

January 11, 2000
Vol. 174, No. 2

FOR THE RECORD

Baptist World Alliance
 Baptists from around the world gathered in Australia for worship and business. *Page 2.*

Kentucky
 Legal battles will soon begin for three counties concerning the Ten Commandments. *Page 3.*

Editorial
 Responding to false claims requires balance. *Page 5.*

CONVERSION
 OR
COERCION?

Issues
 Two Christian ethicists debate whether Southern Baptists should target Jews and Hindus. *Page 6.*

Nation
 An interfaith group urges presidential candidates to remain civil. *Page 8.*

People
 A church has an innovative way to raise funds for missions: flamingos. *Page 14.*

Dated Material — Deliver by Wednesday, Jan. 12

Calm Kentucky
2000 legislature
term predicted

FRANKFORT—When it comes to ethical and religious issues, the 2000 session of the Kentucky legislature could be quite calm, according to Claude Witt, executive director of the Temperance League of Kentucky.

“For us, I believe it’s going to be a fairly non-issue type of session, really,” Witt said last week just before the session opened Jan. 4. “I don’t see anything on the horizon that’s going to create a big stir.”

But that doesn’t mean Kentucky Baptists should ignore legislators in Frankfort or that there won’t be some issues the Temperance League pursues, said Witt, who monitors the legislature on a contract basis for the Kentucky Baptist Convention.

“I don’t believe the governor is going to give up on his idea of some kind of takeover of the video poker and video keno by the state lottery,” he predicted.

Still, many legislators say the issue won’t pass, he added. “Everyone I’ve talked to in the legislature has said, ‘Don’t worry about it because nothing’s going to happen.’”

Witt said he’ll pursue three major alcohol related issues this term:

- Establishing a quota on beer licenses in each precinct. The quota would be identical to the one for liquor and wine licenses, allowing one for every 2,300 people in a precinct, which usually is a county, Witt said.

- Changing the legal limit for driving while intoxicated from a blood-alcohol concentrate of .10 to

Picking Up the Pieces

Baptists help Owensboro residents after twister’s wrath

By David Winfrey
News Director

OWENSBORO—A couple stood in their back yard wondering how they could clear all the debris from the recent tornado when James Stone walked up.

Stone, a Kentucky Baptist disaster relief volunteer, said he could have a group of people there soon to help carry away limbs, lumber and other litter.

The couple’s house was still livable after the Jan. 3 tornado, but a neighbor’s home was completely destroyed. Roof shingles, walls and rain-soaked belongings were spread throughout at least four other yards.

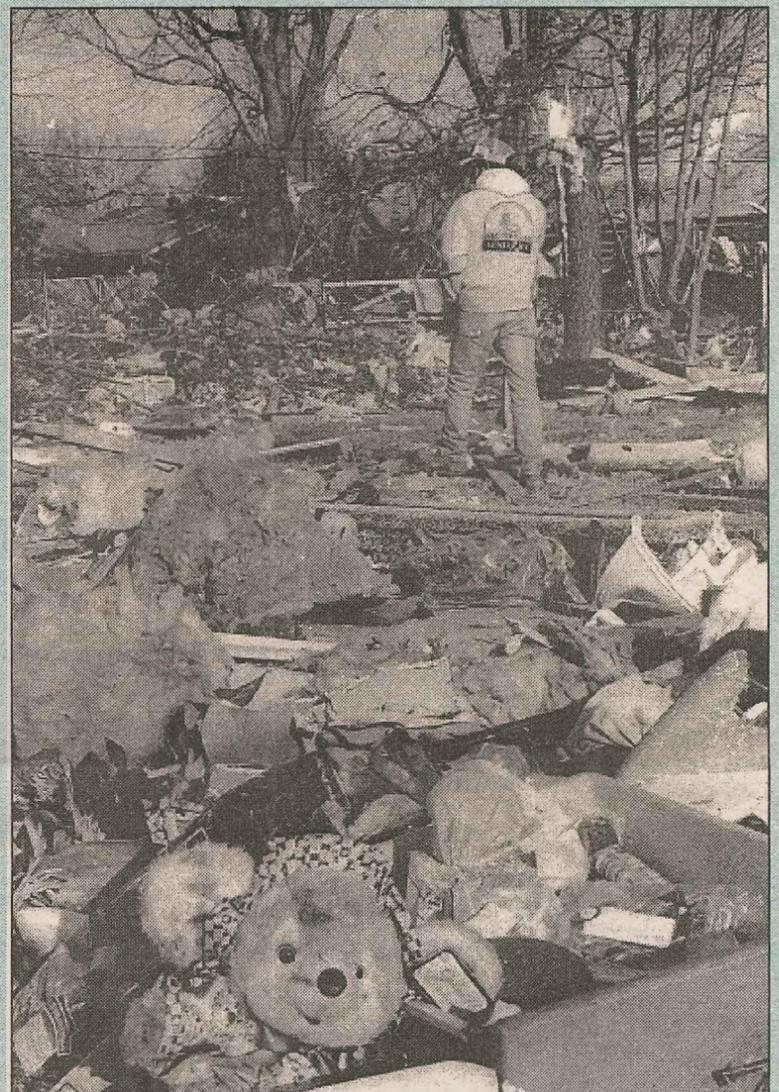
As Stone got information from the couple in their back yard, they mentioned they had just prayed to God for help in cleaning up the mess.

“I said ‘God’s done answered that prayer,’” said Stone, who lives in Philpot.

Baptists answered a lot of prayers in Owensboro last week. Disaster relief workers started cleaning yards and supplying meals a day and a half after the tornado struck.

More volunteers are needed this week as work is expected to continue at least through the end of the week, said Larry Koch, assistant director of Kentucky Baptists’ Brotherhood department, with responsibility for disaster relief.

□ See *Kentucky Baptist ...*, page 9



BLOWN AWAY James Stone, a Kentucky Baptist disaster relief volunteer, stands in a yard littered with debris from a destroyed house. Last week’s tornado in Owensboro damaged at least 2,275 houses, according to the Owensboro Fire Department. Of those, 101 homes were destroyed and 573 homes have major damage. Relief volunteers are predicted to be working at least through the end of this week. (Photo by David Winfrey)

Music composer proposes truce for churches’ worship wars

By Marv Knox
Texas Baptist Standard

LEWISVILLE, Texas (ABP)—Churches could resolve their “worship wars” by changing pronouns, according to songwriter/composer Bruce Greer.

“They could talk about ‘our’ worship, not ‘my’ worship and what ‘I’ want,” explained Greer, who won a 1999 Dove Award for his musical, “Mary, Did You Know?”

Greer points to the congregation where he grew up, Moberly Baptist Church in Longview, Texas, as an example of peaceful harmony between a variety of musical tastes in worship.

“I didn’t know there were churches that were uptight about worship,” he noted. His music minister used traditional hymns, praise choruses and even classical anthems in worship three decades ago.

“We weren’t charismatic, but we weren’t afraid to be physical in worship. We sang praise choruses, and we clapped. And yet we also enjoyed stir-

ring, thoughtful anthems that had been sung for centuries,” he said. “The seniors sang choruses with us and loved it, but we joined them in singing ‘A Mighty Fortress is Our God,’ and we were moved by the powerful message.”

“All musical territory was everybody’s territory. It wasn’t ‘me and mine.’ It was ‘ours,’” he added.

Today, however, many congregations square off into battle formations over music in worship, observed Greer, who worships with a different church almost every weekend as he travels presenting concerts and participating in worship.

“Where there is a push for exclusive music, usually it’s contemporary,” he said.

“Usually, that’s because the pastor wants to reach more people, and he

thinks worship has got to be contemporary. He says, ‘There’s this church over there that runs 1,000 more than we do, and we can too, if we have a contemporary service.’ However, people will come in spite of musical style if truth is proclaimed in a spirit of love,” Greer said.

“I see it every weekend in many churches across our country.”

Some churches have tried to make peace by developing a “blended” worship style, he reported. “In theory, this works. But in practice, a lot of ‘blended’ music is scrambled music,”

he insisted. “Instead of what it is—diverse songs in diverse styles—it’s homogenized.”

Piano, bass and drums added on a traditional hymn are not bad in and of themselves, but worshippers who prefer traditional hymns are offended when

they never are allowed to hear their favorite hymns in a traditional style, he noted. Likewise, the organ sometimes overshadows choruses, and they no longer sound contemporary.

For example, praise choruses can be effective when they are sung in a contemporary style with the use of keyboards, guitars and drums, he said. Similarly, hymns can be just as effective sung in their simplicity without extensive instrumentation or arrangement. These melodies can be enhanced with just organ and piano.

“A major part of the problem is an over-emphasis or following a formula for worship,” he said.

“To make worship flow from celebration to intimacy, it is thought that music never should pause or breathe and cannot move through different styles,” he said. “A lot of people are worried about worship being awkward. Silence is not to be feared. The Scripture says, ‘Be still, and know that I am God.’”

□ See *Composer offers ...*, page 10



BAPTISTS

Baptists gather in Australia for international congress

There are more than 42 million Baptists in almost 160,000 local churches affiliated with the Baptist World Alliance in 196 Baptist conventions and unions around the world. Those BWA affiliates account for about 80 percent of the world's Baptists.

MELBOURNE, Australia (BP)—To the chant of aboriginal singers and dancers from Australia's outback, the 18th Congress of the Baptist World Alliance opened Jan. 5 in Melbourne at the southern tip of the continent.

Their presentation was preceded by the traditional roll call of Baptists by nations, as a representative of each nation carried a national banner into the Melbourne Exhibition Center.

The BWA was organized in 1905, transcending nationalities, cultures and local Baptist conventions and unions. A world congress is held every five years. Through 1998, there are 42,310,591 Baptists in 159,878 local churches affiliated with the BWA in 196 Baptist conventions and unions around the world. Those BWA affiliates account for about 80 percent of the world's Baptists.

"Our languages and cultures are various," outgoing BWA President Nilson Fanini of Brazil said in a written welcome to the congress. "Yet as God's Word affirms, there is but 'One Lord, one faith, one baptism.' The bonds which unite us are stronger than the differences that identify us."

'Jesus Christ Forever. Yes!' was the theme of the Jan. 5-9 congress.

The Warlpiri performers who opened the congress have communicated their beliefs for thousands of years by drawing, dance and song. As each presentation unfolds, the singers tell their story in rhythmic repetitious form, accompanied by the clapping of boomerangs. The dancers' movement

stretched from reflections of alienation to togetherness in Jesus Christ.

H. Beecher Hicks Jr., senior minister of Metropolitan Baptist Church in Washington, D.C., was the evening's keynote speaker.

"The gospel of Jesus Christ is an invitation," Hicks declared. He said the gospel is a message for "a world where technology blesses us but moral vision escapes us."

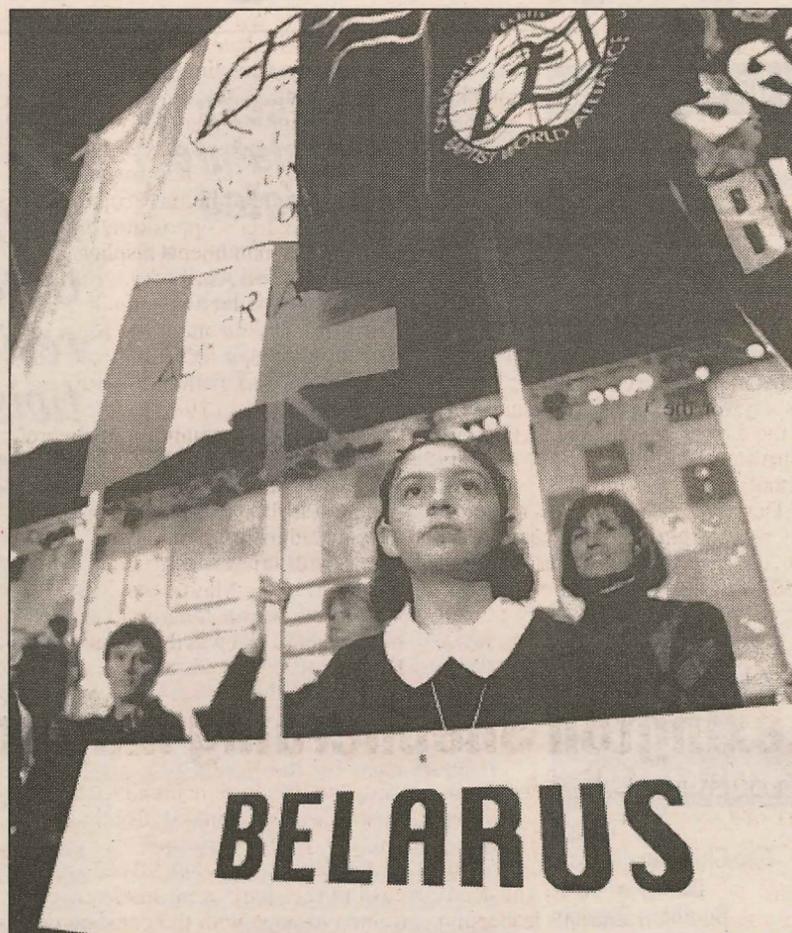
"Consider the nations of the Pacific Rim, consider the sweatshops of developing countries where countless thousands suffer under the oppressive yoke of forced labor and little pay, fueled by American greed and materialism," Hicks said. "Jesus is speaking now to more sufferers than ever before."

"Believers cannot take on the yoke of Jesus until they reject whatever personal yokes already bind them," he added.

"We are not here for a theological tea party. We are here because we are engaged in spiritual warfare," Hicks said. "Satan is waging state-of-the-art warfare against the church while at the beginning of a new century the church is still using arrows and slingshots."

Hicks said the invitation Jesus offers is, "Come to me and I will give you rest. Say 'Yes!' to Jesus' invitation and take His yoke, His burden, which fits well and leads to liberation and rest."

As Hicks concluded by repeating 'Yes!' in nearly a dozen languages, congress participants picked up the cry, voicing 'Yes!' in each tongue.



WORLDWIDE WITNESS Banners denoting the conventions of Baptists from more than 100 nations are displayed in a colorful opening celebration of the 18th Baptist World Congress in Melbourne, Australia. (BWA photo by Jim Veneman)

Pastor of slain Lebanese women urges Baptists worldwide to pray

MELBOURNE, Australia (ABP)—Charles Costa felt alone amid 7,000 Baptists—grief-stricken that he could not be home in Lebanon to perform the funeral of two Baptist women allegedly murdered by Islamic militants.

Selwa Raad and her pregnant daughter, Sarah Yazbeck, were shot and mutilated Jan. 3 in Lebanon's escalating civil conflict. Sarah's husband, Jean, was wounded.

As the two women, members of a Baptist church about 60 miles north of Beirut, were buried in their homeland Jan. 5, fellow Baptists gathered in Melbourne, Australia, for the 18th Baptist World Congress.

Costa, pastor of Ras Beirut Baptist Church, performed the Yazbecks' wedding in early 1998 and grew close to them during premarital counseling.

