

September 26, 2006  
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## Study: Many U.S. teens losing faith by early adulthood

By Hannah Elliott  
Associated Baptist Press

Ventura, Calif. (ABP)—Six out of 10 teens involved in a church probably will not continue their spiritual commitment into early adulthood, according to a recent study by the Barna Group.

The study, conducted from 2001 to 2006, shows that despite previously high levels of spiritual activity, many people in their 20s lose interest in religious activities and often carry that apathy into middle age.

But the survey also found that 20 percent of people in their 20s maintain the same spiritual activities—like attending church, studying the Bible, donating money and using Christian media—they did in high school.

Nineteen percent of teens who did not participate in those activities remained disconnected from the Christian faith in adulthood.

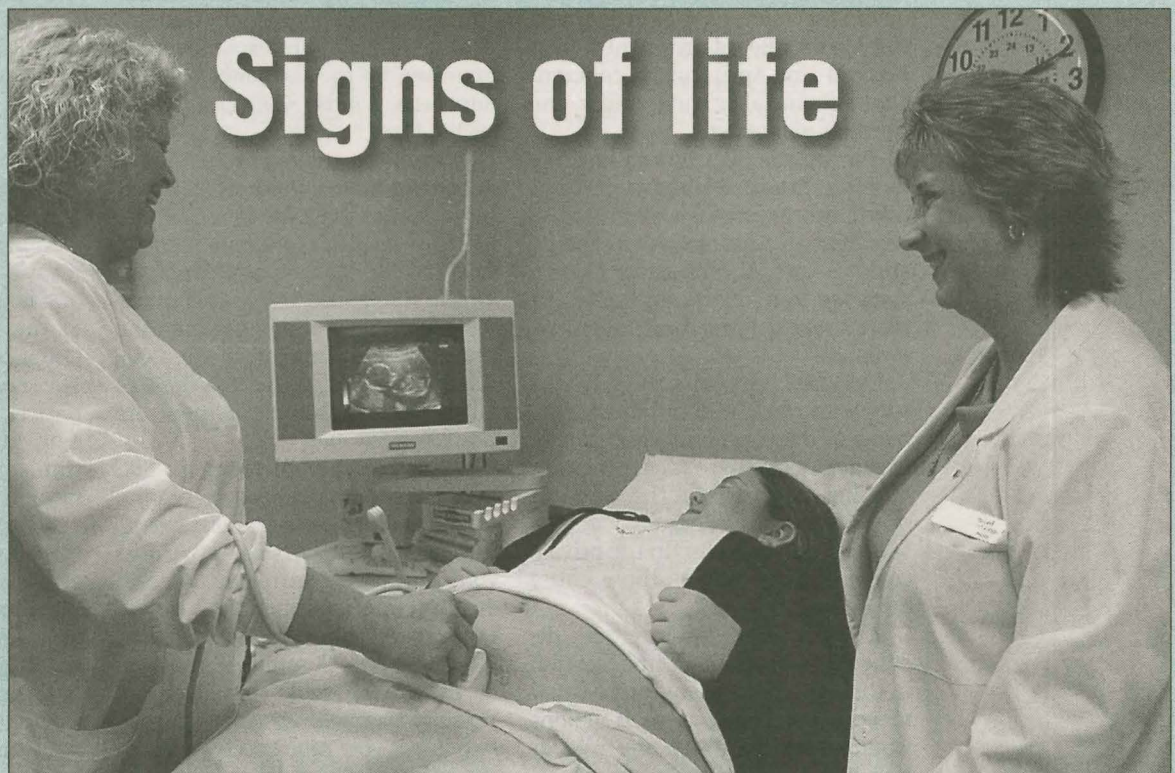
David Kinnaman, the research director, said some experts question whether the disengagement is just a phase typical of that age or whether it is unique to the current generation. Both explanations have some merit, he said, but ultimately that debate misses the point.

"(The point) is that the current state of ministry to 20-somethings is woefully inadequate to address the spiritual needs of millions of young adults," he said.

On the other hand, ministry to teens is thriving.

The report found half of the nation's 24 million teens attend a church-related activity each week. More than 75 percent discuss faith with friends. Three out of five attend at least one youth group meeting at a church during a 90-day period.

□ See Study: Many American ... *Page 10*



## Signs of life

**ULTRASOUND PICTURES** Technician Gretchen Barnette (left), administers an ultrasound to Kirby Lane, 22, at the Hope Unlimited Family Care Center in Paducah. The crisis pregnancy ministry is funded, in part, by the Eliza Broadus State Missions Offering. Brenda Cooper, medical clinic director at the center, watches. (Photo by Christine Head)

## Paducah center offers hope, help to women in crisis

By Christine Head  
State Correspondent

Paducah—Kirby Lane walks through the doors of Hope Unlimited Family Care Center with self-assuredness, confidence and a bright smile. But it wasn't always that way.

Months ago, the unmarried 22-year-old woman from Paducah stood trembling in the lobby of Hope Unlimited, unsure whether she should terminate her pregnancy or how she could cope with a baby.

"I had no idea what I was going to do, and I did consider abortion," Lane said. "Even if I did go through with the pregnancy, I'm only 22 and while that may not seem that young, I still had a lot of growing to do."

*Eliza Broadus*  
State Missions Offering

Lane said her perspective about her pregnancy was transformed by the Christ-like love and acceptance she received from the staff and volunteers at Hope Unlimited.

The ministry, which receives funding from the Eliza Broadus State Missions Offering, is housed

in a new location in downtown Paducah. Recently, the center was blessed with the donation of a \$70,000 ultrasound machine.

Brenda Cooper, the center's medical clinic director, said the machine already has saved the lives of babies.

The rate of pregnant women who visit the center and choose life over abortion has increased from 67 percent to 95 percent after the ultrasound arrived, Cooper said.

Technician Gretchen Barnette said women's reactions to the ultrasounds are gratifying.

□ See Paducah pregnancy ... *Page 3*

## 'Pray the Interior' covers 1,200 miles, 30 stops in five days



**PRAYER TOUR** KBC First Vice President John Mark Toby (center) and KBC Executive Director Bill Mackey (right) pray with participants during a "Pray the Interior" stop at First Baptist Church of Morgantown.

By Trennis Henderson  
Editor

Louisville—"Pray the Interior," the Kentucky Baptist Convention's follow-up to last year's "Pray the Perimeter" tour, made 30 stops throughout the commonwealth last week.

The five-day prayer tour, which covered more than 1,200 miles, focused on prayer for spiritual renewal and revival as well as for God to use Kentucky Baptist churches to share the gospel with every person in their community.

Prayer tour leaders included KBC Executive Director Bill Mackey; KBC First Vice President John Mark Toby; Joy Bolton, executive director of Kentucky Woman's Missionary Union; and Larry Baker, director of the KBC's new work/associational missions department. Other KBC leaders joined the tour at various

stops during the week.

Combined with last year's prayer tour, state convention leaders logged more than 3,400 miles and prayed with Kentucky Baptists at 60-plus locations.

The first several Pray the Interior stops averaged more than 40 participants, similar to last year's numbers, Mackey reported midway through last week's tour.

"It seems to me that God is bringing people who have a burden for prayer," he said. "It's one of the most powerful experiences I have had with God in praying with Kentucky Baptists in these prayer experiences."

Prayer services at each location typically included congregational singing, a prayer testimony, special music and a brief message by Mackey.

□ See KBC leaders cover ... *Page 3*

Dated material. Please deliver by Wednesday, September 27.

## SBC leaders urge financial accountability

**Nashville**—The Southern Baptist Convention Executive Committee approved an amendment to convention documents last week that urges SBC leaders toward greater financial responsibility.

The move came in the wake of a trustee investigation and subsequent resignation of North American Mission Board President Robert Reccord in April amid concerns about financial accountability and conflicts of interest.

During the SBC annual meeting in June, Ernest Hallmark of Texas asked the Executive Committee to "conduct an administrative expense analysis of all Southern Baptist agencies and institutions that receive support from the Cooperative Program."

Hallmark's motion called for the study to evaluate administrative budgets, especially reimbursable expense accounts, travel expenses, housing expenses and the "amount of Cooperative Program dollars spent, if any, to maintain the private residences and staff of those entity executives."

The Executive Committee declined to recommend the motion to messengers at next year's annual meeting, noting that such actions would "tend to usurp the role or invade the province of trustees."

Affirming "the spirit and intent of the motion," however, Executive Committee members approved a motion to "respectfully request the trustees of the SBC entities to continue to be mindful of their duty of fiscal responsibility and good stewardship to the Lord and to Southern Baptists."

The Executive Committee action

includes a number of proposed revisions to strengthen the SBC Business and Financial Plan relating to audits, administrative expenses and business procedures, noting that all corporate expenses should be "reasonable and incurred to accomplish the entity's ... mission statement ... ministry assignments and any other responsibilities previously approved by the messengers of the Southern Baptist Convention and still in force."

