

September 30, 2003  
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**FOR THE RECORD**

**Baptists**  
Is SBC facing financial crisis? *Page 2.*

**Gambling**  
KBC leaders urge gubernatorial candidates to oppose expansion. *Page 3.*

**Financial Forum**  
Beware of common financial planning myths. *Page 4.*

**Editorial**  
Message vs. method? What matters most? *Page 5.*

**What does the future hold?**

**KBC MISSION STUDY PLAN**

**Kentucky**  
Leader training crucial to KBC ministry strategy. *Page 6.*

**Philip Yancey**  
Magazine readers allowed during Georgetown speech. *Page 6.*

**Books**  
Reviews include Leonard Sweet's new release and a commentary on 1 and 2 Chronicles. *Page 9.*

**TV's foul mouths grew 95 percent in past five years**

NASHVILLE (BP)—The use of foul language on television shows in the past five years has increased dramatically on nearly every time slot—including the so-called "Family Hour" from 8 to 9 p.m. ET—according to a study by the Parents Television Council.

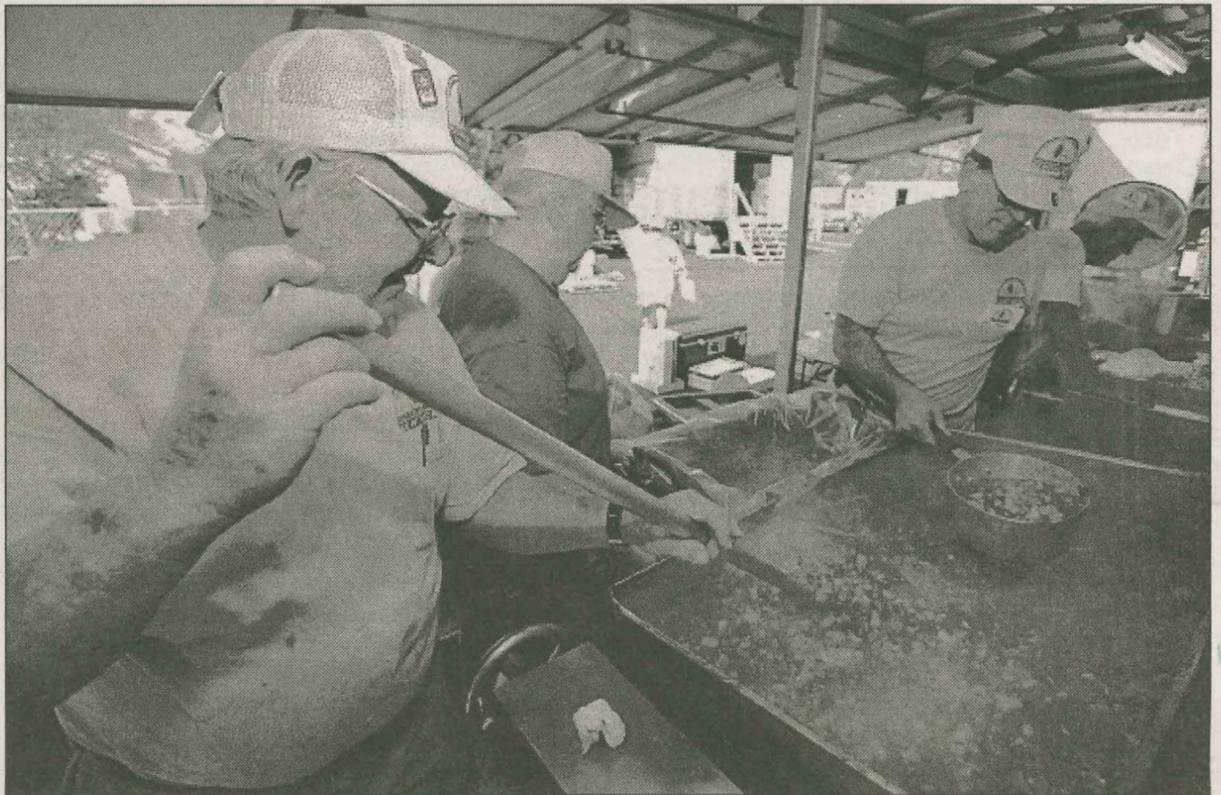
The report, released Sept. 15, examined all prime-time entertainment series on the major broadcast television networks from the first two weeks of the 1998, 2000 and 2002 November sweeps periods, analyzing a total of 400 program hours.

Foul language, including curses or intensives, offensive epithets, scatological language, sexually suggestive or indecent language, and censored language, increased by 94.8 percent during the Family Hour between 1998 and 2002.

During the 9 p.m. time slot, such language increased by 109.1 percent. The smallest increase (38.7 percent) occurred during the last hour of prime time—the hour when young children are least likely to be watching.

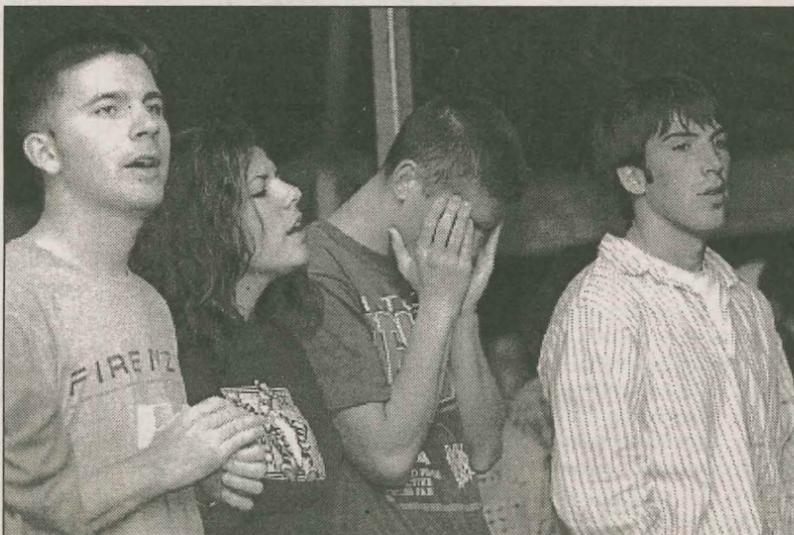
"It's easy to be dismissive of foul language on TV, but it does have an impact," the Parents Television Council said in a news release. "Ultimately, the entertainment industry needs to get serious about reducing the flood of vulgarity coming into the family home over the broadcast airwaves. Barring that, the (Federal Communications Commission) needs to get serious about enforcing broadcast decency laws and punishing broadcasters who violate those laws."

**Post-storm ministry**



More than 60 disaster relief volunteers from Kentucky have traveled to Hopewell, Va., to provide meals and help clean up debris from Hurricane Isabel. With more than 85 mobile teams from 22 states serving from North Carolina to Maryland, this relief ministry has become the most extensive disaster relief projects ever coordinated by the Southern Baptist North American Mission Board. **Above:** (from left) Avis Mason and Karen Martin of Shepherdsville and Don Morris of Corbin prepare an evening meal at the Kentucky Baptist feeding unit in Hopewell, Va. **Left:** Wimpy Hudson of Scottsville clears debris with a fellow volunteer from South Carolina. *Story on page 3. (BP photos by Bill Bangham)*

**Campbellsville campus tent meeting leads to 'something special'**



**PRAISE & WORSHIP** Students at Campbellsville during the recent tent revival meeting held Sept. 15-17. In addition to several professions of faith, the meetings led to extended times of worship and students renouncing sin to get closer to God, according to campus officials. *(Photo by Thiago Pinheiro)*

**By David Winfrey**  
News Director

CAMPBELLSVILLE—Campbellsville University continues to see the results of a recent student tent revival meeting where expressions of extended worship and confessions of sin spontaneously occurred, campus officials say.

The Sept. 15-17 services resulted in 33 professions of faith and 21 other Christian decisions recorded, according to Campus Minister Ed Pavy.

The final service lasted past 3 a.m. with more than a hundred students renouncing sins or distractions from their relationship with God, Pavy added.

"It's not like we've experienced it and it's over. We're still in the midst of it, and God continues to bless us in incredible ways," he said. "Something special is happening."

Professor Ted Taylor recalled that 10 years ago Henry Blackaby, a speaker and author on spiritual awakenings, visited Campbellsville and predicted something significant happening.

"Dr. Blackaby said 10 years ago that he felt like there would be a movement of God on our campus that would touch all of Kentucky," said Taylor, a professor of Christian studies.

The campus Baptist Student Union began the year with experiences that suggested God was moving in their midst, Pavy said. "Incredible things have been happening from the time we got back this year."

The BSU's theme verse of 2 Chronicles 7:14, which prescribes humility, prayer and repentance as predecessors for forgiveness and healing, reappeared to students □ *See Campbellsville tent ..., page 8*

Dated Material — Deliver by Wednesday, October 1

## SBC Annuity Board seeks name change to GuideStone

NASHVILLE (BP)—A proposal to change the name of the Southern Baptist Annuity Board and to permit the entity to serve evangelical ministry organizations outside the Southern Baptist Convention gained SBC Executive Committee approval last week.

The proposal initially was approved by Annuity Board trustees and then presented to Executive Committee members at their Sept. 23 meeting. The recommendations will be presented to SBC messengers in June 2004 in Indianapolis.

If the proposal is approved by the convention two successive years, the Annuity Board's name will change to GuideStone Financial Resources of the Southern Baptist Convention.

"The Annuity Board's name has served us well, but it has been decades since our only retirement option was an annuity," said George Tous van Nijkerk, chairman of the Annuity Board trustees.

The amendment to the Annuity Board's ministry assignment would include other evangelical organizations in addition to the churches and denominational entities it already serves.

Annuity Board President O.S. Hawkins said expanding the board's ministry assignment to evangelical churches and ministry organizations will provide a larger client base and more assets under management. Southern Baptist pastors will benefit by the Annuity Board being able to maintain competitive products and services at reasonable fees, he added.

## Report: Financial crisis looming for SBC

By Michael Foust  
*Baptist Press*

NASHVILLE (BP)—An increase in biblical giving and an understanding of the value of the Cooperative Program are necessary if the Southern Baptist Convention is to avoid a financial crisis in the near future, according to a report adopted Sept. 23 by the SBC Executive Committee.

The report by the SBC Funding Study Committee lists seven recommendations to reverse what it found to be a gradual decline in both the money given to churches by Southern Baptists and the percentage of churches' offerings passed along to CP. At the core of the proposals is a better-educated constituency.

"The factor that appears to be emerging as the most plausible explanation for the declining support for the Cooperative Program is a serious neglect of Cooperative Program education and promotion in the churches," the report says. "Rather than widespread negative feelings about the Cooperative Program, there appears to be widespread ignorance about the Cooperative Program."

The Cooperative Program, formed in 1925, is the primary method by which Southern Baptists fund state convention ministries, North American and international missions, seminaries and other SBC-related work.