"Jean called my house to ask me to officiate at Sarah's funeral, but I was already here in Australia," Costa said, trying to hold back his tears. "They were a great Christian couple."

Costa described himself as "emotionally and spiritually drained" as he attended the opening Baptist World Congress session Jan. 5.

"That night's sermon uplifted and renewed me," he said of a sermon preached by H. Beecher Hicks Jr., pastor of Metropolitan Baptist Church in Washington, D.C.

Hicks, noting that many in the auditorium likely bore heavy burdens, emphasized an invitation of Jesus: "Come unto me all ye that labor and are heavy laden, and I will give you rest."

"I said to the Lord, 'I'm weary and tired,'" Costa said, "and I turned it over to Him."

The murders of the defenseless women "exemplify the darkest side of human nature," Costa reflected. "They exemplify cruelty and the demonic. It's difficult on a human level to forgive this. I want to forgive them. I hope Jean can forgive them. This family and their church need the prayers of world Baptists. So does the Middle East with all its struggles, tensions and hatreds."

Refugee educator receives BWA Human Rights Award

MELBOURNE, Australia (BP)—A Baptist educator in a refugee camp in Thailand is the recipient of the Baptist World Alliance's Human Rights Award.

Known simply as "Reverend Simon," he was unable to travel to Melbourne, Australia, to personally receive the award Jan. 8 during the 18th Baptist World Congress, lacking a visa from his native Burma or a visa from Thailand.

Simon is among 110,000 refugees from the Karen people of Burma (or Myanmar as preferred by the current government) found just inside the Thai border. An estimated one-third of the Karen refugees are Baptists.

The refugees were driven from their villages in Burma by Myanmar forces. In 1985, however, Simon left a teaching position in a theological college in Rangoon, Burma, sensing a call of God to become a refugee and begin an educational ministry among his fellow Karen refugees. He is principal of Kawthoolei Karen Baptist Bible School, with nearly 200 students in several bamboo-and-thatch structures in the Maela Camp of about 30,000 refugees in northwest Thailand.

"I do believe that this (award) is not the doing of man," Simon wrote in a Nov. 10 letter to Knud Wumpelmann of Denmark, a former BWA president who chairs the BWA Human Rights Award Committee. "But it is what the Lord is doing in order to reveal His mighty power and His glory by doing this wonderful thing for our Karen people and the people of Burma."

Simon, whose ministry has been vis-

ited by many of the world's human rights leaders including South African Bishop Desmond Tutu, wrote that "I honestly consider myself to be too insignificant to receive" the award.

Former U.S. President Jimmy Carter was the inaugural BWA Human Rights Award recipient during the 1995 Baptist World Congress in Buenos Aires, Argentina. Carter appealed unsuccessfully to the Thai government for Simon to be able to attend the Jan. 5-9 Melbourne congress.

In 1998, Paul Montacute, director of Baptist World Aid for BWA, visited the Bible school Simon leads.

"You realize you're in the presence of a very special person ... a very loving Christian man with unique gifts that he is using to the full to educate this group of young people," Montacute recounted. "You saw that, then, reflected in the young people, very dedicated in their studies and with a vision for Christian service."

Simon became a theological teacher in Rangoon, Burma, after earning a master's degree from a theological seminary in Baguio City, Philippines.

Alan Marr, the Baptist Union of Victoria's superintendent for Melbourne, has known Simon since 1994. He noted the circumstances facing the educator and his fellow refugees:

"In recent years the people in the camps have suffered greatly. They have been terrorized by troops crossing the border from Burma who have wreaked havoc upon them. In January 1997, two camps were totally burned to the ground, leaving more than 10,000 people homeless. They tried to do the same

at the Maela Camp where Simon lives with his family but were prevented by Karen militia. Almost the entire camp of 30,000 people fled for safety in the surrounding jungle, but Simon, his family and the students ... remained in the camp.

"They buried the eight Burmese soldiers who were killed in the skirmish," Marr continued. "And after ensuring that the camp was safe, after three days of fear and uncertainty, they started the generator to turn the lights on at night to show the others that it was safe for them to return."

Marr said Simon's "commitment to Christ is a source of stability and inspiration to the people around him. He has instilled within his students a vision of the kingdom of God which brings hope and dignity to the Karen people."

David Groves, director of Australian Baptist World Aid who has visited Simon's work several times, said, "Frequently he is of poor health and must bear the same privations and lack of medical care as all of his people. Reverend Simon has engendered hope in a most oppressive situation."

Simon, in his letter, invited a BWA investigation of human rights abuses weathered by Karen refugees. "As one of the refugees I am not free to move from place to place or camp to camp and see what's happening along the border," Simon wrote. "On behalf of our churches and our people, I humbly request you to be with us, encourage us, strengthen us, help us in ways and means you can and pray for us. We are badly in need of your help. Please do come."

KENTUCKY

Legal battles will soon begin for Ten Commandments

By Ken Walker
State Correspondent

LONDON, Ky. (BP)—Kentucky, whose 1978 law mandating Ten Commandments classroom displays was overturned by the U.S. Supreme Court, is increasingly the scene of a renewed legal battle over the religious document.

No hearing dates are set, but filings are proceeding in three separate lawsuits filed by the American Civil Liberties Union in U.S. District Court Nov. 18. The suits challenge public displays of the Ten Commandments in the McCreary and Pulaski county courthouses and Harlan County schools.

Despite legal arguments, the attorney representing the three southeastern Kentucky counties argues that God's influence in the nation's founding is clearly a part of history.

"I'm not trying to make new law," said Ronald Ray of Crestwood. "I'm

just trying to tell the truth. I love this country and I hate the fact that they lie about the founding fathers and say they were all deists. It's not true."

A graduate of the University of Louisville law school, Ray plans a vigorous defense. He has formed the "Ten Commandments Project" to fight the ACLU's opposition to public Ten Commandments displays. His co-counsel, Ted Amshoff Jr., of Louisville, was involved in defending the Ten Commandments in the Stone v. Graham case that led to the 5-4 U.S. Supreme Court ruling overturning Kentucky's law in 1980.

The Ten Commandments were posted last summer in McCreary and Pulaski's county courthouses. Since the lawsuit filings, both governments have added displays of historic documents with references to God. They are as old as the Mayflower Compact and as recent as a congressional declaration that 1983 was the "Year of the Bible."

Ray argues that the Constitution permits such broad-based displays, filing court papers recently contending that the additional historical documents correct any constitutional problems. He also points to a 1992 Kentucky law forbidding censorship of historical documents.

Referring to a line from the Mayflower Compact saying the signers were forming "a body politic to advance the Christian faith," Ray asked, "Are we to take that out of history books because of religious references? It's absurd to think the Mayflower Compact can't be on a courthouse wall. We need to stop the censorship of our history."

However, one of the plaintiffs in the cases who is a Kentucky Baptist called the display an endorsement of religion. Louanne Walker told the Louisville Courier-Journal newspaper that the additional documents don't change the intent behind the display.

"I'm just a firm believer in separa-

tion of church and state," she said. "I'm not against the Ten Commandments, but I did feel that hanging them there is against the Constitution."

The ACLU attorney handling the case, David Friedman of Louisville, told the newspaper that a court will have to evaluate the changes to decide whether the new display is constitutional.

"One of the legal tasks is to look at the purpose of what government does," Friedman said. "If the purpose was to favor religion or disfavor religion, then it's out. If the purpose was to be neutral on religion, then it's in."

Ray said a desire to erase all mentions of God from the public domain are behind the court challenges.

"The ACLU has gone too far," he said. "The church has been too quiet while people like the ACLU try to obliterate our Christian history. It's been removed from public life the past 35 years, and I think it's good to bring it back."

Lexington Shepherding meeting to offer pastors a 'pit stop'

LOUISVILLE—Weathering spiritual and social storms can leave pastors and their wives desperately in need of a "pit stop," according to Richard Adams, director of the Kentucky Baptist Convention's leadership development department.

Adams said he hopes the second annual Shepherding the Shepherd conference will provide such a refueling opportunity for couples in ministry. The retreat will be held Jan. 27-29 at the Radisson Plaza Hotel in Lexington.

"Thousands of pastors walk away from their ministry each year," Adams

said, "not because their call to ministry was unclear, but because they are crushed under the stress."

Surveys have shown 90 percent of pastors feel they were inadequately trained to cope with the constant demands of church leadership, Adams said. Most also report that their self-confidence is lower since entering the ministry and 70 percent of pastors claim to have no close friends.

"Our ministry goals for Shepherding the Shepherd are to relax, romance, renew and refuel," Adams said. "It is a spiritual, emotional, physical and relational pit stop."

Charles Lowery, a nationally-known writer, psychologist and pastor of Hoffmantown Community Church in North Albuquerque, N.M., will return for the second year to share his observations of ministry and marriage.

Lowery will offer an address titled "Are We Having Fun Yet?: The ABCs of Actually Enjoying The Ministry."

"Pastors love hearing other practitioners of the faith tell how our God is personally and intimately revealing Himself in the heat of the battle," Adams said.

Other speakers will include Archi-

bald Hart, author and professor of psychology at Fuller Theological Seminary in Pasadena, Calif., and his wife, Kathleen, who serves as chaplain to student wives at Fuller; Daniel Webster, who heads Authentic Leaders Inc.; and Jay Wolf, pastor of First Baptist Church of Montgomery, Ala.

The retreat, underwritten by Baptist Healthcare System and the Kentucky Baptist Convention, is full, but a waiting list is being kept. Registration costs \$155 per couple. For more information, call the KBC at (502) 244-4101 or (888) 266-6477.

Youth Choir Festival moving to Radcliff from Louisville

LOUISVILLE—The 2000 Kentucky Baptist Youth Choir Festival, set for Feb. 18-19, has been moved to Stithton Baptist Church in Radcliff.

The event was to be held in Louisville, but organizers discovered a shortage of hotel accommodations due to another convention being held at the same time.

The Youth Choir Festival, sponsored by the church music department of the Kentucky Baptist Convention, is an annual gathering of junior and senior high students from churches throughout the state. The festival teaches new music that each youth choir can sing in its church.

"These events are encouraging to our teenage singers," said Greg Brewton, KBC youth choir consultant. "They see other youth choirs, learn some good music and develop a better understanding of vocal production."

Tom Smith, director of choral activities at Auburn University will serve as guest clinician. Louie Bailey, minister of music at Crescent Hill Baptist Church in Louisville, will serve as accompanist.

Auditions for the All-State Youth Choir and Orchestra will follow the festival on Feb. 19 from 2 p.m.-4 p.m. Additional audition locations and

dates include First Baptist Church of Somerset on Feb. 26; Third Baptist Church in Owensboro on March 4; and Gardenside Baptist Church in Lexington on March 11.

Youth chosen for the All-State Choir and Orchestra will tour June 18-25, performing in churches throughout the state.

Youth auditioning for the choir or orchestra must be registered at least two weeks before the audition date selected. Registration costs \$10.

For a registration form or more information, contact the KBC church music department at (888) 254-5707 or (502) 254-4727.

Radio spots promote Kentucky Baptists throughout the state

LOUISVILLE—Two radio spots promoting Kentucky Baptist Convention churches are now airing on more than 85 stations throughout the state.

The spots, produced by the KBC's communications/media department, are airing on stations that are part of the Kentucky News Network and are designed to build a positive awareness of Kentucky Baptists as they provide a witness for Jesus Christ.

Both spots have an evangelistic message and are tagged as being brought by the churches of the Ken-

tucky Baptist Convention.

The 30-second "Who Split Time?" spot has been running since November and ties in with the "Who Split Time?" theme that is part of Southern Baptists' Celebrate Jesus 2000 evangelism emphasis. In the spot, the announcer asks listeners if they know why there is a year 2000 to celebrate. The ad explains that the calendar is based on the coming of Jesus Christ.

A 60-second spot featuring former University of Kentucky basketball standout Cameron Mills began running in December. In this

spot, Mills shares that the thrill of winning the national championship is nothing compared to the thrill of knowing Jesus Christ.

Both spots encourage listeners to get more information about Jesus by dialing 1-888-JESUS2000, a line manned by the Southern Baptist North American Mission Board's evangelism response center.

Both spots are also available to listeners at the KBC web site at www.kybaptist.org. A listing of Kentucky News Network stations carrying the spots can be found at www.kynewsnet.com/list.

BLUEGRASS BURGEO

■ The Kentucky Baptist Convention will sponsor a two-day prayer for spiritual awakening Jan. 13-14 at Asbury College. For more information, call the KBC missions growth team at (502) 245-4101 or (888) 266-6477.

■ Youth ministers are invited to a Feb. 28 banquet featuring Ron Hutchcraft during the Kentucky Baptist Convention evangelism conference. Hutchcraft is a youth ministry specialist, author of "The Battle for a Generation," and a radio show host. "It was a real coup for us to get him," said Dan Garland, KBC evangelism director. The banquet compliments the conference's focus this year on reaching youth for Christ, Garland added. The conference and banquet will be at Highview Baptist Church in Louisville. For more information, call Robin Burke of the KBC youth department at (502) 244-6465 or toll-free (888) 254-5714.

Calm Kentucky 2000 legislature term predicted

Continued from page 1

08. Witt said this issue has the best chance of passing because rumor has it that the federal government already is headed in that direction.

■ Making drive-through windows illegal at liquor stores.

One measure Witt already is fighting would allow local precinct votes for allowing alcohol sales at golf courses. "It all came about because the University of Louisville is building this golf course in dry Shelby County," he said.

But the bill could affect up to 15 counties, and Witt said he's already contacted churches in those areas, asking them to contact their legislators opposing the bill.

Witt said the measure could be a starting point for getting liquor votes at other resort settings. "It just opens up the barn door, and we just can't have that."

Witt encouraged Kentucky Baptists to call him at (502) 635-0002 if they have any questions about an issue before the legislature. Kentuckians can contact their legislator regarding an issue by calling (800) 564-8100.

WESTERN RECORDER

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

TRENNIS HENDERSON
Editor

DAVID WINFREY
News Director

MAURI SMITH
Marketing & Business
Manager

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

Western Recorder is published weekly by Western Recorder Inc., an agency of the Kentucky Baptist Convention, Box 43969, Louisville, KY 40253, except for one week in July and December. For general information, call (502) 244-6470. Fax: (502) 244-6474. Periodicals postage paid at Louisville, Ky.

To subscribe: Send \$10.60 for a one-year, individual subscription. Group subscriptions on the church budget plan are \$8.50 per year. An additional church newsletter service is available for churches of all sizes. All subscriptions are payable in advance, except church accounts, which require a tax exemption number.

To register change of address: Send the mailing label from page 1, along with your new address, to the subscription department at the Western Recorder address.

To give news tips: Call (502) 244-6471, fax to (502) 244-6474 or write the editor or news director.

To submit a letter: Letters on any subject will be considered for publication, provided they do not make a personal attack on anyone. Letters are limited to 300 words and may be edited for length. Submit by mail or fax or by e-mail to: wesrec@ntr.net

To place an advertisement: Rates are available upon request by calling (502) 244-6470. Institutional columns on an inside page are paid space. Claims made by advertisers are not necessarily those of the Western Recorder's staff and directors.

