, I was going to do so at no cost, but I got talked out of that. So for about \$12-15 per night, you can come stay a couple of nights with us during the week. Please understand that we are offering this as a ministry in and of itself. We're going to try this for a while and see how it works. We're not trying to make money on this, just meet our costs. Hopefully, some of you reading this will take us up on our offer.

Come stay with us and experience God's rest and peace in a great setting at Jonathan Creek or Cedarmore.

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

### Ring in Year 2000 'Down Under'



Dr. Gerald McNeely will host a tour to Baptist World Congress, Melbourne, Australia, Dec. 29, 1999-Jan. 11, 2000. Two days in New Zealand, then Australia's tourist attractions, including colorful "Outback." Optional tours available during Baptist World Congress. Also, you could extend after Jan. 11. Ask about early bird discount. Call (502) 244-3759 for more information.

# MISSIONS

## Missionaries: Honduras relief may help start 100 churches

By Mark Kelly  
SBC International Mission Board

TEGUCIGALPA, Honduras (BP)—As many as 100 churches will be started this year because of Southern Baptists' response after Hurricane Mitch devastated Honduras last fall, according to missionaries in the Central American country.

Three associations of Baptist churches have seen 19 congregations planted since the hurricane, according to Sam Jones and Larry Elliott, two career missionaries working in Honduras through the Southern Baptist International Mission Board.

Mitch killed more than 5,600 people and left more than 200,000 people homeless in late October and early November.

"We are in the midst of one of the most powerful revivals I have ever experienced," Elliott said.

Southern Baptist volunteers are helping IMB missionaries and Honduran Baptists with relief projects that range from road clearing and bridge building to house reconstruction and garden plots. The result has been hundreds of people accepting Christ as Savior and churches being started in isolated communities that previously had no access to the Christian message.

Now Honduran Baptists are working hard to train pastors to lead the new congregations that resulted, Jones said.

First Baptist Church of Lake Charles, La., is helping pay for on-field Bible training for new pastors in Upper Aguan Baptist Association, where 28 churches have been started in the past 24 months—seven of them since the hurricane, Jones said. All but one of the 28 pastors is unsalaried, and most are mentoring laymen to lead congregations being organized in remote communities with little, if any, Christian presence.

In Progreso Baptist Association, an ambitious garden project will serve as a food supply for a whole community, Elliott said. Texas Baptist Men are providing plastic pipe for an irrigation project.

Bulldozer time has been rented to open a road into a region four-wheel-drive vehicles couldn't reach even before the hurricane. "For the first time, a vast area will be exposed to vehicular transportation and the penetration of the gospel," Elliott noted.

He recalled one pastor who crossed two chest-deep rivers to reach people who made decisions for Christ during food distribution efforts late last year.

"That pastor said 11 people have accepted Christ and continually beg him to come help them," Elliott said. "With tears in his eyes, he told us there are just too many new Christians asking for his help for him to meet all their needs."

"When we helped him see he has already begun a new congregation in that community, he was overcome to



the point that he buried his head in his hands and wept for several minutes," Elliott said.

Despite the massive needs for reconstruction, Jones said God is able to meet the needs. He also said he believes God's people will take advantage of this opportunity to share the love of Christ with people who have never experienced it.

"We need you to pray as never before that the Lord will provide the necessary funds and volunteers to

make this massive reconstruction possible," he said. "Pray that the expressions of love in helping people put their lives back together will result in many coming to know the Lord Jesus Christ and in many more new churches in the coming year."

"I believe Hurricane Mitch has given us an open door to say to the tens of thousands of unreached people on the last frontiers of Honduras that Jesus is alive in the hearts of his people," he said.

**DETERMINED TO HELP**  
Flood waters left by Hurricane Mitch delayed missionary David Harms from getting relief to hundreds of people who lost their homes in this rural area along the northern coast of Honduras. But even the flood waters didn't stop him. As many as 100 churches will be started this year because Southern Baptists responded with compassion after the storm devastated Honduras, Southern Baptist missionaries say. (BP photo by Warren Johnson)

### Ru Story-Huffman

By Robert Dunston

Cumberland College Public Services Librarian Ru Story-Huffman recently had her second book, "Newbery on the Net," published by High-Smith Press. Her first book, "Nursery Rhyme Time," also was published by HighSmith.

Newbery refers to the Newbery Award, presented annually to recognize the previous year's most distinguished book for older children. Story-Huffman's book features activities based on 21 Newbery Award-winning books. A "learning quest" is provided for each of the books. Each learning quest includes a series of questions and provides a list of selected websites children can visit to complete their quest. The book is designed not just for teachers, but also for parents and others who are interested in helping children discover the joys of literature.

Story-Huffman said she wrote the book because she wanted to integrate the best in children's literature and the technology of the Internet. She loves both children's literature and web research and wanted to combine these two in a way that would interest children and enhance their learning and research skills.

In addition to serving as public

services librarian, Story-Huffman is a contributing editor for the Academic Exchange Quarterly, a journal published for teachers, librarians and parents. She also reviews books for an electronic newsletter for librarians titled "Libres."

Story-Huffman is married to Charles Huffman, chairman of Cumberland College's psychology department. They have three children—Joe, Seth and Elizabeth.

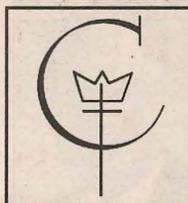
Cumberland College continues to move toward making the wonders of modern technology available to our students, faculty and staff. Our campus is networked, and our library is online so students can search our holdings as well as tie in to other re-

sources. E-mail facilitates communication between students, faculty and staff.

We will not, however, allow technology to become a substitute for personal contact between human beings in and out of the classroom. Our philosophy is that technology can enhance our students' learning and provide more frequent and more in-depth conversations between people so that we all can learn more.

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

CUMBERLAND COLLEGE



### Support 'lifeline' HB 671

Our eldest moved out recently to take on the world. He finished high school, worked for most of a year and decided to return to Virginia where friends and the love of his life reside.