The report found that churches

have been sending decreasing percentages to the Cooperative Program in recent years, declining from an average of 10.5 percent in the 1980s to 7.39 percent last year. Additionally, giving by church members as a percentage of income has declined steadily in the past 30 years and stands at 2.03 percent.

A decline in giving already has led to the delay in the deployment of missionaries, a layoff of employees at the SBC's two mission boards and an increase in seminary tuition.

"It is the opinion of the committee none of the entities are in a financial crisis at present," the report says. "However, all of them are experiencing trends in their fiscal health that could degenerate into a crisis in very few years."

### Lack of giving commitment

Two obstacles, the report says, must be overcome if the trend is to be reversed. The first obstacle is the "lack of commitment to biblical giving by large numbers of Southern Baptist members." The second obstacle is the lack of knowledge about the Cooperative Program.

"Southern Baptists, especially the younger generations, must be taught the value of the Cooperative Program," the report says. "CP's image must be re-envisioned from a 'necessary but stodgy bureaucratic finance system' to a 'dynamic, comprehen-

sive, effective, missions strategy for Southern Baptists."

The report recommends:

■ That Southern Baptists pray about the situation.

■ That the entities receiving funds from the Cooperative Program reaffirm its purpose, evaluate its effectiveness and seek ways to strengthen CP partnerships.

■ That any additional offerings be discouraged in favor of making biblical stewardship and CP giving top priorities.

■ That a pastor-led strategy be created with the goal of "re-invigorating stewardship and the Cooperative Program in the churches."

■ That the six seminaries expedite the implementation of a CP education course that already is funded.

■ That the SBC Funding Study Committee work with LifeWay Christian Resources to put together Sunday school and discipleship literature with an annual CP emphasis.

■ That the mission boards work together with the Cooperative Program department in a joint "Cooperative Program/missions education process."

The SBC was founded in 1845 by a group of people who believed that the task of worldwide missions is "so large no congregation can accomplish it alone," the report notes, adding that unless recent trends are reversed, that goal is in jeopardy.

## Seminary president questions SBC 'control'

By Mark Wingfield  
*Texas Baptist Standard*

NEW ORLEANS (ABP)—Trustees of New Orleans Baptist Theological Seminary will decide next week whether to continue as the lone hold-out among Southern Baptist Convention entities by refusing to make the SBC Executive Committee the "sole member" of their corporation.

The Executive Committee asked all the SBC's schools and mission boards to make the change to prevent its trustee boards from exercising the kind of break several colleges have made with state Baptist conventions.

For example, trustees of Baylor, Samford, Wake Forest and Furman universities have amended the schools' charters to elect most or all of their own board members.

### A matter of principle

New Orleans Seminary President Chuck Kelley says he opposes naming the Executive Committee as the seminary's "sole member" out of principle. He said he conceives no situation under which the seminary would or could depart from the SBC.

The legal change requested by the Executive Committee would not alter the way seminary trustees are elected, nor would it change the current governance of the seminary. However, it would give the Executive Committee legal authority to overrule or remove the elected trustees if those trustees acted against the wishes of the convention.

Kelley opened the academic year at New Orleans Sept. 4 with a convoca-

tion address explaining the situation to faculty, staff and students. His topic was the autonomous organizational structure of Baptists.

### Autonomy vs. connectionalism

To accede to the Executive Committee's request "could start a fundamental change in historic Baptist polity and compromise our practice of organizational autonomy," he declared. It also would introduce a form of connectionalism into Baptist life, he said, and start "a movement away from the decisive influence of the SBC and toward a direct control by the SBC."

As evidence of where this connectionalism could lead, Kelley pointed to recent debates over the future of Midwestern Baptist Theological Seminary in Kansas City, Mo. In a recent address to members of the Missouri Baptist Convention's Executive Board, Missouri pastor David Tolliver reported that an SBC Funding Study Committee was considering closing or changing the focus of Midwestern Seminary.

When Tolliver, who was in a small-group meeting with the study committee, asked what would happen if Midwestern's trustees didn't go along with the proposed change, he said he heard SBC officials intimate they would ask the convention to remove the seminary's trustee board.

In an effort to quell the concern Tolliver generated among Missouri Baptists with that report, SBC Executive Committee President Morris Chapman released a letter saying no such threat was made.

Chapman concurs that the question was asked about what would happen if Midwestern's trustees did not consent to a change in status proposed by the SBC. But he recalls a different nuance to the answer: "I answered the question by saying: 'The SBC has left itself no recourse to overturn governing actions of an entity's trustees. The only course of action available to the SBC is the possibility of removing the trustees by vote of the convention in session.'"

Chapman added in his letter that such a step never has been taken and he can't imagine it happening.

Nevertheless, Kelley saw danger in the mere suggestion.

"To my knowledge, this stunning suggestion is unprecedented in Southern Baptist history," he said. "Knowing that Midwestern Seminary had already made the SBC the sole member of its corporation, these members of the SBC Executive Committee were assuming the power of sole membership made it possible to change an entire board of trustees at one convention."

Kelley lamented that SBC conservatives, after gaining control of all SBC boards through presidential appointments in the 1980s and '90s, would resort to such tactics.

"It saddens me that the biblical conservatives would be the group of record taking the first step toward connectionalism at the national level of SBC life," Kelley said. He added that the risks of allowing SBC entities to remain fully autonomous are more palatable than the risks of connectionalism.

## 'Stay with us,' BWA president implores SBC

NASHVILLE (BP)—"Stay with us. Pray with us. Evangelize with us," Baptist World Alliance President Billy Kim urged Southern Baptist Convention leaders last week.

The South Korean Baptist pastor issued his plea Sept. 22 during the SBC Executive Committee meeting in Nashville.

Kim, a longtime friend of many Southern Baptist leaders, said he had "invited myself" to travel from Korea to present a five-minute BWA report regularly provided during the Executive Committee's meetings.

Kim did not directly reference the circumstances prompting his appeal. Earlier in the session, however, Morris Chapman, president of the SBC Executive Committee, noted that a BWA study committee formed several years ago by the Executive Committee has been reactivated.

Chapman said the SBC "is reviewing and evaluating the affiliation of the convention with the Baptist World Alliance. ... As we all know, objectives, priorities and purposes change over time within all of our organizations and periodic evaluations become necessary."

Prompting the reexamination is the SBC leaders' opposition to the BWA granting membership this summer to the moderate Cooperative Baptist Fellowship.

At the SBC annual meeting in June, the convention's \$425,000 allocation to the BWA was reduced by \$125,000 for the coming year in anticipation of the BWA's action.

Kim, in his appeal, thanked Southern Baptists for their part in helping establish the BWA in 1905 and for their support over the years. "I beg you, stay with us in the Baptist World Alliance," he urged Executive Committee members.

When he assumed the BWA presidency in 2000, Kim said, "I emphasized the unity of the Baptist body. My heart still cries for the unity of Baptists around the world, so we can do more for the Kingdom of God."

"Jesus' prayer for unity (in John 17) does not mean that we all should be the same, though many Christians mistakenly assume that," Kim said. "Too many think other believers should be just like themselves—read the same books, promote the same style, educate their children in the same way, have the same likes and dislikes."

"The closer we grow to Christ, the closer we grow to one another," he said. "Christian unity is supernatural because it comes from God's nature. It is only experienced in fullness as we draw close to Him."

# KENTUCKY

## KBC leaders urge gubernatorial candidates to oppose gambling

LOUISVILLE—Kentucky Baptist Convention leaders, seeking to combat expanded gambling in the commonwealth, are urging Kentucky's major gubernatorial candidates to take a public stand against gambling.

KBC Public Affairs Committee Chairman French Harmon and KBC President Paul Badgett also mailed letters on the issue last week to Kentucky Baptist pastors.

Calling on pastors to "help the members of your congregation become informed about ... the push to expand gambling," the letter noted that "neither major party gubernatorial candidate is taking a strong stand against allowing gambling to expand."

Attorney General Ben Chandler, Democratic candidate for governor, has said he favors changing the Kentucky constitution to allow slot machines at racetracks. U.S. Congressman Ernie Fletcher, Republican candidate for governor, has said he doesn't personally support expanded gambling but would not oppose passage of it as governor.

In letters to the two candidates, Harmon and Badgett emphasized that Kentucky Baptists "have concerns about gambling from a moral and biblical perspective."

Adding that "expanding gambling is simply bad public policy," they noted that gambling expansion would hurt the poor, negatively target families, negatively impact business and lead to government corruption.

The letters concluded by encouraging Chandler and Fletcher "to take a strong and courageous stand in opposition to the expansion of gambling in Kentucky."

In the letter to pastors, the KBC leaders said the Public Affairs Committee "feels it is important for Kentucky Baptists to let their voices be heard on this issue now."

Encouraging pastors to "take time in the near future to teach or preach about gambling," the letter also urged pastors to "call or write the campaign offices of both gubernatorial candidates to express your views and encourage members of your congregation to do the same."

Noting that the KBC is taking "no position regarding the candidates," Harmon and Badgett added, "We simply ask that you express your views to both campaigns."

"This is a very crucial time in the life of our state and Kentucky Baptists can make an important difference," the letter concluded.

More information is available on the KBC Web site at [www.kybaptist.org/publicaffairs](http://www.kybaptist.org/publicaffairs).

## 'It was a God coincidence'



**BISCUIT BRIGADE** Holly Fischer (left), a member of Buckner Baptist Church in La Grange, and Pat Sigler, a member of First Baptist Church of Kuttawa, help prepare breakfast in preparation for their mobile kitchen's first full day of operation in Hopewell, Va. The team, based at First Baptist Church of Hopewell, is expected to be active for at least a couple more weeks. (NAMB photo by James Dotson)

## Kentucky workers relying on God in Virginia

By David Winfrey  
News Director

HOPEWELL, Va.—Kentucky Baptist volunteers say they are seeing God at work in their ministry to hurricane-battered families in Eastern Virginia.

"Every one of us has seen God do a work with us," said Harold Moore, a crew chief for the feeding unit camped out at First Baptist Church of Hopewell, Va.

The team arrived Sept. 19, shortly after the winds died from Hurricane Isabel.

From relying on God for food deliveries to talking with families who have suffered storm damage, this trip has provided volunteers more opportunities to see God use them than in other recent projects, Moore said.

"We've had many opportunities to share the love of Christ with the people here," he noted.

By the end of last week, volunteers



**BREAKFAST** Pam Sayre, a member of Wickland Baptist Church in Bardstown, and Curt Smith, a member of Fellowship Baptist Church in South Shore, make eggs for the more than 60 Kentucky volunteers in Hopewell, Va. (NAMB photo by James Dotson)

had prepared more than 50,000 meals, which were distributed by Red Cross workers throughout the region. A feeding line at the church also fed more than 700 local residents, Moore noted.

With the high-volume need, the team nearly ran out of food twice last week.

"It was about like feeding the 5,000 with the fish and the bread and a truck load of food showed up," he said.

"Then the next day we were almost in the same situation, and one of the ladies said, 'Let's just form a circle and have prayer' and we did. And in less than 15 minutes the food truck pulled in and we were able to get the meal out," Moore said.