Directors: Charles Midkiff, Greenville, chairman; Barry Howard, Corbin, vice chairman; Jim Abernathy, Covington, secretary; Laura Beville, Bowling Green; Mark Boes, Cecilia; Mike Harmon, Princeton; David Harmon-Vaught, Louisville; Don Mantooth, Morehead; Bill Marshall, Louisville; June B. Rice, Paintsville; Bill Thurman, Lexington; Kenneth Wells, Somerset.

Honoring God as partners in the harvest

RICHMOND, Va. (BP)—It was 75 years ago that God led Southern Baptists to adopt an amazing system of missions support called the Cooperative Program.

Not an end in itself, it became a means through which every church could have a part in the larger mission of reaching the lost throughout our nation and around the world and providing support for denominational ministries.

God has blessed this voluntary means of denominational support, which respects the autonomy of the local church as each church determines the percentage of its gifts which goes beyond its local ministries. It is a means of cooperation between state conventions and the agencies of the Southern Baptist Convention in which funding is provided without churches being subjected to competitive appeals.

The annual Annie Armstrong Easter Offering for North American Missions and Lottie Moon Christmas Offering for International Missions supplement the Cooperative Program, enabling us to send out the largest number of missionaries of any U.S. evangelical career missionary-sending agency without their having to raise individ-

ual support. State mission offerings provide for church starting and missions outreach in respective states and help keep evangelism the focus of who Southern Baptists are.

As we have entered the year 2000 and celebrate God's blessings in this anniversary year of the Cooperative Program, Southern Baptists are being challenged to give \$750 million to the Cooperative Program and these combined mission offerings. That represents a significant goal—but one within our means.

In 1998 Southern Baptist churches received \$7.5 billion in offerings for all causes. More money went toward payments on indebtedness for buildings and facilities than to all mission causes combined. An average of 92 percent of all undesignated receipts were used by the local church.

What if we had a vision to work with our state conventions to saturate our states with new churches, a vision to win North America to the Lord and a vision to reach the nations of the world with the gospel? What if we realized how bountifully God has blessed us and were willing to channel our resources as partners to fulfill the Great Commission? Southern Baptists traditionally have

COMMENTARY



Jerry Rankin

myself.”

God used those words to help me understand the tremendous burden I have to see a church built in Tikhvin, Russia. I served on one of the Kentucky Baptist partnership teams sent there in 1998 to start a church. We returned in October 1999 to find the building project unfinished. My heart sank as I learned they needed \$20,000 to finish their church.

Now that I am home, the burden for the people of Tikhvin and their unfinished church overwhelms me. What can I do, Lord? I am just one person.

been guilty of an “ends/means” inversion. We often promote the Cooperative Program or focus on the Southern Baptist Convention as if they were ends in themselves. Even the International Mission Board is just a means for serving God's purpose of winning and disciplining the nations.

The harvest is accelerating all over the world. We have an unprecedented opportunity to be on mission with God at home and overseas. God has blessed us with resources, but the Cooperative Program and mission offerings are not an end in themselves. They are a channel through which we all can be partners in the harvest.

As Americans revel in unprecedented economic prosperity, it is a time for us as Christians to acknowledge God's blessings in a renewed commitment to biblical stewardship and dedicated giving. This year, we have opportunity to reflect the seriousness of our dedication to God's mission as Southern Baptists.

Each family and church member can be faithful in tithing and giving generously and sacrificially to mission causes. Each church can increase allocations to the Cooperative Program. We all can be partners in the harvest.

God will be glorified when we honor His lordship over our wealth and celebrate His blessings as Southern Baptists together.

Jerry Rankin is president of the Southern Baptist International Mission Board

Praise the Lord that He sent Mrs. Adamson's words to comfort me as I looked at a photo of the unfinished church. “The burden is not yours, it's mine. And if I be lifted up, I will draw all men unto myself.”

Thank you, Western Recorder, for printing such a good article of hope for me. If there are any readers who find it in their hearts to share in this burden, they can contact Bob-

by Barnes, pastor of Beaver Baptist Church in Union, at (606) 384-3820.

*Karen Scott
Burlington*



God answers prayer

The article in the Nov. 23 issue of the Western Recorder, “Missionary looks back on 49 years of work,” was an answer to my prayers. It recounts the story of career missionary Louise Adamson. Her words touched my heart in a way only God can do.

She said: “I looked around and I thought, ‘Oh, Lord, this beautiful building looks like a rose in the midst of a rubbish heap. . . . How do we begin?’

“And Jesus said to my heart clearly, ‘My child, it's not you. You are not the good news. I am. I will be with you. The burden is not yours, it's mine. And if I be lifted up, I will draw all men unto

PARTNERS IN THE MISSION

Entering into the Master's presence

Our family had an unusual experience during the Christmas holidays. We gathered as usual on Dec. 25 at my brother's home in Heath Springs, S.C., but my father was too weak to come. We joined him after dinner and he enjoyed his food and opening his gifts. But by Monday morning he had to be rushed to the Carolina Medical Center in Charlotte, N.C. About 31 hours later the family was permitted to gather around his bed as he entered into the Master's presence.

God was so gracious in permitting me to be present with family during these days. Although we knew my father was ready and did not want to linger, the grief was difficult, especially for my mother and brother.

During our father's funeral service, my brother described him as a man of integrity and faith, adding that he always wanted to be like him. When my

brother considered selling his construction business and going to Brazil as an international volunteer, Dad asked him only one question: “Did God call you?”

Ronnie's answer was “Yes.” Dad replied, “It seems to me it is settled.”

My dad had experienced salvation divinely secured by Jesus Christ. 1 Peter 1:3-5 refers to a living hope based on the resurrection of Jesus Christ as “an inheritance that can never perish, spoil or fade—kept in heaven for you.”

But that had not always been the case for Dad. As a young man, he was disciplined by his church. A few years later, the revival preacher, D.M. Rivers, asked my father if he would like to come before the church and make things right. He did and spent the rest of his life supporting the church and serving his Master.

In his prayers and conversation, he



Bill Mackey

referred to the Lord as his Master. Through the pain of migraine headaches and trials, he learned to depend on God. “These have come so your faith . . . may be proved genuine” (1 Peter 1:7).

He lived with inexpressible joy: “Even though you do not see Him now, you believe in Him and are filled with an inexpressible and glorious joy” (1 Peter 1:8-9). When my dad prayed, it was so personal that you thought he was seeing God.

Dad recently shared with the family that the chorus of the hymn “What a Day That Will Be” had been going through his mind:

*What a day that will be
When my Jesus I shall see,
And I look upon His face,
The One who saved me by His
grace;
When He takes me by the hand,
And leads me through the
Promised Land,
What a day, glorious day that will
be.*

Bill Mackey is executive director of the Kentucky Baptist Convention

STEWARDSHIP

Seminar offers ways to manage one's finances

By Doug Strader

This is the time of the year when many people feel burdened



FINANCIAL FORUM

with personal financial problems. The problem is due to the fact that their personal finances were not in the best condition before the Christmas buying season, and with the added buying on credit for Christmas, they are inundated with money problems.

Several months ago I attended a financial seminar conducted by Larry Burkett and some of his team members. They shared the following information about the status of the average caller to their radio program related to personal finances. He or she:

- Owes \$17,000 on credit cards.
- Owes an additional \$20,000 on cars, boats and other major purchases.
- Has a home mortgage of more than \$120,000.
- Spends \$1.10 for every dollar earned.

If Burkett's figures are correct, many American families are in financial trouble. What can be done to help our families who have such a financial burden?

There are no easy solutions or quick fixes. Most people who are overextended in their personal finances did not get there overnight. If a person or a family is serious about better financial management, help is available.

The Kentucky Baptist Convention stewardship department, in conjunction with Northern Kentucky Baptist Association and LifeWay Christian Resources, will offer a personal financial counselor training seminar in Northern Kentucky on May 4-6. Interested individuals can be trained as counselors to help people know how to manage their money. This is an intensive training program in which participants will be required to do a self-study before they can take the seminar. The benefits include:

- Becoming more capable of managing one's own finances.
- Being better equipped to help others.
- Offering this new ministry to one's church.
- Knowing how to help others apply biblical principles of finance.

Anyone interested in this seminar can contact my office at (502) 254-4716 or (888) 254-5708 or by e-mail at douglas_strader@kybaptist.org.

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

How can parents help kids adjust in new surroundings?

Q: How do you help children adjust to culture shock?

Occasionally, children find themselves placed in settings that are very different from what they are accustomed to. A child from the country moves to the city; a child who has lived in the city moves to the country; a missionary family returns to the States on furlough; a seminary student takes a part-time pastorate and the children end up attending a rural church on Sunday, but living in a different place and going to school with a different set of friends the rest of the week. Boys and girls suddenly are thrown together with children who are different from them in significant ways—kids with personalities, goals, ambitions, interests, experiences and skills different from their own.

Situations like these can turn a child's world upside down and force an adjustment that can be difficult and challenging in many ways. How can parents, teachers and friends help?

Be sensitive to the specific needs of children as they try to adjust. One child might need additional challenges and opportunities; another might need additional help understanding or keeping up. One child might need to accept someone who is different; another might need to be encouraged to try something new.

Spend some extra time together. As you talk with your children about what they are experiencing and about what they see in others, choose your words carefully. Do not belittle, demean or stereotype. Be careful not to equate the value or worth of individuals with any particular standard of living or level of education. Remind children to treat others like they want to be treated (Luke 6:31). In the midst of real differences, help your child search for similarities that might lead to unexpected friendships.—David Garrard

Q: You wrote in a previous column that sons tend to respond more favorably to their mother's remarriage than daughters do. Does this mean divorced mothers should consider remarrying to help their sons cope?

No. I certainly wouldn't suggest that a parent remarry simply for the sake of a child. Such a situation is not likely to work out for the couple and could result in the child having to cope with a difficult home situation or another divorce.

My reference to the value of a male in the household is based on the fact that sons living with a divorced mother tend to respond favorably to the entry of a stepfather. Since most children of divorce live with their mothers, and many of their fathers are absent emotionally as well as physically, many of these male children do not have a male role model.

While this is not easy for either girls or boys, it might be of particular significance for boys who need guidance into manhood, someone who cares about him and can be available to talk, listen and set standards. It does appear that boys tend to respond more favorably than girls do to stepfathers, with a remarriage alleviating some of the adjustment difficulties they encountered with the divorce.

For many families, however, remarriage isn't the wisest choice. In such situations, there are other ways to provide a male influence for these children. Don't overlook the obvious value in the boy having an ongoing relationship with his natural father. Even when that father is not living in the same household, his availability and active participation in his children's lives makes a difference in their adjustment and development. Also spending time with an older brother, an uncle, a grandfather or another older male often can fill a need for these boys and might make a difference for them during a difficult time.—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; Jon Rainbow, a clinical gerontologist and professor at Southern Baptist Theological Seminary; and Wade Rowatt, director of the St. Matthews Pastoral Counseling Center in Louisville. Send questions for Family Forum to Western Recorder, Box 43969, Louisville, KY 40253 or e-mail us at wesrec@ntr.net.



Responding to false claim requires balance

Southern Baptist prayer guides and evangelism strategies have received more than their share of media attention in recent days.

While diverse opinions have been voiced about the timing and tactics of various denominational emphases, one thing is certain—Southern Baptist evangelism efforts do not “perpetuate ancient religious hatred.” But you wouldn't know that if your only source of information on the subject was White House Press Secretary Joe Lockhart.

During a recent White House press briefing, President Clinton's spokesman was asked about Southern Baptist efforts to pray for and evangelize Hindus, Jews and Muslims. Noting that Clinton views “ethnic and religious hatred” as one of the greatest challenges of the new century, Lockhart said the president has “been very clear in his opposition to whatever organization, including the Southern Baptist, that perpetuate ancient religious hatred.”

The outcry from Southern Baptist leaders and politicians was, quite understandably, immediate and intense.

Morris Chapman, president of the Southern Baptist Convention Executive Committee, said Lockhart's “assertion that evangelism is morally equivalent to ... ‘ancient religious hatred’ betrays a deep disregard for historic Christian faith propositions.”

Within a matter of days, U.S. Reps. J.C. Watts of Oklahoma and J.D. Hayworth of Arizona drafted a letter calling for Lockhart's resignation. Fellow Southern Baptist Congressman Zach Wamp of Tennessee said he would not rule out a resolution calling for Lockhart's removal when Congress reconvenes.

And the furor hasn't died down yet, despite an apology of sorts by Lockhart during an interview with Associated Press a week after the incident.

Senate Majority Leader Trent Lott joined the fray last week, urging Clinton to direct Lockhart to publicly apologize to the SBC, Lott said. Lockhart's comments show “a shocking insensitivity to people of faith.”

Lockhart's statement comes on the heels of recent criticism of SBC evangelism efforts by Jewish and Hin-

du leaders. It also follows Minnesota Gov. Jesse Ventura's widely publicized claim that “organized religion is a sham and a crutch for weak-minded people who need strength in numbers.”

While such comments by Lockhart and Ventura are both outrageous and offensive, Southern Baptists must be careful to offer a reasoned response rather than over-reacting.

Frankly, Southern Baptist congressmen calling for Lockhart's removal over a single incident sounds a bit extreme. If making one insensitive, inaccurate statement was cause for dismissal, Capitol Hill would be vacant by now. While the clamor by Watts, Wamp and company is not unusual in the world of hardball national politics, the proposed punishment outweighs the offense.

On the denominational front, SBC President Paige Patterson didn't help matters by suggesting that “apparently, because the president has very few convictions, he harbors deep resentment against those who do.” While his observation might be true, publicly assigning motives without specific evidence isn't the best way to build dialogue and effect change.

By contrast, in a recent letter to offended Jewish leaders, Patterson wrote, “We are never happy when we offend anybody. It seems contrary to the spirit of Christ to offend anybody.”

There's a delicate balance between the biblical admonitions to “turn the other cheek” and “earnestly contend for the faith” that requires wise discernment. There is no question, however, what it means to “be kind to one another, tenderhearted, forgiving one another, just as God in Christ has forgiven you.”

Southern Baptists should voice concern about Lockhart's accusation. He should be held accountable for his words. President Clinton should insist that his spokesman publicly—and thoroughly—apologize to SBC leaders.

Beyond that, we can chalk up Lockhart's claim to Ventura-style excess and go on about our primary business of being salt and light to a world in desperate need of good news.

STRAIGHT FROM THE EDITOR



Trennis Henderson

Reaching Generation X and beyond

By Jeff & Mary Beth Carlisle

“For a time is coming when people will no longer listen to right teaching. They will follow their own desires and will look for teachers who will tell them whatever they want to hear. They will reject the truth and follow strange myths” (2 Timothy 4:3-4).

The year is 2000. The message is “self”—by the world's standards, anyway. Burger King urges you to have it your way. L'oreal says, “You're worth it.” Even Lego says, “Your world, your rules.” Young people are inundated with the message to do whatever seems right to them.