I agree with Bill Cosby that a primary goal as parents is to rear our children and get them out of the house. We want them to be independent and happy and to stand on their own as we do.

Getting our son out and on his own has not taken a village, but it sure has taken money, time, frustration and plenty of mixed emotions.

Crossing that fragile bridge from dependence to independence does not seem to come as easily as it did for me. I hope and pray my boy makes it. Not just because we want the guest room back, but so he can grow as an adult in the eyes of society and God.

Now think about how difficult this same rite of passage is for children in the foster care system. Try as we do to prepare children in KBHC's care to pack up and move across the great divide, in many respects they are no more ready to leave the nest than my child or yours. The difference is

that my son has family who love him whom he can call on when he finds himself in a tight spot.

Some Kentucky foster children have no family support of any kind. To add insult to injury, some then lose public support, too.

Why? Because public money for foster children who do not go directly to college ends at that magical 18th birthday.

Imagine life at 18 with no help from mom, dad, siblings or grandparents. Then "the system" that has cared for you for so long is also gone. The world must seem a pretty cold, cruel place.

That is why House Bill 671 is so important. It would extend independent living services, limited supervision and other support to foster children until they are 21. It means a lifeline for these vulnerable kids.

The next time you write your representatives in Congress, ask them to support HB 671. Many of today's youth struggling to become tomorrow's adults will thank you.

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/>

HOMES FOR CHILDREN



Bill Smithwick

## Writer: Praying helps families do more than stay together

NASHVILLE (BP)—Families that pray together do more than just stay together, according to the chairwoman of the National Day of Prayer task force.

Praying families "lay hold of the very power of God to cope with the challenges of daily living," Shirley Dobson writes in the April issue of HomeLife, a family magazine published by LifeWay Christian Resources of the Southern Baptist Convention.

"Mealtime and bedtime prayers are a great starting point," writes Dobson, wife of Focus on the Family head James Dobson. "But they're only the first step."

Among her suggestions for establishing more in-depth family prayer:

■ **Keep a journal of prayer requests.** "Occasionally read back over former needs and concerns to refresh your memory and jump start prayers of thanksgiving," Dobson adds.

■ **Set regular times for family prayer gatherings.**

■ **Pray aloud together.** That is "the best way for young children to learn the 'mechanics' of effective prayer," Dobson writes. "With children, prayers can be sung, staged, danced, painted, drawn—the possibilities are practically limitless!"

"Families that pray together are committed, communicative, loving and built upon the one firm foundation," she states. "Their health and wholeness shine like lights in a rapidly darkening and dysfunctional world. Their eyes are open to realities that others refuse to see; they walk hand in hand with Christ through a larger, more wondrous world than some are capable of imagining."

A booklet on "The Power of Family Prayer" is available from the National Day of Prayer offices at (800) 444-8828. The cost is \$4. This year's National Day of Prayer is May 6.

## Same-sex marriage issue not going away

By Karen Willoughby  
Northwest Baptist Witness

HONOLULU (BP)—Same-sex marriage is an issue that won't go away, according to opponents who continue to monitor and oppose the concept on the state and national levels.

"The push for gay marriages is all about public acceptance of what God calls an abomination," said Art Croney, director of the Committee on Moral Concerns in California. "They don't need marriage. They crave public acceptance. They want society to tell them they're OK."

A 1990s judicial process liberalized by the "make love not war" excesses of the 1960s is helping the homosexual agenda, according to Barrett Duke, spokesman for the Southern Baptist Ethics & Religious Liberties Commission.

"Unfortunately, there is considerable judicial activism today," Duke said. "Many of these justices developed their thoughts about these issues in the 1960s, when they were exposed to many liberal ideas in what were their formative years. ... The person who gets to determine the interpretation gets to determine what's in and what's out."

The same-sex marriage issue first arose in 1970 in California, when the Los Angeles county clerk—after receiving numerous inquiries from homosexual couples wanting marriage licenses—requested that the state legislature tighten the law.

From there it spread to court cases in several states, including Kentucky in 1973. In 1975, Arizona's state legislature passed an emergency bill defining marriage as possible only between one man and one woman. Two years later, California added similar language to its marriage definition.

The issue was relatively quiet for more than a dozen years before it rose again in the early 1990s. In 1993, Hawaii took center stage when three same-sex couples claimed discrimination for not being allowed to marry.

The issue of same-sex marriage finally appeared on Hawaii and Alaska ballots last November. Nearly 70 percent of the voters in both states affirmed constitutional initiatives limiting marriage to one man and one woman, but that doesn't settle the matter.

The Hawaii Supreme Court still can issue a ruling on a case that has worked its way through the state courts.

In Washington, legislators passed federal legislation, but such action requires states also to define marriage as between a man and a woman.

The federal Defense of Marriage Act was passed by Congress and signed into law by President Clinton in September 1996.

It defines marriage as the "legal union of one man and one woman as husband and wife" and also stipulates that no state can be required to recognize same-sex marriages from other

states.

But the catch is that DOMA only protects states that have passed laws taking the same stance.

To date, 29 states, including Kentucky, have passed such laws, beginning with Hawaii in 1994 and Utah in 1995.

Meanwhile, a ruling in Oregon, now before the state's supreme court, would require state and local governments in Oregon to grant such benefits to same-sex couples.

"The decision in Oregon was very discouraging for this very reason," said Bill Duncan, associate director of the Marriage Law Project in Washington. "It gives another tool to those who would like to see marriage benefits for same-sex couples."

Duke and Duncan said it is possible, if not probable, that same-sex marriage could become a legal reality in the United States within two generations.

"I think we're seeing the first fruits of a broader interpretation of acceptable sexual relationships," Duke said. "As long as college and university students are subjected to the kinds of messages they're receiving today in the average college and university, the current debate will continue."

Said Duncan, "I'm not sure how long we can hold this off. I think unless we work harder to strengthen the traditional definition of marriage and unless we are able to exemplify the value of marriage between a man and a woman, it will be hard to resist attacks on traditional marriage."