"It might have been a coincidence, but it was a God coincidence," added Moore, a member of First Baptist Church of Ashland. "We have really learned to wait and put our faith and our trust in Him."

### Large-scale effort

Kentuckians are among the largest deployment of disaster relief volunteers by the Southern Baptist North American Mission Board. From North Carolina to Maryland, the effort includes 25 mobile kitchens, 61 cleanup units, 15 shower units, four communications teams, a laundry unit and a water purification unit.

In Virginia alone, an estimated 359,000 people still were without power a week after the storm, according to Mark Kelly, a spokesman for the Southern Baptist International Mission Board in Richmond. Some families aren't expected to regain power until Oct. 3.

Moore said the kitchen likely will



close when power is restored, "but there's enough work here to keep the cleanup crews at least three weeks."

Cleanup work is going slower than normal because houses often have more trees downed than volunteers usually encounter, according to crew chief Bernard Randall.

"One crew was on one job all day," said Randall, a member of Mt. Zion Baptist Church in Monticello.

"There's a lot of places where we can't cut down trees because they're laying on power lines," he added. "There's a lot of places that are without power and will be for a long time."

More Kentucky volunteers are needed, organizers said.

Volunteers are asked to contact Kentucky Brotherhood before traveling to Virginia, in case the team is moved to another location. For more information, call Brotherhood at (888) 254-5720.

With additional reporting by James Dotson of the Southern Baptist North American Mission Board

## BLUEGRASS BURGEO

■ The Kentucky Baptist Religious Education Association's annual meeting will be Nov. 10 at Immanuel Baptist Church in Lexington. Speakers will include Dale Galloway of Asbury Seminary in Wilmore and Chuck Lawless of Southern Baptist Theological Seminary in Louisville. Registration costs \$20. For more information, call Glen Cummins at (859) 266-3174

■ The next Kentucky Baptist Convention quarterly prayer meeting for spiritual awakening will be held Oct. 23-24 at Lynch Baptist Church. For more information, call the KBC missions growth team at (800) 266-6477.

**ISABEL'S REACH**  
A downed tree in the Richmond, Va., area crushed this back porch. Kentucky Baptists are serving about 20 miles south of Richmond. (BP photo by Roy Burroughs)

## 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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## Dogma vs. doctrine

The "Point/Counterpoint" articles by Jerry Rankin and Keith Parks in the Sept. 16 issue are indicative of the problem within the Southern Baptist Convention.

At last, Rankin, speaking for the now dominant and unrelenting demand for abject capitulation of any who receive paychecks from the convention, does so with the echo of his mission work in the field standing in stark contrast to his references of worldly "postmodern" influences. Evidently, these influences have driven the demand for "confessional" acquiescence.

The attempt to replace creedal with confessional clearly is a losing argument and one can only conjure how a dedicated missionary could embrace a political ploy that severs his relationship with a peer group who have given their lives in this service.

This clear-cut statement, finally made—albeit tardy by 18 years—is the certain affirmation of one basic fact: If Southern Baptists pay you, you will say what we want to hear or at the very least, you will not say what we don't want to hear.

Either way, it has little to do with mission work, teaching, preaching or administrative work. It has to do first, last and always with surrender to dogma, not doctrine. The only genuine confession that will be acceptable is: "Yes sir!" Seen in that light, God's call for service is secondary to alignment with the "program."

This article, indicative of one who is well educated, provides the clearest reason for leaving the SBC. These statements, leaving no doubt about the intent of those who sit in the chairs of control, form the bulwark of their intention to control, by the simple method of a paycheck, both the confession and the creed.

Edward Clark  
Danville

## Homosexuality is sin

It seems as if every day there is someone else giving us their views as to how homosexuality is OK. We see it on television and read it in our newspapers. We are hearing of laws being made or changed that promote this lifestyle. Some so-called churches are performing same-sex marriages and ordaining homosexuals to offices in the church. What should people believe about this subject? What do our children believe?

This letter is not about our opinion or our condemnation of homosexuality; no one can do that except God. We believe the authority to look at on this subject is the Bible. We realize that anyone who does not believe that the Bible is the inerrant Word of God will not base their belief on homosexuality according to the Bible. But that will be between that person and God.

If you want to know what the Bible says about homosexuality, look at 1 Corinthians 6:9-11 and Romans 1:24-32. There can be no doubt that God says homosexuality is a sin.

However, before anyone points their fingers at someone else, take a close look at all the sins listed in these passages. They cover everything from murder and thievery to gossip and pride and even disobeying your parents. We are all in the same boat; Romans 3:23 says that we are all sinners.

So what is the big deal about homosexuality? It is man's attitude regarding it. When God says that something is sin then it is sin. Customs and traditions change, but God and His Word never change. There is no room in Christianity for hate, but Christians need to stand up for our faith in word and deed (2 Timothy, Jude 3).

This letter was approved by the members of Worthington First Baptist Church on Sunday, Sept. 14, 2003.

Ricky Kirk  
Worthington

## Positive TV option

The Western Recorder's front page article of Sept. 2 regarding the "crisis of crudity" in broadcast television illustrates the need for action by concerned Christians wanting to impact North America for Christ.

Perhaps some readers are not aware that Southern Baptists provide an alternative television viewing option for today's families through our own full-time television network—FamilyNet. The signal reaches into millions of homes in the United States and Canada with quality, family-friendly, child-safe programming.

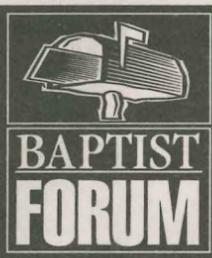
In addition to a safe haven for family viewing, the good news is proclaimed in full-length programming as well as spot announcements. And, in concert with the Southern Baptist North American Mission Board's Evangelism Response Center, viewers can call a toll-free number and talk with someone who cares about them.

From "TruthQuest: California" for youth to "Swan's Place" featuring Southern Baptist humorist Dennis Swanberg, there's something for the entire family.

May I suggest an action plan that individuals can use to directly impact television viewing choices: Help bring FamilyNet to the cable television and direct broadcast satellite homes of Kentucky. If currently a cable or satellite subscriber, concerned Baptists can ask their television provider to add FamilyNet to the current lineup of channel options. For those not currently subscribing, a contact to these same television outlets represents the potential for a new customer and raises the interest of the management.

For more information about becoming involved in offering a wholesome alternative in TV viewing, Kentuckians are invited to visit our Web site ([www.familynet.com](http://www.familynet.com)) or call us toll-free at (800) 832-6638.

Chip Turner  
Vice President for Marketing  
and Distribution, FamilyNet  
Fort Worth, Texas



## STEWARDSHIP

### Beware of seven common financial planning myths

By Don Spencer

Financial planning is just investment advice. While investing

might be an important part of financial planning, there are many other issues. These include goal setting, spending

plans (budgets), insurance, tax planning, retirement planning, planning for educational expenses and estate planning.

Save 10 percent of your salary per year. Who says this is enough? For some it might be. For others, it is not. Much depends on the purpose for the savings. Determine what you're saving for and calculate the amount you need to set aside.

Keep an amount equal to three to five months of your spendable income invested in CDs or mutual funds for emergencies. Yes, you need an emergency fund, but it should be invested in something more liquid (accessible without risk of loss in value).

You'll need 75 percent of your pre-retirement income in retirement. Maybe! Maybe not! You might need less or more, depending on your plans and other financial variables.

Life insurance should equal five times your salary. Again, maybe and maybe not. Ignore this myth and have an insurance professional assess your needs.

For retirement planning, put a percentage of your savings equal to 100 minus your age into stocks. Many planners used this a few years back as a general guide. However, most experts would say this is too conservative for many people. Younger people generally need a much higher percentage in stocks. With society changing what it means to be "retired" and with increased life expectancy, many people in their 50s and 60s might need a higher percentage in stocks.

I'm too young for a financial plan. The earlier the better. Most people who begin a financial plan later in life have to deal with adjusting for mistakes made earlier. By starting early, you can avoid some of those mistakes. Also, when you start young, you'll have many more options available to you in future years. For example, for every decade you delay saving for retirement, you'll have to save about three times as much money per month to accumulate the same sum of money.

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

## PARTNERS IN THE MISSION

### Recent visits to NAMB and WMU

My wife, Kay, and I recently visited the offices of the Southern Baptist North American Mission Board in Alpharetta, Ga., and the national Woman's Missionary Union in Birmingham, Ala. We learned several things in both visits that I think would be of interest to you.

At NAMB we learned:

That due to soaring medical insurance rates, the NAMB staff has lost 620 pounds. Most medical costs are related to lifestyle issues and NAMB appointment guidelines call for spiritual, emotional and physical fitness. This is the first time the organization has addressed physical fitness in a specific way, however.

That "Elevate 2004" is a new conference for young adults to help them integrate faith, work and career. Presenters include Christians in nationally known careers, from Hollywood to the corporate world. Creative promotional videos capture the thrust

of the sessions for young adults. The conference will be at Prestonwood Baptist Church in Dallas, Jan. 22-24; and in Charlotte, N.C., Feb. 19-21. I hope many young Kentucky Baptists will participate.

The "Servant" test: How did you respond the last time someone treated you like one?

In our visit to WMU, we learned that national WMU is providing significantly updated and flexible materials for missions education. Materials are high tech and can be utilized on an individual basis. In fact, one

teenager or child can order a guide and experience missions education on his or her own.

As a grandparent, my attention was captured by the preschool editor when she described the resources now available to help a preschooler learn about missions. I want to find ways to help my grandchildren have a vision for missions.



Bill Mackey

## Children need love, support & a strong sense of stability

**Q: What do children typically need most from significant adults in their lives?**

Kathryn Chapman was a longtime professor of childhood education at Southern Baptist Theological Seminary prior to her death five years ago. Her legacy lives on through the ministry of many people who sat under her teaching. Her ideas provide the framework for these thoughts on the needs of children.

■ *Children need love and acceptance.* Because children operate on such a concrete level, love and acceptance must be shown, not just spoken. Eye contact, touch, focused attention and even discipline all communicate love in ways children understand. Acceptance must be unconditional—based on who they are (your children), not on behavior.

■ *Children need affirmation and support.* They need to know that someone cares about them and considers them important. According to Chapman, the key to meeting a child's need for affirmation and support lies in remembering how *we* feel when we are acknowledged and praised. Verbal words of encouragement give a child emotional strength.

■ *Children need a model of stability.* Children need to know that we can be trusted. Their sense of security will depend on the reliability of the relationship they have with parents and other significant adults. Our steadfastness will, in turn, help them understand God's great faithfulness.

■ *Children need a sense of hope and promise.* They need to experience forgiveness and grace. They need to know that God is in control, and that they can trust Him with their future.

■ *Children need examples of religious faith.* They need to see a consistent lifestyle where faith is lived, as well as talked and taught. They need to see a faith that is worth imitating.—*David Garrard*

**Q: My teenager says it is wrong to enter his room and look around without his permission. I say it's my house. What do you think?**

Generally speaking, each person living in a home should have a space that is private. The Christian family should be characterized by respect and honor.