Of course there are exceptions. Those who carry out school shootings are considered bad, but then so are those who speak against homosexuality or abortion. Those who say there is one way to God are labeled narrow-minded.

Take note of other conflicting messages with which teenagers are bombarded: Their hero claims to be a Christian and love God, but he or she sleeps around, abuses alcohol and uses bad language. Radio stations play songs

about murder, drugs, crime and sex, but will not play a song about God because it might be offensive. Teachers can teach that homosexuality and sexual promiscuity are viable options, but they cannot teach that God created the world. Students are encouraged to respect differences but not God. Parents tell children to be honest and then have them lie about their age to get a cheaper price

or lie on their behalf to get them out of a phone call. With this in mind, it should not surprise us that youth struggle to determine what is right or wrong.

In society today, youth are encouraged to formulate their own truths. Many youth choose not to be influenced by parents, schools or churches. They want to determine, in their own way, what is important.

Since church youth struggle to know right from wrong, just imagine what it is like for the unchurched. Those who do not live for Christ or do not believe the Bible are faced with the daunting task of using their own understanding to decide what is right and true in life.

How can we minister to these youth?

We recommend three principles to guide your ministry to young people in the new millennium. The first is to see the youth through God's eyes. Some youth have odd appearances and behaviors and it is easy for us to prejudge them. The second is to love youth with Christ's heart. They need love and acceptance. The third is to live the Bible in front of their eyes. They need not only to hear you preach the Word; they need to see you live it.

To do these three things you must build relationships with church and unchurched youth and earn the right to be heard.

We don't know what changes this millennium will bring, but we do know that God and His Word don't change. As we strive to minister to this generation, we can be served well with the charge in 2 Timothy 4:2, “Preach the word of God. Be persistent, whether the time is favorable or not. Patiently correct, rebuke and encourage your people with good teaching.”



Jeff and Mary Beth Carlisle are youth pastors at Living Hope Baptist Church in Bowling Green

Should Baptists target Jews, Hindus for conversion?

Graham declines to endorse SBC campaign in Chicago

WASHINGTON (BP)—Evangelist Billy Graham declined to defend the Southern Baptist Convention's efforts to reach Jews and Muslims during a planned evangelism campaign in Chicago, according to comments he made on the Jan. 2 broadcast of Fox News Sunday.

Graham was asked whether or not he supported the SBC's evangelistic efforts. "I normally defend my denomination. I'm loyal to it," he said. "But I have never targeted Muslims. I have never targeted Jews. I believe that we should declare the fact that God loves you. God is willing to forgive you, God can change you, and Christ and His kingdom is open to anybody who repents and by faith receives Him as Lord and Savior."

The SBC's evangelism efforts are part of the "Strategic Focus Cities" initiative in Chicago. The initiative has drawn criticism from the Council of Religious Leaders of Metropolitan Chicago.

Evangelistic efforts are essential

By David Gushee

JACKSON, Tenn. (RNS)—My denomination, the Southern Baptist Convention, finds itself embroiled in a dispute on many fronts concerning its evangelistic plans and activities.

Religious leaders in New York and Chicago, and now even the White House, have expressed concern about religious intolerance and the possibility of violence connected to those plans.

Christians believe God sent His Son into the world to redeem it. The Bible tells a story that relates to all creation and to every person. According to the New Testament, human beings are sinners who need a Savior. The creation is groaning due to the effects of sin. Jesus was sent as Savior of the world.

The church was commissioned by Jesus to go and make disciples of all nations.

There always have been millions of people who do not believe this message. Some of these are deeply committed adherents of other religious faiths, such as Hinduism, Islam and Judaism. Most historic faiths make sweeping claims about the truthfulness of their holy writings and the universal applicability of their deepest beliefs.

Some of these faiths are likewise evangelistic and thus actively engaged in the effort to win converts.

Evangelistically minded Christians are not claiming that people of other religious faiths must be prevented from believing or sharing their faith. Nor are we asking the government to suppress the religious beliefs of those of other faiths. Nor are we interested in coercing anyone into some forced profession of Christian faith. Nor is any form of violence even remotely under consideration.

What Southern Baptists and other

evangelistic Christians are doing is what we always have done—believing the core truths of our faith and preparing to spread that faith as effectively as possible. Most of the Southern Baptist documents that have created such a stir in recent months are the same kinds of internal prayer guides and mission strategy statements that have been used for generations in the evangelistic work of Christian groups.

What really is happening here is a fundamental clash of world views. That clash is not between, say, the Muslim world view and the Christian world view. Both of these faiths, radically different in content, do at least have real substance and truth claims that are not infinitely elastic.

The current clash is actually between a world view in which there is such a thing as absolute truth and another in which there is not.

There are exceedingly painful historical memories that do motivate some who have expressed concern about Christian evangelistic efforts. It is appropriate to respond to such concerns with great sensitivity and with an absolute rejection of any form of coercion or violence in the spread of the gospel message.

But those who would call Southern Baptists or any other evangelical Christian group to renounce their evangelistic efforts will run into a brick wall, because this is a decision we are not free to make.



David Gushee is director of the Center for Christian Leadership at Union University in Jackson, Tenn.

CONVERSION
OR
COERCION?

Convention strategy misguided

By Robert Parham

NASHVILLE—The relationship between national Jewish and Southern Baptist Convention leaders has deteriorated to the worst level in the post-World War II era.

This is no small feat, considering the low-water mark set in 1980 when an SBC president uttered the famous quote: "God Almighty does not hear the prayers of a Jew."

But targeting Jews for conversion during their high holy days and reaching a dialogical impasse has fractured relationships, leaving Southern Baptists with another black eye.

Since the right-wing takeover of the SBC, fundamentalists launched a boycott of Disney and, figuratively speaking, made June Cleaver the model for biblical motherhood, two highly publicized events. Other Baptist leaders campaigned against Masons, who they accused of being part of a false religion.

Southern Baptists distribute a pamphlet that offers guidelines for bringing Catholics into a saving faith. However, this document lacks the offensive language of the much-publicized prayer guides that target Jews and Hindus for conversion, and the invading strategy that targets the residents of Chicago.

As relationships between Southern Baptist and Jewish leaders were falling apart, SBC leaders also attacked the Baptist General Convention of Texas. They accused the largest of the SBC's "subsidiaries" of departing from biblical faithfulness with the rejection of a recent amendment to the Baptist Faith & Message doctrinal statement that instructed a wife to submit to her husband.

Never before in history has a major

Christian denomination attracted such widespread negative national attention as the SBC. Most of it results from its crusading theology rooted in a flawed view of history.

The need to target others for criticism and conversion results from a belief about the origin of Baptists called the "trail of blood." This theory of history argues that the one true church is the Baptist church, because its spiritual lineage can be traced through persecuted sects back to John the Baptist, the forerunner of Jesus.

The self-administered test for faithfulness to the trail of blood is how much resistance one receives from the larger culture. As a result, fundamentalists are not discouraged when they encounter opposition from Jews, Hindus and even other Christians. Rather, their faithfulness is confirmed.

They also believe they are being persecuted, a mark shared with earlier persecuted sects. In recent weeks, fundamentalists have claimed the mentally ill man who killed several young people last fall during a youth rally at Wedgwood Baptist Church in Fort Worth, Texas, had targeted Christians and that these students had become martyrs.

Shaped by the trail of blood, these fundamentalists militantly criticize and seek to convert those who are not hard-wired to their mindset, including other Baptists.

People of faith should expect they will be on the SBC hit list, and accept that placement as a sign of the times and a badge of honor.



Robert Parham is executive director of the Baptist Center for Ethics in Nashville, Tenn. His commentary originally appeared in the Atlanta Journal-Constitution

Chapman challenges Parham's view of SBC's link to 'trail of blood'

NASHVILLE (ABP)—Robert Parham's perspective linking a string of Southern Baptist Convention controversies to a theological view called the "trail of blood" has drawn a harsh response from a top denominational official.

The column by Parham, executive director of the Baptist Center for Ethics, originally appeared in the Atlanta Journal-Constitution and was reprinted in the Dec. 26 issue of the Nashville Tennessean. Parham cited recent criticism of Southern Baptists over targeted evangelization of Hindus and Jews, a 1998 call for wives to submit to their husbands, the Disney boycott and other issues.

Parham suggested a common thread runs through those controversies. He described it as "a crusading theology rooted in a flawed view of history."

Parham, a former staff member of the SBC Christian Life Commission, said Southern Baptists' penchant for criticizing and targeting others stems from a belief about Baptist origins

called the "trail of blood."

The view, which also is called Landmarkism, was popular in the 19th century, but today most scholars dismiss it. It contends that Baptists can trace unbroken succession from early Christianity through a series of dissenting sects that were Baptist in everything but name. As a result, local Baptist churches are the only "true" church, while others, including Catholics and mainline Protestants, are regarded as false religions.

Many of the historical groups listed in the trail of blood were persecuted for their views. Southern Baptists, Parham said, likewise believe they are being persecuted.

The Nashville paper ran a second column Jan. 6 written by Morris Chapman, president of the SBC Executive Committee. The headline termed Parham's column "misleading and malicious."

"One unacquainted with Baptists may get the impression Parham is a knowledgeable, astute and impartial observer of the Southern Baptist Con-

vention, its leaders and its people," Chapman said. "In fact, however, his commentary is little more than a diatribe in which a series of erroneous assertions, disparaging charges and pseudo-psychology are strung together on filaments of bitterness."

Chapman disputed Parham point-by-point on a number of issues.

Chapman denied there was a "right-wing takeover" of the SBC. He attributed a leadership change to common Baptists working through a democratic process.

He defended the SBC stance calling for husbands to love their wives and wives to submit to their husbands as "the direct, unequivocal teaching of the New Testament book of Ephesians."

He said the SBC encouraged Baptists to "avoid patronizing" Disney because of anti-family directions taken by the corporation.

He defended calls to pray for the conversion of Jewish, Muslim and Hindu peoples during their holy days, calling it "astonishing" when people

express alarm over Southern Baptists' commitment to evangelize all people.

Chapman termed "laughable" Parham's suggestion linking trail-of-blood theology to current events. "Not one Southern Baptist educational institution propounds that theology," he said.

Parham responded that leaders often refer to the SBC as the nation's largest "non-Catholic" or "evangelical" denomination, avoiding the term "Protestant," and that LifeWay Christian Stores still sell "The Trail of Blood," a booklet first published in 1931. Parham accused Chapman of "revisionist history" and "hiding harmful deeds and hateful words behind the Bible."

Baptist origins were once hotly debated among Southern Baptists. In the late 1800s, the president of Southern Baptist Theological Seminary came under fire for writing that Baptists invented baptism by immersion in 1641. William Heth Whitsitt resigned under pressure in 1899, but most modern written histories of Baptists today support his findings.

I'm a partner.

I'm a native of Paraguay but have resided in the United States for nearly three decades. I met my wife, an American, when she served my home country as a missionary journeyman. I'm now a deacon and a member of the finance committee at my church. Cooperative Program dollars work at home as well as around the world. You can be a partner, too!

Be a partner in the Cooperative Program -- born in Kentucky and celebrating 75 years of helping people find the Lord!



**PARTNERS
IN THE HARVEST**

Matthew 9:37-38

*Sam Gerding
Iglesia Bautista
Nueva Jerusalem,
Louisville*

Be a partner in what could become the greatest missions effort in Southern Baptist history. Call the Kentucky Baptist Convention today at 502-254-4731 or 1-888-254-5713 for more information about how you can become involved in Partners in the Harvest.



<http://www.kybaptist.org>

Abortion rate drops to lowest in 20 years, according to CDC

ATLANTA (RNS)—The number of legal abortions in the United States dropped to its lowest rate in 20 years in 1997, the government's Centers for Disease Control and Prevention in Atlanta said last week.

About 1.2 million legal abortions were reported to the CDC in 1997 (the latest year for which figures are available), a 3 percent decrease from 1996 and the lowest number since 1975.

The CDC pointed toward a decline in unplanned pregnancies, attitude changes about abortions and reduced access to the procedure as factors that could have influenced the drop in numbers, Associated Press reported.

This year's report included for the first time information from some states about drug-induced abortions and those performed through surgery.

Sixteen states reported 2,988 drug-induced abortions in 1997, but the CDC said that could be an undercount because some studies have estimated about 4,300 drug-induced abortions were performed within the first six months of 1997 alone.

The CDC also reported that slightly more than half of women who received an abortion in 1997—52 percent—were 24 years of age or younger, and most were white and unmarried.

Fifty-five percent of the procedures were completed within the first two months of pregnancy. Final statistics on abortions in 1997—including each state's total number of abortions—will be made public in the summer.

Faith group urges candidates to be civil

DES MOINES, Iowa (RNS)—With the Iowa presidential caucuses looming ahead, a nonpartisan religious alliance is stepping up pressure on candidates to conduct clean and civil campaigns.

The Interfaith Alliance, a grassroots organization dedicated to promoting civility and respect in society, is urging candidates to abide by its "Framework for Civility," a pledge drafted in December encouraging candidates to refrain from attempting to "mislead voters regarding your public record" and to "reject personal attacks ... in describing your opponent."

The pledge also asks candidates to encourage civil behavior among their campaign staff, to "assume full responsibility for the words and actions of ... campaign staff, volunteers ... and other individuals working on your behalf or seeking to influence the election in your favor."

Alliance officials have said the pledge is important because they believe voters will "regain faith in our democratic process" when candidates conduct their campaigns "with integrity, civility and respect for their opponents."

Five presidential candidates have

signed the pledge: Democratic Vice President Al Gore, Texas Gov. George W. Bush, former Sen. Bill Bradley, Sen. Orrin Hatch and Sen. John McCain.

All five candidates agreed to be held accountable by the public if they violate the spirit of the pledge during their campaigns.

Pat Buchanan, Donald Trump, Steve Forbes, Gary Bauer and Alan Keyes did not sign the pledge when offered the opportunity to do so.

At a news conference in Iowa, the alliance outlined terms of the civility pledge to Iowa voters and revealed the names of candidates who signed it.

The Des Moines press conference was the alliance's latest effort to encourage informed voting in the Jan. 24 caucuses. The group launched the initiative in September 1999 as "Call to a Faithful Decision 2000 Caucus."

The alliance has designated January as "Call to a Faithful Decision" month, and has called upon its estimated 100,000 members in chapters nationwide to monitor news stories, candidate speeches and other communications from the candidates such as direct mail.

"We won't be the civility police,"

said Alicia Claypool, executive director of the Interfaith Alliance of Iowa. "But we're counting on the public to hold candidates accountable to their pledges and to help keep us informed as citizens about what candidates are doing and saying."

The initiative also includes workshops to educate Iowa voters about the caucuses, and a plan to ask clergy to dedicate part of a worship service during January to, in a nonpartisan manner, encourage participation in the caucuses.

Claypool said more than 2,000 letters signed by 22 religious leaders representing 17 denominations and religious organizations across Iowa will be mailed to clergy asking that they discourage the distribution of voter guides on the premises of their houses of worship.