Committee members declined to act on two related motions. Concerning a call for the Executive Committee to undertake "a comprehensive study of the makeup and function" of the SBC's entities, the committee noted that "the information requested is published in the 2006 SBC Annual and in the convention's governing documents which are posted on SBC.net."

The other motion called for SBC Bylaw 26 to be changed to require only a majority vote by messengers, instead of the current two-thirds vote, for issues involving an SBC entity's internal operations to be taken up during an annual meeting. The Executive Committee responded that such issues "should be sufficiently compelling to sustain the two-thirds vote required to preempt the referrals normally made to the entities involved."

Among other business items, committee members:

- Approved a proposal calling for a two-year wait before SBC entity board members could be eligible to be elected to a new term of service. The bylaw change must be approved by SBC messengers to take effect. The current guidelines require a

one-year wait.

- Declined to recommend a motion calling for at least one pastor or layman under the age of 40 to be appointed to each SBC board and committee. The Executive Committee response noted that "trustees under the age of 40 are regularly appointed and elected to virtually all convention committees and entity boards."

- Declined to take action on a motion for SBC officers to be members of churches that give at least 10 percent of undesignated receipts through the Cooperative Program and local Baptist association. The committee responded that "the matter was resolved to the satisfaction of the convention by its adopting of the final report of the Ad Hoc Cooperative Program Committee." The report included a number of initiatives to enhance Cooperative Program giving, but a recommendation similar to the motion was deleted prior to the convention.

- Declined a motion calling for a majority vote by messengers, instead of the current two-thirds vote, for the convention to consider a proposal not brought to the floor by the Resolutions Committee.

- Declined a motion calling for the option of submitting resolutions on the first day of the SBC annual meeting to address last-minute concerns. The current deadline is 15 days before the convention.

- Declined to recommend a change to New Orleans for the 2008 annual meeting, citing "existing contractual obligations, insufficient planning time and an unpredictable infrastructure ... at this time."

*Compiled from reporting by Associated Baptist Press and Baptist Press*

## Missionaries safe, future uncertain after Thai coup

**Dallas (ABP)**—Representatives from Baptist mission agencies declined to speculate what long-range impact last week's military coup in Thailand will have on missions in the region, but they confirmed the safety of all field personnel in the country.

Spokesmen for the Southern Baptist International Mission Board and Cooperative Baptist Fellowship global missions reported all their workers in Thailand had been contacted and were safe as of Sept. 20.

Thailand's Prime Minister Thaksin Shinawatra was in New York at a United Nations session when military forces entered Bangkok at night and surrounded government buildings with tanks. General Sonthi Boonyaratkalin declared martial law, and the army declared its allegiance to Thailand's King Bhumibol Adulyadej.

Paul Montacute, director of Baptist World Aid, had just returned from a trip to Thailand with Baptist World Alliance President David Coffey when he heard the reports of tanks rolling through the streets of Bangkok.

At the time of his visit, people in Thailand were "a little apprehensive" about elections in the country, but news of the coup "came as a surprise," he said. "Thank God there appears to have been no violence."

Hours after the bloodless coup, the IMB issued a brief statement: "The International Mission Board is asking Southern Baptists to pray for the people of Thailand after a military group has led an attempted coup against the government's prime minister. No reports of violence have been reported at this time, and all International Mission Board personnel in Bangkok have been accounted for and are safe. Pray for the continued safety of people living in Thailand, and pray workers will continue to spread the gospel throughout the country."

Shawn Hendricks with the IMB news office said the mission board's area director had been in contact with personnel throughout Thailand who reported "business as usual at this point."

The four families serving with CBF Global Missions in Thailand had been urged to take precautions to ensure their safety, but there was no indication any Baptist workers were endangered, said Jack Snell, director of field personnel.

All of Thailand's schools—including ones attended by some missionary children—were closed on the day after the coup, but they were expected to reopen the next day, Snell said.

"We'll have to wait and see what the future holds," he added.

## BAPTIST DIGEST

**ERLC trustees honor President Bush.** Trustees of the Southern Baptist Ethics & Religious Liberty Commission named President George W. Bush as the 2006 recipient of the John Leland Religious Liberty Award. The issue of soul freedom is a passionate conviction of Bush, noted ERLC President Richard Land. Bush's second inaugural address was a hymn to religious freedom, Land added, saying the president is a "champion of soul freedom as enshrined in the First Amendment of the Constitution."

**Proposal seeks control of Arkansas paper.** An Arkansas Baptist task force is calling for a study to turn control of the Arkansas Baptist News over to the state convention staff, replacing the independent board that currently governs the newspaper. The proposal asks that the president of the Arkansas Baptist Executive Board and the president of the Arkansas Baptist News board appoint a committee "to discuss the possibility of merging the Arkansas Baptist News and the Vision publication under the Executive Board ministries of the state convention." Charlie Warren, editor of the Arkansas Baptist News, responded, "My career has been built on Baptists' right to know. This recommendation has potential to undermine that principle." A similar proposal by the executive director of the Louisiana Baptist Convention backfired last November, when messengers voted to retain the Louisiana Baptist Message's independent board.

**Kennedy, Baptist university president, dies.** Larry Kennedy, president of William Carey University in Hattiesburg, Miss., died from complications from ALS (Lou Gehrig's disease) Sept. 21. He was 64. Kennedy, who was diagnosed with the disease in July 2005, had been president of the Baptist-related university since 1998. Before joining William Carey's faculty in 1991, he was a pastor and served eight years as a trustee of the Southern Baptist International Mission Board.

## McKissic asks SBC to add policy about tongues to faith statement

**Nashville (ABP)**—A Southwestern Baptist Theological Seminary trustee, whose recent seminary chapel sermon was partially censored over his comments about speaking in tongues, has asked that the Southern Baptist Convention address the issue in its official confession of faith.

Dwight McKissic, pastor of Cornerstone Baptist Church in Arlington, Texas, released a letter Sept. 15 that he sent to members of the SBC Executive Committee, which met Sept. 18-19 in Nashville.

In his letter, McKissic asks SBC President Frank Page and other leaders to study the issue of tongues among Southern Baptists.

"The purpose of this letter is to respectfully and prayerfully request that the president and Executive Committee of (the) SBC initiate a process of addressing and formally adopting a position sanctioned by the SBC in 2007 or 2008 annual meeting, to be included in the Baptist Faith & Message, regarding our position on spiritual gifts, private prayer language and speaking in tongues," he wrote.

Page said Sept. 19 that he had not had sufficient time "to study it in any detail" and that "obviously, at this meeting, it was too soon to deal with it."

But Page added that "we're going

to take it seriously, because there are some concerns in it that I happen to share."

In his Aug. 29 chapel sermon at Southwestern, McKissic recounted how, while a student at the seminary in 1981, he had an experience of speaking in a "private prayer language" that he believes was evidence of the Holy Spirit helping him communicate with God. McKissic said he continues to have such experiences.

He also criticized a policy, established last year by trustees at the Southern Baptist International Mission Board, that bans the appointment of missionaries who practice private prayer languages.

On orders from seminary president Paige Patterson, the school refrained from its normal practice of posting a recording of chapel sermons on its Web site.

In his letter, McKissic said the SBC and its institutions need doctrinal clarification on the issue of speaking in tongues because some SBC leaders appear to hold to a "cessationist" view of tongues and other extraordinary gifts of the Holy Spirit outlined in Scripture. Cessationists believe tongues and other such gifts ceased after the apostolic era.

McKissic wrote that if his request is not acted upon, he will offer a motion on the issue next June at the SBC annual meeting.

## Paducah pregnancy center gives women help, hope

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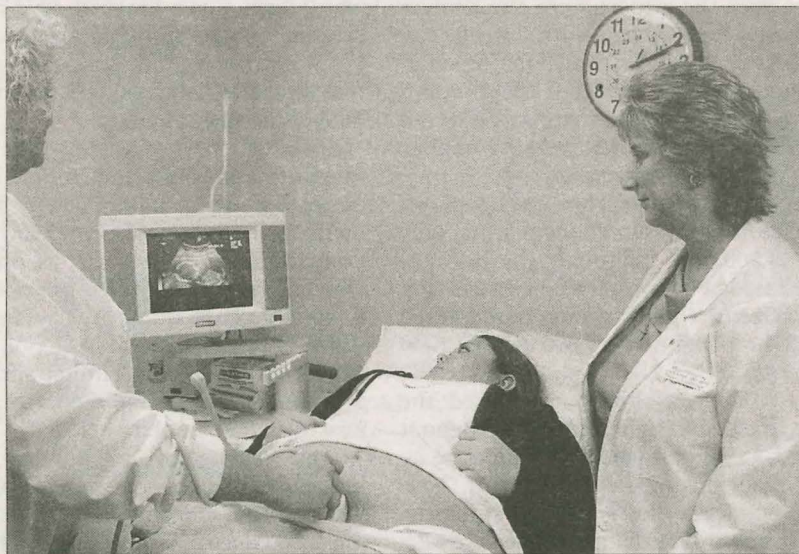
"They get so excited when they can see the baby. What the rest of the world will call a product of conception, we call a baby," Barnette said. "You can see the dark eye sockets, the profile, the hands and the feet, even at seven weeks. It makes the baby real to them."