Children are reminded in Scripture to "honor your parents" (Ephesians 6:2) and to practice obedience. Children honoring and obeying their parents mirrors God's desire for His children.

Ephesians 6:4 spells out responsibilities for Christian parents. They are not to drive their children "to wrath" or to "exasperate" them, but to "bring them up in the training and instruction of the Lord."

In most cases, a teenager has the right to expect that parents will not enter the privacy of a bedroom without permission; neither will they search through the teenager's personal effects. In healthy families each person experiences the respect of others through the recognition of personal boundaries.

Both teenagers and parents must remember, however, that it is the parents' responsibility to "train" their children. Paul reminded Timothy that while "physical training is of some value, godliness has value for all things" (1 Timothy 4:8). The good trainer, coach or parent will exercise discipline to help mold and shape behaviors, thoughts and character. If there is well-grounded suspicion that the teen is engaged in immoral, illegal or harmful behavior (such as drug or alcohol abuse or possession of weapons or pornography), the right to privacy is superseded by a higher calling.—*Scott Wigginton*

*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.



## Message vs. method: What matters most?

What is the latest trend in Bible marketing? Custom-designed New Testaments aimed at specific target groups. Whether or not that's a positive thing depends on who is doing the evaluating.

Two diverse examples hit Christian bookstore shelves in recent weeks: military New Testaments published by Southern Baptist LifeWay Christian Resources' Broadman & Holman division and "Revolve," a New Testament for teenage girls published by Thomas Nelson.

The secular media, evangelical leaders and others have trumpeted their views about one of the products while there's hardly been a peep about the other one. Yet the two publishing projects have quite a bit in common.

"Revolve," the slick, 390-page New Testament packaged to resemble a fashion magazine, has garnered both praise and criticism. Described as a "biblezine" by Christianity Today, "Revolve" includes dozens of sidebar articles on such topics as dating relationships, beauty tips and opinions from teenage guys.

"The intent," explained Laurie Whaley of Thomas Nelson publishing, "is to both make the Bible more interesting and to attract girls who would never pick up a leather-bound Bible but who would certainly pick up 'Revolve.'"

But critics claim it has gone too far. Emphasizing that "this isn't your grandmother's New Testament," Southern Baptist Theological Seminary President Al Mohler warns that "packaging the New Testament as a glamour magazine crosses an important line. That line represents the trivialization of the biblical text."

Yet Mohler acknowledges that "the problem with 'Revolve' is not heresy or a denial of the gospel." He adds, in fact, that "notes explaining the biblical text are helpful and sound" and that "many of the articles contain good material directed to adolescent girls," including affirmation of "modesty, chastity and obedience to parents."

And that is precisely the point. "Revolve" isn't our grandmothers' New Testament. But it is a version that will draw teenage girls to the truths of Scripture.

Granted, some of the beauty tips and views from teenage boys are trivial. But if that helps pull readers into God's Word, we can trust the Holy Spirit to keep the Scriptures from succumbing to trivialization. In the words of Isaiah 40:8, "The grass withers, the flower fades, but the Word of our God stands forever."

Frankly, I didn't intend to like "Revolve" either before I picked up a copy. But after reading such features as "Bible Basics," "Learn It & Live It" and "Radical Faith," I realized the contemporary format—while a bit edgy to those of us in the over-40 crowd—doesn't compromise the eternal message of the gospel. "Revolve" is a graphic reminder that it's not the method but the message that matters.

As for LifeWay's "Holman Christian Standard Bible Military New Testament with Psalms and Proverbs," it also is designed to attract a niche audience to God's Word.

With four different editions sporting the official seal of the Army, Navy, Air Force or Marines, the military New Testaments also feature additional material such as the Pledge of Allegiance, lyrics to patriotic songs and testimonies ranging from the late actor and World War II veteran Jimmy Stewart to retired Marine Lt. Col. Oliver North.

Packaging the New Testament for military personnel hasn't been criticized by most observers—nor should it be. But we need to give the same consideration to those who are seeking to reach today's teens with the gospel.

"I have become all things to all people so I could save some of them in any way possible," the Apostle Paul declares on page 244 of "Revolve." Get the message?

### STRAIGHT FROM THE EDITOR



Trennis Henderson

## Getting to do what you've got to do

By Zig Ziglar

DALLAS (BP)—When you woke up this morning, were your thoughts on what you've "got to do" or what you "get to do"?

If your thoughts were on what you've "got to do," they can be either negative or positive.

For example, if you've "got to go to work," that's positive because

it means you have a job and are gainfully employed. Not only that, you have a means of getting to your place of employment and you have the health and energy to do exactly that. So your "got to" is translated into positive steps toward performing what you "get to do" because at the end of the work period you "get to" cash your paycheck. Then you "get to" use that money to pay bills. Some of it will go to buy food, clothing and shelter and, ideally, a part of it will go to your church or favorite charity as well as to your retirement plan.

By and large, however, when we think of "got to," we think of something that we are required to do whether we want to do it or not. For example, we've "got to" make those car and house payments; we've "got to" be on time or risk losing our job; we've "got

to" perform satisfactorily or be dismissed; we've "got to" get home at a certain time to prepare the evening meal for our family; we've "got to" make those phone calls we've been neglecting; we've "got to" visit an elderly relative who is in a nursing home or hospital; we've "got to ... got to ... got to ..."

### FIRST PERSON

If we concentrate on the particular line of thought of what we've "got to" do, we're probably going to have a stressful day and end it by being tired and perhaps even a little out of sorts.

I love the "get to" approach that Lesleigh Ann Schaefer describes. She shares with her Internet readers how at age 44 she went back to college and is now headed for graduation. She made a list of her "get to's," which will give all of us something to think about:

■ I get to go to school to fulfill my dream.

■ I get to go to work when so many people can't.

■ I get to do the laundry, thankful for a washer and dryer.

■ I get to play with my cat who is so thankful for the attention.

■ I get to say a prayer; I have freedom of speech.

■ I get to remember the things that make me happy.

■ I get to spend time with a friend who needs my help.

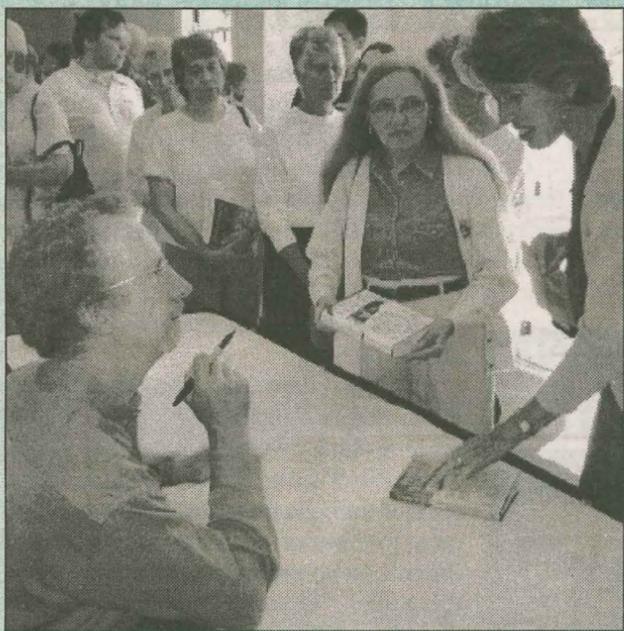
■ I get to read a book; I still have my sight.

Lesleigh Ann's is a spirit and attitude that contributes not only to her physical and financial well-being but also to her emotional and social well-being.

Suggestions: Take out your pen and paper and begin to make a list, eliminating your "got to's" and concentrating entirely on your "get to's." "I get to visit my mother in the nursing home." "I get to make a phone call to cheer up a friend who is confined to her home." "I get to write that thank you note to someone who sent me a thoughtful gift." "I get to read that book I've been wanting to read on how to get a raise." "I get to clean out my garage and make it more attractive in case unexpected opportunities to sell my home develop, so that I can reduce my costs of living and get to enjoy life more."

Let your imagination run full bore. List all of the things you are grateful you get to do. It is amazing how much more excitement will be generated when you concentrate on the "get to's" of life.

Zig Ziglar is a Dallas-based motivational speaker and author.



**AUTOGRAPHS** Philip Yancey signs copies of his books last week after his address at Georgetown College, Sept. 23. Yancey has sold more than 13 million books about spirituality and the search for God. (Georgetown College photo by Betsy Smith)

## Magazine readers welcome at Philip Yancey's Georgetown talk

GEORGETOWN—Christian author Philip Yancey probably didn't mind if someone wasn't paying attention to his speech last week at Georgetown College.

"God seems to have a soft spot in his heart for those 10 percent sitting in chapel reading magazines," Yancey said during his George Walker Redding lecture Sept. 23.

Yancey, an editor at large for Christianity Today magazine, recalled that he often was the bored young man reading a magazine at his college chapel services.

As he grew older, however, he began exploring his faith on his own, forming ideas that differed from those given to him by his childhood church.

His wrestling with issues related to God, faith and church are well chronicled in Yancey's books, including "Soul Survivor: How My Faith Survived the Church," "What's So Amazing About Grace?" and "Reaching for the Invisible God."

Yancey's lecture, titled "Free Indeed," packed Georgetown's John Hill Chapel, drawing area residents in addition to students and faculty.

Yancey noted the paradoxes found in freedom and what they mean to a Christian's faith. He noted that God never treats people like puppets, although He is the only Being in the universe Who can.

Instead, God gives humans the freedom to choose what they want to believe. "I have respect for a God who allows us to stand up to Him ... even reject Him," Yancey said. --*Farrah Dicken, Georgetown College*

## Leader training crucial to KBC strategy

By **Trennis Henderson**  
Editor

LOUISVILLE—Leader training is a key part of what Kentucky Baptist Convention staff have been doing for decades.

With the implementation next year of the KBC mission study plan, intentional leader training efforts are expected to take on an even more strategic role.

"We ought to be not only reproducing Christians, but reproducing leaders," emphasized Richard Adams, director of the KBC's leadership development department. "It requires intentionality and it requires a vision of what God want us to be."

The mission study plan calls for the KBC "to equip church leaders in spiritual life development and leader skills to enable churches to fulfill the Great Commission."

Specific goals include efforts to:

- "Train 1,000 leaders with emphasis on emerging leaders by Jan. 1, 2010."

- "Equip 250 pastors and local teams to lead their churches in renewed connection to the Great Commission."

- "Equip 1,000 Kentucky Baptist church leaders to provide authentic worship experiences that connect with emerging generations."

- "Train 500 leaders to begin and/or strengthen women's and men's ministries."

### Developing key leaders

Study committee member Mike James, pastor of Victory Baptist Church in Lexington, said the key to long-term success is identifying and developing effective leaders on the local church level.

"Everything rises or falls on leadership and how effective leaders are," he said. "If leaders aren't developed, all these points in this document are for naught; it won't happen without people stepping forward to take leadership, and that starts at the church level."