"Our beef is with the fact that houses of worship are used for partisan political materials," Claypool said.

"Houses of worship are strictly prohibited from engaging in political activities," she added. "They can engage the public by having forums, but it is inappropriate to endorse candidates. It violates the sanctity of houses of worship and this is not how voter guides should be used."

KENTUCKY BAPTIST EVANGELISM CONFERENCE

Preparing pastors, church staff and lay leaders for evangelism in the 21st century.

February 28 & 29, 2000

Highview Baptist Church
Louisville, Kentucky

CELEBRATE
JESUS
2000

For more information or to register, contact:



Evangelism Growth Team Office • Kentucky Baptist Convention
(502) 245-4101 or Toll Free 1-(888) 254-5722
Visit our website: www.kybaptist.org

Louisville Area Accommodations

When making lodging reservations, verify rates and indicate that you are attending the Kentucky State Evangelism Conference so as to receive any applicable special rate. Note reservation deadlines.

Best Western Signature Inn

Exit 17 from I-64 at Blankenbaker Rd.
1301 Kentucky Mills Rd.
Brooks, Kentucky
(502) 267-8100
\$59 Single; \$66 Double
Reservation Deadline: 2/14

Comfort Inn

Exit 121 from I-65 in Brooks
149 Willabrook Dr.
Brooks, Kentucky
(502) 957-6900
\$49 Single; \$54 Double;
\$59 Triple; \$65 Quad
Reservation Deadline: 2/14

Hampton Inn

Exit 121 from I-65 in Brooks
180 Willabrook Dr.
Brooks, Kentucky
1 (800) 426-7866
\$60 Flat Rate
Reservation Deadline: 2/1

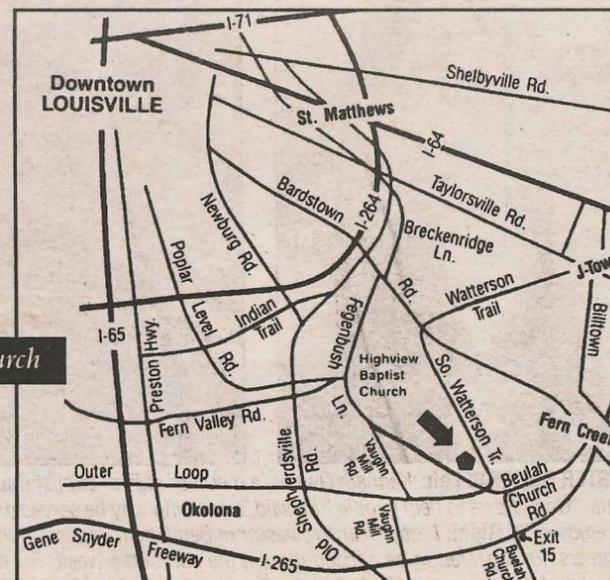
Holiday Inn South Airport

Exit I-65 at Fern Valley Rd.
3311 Fern Valley Rd.
(502) 964-3311
\$59 Flat Rate
Reservation Deadline: 2/14

Microtel

Exit 17 from I-64 at Blankenbaker Rd.
1221 Kentucky Mills Lane
(502) 266-6590
\$45.95 Single; \$55.95 Double
Reservation Deadline: 2/14

Map to Highview Baptist Church



KENTUCKY

Kentucky Baptist volunteers respond after tornado

Continued from page 1

As of last week, 109 trained volunteers already had reported for work in addition to local volunteers who were joining in.

"God has really blessed," Koch said. "This is probably the most trained volunteers I've seen on site at one time."

Volunteers cleaned debris from 225 houses and served more than 11,000 meals through last weekend, he said.

Food preparation and distribution is coordinated with the Red Cross, but Baptists work on their own cleaning up yards.

Stone was driving through a neighborhood when he noticed a lot of trash in one yard and three people outside the house.

As Stone offered help for that afternoon, the homeowner described hiding out in the bathroom when the tornado came through. She listened to windows break and debris slam into her house.

"It's the worst thing I've ever been through," she said, her voice still trembling. She also thanked Stone for the coming help. "You all don't know how much this means to me."

Afterwards, Stone said the woman probably is still in shock, a common response after a natural disaster. "That's one of the things they'll tell you: Don't be surprised if people are still trying to take it in, that it's happened to them."

Stone has been a disaster relief volunteer for five years. He said he got involved through prayer. "I prayed to be helpful where I could be, and the next day—just out of the blue—there was a need and my brother-in-law called me."

Being this close to home makes this project more personal, said Stone, who has averaged two or three disaster projects a year. "I've (gone) as far away as 600 miles, but this time it's in my back yard."

Stone and others agreed that because the tornado struck in town it caused a lot more damage than many other floods or tornadoes they've worked.

"This one has probably touched more homes and in a closer vicinity than anything I've ever seen. We're looking at probably close to 60 blocks of damage here, a block wide in places," Stone said.

Volunteers pray before going out,

Stone said, often asking to be used by God.

"You're never turned away. A lot of times you're the answer to prayer," he said. "You're missing a blessing by not being here. You're going to get more of a blessing by helping some of these people than you're ever going to be able to give to them by helping out."

Victims often try to pay for the services, but workers are instructed to decline. Anyone who insists on making a donation is told they can send a check to the disaster relief work at the Kentucky Baptist Convention's Brotherhood department.

In addition to trained volunteers working in Owensboro, members of local churches have banded together to help, said Wanda Klein, a coordinator for work teams.

Members of Third Baptist Church formed a chain saw crew, according to Paula Jacondino, secretary for Daviess-McLean Baptist Association.

Wing Avenue Baptist Church served as a shelter, with meals being donated by area churches, she added. Also Buena Vista Baptist hosted supper daily last week for storm victims.

Having the disaster relief volunteers based at First Baptist Church is a physical way to manifest the church's vision statement of "Sharing the love of Jesus in the heart of Owensboro," said Pastor Garry Baldwin.

"Any time you're having the presence of a hands-on ministry, it's going to promote what we're supposed to be doing as a church body and that's sharing the love of Jesus in tangible ways," he said.

The damage was not limited to Owensboro. The community of Crayne was among the hardest-hit areas in Crittenden County.

"I think we're still in a little bit of shock but the community has pulled together," said Rod Groff, pastor of Mexico Baptist Church in Crayne. He said several farms in the area suffered extensive damage, including the loss of cattle, barns and farm equipment.

"Some of our church members lost a lot," he noted. "Our folks are still out there working and helping the community regroup."

Despite the devastation, "I'm hear-



ing all kinds of miraculous things about members who weren't where they normally would be when the storm hit," Groff added. "Wednesday night we couldn't praise God enough that no one was seriously injured or killed. We're thankful to God that human life was spared."

Groff said the church facilities survived the storm with only minor water damage in the basement. "We came through it unscathed. We didn't even lose a shingle."

John East, director of missions for Ohio River Baptist Association, reported that "so far, there have been no churches I know of that have sustained heavy damage." He added, however, that "several church members have sustained total damage or heavy damage" to their homes and farms.

The association has responded by donating \$500 to feeding efforts in Crayne. East said the association also plans to provide funds to purchase blankets and clothing for storm victims.

As families in the area begin cleanup and rebuilding efforts, Groff said, "We just need to pick up the pieces.

Jesus promised us that if we came to Him, He would provide peace that passes understanding. That's what we're looking for."

One family helped out last week was a repeat customer, according to volunteer Mike Klein. In 1996, disaster relief volunteers were in Jacksonville, N.C., after Hurricane Fran. Since then, a family helped out then had moved to Owensboro, Klein said.

"The little boy remembered the yellow caps," Klein said, referring to the volunteers' bright hats with the disaster relief logo. "And now we're cleaning his home here in Owensboro again."

With additional reporting by Editor Treennis Henderson

VOLUNTEER James Stone gets information from a woman who needs her yard cleaned after the tornado in Owensboro. Stone, who got involved in disaster relief work five years ago, said he works at two or three disasters each year. "You're missing a blessing by not being here." (Photos by David Winfrey)



WIND DAMAGED Apollo Heights Baptist Church

Two Baptist buildings damaged

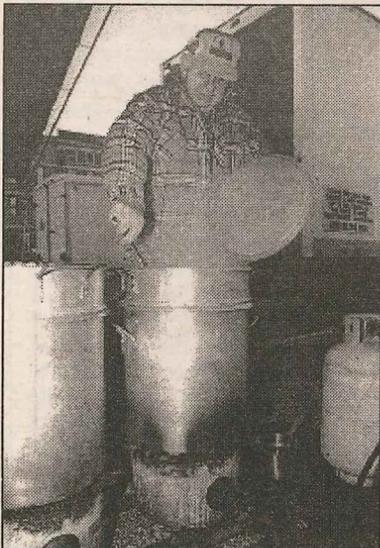
OWENSBORO—At least one church and the Baptist association building in Owensboro were damaged by last week's twister.

At Apollo Heights Baptist Church, wind damaged the roof and pushed one exterior wall in. The church sign also was blown out.

The church held a joint worship service with Cedar Street Baptist Church last Sunday, according to Paula Jacondino, secretary for Daviess-McLean Baptist Association.

Winds also blew a third of the roof off at the association building, exposing several rooms to water damage, Jacondino said.

A tree near the association's parsonage also fell, damaging an air conditioner screen, but neither the association building nor the parsonage suffered structural damage, Jacondino said.



DISASTER RELIEF ■ Left: Kenneth Owens, a member of First Baptist Church of Wurtland, stirs a pot of food to be distributed to storm victims. "God told us to help people," he said, explaining why he serves on disaster relief teams. "It's something I can do to help people and I enjoy it." ■ Right: Leroy Rearden, pastor of Bethlehem Baptist Church in Bremen, helps remove limbs from a yard in Owensboro. Volunteers are expected to be needed through the end of the week. For more information, contact the Kentucky Baptist Convention's Brotherhood department at (502) 244-6489 or toll-free (888) 254-5720.



MINISTRY

Composer offers idea for ceasefire in worship wars

Continued from page 1

"I don't think there is just one approach to leading people in worship through music," he added. "Creativity is one of God's gifts, and I would hope that we would offer it back to Him through our worship. The Holy Spirit can move through several separate songs as well as one continuous medley of songs."

Churches might find that worshippers will tolerate diverse musical styles if each style is presented with musical excellence, Greer said. "Think through the music regarding style and content, and let the music stand on its own."

No matter what style is used or preferred, learning new songs is essential, he added. "I'm a songwriter. I'd never say it's bad to do new songs."

Hymnals are full of a wealth of beauty and theology that churches fail to tap, he said. "It's great to sing 'I Love You, Lord' and 'Lord, I Lift Your Name on High,' but it's also great to sing 'I Love Thee,' 'I Need Thee Every Hour' or 'Come, Thou Almighty King.'"

"One may say, 'The language is so archaic; how can it speak to me?'" he said. "I would

remind them that Shakespeare and Michelangelo, as well as the psalms of David, are archaic, but they communicate as strongly today as when they were first read and seen.

"Some others say, 'Some hymns shouldn't be used in worship because they don't address God in the first person.' I would hope we haven't

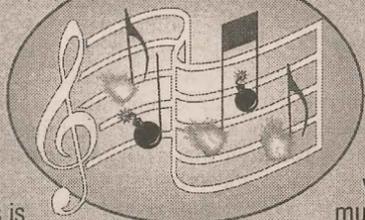
gotten so arrogant to presume the body of Christ never has truly worshipped until the last 20 years," he added.

"On the other side, I've heard people say, 'Those choruses are just mindless chatter.' However, there is something to be said for meditating on Scripture, and what better way than through music?"

Greer urges church members to affirm each other's tastes and preferences and to look at worship as "our" worship, a shared community experience.

"Most people can appreciate all of it," he said, "as long as they don't feel threatened and attacked because of what they personally like. Traditionalists should not refer to contemporary music as 'little ditties,' and those who prefer contemporary should not refer to hymns as 'out of touch.'"

MUSIC WARS



Tell Us Where It Hurts

- ◆ Depression
- ◆ Anxiety
- ◆ High Stress
- ◆ Hopelessness
- ◆ Anorexia
- ◆ Bulimia
- ◆ Drug & Alcohol Addictions
- ◆ Thoughts of Suicide

Some problems are too big to handle alone ... problems that leave God's people in pain, feeling helpless and hopeless. It doesn't have to be this way. Rapha's Christ-centered professional counseling can help Christians struggling with emotional and substance-abuse problems turn life's most difficult situations into opportunities for personal growth, restoring God's peace and joy in their lives. Help is a phone call away 24 hours a day.

1-800-383-HOPE

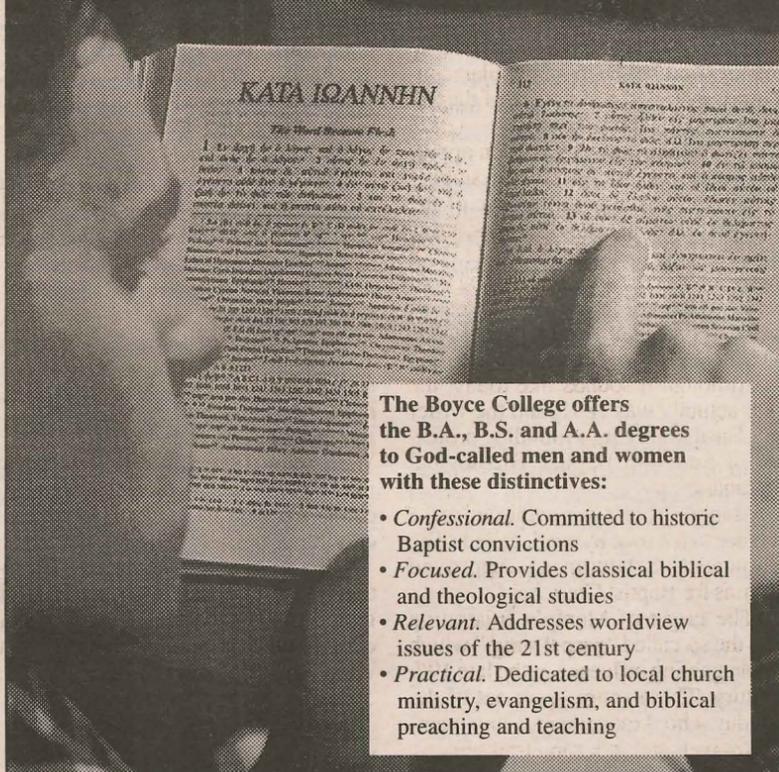
CATHOLIC HEALTH INITIATIVES

CARITAS Peace Center

Rapha

Where the healing begins

We're serious about the Word.



The Boyce College offers the B.A., B.S. and A.A. degrees with these distinctives:

- **Confessional.** Committed to historic Baptist convictions
- **Focused.** Provides classical biblical and theological studies
- **Relevant.** Addresses worldview issues of the 21st century
- **Practical.** Dedicated to local church ministry, evangelism, and biblical preaching and teaching



James P. Boyce College of the Bible

a school of The Southern Baptist Theological Seminary
2825 Lexington Road • Louisville, Kentucky 40280
1 800 728-7044 • Visit us on the web: www.sbts.edu

God is at work in the Philippines

I write this first column of the new year from the unlikely place of Digos on the island of Mindanao in the Philippines. My family and I are here visiting our daughter Angie who is serving as a Southern Baptist International Mission Board Journeyman.