Hope Unlimited serves women from Kentucky, Tennessee, Missouri and Illinois and aims to take the "crisis" out of crisis pregnancies through help, emotional support and the victory that comes through the love of Jesus Christ.

An innovative program called "Learn to Earn" offers points to women for attending Bible study, going to church or attending education classes. The points can be used to purchase new or gently used baby items, formula and maternity clothes in Hope's Closet, a store located in the center's building.

In addition to the newly expanded medical services, the women can access Christian counseling, as well as classes on breastfeeding and childcare. All services involve an emphasis on what Executive Director Karin Thomas calls the center's "three Rs": reverence for God, respect for others and responsibility.

Thomas started working at the



**IMPRESSIVE RESULTS** Since installing an ultrasound machine, the Hope Unlimited Family Care Center in Paducah has seen the rate of women who chose to have their baby instead of having an abortion jump from 67 percent to 95 percent. (Photo by Christine Head)

center 14 years ago as a counselor. With a background in music, she said she never imagined she'd be the director of a pro-life support center.

"God spoke to me, and I knew He wanted me to do this even though I had no background or experience. But when He calls you to something, He'll give you the resources you need."

The center includes a team of staff and volunteers who develop close bonds with their clients, who come from all socio-economic backgrounds. Cooper said her clients give as much to her in return for the help she gives them.

### From trembling to confident

"That first day when Kirby came in and she was trembling and confused, she didn't know what she was going to do and we talked,"

Cooper said. "Just to see her change from someone who came in here frightened, to where she is now—a woman about to have a baby—is just such a blessing from God."

Medical Assistant Gwen Underwood said that visiting women often just need a friend who will listen, care about them and not judge them, in an environment where they're treated with dignity.

"They don't feel like they have anywhere to go, and a lot of times you just talk to them and their attitude changes and they brighten up."

Hope Unlimited was started in 1989 by a group of area pastors concerned about the lack of pro-life services for women with crisis pregnancies.

Many of these women, like Lane, don't have health insurance. Lane, who lives at home with her mother, said she simply could not have coped without the center's support.

Even though she already was a Christian when she came to the center, Lane said she still felt the societal stigma often associated with an unplanned pregnancy.

"When I first came here, I thought that I was messing up in life," she said. "But I learned that I am not messing up, that this baby is not a mistake and that I need to look at this baby as a blessing from God."

*Eliza Broadus*  
State Missions Offering

## KBC leaders cover 1,200 miles, 30 stops for 'Pray the Interior'

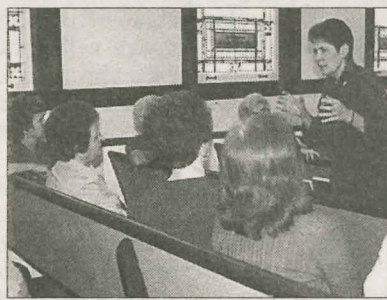
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The primary focus of each service was for participants to spend time in prayer for spiritual renewal, revival and local churches as well as a closing prayer for ministers and their families.

"I think the experience itself is invaluable in lifting up prayer, in praying with Kentucky Baptists," Mackey said. "I sense a heart cry from God's people for revival."

"I think when you have this many people in this many places focused in a concert of prayer, it has an impact," he added. "Some of that impact is just preparing us for what God wants to do through our lives and through our churches."

The five-day prayer pilgrimage started last Monday with a KBC Mission Board staff prayer time at the Baptist Building in Louisville. Traveling next to Bardstown and then Elizabethtown, the tour reached as far west as Princeton before coming back through Bowling Green and as

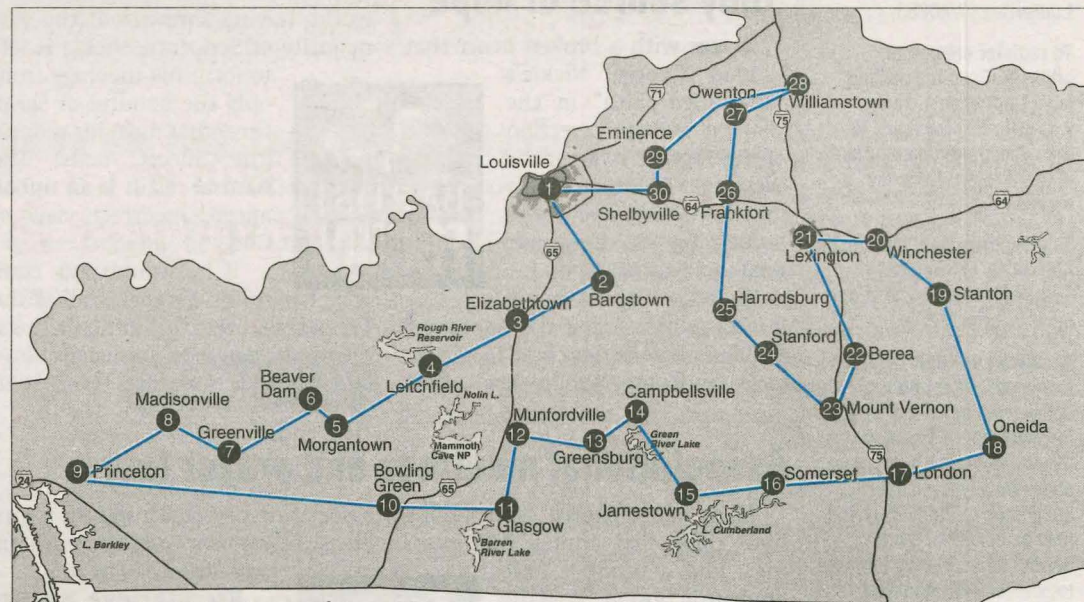


**PRAYER FOCUS** Joy Bolton (right), Kentucky WMU executive director, helps lead small-group prayer efforts.

far east as Oneida. After stops that stretched north to Williamstown, the tour's final prayer service was in Shelbyville.

Priscilla Allen, children's minister at First Baptist Church of Leitchfield, described the prayer tour as "an excellent idea because it encourages our churches."

"To know prayer is that important to our convention leaders is a blessing to me," she added.



Bob Martin, director of missions for Gasper River Baptist Association, said the prayer emphasis "says something to our people about where the priority of our convention really lies and that the great priority is prayer."

Greg Wallace, pastor of First Baptist Church of Morgantown, was among the tour's host pastors.

Noting that many churches and individual Christians fail to make prayer a primary focus, Wallace said, "We forget how powerful prayer is and we take it for granted."

"When we tap into God's power, I think the potential is unlimited," Wallace added. "His power doesn't quit. We can do anything God lays before us. I believe that's what God wants from us."

Toby, pastor of Beacon Hill Baptist Church in Somerset, said he was pleased to join the Pray the Interior tour in his role as KBC first

vice president.

"Every step we've made, we're dealing with prayer concerns of Kentucky Baptists," he noted. "Prayer is going to be the focal point of what's going to keep us connected to God and to each other and leading people to Christ."

Eric Allen, director of the KBC's mission service and ministries department, was among convention staff members who joined several tour stops.

"Our job at the KBC is to assist our churches in completing their God-given tasks," Allen said. "The greatest way we can assist them is to pray with them and for them. That is where our power is."

In addition to the week-long prayer blitz, Mackey said he hopes the effort "will encourage churches to be more intentional about prayer ministries in their churches and associations."



**MINISTERS' BLESSING** KBC Executive Director Bill Mackey (left) prays for Kentucky Baptist ministers at the close of one of 30 "Pray the Interior" services held last week throughout the state.

## 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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## Eternal lament: Why did God do this?

By Marv Knox

"Why did God do this to me?" I don't know how loudly James Polehinke asked that question, but his words reverberated around the globe.

Polehinke is the only survivor of Comair Flight 5191, which crashed in a private farm just past the end of Blue Grass Airport's Runway 26 at 6:07 a.m., Aug. 27. Forty-nine other people died.

Polehinke, the co-pilot of Flight 5191, remained in serious condition in the University of Kentucky Chandler Hospital in Lexington. The Louisville Courier-Journal, which reported Polehinke's question, said he did not specifically mention the crash. Still, contemplating his pain and loss, he asked the question that has sprung from the lips of suffering souls for millennia: "Why did God do this to me?"

Polehinke asked the question of family friend Antonio Cruz, who responded: "It was not God. It was just an accident."

The Courier-Journal cited human errors that led to the awful crash, the worst air disaster in the United States in almost five years:

■ The air traffic controller who cleared Flight 5191 for takeoff had only two hours' sleep between shifts. Immediately after giving the go-ahead, the controller turned to other administrative duties and did not visually monitor the airplane's progress.