## You just never know

One may think that with 400 students to care for, we have little time to know each one's particular needs and personality. While some students are less noticeable than others, we seek every day to recognize each one as an individual. Every student has unique needs and interests.

One of the keys to Oneida's success over the years has been not only the diversity of activities we offer but also the fact that students are not "cut" from programs because of a lack of ability. Students are encouraged to explore their potential to the fullest with the understanding that if they decide to quit or try something else, it will be their choice, not because we "cut" them because they did not measure up to some standard.

Some students find art, music or drama meet their own personal needs for expression. Many discover fulfillment in one of a dozen or more athletic teams available. Still others find landscaping, horticulture or agriculture a special learning adventure.

This past Wednesday evening as we were having a baptism service, I was reminded of several special things about our students and this ministry. A young lady came to us Jan. 3 from a single parent family. The custodial parent could not make the trip to our school for orientation and enrollment because of health problems. We normally would never enroll a student if her parent could not attend the orientation and enrollment process. As you know, life is full of exceptions, and we made one in this case.

One of the primary reasons for requiring parents to attend orientation is to make them aware of the problems their children might incur. The most immediate and critical concern is homesickness. Most of our students go through a period of

homesickness. With some, it is barely noticeable. For others, their sad faces and tears indicate they are having a very difficult time adjusting.

I watched this young lady closely for several days for signs of homesickness. I was delighted when I learned she had signed up to work on the farm and join the agriculture program. Nearly every day I would see her making her way to the farm or returning to the dorm.

As she was from a very large city, I knew she had little if any contact with farming. Every time I asked her how she was doing and if she liked working on the farm, she always would smile and say, "I love it!"

This young lady came to us as an average student academically. It is a little too early to tell, but it appears she is going to be a very good student for us and may even make honor roll her first quarter. She is getting along well in the dormitory and seems to have lots of friends.

We were told that she was having a problem at home with her attitude and had been arguing and back talking. Frankly, we have not seen any evidence of these problems, and we could not be happier with her attitude and adjustment.

Another concern we always have is for students' spiritual well-being. Will they come with open hearts and minds, or will they have contempt for any reference to their spiritual well-being? With this young lady, we were able to sow seed on "good ground," as she was baptized two months to the day after arriving on our campus.

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

### CLEAR CREEK CHRONICLE



Bill Whittaker

## North American missions

Your gifts to the Annie Armstrong North American Mission Offering provide support for 1982 alumnus Mike York and his wife Carolyn, recently appointed missionaries by the North American Mission Board.

York is a church starter strategist with the West Virginia Convention of Southern Baptists for the five counties of southwest West Virginia—Mingo, Logan, Boone, Wyoming and McDowell.

This coal fields area has 18 Southern Baptist churches, most of them small and struggling. "Please pray for us in this God-sized task," York requests.

I am constantly impressed with our alumni, and York has demonstrated strong faith in the adequacy of Christ and a willingness to wait on his leadership. After years of dedicated ministry in two previous churches, York resigned without another call and waited on God's direction.

These interim times included growth and service. In January, he became interim pastor at Feds Creek church in Pike County. One of his last responsibilities was a double funeral for a 41-year-old man killed in a mining accident

and his 59-year-old mother who died of a heart attack upon learning of her son's death.

York tells about an experience during a recent trip to his new assignment: "I went to nearby Chief Logan State Park, and just before dark I saw a man and his wife feeding deer with sliced bread and feed corn. They told me there were hundreds of deer starving to death because of the lack of acorns and hickory nuts last year. Dozens of deer came out for the food. Many of them were just skin and bones."

"The man acknowledged that feeding the deer was illegal, but he was compelled to do it anyhow. They can fine me or lock me up if they want to," he said. "I can't stand to see these creatures starve."

"My prayer is to be just as determined to share God's word as the man in the park was to feed the deer. Please pray for the many lost souls in our new mission field that we will be able to reach them for Christ and start churches to help them grow in the Lord."

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

### THIS IS ONEIDA



W.F. Underwood

# BOOKS

**Leadership for a Changing Church: Charting the Shape of the River.** Robert Dale. Abingdon Press, 1998. 124 pages. \$14.95 ♦♦♦♦ (out of five)

Mark Twain, in "Life on the Mississippi," wrote that after hearing a riverboat captain explain all the perils, tricks and difficulties of navigating the Mississippi River, he despaired of ever learning how to master the task. The riverboat captain said, "You only learn the shape of the river, and you learn it with such absolute certainty that you can always steer by the shape that's in your head, and never mind the one that's before your eyes."

Robert Dale uses this as a parable for church leadership in the new millennium. He contends that with the rapid pace of change, leaders will grow more frustrated trying to anticipate and/or respond to the constantly shifting environment.

Picking up on the advice of the riverboat captain, Dale maintains that effective church leaders must fix the shape of the church's mission and purpose firmly in their minds, and then lead from the direction and meaning it provides.

In fact, Dale argues we should move from a leadership model of "making things" to "making sense." The "leader's first responsibility is to define reality." Effective leaders in a post-modern world will see themselves more as "meaning-makers" than as managers or administrators. Leadership for the church of the 21st century will be viewed primarily as a "performing art" dedicated to building community, building teams and providing anchors. Values, versatility and vision are the watchwords for effective leadership in a world of rapid change.

Dale not only challenges the reader to consider the need for changing patterns of leadership; he offers practical guides for living out this leadership style. *Jim Holladay*

**And Also With You: Duncan Gray and the American Dilemma.** Will Campbell. Providence House Publishers, 1997. 274 pages. \$26.95 ♦♦♦♦♦

"And also with you," is the expected response to the ancient call "The Lord be with you." With that response playing in the background, Campbell tells the story of Duncan Gray, Episcopal bishop of Mississippi and chancellor of the University of the South.

Campbell writes about his good friend not only to pay tribute to him, but also to show the impact of a life lived true to conviction. Campbell also pens one of the best statements ever made on the "American Dilemma"—race.

