



WESTERN RECORDER

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CP gifts below budget second year in a row

By Trennis Henderson
Editor

LOUISVILLE—Kentucky Baptist Cooperative Program gifts for the state convention's 2002-03 fiscal year fell short of budget—and short of the previous year's income—for the second straight year.

The Kentucky Baptist Convention's 2002-03 fiscal year, which concluded Aug. 31, came in \$1.39 million below the KBC's \$23.2 million CP goal. Gifts from local churches totaled \$21,811,696—6 percent below budget and 1.3 percent below the previous year's gifts of \$22.1 million.

A year ago, CP gifts came in 1.4 percent below budget and 0.1 percent below the previous year's income. The two-year shortfall follows six consecutive years of record giving and five straight years of income exceeding budget.

Despite the shortfalls, KBC Executive Director Bill Mackey expressed appreciation for "churches who are staying the course."

While some churches have reduced their CP gifts, "other churches remain strong and are increasing their support of missions in Kentucky and around the world," he affirmed.

KBC leaders already had adopted a zero-growth budget of \$23.2 million for the new fiscal year that began Sept. 1. Citing the plateaued giving pattern of the past two years, however, Mackey said convention leaders plan See CP gifts below ..., page 3

Thou shalt not steal

Christian music industry fighting illegal downloads

By John Hall
Baptist General Convention of Texas

NASHVILLE (ABP)—Pirates not only have ruled the Caribbean at the box office this summer, they've continued to ravage the music industry—including the Christian music industry.

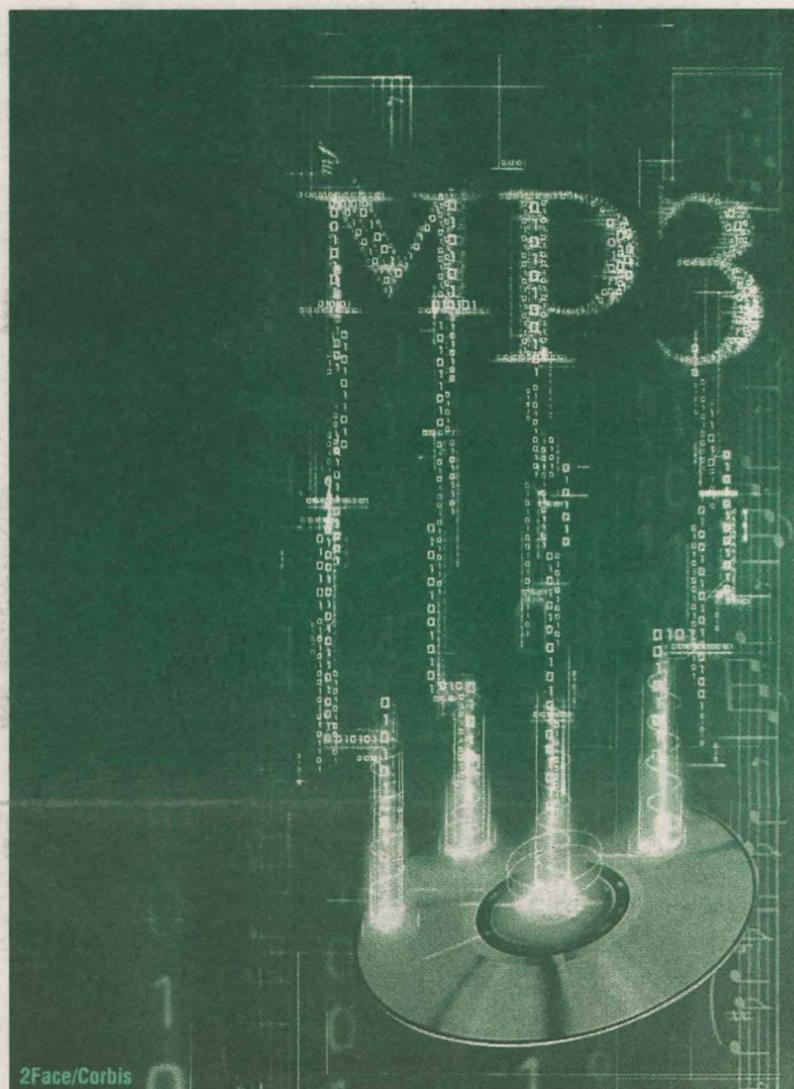
Illegal compact discs and Internet downloads are pushing people out of work and driving creativity and variety out of the Christian music industry, insiders say.

Christian music sales have fallen for the first time in two years, and piracy is largely to blame, according to John Styll, president of the Gospel Music Association. He doesn't have solid numbers of Christian music downloads from file-sharing sites, but he said several factors indicate large amounts of activity.

Many songs from Christian artists appear on peer-to-peer file-sharing sites, where people can trade electronic files across the Internet. Songs from artists such as Michael W. Smith, Third Day, Amy Grant and Stephen Curtis Chapman are readily available.

Also, recordable compact discs outsold music CDs by a 2-to-1 ratio this year in North America, according to the Recording Industry Association of America. Sales of MP3 players, which play the digital files, jumped 56 percent last year.

Couple these facts with the 10 percent decline in Christian music sales in the first six months of this year compared to last year, and Styll believes the connection is obvious.



Proponents of file sharing claim the process does not hurt anyone because the artists already make outrageous amounts of money.

Styll agrees the average retail price for albums is too high, but he insists that illegal downloading and CD burning hurt everyone in the industry—from engineers to produc-

ers to CD manufacturers. One record label cut its workforce 10 percent because of the sales reductions, he noted.

Musician Shaun Groves agrees with Styll. "I would keep making music for free, but because I work for a label, I don't think those people See Christian music ..., page 8

Short Creek getting regular visits thanks to church's growth



RIVER BAPTISMS Clifty Grove Baptist Church has been growing during the past two years, resulting in several trips to Short Creek for baptisms. "It just blew my mind the way it has grown," said Deacon Rodney Turner.

By Ken Walker
State Correspondent

CLIFTY GROVE—Located on a dead-end road in an area where strip mining has displaced most of the residents, Clifty Grove Baptist Church had dwindled by the summer of 2001 to about a dozen worshippers.

Today, the small, 60-year-old sanctuary sees six times as many people on Sunday, making it one of the fastest growing of Pulaski Baptist Association's 60 churches.

The growth includes a fellowship hall and Sunday school addition that the congregation completed last November without incurring debt.

Clifty Grove has added a visitation program, Sunday night worship and mid-week Bible study.

In mid-July it participated in its first annual mission project, helping with a water giveaway at the county fair. The congregation also is

planning a community-wide "trash barrel cookin'," roasting a mix of vegetables and sausages for a free fellowship dinner.

"It just blew my mind the way it has grown," said Rodney Turner, a deacon who attended the church as a youngster before returning 20 years ago. "I don't like to brag, but the Lord's been working a lot."

Charles Achery, who drives a half hour to attend the church—located midway between Somerset and London—accepted Jesus as his personal Savior there in January of last year.

He had attended periodically for eight years previously, but Achery had a change of heart after building contractor Scott Nix became pastor.

A lot of churches are guilty of patting converts on the back and sending them on their way, he commented, but Achery said the bivocational pastor isn't like that.

See Clifty church's growth ..., page 3

Dated Material — Deliver by Wednesday, September 17

LifeWay projects record income for 2003

"LifeWay has demonstrated good stability in a weak economy."

Ted Warren, LifeWay chief operating officer

GLORIETA, N.M. (BP)—LifeWay Christian Resources officials reported Sept. 9 that the Southern Baptist entity expects to post record 2003 revenues of almost \$421 million, \$6.3 million more than last year. LifeWay's fiscal year ends Sept. 30.

"LifeWay has demonstrated good stability in a weak economy," chief operating officer Ted Warren told trustees during their semi-annual meeting at LifeWay Glorieta (N.M.) Conference Center. He credited the introduction of new books, Bibles and literature, sound operations and tight expense control for LifeWay's success during a time when the economy continued to be soft.

In their Sept. 8-9 meeting, trustees adopted a record 2004 operating budget of \$445.4 million, a 5.8 percent increase over projected 2003 revenues, along with capital expenditures of \$14.7 million.

In other action, trustees approved steps to financially strengthen LifeWay's pension fund and heard reports from LifeWay business units.

The retail division turned in "solid performance in a tough economy" in 2003, Vice President Mark Scott reported. Revenues for the fiscal year are projected to be slightly higher than the previous year.

Expansion includes Kentucky

The division completed 12 store projects in the past year, including a new store in Bowling Green. LifeWay also acquired two Moody Bible Institute bookstores and will convert them to LifeWay Christian Stores, bringing the total number of LifeWay bookstores to 119 by Sept. 30.

Reporting on the Holman Christian Standard Bible translation project, Ken Stephens, vice president of the Broadman & Holman

publishing division, said the complete Bible will be available for purchase by Spring 2004. The HCSB can be viewed in its entirety on www.lifeway.com in the online Bible reference library.

In July, B&H joined Moody Publishers to jointly sell Moody's products to independent Christian bookstores, Stephens said.

At LifeWay's conference centers at Ridgecrest, N.C., and Glorieta, N.M., revitalization efforts continue.

At Ridgecrest, the 120-room Mt. Laurel Inn and conference facility have been completed, a recreation field has been added and other facilities have been remodeled. At Glorieta, the Holcomb Auditorium and other facilities have been remodeled.

LifeWay officials also are studying the feasibility of an 18-hole golf course at Glorieta as part of the conference centers' master plan.

Baptist workers ready to deliver food boxes to Iraqi refugees

AMMAN, Jordan (BP)—Nineteen Southern Baptist relief volunteers entered Amman, Jordan, Sept. 3 to help deliver food to Iraqis who fled their country and are living as refugees in Jordan.

The team initially was scheduled to continue from Amman to Baghdad to deliver to Iraqi families some of the 46,000 70-pound boxes of food gathered by Southern Baptist churches this past spring. Kentucky Baptist congregations collected more than 1,500 boxes of food as well as an additional \$13,000 to buy food to be shipped.

At the end of August, plans to distribute the food in Iraq were put on hold when non-government organizations, at the advice of security officials in Iraq, reported new safety concerns due to escalating threats that could make relief workers "soft targets."

As a result, most teams scheduled to travel to Iraq were forced to delay their itineraries until at least this month when the threat level is to be re-examined.

A Baptist worker coordinating relief efforts said volunteers from Florida, North Carolina, Texas and Virginia might have an opportunity to begin delivering food and supplies to Iraqi refugees in Jordan.

Relief includes Scripture

The worker also reported that the food boxes scheduled for delivery in Jordan, unlike those in Iraq, will include an Arabic translation of the Book of Proverbs. The worker said there are fewer restrictions in Jordan than in the rest of the Arab world, and Proverbs is a biblical text that is accepted by Muslims.

Meanwhile in Baghdad, Capt. Scott Riedel, a military chaplain endorsed by the Southern Baptist North American Mission Board, said he appreciates Southern Baptists' efforts to provide food to needy Iraqis.

Riedel, assigned to the 2nd Armored Cavalry Regiment, has been in Iraq since June. He said the persistence of Southern Baptists showing love to the Iraqi people has not gone unnoticed.

"It makes me so proud to tell people I'm Southern Baptist," he said. "You don't hear of any other denomination doing that. We are really leading from the front."

Citing the Iraqis' need for basic supplies, Riedel said he is confident the 70-pound boxes, which contain enough staples to feed a family of five for a month, will begin to make an immediate difference for those who receive food boxes.

IMB revises missionary appointment process

"We must stay focused on that end vision of taking the gospel to all peoples."

Jerry Rankin, IMB president

AUSTIN, Texas (BP)—Southern Baptist International Mission Board trustees appointed 61 missionaries, approved a major change in the way new missionaries are sent to the field and heard a preliminary report on the board's 2004 budget.

With financial challenges limiting the number of missionaries the IMB can send, Southern Baptists must stay focused on the vision of all peoples gathered around God's throne, IMB President Jerry Rankin told trustees during their Sept. 8-10 meeting in Austin, Texas.

"Ours is not a task that can be resource-driven and limited to simply doing whatever we can do for whatever may result," he said. "We must stay focused on that end vision of taking the gospel to all peoples with a passion that says 'whatever it takes.'"

Trustees approved a recommenda-

tion that all new candidates for long-term missionary service will be required to complete a three-year apprenticeship before being changed to career or associate status.

Research shows that missionaries who serve short-term overseas assignments before serving as career missionaries suffer fewer transition problems, become effective more quickly and serve longer than workers without previous experience, said Tom Hatley, chairman of the board's mission personnel committee. The change will not affect personnel already in the approval process, he added.

Trustees also heard a report that the budget that will be recommended for 2004 is expected to reflect a \$20 million reduction from the current budget.

Half that reduction reflects a lowered income projection, while the oth-

er half represents \$10 million in capital expenditures that will not be made until the operating budget is met, said John Hatch, chairman of the trustee's finance committee.

The proposed budget would reduce missionary operating budgets by 7 percent and provide no salary increases for missionary personnel or state-side employees.

The budget is based on Southern Baptists reaching their \$133 million goal for the 2003 Lottie Moon Christmas Offering for International Missions—a 15 percent increase over 2002. Last year's offering fell 8 percent short of its \$125 million goal.

The next IMB trustee meeting is scheduled for Nov. 10-12 in Lexington. A Nov. 11 missionary appointment service will be held at 7 p.m. in Rupp Arena, in conjunction with the Kentucky Baptist Convention annual meeting.

Baylor University regents affirm embattled president

By Mark Wingfield
Texas Baptist Standard

WACO, Texas—Rather than firing Baylor University President Robert Sloan as five members of the board of regents and the faculty senate had asked, the 36-member board passed a vote of confidence in Sloan's leadership Sept. 12.

Before regents went into their closed-door meeting, five regents announced their intent to ask the board to fire Sloan because of unrest among faculty and alumni. When the board emerged nearly five hours later, they announced the vote of confidence adopted 31-4. One regent left the meeting early and did not vote.

The motion to terminate that had been previously announced was not put to a vote. Presented with a negative option, the board decided instead to vote on a positive motion, Regent Charles Overby explained.

"We expressed our confidence in Robert Sloan, his leadership and his vision," Overby said. "That was the decisive vote."

The vote should settle questions of Sloan's leadership, Overby said. "This vote is unambiguous. The issue of the leadership of Baylor University is no longer in question. This in effect starts the second term of Robert Sloan."

Regents Chairman Drayton McLane, owner of the Houston Astros, told reporters three committees would be appointed to investigate specific issues.

One is a regents' review committee, which will examine issues such as faculty concerns, the alumni association and academic issues.