■ The pilots had not taken off from the airport since the taxiway had been changed a week earlier. Although the flight recorder indicated they noticed their runway did not have working lights, they did not ask why.

■ Ultimately, the plane took off from Runway 26, which is only 3,500 feet long—half the distance needed by commercial carriers that size. The pilots should have steered the plane down 7,000-foot Runway 22.

Do you think God caused the crash of Flight 5191? Throughout time, people who have sought meaning in unspeakable horror have pondered God's role in suffering. People of faith have offered answers that span a significant spectrum of possibility. On one end, people who defend God's absolute sovereignty claim nothing happens aside from God's design. So, whether we find this awe-inspiring or just plain awful, they believe God causes planes to crash and newlyweds, Habitat for Humanity volunteers, college professors and parents of small children to die. At the other end, people who defend God's unconditional love insist such unjust suffering is contrary to God's nature. So, as random and capricious as tragedy might be, they believe God has nothing to do with it.

No one fully comprehends the infinite wisdom and logic of God.

## COMMENTARY

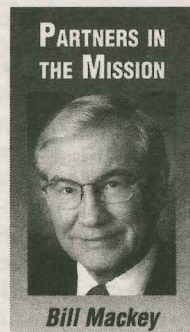
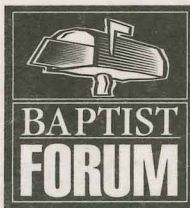
## 'Only source of hope'

It was with a broken heart that I read George Nickle's "Simplified faith" in the "Baptist Forum" section of the Sept. 12 issue of the Western Recorder. This may have been one of the saddest letters I have ever read in a Baptist paper.

If indeed he is being honest (which I can only assume), the faith that he has come to adhere to is far from orthodox and offers

very little hope for living in today's world. Having thrown out the vast majority of Scripture, Nickle is left to form his theology from only the handful of Scriptures that meet his criteria (the "nicest" texts). The natural result is an unbalanced, incorrect view of God.

If he would only commit to accepting all of the Scriptures, even the difficult texts, he would come to appreciate, love and serve a sovereign God Who



Bill Mackey

## Associational meetings and prayer tour

Many local Baptist associations have conducted annual fall meetings, and a number have graciously hosted "Pray the Interior" prayer experiences conducted by Kentucky Baptist Convention staff. It has been my privilege to participate in four annual associational meetings in September as well as be a part of the prayer tour.

Here's a roundup:  
**Owen County Baptist Association** (David Marlow, director of missions) had excellent attendance and approved plans jointly with Ten Mile Association to purchase the office building they currently are renting for the jointly sponsored director of missions. The association was able to use savings to fund the down payment and current rental funds to cover the mortgage.

**Crittenden Baptist Association** (Greg Nimmo, director of missions) met in the spacious new facilities of Mount Carmel Baptist Church. The

association reported a significant increase in baptisms over the previous year—from 170 to 285.

**Breckinridge Baptist Association** (Bob White, director of missions) met at Walnut Grove Baptist Church. Messengers and guests were inspired by testimonies from those who participated in mission projects. Doug Miller, pastor of Hardinsburg Baptist Church, shared in his message how God had called him to respond to the disaster on the Gulf Coast. His church, other churches and the community responded with more than \$10,000 for immediate relief.

**Lynn Baptist Association** (Gordon McDowell, director of missions) met at Mount Tabor Baptist Church, one of three churches that have completed building projects in 2006. Missions reports were shared by participants in every session of the two-day meeting. Eighteen of the 19 churches were represented and 16

We who affirm God as Creator and Lord of all cannot fathom anything beyond His will and reach. We who affirm God's limitless love as exhibited in the sacrificial death of His Son, Jesus, cannot imagine God would take 49 lives just to make any kind of theological point.

Each of us who ponders God's role in evil and suffering will come down somewhere along that spectrum. You must make your own evaluation. But count me as one who believes God would not propel a plane down a short runway and shove 49 people into eternity. God's perfect will would not inflict such unspeakable suffering. God's permissive will allowed it.

And why would God allow such horrible decisions? The same reason God has been allowing humanity to make bad decisions since the beginning: The Bible clearly indicates God created people so we could receive and reciprocate God's love. In order to reciprocate, we must be free—free to love God, but also free not to love God. With that freedom comes the full scale of freedoms to make all kinds of choices—to drive drunk, abandon children, abuse our bodies, taxi down a too-short runway.

The deaths of a planeload of people might seem like an awful price to pay for the freedom to make choices, including loving or not loving God. But it also ought to remind us how costly and precious that freedom is.

Marv Knox, editor of the *Texas Baptist Standard*, is former editor of the *Western Recorder*

works out all things for the purpose of His own glory (Isaiah 48:11), after the counsel of His own will (Ephesians 1:11-12), and for the good of those who love Him and are called according to His purpose (Romans 8:28).

It is in this God, through His Son Jesus, where we find true hope in today's seemingly turbulent world. My prayer for Nickle is that he would see the true God of the Bible; He is our only source of hope.

Jamie Murphy  
Lexington

conducted vacation Bible schools.

We are grateful for the partnership with 72 associations in helping reach Kentucky for Christ.

The "Pray the Interior" tour has proven to be as unique and powerful a prayer experience as "Pray the Perimeter" was last September.

It is a challenging and awesome experience to meet with God and His people in five to seven different encounters each day over five days. To join with hundreds of Kentucky Baptists in a heart cry for revival in the churches and personal renewal as well as spiritual awakening in North America is an awesome opportunity.

Intercession for unsaved family members, inactive church members, the encroachment of secular sins in the church and concern for youth and their parents brought brokenness and tears before God both from laypeople and ministers.

It is my goal to spend more time meditating on God's Word and in prayer in order to grow in my relationship to God.

Bill Mackey is executive director of the *Kentucky Baptist Convention*

## FAMILY

## Energy-efficient improvements offer tax breaks

By Jeremy White

You probably are aware that installing energy-efficient appliances and improvements saves you money on your utilities bills. But did you know those same appliances also can reduce your income taxes?

The Energy Tax Incentives Act of 2005 was passed by Congress and signed by President Bush to provide additional incentives for individual taxpayers to install energy-efficient improvements. Although the act was signed in 2005, this is the first year for it to be effective for individual income taxes.

There are two credits available for individuals: a personal energy property credit and an energy-efficient building credit. Essentially, you get a credit that offsets your taxes based on a percentage of the improvements you make. As you can imagine, this credit can become complicated and has limits. For example, the overall lifetime credit limit is \$500 per taxpayer.

Examples of qualified energy-efficient improvements are insulation materials, exterior windows, exterior doors and metal roofs with heat-reduction pigments. This credit entitles you to take up to 10 percent of the items' cost as a credit (subject to the \$500 overall lifetime credit per taxpayer).

Examples of the residential energy property expenditure include qualified heat pumps, central air conditioners, qualified natural gas furnaces, water heaters and advanced main air circulating fans. For these types of improvements, you can receive a 100 percent credit up to the applicable limits.

Let's say, for example, that the Jones family spends \$3,000 for new bedroom windows and \$800 for a new heat pump for their 30-year-old ranch home. They will receive a credit of 10 percent for the windows, or \$300. The new heat pump provides a 100 percent credit for the amount spent, but the Joneses will be limited to \$200 of credit because of the overall \$500 lifetime limit.

Tax credits are much better than tax deductions because of the dollar-for-dollar reduction in taxes. The credit is helpful to lower your capital cost, but don't let a salesman make the tax credit sound more lucrative than it really is.

Jeremy White is a certified public accountant with Blythe, White & Associates in Paducah



## Games couples play can lead to long-term anger and pain

**Q: When my wife gets upset with me, she won't tell me what's wrong. She seems to huff and puff and then a few days later she acts fine, like nothing is wrong. I never know what to do. How should I respond?**

Ahh, the games couples play. Some couples have cyclical patterns of relating that can be destructive to a marriage. Here are a few games couples play:

### MARRIAGE

- Guess what I'm thinking.
- Read my face.
- If you really loved me, you would know what I want and do it (and even do it the way I want it done).
- If you don't meet all my needs and make me happy, you don't really love me.
- Fine, if you're going to treat me this way then I know just what to do to get back at you.
- You have hurt me, so now I will punish you: I will withdraw. I will be silent and not speak to you. I will leave. I will exclude you. I will ignore you.

The problem with these games is they are dishonest. Rather than practicing self-control, the game is played to control the other person. The prizes for playing these games often are anger, misunderstanding, jealousy, doubt and pain.

You are right in wanting to stop playing these games. Often such games are played when we feel threatened and want to protect ourselves.

In gentleness and love, invite your wife to share with you what is upsetting her. You might respond, "I can see you are upset. I am wondering if I have hurt you in some way. I would like to know what is wrong." With the same spirit, you might confront her about the games and seek her help in the two of you choosing a different approach to feeling hurt or being upset.