Campbell, showing again he is a master storyteller, writes of Gray, a respected leader for civil rights in the South, against the backdrop of America's wrestling with race. Gray's ministry includes being pastor in Oxford, Miss., when James Meredith entered "Ole Miss" as the first black student. This is where the story begins.

But very soon, Campbell introduces another story—that of the University Greys, a group of University of Mississippi students who fought to the death in defense of the Confederacy.

Campbell skillfully weaves the two stories together to show both Gray and "the Greys" putting their lives on the line over the American dilemma. This is another superb work from a man whose writing includes parable, history, novel, memoir and sermons. Campbell's lifelong commitment to civil rights puts him in a unique place to comment, through Gray and the Greys' stories, on race in America.

Readers will find this book unforgettable because of the stories told, the intriguing interweaving of the two stories and the questions raised about race in America today. *Wayne Hager*

**Team Spirituality: A Guide for Staff and Church.** William Carter. 1997. Abingdon Press. 160 pages. ♦♦♦♦♦

Like Robert Dale, William Carter understands the leadership task to be more about creating meaning than fulfilling certain prescribed tasks.

In describing the primary function of the church staff, he writes, "... the staff exists to ensure that the body will always be renewing itself in the spirit and image of Jesus Christ its head." Spiritual formation is the key concern for those in church leadership positions.

If the church is to meet the challenges facing it today and tomorrow, Carter argues we must shift our perspective on management. Rather than coordinating calendars, administering programs and managing the minutiae, staff must understand its most significant contribution will be "administering the gifts" present within the staff and congregation.

Carter begins by focusing on employed church staff. He maintains that they must attend to their own personal and corporate spiritual development. He challenges us to remember that staff includes not only the "ministerial staff," but also the secretarial support staff as well as the custodial staff. All need to be involved in regular staff development, because all have a role to play in the spiritual growth and development of the church.

But Carter moves beyond paid staff to remind us that volunteer program leaders also constitute part of the leadership team. Attention should be paid, not only to the way they are recruited and placed, but to their on-going spiritual development.

The crucial contribution Carter makes to the whole leadership development conversation is his focus on spiritual formation within the congregation. He not only reminds us that we must pay attention to discovering and devel-

oping the spiritual gifts of staff and lay leadership, but he provides practical help through assessment tools. *Jim Holladay*

**The Christian's Handbook on Conflict Resolution: Biblical Principles for Restoring and Preventing Broken Relationships.** Greg Sumii. Providence House Publishers, 1998. 52 pages. \$9.95 ♦♦

First the positive: Someone recognized that Christians need a book on conflict resolution.

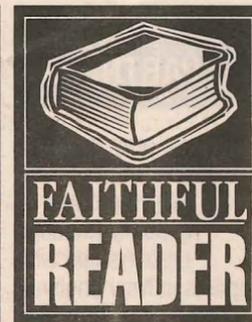
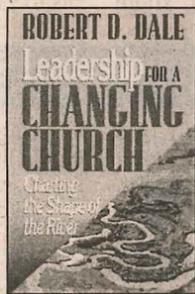
Now the negative: This isn't the book to use.

Sumii is correct to write that conflict in the lives of Christians and in churches is at an epidemic proportion. This is evidenced as denominations fight internally, churches fire staff at the drop of a hat and the divorce rate for Christians is as high as the general population. Surely

we can work to put into practice what should happen in Christ—reconciliation with God and each other.

But Sumii fails to provide a resource that helps individuals and church leaders move to reconciliation. Wishing to provide a simple guide, Sumii provides a simplistic guide. While wishing to not encumber the reader with too much psychological jargon, there is not enough background to adequately understand the various situations he describes. While desiring to address both relationship and church conflicts, his work on conflicts in the church is significantly more useful than the section on conflicts in personal relationships.

Some suggested steps at reconciliation are valid. At best, the book can be used by a church leader who can, with studied discernment, pull out some of the useful parts while not exposing a group to the overall project. *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



**CARTOON BIBLE** Broadman & Holman Publishers has released a Bible designed in comic strip format to entice teenagers. B&H, the trade book division of the Southern Baptist Convention's LifeWay Christian Resources, purchased the rights from a British publishing firm to sell the Graphic Bible in North America and Canada. The Graphic Bible's artist is well-known British illustrator Jeff Anderson, who has worked for Marvel UK and drawn the DC comic character Judge Dredd. "Once I became a Christian, this just seemed like a dream project," said Anderson, who worked on the Graphic Bible project more than five years. The Graphic Bible is divided into about 100 biblical episodes, from the Creation to John's vision of Jesus' second coming.

## 'Divine Conspiracy' chosen as top book by Christianity Today

WHEATON, Ill. (RNS)—Christianity Today has chosen "The Divine Conspiracy: Rediscovering Our Hidden Life in God" as its 1999 Book of the Year.

The book was written by Dallas Willard, a professor at the University of Southern California's School of Philosophy. It looks at foundational questions of Christian faith and identity, addressing biblical teaching, popular culture and spiritual practice.

The other top five titles in the evangelical Christian magazine's "Top 25" list are:

- "After Heaven: Spirituality in America Since the 1950s" by Robert Wuthnow.
- "The Dying of the Light: The Disengagement of Colleges & Universities From Their Christian Churches" by James Tunstead Burtchell.
- "Belief in God in an Age of Science" by John Polkinghorne.
- "By the Renewing of Your Minds: The Pastoral Function of Christian Doctrine" by Ellen Charry.
- "After Our Likeness: The Church as the Image of the Trinity" by Miroslav Volf.

The 1999 awards were chosen based on ballots sent to scholars, pastors, writers and other church leaders. The winners will be honored in the April 26 edition of the magazine, which is its annual books issue.

# 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. Contact KBC partnership office for information.

■ Missionary Mark Edworthy as he balances the responsibilities of Polish mission coordinator and seminary dean.

■ Ministries at Colby College in Waterville, Maine, and the University of Southern Maine in Portland and Gorham.

■ Missionary children who attend the International School of Moshi, Tanzania. "Like other international schools, (the school) is filled with many different religions," writes missionary Jennifer Maupin.