The second committee will study concerns that have been raised about tuition increases and school finances, as well as alleged conflicts of interest among board members.

A third committee will look at the university's Christian values.

In calling for Sloan's removal Sept. 8, the five regents were joined in separate but similar actions by the faculty senate, three former chairmen of the board of regents and the editorial board of the student newspaper,

the Lariat.

Large numbers of other faculty, however, had expressed strong support for Sloan, several times holding public rallies. Some student groups also rallied for the president.

Sloan has been under attack by an array of critics for months. The dispute gained national attention this summer due to the media spotlight of a basketball scandal. However, the alumni and faculty critics of Sloan's administration have focused mainly on academic concerns.

The faculty senate, in its vote of no confidence in Sloan's leadership Sept. 9, cited a "chilling work environment, a climate characterized by distrust, anxiety, intimidation, favoritism, as well as profound concerns about the sanctity of academic freedom and professional standards."

Sloan pledged to "do everything within my power to reach out to all the Baylor family, faculty, staff, students, alumni. ... The most important thing right now is to move forward, to make sure the Baylor family stands together."

CP gifts below budget second year in a row

Continued from page 1

to limit spending this year and reduce the proposed budget for the 2004-05 fiscal year.

"We're trying to readjust the budget in line with giving," Mackey explained. Even with projected income growth of 1.5 to 2 percent annually over the next two years, he said he will ask KBC team leaders and departments to reduce this year's spending by about 12 percent.

"We can't wait until 2004-05," he noted. "We've got to make adjustments that relate to budget this year."

Mackey said a related challenge is finding sufficient funds to implement the KBC's mission study plan which includes hiring four regional church development strategists by December 2005.

With several other state conventions and Southern Baptist entities announcing staff reductions in recent weeks, Mackey said one of his goals is to avoid eliminating staff positions this year, if possible. He said he hopes to address budget issues related to staffing primarily through attrition.

Among the KBC's other major offerings and designated gifts, only the Eliza Broadus Offering for State Missions and restricted Kentucky only giving posted increases for the year. EBO increased 5.3 percent to \$867,510 while Kentucky only gifts increased 4.4 percent to \$502,861.

Decreases included the Lottie Moon Christmas Offering for International Missions (down 1.4 percent to \$3,369,756) and the Annie Armstrong Easter Offering for North American Missions (down 4 percent to \$1,600,114).

KBC strategy highlights mission efforts

By Trennis Henderson
Editor

LOUISVILLE—A succinct mission statement isn't the only major ingredient in the Kentucky Baptist Convention's mission study plan.

In addition to the mission of helping Kentucky Baptist churches and associations "connect all people to Jesus Christ," the Mission Study Committee report adopted earlier this year by KBC leaders outlines specific objectives and goals in such areas as missions, evangelism and strengthening local churches.

The plan's missions emphasis calls for helping Kentucky Baptists "identify, explore and respond to mission opportunities in Kentucky and beyond."

Key areas of focus include new church starts, priority ministry efforts in unchurched counties in Eastern Kentucky and outreach to the poor, ethnic groups and multi-housing residents across the state.

Larry Martin, leader of the KBC missions growth team, said he is pleased with the study's strong emphasis on mission work.

"Our team already is committed to identify, explore and respond to mission opportunities," he noted. "We already are working in each of these areas."

As an example, Martin cited the goal of launching 75 churches and 50 church-type language ministries by the end of 2009.

"Alan Witham became the first church planter strategist for the KBC just over three years ago," Martin explained. "At the time, we already had a group of about 30 people coming to us expressing a leading from the Lord to plant churches. There's been a steady flow of people who feel led to start new congregations."

He said more than one-third of directors of missions across the state are working with Witham to identify strategic areas for church starts.

Asa Greear, a member of the Mission Study Committee, said he believes starting 75 churches and 50

Committee to study KBC facilities

LOUISVILLE—Fifteen people have been named to a Kentucky Baptist Properties Study Committee authorized by a KBC mission study plan adopted in May.

The committee is formed for studying the occupancy needs of the KBC Mission Board and the condition of the Kentucky Baptist Building in Louisville. The group will make recommendations to the Mission Board by December 2004.

Mike Melloan, a member of Yellow Creek Baptist Church in Owensboro, was named chairman by KBC President Paul Badgett.

Other committee members are: ■ Skip Alexander, pastor of Campbellsville Baptist Church.

■ Charles Barnes, a member of Hurstbourne Baptist Church, Louisville.

■ Tom Biddle, director of missions for Enterprise Baptist Association, Prestonsburg.

■ Arnold Cadell, a member of

Erlanger Baptist Church, Burlington.

■ Cathy Chinn, president of Kentucky Woman's Missionary Union and a resident of Stanton.

■ Jerry Dooley, a member of Broadway Baptist Church, Louisville.

■ Mark Galloway, pastor of Zion Baptist Church, Henderson.

■ Harold Greenfield, retired director of missions, Princeton.

■ Steve Hussung, pastor of Rich Pond Baptist Church, Bowling Green.

■ Craig Loscalzo, pastor of Immanuel Baptist Church, Lexington.

■ Dan Russell, pastor of Central Baptist Church, Paris.

■ Irene Smith, a member of Smithfield Baptist Church.

■ Carol Taylor, church secretary for Parkland Baptist Church, Louisville.

■ Tommy Tucker, pastor of Olivet Baptist Church, Paducah.

church-type language ministries is a realistic goal.

"In surveying the needs and the statistics that we looked at, the opportunities are certainly available to start that many churches in that length of time," said Greear, director of missions for Greenup Baptist Association.

"When people began to say, 'We can be involved in church starting,' they begin to catch a vision that God can do some great things," he added.

The mission study plan also calls for 25 of the church starts to be "high-impact churches" with a target of 250 members in attendance within five years.

"We are concentrating on planting churches which have church planting in their DNA," Martin said. "Already we are seeing some of our new congregations that are starting one or more churches themselves."

Eastern Kentucky continues to be

a priority because it is the state's most unchurched region, he added.

The mission study emphasis "will help all of Kentucky concentrate more on the opportunities there," Martin said. "It's an extension and intensification of our efforts."

Mountain missions director David Aker, Mission Service Corps workers and mission volunteers are making a positive impact in the region, Martin emphasized. He said the number of Baptist ministry centers in Eastern Kentucky has mushroomed from four to 38 in the past four years.

Other objectives include increasing partnership mission efforts, expanding missions education and "creating an on-mission attitude among Kentucky Baptists."

Describing the goals as "an ongoing natural expansion of the doors God is opening," Martin added, "Increasingly, the Holy Spirit is giving individual Kentucky Baptists a burden to reach out to hurting people around them."

What does the future hold?

KBC MISSION STUDY PLAN

Alan Witham became the first church planter strategist for the KBC just over three years ago," Martin explained. "At the time, we already had a group of about 30 people coming to us expressing a leading from the Lord to plant churches. There's been a steady flow of people who feel led to start new congregations."

He said more than one-third of directors of missions across the state are working with Witham to identify strategic areas for church starts.

Asa Greear, a member of the Mission Study Committee, said he believes starting 75 churches and 50

Clifty church's growth results in regular visits to Short Creek

Continued from page 1

"I've seen care and concern for everyone," Achery said. "Scotty and others keep giving you encouragement about different things. I could call him any time of the night and he would come. I don't know anybody else like that."

An invitation leads to a call

Nix, 35, originally went there in June of 2001 to preach at a joint worship service with members of Clifty Grove and his church, Sunnyside Baptist.

His grandfather, Leon Lawson, was then pastor of Clifty Grove. He invited his grandson to return once a month to deliver a sermon.

The previous December, Nix had sensed God calling him to the pulpit, and he had been a regular guest speaker at area churches.

But in early July, Lawson was se-

riously injured in a tractor accident. He asked Nix to fill in and also to keep an earlier invitation to preach at a week-long revival that October.

The revival marked the turnaround. It ran two weeks—twice as long as planned—and saw 14 conversions, including people with drug and alcohol problems. Other worshippers rededicated their lives to Christ.

Afterward, the church voted to call Nix as pastor. He refused a salary, suggesting they put the money in the building fund. Meanwhile, people continued making professions of faith.

"We were at the creek at least once a month, if not twice," Nix said, referring to Short Creek, which sits six miles west of the church and serves as its baptismal pool.

"At one time I counted and we had 35 in a six-month period," the pastor said. "I could tell you the temperature of the water every month of the year.

March is the coldest."

A native of the area who moved back five years ago, Nix said he grew spiritually through a discipleship program in Knightstown, Ind.

After returning to Kentucky, Nix said he continually sensed the Holy Spirit telling him he needed to proclaim the truths he had been learning in his Bible studies.

When he prayed and told God he would do that, Sunnyside invited him to deliver his first sermon on Christmas Eve of 2000.

Despite the excitement at Clifty Grove, Nix doesn't profess to know the reasons behind it. "I've not seen God move this way in my life anywhere I've been," he said. "I don't know what caused Him to move like that."

But the church and Nix have had their share of adversity, including the departure of a dozen older members

since Nix came as pastor.

But nothing could compare to the grief in January 2002, when an all-terrain vehicle accident claimed the life of Nix's 8-year-old son, Cody.

He took 10 weeks off from his contractor's job after his partner offered to take over his duties, but Nix took only a week off from the pulpit.

Blessings amid tragedy

He also found a silver lining amid the tragedy. Nix's mother, sister and an aunt and uncle all made professions of faith in Jesus as Savior.

Today, Nix still nurses wounds, but he doesn't consider his son's death as an attack by Satan.

"A lot of people have been won to Christ because of that," he said. "I felt my son fulfilled his destiny. He told everyone about Jesus. His testimony and how my wife and I handled this has touched a lot of people."

BLUEGRASS BURGEOO

■ Clear Creek Baptist Bible College will hold a campus revival Sept. 23-25 at 11 a.m. and 7 p.m. daily. For more information, contact the school at (606) 337-3196.

■ Campbellsville University will host a faculty colloquium Sept. 17, with Campbellsville President Mike Carter speaking on "Faith and Learning Integration: An Exploratory Perspective." The public is invited to the event at 4 p.m. in Little Auditorium. For more information, contact the president's office at (270) 789-5001

WESTERN RECORDER

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

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More harm than good

I read the Western Recorder's Sept. 2 article titled "Shows causing 'crisis of crudity.'" I feel that we as Christians sometimes do more harm than we do good—like when we complain about the content of some shows.

What we are really doing is inviting temptation and inviting those who are not Christians to tune to see what all the commotion is about. Think about who wins—the actors, the sponsors and the broadcasting companies because the higher the ratings, the more money they can charge the sponsors. As my grandfather used to say, "You can't start a fire without a spark."

So I say let's stop striking the matches and let those who promote these shows have to start paying for their own advertisements instead of giving them free publicity. When we as Christians start doing this, I feel that we are no different than the snake in the Garden of Eden tempting Adam and Eve to partake of the apple. Just something to think about.

*Matthew Makaveli
Georgetown*

Highlight the positive

I was disappointed with the placement of the article about "trash TV" on the front of the Sept. 2 edition of the Western Recorder.

It has been my understanding that the front page story placed above the fold is the "lead article" for the issue. While I agree that trash TV is a problem affecting everyone in America who has a television set, I hardly think it warrants that placement.

The picture that was run with the story was also in poor taste, from my point of view, especially considering the story immediately below it could have made an excellent lead article. Thirty-nine professions of faith at the Owensboro Hispanic Festival is great news, and the accompanying picture would have served much better above the fold.

The news we get in the secular press is dedicated to the negative in our society. I would hope that our Baptist paper could offer the positive in a more prominent position in the publication that represents Kentucky Baptists.

Thank you for the good work you do throughout the year. I just wanted you to know that I thought that issue could have been better designed.

*Stephen F. Hall
Somerset*

'Thanks for memories'

As we travel life's pathways, there occasionally crosses our path a man who makes such an impact on our life and the lives of others that in another faith or discipline he would be considered for sainthood. To me, that man was Dr. A.B. Colvin.

As a lowly layman, I had sort of idolized him from afar. Circa 1972, upon becoming a trustee of Oneida Baptist Institute, he gradually became my friend. We ate together, shared a few funny stories, pulled a practical joke or two and worked to conduct the business of OBI.

There are a million words that could be uttered and written about A.B. Colvin. I would like to relate an incident or two about him.

A member of the Sunday school

PARTNERS IN THE MISSION

Supporting missions in Kentucky

Many Kentucky Baptists are now involved in celebrating the annual emphasis on state missions and giving through the Eliza Broadus Offering. You may know that these vital offering funds, which are collected and distributed through Kentucky Woman's Missionary Union, are relied upon to help share the gospel through mountain missions, associational missions and urban ministry centers. You may also know that the offering helps support community missionaries, missions education and disaster relief.

There may be some areas of ministry that you don't realize are supported through Eliza Broadus though! For instance, did you know that a heightened awareness of world religions and sect groups has increased the interest in interfaith witness conferences? These conferences are funded through the Eliza Broadus Offering.

Or how about international student ministry? The ministry to the 7,000 international college students on Kentucky campuses is growing. These students come from 120 countries (most

in areas where we can't send traditional missionaries) and represent a tremendous mission field.

By reaching out to these young people, Kentucky Baptists are involved in international missions right here in Kentucky. These are the brightest students from their countries and Kentucky Baptists have a unique opportunity to extend a loving and caring ministry and witness that they will never forget.



Bill Mackey

Tommy Johnson, who works with international students for Kentucky Baptists, recently shared about seven students who have led international friends to faith in Jesus. When you give through the Cooperative Program you help pay Tommy's salary and benefits, and when you give through the Eliza Broadus Offering you provide the funds for outreach programs and ministries to international students.

Here's another one. Did you know that approximately 200,000 Hispanic people now work and live in Kentucky? Or that Kentucky Baptists now

class I teach piloted a B-24 bomber in World War II. One day he asked me if I knew A.B. Colvin. I said I certainly did. Bill Newell, the pilot, said, "You tell him that he was our pastor in 1942 at Chanute Field, Ill." I did, and I got them together where they renewed their friendship from more than 60 years ago.

In 1986, A.B. was elected president of the Kentucky Baptist Convention. He was then 69 and had served Kentucky Baptists 30 years. He had visited 1,700 of the then 2,200 churches and immediately following the convention, he visited 10 more he had never been in before.

A.B. summed up his philosophy in one sentence: "I was accessible and available—accessible when anyone wanted to see me and available when anyone needed me."

I will miss A.B. at OBI's trustee meetings, but most of all, I will miss his humility, friendliness, wisdom, practical jokes and all his other human qualities that have been translated to his heavenly residence. To paraphrase a 100-year-old humorist, "Thanks for the memories, A.B."