God directs us in Scripture to be forthright, open and honest in our relationships. This includes marriage. You can model a new direction for your marriage with a loving attitude and gentle spirit.—Valerie Vincent

**Q: Our kids' sports teams demand more and more time and money. Are youth sports out of control?**

Sports Illustrated columnist Rick Reilly recently wrote a column titled "The Parent Trap" in which he described the continuing encroachment of youth sports on family life. Travel teams were the focus. These teams are extremely competitive, and as many parents know, demand quite a lot in terms of time and money.

Equally as interesting as Reilly's article were the letters of response. Sports Illustrated published the letters under the heading "Just Overdoing It," and I would agree. Quoting a parent in Pennsylvania, "We have spent our summer schlepping around for soccer, baseball and football conditioning. Our bank accounts are drained, and I haven't been home all summer to enjoy the pool in our backyard. Where does it end? And what are we doing to our kids?"

As I drive to church on Sunday mornings, I see a huge youth sports league playing games in a field just off I-64. Questions come to mind: How many players and coaches are Christians? Why are games being played on Sunday morning? How did this happen?

I have children in my ministry who miss everything from retreats to worship because of sports commitments—many of which involve Sundays. Don't get me wrong. I love sports. It just seems to me that the tail has begun to wag the dog. When sports automatically and consistently override all other activities, including church and family activities, I become concerned not just about what we are doing to our kids, but about what we are teaching them about priorities.

Are youth sports out of control or have Christian parents and kids simply sold out to sports?—David Garrard

Family Forum writers are:

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Send questions for Family Forum to Western Recorder, Box 43969, Louisville, KY 40253 or e-mail wesrec@earthlink.net.



## Is prayer a top priority in your life, church?

How important is prayer in the ministry efforts of the Kentucky Baptist Convention? Important enough for KBC leaders to travel 1,200 miles in five days to pray with fellow Kentucky Baptists at 30 prayer services throughout the state.

"Pray the Interior," the Sept. 18-22 follow-up to last year's "Prayer the Perimeter" prayer blitz, provided a focused time of prayer for key spiritual needs.

"Prayer is crucial to help us stay focused on God's will as we seek to achieve the Kentucky Baptists Connect goals to reach more people for Christ, disciple Christians effectively and develop leaders," promotional material for last week's prayer tour emphasized.

KBC Executive Director Bill Mackey was among state convention leaders who crisscrossed the state to both promote and practice the discipline of prayer.

"It seems as we meet five to seven times a day with God's people and intercede on behalf of revival, awakening and the needs of the churches and special challenges, that God is moving a lot of people to pray," Mackey noted.

Josh Goe, interim music minister at First Baptist Church of Leitchfield, affirmed convention leaders' commitment to make prayer a top priority.

"As far as spiritual awakening, that won't happen without prayer," Goe declared. "Hopefully this is a catalyst. Hopefully it calls us to an awakening of how important prayer is."

In addition to a general call to prayer, Pray the Interior highlighted three specific spiritual emphases:

**Praying for believers to experience renewal.** Before local churches can expect to experience true revival, individual Christians must make a fresh commitment to seek personal spiritual renewal. In the familiar and challenging words of 2 Chronicles 7:14, God calls believers to "humble themselves and pray and seek My

face and turn from their wicked ways" in preparation for spiritual renewal and revival.

**Praying for churches to experience revival.** With many churches' annual fall revival services under way, prayer is a vital component in planning and preparing for an abundant spiritual harvest. "The harvest is plentiful, but the workers are few," Jesus told His followers in Luke 10:2. "Ask the Lord of the harvest, therefore, to send out workers into His harvest field."

**Praying for God to use Kentucky Baptist churches to share the gospel of Christ with every person in their communities.** Even on the heels of personal spiritual renewal and church-wide revival, there are thousands of people throughout the commonwealth who never will take the initiative to connect

with a local congregation. As a result, it's a matter of concerned Christians making personal commitments to reach their neighborhoods for Christ. That likely will involve creative servant evangelism projects, one-on-one ministry efforts and a host of other outreach emphases. But the beginning point is earnest prayer that God will give local congregations a heart and vision for their communities and bless their witnessing efforts.

Along with Pray the Interior, Kentucky Baptists are involved in quarterly prayer meetings for spiritual awakening; the "Haystack Awakening '06" spiritual emphasis this fall on college campuses; prayerwalks at schools, in neighborhoods and on mission fields across the state; and a variety of other prayer ministries on the local and associational levels.

How important is prayer in Kentucky Baptist Convention life? It's essential for us to accomplish all God has in store for us.

What about in your congregation and your personal spiritual life? Is frequent, fervent prayer a top priority? If not, why not?

### STRAIGHT FROM THE EDITOR



Trennis Henderson

## Remembering the Haystack Prayer Meeting

By Alvin Reid

Wake Forest, N.C. (BP)—I always have had a love for studying (and even more being a part of) movements of God, from my childhood when our small church erupted in the Jesus Movement to teaching courses on the subject today.

Santayana said those who do not learn from history are doomed to relive it. I think those who do learn from history can best deal with culture today.

In August I began my 12th year teaching at Southeastern Baptist Theological Seminary. That same month, 200 years ago, an event happened that still affects the students I teach today. That is what happens when God moves.

Let me give just a snapshot of what God did two centuries ago concerning the event historians call the Haystack Prayer Meeting.

On the 12th year after the founding of Williams College in Williamstown, Mass., a 23-year-old named Samuel Mills enrolled as a freshman. The son of a pastor, Mills' home church had been touched by a wave of revival that instilled in him a passion to take the gospel to the nations. Mills soon proved to be a poor student in the classroom but a great student of the work of God.

While at Williams College, Mills began to meet with a group of students—Harvey Loomis, Byram Green, Francis Robbins and James

Richards—twice weekly for prayer. On a warm August Saturday in 1806, a rainstorm drove the group to seek shelter at a large stack of hay. Sheltered from the wind and rain at the side of the great haystack, the men continued in prayer. While there, Mills proposed a mission to

India. He then uttered his famous words concerning his proposal, "We can do it if we will." Although Loomis felt the focus should be on domestic missions, the rest agreed to seek to share the gospel in Asia.

Historians have referred to the meeting as the Haystack Prayer Meeting. In 1808 the group organized to study and pray for missions, calling themselves the "Brethren." After seminary graduation, Mills and others of the Brethren asked the General Association of Massachusetts to send them to India as missionaries. This association formed the American Board of Commissioners for Foreign Missions on June 28, 1810. It was the first official foreign missions organization in the U.S.

Some of the most famous missionaries of the 19th century, including Adoniram and Ann Judson and Luther Rice, would be among the first commissioned and sent overseas by the new board. Judson has been called the father of Baptist foreign missions for his work in Burma. He left for Asia in his early 20s with his wife of only seven days. It would be more than six years before

Judson would baptize the first new Christian in Burma. But soon after his death in 1850 the Burmese government noted more than 210,000 Burmese Christians.

Gordon Hall, Samuel Newell and Samuel Nott also traveled on the maiden mission. Mills stayed behind in part because of his ability to promote the cause of world missions in America.

The Haystack Prayer Meeting sparked the missions enterprises to which we still remain in debt. They were just a bunch of college students, meeting for a time of prayer. Mills was such a poor student he was not allowed to participate in graduation ceremonies. God took a mediocre student with a radical passion for the nations, and we are debtors to him.

This year, the Census Bureau reports there are more teenagers than at any other point in U.S. history. Colleges are about to swell in numbers like never before. The most rapid growth is in private schools, including evangelical colleges. Do we believe God could take a handful of students and change the world? I do. And that is one reason I teach.

The next time you see a raindrop fall, take a moment and thank God for the Haystack Prayer Meeting, and for young leaders who would risk all, not for fame or influence, but for the gospel. May God give us a generation like that!

Alvin Reid holds the Bailey Smith Chair of Evangelism at Southeastern Baptist Theological Seminary in Wake Forest, N.C.

## Kentuckian Faults new chair for NAMB exec search

**"We are starting from scratch and going through the names and seeking the Lord."**

Greg Faults, pastor of Bellevue Baptist Church in Owensboro

Owensboro—Owensboro pastor Greg Faults was named the new chairman of NAMB's presidential search team, replacing a pastor who has found himself embroiled in controversy.

Faults, pastor of Bellevue Baptist Church, will replace Terry Fox, the former pastor of Immanuel Baptist Church in Wichita, Kan. Fox will remain on the committee.

Fox resigned from the church Aug. 6, citing a desire to spend more time traveling across the country in an effort to promote a Christian worldview.

But a statement by Immanuel leaders last week cites financial issues as one of the reasons for his departure and claims Fox threatened to sue any detractors.