■ People who have moved from rural Tanzania to the city of Mwanza. "Squatters have stripped the trees away and built small mud and rock huts on all the hillsides," creating villages filled with squalor, write missionaries Paul and Gail Hamline. Pray for the missionaries as they climb the hills to lead Bible studies.

## Mountains to the Mississippi

Compiled by Shirley Wooton

■ GREENSBURG—Greensburg Church will host revival services March 28-April 1, 6:30 p.m. **Daryl Jesse** will be the evangelist. For information, call (502) 932-4990. **Ty Clenney** is pastor.

■ LOUISVILLE—Cedar Creek Church will present "At the Name of Jesus," an Easter cantata, March 27 and 28, 7 p.m. **Mike Eicher** is music director.

Davis Memorial Church will

present the Easter cantata, "Written in Red," March 28, 4 p.m. A reception will follow. For information, call (502) 491-6083. **Wes Brockway** is pastor.

Hazelwood Church called **Chad Wilkin** as youth minister and **Sandra Ward** as children's minister. **Hilton Davis** is pastor.

St. Matthews Church will host revival services March 28-31. **Lincoln Bingham**, pastor of St. Paul's Mis-

sionary Church, Louisville, will be the evangelist. For information, call (502) 896-8882. **Leslie Hollon** is pastor.

■ MARION—**John Ray Baker** resigned as pastor of Sulphur Springs, effective April 11, to become pastor of Grangertown Church in Sturgis.

■ OWENSBORO—Sorgho Church will celebrate its 115th anniversary March 28. Former pastors are invited, and the Dulcimer Society will provide special music. For information, call (502) 771-4782. **Dennis McFadden** is pastor.

■ SEBREE—First Church called

**Laura Lee Steiner** as minister of music and **Steve Steiner** as minister of youth and children. **Bob Hardison** is pastor.

■ SHEPHERDSVILLE—**David Wells**, minister of education/outreach at First Church, was called to also serve as minister of music. **Rich Lloyd** is pastor.

■ STEARNS—**Morgan Kerr** was called as pastor of First Church. He recently resigned as pastor of Sanders Church in Sanders.

■ WORTHINGTON—First Church celebrated its 50th anniversary Feb. 12. **Mark Turner** is pastor.

## CLASSIFIED ADS

**SEEKING:** Davis Memorial is seeking a part-time church secretary. Inquiries should be sent to Wes Brockway, (502) 491-6083.

**SEEKING:** Part-time minister of music. Send resumé to: Search Committee, Grace Baptist Church, 811 Bryan Ave., Lexington, KY 40505.

**SEEKING:** Unity Baptist Church of Stephensburg is seeking a part-time minister to children and youth. We are a small rural church located 10 miles west of Elizabethtown. Send resumé to Pastor Roger McGuffin, Fife Lane, Cecilia, KY 42724.

**SEEKING:** Christian education director. 20 hours/week. Oversee church school program (Kindergarten-adult). Work with and train teachers. Coordinate other activities. Must be present on Sunday mornings. Contact: Fr. Michael Pearson, St. Luke's Church, P.O. Box 23336, Anchorage, KY 40223. Telephone: (502) 245-8827.

**SEEKING:** Full-time accounts payable bookkeeper for the Kentucky Baptist Convention. Position requires 3-5 years of related experience. Computer, spreadsheet and word processing skills a must. College study in business preferred. Attractive compensation package. Send resumé and references to: Director of Accounting Services Department, P.O. Box 43433, Louisville, KY 40253-0433. No phone calls please.

**WANTED:** Energetic person to work in the youth ministry of growing church. Part-time position available as youth director. Send resumé and picture to: Buena Vista Baptist Church, Youth Minister Search Committee, 2924 Plymouth Place, Owensboro, KY 42303.

**SEEKING:** Part-time minister of music, Bullittsburg Baptist Church of Burlington, Ky. Resumés may be sent to: Bullittsburg Baptist Church, 2616 Bullittsburg Church Road, Burlington, KY 41005, Attn: Music Search Committee. Phone: (800) 537-0786.

**SEEKING:** Children's ministry intern; June 1-Aug. 6; 30 hours/week. College or seminary students in ministry-related field. Send resumé prior to April 15 to: Belinda Berry, P.O. Box 130, Elizabethtown, KY 42702-0130, or e-mail: belinda@severnsvalley.org.

**SEEKING:** Pastor/church secretary. Applicants must have proficient computer skills, ability to perform administrative tasks, people skills, and be willing to strictly adhere to the confidentiality of such a position. Applicants should send resumés to: Broadway Baptist Church, 4000 Brownsboro Road, Louisville, KY 40207, Attn: Roger Lamb.

**SEEKING:** Full-time associate pastor for education and administration for young, growing church in a rapidly growing community. Send resumé and/or recommendations to: Dr. Eric Goforth, senior pastor, Chancellor Baptist Church, 11324 Gordon Road, Fredericksburg, VA 22407, or e-mail: egoforth@juno.com.

**SEEKING:** Muldoon Road Baptist Church in Anchorage, Ak., a community-minded church with a blended worship style, is searching for a full-time outreach and music minister. Send resumé that includes outreach programs you have been involved with in the past, as well as a tape to: Mark Jarvey, Search Committee chair, c/o Muldoon Road Baptist Church, 382 Muldoon Road, Anchorage, AK 99504. Office: (907) 333-9558; fax: (907) 338-4842.

**SEEKING:** Minister of student life. Vale, a growing, purpose-driven (SBC) church in a prosperous university community in central Illinois, is seeking an energetic team builder who has a sense of humor and a passion for youth to lead our students, parents and youth leaders in a seeker-sensitive student ministry. Send resumé by April 20 to: Vicki Lawson, Vale Baptist Church, 1304 Morrissey Drive, Bloomington, IL 61701, or fax to: (309) 662-8558, or e-mail to: ValeBC1@aol.com.