*Oscar Davidson
Somerset*

Applause for Moore

This is in response to the editor's Aug. 26 comments concerning Chief Justice Roy Moore of Alabama. The editor makes the claim that the chief justice has used "his power and position to defy a higher court's order."

In spite of what Trennis Henderson or Richard Land think, there are some people who, when considering this issue, couldn't imagine accepting any less from a blood-washed saint of God! I applaud this fellow Southern Baptist.

*Chris Blevins
Somerset*

have 60-plus Hispanic ministry locations under the leadership of six Hispanic missionaries? You make this international and North American mission work possible through your ongoing support of the Cooperative Program and the Eliza Broadus Offering.

There are many other ministries supported by the Eliza Broadus Offering as well—deaf ministry in Eastern Kentucky, training for literacy volunteers, creative ministries and youth missions workshops, and Kentucky student summer missions, just to name a few. In addition, the offering helps fund the Kentucky Changers program that involves Baptist young people in practical home repair projects to help elderly and needy individuals, and Mission Adventure Camps that are so vital in getting our children excited about missions.

If you haven't already made your gift to support state missions through the Eliza Broadus Offering, I encourage you to give sacrificially. And please remember to pray for state missions each day by being a part of the 100 Days of Prayer emphasis of our convention!

Bill Mackey is executive director of the Kentucky Baptist Convention

CHURCH

Biblical focus on stewardship can cut budget woes

By Doug Strader

We recently concluded our Cooperative Program budget year in Kentucky. Our new budget year began Sept. 1.



Those of you who keep up with the progress of CP receipts know that we fell short of our budget this past year. This is not just a problem in Kentucky; it is a problem in many state conventions. State conventions in Missouri, North Carolina and Texas have downsized and several employees in those conventions have lost their jobs.

Part of the problem can be attributed to the economics of our day—job loss, stock market decline and other factors that cause undesignated receipts to decline in our churches.

Another cause of the problem is the lack of stewardship education in our churches. The Builder generation is dying out and the Boomers, Busters, X-ers and others are not picking up the gauntlet. Some Christian sociologists say that for the most part, we have missed a whole generation of tithers in our churches. If that is true, the church must do something to correct the situation. How?

■ Pastors can begin to take seriously the biblical teachings of total stewardship preaching and teaching. If you study the teachings of Jesus, you will find that He has much to say about the believer's relationship to his or her possessions.

■ Ministers of education, youth, children and Sunday school leaders need to present quarterly Sunday school lessons on financial stewardship.

■ Stewardship committees or budget committees need to take their assigned responsibility seriously and keep financial stewardship matters before the congregation on a year-round basis.

■ New Christians should be taught from the start of their Christian life that God expects His children to be faithful stewards of their money and possessions.

■ All Christians need to prayerfully seek God's will in their lives in relation to their possessions.

It has taken the church many years to get to the place where we now find ourselves, and it will take some time to get to where we need to be. The time to begin that process is now.

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

Ministry to homebound adults aids physical, spiritual needs

Q: Our women's Bible study has decided to provide a ministry to our homebound older adults. What are realistic activities we can do with these special people?

The philosophy of designing meaningful activities is extremely important. Activities for older people should be age appropriate.

Consider the following philosophy when planning activities: Activity's purpose is not to kill time, but to make time live; not to keep a person occupied, but to keep him or her refreshed; not to offer an escape from life, but to provide a discovery of life.

Types of activities that can provide meaning for older adults include:

- Intellectual activities that stimulate thinking or memory.
- Creative activities such as music or art which can enhance memory.
- Personal care activities such as dressing, brushing one's teeth or brushing one's hair.
- Functional activities such as setting the table, folding laundry, sweeping the floor or washing windows.
- Physical activities such as walking or chair exercises.
- Social activities that include refreshments and fellowship.
- Spiritual activities such as singing hymns or listening to music from past decades.

Such activities can help:

- Enhance the quality of life and spiritual nurture.
- Maintain physical well-being.
- Maintain connections with the outside world.
- Bring some fun into the day.
- Encourage independence and promote self-esteem.
- Provide intellectual stimulation.

Providing a safe, positive environment where individuals feel cared for can help them feel secure and encourage them to enjoy activities they might not otherwise try.—*Jon Rainbow*

Q: My child is off to a rough start in school this year. What can I do to help?

Children struggle at the beginning of a new school year for many reasons. Some have moved to new schools. Some have teachers they have trouble connecting with. Some find themselves separated from good friends. Some find it difficult to adjust to new schedules or to the demands of the next level of work. Some find themselves victimized by a bus bully.

Occasionally, there might be other changes going on in a child's life, such as moving to a new city or neighborhood, illness or a change in family structure, as in the case of divorce or death. School simply becomes the place where the stress gets acted out.

Be patient. Remember that adjustment takes time. Be interested before you get too actively involved. Give your child the opportunity to solve his or her own problems.

Be available. If at all possible, be present when your child walks in the door from school. The delights and difficulties of the day will be fresh on his or her mind. Share a snack and ask about your child's day. Listen with your heart, as well as with your ears. Help your child see the bright spots in the midst of struggles.

Be involved. Once you have a good idea of what the problems are, plan a course of action. Talk with teachers. Adjust routines. Offer practical suggestions related to specific situations and needs. Look for extra ways to show your love.

Pray. Ask God to let school be a positive experience for your child.—*David Garrard*

Family Forum writers are Suzanne Coyle, director of Cornerstone Counseling for Kentucky Baptist Homes for Children; David Garrard, minister to children at St. Matthews Baptist Church in Louisville; Jon Rainbow, a clinical gerontologist and professor at Campbellsville University; James Stillwell, minister to singles at Immanuel Baptist Church in Lexington; and Scott Wigginton, director of LifeCare Counseling at Walnut Street Baptist Church in Louisville. Send questions for Family Forum to Western Recorder, Box 43969, Louisville, KY 40253 or e-mail us at wesrec@earthlink.net.



Rankin, Parks offer diverse views on BF&M

Jerry Rankin and Keith Parks are two of the most knowledgeable people there are when it comes to Southern Baptists' international mission efforts. During the past 20-plus years, each of them has served more than a decade as the head of the Southern Baptist Convention's global missions enterprise.

The former colleagues have a number of other similarities in their ministry backgrounds. Parks, president of the former Southern Baptist Foreign Mission Board for 12 years, retired in 1992. Prior to his presidency, he served 26 years as a missionary to Indonesia and area director for Southeast Asia.

Rankin, the International Mission Board's current president, succeeded Parks in 1993. Rankin previously served 23 years on the mission field—first in Indonesia and later as area director for Southeast Asia and the Pacific during Parks' presidency.

Beyond that, the men's paths diverge significantly. Parks' retirement came amid philosophical differences with the mission board's politically conservative trustees. After that, he served six years as global missions coordinator for the moderate Cooperative Baptist Fellowship.

Rankin, in contrast, is closely aligned with the SBC's current leadership. He led the way in requiring veteran missionaries to affirm the denomination's 2000 Baptist Faith and Message statement or face dismissal. As a result, at least 77 missionaries retired, resigned or were fired earlier this year by IMB trustees.

Allegiance to the revised BF&M has become a focal point in Southern Baptists' recent political/theological debates. Five months ago, I invited Rankin to write a guest commentary as part of a pro/con dialogue on the issue. He declined, noting that "there is no need to

try to give further justification" to his call for all missionaries to affirm the 2000 BF&M.

Earlier this month, however, he released a commentary to state Baptist papers and Baptist Press that highlights his views on the BF&M and postmodernism. While Southern Baptists need and deserve to hear Rankin's perspective, in the interest of balance I invited Parks to write a response to Rankin's article. Their views are presented in detail on pages 6-7.

Whether or not readers agree with either man's views, both perspectives are instructive reading for anyone who wants to more fully understand the background and motivation related to the ongoing BF&M debate.

Both men write very pointedly about their personal convictions. Rankin, for example, declares that "one has succumbed to the relativism of postmodern thought when one says missionaries deserve our support regardless of what they believe or teach."

Parks counters that veteran missionaries "have demonstrated their steadfast belief in absolute truth to such an extent that they refused to compromise their integrity even at the cost of their calling and livelihood."

Amid such debates, Kentucky Baptist messengers spoke clearly on the foundational issue in 2001 by voting to "adopt the Bible as the basis for all our faith and practice" and acknowledging the value of a number of historic faith statements. Such a stand provides Kentucky Baptists the opportunity to value and affirm missionaries and other fellow believers whose spiritual allegiance is rooted in Holy Scripture.

As you evaluate your personal views on the subject, take time to review Rankin's and Parks' perspectives on this pivotal issue.

STRAIGHT FROM THE EDITOR



Trennis Henderson

Take a stand against casino gambling

By Howard Beaman

The citizens of Kentucky will be faced with a dilemma in the coming months: Should our state expand gambling by allowing slot machines at racetracks or casinos?

It might seem like a very simple question, yet it is a multi-sided issue. Because of the shortfall in revenue, many people are proclaiming that slot machines are the solution to gaining more revenue without raising taxes.

As Christians, we traditionally have taken a stand against any form of gambling. How can we defend our stand against those who say we need the revenue to operate our state government?

As executive director of the Kentucky League on Alcohol and Gambling Problems, I frequently am called upon to defend our position opposing gambling expansion. There basically are three reasons why we oppose the introduction of casinos to Kentucky: Biblically, socially and economically.

Keys to effective opposition

The Bible clearly teaches us to place our lives in the hands of our Lord. Gambling, however, is based on human greed—getting something for nothing. It typically is counterproductive for Christians to cite only a biblical perspective when opposing casinos in the secular world.

Socially, we oppose the expansion because of the overwhelming harm it has on our society. The National Coalition Against Legalized Gambling tells us that the more legalized gambling is available, the more addictive behavior is triggered.

In 1989, only 1.7 percent of Iowa's adults were gambling addicts, but after riverboat casinos were legalized, the rate of addiction more than tripled to 5.4 percent. If this holds true for Kentucky, our gambling-addicted adults would number more than 219,000.

A Harvard Medical School report says, "Today, there are more children experiencing adverse symptoms from gambling than from drugs ... and the problem is growing." Domestic violence shelters on Mississippi's Gulf Coast shied an increase in assistance requests from 100 to 300 percent after the introduction of casinos.

Gambling also attracts crime. Last year the Belterra casino riverboat was shut down for a week because of prostitution, and there were more than 20 charges of child abandonment at Indiana casinos.

Many people do not realize the negative impact that casinos have on local economies. Americans spend more money annually on gambling (approximately \$50 billion) than on recorded music, theme parks, video games, spectator sports and movie tickets combined (\$39.9 billion). Ac-

cording to Donald Trump, "People will spend a tremendous amount of money in casinos, money that they would normally spend on buying a refrigerator or a new car."

Local businesses typically suffer because they lose customer dollars to the casinos. More than 70 percent of businesses in Natchez, Miss., reported declining sales within a few months after the opening of that city's first riverboat. South Carolina has closed its video poker machines because the cost of gambling was greater for that state than the revenue it produced. Studies show that for every \$1 gambling produces for a regional economy, \$3 are lost because of the economic and social costs of gambling.

Refuse to remain silent

We must take a stand against the proposed expansion of gambling in Kentucky. As Christians we cannot just sit on the sidelines and be silent. Jesus called us to be "salt and light."

As Southern Baptists observe the denomination's annual Anti-Gambling Sunday Sept. 21, this is an ideal time for Christians to let their voices be heard.

I encourage fellow believers to take an active position against casinos coming to Kentucky. Contact your state senator and representative, expressing your opposition to casino gambling. You can leave a message for them by calling (800) 372-7181.

Howard Beaman is executive director of the Kentucky League on Alcohol and Gambling Problems

Point

Rankin: Opposition to 2000 BF&M reflects postmodernism, 'theological compromise'

By Jerry Rankin

"The precious doctrine of individual priesthood of believers is being distorted to justify whatever arises out of self-centered, independent thought, regardless of explicit biblical teaching to the contrary."

Jerry Rankin

Asking Southern Baptist missionaries who serve with the International Mission Board to affirm that their work and personal convictions are compatible with what their sponsoring denomination believes has been an interesting process. It was not unexpected that many among our Southern Baptist constituency who do not agree with the leadership and conservative direction of the Southern Baptist Convention—as well as those who are in disagreement with the faith statement itself—would disagree with this initiative.

However, reflection upon the negative response from individuals and the media over the past year has revealed that an alarming number of Southern Baptists have succumbed to the subtle influence of postmodern thinking and theological compromise. Many are offended that denominational workers would be expected to adhere to any defined commonality of faith. It is evident the precious doctrine of individual priesthood of believers is being distorted to justify whatever arises out of self-centered, independent thought, regardless of explicit biblical teaching to the contrary.

Criticism of the Baptist Faith and Message and accusations of enforced creedalism indicate that many have lost any understanding of what it means to be a confessional people. For more than 400 years, Baptists have been expressing their distinctive stance on social issues and doctrinal positions in drafting confessions of faith—and they will continue to do so.

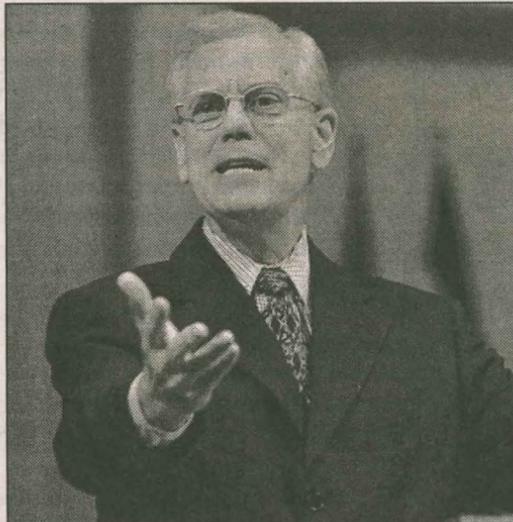
Theological truth is absolute, so theology does not change, but as long as the world and society change it will be necessary for churches and denominations to express where they stand and what they believe the Scripture teaches on contemporary issues, if they are to maintain their distinctives and be salt and light witnesses in the world.

When many diverse denominations and cultic groups claim to base what they believe and practice on their interpretation of the Bible, it is essential that Southern Baptists express what they believe and where they stand in a commonality of convictions and faith. The London Confession in 1644 was written in response to the Westminster Confession to clarify who Baptists were in contrast to the Reformed tradition, both of which claimed the Bible as their authority for faith and practice. Rising ecumenism and Darwinism in the early 20th century precipitated the drafting of the original 1925 Southern Baptist statement, and the 1963 revision emerged almost 40 years later in reaction to the assaults upon the authority and truthfulness of the Bible.