"Careful examination of the church's financial records revealed reallocation of Cooperative Program funds," the statement reads. "A portion of the reallocation was used for a radio program—not affiliated with the church. This led to our agreement that it was wise for him to resign."

Cooperative Program funds are gifts sent by churches to support state, national and international Baptist missions and ministries.

"A threat in front of 50 deacons and ministerial staff was made by Rev. Terry Fox of individuals who might say anything reflecting negatively on him," the statement adds, referencing an Aug. 6 deacons' meeting after Fox had announced his resignation that morning to the congregation.



Greg Faults



Terry Fox

Fox, who since has planted a church named Summit Church, 10 miles from Immanuel, rejected any notion of financial mismanagement on his part. Fox said allegations "have been made, but never proven."

"I never did any spending of church finances without proper authority and accountability," Fox said in a statement.

"Even though my wife and I had requested an opportunity to answer any of their concerns, with the deacon body or the church body, this was never allowed," Fox continued. "Because of the desire of some of the leadership for pastoral change we agreed to resign so that the Immanuel family could move on in their ministry. We are praying for Immanuel. My hope is that they would pray for me, my family and Summit Church."

But Don James, chairman of Immanuel's deacons and the author of the church's Sept. 18 statement, said Fox "was approached by several church members in the past years, both in writing and verbally, and did not respond, at least in our

minds." James stated that church leaders sought to follow Scripture in their dealings with Fox, using such Bible passages as Matthew 18:15-17 and Galatians 2:11 and 14.

According to a Baptist Press report, Fox cited his need to focus more attention on his new church start in Wichita as the reason for the change.

### Faults "amazed" by rumors

Faults, who was appointed by NAMB trustee Chairman Bill Curtis, said he was humbled by the appointment. "I am not the most experienced in convention life in that group, but they needed a team leader."

"In the end it's not all that glamorous. My role is just to be a facilitator of a team process," he added. "I see my part as utilizing the gifts of all nine members of that team. Beyond that, it's just a job."

The committee recently took its first look at resumés, he said, and is "very much in the beginning stages of this process."

Faults said the committee was "amazed" by the rumors that the committee already knew who it would recommend. At least three committee members reported hearing false reports that they already had the field narrowed down to two candidates. "We thought that was rather laughable," he added.

"We are honestly trying to seek God's man. We do not already have it figured out who we are going to recommend. We are starting from scratch and going through the

names and seeking the Lord ... and trying to discern who God's man is for the North American Mission Board."

Faults said the committee has begun to narrow the field. The number of candidates is "considerably more than two, but that's the last I'll say about numbers."

The committee might be able to present a candidate at the Southern Baptist Convention annual meeting in June, but the team has not given itself a specific deadline, he added.

"We would not compromise the search process with a time constraint, but by the same token, we're not wasting any time."

The committee has nine members plus trustee Chairman Curtis, pastor of Cornerstone Baptist Church in Florence, S.C.

Faults stressed that the committee is driven to constant prayer by the weight of its responsibility. "We're very much aware the future of the NAMB is going to be significantly influenced by this decision."

The group is seeking a replacement for Bob Reccord, who resigned in April.

Reccord resigned under pressure after a report by trustees faulted the missions leader for poor management, autocratic decision-making, excessive spending on failed ministry projects, apparent conflicts of interest in no-bid contracts for a friend, and creating a "culture of fear" that prevented staff members from questioning such actions.

Compiled from reporting by News Director David Winfrey and Baptist Press

## Survey: Few SBC pastors call themselves 5-point Calvinists

By Libby Lovelace  
SBC LifeWay Christian Resources

Nashville (BP)—While conversations about Calvinism within the Southern Baptist Convention have brought renewed interest to the theological system, a recent survey has found that only 10 percent of Southern Baptist pastors embrace five-point Calvinism.

Proponents of Calvinism, or Reformed theology, view it as a healthy return to early Southern Baptist heritage. Others see Calvinism as a negative trend, a threat to evangelism and fear it is threatening to take over the SBC.

In its inaugural survey, LifeWay Research sought to document the prevalence—or lack thereof—of Calvinism within the SBC.

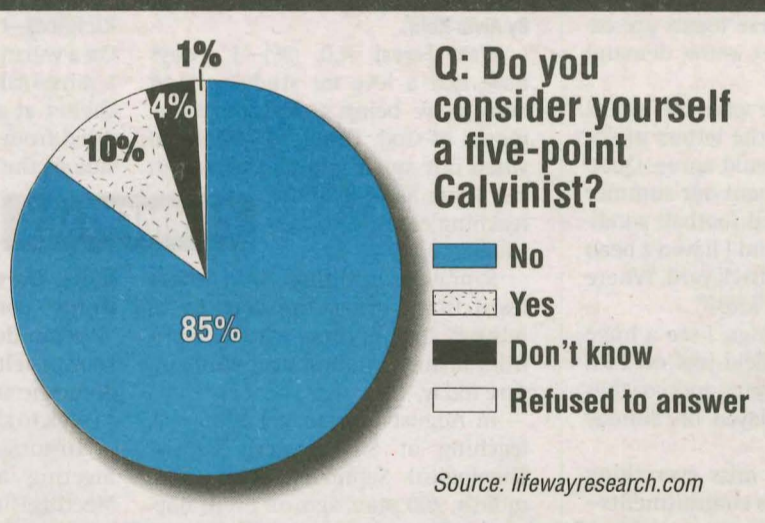
Surveying 413 pastors for two months this summer, the LifeWay Research survey asked Southern Baptist pastors to indicate their position concerning the following question: "Do you consider yourself a five-point Calvinist?"

LifeWay Research found that 85 percent do not consider themselves five-point Calvinists; 10 percent do consider themselves five-point Calvinists; 4 percent of respondents "don't know" if they are five-point Calvinists; and 1 percent refused to answer one way or another.

### Beliefs not age-related

After analyzing the demographics of the 10 percent who affirm Calvinism, LifeWay Research also found no clear age correlation.

### Calvinism in the SBC



"Some have expressed views that this renewed interest in Reformed theology is tied to younger Southern Baptist students and pastors," said Brad Waggoner, director of LifeWay Research.

"It is interesting that the research revealed that there is no significant statistical difference in those who are over 40 years of age responding in the affirmative and those under 40. Therefore, age is not a determining factor in those who embrace Reformed theology."

LifeWay Research also found that a slight majority (51 percent) of Southern Baptist pastors address Calvinism from the pulpit once a year or less, while 45 percent of SBC pastors address Calvinism several times a year or more from

the pulpit. Four percent refused to answer the question regarding the frequency with which they address Calvinism from the pulpit.

Of the entire sample, 6 percent of pastors responded that they address Calvinism once a month and 7 percent discuss it more than once a month. The survey did not ask whether the respondents spoke favorably or negatively of Reformed theology.

LifeWay Research chose to make Calvinism the topic of its first project in light of the increased dialogue across the SBC and as speculation emerged about the prevalence of Calvinistic theology.

LifeWay President Thom Rainer announced the formation of LifeWay Research in February, saying

the entity would assist and equip church leaders with knowledge that leads to greater levels of church health and effectiveness.

The research seeks to measure accurately the beliefs and behaviors of people, the emerging practices of churches, the issues church leaders are talking about, and the factors affecting churches today.

### More studies to come

Research is a critical need because "the truth matters," Waggoner said in a recent interview. "There seems to be a need for clarity and interpretation of all this information."

LifeWay Research conducted the study on Calvinism through a sample of 413 Southern Baptist pastors surveyed by phone in July and August. The sample has a margin of error of 4.8 percent at the 95 percent confidence interval.

An Inside LifeWay podcast interview with Waggoner discussing the research's findings will be available at [lifeway.com/news](http://lifeway.com/news).

LifeWay Research has three more projects scheduled for this year:

- Why the formerly churchd left church and what would bring them back.

- Churches that are effective in evangelism over a 10-year period and why.

- Sources Southern Baptist churches draw from for ministry help.

For more information, visit [lifewayresearch.com](http://lifewayresearch.com).

### On the Web

For more information about Calvinism, visit [WesternRecorder.org](http://WesternRecorder.org). There you'll find:

- A 1994 series exploring the influence of Calvinism in the Southern Baptist Convention.

- A pair of point-counterpoint columns from 1997 about Calvinism by Southern Baptist Theological Seminary President Al Mohler and W.R. Estep, then distinguished professor of church history emeritus at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

## Mentoring matters, Kentucky minister says

By Ken Walker  
State Correspondent

**Bowling Green**—Just because a church grows larger, it doesn't have to become more impersonal, a Bowling Green minister insists.

Richard Carwile, minister of discipleship at Living Hope Baptist Church, told a recent Super Saturday audience that mentoring can help Christians grow in their discipleship and develop strong relationships to help them grow in their faith.

"We need to have mentoring ... and teach people the basics about the Bible. It's not being taught in school or the home, and one to three hours a week in church isn't enough," he said.