**SEEKING:** Part-time youth and children's minister for Burk's Branch Baptist in Shelbyville, Ky. Also looking for used church pews. Contact: Steve Price, 1120 Harrington Mill Road, Shelbyville, KY 40065. Phone: (502) 663-5954.

**SEEKING:** Floyd County-area church seeking part-time worship leader to lead the choir and congregation in meaningful worship and praise. Direct inquiries to: (606) 874-9468, or to: FBC, P.O. Box 541, Allen, KY 41601.

**SEEKING:** Part-time minister of youth for a conservative, traditional Southern Baptist church family. Send resumé and/or inquiries to: Mitchellsburg Baptist Church, P.O. Box 147, Mitchellsburg, KY 40452-0147, Attn: Personnel Committee.

**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:** 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:** 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.

**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:** The Board of Trustees of Carson-Newman College, a nationally recognized, private, liberal arts college, strongly committed to its Baptist heritage, seeks a president to succeed Dr. J. Cordell Maddox, who is retiring after 22 years of exemplary service. Located in Jefferson City, Tenn., with a full-time faculty of about 120 and some 2,300 students, Carson-Newman College offers degrees in 60 majors, including graduate degrees in education and nursing, and an associate degree in Christian ministries. Fully accredited by the Southern Association of Colleges and Schools, Carson-Newman College emphasizes academic excellence within a supportive Christian environment expressed through innovative teaching and advising, scholarly and creative works, mentoring of students and service to the Appalachian region. The successful candidate will be an individual of integrity, wisdom, courage and vision, with significant senior-level administrative experience, a thorough knowledge of higher education, ability to articulate the importance of Christian values in today's higher education curriculum, effective fund-raising skills, and a thorough knowledge of planning and finance. Application materials consisting of a letter describing interest and experience, a curriculum vitae, and the names, addresses and phone numbers of five references will be accepted immediately with review to begin April 1, 1999. The successful candidate will begin service Aug. 1, 1999. Inquiries, nominations and applications should be sent in confidence to: Dr. Marvin Cameron, chair, Presidential Search Committee, P.O. Box 557, Carson-Newman College, Jefferson City, TN 37760.

**SEEKING:** Second-Ponce de Leon Baptist Church of Atlanta, Ga., is seeking a minister with children. This person will serve as one of 12 pastoral staff team ministry equippers. SPdL is a 3,600-member congregation in north Atlanta, drawing people from 108 ZIP codes throughout the metro region. Offering both traditional and contemporary approaches to worship, SPdL offers its members the choice to support missions and ministries through either the Cooperative Baptist Fellowship or the Southern Baptist Convention, and ordains women and men to the diaconate. Applicants should have a seminary degree, professional experience in Baptist congregational leadership with children's ministry, awareness of the contemporary challenges facing children and their families, and a desire to build a team of children's teachers and leaders. Resumés with references should be sent to: Second-Ponce de Leon Baptist Church, Minister with Children Search Committee, 2715 Peachtree Road NE, Atlanta, GA 30305. Deadline is April 28, 1999.

**SEEKING:** First Baptist Church of Pineville, Ky., is looking for a youth and education minister. Please send resumés to: Search Committee, 405 Kentucky Ave., Pineville, KY 40977.

**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.

**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.

**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:** 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

## Missionary's concern makes the difference for sick boy

By Yvonne White  
Religion News Service

HUNTSVILLE, Ala. (RNS)—Mykola "Kolya" Chobey, a 14-year-old from Zarichya, Ukraine, is a typical teenager when it comes to such interests as playing soccer and computer games, eating French fries and drinking Coca-Cola.

Unfortunately for Kolya, that is where many of his similarities with other teens end.

Although he has the mind of an eighth-grader, he only has the body of a 6-year-old, weighing just 50 pounds.

Through the generosity of many people, especially missionaries Jan and Perry Lindberg of Madison, Ala., Kolya is in Huntsville with his mother in hopes of getting medical treatment for his condition, believed to be human growth hormone deficiency.

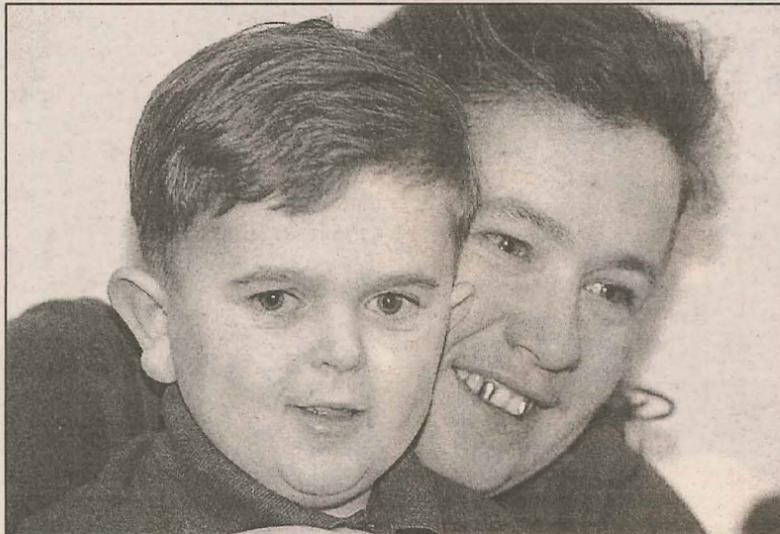
Kolya weighed a little more than eight pounds at birth, but he had difficulty breathing. Doctors told his parents, pastor Dima and Galla Chobey, that he would not live long. The Chobeyes were told it would be "a waste of their time and money" to seek medical treatment, and it would be better if Kolya died.

But they refused to believe the prognosis and said they had faith God would allow their second child to live.

He did live, but a month later they noticed he was not growing at a normal rate. They carried Kolya to several doctors who suspected human growth hormone deficiency, but offered no hope to the distraught parents.

Mrs. Chobey was seeing an answer for many years of prayer as she, her brother and Jan Lindberg sat anxiously in the waiting room of Rose Schneider, a pediatric endocrinologist.