While dismissing the BF&M as a creed, critics likewise demean it for supposedly attempting to change Southern Baptist beliefs. In reality, the 2000 BF&M has not changed any beliefs at all. Recent revisions have simply spoken to contemporary issues by confessing what the Bible has always taught—and Southern Baptists have always believed and practiced—about the role of pastoral leadership, the spiritual order of the home and to affirm that the entire Bible is the inspired, infallible Word of God, not just that spoken by and with reference to Jesus, all of which have been under attack by postmodern thinking.

Sole authority of faith & practice

Being a confessional people doesn't contradict in any way the Bible as the sole authority of faith and practice nor an individual's freedom to interpret Scripture as led by the Holy Spirit. Anyone can believe what they choose. No one has to be a Southern Baptist. But those who are Southern Baptists have the collective prerogative of determining, under God's leadership, what they commonly hold as the teaching of God's inerrant and infallible Word.



JERRY RANKIN has served since 1993 as president of the Southern Baptist International Mission Board. He previously served 23 years as a missionary to Indonesia, associate to the area director and area director for Southern Asia and the Pacific.

In reaction to the Baptist Faith and Message, many proclaim their conviction that the Bible is their only authority, but then refuse to be accountable for believing and practicing its specific and explicit teachings! A creed is simply a statement of what an individual or group believes. Perhaps the reason creeds are spoken of with such disdain is that so many, typical of postmodern thought, really do not believe anything as absolute truth anymore.

An extremely alarming trend is that many detractors of a statement of faith espouse the priesthood of the believers and autonomy of churches as the hallmarks of Baptist belief, neglecting to acknowledge that the foundational convictions of Baptists, and those upon which these two precious concepts are based, are the lordship of Jesus Christ and the authority of God's Word.

One oft-repeated accusation is that the Baptist Faith and Message is being imposed on others. This is a hollow and distorted perception, as it has never been imposed on any church or individual. One believes what one believes—something that simply cannot be imposed by others. However, it is altogether appropriate that Southern Baptist churches expect those who represent them and who are entrusted with matters of faith—such as missionaries, seminary professors and denominational workers—hold personal beliefs and convictions consistent with what the denomination confesses to believe.

BF&M formulated by 'priests of God'

The BF&M was formulated by men and women, priests of God, who prayerfully and earnestly sought God's will and guidance in expressing the consensus of their faith according to the teaching of Scripture. It was formulated under God's leadership and is an expressed interpretation based on His authoritative, unchanging Word. Southern Baptists, gathered in annual session, prayed and expressed their sense of God's will in voting to adopt the BF&M. Would critics who champion the case for individual priesthood as justification for dissension and independent thinking deny the very basis on which we practice church and denominational polity?

Denying that God had anything to do with leading Southern Baptists to boldly affirm what God's Word teaches regarding church order, the marriage relationship and the inspired authority of all Scripture, reveals a contradiction of values. Unfortunately and sadly, the result has been many Baptist churches and individuals mimicking society, choosing humanistic thinking, cultural accommodation and theological compromise at the expense of abiding and eternal truth to guide faith and practice.

Those who claim Southern Baptists have abandoned what it means to be Baptist seem to have a short view of history. Their heritage goes back no further than the last generation, when leadership and seminaries were embracing higher criticism, an erosion of biblical authority that was moving the denomination toward the precipice of liberalism over which mainline denominations had fallen. As we hold missionaries accountable today, they forget that the Foreign Mission Board denied appointment to Southern Seminary professor Crawford Toy and withdrew the appointment of John Stout and T.P. Bell in 1881 because they did not hold to the verbal, plenary inspiration of Scripture as other Southern Baptists did. They forget that the chairman of the original Baptist Faith and Message committee in 1925, E.Y. Mullins, made it clear that this definitive confession of faith was to be an instrument of doctrinal accountability for preachers, professors and those representing the denomination.

One has succumbed to the relativism of postmodern thought when one says missionaries deserve our support regardless of what they believe or teach. Exaltation of independent, self-centered thinking has supplanted submission to the Word of God when individuals sent out and supported by the denomination are unwilling to affirm they will carry out their work in accord with what the churches they represent believe.

The few missionaries who rejected my request to affirm the 2000 Baptist Faith and Message made it clear that they will be accountable to Southern Baptists only the way they themselves choose to be accountable. Others say, "I want you to support me, but I am accountable only to the Lord!" How would a local church respond to a pastor who said, "I no longer believe or will preach and teach what you as a church have said you believe, but I want you to continue to support me as your pastor since I have served so well in the past"? Such independent attitudes and thinking certainly have nothing to do with the priesthood of the believer and one's relationship with God, as some claim. God leads believers within the body to live and work in mutual submission to one another and with respect for those God has called to servant leadership in His Kingdom.

An issue of doctrinal accountability

Missionaries are called of God and are accountable to their Lord. They don't have to serve with Southern Baptists, but those who are sent and supported by the Southern Baptist Convention have a stewardship and trust to teach, preach and represent what Southern Baptists believe with integrity and personal conviction. Asking for that affirmation is not a politically coerced initiative; it is the simple bottom line of accountability to those we represent.

The issue is not about individuals being terminated; it is about the credibility of the International Mission Board being doctrinally accountable to our denomination. It is about holding to the fundamentals of our faith that will enable us collectively to fulfill the Great Commission and reach a lost world for Jesus Christ.

Few Southern Baptists would admit to postmodern views. It is both sad and frightening that so many are unconsciously succumbing to these kinds of societal influences and that they would be challenging the truths and convictions that have distinguished us as Southern Baptists.

But when one denies absolute truth and embraces a theological relativism that says what one chooses to believe and practice is only a matter of personal choice, when one advocates soul competency but without any adherence to the authority of God's revealed Word, and when one insists that self-centered, independent personal opinions supersede any sense of doctrinal accountability, one is, indeed, moving from the foundations of our historic faith to the nebulous, humanistic standards that characterize our postmodern society.

The inevitable result should be apparent—a diluted, ineffectual witness for the Lord Jesus Christ and diminished influence on a pluralistic and valueless society that would be disastrous in our churches and erode any potential for fulfilling our Great Commission task.

Counterpoint

Parks: Creedal use of 2000 BF&M 'differs radically' from historic Baptist practices

By Keith Parks

Jerry Rankin and I have a lot in common. We were both missionaries to Indonesia. We have both served as area director for Southeast Asia and as International (Foreign) Mission Board president.

We agree on several basic beliefs. We agree the Lordship of Christ and the authority of God's Word are foundational to the kind of Baptists we have been historically. We agree churches should expect missionaries they support to have sound doctrine. We agree those who reject absolute truth and embrace theological relativism deny our heritage, dilute our witness and erode the potential of fulfilling the Great Commission task. We both have given our lives in the cause of reaching all people with the gospel of Jesus Christ.

When asked to write a response to Rankin's editorial, I was reluctant to do so. I did not want to re-engage in the distasteful controversy that has so damaged our witness and our denomination. But in reading what he wrote, it was clear what he and I believe has happened and why are very different. So I feel obligated as a Baptist concerned about missions and missionaries to state a differing view. I believe strongly in the old Baptist saying that we must "Trust the Lord and tell the people."

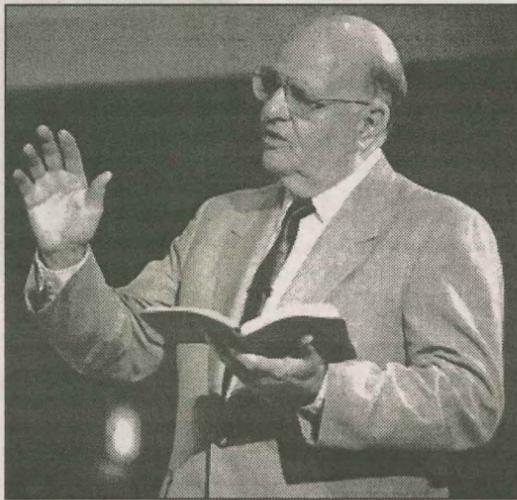
In recent years, the "official Southern Baptist Convention position" is that Baptists can no longer be trusted to make up their own minds on issues. Editors have been fired and some state papers print only what is acceptable to the SBC's elected officials. But it is important to challenge some of Rankin's presumptions. Most of his views mirror those of other leaders who now control the SBC. They differ radically from our traditional Baptist heritage.

Baptists reject hierarchical structure

Rankin presumes that elected leaders, both of the SBC and IMB, have priestly authority over Southern Baptists. He believes that because committee members who revised the Baptist Faith and Message prayed and brought recommendations that were affirmed by a few thousand Southern Baptists voting at the SBC annual meeting, everyone should accept them as being from God. Then he makes the astounding claim that those who do not accept this and still believe in the priesthood of every believer are denying the very basis on which we practice church and denominational polity! He believes in the doctrine of "priesthood of the believer" for committee members, but denies it to rank-and-file members. Baptists have never believed in a hierarchical church—with authority from the top down.

His editorial ignores the most glaring fundamental change in the 2000 BF&M. The Lordship of Jesus (the Living Word) is supplanted by making Him secondary to the Bible (the written Word). The statement, "The criterion by which the Bible is to be interpreted is Jesus Christ," in the 1963 BF&M is removed from the 2000 BF&M. One committee member defended this, declaring this phrase was being used to justify too many heretical views. Does this mean that, rather than Jesus, SBC leaders who define orthodoxy have become the criterion by which the Bible is interpreted?

The official SBC view of polity reflects drastic changes made in the SBC. Prior to the mid-'80s participation in the convention was based on financial support of missions and other agreed-upon causes. The originating documents state the convention's purpose was to "elicit, combine and direct the energies of Southern Baptists for the propagation of the gospel at home and abroad." Churches that contributed to these causes qualified for messengers. The shift from being the kind of Baptists who cooperated around missions to the kind of Baptists who control with doctrine culminated in the 2000 BF&M.



KEITH PARKS served 12 years as president of the former Southern Baptist Foreign Mission Board, retiring in 1992. He previously served 26 years as a missionary to Indonesia and area director for Southeast Asia. After retiring from the FMB, he served six years as global missions coordinator for the Cooperative Baptist Fellowship.

After asserting that "the 2000 BF&M has not changed any beliefs at all," Rankin then defines the importance of the changes. He declares it affirms "what Southern Baptists have always believed and practiced" about pastoral leadership and the spiritual order of the home.

Actually Southern Baptists have never agreed on the authoritarian role of the pastor. Nor have they previously accepted control of one Baptist body (the convention) dictating requirements for leadership (pastor) of another Baptist body (the local church).

Nor is it appropriate Baptist practice to deliberately exclude part of scriptural teaching because it fails to buttress one's viewpoint. The committee adamantly refused calls to include Ephesians 5:21 stating husbands and wives should submit to one another when quoting Ephesians 5:22-25 to emphasize "a wife's gracious submission to her husband's servant leadership."

Rankin is correct when he declares Baptists believe in the Word of God. It is our interpretation that differs.

Another significant reshaping of our Baptist heritage is the way the 2000 BF&M is used. It is the very first Southern Baptist confession to claim its purpose as "doctrinal accountability." In describing confessions of faith, the 1963 BF&M states, "Such statements have never been regarded as complete, infallible statements of faith, nor as official creeds carrying mandatory authority."

As used in religious terms, a creed is defined and enforced by religious authority. A confession is defined and expressed by individuals. A confessional group says, "This is basically what we believe. If you agree and want to, let's walk together." A creedal group says, "We have determined what you must believe to be acceptable. Otherwise, you cannot join with us."

The confessional approach affirms individual Christians are to be trusted when they declare their study of Scripture leads them to be Baptist. The creedal approach insists that some denominational authority will determine who really is Baptist.

If BF&M is unchanged, why sign?

If the 2000 BF&M changes nothing in belief or practices of the past, why was it mandatory for missionaries to sign? When have veteran missionaries ever been required to sign such a document? If it is no different, why is it the only decision that has resulted in so many missionary resignations and early retirements? (The numbers reported by the IMB do not cover the numbers who resigned quietly because they were afraid of losing retirement and insurance benefits if they protested openly.)

Rankin accuses those who reject the 2000 BF&M of postmodern theology, which he seems to define as rejecting absolute truth as recorded in Jesus Christ and recorded in Scripture. Let it be understood that liberal, postmodern theology was never accepted among staff or missionaries of the Foreign Mission Board! Never once was I accused during my 38 years with the FMB of unsound doctrine. My offense was that I would not support the politically-motivated ultra-conservative resurgence.

During my tenure as FMB president, out of nearly 4,000 missionaries, 10 were accused of unacceptable doctrine. I personally reviewed every case in consultation with missionaries, staff, board members and other Baptists. Only two were dismissed because their doctrine had become unacceptable after their appointment.

Historically, most Southern Baptists have rejected a Baptist creed, believing a confession of faith was adequate. The 1963 BF&M declares, "The sole authority of faith and practice among Baptists is the Scriptures of the Old and New Testaments. Confessions are only guides in interpretation, having no authority over the conscience."

By contradicting this, Rankin has joined other current leaders in seeking not only to rewrite history but in accusing anyone who rejects a creed of not believing in absolute truth.

Countless missionaries and other Southern Baptists who have a high view of Christ, the Bible and the work of the Holy Spirit have contradicted their steadfast belief in absolute truth to such an extent that they refused to compromise their integrity even at the cost of their calling and livelihood.

It is unfortunate that all Southern Baptists cannot hear the testimonies and read the writings of all the godly, veteran missionaries forced to resign their posts because their consciences would not allow them to subjugate their God-given convictions to the dictates of human religious authorities.

I am aware many committed missionaries continue to serve faithfully. I know the gospel continues to be preached, churches are being started and God continues to bless those who serve. The same is true of the Cooperative Baptist Fellowship and many other mission efforts. Unfortunately, trying to impose control over all Baptists has hampered cooperative mission efforts that had worked so well for more than 150 years.

'Regrettable changes' alter mission effort

Rankin's editorial reveals some of the regrettable changes that have created a different kind of Baptist mission effort, such as:

- The presumption that a select few have exclusive access to biblical truth.
- The rejection of Christ's promise that His Holy Spirit will enable every "believer priest" to interpret His teaching.
- The loss of trust in the integrity of denominational agencies, missionaries, individual Baptists and local churches.
- The assumption that messengers at the SBC annual meeting have the prerogative to dictate doctrine to Baptist churches and individuals.
- The implication that there is only one, very narrowly defined, acceptable expression of Baptist doctrine.
- The accusation that anyone who rejects the 2000 BF&M statement does not believe the Bible.
- Requiring a mass creed-signing to assure Southern Baptists of missionaries' doctrinal integrity, rather than trusting in their personal confession of belief and calling.