Citing the study committee's finding that approximately 450 Kentucky Baptist churches did not have any baptisms in the past year, James

said, "If we could impact half of those churches, that would make a tremendous difference on the state level."

While "churches that are stagnant or not growing may be doing a lot of good things and a lot of ministries," he added, "The negative side is somehow they have lost the mandate from Jesus to reach people. Intentionally refocusing them on the Great Commission is going to be a healthy thing."

Adams said the study committee's ambitious goal in training emerging leaders "is required if churches are going to move forward and move into what God wants them to become. How can we resist change and transition and transformation when that is part of our very calling?"

In the area of "authentic worship experiences," Jim Cordell, director of the KBC church music department, said the focus on connecting worship to emerging generations is a natural follow-up to a worship research project his department released last year.

He said one of the goals growing out of that project is to "enlist some model churches—small, medium and large—in different geographic areas" to assist other churches interested in pursuing transitions in worship.

In the area of men's and women's ministries, James said the committee anticipates "intentional training to

help churches strengthen their men's and women's ministries, including Woman's Missionary Union and Brotherhood."

Brotherhood department director Randy Foster and Kentucky WMU executive director Joy Bolton said both organizations are committed to ongoing leadership development efforts.

### "Comprehensive" emphasis

"Women's ministry is a comprehensive concept that includes enrichment ministries, evangelism and missions," Bolton noted. "We're already contributing to that and will continue to do so."

Foster said his department is working "very aggressively trying to identify leaders—in cooperation with WMU—not only for our various organizations but for core church mission development. Our primary goal is moving the whole church toward being an on-mission church."

Shelly Hill, KBC women's evangelism associate, also is involved in training leaders to reach and disciple women. "I see us training even more as we work with more churches and seek to partner with them in what they're doing," she said.

Reflecting on the overall leader training goals, James said, "I don't see this as something brand new. We're just trying to bullet some things that churches really need to intentionally emphasize in this millennium if they are to fulfill the Great Commission."

### What does the future hold?

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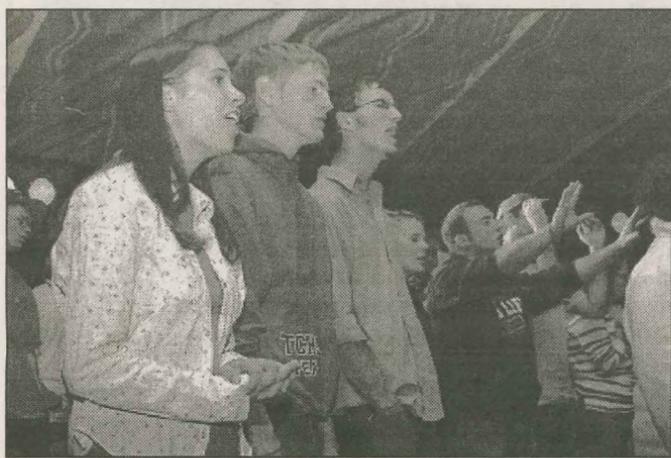


## Campbellsville tent meeting leads to 'something special'

**"It was maybe one of the most powerful things I've ever seen."**

*Campbellsville Campus Minister Ed Pavy*

**TENT MEETING** Students singing during the Campbellsville campus tent revival Sept. 15-17. Campus Minister Ed Pavy said the campus is still feeling the effects of the meeting. "We're still in the midst of it, and God continues to bless us in incredible ways. (Photo by Thiago Pinheiro)



*Continued from page 1*

throughout the summer, Pavy recalled. "We made mention of that and we tried to pause and say, 'You know, I think God is trying to say something to us.'"

At the first BSU worship service of the semester, approximately 100 people responded to the altar call, Pavy noted.

BSU students felt led to make this year's annual campus revival a tent revival. BSU President Kenny Rager helped secure Texas speaker Paul Vick, whom he had heard in high school.

Using a tent borrowed from the Kentucky Baptist Convention, students held a 24-hour prayer vigil before the event.

The first night of the revival, a dozen people responded to Vick's invitation, with two students making

professions of faith. After the service students remained at the tent past 1 a.m.

"We had a time for continuing prayer and praise, and that lasted into the night," Pavy said. "It left everyone excited about being together in worship."

Tuesday night saw more decisions and an even longer post-service prayer and worship time.

### Stumbling blocks & confession

Wednesday, Vick spoke at the school's weekly convocation, and 12 more students made professions of faith then. "God continued to bless, and we were watching all of this happening under our eyes," Pavy said.

At the tent meeting's last scheduled service, Vick preached more on rejecting sin and other distractions than on becoming a Christian, Pavy said. "His message focused on getting rid of that garbage that holds you down."

Invited to place those stumbling blocks symbolically or literally on the altar, several students left the meeting to go to their cars and dorm rooms. They returned with music, movies, pornographic magazines, alcohol and other items and placed them on the altar.

Others wrote down issues and items and placed the paper on the altar. "Somebody brought a basketball because it was standing between them and God," Pavy said.

Well after midnight, as Pavy was

about to close the service, a female student stood up and publicly confessed sins that she had committed. "For the next couple of hours, students were coming and confessing sin publicly," Pavy said.

"We're not ignorant of the fact that this is something that was witnessed at Asbury," he added, referring to a 1970 "spiritual awakening" event at the college in Wilmore. There, a routine chapel service that was scheduled for 50 minutes lasted 185 hours nonstop. Participants say the impact spread throughout America and into other countries.

Pavy is cautious in describing the service. Students appeared sincere and penitent and their confessions appeared prompted by the Holy Spirit, he said.

"I almost hesitate to tell you what was confessed. It was very personal," he added. "People, they just became transparent and revealed the depth of what they had been struggling with in their walk of trying to be a Christian. It was maybe one of the most powerful things I've ever seen."

On Thursday, students held another service to celebrate the results of the tent revival. Some students felt led to visit the dorms to share their faith, Pavy said, and another four students made professions of faith.

Pavy and Taylor say the aftershocks continue.

### Anonymous gift

One example is the anonymous letter Pavy recently received from some-

one claiming to have been blessed "more than I ever deserve."

"Inside this envelope there was \$6,000," he said adding that the money will help underwrite an international mission trip for a team of students this Christmas. After showing the letter to the trip's team leader, Pavy said, "we all wept."

To build on these experiences, the BSU is enlisting student leaders from throughout the campus who will commit to leading a small group of students through the 40-day "Purpose-Driven Live" Bible study.

Taylor said students are calling their hometown pastors and asking to speak on Sunday about the revival.

"In a lot of revivals people came to know Christ, ... but when the revival was over that energy was over," Taylor said. "But here, doggone it, it just builds every day. ... A lot of the great awakenings started on college campuses. I'm not saying that's what this is, but I'm saying the tent couldn't hold what God's doing."

Pavy requested prayers for Campbellsville's students.

"God is calling young men and women to be bold in their faith," he said. "There are some incredible young men and women on the campus that God is leading and that God would do incredible things through."

Pavy also requested prayer for unity on campus. "We know there are still people on this campus who are without Jesus Christ," he noted. "We still have a lot of work to do, but God has blessed."

## You can help fill the void

Anyone who knows much about Oneida knows volunteers are a vital part of our ministry. The first volunteers of record were providing assistance back in the 1930s. Today, volunteers come from a dozen states to lend their skills and energies to us.

In the past few weeks, we have lost some special volunteers who have been called home. We miss these saints who have been such an important part of our school. In their home-going to be with the Lord, they have left vacancies that need to be filled. Would you consider giving a few of your best years to volunteer in the Oneida Baptist Institute ministry?

Donna and "Pal" Atto came to OBI in 1984. Many of our guests will remember Donna from their visits to the craft shop. She began our craft program basically from scratch. Donna passed away in May. "Pal" taught in the classroom and also assisted our students in the tutoring lab until his health failed, followed by his death in 1995.

Alice and Melvin Hopwood came in 1984 from Paducah. Melvin was a dedicated worker in our maintenance department until he died in 1992. Alice faithfully helped in the tutoring lab until failing health required her to return to Paducah in 1997. She passed away last week.

Betty Manley came to Oneida as a volunteer in 1997 to help run the Carnahan Store and Bank. She made sure our students received their daily spending allowance, usually \$1 to \$2 per day. She also ran errands to town several times each week. In spite of poor health, Betty faithfully served until her death the first of September.

Last week I told you about the home-going of

our dear friend in California who spent a month on our campus every fall to help wherever he was needed, though he especially enjoyed working on the farm.

Have you considered doing something special as a missions opportunity? I talk to many people who tell me they wish they had done more while their health was still good. You might want to volunteer for a year or two or maybe longer. We will do our best to use your gifts in a way that will bring pleasure to you and at the same time give glory to God.

### THIS IS ONEIDA



W.F. Underwood

What can you do? You tell us! We will try to let you do things you enjoy and yet meet a vital need. Men may help in maintenance or on the farm, help to maintain the campus or run errands. Ladies may help in the used clothing store, tutor our students in the tutoring lab or help meet some other need.

Let me tell you what we really need: We need someone to help in the bank and store like Ms. Manley did. We could use some men to help in maintenance. And we especially need volunteers to be "grandparents" in the dorms.

What can we do for you? Besides giving you a chance to serve, we will provide your housing, meals and utilities. Housing is very near the campus, so you can walk if you like.

Has God opened a door for you at Oneida? If you have ever considered the possibility of ministry, now is your opportunity! Call me at (606) 847-4111 ext. 202, and I will answer your questions. Time is running out for all of us; now may be the right time for you!

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

## Life-changing direction in the Korean War

This year marks the 50th anniversary of the end of the Korean War. God used the heat of that war to turn Carl Sears in a new direction.

The third of eight children, Carl Sears worked on the farm and helped his parents in their many vacation Bible schools and ministry endeavors. His father, Wesley Sears, attended Clear Creek in 1944-46 and served as a Kentucky Baptist mountain missionary in Jackson and surrounding counties. Carl was called to preach during those early years but pursued the work of an electrician.

In 1948-52 Carl served in the U.S. Army and was sent to the front lines in Korea. As a medic, he ran from foxhole to foxhole giving aid to the wounded. In September 1950, Carl allowed himself to be captured by the North Koreans rather than abandon the 22 wounded soldiers under his care. Later he led his men to escape from the prison camp while he carried an unconscious prisoner on his back. The group made their escape at night across rough terrain, while pursued and fired upon by the enemy. Carl carried the soldier for seven miles before their rescue; he never knew the name of the soldier.

The Army awarded Carl the Silver Star for Gallantry in Action.

After returning to civilian life, Carl surrendered to that earlier call to preach; he attended Clear Creek in 1954-57. As a student "workshop" employee, he helped pour the foundation for the furniture factory that is now the chapel. He was named "Mr. Clear Creek" in 1956 and served as editor of the school annual, "Amorite." Liberty Avenue Baptist in Berea ordained him in 1958.