Kolya, lying curled up in a chair, had just had a sample of his blood



**MEDICAL MINISTRY** Galla Chobey holds her son Kolya while visiting a doctor. Kolya is 14 years old and weighs just 50 pounds. He is suspected of having human growth hormone deficiency. They were able to come to America for possible treatment with the help of a missionary who recruited support and prayer through the Internet. (RNS photo)

drawn to determine if he has the disease that prevents children from growing at a normal rate.

Schneider said getting the supply of medication and the fact that Kolya has to be monitored will be difficult, but she and her colleagues are actively working with Upjohn Pharmacy Co., which produces growth hormone medicine, to try to secure the necessary supply for him. The total treatment could cost about \$100,000.

The story of how Kolya ended up in Huntsville, halfway around the world from his village in Ukraine, actually started five years ago.

Jan and Perry Lindberg, members at Wall Highway Baptist Church in Madison, Ala., are also missionaries with Precept Ministries, based in Chattanooga, Tenn. In 1994 they traveled to Kiev, Ukraine, to serve as supply

teachers at St. James Bible College. While teaching there, the Lindbergs befriended Kolya's uncle, Vasyl Vatsyk, and his wife, Olga, both graduates of the school.

Last April, during the Lindbergs' fourth trip to Kiev, they made the 16-hour train trip to Kolya's hometown to meet Vatsyk's family. It was there they first met Kolya. They said their hearts broke at what they saw and what they were told.

"Kolya was so small for his age that our hearts went out to him," said Mrs. Lindberg. "They were so desperate to help Kolya, they even said they would come to America to be slaves for anyone who would help their son. God just never let us forget their cry for help."

The Lindbergs returned to Madison, determined not to let the cries of

Kolya's parents go unheeded. Not knowing where to begin, Mrs. Lindberg said she prayed for guidance as she embarked on an Internet crusade to enlist support for Kolya to come to the United States for possible treatments. "The Bible says that unless the Lord builds the house, they who build it labor in vain," she said. "I didn't want to do this in my own strength because God would not have blessed that."

She began soliciting prayers and financial support on the Internet. The e-mail list quickly grew to more than 200 people. Her daily updates and requests to those on the list soon resulted in three airline tickets for Kolya, his mother and uncle to fly to the United States.

"It was difficult last summer when I first began to enlist help because the obstacles seemed insurmountable, and the enormous cost seemed impossible for any one person," she said. "However, once my husband and I decided to step out in faith and let others know, it all came together."

She thought the most difficult part would be finding a doctor who would treat Kolya. That, however, proved to be one of the easiest, once she had a name—Rose Schneider. In telling others about Kolya's plight, at least two people mentioned Schneider's name, and Mrs. Lindberg took that as a sign she should contact her.

She called Schneider and told her about the situation. She then carried some photos of Kolya for the doctor to see. Schneider, a member of the Jewish synagogue and mother of a 15-year-old son, agreed to see him for tests and possible treatment.

"Being a parent, it really made me empathize with them," Schneider said. "Also, as part of my faith, it is an outreach to others which I can share."

## Missionaries deny being mercenaries

INDIANAPOLIS (RNS)—The head of a small Indianapolis-based missionary group said March 14 that weapons seized recently by Zimbabwean officials from three members of Harvestfield Ministries were used solely for protection and hunting.

From his home in Indianapolis, Jonathan Wallace rejected the Zimbabwe government's accusation that the three members of his group posed as missionaries while funneling guns to rebels in the Congo.

However, Zimbabwe officials who are holding the missionaries without bail, are not buying Wallace's explanation.

Airport security detained the missionaries, bound for Switzerland, when an airport metal detector revealed a gun. A subsequent search of their GMC pickup truck turned up assault and sniper rifles, shotguns, a light machine gun, handguns, firearms, telescopic sights, knives, camouflage cream, two-way radios and ammunition.

Wallace admitted to shipping the guns to Zimbabwe when his group moved to the region in 1997. However, he maintained that the group was not supplying arms to rebels.

"We all love to hunt," said Wallace. "We shot at gun ranges in Zimbabwe."

Zimbabwean officials, meanwhile, believe the group was supplying arms to rebels waging an eight-month civil war to topple Congolese President Laurent Kabila.

Held without bail and charged with espionage, terrorism and sabotage, the missionaries—Joseph Wendell Pettijohn, 35, John Lamonte Dixon, 39, and Gary George Blanchard, 34—face life in prison if convicted of even partial charges.

## Wall Street bookstore has only two subjects: God & money

By Erin Arvedlund  
TheStreet.com

NEW YORK—At the crossroads of greed and fear, there is Trinity Bookstore.

One block off Wall Street, Trinity Bookstore in downtown Manhattan sells just two kinds of tomes: books about religion and business.

Nestled behind the imposing Trinity Church, one of the oldest Episcopalian parishes in New York City and an anchor of Wall Street, the bookstore ministers to a self-seeking, harried trading floor flock—albeit one with a conscience.

Trinity Bookstore sells hundreds of Bibles a year, but perhaps even more editions of "Modern Portfolio Theory." In the simple store window, titles like Gail Godwin's "Evensong" and "Reaching to Heaven" nuzzle up oddly next to Wall Street's beloved creeds "Risk Management Analysis" and "The Art of the Trade."

"That always gets people into the store," says Arlene Bullard, the engaging, dark-haired bookstore manager. She and two other store managers are playing Pagliacci over the speakers and stock the nooks with gleaming, handmade ornaments or matte-faced

Greek icons. Lunchtime one wintry afternoon finds Trinity Bookstore's faithful—the floor traders—stealing a few moments away from the money altar. Stock and options traders shuffle in from the newly merged Nasdaq-American Stock Exchange down the block, seeking a bit of soul amidst the pursuit of the almighty dollar.

"One told me he drops in for some peace, just to escape the floor," says Bullard. For Wall Street novitiates, combing Trinity's shelves is a rite of passage.