Southern Baptists are a drastically different denomination with a radically altered mission program. Baptists who are committed to biblical truth and missions will examine these changes and decide if they are consistent with their own interpretation of God's Word.

If they cannot agree, they must find ways to obey Christ's command to take the gospel to the whole world. They cannot allow disillusionment to cause them to turn inward and disobey the God of missions. We must be missionary because God is missionary. And there will be new, exciting ways to join Him in this task.

"The shift from being the kind of Baptists who cooperated around missions to the kind of Baptists who control with doctrine culminated in the 2000 BF&M."

Keith Parks

Christian music industry fighting piracy downloads

Continued from page 1

ple should work for free," said Groves, a multiple Dove Award nominee.

Decreased variety & innovation

Piracy also decreases the variety of Christian music available, Groves said. Recording labels are allowing their artists to take fewer risks, he

said, because the profit margin is so slim that investors cannot afford for any album to lose money. To ensure projects make money, executives produce only albums that will have mainstream appeal.

That means leaving certain topics out of contemporary Christian music, Groves said. It also means signing fewer new artists and cutting other performers faster. Had such a mentality prevailed in the past, Groves added, artists like Rich Mullins—who was not immediately successful—would have been dropped and never blossomed into major Christian music favorites.

"If you make music that has the whole truth of Scripture, it's risky," Groves said.

Todd Agnew, whose first single off his debut album shot to No. 1 on the Christian pop charts, echoed Groves' thoughts, saying he does not expect to make money during his first year of touring behind the album but hopes to survive to make a second record.

"We're swimming as fast as we can to keep our heads above water," he said.

Despite the negative effects of illegal downloading and CD burning, Styll and the artists agree that digital music can have a positive purpose. Mainstream artists such as Toad the Wet Sprocket and John Mayer gained popularity through fans spreading their music without buying it.

But the artists must choose to market themselves that way, Styll said.

Whether they make that choice or not, popular artists most likely will end up on a file-sharing network. Groves said he doesn't get upset with people who ask him to autograph a CD of his music they have copied rather than bought because he does not believe people understand it is illegal.

Educating consumers

Meanwhile, the Christian music industry is working to harness the promotional potential of the digital age, while educating the public on copyright laws, Styll said.

A board of directors from four major labels is investigating digital issues. One of their first steps is to begin inserting a piece of paper in



vice president of business affairs and general counsel at the label.

Manufacturers continue to work on technology to prevent people from downloading and burning songs. Until then, the carrot holds more promise than the stick.

Groves hopes to entice fans to buy his album rather than download the songs illegally. He added a promotional video and a live version of a song to his latest album. He also included a Power Point display for worship use.

Some observers are suggesting the downloading dilemma—and difficulty of stopping it—eventually will move the industry to primarily digital distribution, virtually eliminating CDs and other "hard" media.

Artists and labels already are encouraging fans to use legitimate Web sites such as liquid.com that charge about 99 cents per song to download.

"The industry has got to convert to the digital world and make it easy and affordable," Styll said.

But that won't be the end of the battle, Styll noted. The industry fought piracy before CDs and will battle it long after the industry catches technology, he said.

"I think this will always be a problem in some form."

Are pastors worst pirates?

DALLAS (ABP)—Freely downloading songs or copying albums without artists' permission is like stealing a Bible, according to Christian music insiders: Good motives don't excuse illegal acts.

Christian music industry leaders largely blame piracy for the current decline in Christian music sales. And they say ministers may be among the best-known pirates.

John Styll, president of the Gospel Music Association, cited anecdotal evidence to support the notion that ministers commonly download material for their churches without permission.

Many ministers try to keep their services and activities up to date with the latest contemporary Christian music without realizing the negative example they set for their congregations, according to contemporary Christian artist Shaun Groves. "It's like saying I have to break the law to do my ministry."

That sends youth the message that illegal downloading is acceptable, Groves argued. "They're going, 'If my youth minister does it, it must be OK.'"

On another level, downloading music violates ministerial ethics, according to Joe Haag of the Baptist General Convention of Texas Christian Life Commission.

Illegally obtaining music is similar to using someone else's sermons or ideas without permission or accreditation, he argued. "One of the points of ministerial ethics is you don't plagiarize other people's stuff."

Groves and Styll say the issue largely is an education problem where ministers—and Christians in general—don't realize downloading songs through peer-to-peer Internet sites is illegal unless artists give permission for their material to be shared.

Bill Tillman, ethics professor at Logsdon School of Theology in Abilene, Texas, argued the problem is more foundational in American society: People covet what others have. "In our society, we aren't very well schooled in the notion that someone else's idea is theirs," he said.

Recording artists Todd Agnew and Groves said they empathize with believers who want to use the music to reach their friends. "You tell me your story, I'll send you a CD," Agnew said. "Whatever you need to reach that person."

But piracy is against a law that Christians are called to faithfully uphold, Groves added.

each album thanking the owner for purchasing the music rather than illegally copying it.

Several labels already have printed, "Unauthorized duplication prohibited by law" on the CDs. Rocketown Records initially added the warning: "That includes downloading and file-sharing," but since has changed the wording to simply: "Don't steal music."

"It's a small bit of type, but hopefully it will feed the conscience of a buyer or two," said Angela Magill,

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Can Christian music be both ministry & business?

By John Hall
Baptist General Convention of Texas

NASHVILLE (ABP)—Christian music is big business. The sales numbers show that. But Christian music insiders argue it's a ministry as well.

Although sales figures fell about 10 percent in the first six months of this year, the industry still moved 21 million units during the period, according to the Gospel Music Association. For all of 2002, retailers sold about 49.66 million albums.

Artists like Jars of Clay, Michael W. Smith, dc talk and Steven Curtis Chapman each have sold between 5 million and 8 million albums during their careers. Kirk Franklin and Sandi Patty each have sold 11 million. Amy Grant tops the list of Christian artists at 24 million units sold.

Today, contemporary Christian music is sold nationwide by mainstream retailers as well as Christian bookstores.

Both the companies that produce the music and the artists themselves get more than heavenly rewards for their efforts. The GMA estimates Christian music generates about \$900 million in sales annually.

Christian artists typically get between 8 percent and 20 percent of the sales of albums, according to Dan Keen, assistant vice president of the American Society of Composers, Authors and Publishers.

On top of that, artists earn about four cents per song that they write on each album sold, Keen said.

Additionally, about 12.5 percent of sales of Christian music songbooks are divided among the writers of the

material, Keen reported. That percentage could be as high as 20 percent.

Touring also generates a significant amount of artists' income, from tickets to merchandise, Keen noted.

A recent tour with Michael W. Smith and Third Day ranked as one of the top 100 musical tours in 2002, according to Pollstar magazine.

High quality & high profits

With the growing success of the Christian music industry has come questions about the nature of the business. Artists consistently maintain they are trying to make a difference in lives with their message, but economics constantly remind fans the genre is a business.

John Styll, president of the Gospel Music Association, argued it is both ministry and a business. The labels operate to make money by getting the music out to radio stations and retailers, he said. "I can't excuse the fact that these labels are businesses. But ministry can happen as a result."

Christian music labels and businesses are like any other business run by Christians, Styll noted. "Lots of Christians make lots of money," he pointed out. There is "nothing inherently wrong" with making money.

Sales figures are so high and in some cases profits so large because today's Christian music is "some of the best that's ever been made," he added. Contemporary worship music is connecting with people, Styll said, and they want more.

Does it differ from other ministry?

Jenny Simmons of Addison Road, a Dallas-based band working to get signed to a label, compared Christian artists to church staff members: If ministers get paid, shouldn't Christian artists?

"Musicians, even Christian musicians who feel called to ministry, are entitled to make money, to develop a career and to support themselves off their ministry," she said. "If that means their CD goes big time like Jars of Clay and they make millions of dollars, good for them."

"There are lots of pastors of huge megachurches who are coming home with six-digit paychecks each year, not to mention all the benefits and gifts they receive from members in their congregations. What makes someone in the music industry any different?"

Many times, God rewards generous givers, Styll said. For example, many of the top acts in Christian music fund ministries. Michael W. Smith is involved in Compassion International, the Billy Graham crusades and Samaritan's Purse. Steven Curtis Chapman is connected with ministering to orphans.

"What is unbiblical is to hoard your money, ... to not give freely and abundantly to those in need, to lust after it," Simmons said. "Whether you're making millions as a Christian in music or as a Christian who is a lawyer, banker ... or stockbroker, it is (your) obligation to give freely back to God's church on earth and to give to those in need."

"Even Christian musicians who feel called to ministry are entitled to make money, to develop a career and to support themselves off their ministry."

Addison Road band member Jenny Simmons



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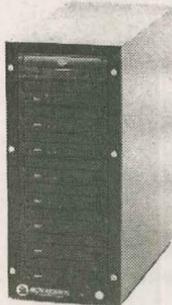
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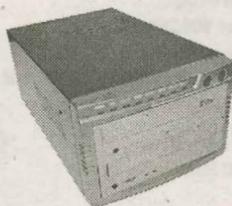
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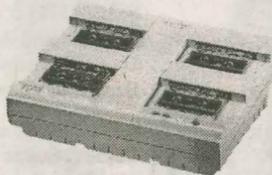
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Concert pianist finds God more rewarding than fame

By Brenda Smith
Kentucky Baptist Convention

CAMPBELLSVILLE—After overcoming persecution in China to become a top concert pianist and respected teacher, Julia Tsien now leads a life of quiet devotion—to God and to the piano.

Tsien, who now lives in Chicago, will share her message and music at the Kentucky Baptist Convention Keyboard Ministers Retreat, Sept. 26-27 at Campbellsville University and Campbellsville Baptist Church.

JULIA TSIENT, a concert pianist and teacher, will bring her music and message to the Kentucky Baptist Convention Keyboard Ministers Retreat, Sept. 26-27 in Campbellsville.



Tsien's message is shaped by her experiences as a musician and a Christian. She began piano training in China at age 6, and later successfully auditioned for a spot at the competitive Shanghai Conservatory of Music.

But the communist Cultural Revolution brought Tsien's musical development to a halt. Western influences, including classical music, fell out of favor with communist leaders.

The Red Guard confiscated Tsien's music and piano. Determined to continue, however, she hand-copied hundreds of pages of music scores and kept up her practicing at friends' homes. "I was very stubborn. I loved music and I didn't care about the threats," Tsien said.

Once she suffered a beating at the hands of a Red Guard soldier who overheard her playing Mozart.

Tsien's Christian faith also was suppressed in China. Christianity was condemned at school, and she did not know any believers other than family members. Still, she became a Christian in 1979 and grew in her faith.

As restrictions on music relaxed, Tsien found outlets for her music. She served as pianist for the Shanghai Lyric Opera House and performed concerts live as well as for Chinese radio and television.

In 1980, she was extended an invitation to travel to the United States and perform. She anticipated a short visit, but Tsien gained several opportunities to stay and study.

Moving to America

Reveling in her newfound freedom, she later was able to bring her husband, Victor, and son, Benjamin, to the United States. She won accolades for her skill and style, and became a well-known teacher. She also won the Grace Welsh International Piano Competition in 1983.

Despite her success, however, Tsien was not happy. She said she had worked hard to achieve success, but had withdrawn from God.

"I sort of got lost," Tsien explained. "Then one day, I just couldn't go on anymore that way. My transformation started at that point."

She reached out to Christian friends, including Don Phillips, minister of music at First Baptist Church of Franklin.

"Within the last several years, Julia's had a spiritual rebirth, wanting to really devote her music to the Lord, a real desire to honor God with what she does," Phillips said.

As a composer, arranger and pianist, he wrote some of the orchestra-

tions for "Himself," one of two CDs of hymn arrangements Tsien has recorded. "She has this passion to really lead others to worship. She's just an amazing person."

Tsien says her deepest desire now is not the fame of a concert stage, but to know God more deeply.

"All the things in the past—playing well, being famous—are no longer interesting to me," Tsien said. "I have such a desire to be a good Christian. Daily devotion and prayer are very important to me, and second is to practice piano."

Tsien and her husband are members of Hyde Park Christian Reformed Church in Chicago, where she also serves as pianist.

Phillips said the fusion of Tsien's skill and faith is obvious in her work. "As soon as she starts playing, you can sense God's love in the room."

The retreat is designed for church pianists and organists as well as piano teachers and students. Registration (excluding meals) costs \$25 per day or \$40 for both days. Music ministers can register with their keyboard minister for \$15.

For more information, visit www.kybaptist.org/magnify or call the KBC church music department at (888) 254-5707.

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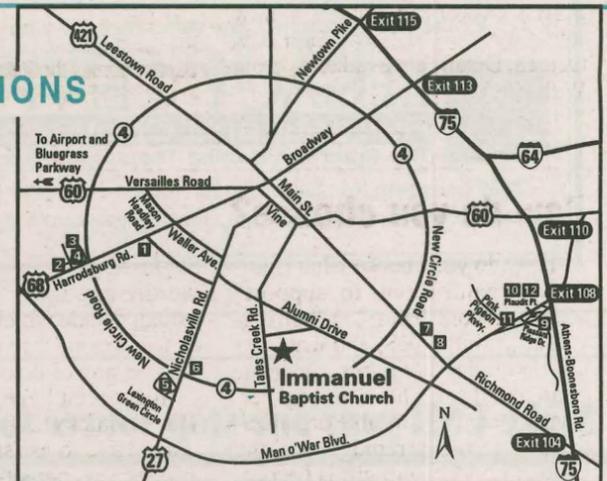
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Lexington, Kentucky

AREA ACCOMMODATIONS

Rates do not include the 12.3% hotel tax. All accommodations are within a 7.5 mile radius of the church. Messengers are responsible for making their own reservations. Kentucky Baptist Convention must be mentioned and reservation deadlines met to receive blocked room rates. Most blocked rooms are non-smoking.

Need a more detailed map and directions to Immanuel? Visit www.ibt-lex.org.

Need additional information about Lexington? Visit www.visitlex.com.



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- 2 Comfort Suites Beaumont Center**
3060 Fieldstone Way
859.296.4446
\$85 (queens, kings/1-4 people)
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- 3 Lexington Fairfield Inn**
3050 Lakecrest Circle
859.224.3338
\$75 (doubles, kings/1-4 people)
Reservation deadline: 10/27

- 4 Lexington Hampton Inn South**
3060 Lakecrest Circle
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\$79 (doubles/1-4 people)
Reservation deadline: 10/10

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- 6 Red Roof Inn South**
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- 8 Shoney's Inn-Lexington**
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\$50 (doubles/1-4 people)
Reservation deadline: 10/27

I-75 (Exit 108) / Man O' War Blvd.