Many busy people don't think they have time for mentoring, he noted. Participants in Carwile's workshop in Lexington wondered how they could fit one more activity in to their busy, hectic lives, he said.

"More and more people see a need but (they're asking), 'How do we personalize it to fit our congregation?'" he said.

One solution to getting started is using established programs that promote close relationships.

This fall, Living Hope is starting "Women to Women Mentoring," based on resources published by LifeWay Christian Resources.

Participants will meet at least twice a month to discuss Scripture or other materials that will promote spiritual growth, Carwile said.

In August, Living Hope's men launched "Men's Fraternity," a three-year discipleship study, also distributed by LifeWay.

Carwile noted that women often connect better in one-on-one relationships. Men, on the other hand, tend to favor small groups. As a result, "Women to Women" and "Men's Fraternity" follow those respective formats.

No matter what the approach, he said, a major obstacle is people's reluctance to disciple another person. People fear that they, as the leader, must know everything, he said.

"You don't have to know everything, you just have to know something," Carwile said. "There are more than enough resources out there. People just have to be faithful, available and teachable. They can just recycle the knowledge they've been given."

Carwile offered six other tips for successful mentoring programs:

- **Establish an environment of discovery.** A mentor should guide the person being mentored to discover truth by providing direction and focus, but allow the individual to draw his or her own conclusions.

- **Listen and ask questions.**

Learn to be an active listener and ask clarifying questions, not settling for brief or vague answers, Carwile said. "The more you ask and listen, the more they will ask and listen as well."

- **Build trust.** Mentors establish trust by doing what they said they would do, as well as through kind words and deeds and a commitment to the other person's best interest.

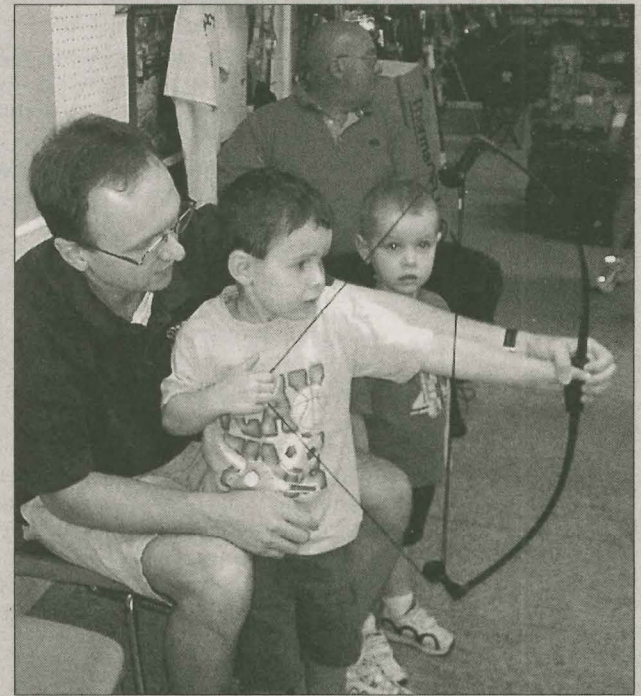
- **Become a "safe person."** A person being mentored needs acceptance and a place to share worries, concerns and struggles. A safe environment allows a person to open up, Carwile said.

- **Build a relationship on respect, integrity and honesty.** A mentor must be a loving "truth bearer," he said, while also maintaining a pulse on the progress of the relationship.

- **Mentors must recognize the difference between "real" and "felt" needs.** Mentees might think they need to study something on a particular topic, but a mentor may suggest something else that will address the person's underlying problem.

"As a mentor, give people direction and point out his or her real needs," Carwile said. "I think people are very teachable; they just need something laid out in front of them."

## Biscuits & bows



**PRACTICE** Wayne Jenks helps his son Braxton operate a bow while son Brennan looks on. They were among the 30 men and sons who attended the recent "Biscuits and Bows" men's breakfast sponsored by Cedar Creek Baptist Church in Louisville. The event is part of a quarterly effort to encourage men to develop healthy Christian friendships, according to Kenny Ball, co-director of the church's men's ministry. During the breakfast at this event, Tim Perry, a deacon at Summit Hills Baptist Church and avid hunter, led a devotion. Afterward, many of the men traveled to a local archery shop to practice for the upcoming deer hunting season, Ball said. The quarterly prayer breakfast has featured a variety of themes and activities in order to reach a variety of men, he added.

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## League on Alcohol & Gambling Problems facing fiscal crisis

By Trennis Henderson  
Editor

**"If we don't get some funds in, we'll probably have to close the doors."**

Don Cole, president of Kentucky League board of directors

Louisville—The Kentucky League on Alcohol and Gambling Problems has been a strong moral voice in the Bluegrass State for 92 years.

But recent financial woes have league officials wondering whether it will be around for its 93rd year.

The league, founded in 1914 as the Anti-Saloon League, was renamed The Temperance League in 1954. Reflecting its expanded role, the organization's name was changed in 2001 to the Kentucky League on Alcohol and Gambling Problems.

One of the group's primary responsibilities is to lobby state lawmakers on issues related to alcohol, gambling and other moral concerns. League officials also help concerned citizens in efforts to defeat local-option alcohol proposals.

A tax-exempt sister organization, the Kentucky Ethics League, was established last year to help educate churches about ethical issues facing Christians throughout the state.

Howard Beaman, executive director of the Kentucky League, said the total annual budget for the two organizations is about \$150,000.

While the league is an interdenominational organization, the vast majority of the group's income historically has come from local Kentucky Baptist churches.

"In 2005, Kentucky Baptist Convention churches were responsible for 93 percent of the church giving to the league," Beaman said. "So far in 2006, the giving from KBC churches is down 58 percent."

He said the number of Kentucky Baptist churches that help fund the league's work has decreased by more than 50 percent since 2001.

Noting that annual financial appeals at Christmas and the 4th of July totaled \$9,700 in the 2004-05 budget year, Beaman said "the bottom fell out" this past year, with receipts totaling only \$3,200.

Citing the league's strong Kentucky Baptist influence, Beaman said the group's 65-member board includes 44 Baptist ministers and laypeople. The other 21 board members are from Christian, Church of Christ, Pentecostal, Presbyterian, United Methodist and Wesleyan congregations.

The league also works closely with the Kentucky Baptist Convention's Committee on Public Affairs to monitor legislation during General Assembly sessions in Frankfort.

### "Everything's in limbo"

Beaman said apparent reasons for the decline in giving include alcohol and gambling being more socially acceptable and potential contributions being diverted to Hurricane Katrina and other disaster relief efforts.

The league's board of directors is scheduled to meet this week to discuss the financial crisis and possible responses.

"Everything's in limbo," Beaman acknowledged. "If the support is not there, we can't do the work."

Board President Don Cole, a retired pastor who is serving as minister of music at Corinth Baptist Church in Providence, emphasized

that state legislators "have a lot of respect for the organization" as a resource on key moral issues.

"If we're not in existence, there isn't anybody who is going to be doing that ministry," Cole said. "We're the only organization that operates from the standpoint of total abstinence in alcohol and gambling. If we lose that voice, it's just lost."

Citing recent staff cuts, he added, "Right now we are down to a one-man operation, and if we don't get some funds in we'll probably have to close the doors. ... There needs to be a response if there's going to be a future" for the Kentucky League.

John Chowning, chairman of the

KBC's Committee on Public Affairs, also serves on the Kentucky League board. "I think not having the presence of the league in Frankfort would be a detriment to the views of evangelical Christians and specifically Kentucky Baptists," he said.

If the league ceased to exist, he added, it would be "a blow to our ability to influence public policy on key moral issues."

### League "worthy of support"

KBC Executive Director Bill Mackey affirmed the Kentucky League's role as a major advocate in ongoing battles against expanded gambling and alcohol sales. "I would encour-

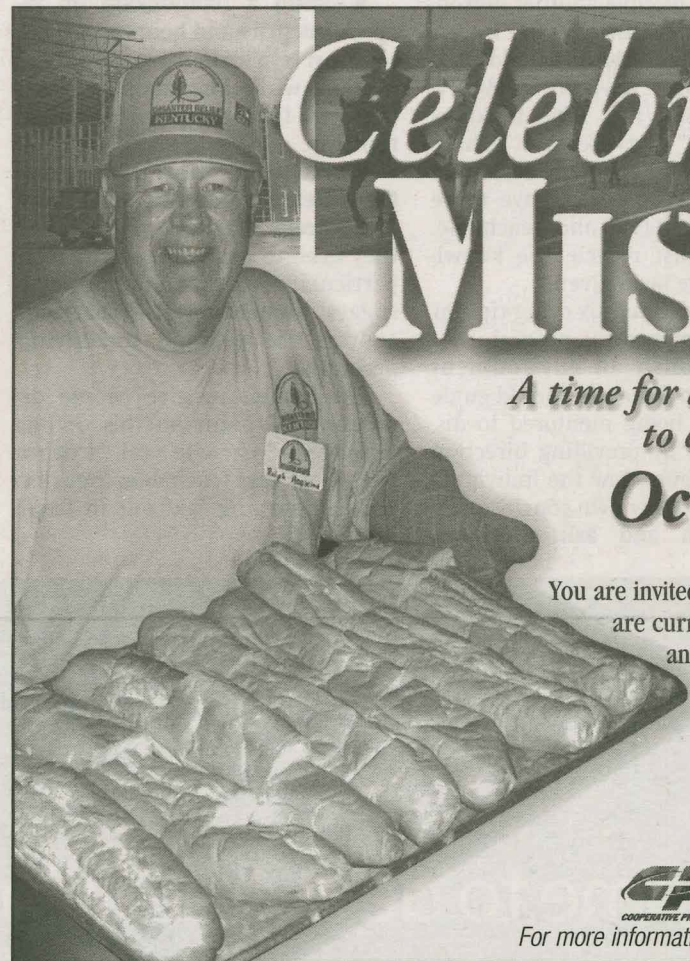
age Kentucky Baptists to support this ministry."