"The young ones dash in, all flustered, with a name scribbled on a scrap of paper," Bullard says. "Someone's obviously told them they ought to read Sheldon Natenburg's 'Options Volatility.' And it's always, 'I need it yesterday. I'm in a hurry.'"

If they survive Wall Street's ups and downs, young traders often return to Trinity Bookstore years later for more soulful fare. Perhaps a classic: "Technical Analysis on Stock Trends," the 50-year-old universally acclaimed bible by Edwards & Magee. Or they seek out Street scribe and high priest of fixed income, Frank Fabozzi. His books "fly off the shelves," Bullard says. "The traders ask for them in hushed tones." In the

16 years since it opened, Trinity Bookstore's business titles have risen and fallen with the market's fortunes. In the late 1980s and early '90s, volumes on technical analysis and energy futures reigned. Not surprisingly, customers' latest mantra has been for electronic and online day-trading manuals.

Most recently, Trinity Bookstore just placed a big order with John Wiley & Sons financial publishers for a series on technical analysis.

How does the tiny, independent bookstore stay in business? Technically a ministry of Trinity Church, the store began selling religious books of all denominations 16 years ago, and then started adding finance, stocks, bonds and trading strategies texts along the way.

Americans' newfound religion—investing in the stock market—and an impending sense of panic tied to the year 2000 have fanned a brisk business in publications addressing spirituality, the third millennium and re-examination of morality and ethics.

Nevertheless, Wall Street's down cycles do descend on Trinity Bookstore. Borders bookseller chain opened in the nearby World Trade Center, hurting sales for the first

month. So did the Bankers Trust and Merrill Lynch & Co.'s layoffs during last fall's stock market scare here and overseas.

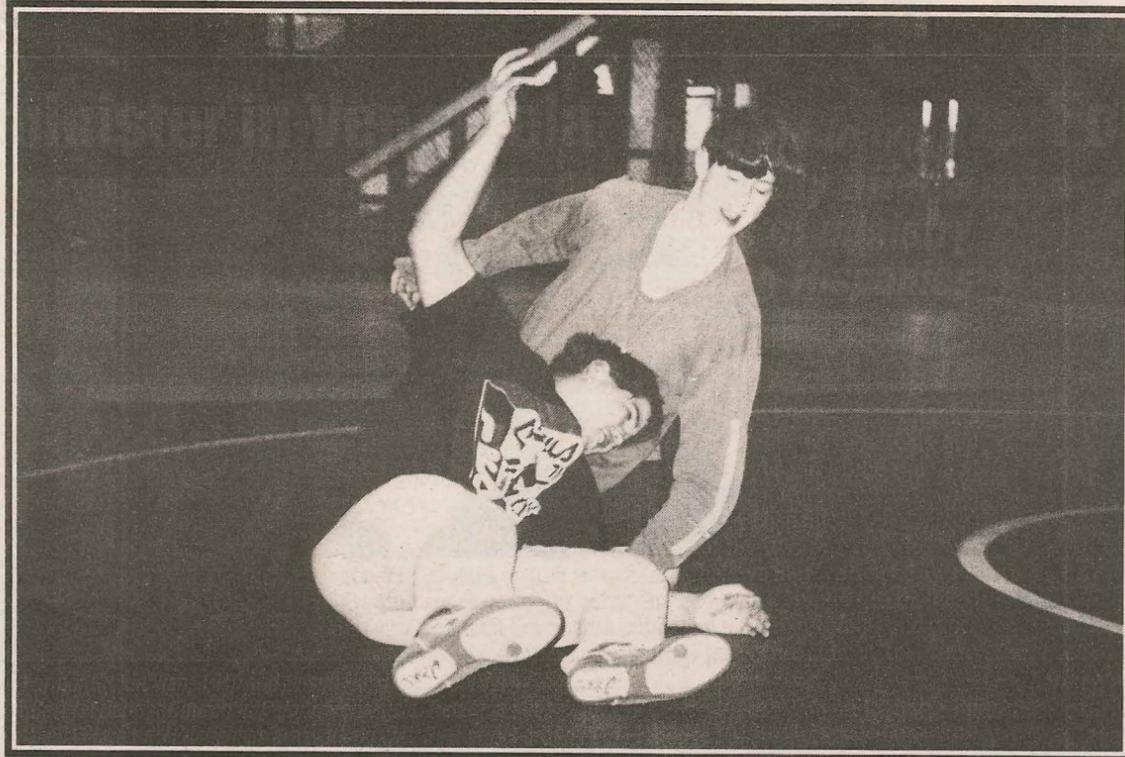
"People are afraid to lose their jobs. They become reflective, conservative," says Bullard, fingering some best sellers on prayer—"Guide To Contentment," by Catholic archbishop Fulton Sheen, "The Seven Story Mountain," by Thomas Merton, works by C.S. Lewis and one of Bullard's favorites, "The Interior Castle," by Teresa of Avila.

Trinity Church won't say what sort of sales the store generates, or whether it is profitable. But the parish owns the bookstore, the building at 74 Trinity Place and about two dozen other properties in the Wall Street district. So, what about the day the bull market crashes?

Trinity Bookstore, Bullard says, will be here when people need it. "There's so much uncertainty—on the trading floor, in life—people will always want to discover what it is they're missing."

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**“For we wrestle not against flesh and blood, but against  
...the powers of this dark world...Therefore, put on  
the full armor of God...”** — Ephesians 6:12-13



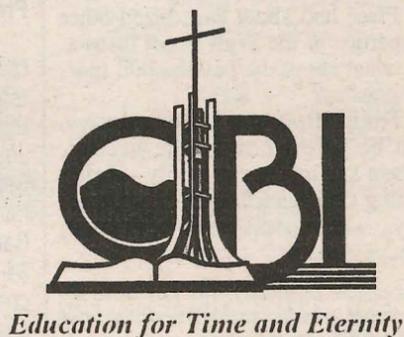
Brandon and Andy practice during OBI's  
1998-'99 wrestling season.

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- academic failure
- family problems
- abusive situations
- broken homes
- alcohol and drugs
- gangs and violence
- poor peer choices

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