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For more information, contact Denise Withers by phone: 502.254.4731 or 888.254.5713 or e-mail: Denise.Withers@kybaptist.org

Visits to KBHC campuses changing

Many of you might be used to dropping by any of Kentucky Baptist Homes for Children's seven residential campuses for a tour or short visit. We thank you for wanting to know more about us and share your love with the children here, but as I outlined in last week's column on privacy laws, changes are on the way.

Due to the newly enacted Health Insurance Portability and Accountability Act (HIPAA), KBHC can no longer offer impromptu tours or visits. Instead, we are planning open houses for each of our campuses to be spread out through 2004.

We'll do the same with each year's Christmas parties and other occasions that we have to bring wonderful volunteers and supporters, such as yourselves, on campus.

Notices of our open houses and other special events will be listed on our Web site, www.kbhc.org, in the Baptist Children's Messenger and right here in the Western Recorder.

(In the meantime, please join us for an open house and dedication of the Morehead Center's new school building at 1 p.m. Saturday, Oct. 18. Details are available on our Web site.)

HOMES FOR CHILDREN



Bill Smithwick

We realize this might pose an inconvenience to those who are used to a more relaxed visitation policy, but be assured these changes are made with the children's best interest in mind. As you know, the children KBHC cares for most often have been abused or neglected. Their safety and privacy are of utmost concern to us, and the federal HIPAA regulations are simply meant to enforce that.

Some things you should keep in mind to help KBHC be HIPAA compliant:

■ Please do not bring cameras, video recorders or any other taping devices to our campuses.

■ Please refrain from asking a child specifics that might identify him/her and his/her reason for being in KBHC's care.

Your support is vital to KBHC's success and the success of the children in our care. We appreciate your patience and understanding as we all work together to ensure the children's safety and privacy.

Should you have any questions, please feel free to call us at (800) 456-1386.

Bill Smithwick is president of Kentucky Baptist Homes for Children. Contact KBHC at (800) 456-1386 or at www.kbhc.org

How do you choose?

How do you choose what charitable organizations to support? There are more than 1.2 million registered with the IRS, and that does not include churches because churches do not have to register. The number of charitable organizations is growing rapidly, and the competition for your gift is becoming fierce.

On any day or night you can turn on your TV, open your mail, answer your telephone or access the Internet and be bombarded with appeals to support various charitable causes with your money. It may be a religious, educational, scientific, civic, political or benevolent cause. It may be worthy of support. Who can argue with fighting hunger and ignorance among children, or cancer, or helping the physically and mentally handicapped? Included in this mix are our local, state and national Baptist organizations and causes. More and more, all of these organizations are appealing not just for traditional annual cash gifts, but also for planned gifts, like a bequest in your will or revocable living trust.

And you know if you give once that organization will keep coming back to you for additional gifts. Some of you already have become

confused in the midst of the many worthy appeals. As a result, you cannot decide which cause or causes to support, therefore, you don't support any of them.

It does not have to be that way. The Kentucky Baptist Foundation is available to assist you in sorting through the competition and confusion of today's charitable giving environment. We contend in the matter of financial stewardship our first loyalty is to Christ and through His church and church-related organizations that extend Christ's message beyond our churches.

We Kentucky Baptists are fortunate to have the variety and quality of the institutional expressions of our life together in the cause of the gospel. Not only are these missionary, educational and benevolent ministries extending your hands and feet every day to touch lives in the name of Christ, but they also are accountable to Kentucky Baptists for the effective fulfillment of their Great Commission ministries. Each is worthy and deserves your continued support. Call us toll-free for assistance.

Barry Allen is president of the Kentucky Baptist Foundation, 10605 Shelbyville Road, Louisville, KY 40223; (888) 254-5701; www.kybaptistfoundation.org

KENTUCKY BAPTIST FOUNDATION



Barry Allen

Kudzu

Doug Marlette



For Heaven's Sake

Mike Morgan



Bible Crossword

Teri Grottke

Across

- 1 Tiny insect
- 4 Facts
- 9 Undergraduate degree, abbr.
- 11 "By his name ____" (Psalm 68:4)
- 12 "____, and make thy bed" (Acts 9:34)
- 13 Small arms ammunition, abbr.
- 14 "____ Lord God! behold" (Jeremiah 1:6)
- 15 Liquid extracted from a fruit
- 16 "In the province of ____" (Daniel 8:2)
- 17 A family of returning Nethinims (Nehemiah 7:48)
- 19 Scold
- 21 1004, Romans num.
- 22 Walked at the head of the line
- 23 Bedad's son (Genesis 36:35)
- 24 Give instruction
- 27 Single
- 28 Decay
- 30 Exclamation
- 31 Brawling
- 34 Capture
- 37 Not, prefix
- 38 Traps (Psalm 140:5)
- 39 Preposition
- 40 "Ye shall be ... ____ upon her knees" (Isaiah 66:12)
- 43 Announced
- 47 Heber's father (Luke 3:35)
- 48 "And ____ also the Jairite" (2 Samuel 20:26)
- 49 "They must ____ be borne" (Jeremiah 10:5)

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| 52 | | | | 53 | | | | | 54 | |

- 51 Neither
- 52 Male adults
- 53 Jehaleleel's son (1 Chronicles 4:16)
- 54 Expire

Down

- 1 Zibeon's son (Genesis 36:24)
- 2 "Azariah, Raamah, ____" (Nehemiah 7:7)
- 3 Thorium, chem. symbol
- 4 Smear
- 5 Opera solos
- 6 Muscle twitch
- 7 One who takes advantage
- 8 Myself
- 9 Chief idol of the Canaanites
- 10 Identical
- 13 Slip
- 15 Indonesian island
- 16 Always
- 18 This man had 70 sons (Judges 8:30)
- 20 Father of Hophni (1 Samuel 1:3)
- 23 Aaron's grave (Numbers 20:27-28)
- 24 Daylight time, abbr.
- 25 Son of Caleb (1 Chronicles 4:8)
- 26 Definite article
- 28 Hospital caregiver, abbr.
- 29 King of Bashan (Numbers 21:33)
- 32 Implement
- 33 Baby
- 34 Iniquity
- 35 Terminates
- 36 Land surrounded by water
- 38 One of the twelve spies (Numbers 13:11)
- 40 "And the fallow ____" (Deuteronomy 14:5)
- 41 One of Christ's words on the cross (Mark 15:34)
- 42 Challenge
- 43 Unclear
- 44 Before
- 45 Able
- 46 Real estate investment, abbr.
- 50 Southern continent, abbr.

Last week's solution

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NATIONAL NOTES

■ **Christian store chain to open on Sundays.** Family Christian Stores announced it will begin opening its outlets on Sunday afternoons this fall. The Michigan-based group has stores in Bowling Green, Florence, Louisville, Owensboro and two in Lexington. "We have a clear calling to provide our customers with Bibles, books and other Christian resources that meet their needs—when their needs arise," chief executive Dave Browne said. "And opening on Sunday, the day that most Christians attend to their spiritual needs, is a reflection of this calling." A spokesman for the Southern Baptist Convention's LifeWay Christian Stores said it has no plans to follow suit.

■ **Promise Keepers' McCartney steps down for wife.** Bill McCartney has announced his resignation as president of Promise Keepers so he can continue to care for his ill wife. "God has assigned me to be a husband and a grandfather," McCartney said. "The ministry of Promise Keepers is not finished; it is needed now more than ever. I am confident that the Lord will direct and empower the ministry to move forward in strength and support." His wife, Lyndi, suffers from a severe respiratory illness and he had been on a leave of absence because of her condition. The ministry, which will have 18 conferences during 2003, has plans for 17 more events in 2004.

■ **Church pensions bill gains unanimous House vote.** The U.S. House of Representatives has unanimously approved a bill to assist in retirement savings for pastors and other church employees. The House voted 397-0 Sept. 3 for the Church Pension Plan Fairness Act. The bill amends securities and investment laws from the 1930s and 1940s to allow church pension plans to participate in collective trusts. Such trusts allow retirement investors to diversify funds, so as to share risk and transaction costs. The legislation won't affect participants in retirement-related programs offered by the Southern Baptist Convention's Annuity Board, a spokesman said.

Alabamians reject faith-based effort to increase taxes

BIRMINGHAM, Ala. (ABP)—Despite an appeal to their faith-based sense of justice, Alabama voters voted overwhelmingly to defeat a proposal that would have reduced taxes for the state's poorest residents and raised them on the wealthy.

The Sept. 9 referendum dealt with what would have been the largest tax increase in the state's history. It attracted unusually large voter turnout, with 68 percent voting against the plan and 32 percent supporting it.

Republican Gov. Bob Riley's \$1.2 billion tax package would have overhauled the state's tax system and was designed to prevent massive cuts in funding for education and other state services, necessitated by a budget shortfall.

The plan's failure means the state's legislature must meet in a special session Sept. 15 to adopt an education and general-fund budget for 2004.

Riley, who has a strong anti-tax record, had promoted the plan as a way to bring economic justice to the state's poor, who face much higher tax burdens than wealthier residents.

Ironically, exit polls showed the package had less support among those it would have helped than among wealthier Alabamians.

While many prominent Alabama clergy and Christian groups had supported the plan, some state and national Religious Right groups opposed it.

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5916 8/03 1

'The Lord has held my hand'

One of the most agonizing experiences a parent can have is trying to understand how to help his or her child during difficult times. Over the years I have spoken to more than a few distraught moms and dads. With moms, the story often unfolds with tears running down their cheeks and sobbing from time to time. With dads, it is more of just plain frustration, and a father's confession that he has done everything he knows to do, but so far nothing has worked.

When "Eddie" (not his real name) enrolled in the summer of 1997 as a junior in high school, his parents confessed they were searching for answers. They realized they needed help for their son, but they were not sure we would be able to help. They had heard some good things about Oneida Baptist Institute and how we had helped other students, but they wondered if we could help Eddie. More importantly, would Eddie let anyone help him?

We were told that Eddie had been "skipping school, making poor grades, had a hard time focusing in class, would not pay attention, was back-talking his teachers and parents and was just plain lazy." His parents went on to tell us that he had been an "honor roll student until the seventh grade and had been a sweet and sensitive kid."

Eddie was fortunate in many ways. Unlike most students who come to Oneida, Eddie's parents still were married and they were able to give him a lot of special attention because he was an only child. He did admit to having low self-esteem and there had been some drug abuse. When we asked Eddie what he most wanted to accomplish at Oneida, he replied, "I want to make good grades and learn to be more responsible."

Things got off to a rocky start. We had to suspend Eddie for a few days for fighting after he had been here only two months. For those who might not know what a suspension means at Oneida, it simply means that students must work one or more days on campus instead of going to school. The student not only has to work all day, he has to work in front of his peers so everyone can see the foolishness of his actions.

This story does have a happy ending, though.

A little later Eddie accepted Christ as his personal Lord and Savior. All of us saw a real improvement in his behavior, and he graduated in 1999. This week I received a letter, along with a contribution, from Eddie's parents. I want to share part of that letter:

"Please accept the enclosed gift to OBI as a gift from Eddie's family. ... What a blessing Eddie is in college! Both his father and I recognize that if it weren't for the good Lord and the staff at Oneida, our son would have been one of societies' 'throw-aways.' Eddie just completed two years at Lexington Community College! Amazing!

"As with everything in our life, we prayed that God would lead Eddie into a career of His choice and then show us ... how to find the money for his education. Our Lord has held my hand each step of the way through this experience, and with His help Eddie will graduate and continue to be clean and sober, and work for God's glory. ... Please say hello to all the old friends at OBI who kept me sane while miracles were worked in Eddie."

Reprinted from Sept. 11, 2001

W.F. Underwood is president of Oneida Baptist Institute, P.O. Box 67, Oneida, KY 40972. www.oneidaschool.org; e-mail: president@oneidaschool.org

THIS IS ONEIDA



W.F. Underwood

An unexpected blessing

The Lord always blesses us in unexpected ways. That happened to me while assisting in a revival at Monticello Baptist Church in Butler County.

The red-metal-roofed, white church building situated among the trees provides a beautiful postcard scene. Halfway between Morgantown and Rochester, the Provo community once had a post office, store and one-room school. Former students have preserved the school building as a community center; tennis courts and softball field are adjacent.

A short drive across the soybean fields, the Green River meanders.

Each morning, I joined pastor Randy Burns and his wife, Delia, neighbors Mary Joe Franklin and Pat

Lawrence, for a brisk walk. At 6 a.m. fog laid on the fields and roosters provided a wake-up call. On the main road we rarely moved to single file for a motorist. Walking two miles is much easier when you do it together.

The Monticello congregation celebrates its 200th anniversary in 2005. Randy and Delia recently started their third year. They graduated from Clear Creek in 2000. Members appreciate Randy's quiet

leadership and loving consistency; attendance has nearly doubled. A highlight was the baptism of Pat Lawrence's 92-year-old mother-in-law. Without any debt, the church purchased and totally renovated a house for a parsonage.

Delia Burns works for the Butler County Board of Education in migrant and adult education. She and Sharon Taylor teach English as a second language at the Gasper River Baptist Association office. During the summer, two of the students became Christians. Every other week migrant workers attend Monticello, and Delia translates the morning sermon. Migrant workers at the Perdue Industries poultry processing plants frequently call on Delia for assistance.

On Monday night of the revival, a man under the influence of alcohol asked Randy if he could stay for the service. "I've been run off from other churches," he said. During the closing testimony time, the man acknowledged his alcoholism and thanked the pastor and church for letting him attend. Didn't Jesus say the world would know us by our love?

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

CLEAR CREEK CHRONICLE



Bill Whittaker

Veggies go belly up

Big Idea, home to Bob & Larry, Jonah, files bankruptcy, preparing to be sold

By Bob Smietana
Religion News Service

CHICAGO (RNS)—Move over Rocky and Bullwinkle to make room for Bob and Larry.

Big Idea Productions, makers of the best-selling VeggieTales video series, filed for Chapter 11 bankruptcy Sept. 2, as part of a deal to sell the financially troubled company.

Big Idea has agreed to sell its assets—including copyrights to Bob the Tomato and Larry the Cucumber and other VeggieTales characters—to Classic Media LLC, which owns or manages media properties such as "Rocky and Bullwinkle," "Lassie," "The Lone Ranger" and "Rudolph the Red-Nosed Reindeer."

Despite Big Idea's continued popularity—eight of the top 10 selling videos in the Christian retail market are from Big Idea, including the recently released "The Ballad of Little Joe"—the company has had cash flow problems in recent years.