Carl and Anna Sears live on a farm near Berea. At age 74 he serves as pastor of Macedonia Baptist Church in Rockcastle County. He baptized all six of his children, seven grandchildren and two great-grandchildren.

Next year marks 50 years of preaching for Bro. Carl Sears. His six children recently gave \$10,000 to endow the Wesley E. and Carl D. Sears Scholarship Fund. The fund expresses the gratitude of his family and an enduring legacy of two faithful pastors.

### CLEAR CREEK CHRONICLE



Bill Whittaker

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

# BOOKS

## T.D. Jakes' novel seeks to help 'Cover Girls' find healing in God

BIRMINGHAM, Ala. (RNS)—Although he's an old-fashioned, pulpit-pounding preacher who frequently has to wipe the sweat from his brow, evangelist T.D. Jakes brings the biblical message into a modern context.

In his books and sermons, Jakes tackles issues such as child abuse, domestic violence, unhealthy sexual relationships and changing gender roles. He knows how to reach an audience in a church, a civic center, on TV—or in a bookstore.

Jakes, pastor of the Potter's House church in Dallas, currently is promoting his latest book, "Cover Girls," about working women with spiritual issues.

"It's my first novel," Jakes said. "It depicts the life of four women in a workplace. All of them are hiding something. They have problems in their lives they haven't faced. Until they do, they don't find the peace they're looking for."

It's yet another way that Jakes has found to guide Christians—especially women—on their spiritual journey. Most of his 16 books have been self-help guides.

"Woman Thou Art Loosed!" sold 1.25 million copies and tied into his nationally touring women's conferences of the same name.

Now called "God's Leading Ladies," Jakes continues his enor-

mously popular road show conferences for women. "It teaches women how to grow spiritually, how to manage their finances and careers," he said.

Jakes also has held men's conferences, such as the 1998 Manpower crusade featuring Dallas Cowboys football players Deion Sanders and Emmitt Smith.



He said his goal is less dealing with gender issues than reaching people where they are hurting.

His ministry has focused on motivational messages for people who have survived traumas, helping them turn their pain into spiritual power.

"The gender roles are being redefined," Jakes said. "The day of women being limited to housewives whose only concern is getting biscuits made and kids off to school is not the reality anymore. Women are balancing careers and family and the pursuit of a spiritual life."

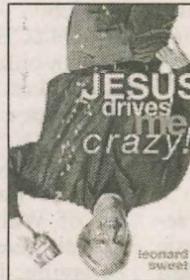
Jakes talks about women having "soul scars and broken hearts" that no man—only God—can fill.

"Only God can reach into a woman's heart and stitch up the scars," he said. "He is the foundation from which all other relationships emerge."

The theme of his new novel is uncovering wounds for God to heal, Jakes said. "Things we cover don't heal well."

**Jesus Drives Me Crazy! Lose Your Mind, Find Your Soul.** Leonard Sweet. Zondervan, 2003. 172 pages. \$12.99 ◆◆ (out of five)

Leonard Sweet drives me crazy. Somewhere in the middle of his free associative rantings, he actually has something to say. I simply wish he would get to the point. But then, he seems to believe his writing style is part of the point, or he would not continue to use it in most of his recent books on the church in the postmodern world.



This book is about the "wisdom of NUTS"—Never Underestimate The Spirit. (I kept wondering as I read why the book was not titled "Jesus Drives Me NUTS." That's the title I kept giving it whenever someone asked what I was reading.) The basic premise seems to be that, if we are going to follow Jesus, we must ditch many, if not most, of the world's ways of understanding and knowing. We must be willing to lose the mind given us by the world and live by the free-flowing, energizing, risk-taking power of the Spirit. In essence, following Jesus most likely will cause the world to see us as crazy. All the same, NUTS disciples will be engaged in "being there" for the world with the love of God and will see themselves as carriers of the mission of Christ rather than defenders of the faith.

Generally Sweet has good things to say, though I wish he would spend a little less time trying to be cute or hip. I would like for him to pay closer attention to what he says and leaves unsaid. For example, his concluding litany of his personal faith creed reeks of the modernist, individualistic approach to discipleship that he critiques. Furthermore, though I am sure he does not believe it, the subtitle and content of this book makes me wonder what happened to loving God with all our mind. *Jim Holladay*

**First and Second Chronicles (Interpretation: A Bible Commentary for Teaching and Preaching Series).** Steven Tuell. John Knox Press, 2001. 252 pages. \$24.95. ◆◆◆◆

Why review a book that is not new and addresses books of the Bible which few people read and even fewer preachers use for texts?

The simple answer is this is a great commentary and the Chronicles should not be neglected books of the Bible. The reason the review is not timely is because I was guilty of not placing importance on the Chronicles myself. I have only one book-length commentary on the Chronicles and this is it.

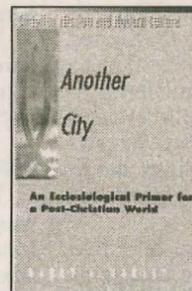
Claiming St. Jerome's statement about First and Second Chronicles containing the meaning of the whole of sacred history, Tuell makes a wonderful case in his commentary to move the work of the chronicler to a more central place in preaching and teaching.

While highlighting the way the Chronicles emphasize the importance of David in the history of Israel, Tuell also emphasizes some theological messages that are important in all ages: The purpose of life is to seek God in the words of Scripture and in worship (in the temple for the chronicler); those who find God's will and purpose for their lives and live it experience blessing; God's presence and activity are found in the events of ordinary life. Not bad messages for preaching and teaching in today's church.

Tuell does a masterful job of presenting current scholarship (his introduction sums it up well) as well as helping the history of Israel be transformed into the history of our faith today. If you have only one book on First and Second Chronicles, (and I do), make this it. *Wayne Hager*

**Another City: An Ecclesiological Primer for a Post-Christian World.** Barry Harvey. Trinity Press International, 1999. 195 pages. \$16. ◆◆◆◆

Warning. Do not read this book unless you are ready to have practically all of your assumptions about the nature and mission of the church challenged.

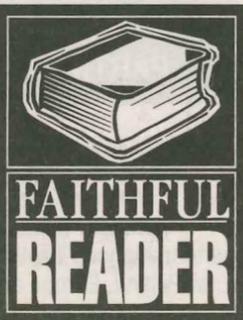


Barry Harvey's critique of the church's impotency in a post-modern, post-Christian world hurts, but his prescription for the future of the church is even more painful. But pain often accompanies the path to healing.

Harvey begins by examining the premodern and modern view of human community. He argues that Rene Descartes' philosophy provides the underpinnings of a modern view of community where human beings become the "masters and possessors of nature" who use things in this world for their pleasure and preservation. Thus Descartes lays the foundation for a society built on the ascendancy of the individual whose chief aim in life is consumption in the pursuit of happiness. Though still powerful, this guiding principle is coming under increased scrutiny in postmodern thinking.

If the church is going to offer hope to people living in a postmodern, post-Christian world, Harvey contends we must rid ourselves of the last vestiges of the Constantinian compromise; i.e. that the church is to provide moral and spiritual support to the existing social and political order. Instead, he argues that the church must recover the description of the church as "alternative community," which predates the Constantinian compromise.

Harvey does an excellent job of developing the picture of what the church as alternative community could look like in our current context, without falling prey to a sect-type ecclesiology. Rather, the church is a community that bears witness, indeed enacts within its own life, the vision of the Kingdom of God. *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: [jcwahager@earthlink.net](mailto:jcwahager@earthlink.net), or [docholladay01@aol.com](mailto:docholladay01@aol.com)

**Isn't there something ...**

... that can help church members become better financial stewards?

**You're holding it.**

Every week, the Western Recorder's Financial Forum column provides practical ideas for applying biblical truths about personal and church finance. Whether the topic is tithing, church budgets or personal debt, our panel of experts has the experience and insights to help your members learn and apply sound financial concepts.

**FINANCIAL FORUM**

WESTERN RECORDER

PRACTICAL RESOURCES FOR CHRISTIAN LIVING

## PRAYER PARTNERS

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

■ **Urgent request:** The Eagle School of Language, in conjunction with Second Baptist Church of Wrockaw, Poland, needs an English language teacher for the 2003-2004 school year. Applicants must have experience in teaching school or English as a second language or English as a foreign language. For more information, contact the Kentucky Baptist Convention partnership missions office at (888) 254-5724.

■ A weekly sports outreach in Malta. Pray for some refugees who recently began attending "that they will come and hear some truth from God's Word."

■ Dusseldorf International Baptist Church in Germany, where a team from Pulaski Baptist Association in Somerset recently ministered through Bible studies, worship and construction.

■ International Baptist Church in Sofia, Bulgaria, which must reregister due to changes in that country's religious laws.

■ Churches in the Iringa area of Tanzania. Pastor Julius Kikoti requests prayer for the ministers in these churches and that God will make the churches strong witnesses for their communities.

## Mountains to the Mississippi

Compiled by staff

■ **BEECHMONT**—Beechmont Church will hold revival services Oct. 12-15, 7 p.m., with **Bob Morrison** as evangelist.

■ **DANVILLE**—Gethsemane Church will host homecoming activities Oct. 5. For information, call (859) 236-2581.

■ **ELIZABETHTOWN**—Severns Valley Church recently honored **Den-nis Phelps** for five years of ministry as executive pastor.

■ **ERLANGER**—**Philip Quinn** recently resigned as minister of music and worship at Erlanger Church. **Dan Francis** is pastor.

■ **GHENT**—Ghent Church honored **Ike Smith** Sept. 14 for his years of service as the church's unofficial handyman. Smith also has served as a deacon and trustee chairman. **Michael Galdamez** is pastor.

■ **GREENVILLE**—Macedonia Church will hold revival services Oct.

12-16 with **Lloyd Johnson** as evangelist.

■ **JAMESTOWN**—**Monty Moore** recently resigned as pastor of First Church.

■ **LEITCHFIELD**—Little Clifty Church ordained **Marty Cummings** as a deacon Sept. 21. **Darrell Mitchell** is pastor.

■ **LEXINGTON**—**John Farmer**, 78, formerly of Campbellsville, died Sept. 16. Farmer had served as pastor of Walnut Hill Church (now Lowell Avenue Church) in Campbellsville, Little Union Church in Fairfield, First Church of Irvine, First Church of Carrollton and Mount Gilboa Church in Campbellsville.

South Elkhorn Church, celebrating 220 years of ministry, will hold fall revival services Oct. 12-15 with former pastor **Louis Arnold** as evangelist. **Phil Schultz** is pastor.

## Chaplains counseled, thanked for ministry after Sept. 11

By Bob Nigh

Oklahoma Baptist Messenger

**NEW YORK (BP)**—For most of them, their first trip to New York City was in response to the worst terrorist attack ever inflicted upon the United States.

At the time, they ministered to those victimized by the destruction of the World Trade Center's twin towers and surrounding buildings and to rescue and recovery workers who responded to the tragedy.

Two years later, more than two dozen Southern Baptist chaplains from 14 states who ministered in New York and Washington, D.C., had a reunion of sorts at the Salisbury Hotel on 57th Street, just south of Central Park in midtown Manhattan. This time, however, they were the ones ministered to.