It has been quite an experience for each of us. Some people thought we were crazy coming over here around Y2K, but it proved to be as uneventful here as we understand it was there.

We are headed out this morning to a Baptist camp and farm at Mt. Carmel. I am looking forward to seeing "how they do camping" over here.

It is my hope that in the future Kentucky Baptist Assemblies might develop a partnership with Mt. Carmel.

Sunday morning, Jan. 2 was a glorious morning of worship at Angie's church in Digos. As we walked up to the church, the sound of "To God Be the Glory" filled the air, and I was quickly reminded of our commonality in Christ.

Here we are, halfway around the world, in a town that is not very developed, and yet we have genuine brothers and sisters in Christ singing beautifully in our language. It was quite an emotional and spiritu-

al experience for my wife, Pam, and myself. I will not forget the faces of the precious children who so eagerly greeted us as we walked up to the church. Americans are not common here, and we looked like somewhat of an American basketball crowd. The people here are so warm and friendly, eager to hug and shake hands. I realized how Angie has fallen in love with the people here who have so quickly embraced her.

So we will return with a fresh perspective on the ways God is working around the world through our missionaries. I will return with a renewed appreciation for the Cooperative Program and the efforts of our missions like

KENTUCKY BAPTIST ASSEMBLIES



Rusty Ellison

Digos.

It's all possible because of your efforts and giving. If only you could see and experience what we have on this marvelous trip. God is good, and working around the world as we begin a new millennium. It is an exciting time to spread the good news of Jesus Christ.

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

MUSIC

Baptist church music ends century much like it began

By Mark Wingfield
Texas Baptist Standard

DALLAS (ABP)—In the eyes of one church leader, the situation was dire. Hymns were being replaced in Baptist churches by more popular, contemporary tunes, and the use of the traditional hymnal was fading.

"For some years it has been apparent that the rage for novelties in singing ... has been driving out the use of the old, precious, standard hymns," this leader wrote. "We cannot afford to lose these old hymns. ... But the young people today are unfamiliar with them and will seldom hear any of them if the present tendency goes on untouched."

Although it sounds like today, the year actually was 1891, and the writer was Basil Manly Jr., a founding professor of Southern Baptist Theological Seminary.

Manly's lament was published in the preface to his own hymnal, called "The Choice: A Selection of Approved Hymns for Baptist Churches."

The target of Manly's frustration was the so-called "gospel song," which began gaining influence in the late 19th century. These songs grew out of the Sunday school movement, camp meeting revivals and folk song traditions.

Despite their wide use, to the chagrin of Manly and other purists, those who wrote and taught these gospel songs never meant for them to replace hymns in church worship, said Paul Richardson, professor of church music at Samford University in Birmingham, Ala.

"It was intended to serve an outreach function," Richardson said. "I think that tends to be true of most of the popular styles that come along. They're really intended to be used for outreach rather than nourishing people in the church."

Manly preferred the classic 18th and 19th century hymns for worship. So did many other church leaders. But the people in the pew, many of whom had come to faith through revival meetings, favored the newer music.

Fast forward 100 years, and divergent opinions about church music still exist. Today the battle is hymns versus praise choruses. With regard to church music among Baptists, the 20th century ended much like it began, according to a variety of music historians.

"Choruses and contemporary Christian music may be the gospel song of today," said David Music, professor of church music at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

"One of the things I find interesting is that the gospel song relied on the popular music of the day, like the march or the waltz," he explained. "It was basically the musical style of Stephen Foster. Now with the praise chorus and contemporary Christian music, we're doing the same thing—it's just a different style."

In Baptist congregations throughout

the nation, virtual battle lines have been drawn over worship styles. Churches continue to purchase hymnals, but at the same time they increasingly project words to hymns and choruses on large screens. Some churches market themselves like radio stations: all contemporary all the time or all oldies all the time.

"At the end of the century, music has become the determining feature of worship," said Don Hustad, distinguished professor of church music at Southern Baptist Theological Seminary in Louisville. "Music is the prime feature of worship in our day. Some have said it is the new denominationalism—we choose our church according to its music."

In the seminaries, church-music educators struggle to know how to respond.

"Our church music schools are really wrestling with the question of how they're going to attract students and when they get there what they're going to teach them," Hustad said. "Classical church music is really in question in the modern church. So how do you train people?"

In denominational offices, leaders also are searching for answers, even questioning whether it would be wise to publish a printed-and-hardbound hymnal the next time around.

It's been nearly a decade since the

SBC's last hymnal project, and officials at LifeWay Christian Resources in Nashville, Tenn., are beginning to think about what comes next, said Mark Blankenship, director of LifeWay's church music program.

"I think churches are going to be influenced incredibly by the electronic culture in the future," Blankenship said. "The whole concept of electronic publishing is already here."

But it's premature to write off hymns and more traditional liturgy forever, Blankenship insisted.

While most young people in churches today are leaning toward contemporary praise and worship music, "there is a group that is holding on to a style of music that is more traditional," he said.

New young gospel music writers are "going to be writing some new 'How Firm a Foundation,' some new 'Amazing Graces' that state the gospel, but in contemporary vernacular," Blankenship predicted.

Music agreed, noting that the number of new hymns already being written could produce the "second golden age of English hymnody."

That's ironic, he admitted, given the parallel trend toward praise choruses. Perhaps the only way to explain the dichotomy is through a phrase coined by another scholar, he said. That author talks about "convergence worship" rather than blended worship.

Some churches are finding they can "follow the Christian year and sing choruses," Music said. "Whether that will be the wave of the future or die out, who knows?"

MUSIC WARS



Helping families

By Robert Dunston

As the fall 1999 semester drew to a close, Cumberland College's Mountain Outreach group ministered in several ways.

On Nov. 13, Mountain Outreach sponsored a "big project." The morning dawned cold, but enthusiastic volunteers from Cumberland's students and staff and from First Baptist Church in Williamsburg gathered for breakfast and prayer before tackling two projects.

One team worked in a home under construction by Mountain Outreach. Workers hung drywall, sanded and painted. The other team journeyed to Fairview where they engaged in major repair work on another home. First Baptist members prepared and delivered lunches to both sites. By the end of the day, the workers had accomplished much. Their efforts blessed two families.

On Dec. 4, Mountain Outreach hosted its annual Christmas Giveaway at its warehouse. Throughout the year individuals, churches and groups donate toys, clothing, health and beauty aids and other items to Mountain Outreach. Each December, Mountain Outreach

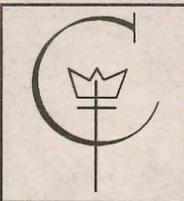
sets aside a Saturday to allow families to stop by and select toys, clothing and other items to make their Christmas merrier and brighter.

A total of 55 volunteers participated. Fifteen high school students from First Baptist in Williamsburg and four adult volunteers from Walton who had brought two truckloads of toys and jeans joined with Cumberland College students and staff to assist families. Representatives of more than 330 families came to the Christmas Giveaway, which brought the total number of those who worked in or came to the warehouse to 1,300.

Mountain Outreach's ministry certainly benefits many people beyond Cumberland College's campus, but it also benefits all of us on campus. The selfless and untiring concern and work of the Mountain Outreach volunteers inspire all of us at Cumberland to live as Christians each day, sharing the good news of Christ and His love to all whom we meet.

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

CUMBERLAND COLLEGE



Decide to decide

For some us, decisions come easily. For others, well, I know some people who agonize over the menu at McDonald's. One decision that shouldn't be put off, no matter how difficult, is estate planning.

"This is the year I'm going to make my will." I'm sure many of us said that last year. This resolution is as popular as losing weight or quitting smoking—and it's much less painful.

In my years advising people on planned giving, I've heard a lot of reasons why people put this off. Some people just don't want to think about death. Others are afraid that as they determine how their assets are to be divided, they will offend a family member. Many people feel overwhelmed at the prospects of identifying all their assets. It's true that making a will does take some time, but the actual task is far less stressful than the worry over not having one.

Did you know that if you die without a will, the commonwealth of Kentucky will decide how your property and other assets are distributed? We all like to have a say about the things with which the Lord has blessed us. Do you real-

ly want the state to make your decisions for you?

One of the most gratifying aspects about my work is the peace I see in people who have taken this step. Those who decide to set aside part of their estate to support churches, colleges or agencies like Kentucky Baptist Homes for Children actually are excited about the prospect of living on through a legacy of love.

KBHC has seen 130 years of ministry to children and families. Wouldn't you like to be a part of continuing this ministry? If you have questions or need advice on these matters, talk to your attorney. You also can call (800) 456-1386 to request a "will kit" or to set up a visit with me. There will

be no pressure for you to include KBHC, or any other Baptist institution, in your estate plans. Please set up your will soon so you can be certain that your assets eventually go to the loved ones and the good works you wish to benefit.

Dick Carlton is the planned giving consultant for 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



Dick Carlton

Who shaped Baptist church music?

Here are some of the more prominent people church music historians list as having influenced Baptist church music in the 20th century:

■ **Dwight L. Moody & Ira Sankey.** Moody, a prominent evangelist and namesake of the Moody Bible Institute in Chicago, was a major influence on Baptist worship at the turn of the century. Sankey was Moody's singer for evangelistic crusades, and his name became synonymous with the gospel-song tradition.

■ **Robert H. Coleman.** A Baptist layman, Coleman was one of the first people in Baptist life who could be called a "music minister." Between 1909 and 1939, he published 33 collections of hymns.

■ **I.E. Reynolds.** An evangelistic singer and seminary professor, Reynolds was a strident advocate for "better" music in Baptist churches. His advocacy led to creation of a church music department at the former Southern Baptist Sunday School Board.

■ **B.B. McKinney.** Southern Baptists' most prolific and best-known hymn writer of this century. He was editor of the 1940 Broadman Hymnal, the first hymnal to create a common worship culture among Southern Baptists. He wrote "Let Others See Jesus in You" and "Wherever He Leads I'll Go."

■ **William J. Reynolds.** Considered Southern Baptists' foremost authority on hymnody, he was the first Baptist to be elected president of the Hymn Society of America. Reynolds led the Sunday School Board's church music department nearly 20 years and was editor of the 1975 Baptist Hymnal.

FCC's educational TV ruling alarms religious broadcasters

WASHINGTON (RNS)—In a move causing alarm among religious broadcasters, the Federal Communications Commission has issued expanded guidelines on programming requirements of applicants for noncommercial educational television licenses.

In a December order concerning the transfer of licenses among stations in the Pittsburgh area, the commission determined "not all programming, including programming about religious matters, qualifies as 'general educational' programming."

In its opinion and order, the FCC says it is offering guidance regarding programming as it is faced with "the difficult balance" between maintaining the educational nature of programming and the First Amendment rights of broadcasters.

The commission also states examples of religious programming that would not be considered under the educational category. "Programming primarily devoted to religious exhortation, proselytizing, or statements of personally-held religious views and beliefs generally would not qualify as 'general educational' programming."

More than half of programming on noncommercial educational stations should serve "an educational, instructional or cultural purpose," the guidance states.

National Religious Broadcasters President Brandt Gustavson wrote the two-page memo alerting the organization's 1,200 members to what he called a "highly disturbing" order by the commission. "As the FCC's examples suggest, the order contains a disquieting implication that the government may restrict certain strains of religious speech—disfavoring more passionate and emotional expressions of faith—while not constraining others that are more 'intellectual' and drained of human emotion."

Grammy nominees: Big Tent Revival & Chapman

BEVERLY HILLS, Calif. (RNS)—Christian musicians Sixpence None the Richer and Jaci Velasquez have been nominated in best pop and best Latin pop performance categories for the upcoming Grammy Awards.

"Kiss Me," a song by the Sixpence None the Richer band, was nominated for Best Pop Performance By A Duo or Group with Vocal. "Llegar A Ti," a song by Velasquez, was nominated for Best Latin Pop Performance.

An English version of the song, titled "Love Will Find You," is featured in the motion picture soundtrack for "Music of the Heart."

The inspirational song "When You Believe," sung by Whitney Houston and Mariah Carey, on the Prince of Egypt movie soundtrack, was nominated in the category of Best Pop Collaboration with Vocals.

Winners will be announced Feb. 23 on CBS.

Nominees in the six categories relating to gospel music are:

Best Rock Gospel Album:

■ "Underdog," by Audio Adrenaline.

■ "Choose Life," by Big Tent Revival.

■ "I Can See Clearly Now," by Gospel Gangstaz.

■ "Pray" by Rebecca St. James.

■ "Time" by Third Day.

Best Southern, Country, or Bluegrass Gospel Album:

■ "A Glen Campbell Christmas," by Glen Campbell.

■ "Roy Clark Sings & Plays Gospel Greats," by Roy Clark.



CHRISTIAN ARTISTS Big Tent Revival and Stephen Curtis Chapman received Grammy nominations for their music. Winners will be announced Feb. 23 on CBS.

■ "Kennedy Center Homecoming," by Bill & Gloria Gaither and their Homecoming Friends.

■ "Winding Through Life," by Doyle Lawson & Quicksilver.

■ "The Final Sessions," by J.D. Sumner & the Stamps Quartet.

Best Pop/Contemporary Gospel Album:

■ "Anointed," by Anointed.

■ "Speechless," by Steven Curtis Chapman.

■ "The Gift of Christmas," by Andrae Crouch.

■ "Gloryland," by The Dukes of Dixieland.

■ "The Prince of Egypt—Nashville," by various artists.

Best Gospel Choir or Chorus Album:

■ "Any Day," by Victory in Praise Music and Arts Seminar Mass Choir.

■ "Emmanuel," by Mississippi Mass Choir.

■ "High & Lifted Up," by The Brooklyn Tabernacle Choir.

■ "Hosanna! And They Sang the Word," by Wilmington Chester Mass Choir.

■ "Let's Make It Better," by Inner City.

Best Traditional Soul Gospel Album:

■ "Christmas with Shirley Caesar," by Shirley Caesar.

■ "Music in the Air," by the Dixie Hummingbirds.

■ "God Can & God Will," by Dottie Peoples.

■ "Uncensored," by Pop Winans & The Winanaires.

■ "Live in Detroit II," by Vickie Winans.

Best Contemporary Soul Gospel Album:

■ "Mountain High ... Valley Low," by Yolanda Adams.

■ "Many Different Roads," by Gladys Knight.

■ "So Close," by Take 6.

■ "We Got Next," by Winans Phase 2.

■ "His Gift," by CeCe Winans.

An exciting time at Oneida

There are many exciting times at Oneida. One very special event each year is the harvest banquet. The banquet is held every fall to celebrate our bountiful harvest. We also try to help the students who work on the farm appreciate the seasons of the year so they can have a better understanding of the importance of God's timetable.