Last November, after the release of the motion picture "Jonah: A VeggieTales Movie," which grossed more than \$24 million at the box office, Big Idea laid off 30 employees. Additional layoffs have cut the company's staff from a high of 200 part- and full-time employees to a current staff of 44.

"To call the last year difficult is an understatement," said Big Idea founder and CEO Phil Vischer. "In the midst of VeggieTales' success, we made several key strategic errors that led us to this point. Due to their great enthusiasm for both our business and our ministry, I believe Classic Media is a wonderful partner to help guide Big Idea back to financial health."

Videos to continue

Kris Fuhr, a spokesperson for Big Idea, said the company intends to continue making VeggieTales videos, with an Easter special due for release next February, followed by videos in May and September. Plans for a second VeggieTales film, announced last fall, are now on hold, Fuhr said.

The "Jonah" film, which cost an estimated \$10 million to \$20 million to produce, was self-financed by Big Idea. The company would take on "financing partners for our future film projects," chief operating officer Terry Pefanis said.

With video sales topping more than 20 million, Big Idea was once the largest animation studio in the Midwest. The company now will focus on story concepts and pre-production, with the animation and production outsourced, "which is what the rest of the industry is doing," Fuhr said.

Big Idea began looking for a



BIG IDEA Phil Vischer, CEO of Big Idea, said the company "got ourselves upside down" during a period of fast growth.

buyer this past summer, after it lost a lawsuit brought by Lyrick, its distributor until 2001. Lyrick, which also distributes "Barney," sued after Big Idea switched to Warner Home Video to distribute its videos to the mainstream market.

In April, a Texas jury awarded Lyrick \$11 million in damages, deciding that Big Idea violated a verbal contract with Lyrick. On July 9, Judge Barbara M.G. Lynn of the Northern District of Texas Federal Court upheld the verdict.

In an interview in the Aug. 4 issue of Christian Retailing magazine, Vischer defended the decision to leave Lyric, claiming that three years of negotiations with them had failed to result in a signed contract. He also cited the sale of Lyrick and the death of former owner Dick Leech, who was instrumental in the early success of VeggieTales, as reasons for changing distributors.

CEO Vischer takes blame

Vischer, whose role models included Walt Disney, and who often spoke of building a company as influential as the Disney Company, also blamed his decisions as Big Idea's CEO for the company's difficulties.

"We got ourselves upside down financially when everything was working wonderfully," Vischer told Christian Retailing. "When things were doing so well, I thought that was God wanting us to expand, so we grew like crazy. Now I think it was more me having all these great ideas in my head and being so excited that I wanted to do them all at once."

No terms of the sale were announced. Big Idea's Fuhr said that the company hoped to complete the sale by the end of 2003.

Eric Ellenbogen, chairman and CEO of Classic Media, said his company looks forward "to supporting (Big Idea's) mission" and "growing the brand" in the future.

"Although Big Idea has experienced considerable financial difficulties, it has never let down its audience," Ellenbogen said. "We will commit everything it takes to advance Big Idea's unique franchise."

Praying Together: Forming Prayer Ministries in Your Congregation. Martha Graybeal Rowlett. Upper Room Books, 2002. 225 pages. \$13. ♦♦♦♦♦ (out of five)

Quick, how many different ways can a congregation pray together?

Give up? In "Praying Together," Martha Graybeal Rowlett identifies at least 22 distinct, organized ministries of prayer for a local congregation.

Some of these prayer ministries are readily apparent: prayer as a part of congregational worship services, prayer breakfasts, prayer retreats, family prayer and prayer rooms. Others are a little less well known, but still practiced in some Baptist churches, such as telephone prayer chains and prayer walking. Still others are somewhat foreign to many of us: labyrinth praying, concerts of prayer, prayer services for healing and Internet prayer.

"Praying Together" is a wonderful survey of the ways congregations can enrich their common prayer lives, as well as to engage prayer as a way to deepen their sense of who they are and what God wants them to do.

Each chapter describes a specific prayer ministry, giving examples of the way it looks in congregations. No chapter does an in-depth study or analysis of its subject. Graybeal Rowlett seems to want to whet our appetites for further exploration. An excellent bibliography at the end of the book points to additional resources for each of the 22 topics covered.

The chapter dealing with "Prayer in Planning and Decision Making" is a call to view prayer that begins and ends most committee meetings as something more than a polite, perfunctory nod toward God. She outlines a way to make prayer a meaningful part of the process, not only at the beginning and end, but at different stages throughout a meeting.

Reading through "Praying Together" was a stimulating, refreshing exercise in re-examining the role of prayer in the life of the congregation. All along the way, I could see ways to engage in each pattern. *Jim Holladay*

"Between Two Loves: 90 Devotions for Women Whose Husbands Don't Share Their Faith." Nancy Kennedy. Zondervan, 2003. 192 pages. \$14.99. ♦♦♦♦

A little less than two years ago, I reviewed another of Nancy Kennedy's books, "When He Doesn't Believe." The subject matter was the same as these devotions: Christian women who are married to men who are not Christian.

I had a major problem with Kennedy's perspective that God's plan was for the woman to be in a marriage to a non-Christian. My contention is that sometimes a woman simply makes a bad choice for a life partner.

As I read these devotions, I had to do some double-checking to be sure the same woman wrote the devotions as wrote the book. While there is still an element of the above thinking,

(Kennedy does keep talking about God's "perfect" plan when referring to the mismatched marriage) for the most part these are very helpful devotions.

Kennedy encourages respect for the husband and patience when it comes to confronting the husband with the gospel.

These devotions first of all encourage a development of relationship with Christ. This relationship then provides the woman with a way to deal with the frustrations of the relationship with her husband.

What makes the devotions meaningful is that most of them reference a real-life experience Kennedy has had. Sometimes the lessons even come from the husband.

Perhaps the devotion route is the better way to approach this whole subject. *Wayne Hager*

God's Secretaries: The Making of the King James Bible. Adam Nicolson. Harper Collins, 2003. 281 pages. \$24.95. ♦♦♦♦

Adam Nicolson loves the King James Bible. In fact, he sees it as the embodiment of the best the English language has to offer. After reading this book, I wondered if he also considered Jacobean England to be the golden age of English civilization. I doubt our Baptist forebears would agree to that.

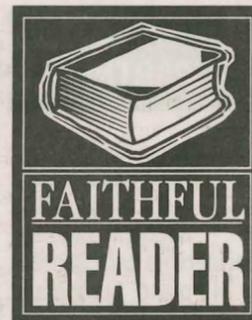
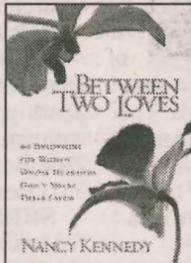
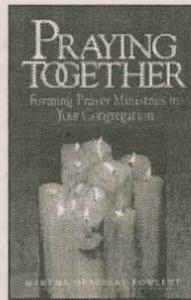
"God's Secretaries" is a fascinating look into the lives of many of the 50-plus people who were involved in translating and publishing the King James Bible. Nicolson does not try to make saints of sinners or to whitewash their moral failures, inconsistencies and excesses. In fact, he seems to argue that their dark sides contribute something valuable to the end product of their work.

Nicolson also gives an intriguing look into the historical era and religious milieu of 17th century England. James VI wanted to unite all of Great Britain under the English Crown. This was not only a political task, but a religious one as well. For him the translation and publication of this Bible was a significant means to that end. It was a way of marginalizing the voice of the Puritans, who used the Geneva Bible, and the Catholics, with their Douai version.

In praising the King James Bible as the pinnacle of Scripture translation because of its marvelous adaptation to and reflection of the life and times

from which it sprang forth, along with his subsequent disparaging of modern translations, Nicolson overlooks a key concept of biblical translation: the need to communicate eternal truth in the language of the culture. He also seems somewhat inconsistent in praising the translators' faithfulness to the original languages, while at the same time giving examples of places where they clearly chose interpretation over translation.

As history, "God's Secretaries" is fascinating. As an accurate assessment of the outcome of the translation process, I found it lacking. *Jim Holladay*



By Wayne Hager, pastor of Calvary Baptist Church in Mt. Airy, N.C.; and Jim Holladay, pastor of Lyndon Baptist Church in Louisville. They welcome feedback or suggestions for book reviews. Contact them via e-mail at: jcwhager@earthlink.net, or docholladay01@aol.com

PRAYER PARTNERS

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

■ The youth ministry Earl and Robin Pinkston lead in Malta. Many have made professions of faith but not been baptized yet.

■ The Prague mission team requests prayer as they follow up on contacts derived from a visit by a team of Southeastern Baptist Theological Seminary students from Winston-Salem, N.C., who visited Prague.

■ The ministries at Tomani Baptist Church, which are starting back after a two-month break.

■ A conversational English-language class in a gateway city in France. "There were two non-Christian ladies present along with one new believer," the organizer writes. "Please pray that the two non-believers will make a decision to follow Christ. Pray also for the new believer to be challenged to share her new faith with others."

Mountains to the Mississippi

Compiled by staff

■ **ARLINGTON**—First Church recently called **Larry Jackson** as interim pastor.

■ **BANDANA**—Bandana Church will hold revival services Oct. 5-8, 7 p.m., with **Jeff Wallace** as evangelist and **Rick and Paulette Thomasson** providing music. **William Miller** is pastor.

■ **BELFRY**—First Church will celebrate its 64th homecoming service Sept. 28, 2 p.m., at Grants Branch Park. **Mark Helton** is pastor.

■ **CAMPBELLSVILLE**—Saloma Church will hold fall revival services Oct. 24-26 with **Leon Wilson**, national missionary for the Southern Baptist North American Mission Board, as evangelist and **Tim Shockley** as music minister. For information, call (270) 789-0082.

■ **ELIZABETHTOWN**—Immanuel Church will host an On Mission Celebration Sept. 20-24. For information, call (270) 765-6516. **Charles Darland** is pastor.

■ **ELKTON**—Elkton Church will hold revival services Sept. 28, 6 p.m., and Sept. 29-Oct. 1, 7 p.m. **Bill**

Whittaker, president of Clear Creek Baptist Bible College in Pineville, will be the evangelist and **Gary Vidito** will lead music.

■ **FULTON**—First Church called **Brettina Garner** as minister of youth and activities. **Jack Acree** is pastor.

■ **GLASGOW**—Calvary Church recently called **Randy Shaw** as pastor.

■ **HENDERSON**—**John Charles** recently resigned as pastor of Audubon Church.

John Dunaway announced his resignation as pastor of Community Church, effective Sept. 30.

Barry Proctor resigned August 17 as pastor of Eastview Church.

Brian Whitman recently resigned as pastor of New Hope Church.

Zion Church will celebrate its 150th anniversary Sept. 28., 10 a.m., with **Dan Garland**, leader of the Kentucky Baptist Convention evangelism growth team, as guest speaker. **Mark Galloway** is pastor.

■ **KEVIL**—First Church recently

called **Stewart Strickland** as pastor. He previously was pastor of Wickland Church in Bardstown.

■ **JEFFERSONTOWN**—Hopewell Church will hold revival services Oct. 5, 11 a.m. and 7 p.m., and Oct. 6-8, 7 p.m. **Ray Woodie**, pastor of Coral Hill Church in Glasgow, will be the evangelist and **Steve Moore**, a student at Southern Baptist Theological Seminary in Louisville, will be the worship leader. **Don James** is pastor.

■ **LEXINGTON**—Grace Church recently honored **Dorothy Carter** for more than 50 years of service as a children's Sunday school teacher. **Terrence Freeman** is pastor.

■ **LOUISVILLE**—Farmdale Church recently called **Doug Strader** as pastor and **Heath Lambert** as associate pastor.

Highland Church ordained **Roy Fuller** as a deacon Sept. 7.

Melbourne Heights Church will celebrate its 45th anniversary at its current location Oct. 19. Activities will include a potluck lunch and an afternoon music service. **Bill Shoulta** is pastor.

Rockford Lane Church recently called **Jared Kennedy** as education minister/minister to children.

■ **MARION**—Deer Creek Church celebrated its 180th anniversary and homecoming Sept. 7, with former pastor **Hardin Hosey** as guest speaker.

■ **MIDDLETOWN**—First Church ordained **Dottie Smith** as a deacon Sept. 7. **James Cobban** is pastor.

■ **PADUCAH**—Immanuel Church recently called **Steve Skaggs** as minister of music. **Jamie Broome** is senior pastor.

■ **SALEM**—**Stephen Kirk** recently resigned as pastor of Lola Church.

■ **SHELBIANA**—Sutton Church will hold revival services Sept. 21-24 with **Harry Hargis** as evangelist. **Scott Tackett** is pastor.

■ **SIDNEY**—Sidney Missionary Church ordained **Claude Smith** as a deacon Aug. 24. The church will hold revival services Sept. 21-26 with **Mike Caudill** as evangelist.



SIXPENCE CONCERT Leigh Nash, lead singer for the Christian band Sixpence None the Richer, performs during a recent Sixpence concert at Cumberland College in Williamsburg. The group is best known for the hit song "Kiss Me," which was featured on the soundtrack of the movie, "She's All That." (Cumberland College photo)

Rick Gannon is pastor.

■ **UNION CITY**—Poplar Grove Church celebrated its 175th anniversary Aug. 29. **Charles Blair** is pastor.

■ **WEBSTER**—Raymond Church ordained **Eric Barr**, **Robbie Mattingly**, **Dean Pollock**, **Clint Rardon** and **John Shemwell** as deacons Sept. 7. **Kenneth Embry** was recognized for 25 years of service as a deacon. **Terry Settles** is pastor.

What's going on?

Send your happenings to Mountains to the Mississippi. Mail: Box 43969, Louisville, KY 40253. Fax: (502) 244-6474. E-mail: wesrec@earthlink.net.

Parham, emeritus missionary, dies

GAINESVILLE, Fla.—Former Kentucky Baptist pastor Robert Parham Jr., an emeritus Southern Baptist missionary to Nigeria, died Sept. 3. He was 76.

Parham and his wife, the former Jo Ann Walton, were appointed by the Southern Baptist International Mission Board in 1953. He served in Nigeria as a teacher and manager of Baptist Boys High School in Port Harcourt, a church planter and school manager in Rivers and Owerri Baptist associations, a church planter and agriculturist in Keffi, Kafanchan and Jos, an administrator of Baptist Hospital in Ogbo-

mosho and secretary for Baptist work in the northern region of the country.

Parham, who retired in 1974, was a graduate of the University of Florida in Gainesville and Southern Baptist Theological Seminary in Louisville.

Prior to missionary appointment, he was pastor of Newman Baptist Church in Owensboro as well as pastor of churches in Florida. He also was assistant superintendent of Kentucky Boys' Estate and served in the U.S. Navy.

He is survived by his wife, four sons and 12 grandchildren.