The 30 chaplains attended a com-

passion fatigue workshop Sept. 10 funded largely by the Baptist General Convention of Oklahoma through disaster relief donations designated for the response to the tragedy two years ago.

The trip was organized by Joe Williams, former BGCO chaplaincy and community ministries specialist, who also responded to the tragedy.

### Coping with trauma

Williams said the need for the workshop had been in his heart since March 2002. He said he realized "there were chaplains who worked in New York after 9/11 that had never been around that kind of traumatic experience before."

After the workshop, Williams noted, "Most of them had not been back to New York since the incident. Some of them are still carrying a lot of stuff inside."

■ **LOUISVILLE**—Cloverleaf Church will host **Ricky Atkinson and Compassion** in concert Oct. 12, 7 p.m. For information, call (502) 367-0218. **Geoffrey Lacefield** is pastor.

Foster Avenue Church will hold fall revival services Sept. 28-Oct. 1, 7 p.m., with **James Collison II** as evangelist. **Danny Payne** is pastor.

■ **OLMSTEAD**—Dripping Spring Church recently called **Jeff Noffsinger** as pastor. He previously was pastor of New Cypress Church in Greenville.

■ **OWENSBORO**—First Church recently called **Brad Smith** as preschool/children's minister.

■ **RUSSELL SPRINGS**—Friendship Church will hold revival services Oct. 12-18 with **Rob Ison** as evangelist.

■ **WADDY**—Graefenburg Church called **Andy Hale** as youth pastor and **Harold Price** as interim minister of education. **Fred Moffatt** is pastor.

■ **WAYNESBURG**—Pleasant Point Church recently called **Bill Meece** as pastor. He previously was pastor of Poplar Grove Church in Russell Springs.

The workshop sessions were led by two LifeWay Christian Resources staffers, senior pastoral ministries specialist Brooks Faulkner and licensed counselor Barney Self.

"When you give comfort, it takes something from you," Faulkner said. "You do it willingly and gladly, you do it because you have been called and you do it even because it's part of your character, but it still takes something out of you."

Faulkner counseled the chaplains not to try to live up to unrealistic expectations.

"You live up to the expectations that God has of you, not what other people expect of you," he urged. "Quit living with a curse of expectations that you think people have of you, or that you expect of yourself."

Self said compassion fatigue "goes beyond burnout—it goes to your very soul. It affects everything you do, ev-

## Missionary John Martz dies after battle with cancer

**BIRMINGHAM, Ala.**—John Martz, a Southern Baptist missionary to Africa for 17 years, died Sept. 22 after a battle with cancer. He was 59.

Martz and his wife, Sarah, were appointed by the Southern Baptist International Mission Board in 1986. He served as a general evangelist in Namibia and South Africa.

Martz was a graduate of Samford University in Birmingham and Southern Baptist Theological Seminary in Louisville. Prior to missionary service, he was pastor of New Liberty Baptist Church in Owen County Association as well as churches in Alabama and Tennessee.

He is survived by his wife and two children. Memorials may be made to Capetown Baptist Seminary through Edgewater Baptist Church, 800 Galveston St., Birmingham, AL 35224.

ery relationship you have, and you distance yourself from the potential pain and suffering. Unfortunately, at the same time, you may also distance yourself from those who can help you."

### Officer expresses thanks

At a banquet that evening, former New York-New Jersey Port Authority Police Lt. Mark Winslow expressed appreciation for the chaplains' efforts.

"Some people talk about the cruel, despicable acts of cowardice displayed by the terrorists," he said. "I prefer to think about the acts of bravery and heroism I witnessed on 9/11. I saw people spring into action."

"I am deeply touched by how our great country responded to the needs of New York," Winslow added. "Your compassion, generosity and your sense of humanity will always be admired."

## CLASSIFIED ADS

**FOR SALE:** Sohmer console piano. 20 years old, one owner, excellent condition, appraised at \$3,300, willing to negotiate. (502) 966-4026, leave message.

**SEEKING:** An energetic, dynamic pastor for strong, growing church with blended services and multi-media. 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:** First Baptist Church of Hendersonville, N.C., an SBC congregation with a membership of 3,500 and average worship attendance of 2,000, seeks two full-time youth ministers—one for middle school and one for high school. Advanced degree preferred; experience and passion for evangelism and discipleship essential. Send resumé to: Youth Minister Search Committee, First Baptist Church, 312 5th Ave. West, Hendersonville, NC 28739, or via e-mail to fendleys@fbhnc.org.

**SEEKING:** Part-time youth minister needed at South Elkhorn Baptist Church in Lexington. Please call Phil Schultz at (859) 333-4615.

**SEEKING:** Adult consultant/camp director. Requires experience in the work of Woman's Missionary Union and in camping programs for children and youth. Seeking expertise and enthusiasm, especially in the area of Women on Mission. Supervisory experience with camping programs a plus; master's degree required. Send resumé to: Joy Bolton, Kentucky WMU, PO Box 436569, Louisville, KY 40253-6569.

**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:** Kentucky Baptist Assemblies is seeking qualified applicants to fill two vacant administrative positions. Jonathan Creek Camp and Conference Center is currently seeking a director. Forward resumé to David at 3043 Beal Road, Hardin, KY 42048. Cedar-more Conference Center is currently seeking an associate director. Forward resumé to Bert at 3083 Cedar-more Road, Bagdad, KY 40003.

**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.

**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 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:** 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 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.

## Mission field on wheels

*Church doesn't shy away from ministry to big, bawdy bike rally in backyard*

By Melissa Deming  
Baptist Press

STURGIS, S.D. (BP)—While other churches were returning from summer mission trips to Third World countries in August, First Baptist Church in Sturgis, S.D., was just beginning to reach the world in its own backyard.

The 63rd annual Black Hills Motorcycle Rally, Aug. 4-10, brought nearly half a million people to the small 6,000-resident community.

The overwhelming influx each August brings a multitude of ministry needs with it. This year, about 450,000 bikers and tourists from across the globe descended for a week of bikes, beer, racing, music, gambling, food and frenzy. The weeklong event also sees about \$13.1 million in taxable sales, as reported for 2002 on the rally's Web site.

First Baptist Church Pastor Roger Crowhurst said the event is a Mardi Gras for motorcyclists.

"It's not for the squeamish," he said, laughing, while soberly adding that the ministry needs are real.

"There are things that go on and sights that you have to be prayed up for," he added, having participated in the event for 11 years. "I can't imagine that Sodom and Gomorrah were worse in the evening hours."

Each year, the 80 members of First Baptist reach out to the hurting and non-Christian people who arrive on their doorstep. Last year, event organizers reported eight rally-related deaths, eight felony drug arrests, 111 misdemeanor drug arrests, 292 hospital visits and 250 arrests. Figures for 2003 are not yet available.

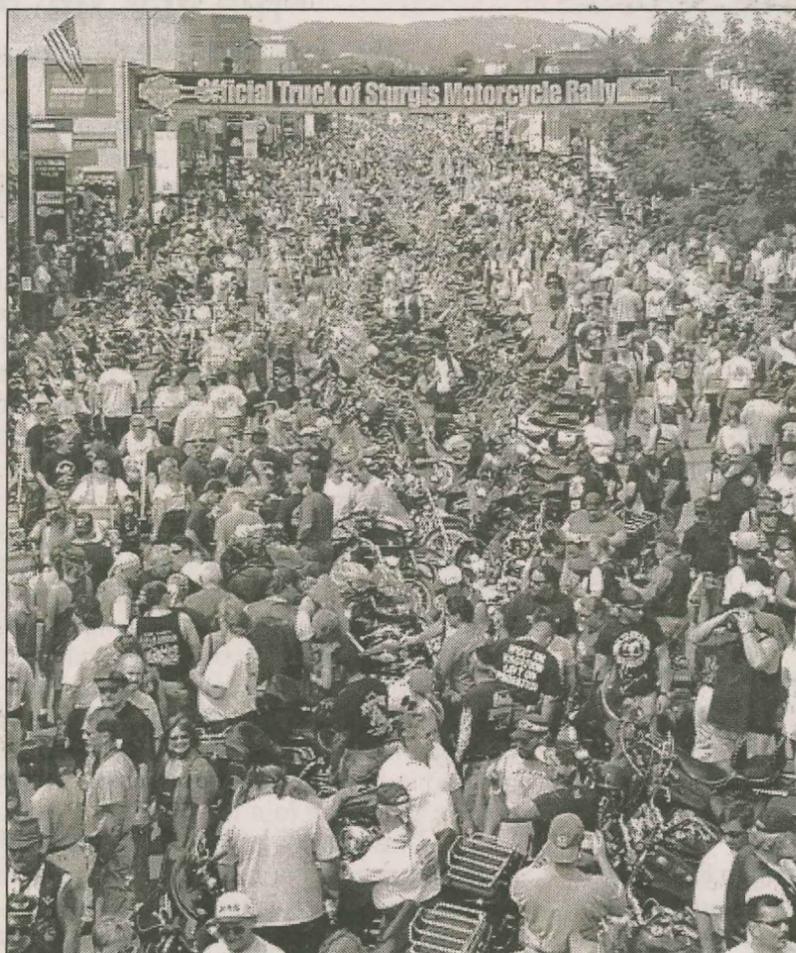
### "Mission field comes to us"

"We're given the Great Commission and told to go out to the highways and the hedge, but the mission field comes to us," Crowhurst said. "You get a multitude of people here from all over the world. This year we ministered to people from the Middle East, the Far East and Europe."

In previous years, the church distributed cups of water to the bikers with the plan of salvation written on a card in a ministry called Jacob's Well. Because a city ordinance prohibits the distribution of Bibles or tracts in the street, the congregation handed out literature from the confines of their booth on the main street.

Realizing that more one-on-one interaction was needed, Crowhurst set up a second booth for medical attention and counseling services. Church members who are nurses check blood pressure and tend to minor cuts and sunburns. While being attended by church members, bikers are presented the plan of salvation and offered spiritual counseling.

Church member Al Colton has attended First Baptist for almost 40



**BIG STURGIS RALLY** At South Dakota's annual Sturgis Rally, First Baptist Church seeks to minister to the nearly half-million visitors "During this time of year ... the mission field comes to us," Pastor Roger Crowhurst said. (Photo courtesy of Meade County, S.D., Times)

years. For the past 18 years, he has donated space to the church for Jacob's Well and the counseling center.

Over the past 40 years, Colton said the demographic of rally participants has evolved from the stereotype of a Hells Angel biker.

"It's a changing situation," he said. "In the early '80s we had the hardcore bikers. Now we're going more toward the 'uppitys'—the middle class people with \$15,000-\$20,000 bikes, compared to the old \$300-\$400 ones. We're reaching a broader spectrum of the U.S. and the world."

Although the face of motorcycling has changed, the need for Jesus Christ in the life of the lost remains the same, church members say.