In every aspect of our ministry we seek to acknowledge and honor our students. At the harvest banquet we recognize the students who work on the farm for their individual and collective efforts. I am going to share the stories of a few of those students in this article and the next two.

One of the students to be honored was Justin. Justin is a Kentucky native who came to Oneida in August. Over the years, some people have come to the conclusion that most or all of our students either are or have problems. Justin is a good example of many students who come to Oneida because he and his parents wanted him to have the benefits of a Christian boarding school. We knew he was having some family problems and was lazy at school, but this could be said about lots of kids. Justin's grades were pretty much average when he came to us, but now he is on the B honor roll. He was not happy in his old school and did not feel he was getting the attention he needed in the larger classes. The average class at Oneida has 13 or 14 students, so he is able to get the attention he needs. Justin also was having some problems relating to his peers, and he still struggles with this. We hope over a period of time to help him with his peer relationships. Justin received the "Up and At 'Em Award," because he is punctual and likes to get an early start on everything he does. He is my kind

of boy.

Another student is Melissa, who is a senior this year and is also from Kentucky. I first met Melissa two years ago when I went with our choir to her church. Melissa and her mother met with me to discuss some of Melissa's needs and whether or not Oneida could help her. Melissa came from a broken home and was having some difficulties with authority. Her homework was not getting done, and her grades were not good. When we interviewed Melissa, one of her goals was to make better grades. I am happy to say that she was on the B honor roll the first quarter. Melissa received the "Office Manager Award." She has tremendous skills in office management and clerical responsibilities. Every farmer knows the importance of accurate records. We will miss Melissa next year.

Elizabeth is a senior who grew up in Lexington. She is now from Georgia, and is in her second year at Oneida. She had been struggling with parental authority and was not doing well in school. She has been a blessing to us and her grades have come up, but she still struggles academically. Elizabeth received the "Miss Reliability Award." When it comes to raising livestock and performing other farm chores, having someone who is reliable is critical. When she enrolled, Elizabeth told us her two main goals at Oneida were to be a more responsible person and to stay focused. I think that in order to be reliable you must stay focused and be responsible.

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

THIS IS ONEIDA



W.F. Underwood

Will God's will be done in your will?

This is a good time to review your will and estate plans.

The sad fact is last year 70.2 percent of Americans over 65 died without a will. When that occurs, the state divides your estate according to regulations that might not match your desires at all.

A properly drafted will does not cost much but brings valuable returns.

Estate decisions by thoughtful Christians made a difference at Clear Creek during fiscal year 1998-99. Gifts totaling \$343,914 came from these estates: Martha Allen of Franklin County; Nina Camden of Washington County; Ester Coleman of Louisville; Elmer Lacy of Knoxville, Tenn.; Fern McClure of Winchester; Marion Mitchell of Paris; Dicky and Lorena Parker of Bowling Green; and Daisy Yeary of London.

When Clear Creek Springs was the Kentucky Baptist summer assembly, Nina Cambden brought her Sunday school girls to camp. We are unaware of any recent contact, but apparently she never forgot about Clear Creek and made sure our ministry received a portion of her estate.

The executor of Elmer Lacy's

estate told us he "had polio at age 13 and was crippled in his legs. In spite of this, he learned to repair televisions and electronic items and earned his living in later years by this trade. He lived frugally, apparently invested wisely, and consequently was able to bequeath \$80,000 to Clear Creek in his will. During his lifetime he was also quite generous with a number of charities."

Only you can plan your estate distribution to meet your desires. Your family does not need to make that decision.

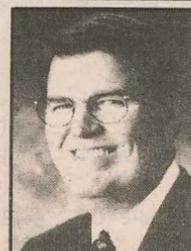
For most people, decisions can be made to increase what is done for family members and support the Lord's work or other good causes.

Your will can include a gift to charity in several ways: a percentage of your estate, a dollar amount, the residue, property or through a trust.

With a codicil, a gift can be added easily to an existing will. If you believe in this ministry, you would honor us by including Clear Creek in your will.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

BOOKS

Growing in the Life of Faith: Education and Christian Practices. Craig Dykstra. Geneva Press, 1999. 169 pages. \$18. ♦♦♦♦ (out of five)

This is a book about Christian education, but it is not another how-to book on buildings or Sunday school or techniques for maintaining student interest.

It is a serious inquiry into the essential nature of Christian education in the context of the local church. Craig Dykstra contends that more than simply imparting knowledge or indoctrination, "education is our attempt to help one another understand our experience of this Mystery (God) in its breadth and depth and in its implications for ourselves and for the world."

Understanding God involves more than knowing "a good deal about" God, it means being able to "see and grasp the inner character and hidden nature of" God.

Christian education builds on, and builds the church's experience with God.

He challenges church leaders to see that the goal of Christian education is the growth of the church, with its members, toward the maturity of Christ.

Dystra argues that Christian education is not limited to seminars, classes and small groups. Rather, the whole life of the church is the field and curriculum of Christian education. The outcome of Christian education is not simply a collection of knowledgeable,

pious individuals, but the creation of a new community that lives out of the life of God. *Jim Holladay*

Life on the Vine. Cultivating the Fruit of the Spirit in Christian Community. Philip Kenneson. InterVarsity Press, 1999. 245 pages. \$14.99. ♦♦♦♦♦

Philip Kenneson writes that he's worried that "the church in the United States is seriously ill." Reflecting on Jesus' statement, "By their fruits you shall know them," as well as Paul's description of the fruit of the Spirit, he sees a church that, despite some outward signs of life, is in danger of "dying on the vine."

Kenneson is distressed that the church in America reflects more of the values of the dominant society than the community of faith for which Christ died. So he writes, in part, to diagnose the illness that grips the church, to describe the biblical ideal of the church being fully alive, and to offer insights into some new patterns of thinking and acting.

Using Paul's outline of the fruits of the Spirit, Kenneson offers a biblical word study of each fruit, a description of the obstacles raised by our culture to living out that fruit, a discussion of ways the church can cultivate each fruit and specific, practical questions for personal reflection.

I found this book helpful on several levels. The word studies on each of the fruits of the Spirit were clear and insightful. The description of our dominant culture and its impact on the church was both accurate and uncomfortable.

His insights on cultivating the fruit of the Spirit with the Christian community call us to a serious re-examination of the way we think of and do church. *Jim Holladay*

The Minister's Manual 2000. Edited by James Cox. Jossey-Bass Publishers, 1999. 437 pages. \$21. **The Abingdon Preaching Annual 2000.** Abingdon Press, 1999. 472 pages. \$20. (CD-Rom \$32) ♦♦♦♦♦

When the end of the year rolls around I make a concerted effort to have these two "preacher helps" in my library for the next year. Both manuals are lectionary based and offer helpful sample sermons. In addition, each manual offers some unique helps.

Each week's entry of the "Minister's Manual" offers two full sermons (one lectionary and one topical) along with sermon outlines for other lectionary or topical texts. In recent years I have found the theology of the sermons in the "Minister's Manual" nearer my own than in the "Preaching Annual" (although, the 2000 edition, with new editorial leadership, has recovered a more middle-of-the-road orientation). Of course, the real advantage of reading other people's sermons is the challenge it gives to your own perspective and interpretation as you prepare your own sermons.

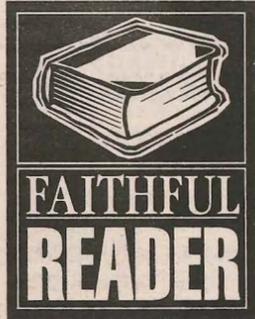
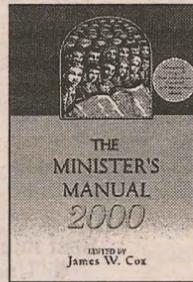
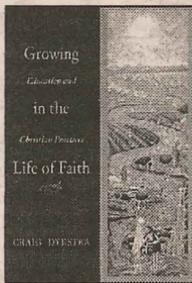
The "Minister's Manual" is correctly named in that it covers more than just the preaching task. There are many helpful aids in the front of the book to help with the church calendar. Each

week includes suggestions by Hugh McElrath for congregational music. Along with a variety of suggested prayers and calls to worship, one can find help planning worship from beginning to end with the "Minister's Manual." Ending sections of the book include help for children's sermons, funerals, Easter and Advent, along with marvelous complete Bible studies by Eduard Schweizer.

The "Preaching Annual" calls its sermon offerings "sermon briefs." These briefs, while not complete sermons, are greatly expanded outlines. Three briefs are included for each week, all following the Revised Common Lectionary. Two full-length sermons also are included for special days of the church year. Each weekly entry includes a suggested responsive call to worship and a pastoral prayer that could form the structure for an invocation or a prayer of pastoral concerns.

The really unique aspect to the "Preaching Annual" is the monthly "Doors and Windows." This is a monthly devotional guide for the preacher which helps prepare the preacher for that month's preaching task. Each devotion includes a Bible verse, suggested monthly discipline, a meditation, a song and a prayer. The annual ends with suggested benedictions for various times of the liturgical year.

When these two resources are combined, the preacher has at hand good supplements to the work of preparing sermons for the church year. *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

Best-selling author on ancient history turns attention to Christianity's origins

By Steve Rabey
Religion News Service

COLORADO SPRINGS, Colo. (RNS)—Few authors ever sell hundreds of thousands of copies of their works, and fewer still are able to achieve such popularity while having critics praise their writing as poetic, captivating and compelling.

Thomas Cahill has sold a million-plus books to the masses while earning the adulation of literary elites, but even more surprising, he has done this writing about ancient history—a subject that in other hands can be as dry and dusty as cracked, crumbling parchment or sun-bleached desert sands.

In 1995, Cahill introduced readers to bookish Celtic monks in "How the Irish Saved Civilization." In 1998, he explored the roots of monotheism and Western culture in "The Gift of the Jews."

"Desire of the Everlasting Hills" is the third installment in Cahill's planned seven-part series, "The Hinges of History," which he first dreamed up 30 years ago but couldn't sell to a publisher. Here he examines one of the world's most frequently told but possibly least understood stories, the story of Jesus, whom Cahill calls "the central figure of Western civilization."

Single-handedly reinventing the craft of

intellectual history, Cahill struggles "to make the stick figures of the distant past into flesh-and-blood people, with real feelings," unveiling "the lived experiences of the people who thought the ideas." His writing is often surprisingly accessible. The enthusiasm of a cripple healed by Jesus' touch is compared to the irrepressible glee of Italian movie star Roberto Benigni, and Jesus' Galilean homeland is described as "the ultimate Boonies."

Likewise, Cahill's Jesus is both unpretentiously down to earth and breathtakingly otherworldly. Instead of a pleasant plaster of Paris divinity, Jesus is a religious radical who comforts the afflicted, afflicts the comfortable and confounds all expectations.

"I tried to divest myself of whatever it was that I thought I knew about this figure," Cahill said by phone from his New York office. "I tried to start all over again, actually trying to find the figure of Jesus, not seeing Him through the eyes of 20 centuries of cultural encrustation."

To understand the world into which Jesus came, Cahill studied ancient Roman, Jewish and Greek writers.

Insight into Jesus' life and ministry came from the New Testament Gospels,

portions of which he translated from their original Greek. "You can't get any closer to Jesus than the Gospels," he said, "for they bring us to within a generation or two of the time of Jesus Himself." He also studied dozens of biblical scholars, from the traditional to the trendy.

A former director of religious publishing for Doubleday, Cahill puts greater stock in the detailed, disciplined work of scholars like Raymond Brown, whom he published, than the more sensationalist work of the Jesus Seminar or the controversial John Shelby Spong. "I find it very difficult to take some of these people seriously," said Cahill, who attributes their popularity to an often uncritical press. "Andy Warhol was right: If you say something really outrageous, you will get attention."

Cahill, who describes himself as a faithful but flawed Catholic ("I shrink slightly from calling myself a Christian, but I would say I'm somebody who would like to be a Christian"), finds in Jesus a compassionate living embodiment of the ancient Jewish justice tradition, but without all the histrionics of the Old Testament prophets. "Instead of lashing out with threats, He holds up an idea," Cahill writes. "Jesus is not so much issuing 'commandments' as offering

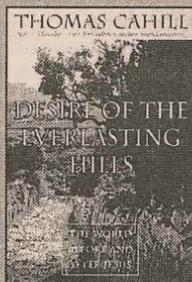
invitations."

Although each Gospel writer sees Jesus in unique ways, Cahill finds astounding unanimity in their portrayals. As for Paul, whom some scholars call "the inventor of Christianity," Cahill sees him as the new faith's articulator, "someone who could give a more precise formulation" to the early Christians' experiences.

As for the resurrection, the pinnacle of Jesus' many recorded miracles, Cahill doesn't try to browbeat skeptics into accepting its historicity. Still, he says to dismiss the resurrection as a hollow hoax would require one "to imagine that the most sublime moral sentiments ever expressed had somehow been drafted in the service of a cheap fraud."

Christianity continually has evolved in the centuries since Jesus, taking on the cultural forms of the succeeding ages and repeatedly confounding its official guardians, much as it did first-century Jews. Still, Cahill argues that a substantial core of Jesus' original message has survived, inspiring generations of believers to follow in His footsteps.

"I would be very happy if readers—whether they were believers or unbelievers, Christians or Jews, no matter who they are—really feel they understand who Jesus was and what He was trying to do," Cahill said. "This is my real and only hope for this book."



PRAYER PARTNERS

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

■ The evangelization of the Makhuwa, the largest unreached Bantu people group with a population of more than 5 million in Tanzania and Mozambique.

■ Work on a revision of the Makhuwa Bible in Tanzania.

■ "Matt," a Christian Maasai leader in Tanzania whose witch doctor-father recently died and pressure now is on for "Matt" to follow tradition and become a witch doctor too.

■ Missionaries Mark and Susie Edworthy in Poland as they continue the process of adopting two children.

■ Missionaries in Poland ask prayer for their missionary kids who struggle to learn Polish language and customs.

■ Church planter Richard Henry and Vinnie Cappetta and their wives as they launch a new church, Cornerstone Community Church in Framingham, Mass.

■ Follow-up to a recent spiritual life conference at First Baptist Church of Manchester, Conn., led by Ruth and Dale Ford of Cadiz.

Mountains to the Mississippi

Compiled by Shirley Wooton

■ **HARRODSBURG**—New Hope Church called **Daryl Cornett** as pastor. Cornett previously served as minister of youth and multi-housing at South Elkhorn Church in Lexington.

■ **HOPKINSVILLE**—**C. Michael Watts**, pastor of Edgewood Church, announced his retirement effective Jan. 30. The church will host a reception in his honor Jan. 23 at 2 p.m. (CST). A book of letters is being compiled. For information, call (270) 886-4461.

■ **IRVINE**—First Church called **David Cook** as pastor effective Jan. 16. Cook previously served at Big Creek Church in Perry County.

■ **LOUISVILLE**—**Bruce Hardy** resigned as pastor of Buechel Park Church. Hardy will join the staff of St. Matthews Counseling Center. **Mike Yelton** has been called as interim pastor. Also, **David Hood**, interim minister of youth, resigned to become minister of youth at a New Albany, Ind., church. **John Willingham**, formerly of St. Matthews Church, has been called as the new minister of youth.