CLASSIFIED ADS

FOR RENT: Sanibel Island, Fla. Two-bedroom, 2-bath condo for vacation rental. Large pool, tennis courts, canoe, kayak, screened porch, lovely beach. www.sanibelcondo.net. Call Pat (502) 895-8752.

HAWAII TOUR: Adults from your church are invited to join Christian Life Tours on a 12-day tour of Hawaii. The cost of only \$2,624 each includes round-trip air, sightseeing on each island, several meals, shows, a luau and an unforgettably fun time with a group of Christian friends. The price is based on double occupancy. For a free brochure and to make reservations, call toll-free: (877) 557-0073. If necessary, please leave message.

SEEKING: An energetic, dynamic pastor for strong, growing church with blended services and multimedia. Requires experience and some college. Send resumé and audio and/or video tape to: Pastor Search Team, HC 83 Box 468, Cloverport, KY 40111. Resumés need to be received by Oct. 1, 2003.

SEEKING: Full-time pastor for Olive Branch Missionary Baptist Church. We have a fast-growing congregation and a Sunday school enrollment in excess of 325. We are looking for the man God has prepared for this position. Prayerfully submit your resumé to: Olive Branch Missionary Baptist Church, 400 Olive Branch Church Road, Hanson, KY 42413, Attn: Pastor Search Committee.

SEEKING: Full-time youth minister for established and growing youth program. Please send resumé with references to: Search Committee, Zion Baptist Church, 8158 Highway 351, Henderson, KY 42420.

SEEKING: First Baptist, Mayfield, Ky., is seeking a full-time worship/music minister. Average attendance: 500+. Blended worship style with praise team. Position will give leadership to graded music program, 65-member sanctuary choir, praise team and worship planning. Send resumé to: Pastor Bob Swift, First Baptist Church, 118 W South St., Mayfield, KY 42066.

SEEKING: Kirkwood Baptist Church in Salvisa, Ky., is looking for a youth minister. For information, call (859) 865-4231.

SEEKING: Part-time youth minister for young youth group with a lot of potential at Durbin Memorial Baptist Church in Lexington, Ky. Please send resumé to Pastor Chuck Luke at 8650 Durbin Lane, Lexington, KY 40515, or call (859) 351-1333.

SEEKING: Full-time minister of youth for small Southern Baptist church in southwestern Kentucky (includes some music responsibilities). Experience preferred (not required). Salary/benefit package available. Please mail resumé to: Minister Search Committee, Crofton Baptist Church, Drawer E, Crofton, KY 42217, or e-mail: crofbc@hesenergy.net.

SEEKING: Full-time minister of music/education and a part-time youth minister for Broadway Baptist Church. Send resumé to: Personnel Committee, BBC, 2500 Harrodsburg Road, Lexington, KY 40503.

SEEKING: Temporary workers—individuals with secretarial experience and computer application skills to work in temporary positions. Competitive hourly wage; no benefits. Contact: Administrative Services Department, Kentucky Baptist Convention, PO Box 43433, Louisville, KY 40253-0433. (502) 244-6468.

SEEKING: Full-time minister of youth with some education responsibilities for Lakota Hills Baptist Church, West Chester, Ohio. This is an exciting, rapidly growing congregation located in the beautiful northern suburbs of Cincinnati. If prayerfully interested, please send resumé and cover letter to: Search Committee, 6300 Tylersville Road, West Chester, OH 45069.

SEEKING: Full-time pastor for Meta Baptist Church in Pikeville, Ky. Sunday school attendance is 80 and Sunday morning worship attendance is 130. Please send resumé to: Meta Baptist Church, 8807 Meta Highway, Pikeville, KY 41501, Attn: Pastor Search Committee.

The king is dead

Billy Graham & others note faith's role in Cash's life

NASHVILLE (BP)—Country music legend Johnny Cash, known as the Man in Black with hits such as "Ring of Fire," "I Walk the Line" and "A Boy Named Sue," became a man of strong faith, according to many who knew him.

Cash died of complications from diabetes, which resulted in respiratory failure, Sept. 12 at age 71 in Nashville.

"Johnny was a deeply religious man," said evangelist Billy Graham. Cash and his wife, June Carter Cash, who died four months ago, often invited Graham and his wife, Ruth, to vacation with them at their Jamaica home and elsewhere.

The Cashes attended and performed at many Graham crusades, Graham noted. "They both were like a brother and sister to Ruth and me. We loved them," he said.

"Johnny was a good man who also struggled with many challenges in his life," Graham said, pledging his prayers for Cash's family and staff. "I look forward to seeing Johnny and June in heaven one day."

Cash once noted that his favorite Scripture verse was Romans 8:13: "For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live."

"Years ago I claimed this Scripture as my own promise, and I feel there were many times a life-saving situation was realized by turning to this Scripture for counsel," Cash wrote for a 1997 devotional book titled, "Lamp Unto My Feet."

"In other words, the Scriptures, or God speaking through them, have saved my life. This Scripture, especially," he wrote.

In May, Cash lost his wife of 35 years, June Carter Cash. At her funeral, Courtney Wilson, former pastor of First Baptist Church in Hendersonville, Tenn., recalled how 36 years ago he met the Cashes one Sunday while Cash was recovering from a bout with drug abuse and Mrs. Cash persuaded him to go to church with her.

Wilson preached a sermon about the living water of Christ that Cash later wrote about it in one of his biographies, Wilson said.

Cash was born during the Depression in 1932 in Kingsland, Ark. His parents took advantage of a New Deal farm program, according to CNN.com, and the family farmed cotton during the day and sang hymns on the porch at night.

After three years in the Air Force, Cash moved to Memphis, where he sold appliances door-to-door while trying to break into the music business. In 1954, CNN.com recounted, Cash auditioned for Sam Phillips at Sun Records, hoping to record some simple gospel songs. Phillips, who had discovered Elvis Presley and Jerry Lee Lewis, pushed Cash toward a more commercial sound.

By 1956, Cash had his first No. 1



MAN IN BLACK Country music icon Johnny Cash, who died last week at age 71, credits Romans 8:13 as having "saved my life." (BP photo courtesy of Lost Highway Records)

hit with "I Walk the Line," and by 1958, he had published 50 songs, sold more than 6 million records.

Cash left Sun Records for Columbia Records when Sun refused to let him record gospel music, according to *The New York Times*.

Cash toured worldwide and succumbed to the hectic pace of fame by becoming dependent on mood-altering drugs that harmed his career and ended his first marriage. By 1967, Cash had overcome his addiction with the help of June Carter, who was his singing partner at the time. The next year, the two were married, and Cash made a comeback in his career.

In the fall of 1969, Cash outsold the Beatles as the hottest act in the world, CNN.com reported. His work accounted for 5 percent of all record sales in the United States that year.

In 1973, Cash co-wrote and produced a film based on the life of Jesus called "The Gospel Road." He narrated while Carter played the role of Mary Magdalene. The movie was first distributed by 20th Century Fox and later acquired by Billy Graham's film company.

Black & right

Cash explained his affinity for black clothing in his 1971 hit "Man in Black" when he said it symbolized the downtrodden people in the world.

"Everybody was wearing rhinestones, all those sparkle clothes and cowboy boots," he said in 1986. "I decided to wear a black shirt and pants

and see if I could get by with it. I did and I've worn black clothes ever since."

In a 1994 interview, he insisted his black persona and music subjects did not make him a morbid person. "I'm not obsessed with death. I'm obsessed with living," he said, according to the *Times*. "The battle against the dark one and the clinging to the right one is what my life is about."

By the end of his life, Cash had recorded more than 1,500 songs which appeared on nearly 500 albums, won 10 Grammy Awards and had 14 No. 1 country music hits. He was in the process of recording another album when he died.

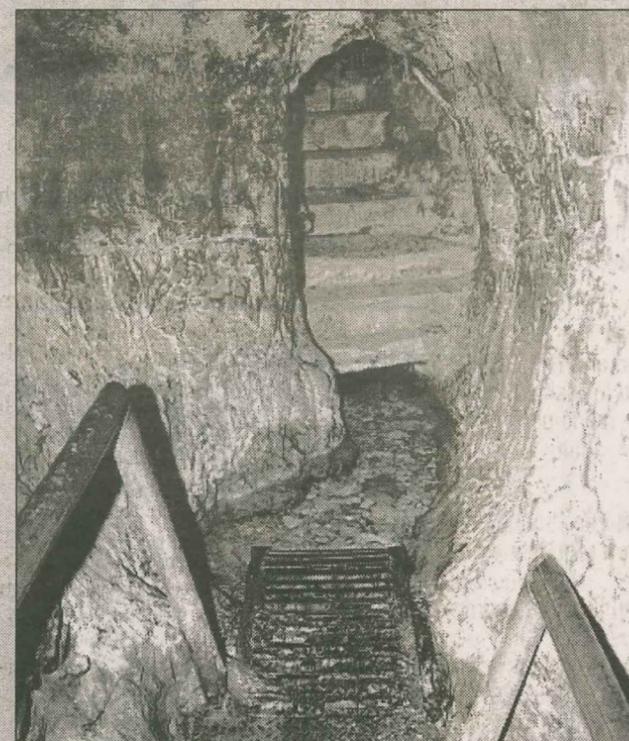
In a Nov. 26, 2002, interview with Larry King on CNN, Cash said he was not angry at God for the way his life had turned into nearly constant battles with health problems.

King asked Cash if he was bitter at God, and Cash replied, "No, I'm not bitter. Why should I be bitter? I'm thrilled to death with life. Life is—the way God has given it to me was just a platter—a golden platter of life laid out there for me. It's been beautiful."

Cash said he originally pursued music at the prompting of his mother.

"My mother told me to keep on singing, and that kept me working through the cotton fields," he recalled. "She said, 'God has His hand on you. You'll be singing for the world someday.'"

Compiled from reporting by Erin Curry of Baptist Press and News Director David Winfrey



ANCIENT SITE Stairs descend into the ancient Siloam's Tunnel and Gihon Spring. Scientists recently determined the authenticity of the long underground tunnel, which is mentioned in the Bible. (RNS photo courtesy of Israel Nature and Parks Authority)

Scientists: Jerusalem tunnel dates back to King Hezekiah

JERUSALEM (RNS)—Using Carbon-14 dating techniques, Israeli and British scientists have determined that Siloam's Tunnel, a long, circuitous underground passage constructed below Jerusalem's ancient City of David was probably built about 700 B.C., when King Hezekiah ruled the land of Judea.

The radiometric dating lends weight to the biblical text (2 Kings 20:20; 2 Chronicles 32:3, 4), as well as to an old inscription, discovered in 1880, on one of the tunnel's walls. Although this inscription appears to refer to Hezekiah, it does not do so by name.

This marks the first time that a structure mentioned in the Bible has been dated radiometrically, according to researchers Amos Frumkin, Aryeh Shimron and Jeff Rosenbaum, who published their findings in the Sept. 11 issue of *Nature*.

While most scholars have long credited the 1,750-foot-long tunnel to Hezekiah—and in fact call it Hezekiah's Tunnel—based on the two biblical references, a minority insisted the passage was built centuries later.

Among other arguments, the dissenters said that an enterprise this large would not have been taken during a time of war.

According to the Bible, Hezekiah built the tunnel to protect arid Jerusalem's precious water supply from invading Assyrians. Toward this end the king redirected the water from the Gihon Spring toward the walled City of David—from one side of the city to the other. Modern scientists view the tunnel as a great work of water engineering.

Both the spring and the City of David are located in the Kidron Valley, outside the walls of the Old City of Jerusalem, in an east Jerusalem neighborhood called Silwan.

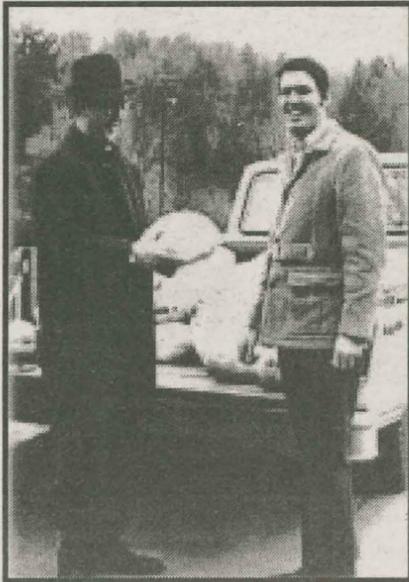
Radiometric dating measures the decay of radioactive elements and enables researchers to estimate the age of the material being examined. Here, the scientists dated the organic material within the plaster of the tunnel, and employed uranium-thorium for dating the stalactites that have been growing in the tunnel since the time it was built.

Jon Seligman, Jerusalem District Archeologist, said the tunnel's radiometric readings were further evidence that the tunnel was indeed excavated during Hezekiah's time.

"The Bible is an historical sourcebook for the period," Seligman said. "In addition, we have the inscription, which is very clearly dated. Confirmation of known dating is always good."

THE FACULTY, STAFF AND STUDENTS OF CLEAR CREEK BAPTIST BIBLE COLLEGE WOULD LIKE TO THANK OUR PRESIDENT FOR 15 YEARS OF LEADERSHIP!

Dr. Bill D. Whittaker came to Clear Creek to help with the Christmas turkey project in 1969, and took charge of that project in 1971. Passing out the ingredients for Christmas dinner to Clear Creek students, he soon earned the affectionate title of "The Turkey Man."



Ralph Duncan helps Dr. Whittaker with turkeys in 1974.

Dr. Whittaker was named the school's first and only honorary alumnus because of his love for and involvement with Clear Creek. On August 1, 1988, Whittaker became the college's fourth president. In the fifteen years since, Clear Creek has made spiritual, financial, and material progress indicative of God's leadership through a dedicated servant. Retiring a large debt soon after Dr. Whittaker assumed the presidency, Clear Creek now operates on a debt-free basis. During his service Clear Creek has continued their accreditation with the Accrediting Association of Bible Colleges and gained accreditation by the Southern Association of Schools and Colleges as well. Clear Creek has established a presence on the World Wide Web, with over 40 students presently enrolled in online classes. This semester, total enrollment at Clear Creek is 205, the highest since 1987. Dr. Whittaker's evaluation of the progress Clear Creek has made during his leadership is always the same, "To God be the glory!"



Sam Macri receives a turkey from Dr. Whittaker and potatoes from 1978 alumnus Don Colyer in 1988.

Thanks, Dr. Whittaker, for 15 good years. You gave before you were our president, and you have given ever since.

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The "Turkey Man" then and now.

Dr. Whittaker pictured with Ken Hansen in 1975. (Left)
Dr. Whittaker pictured with Devon Wilcox in 2002. (Right)



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