Crowhurst recalled a previous rally, when an associate minister tried to share his faith with a biker who was responding with hostility.

But a year later, the same man was involved in an accident when his bike slid under a van, killing a friend of the biker who was riding with him.

"(The biker) was so bereaved that they were able to begin ministering to him, and he eventually made a profession of faith."

### Finding an open door

As in the case of the biker, Crowhurst said the key challenge in presenting the gospel to rally participants is "getting the door open to their hearts and not taking things personal."

Starting conversations with bikers can be intimidating, Crowhurst said, but finding common ground with the person helps reveal an entry point.

"I like to use 'Wow, that is a unique tattoo.' Then they'll start talking about that, and it usually opens a door to a spiritual conversation. Then they'll ask you, 'What do you do?' and I get to say, 'Well, I'm a pastor.'"

This year, about five professions of faith were recorded by First Baptist. The numbers, Crowhurst said, are not an emphasis at the church.

"We really emphasize not too much pressure on expecting people to accept everything you tell them or share with them," Crowhurst said. "The last thing people who come to the rally are expecting is to find Jesus Christ."

Another difficulty of the church's outreach ministry is discipling new believers. Rally participants come from all corners of the earth, but all who make professions of faith are given Bibles and encouraged to find a local church.

In the coming years, Crowhurst hopes to expand the medical booth into a mini-triage center.

"We feel like Jacob's Well has gone as far as it can go. We want to expand to another ministry of having a place where we can bring people in and they can sit down and get (increased) medical attention," Crowhurst said.

Although First Baptist continues to minister to thousands each year, its own size remains relatively unaffected by the numbers that come to Christ.

"For us, the ultimate goal is to increase the Kingdom," Crowhurst said. "The idea is have a bigger perspective than increasing the church, but instead the overall church."

## Top angler Jay Yelas hopes to catch praise for God on tour

TYLER, Texas (BP)—Times are good for Jay Yelas. He went to Hollywood in July and was honored with an ESPN "ESPY" Award as 2003's Best Outdoors Athlete, partly a tribute to his winning the BASS pro fishing tour's Angler of the Year competition—a \$100,000 prize.

In 2002, the Southern Baptist won Angler of the Year on the Wal-Mart FLW Tour, the other "major" of pro bass fishing circuits, as well as the BASS (Bass Angler Sportsman Society) Tour's CITGO Bassmasters Classic.



Yelas

Yelas probably would be thinking of ways to spend his winnings, were it not for one catch: the \$100,000 came from beer giant Anheuser-Busch.

Anheuser-Busch's sponsorship of the BASS Angler of the Year competition, announced before the 2003 season, caused a dilemma for some Christian anglers.

At least seven, including the famed Jimmy Houston, dropped out of the points race rather than don a required shoulder patch and boat decal that included a Busch beer logo.

Yelas, a member of Green Acres Baptist Church in Tyler, Texas, said his decision to compete was made warily but prayerfully.

"I prayed about it awfully hard," he said. "There's a lot of black and white in Scripture, but there's also a lot left up to personal conviction."

He's using the winnings from his Angler of the Year Award to give away 20,000 copies of his book, "Jay Yelas—A Champion's Journey of Faith, Family and Fishing."

"The response has been very favorable," said Yelas, a Texan by way of Hawaii and several other stops. "I think (the book) will touch a lot of hearts. People will be able to benefit from its truths."

Yelas said he respects the stand Houston and others took, but he said he believed someone needed to keep a Christian presence on the tour.

"I felt God leading me to continue fishing on the tour," Yelas said. "If all the Christians bailed out, who would be left to shine their lights for Jesus?"

Yelas contended he is not a proponent of alcohol.

"We fought (the Busch logo patch requirement) as hard as we could at the beginning of the year, but it's my job to fish."

He noted that this might be the first time in the BASS Tour's nearly 40-year history that the top three season finishers—Yelas, Alton Jones and Mark Davis—are committed Christians.

"We're all really good friends, and as the year wound down it was obvious one of the three of us was going to win it," Yelas said.

"Our prayer was that God's will would come to pass and that the guys who didn't win would rejoice knowing it was God's perfect plan," he added. "It was a neat experience to put your egos aside and leave the results up to Him. By His grace He chose me to win the thing."

Jones, a member of Fellowship Bible Church in Waco, Texas, agreed. "Of course I wanted to win that title," he said. "That's the nice thing about being Christians. Our success in life is not completely tied to the score on the scorecard."

Yelas said he, Jones and Davis are three of the most outspoken Christians on the BASS Tour. Jones taught a Bible study for his fellow fishermen last season.

Yelas said Romans 8:28, which speaks of God working all things together for good for His children, is a favorite verse of his.

"That's our God," he said. "He can take lemons and make lemonade."

# Kentucky Baptist Heritage

## Newsletter of the Kentucky Baptist Archives Advisory Board

Bill D. Whittaker, Editor

September 30, 2003

### Celebrating 200 Years

Church	City	Association
Bellevue	Burlington	Northern KY
Double Springs	Waynesburg	Lincoln Co.
Fishing Creek	Nancy	Pulaski
Lonoke	Horse Cave	Liberty
Nelson Creek	Central City	Muhlenburg Co.
Nolynn	Hodgenville	Severns Valley

Long Run Association in Louisville also celebrates 200 Years of Ministry

### A Tribute to Mr. Kentucky Baptist- A.B. Colvin

(Bro. Colvin was a member of the Kentucky Baptist Archives Advisory Board)



I do not remember when I met A.B. Colvin face to face. I first worked for him as a summer missionary in 1966. I sent him reports, got a very small check from his department, and got many encouraging notes and comments.

Summer missions were the responsibility of the Direct Missions Department in the sixties; I spent five very wonderful summers working for

that department. I met my wife Carolyn in the summer of 1968. She was from Texas but also a summer missionary serving in Kentucky. After we fell in love and were married in 1969, A.B. claimed credit for choosing her for me. He loved to tell about our meeting can getting a call from my supervisor about me coming over to visit his home church much more often than usual in the summer of '68.

I first remember sitting down and talking with A.B. in 1971, the year I began to serve as an associational missionary. Face to face I found him to be just what he was on paper, an encourager. A.B. was one of the greatest mission men I have ever known. I never asked for help from him that I did not get help. Show him a need and he would find some way to help. He was an excellent teacher, a church worker and a soul winner. He moved up to direct the missions division and on to other responsibilities but he never lost touch with the mission work or his friends. He was full of questions and compliments each time you met him. He served with integrity and dedication.

When A.B. retired he became a special assistant to the Oneida president, and a speaker at many associational programs across the state about the work of Kentucky. In July he was on the program at the Mountain Missions Conference and tried his best to hide the fact he was sick and just be the A.B. that most of us knew and loved.

They tell me the name Barnabas means "encourager." To me the name A.B. means the same. All of us have heroes in the faith; A.B. was mine. A prince and a great man has fallen among us. A.B. is home. (Edited from an article by Janus Jones, Director of Missions, South Union/Mt Zion Associations, Williamsburg, KY)

### 175 Years of West Kentucky Ministry

Poplar Grove Missionary Baptist Church of Clinton was organized in 1828; James P. Edwards was the first pastor. Edwards, "a pioneer preacher of West Kentucky, represented the West Union Association at the organization of the Association of Baptists in Kentucky in 1837." Edwards helped organize 18 churches. The church first met in a log structure and was a charter member of the West Kentucky Association. A brick church was built in the mid 1800's but was destroyed by a storm; two subsequent buildings were also destroyed by a storm and fire. The present church and parsonage was constructed in 1948. R. Charles Blair became pastor in July 2002.

### "THE REV. MR. PRATT"

By: Jack Birdwhistell - Georgetown College

One of the most important, but little known, of nineteenth century Kentucky Baptists, William Moody Pratt (1817-1897), was born in Madison County, New York. Graduating from Hamilton University in New York with degrees in classics and divinity in 1839, Pratt was soon ordained to the Baptist ministry and married Julia A. Peck.

Soon thereafter, the young minister and his wife moved to Crawfordsville, Indiana, where Julia Pratt died tragically from a fever. Rev. Pratt taught a girls school for a year, then served as a church planter and traveling evangelist. In his words, "I received little money, but had full saddlebags and a happy heart. I rode old Betsey [his horse] farther than around the globe, swam half the large rivers in the state, preached 1355 times, baptized 454, and aided in building 54 meeting houses."

In 1845 he was called to the pastorate of the First Baptist Church in Lexington, Kentucky. A year later he married Mary Ellis Dillard, the daughter of R. T. Dillard, one of the more prominent Baptist ministers in Kentucky at the time. He served the Lexington church for seventeen years and his five children were born there.

While in Lexington, "The Rev. Mr. Pratt" was faced with some severe situations. During the cholera epidemic of 1849, when many Lexingtonians fled to the country, Pratt and two other ministers remained in the city to minister to the victims and their families. One day he preached four funerals in an hour.

The cholera epidemic passed within months. A much more enduring circumstance was the agitation in Kentucky and the nation concerning slavery. Being a New Yorker, Pratt was a fervent opponent of slavery, intervening whenever possible to secure a slave's freedom. The best-known example was George W. Dupee, a slave who served as preacher for a black congregation near Lexington. Knowing that their pastor was about to be "sold South" to settle an estate, the congregation implored Mr. Pratt for help. As a result, the congregation of First Baptist purchased Dupee, and over time the black church paid them back. Dupee himself went on to become one of the more influential black preachers in Kentucky history, serving as pastor in Paducah for many years.

When the Civil War broke out, William Moody Pratt was a staunch Union man, a position which was highly unpopular in Lexington and among his congregation. In the midst of the war, then, he resigned as pastor to accept the call of several surrounding churches, which had monthly preaching only. Again, his politics got him into trouble, and in 1868 he moved his family to New Albany, Indiana, where he supplied the pulpit of the Bank Street church. In 1870, he moved to Louisville, where he occasionally preached at Broadway and Walnut Street churches. During this period, he served several years as the Corresponding Secretary of the General Association of Kentucky Baptists and was part of a Baptist bookstore enterprise.

In 1871 he became pastor of the Baptist church in Shelbyville, a position he held for six years. Moving to Lexington, he served a two-year pastorate at Midway, then preached frequently at surrounding Baptist churches before returning to Louisville in the late 1880s, where he helped to organize the Highland Baptist Church. A family member wrote, "Until a short time before his death, he was interested in everything pertaining to the Baptist denomination . . . President of the board of trustees of Georgetown College for many years, [he was] always so interested in its affairs that his family would speak of the college as his sixth child, and his favorite one."

The Rev. Mr. Pratt kept a detailed diary for the years 1838-1891, which extends to five large volumes in the collection of the University of Kentucky. It serves as a primary source for researchers in nineteenth century Kentucky history.

Looking back on his life, one is amazed that a man who was so isolated from most of his Baptist colleagues on the major issue of the day, slavery, could still hold positions of great responsibility among them. His life serves as a reminder that Baptists of good will can continue to work together and appreciate one another in spite of serious political differences.