Cloverleaf Church will host the **Melody Masters Quartet** Jan. 22 at 7

p.m. For information, call (502) 367-0218. **Geoffrey Lacefield** is pastor.

Hillcrest Church will host **David Livingston** in concert Jan. 23 at 6 p.m. **Ron Towles** is pastor.

■ **OWENSBORO**—Lone Oak First Church called **Steve Payne** as minister to students. Payne previously served at First Church, Hodgenville. **Willis Henson** is pastor.

Seven Hills Church called **Robert Coons** as pastor. Coons had been serving as interim pastor.

■ **POOLE**—**Eddie Harpole**, pastor of Poole Church, graduated from Southern Seminary with a master of arts degree in Christian education.

■ **CORRECTION**: **Jay Robison** serves as pastor of Trinity Church in Lexington.

What's going on?

Send your happenings to Shirley Wooton for Mountains to the Mississippi. Mail: Box 43969, Louisville, KY 40253. Fax: (502) 244-6474. E-mail: shirley_wooton@kybaptist.org.

Pastor's son killed in auto accident

ELIZABETHTOWN—Matthew White, 18, the son of Younger's Creek Baptist Church Pastor Henry White, was killed in an automobile accident last month.

A student and football player for Georgetown College, White was driving home from a date with his girlfriend when he lost control of his car and died Dec. 17 near his home outside Elizabethtown, according to news

reports.

A graduate of Central Hardin High School, White was planning to drive the next day to Savannah, Tenn., for Georgetown's NAIA championship game against Oklahoma State, according to John Walker, director of missions for Severns Valley Baptist Association in Elizabethtown.

"Our hearts go out to (parents) Brenda and Henry White," he said.

CLASSIFIED ADS

SEEKING: Full-time minister of youth/activities director. Full facilities. Seminary degree preferred. Send resumé to: Search Committee, Salem Baptist Church, PO Box 436, Salem, KY 42078.

SEEKING: Part-time music minister for rural church. Send resumé to Music Ministries Search Committee, Sharon Baptist Church, 3537 State Route 303, Mayfield, KY 42066.

SEEKING: Southside Baptist Church in Fulton, Mo., is seeking a full-time minister of music and youth. Send resumé and references to: Search Committee, Southside Baptist Church, 501 Business Highway 54 S, Fulton, MO 65251.

SEEKING: Caneyville Baptist Church seeks a full-time, experienced, energetic pastor. Prefer college and/or seminary training. Send resumé to: Eddie A. Majors, 164 Clay Way, Leitchfield, KY 42754.

SEEKING: Part-time youth minister and part-time music minister. Please send resumé to: River View Baptist Church, 1850 Louisville Road, Cox's Creek, KY 40013, Attn: Charles Frazier.

SEEKING: Full-time pastor. Please send resumé to: Meta Baptist Church, 8807 Meta Highway, Pikeville, KY 41501, Attn: Pastor Search Committee.

SEEKING: Part-time, bivocational

pastor needed for small, rural church near Whitesville, Ky. Three services per week. Call Ed Hemmersbach for details: (270) 264-1478.

FOR SALE: Really nice MCI MC-9 motorcoach. 47-passenger, TVs, low mileage, asking only \$59,500. For photos or information, call (606) 278-7224.

FOR SALE: Very nice one-owner Eagle model 15 motorcoach. TVs, a beautiful coach. Asking only \$79,500. For photos or information, call (606) 278-7224.

FOR SALE: Wicks 4-rack pipe organ with full peddle board, disassembled in the spring of 1998—was in working order when replaced. The organ was serviced yearly by Miller Pipe Organ in Louisville. Price is \$1,500. For information, contact Charles E. Hanking at Clear Creek Bible College, Pineville, Ky., (606) 337-3196.

FOR SALE: Sharp one-owner GMC model 4108 39-passenger bus. Restroom, low mileage, like brand new. This coach is very inexpensive to maintain. See to appreciate. Asking only \$49,500. For photos or information, call (606) 278-7224.

FOR SALE: Beautiful one-owner GMC model 4905 47-passenger motorcoach. Like brand new inside and out. This coach has very low mileage. Asking only \$39,500. For photos or information, call (606) 278-7224.



"FLAMINGOED" Monika Daly of Palm City, Fla., was the victim of a pink flamingo prank sponsored by First United Methodist Church of Stuart, Fla. The project raises money for overseas missions and local anti-poverty programs. (RNS photo)

Flamingos fly into action to support church's ministry

By Kevin Eckstrom
Religion News Service

STUART, Fla. (RNS)—Three men sliced through the darkness in a white Ford pickup truck with their secret cargo. They carried flashlights and a slip of pink paper with their destination scrawled on the back.

All over the age of 30, they approached their mission with the enthusiasm of boys playing G.I. Joe.

Arriving at the Orchid Bay community in Palm City, Fla., they approached the gate. Mark MacDonald, the team's leader, clicked the gates open with a remote control.

"The hard part is getting into these communities that are gated, unless you have someone on the inside," said team member Chuck Stanley, a 40-year-old landscaper. "That's why we have F.I.G.—Flamingo Intelligence Gathering."

The men pulled up to a house on Coral Tree Lane and got to work. Standing in the truck's bed, Stanley carefully handed over 50 plastic flamingos to MacDonald and teammate Mark Teed as they strategically placed the birds all over the lawn of MacDonald's neighbors.

"Watch your eyes," Stanley cautioned as he handed over the birds with their 24-inch metal legs.

Frank and Monika Daly's house had just been flamingoed.

The nighttime operation was part of a good-hearted prank to raise money for missions at First United Methodist Church of Stuart, Fla. For the past month and a half, three-member crews from the church have been planting the plastic birds on unsuspecting lawns all over the community.

For \$25, residents can send a flock of 50 plastic birds to a friend or neighbor. Whoever gets "flamingoed" then pays \$25 to have them removed or sent on to someone else's house. If you don't feel like paying, the birds will be picked up by a church crew free of charge—after they've sat on your lawn for three days.

Monika Daly, who was home at the time of the flock's landing but didn't hear the three men, got a good laugh.

"I was home and never heard a thing," Daly said later. "I have to admit, we had already done it to someone

else and this was three or four weeks ago, and it had completely left our minds. But then my husband came home and asked me for help carrying something in from the car and I saw two in my planter and knew they had been there."

But that's not the end of the story, she said. Vengeance is hers. "I'm doing it to someone else, but I'm not telling you who."

Jokes aside, this gag has a serious side. Money from the project is funneled toward the church's missions outreach—including local programs to feed and clothe area residents.

So far, Operation Flamingo has been a huge success. More than \$1,200 has been raised for outreach programs, and the current waiting list for flamingo "fly bys" is more than a month long.

"It's a way to glorify God through us using our time and talents in the project, and having fun, and also helping the community at the same time," said church member Carey Jackson, who is coordinating the project. "It's good for the church and good for the community."

Jackson is a member of the "Christians Under Construction" Sunday school class which is running the project. He said the targets of the tacky birds—both within the church and without—have been good sports about the project.

Which is not to say the project has not been fowled up by a few bumps along the way. At one delivery, an entire flock of birds was destroyed by some high school students who didn't quite get the joke.

"As with any top-flight military operation, you have to expect some casualties," Stanley lamented.

And a few tactical issues have had to be worked out, like how to keep the metal legs from falling out of the birds. "I think we should epoxy these things in," MacDonald said.

And sometimes condos are difficult to accessorize with the birds, Stanley added. "It's kind of hard to stick their legs in all that cement."

Not to mention the internal disagreements about just how tacky the always-tacky birds should be, he said. "The girls are all upset because (the new birds) have yellow beaks instead of black ones."

MISSIONS

Baptists minister to nomadic Bedouins despite challenges

By Robert O'Brien
Associated Baptist Press

LONDON (ABP)—With a culture straight out of Bible times, the Bedouins understand how a shepherd feels while seeking a lost sheep. They know about fig trees that don't bear fruit. They sow seeds on rocky soil.

While analogies invoked by Jesus still ring true to these nomadic Arabs in the Middle East and North Africa, few acknowledge Christ as Lord.

Yet patient mission workers report modest inroads into the predominantly Sunni-Muslim people group.

Some have accepted Christ as their personal Savior. Others now are considering the possibility that Jesus is more than, as Islam teaches, a prophet. Small groups meet for Christian worship in caves or tents.

So says a London-based representative of The Network for Strategic Missions, an interdenominational organization that focuses on people groups deemed "unreached" by Christianity.

One such people group is the Arabic-speaking, desert-dwelling Bedouins, who are largely unexposed, and generally resistant, to the gospel.

Christians who work with unreached people groups in areas potentially hostile to Christianity are not identified for security reasons.

"Ministry to Bedouins has been sparse because access to them is limited by governments, and they live in a harsh environment," said a representative of the Atlanta-based Cooperative Baptist Fellowship. "It usually takes years before ministry bears fruit."

"Arabs frequently ask what I do for a living," another Baptist worker said. "When I explain that I help Bedouins in remote places through agricultural projects, I usually get a look of disbelief or a belly laugh. They can't believe someone from America would 'waste their time' working for people they characterize as 'stubborn and lazy.'"

"I tell them my work is from God. As Muslims, they understand that. What they find hard to comprehend is the grace, acceptance and love represented by the work," the worker added.

The Network, based in Virginia Beach, Va., focuses on strategies to transcend denominational differences



BEDOUINS Egyptian Bedouins from the al-Azazmeh tribe cross from Egypt into Israel as they walk across the border separating the Egyptian Sinai Desert from the Israeli Negev Desert. About 600 Bedouins and their animals crossed the border earlier this year loaded with possessions as they sought to escape a tribal feud, according to Israeli army sources. (RNS/Reuters)

by linking prayers, talents and resources of evangelical churches with unreached people groups.

It cooperates with a variety of "Great Commission" Christians, including personnel representing both the Southern Baptist Convention and Cooperative Baptist Fellowship.

"Most people say a witness is sharing John 3:16," said a Baptist representative of the Network, which has eight regional offices to focus on different areas of the unreached world. Yet, "I had one Bedouin say the most significant thing I did to open his heart was our kindness to his children."

"If you'll come to my village and love them the same way you've loved me, you will win everyone," he said a Bedouin man told him.

Bedouins are known today, as they were in Bible times, for hospitality and sharing with passersby.

"They're very perceptive," said a close observer, "and will size you up as you sit and talk with them and share

their food."

One Bedouin looked deeply into the eyes of a Baptist worker and announced: "This man speaks straight from the heart. He speaks the truth."

Another, commenting about Christians, observed, "There's something different about the expressions on their faces and in their eyes."

A Bedouin believer standing nearby quickly explained: "The difference is the presence of Jesus in their lives."

Though living in the Bible's "Promised Land," that phrase hardly describes their existence. Most desert-based Bedouins live either as rootless nomads in tents or as farmers who have gravitated into a more settled life.

But Baptists focusing on the people group are laying groundwork to once again make their home a land—as the Bible describes it—"flowing with milk and honey."

Children will receive milk as part of an early childhood-education project. Other ministries will include teaching

low-income families to keep bees and produce honey for food and sale.

But Bedouins won't live by milk and honey alone in projects supported by contributions and volunteers from the United States.

Various projects focus on helping Bedouins establish self-sustaining income projects, water-resource development, livestock and poultry development, drip-irrigation home gardening to conserve water and increase yields, and planting olive, fruit and nut trees.

Most Bedouins know hunger and hardship. They wear lightweight, light-colored, loose-fitting clothing—cinched with a leather belt—to protect them from heat, sun, wind and sand. The belt is said to reduce hunger pangs when tightened.

Projects seek to help children and widows trying to support a family. One such effort for widows is included in projects for drip-irrigated gardens and raising poultry and rabbits for food and income production.

Though living in the Bible's "Promised Land," that phrase hardly describes Bedouins' existence. Most desert-based Bedouins live either as rootless nomads in tents or as farmers who have gravitated into a more settled life.

Missionaries say Spanish soap operas are helping them share the Christian faith

CALI, Colombia (BP)—Sharing Christianity through soap operas?

Believe it or not, it's happening. Spanish-speaking people throughout North and South America are coming to Christ through "En Familia"—a video series produced and directed by a Southern Baptist missionary.

Missionaries say "En Familia" (In Family) is making an impact from New York City to Argentina.

"It is being used to open doors to secular people, to evangelize and to start new churches," said John Magyar, a missionary in Cali, Colombia.

"En Familia" consists of 12 short dramas that explore and expose problems families face. The stories are told in the style of telenovelas, which are popular TV viewing fare throughout Latin America.

"It is produced at about a middle-class to upper-middle-class cultural level," said Magyar. "And because of its 'soap opera' quality, it has appeal to all socioeconomic groups."

The average En Familia segment runs 10 to 12 minutes. Issues dramatized include abortion, aging parents, AIDS, child discipline, divorce, drugs and homosexuality. Small groups gather

weekly to watch a segment, then discuss what they have seen.

Filming of the series was done in a two-week period in 1997 in Cali, using 46 professional actors. The film was edited in Richmond, Va., at the Southern Baptist International Mission Board.

Nearly 600 sets of "En Familia" materials—which include the videos, a leader's guide and viewers' guides—have been distributed in 18 countries.

Magyar's assistant, Paula Sanchez, wrote the story scripts from actual case studies provided by psychologist Hebert Palomino, a Southern Baptist missionary.

Palomino said En Familia has been successful in showing non-believers that Christians care about their problems. "I think that was for me the main accomplishment, and I feel so good about that."

The timing is right for En Familia in the Spanish-speaking world, Magyar said.

"People are just hungry for Christ. They're hungering for something different," he said. "God has just been really, really moving in Latin America. It's one of those moments in time where you either take advantage of the opportunity or you miss it."



Revival Teams

Georgetown College



Campus Ministries at Georgetown College continues its mission of providing ways for students to grow in Christian scholarship, commitment, fellowship and ministry. We are delighted to inform you of the ministry teams we have available to assist you in your ministry and growth. Each team is comprised of Georgetown College students from around the region and all of the teams are prepared to work with you as we learn from your ministry style and our shared experiences.

Why should you invite a revival team from Georgetown College to your church?

Because...



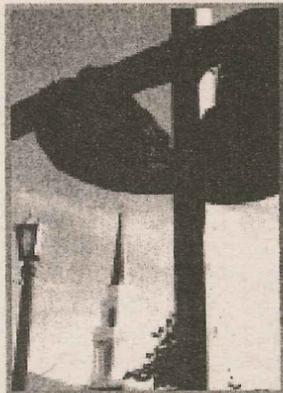
It provides Georgetown College students the opportunity to experience ministry first hand, and

THEY

Georgetown students combine traditional values and creative ministries to lead worship.

LOVE

GOD!



For more information on scheduling a Georgetown College Revival team at your church, contact Scott Stafford in the campus ministries office at 502-863-8153 or via e-mail at Scott_Stafford@georgetowncollege.edu