Noting that the league provides "an important ministry to Kentucky Baptist churches," Mackey added, "They are worthy of support."

As league officials seek to address the organization's financial crisis, Beaman reiterated, "The league has played a significant role in ethical issues as they have played out in the history of the state.

"I would say to our churches that this is a voice that we cannot afford to lose. It is a voice that we best not lose in Frankfort."

For more information about the league, visit [KentuckyLeague.org](http://KentuckyLeague.org).



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# Me? Called to ministry?

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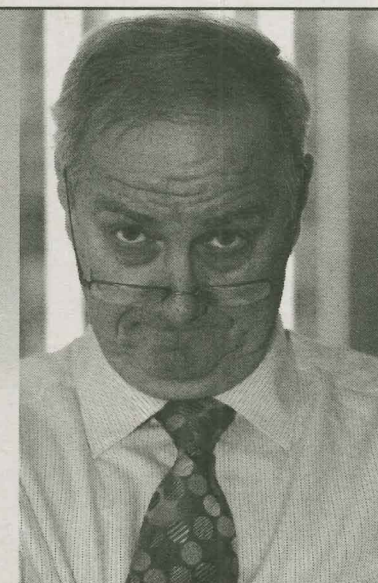
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# BTSR

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## State Department softens language on religious freedom in Saudi Arabia

Washington (RNS)—The U.S. State Department on Sept. 15 released its annual list of nations where religious freedom is threatened and immediately drew fire for changing its description of Saudi Arabia.

Despite being a key U.S. ally, Saudi Arabia has been listed as a "country of particular concern" regarding religious freedom since 2004.

The Middle Eastern country, which provides the U.S. with about 15 percent of its crude oil imports, has objected to its inclusion in the report in past years.

This year, however, the State Department omitted the statement: "Religious freedom does not exist in Saudi Arabia," which had been included in the previous eight years' reports, said Dwight Bashir, a senior policy analyst for the independent U.S. Commission on International Religious Freedom.

"It sends the message that there is some form of religious freedom," in Saudi Arabia, Bashir said, "but things have not really changed."

Even the State Department's report states that the Saudi government "enforces a strictly conservative interpretation of Sunni Islam and Muslims who do not adhere to it can face significant society discrimination and serious repercussions at the hands of the ... religious police."

But the report also states that Saudi Arabia has taken steps, such as

revising school textbooks "to weed out disparaging remarks towards religious groups."

Israel, another U.S. ally, was chastised for constructing a wall that "limited access to sacred sites and seriously impeded the work of religious organizations that provide humanitarian relief and social services to Palestinians." Israel was not listed as a "country of particular concern." Those that were include:

- **Burma**, where an authoritarian military regime infiltrates and monitors the "activities of virtually all organizations."
- **China**, where "the government's respect for freedom of religion ... remained poor."
- **Eritrea**, in which authorities "continued to harass, arrest and detain members of independent evangelical groups."
- **Iran**, where "there was further deterioration of the extremely poor status of respect for religious freedom."
- **North Korea**, where defectors allege "they witnessed the arrests and execution of members of underground Christian churches."
- **Sudan**, where the government places restrictions on Christians in the northern part of the country.
- **Vietnam**, where clergy and organized religious groups "at variance with state laws and policies" are restricted.

## NATIONAL NOTES

**Crackdown on polygamy sought.** Sen. Minority Leader Harry Reid, D-Nev., has asked U.S. Attorney General Alberto Gonzales to crack down on polygamy. Reid, a member of the Church of Jesus Christ of Latter-day Saints (the Mormons), urged the Justice Department in a letter to create a task force to investigate interstate polygamist activity. Reid's concern comes after notoriety about polygamist Warren Jeffs, who is charged with two felony counts of rape as an accomplice for arranging a marriage between an underage girl and an older man.

**Anti-abortion group loses tax-exempt status.** The Internal Revenue Service has revoked the tax exemption of the anti-abortion group Operation Rescue West, which two years ago said it wanted to sink Sen. John Kerry's bid for the White House. During the Democratic Party's convention in 2004, Operation Rescue West placed an ad in *The Wanderer*, a conservative Catholic weekly, that asked readers to offer tax deductible donations to help "defeat (John Kerry) in November and enable President Bush to appoint a pro-life Supreme Court Justice."

**Update: Second anti-abortion bill introduced.** For the second time in a week, a Democratic lawmaker has introduced legislation aimed at reducing abortions in the U.S.—this time without government funding of contraceptives. The Pregnant Women Support Act, endorsed by the U.S. Conference of Catholic Bishops, was introduced by Rep. Lincoln Davis, D-Tenn., a Baptist. The bill would expand health care coverage for pregnant women, make adoption tax credits permanent and provide grants for low-income parents attending college, among other measures.

**Black churches cool toward faith-based initiative.** Only a tiny fraction of black churches have received money to help the poor as a result of the Bush administration's federal Faith-Based and Community Initiatives, and most of those tend to be liberal in their theology and located in the Northeast. These are among the findings of a survey of black churches by the Joint Center for Political and Economic Studies, a Washington think tank.

**Muslims collect money to rebuild churches.** A group of American Muslims is using compassion to counter the violent reactions of fellow Muslims who were angered by Pope Benedict XVI's controversial remarks about Islam. The Florida office of the Council on American-Islamic Relations last week reported it will deliver \$5,000 in seed money to help repair six churches in the Palestinian Territories damaged by Muslims infuriated by the pope's speech. On Sept. 12, the pope cited a Byzantine emperor who had called the Muslim prophet Muhammad's teachings "evil and inhuman." Several churches were burned as a result.

**Anti-Muslim acts jump almost 30 percent.** A woman in Freeport, Ill., hits a Muslim woman for wearing a head scarf. A Texas man firebombs a mosque in El Paso. A Quran is stuffed in a university library toilet in Stockton, Calif. Those were just three of the 1,972 acts of violence, harassment and discrimination committed against Muslims in America in 2005, according to the Council on American-Islamic Relations, which released a report last week examining Muslim civil rights in America. The 2005 figure represents a 29.6 percent jump over 2004, when 1,522 cases were reported.

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The Pastors' Conference and other auxiliary meetings will take place on Monday, November 13.

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270.842.4100  
\$82 flat rate (doubles, kings and queens)  
Complimentary breakfast  
Reservation deadline: October 1

## Poll: Some Americans see unwavering favor by God

By Jeff Diamant  
Religion News Service

Waco, Texas (RNS)—One out of five Americans believe in a God Who favors the United States in worldly affairs. Among those believers, Republicans are four times as numerous as Democrats.

These findings in a sweeping new survey of American religious beliefs conducted for Baylor University underscore the relationship between religion and politics in 21st century America.

Nineteen percent of the 1,721 people surveyed said they either agreed or strongly agreed with the statement, "God favors the United States in worldly affairs."

Paul Froese, an assistant professor who teaches the sociology of religion at Baylor in Waco, Texas, helped devise the survey questions. He said the results show that "the idea of God, the belief in God, can be in a political sense exploited for nationalist purposes, at least for that fifth of the country. In that sense it's an important finding."

Americans are hardly the only—or the first—people in the world to assume God favors their country or cause. Previous world powers thrived—and eventually declined, historians say—on that conviction.

But the mindset fit with the 19th century American belief in Manifest Destiny, the notion that westward territorial expansion was the inevitable mission of the nation.

Today, affirmation of the American belief that God favors the nation is more subtle, Froese said, but still present. "The idea of God is very much tied up in the national culture," he said. "The Pledge of Allegiance says 'one nation under God.' The money says 'In God We Trust.' Whenever the president says something on TV, he says, 'May God bless America.'"

Of course, while those citations denote widespread belief in God, they don't necessarily entail certainty that God favors the United States.

For that sense, said Keith Myer, pastor of First Baptist Church in Union, N.J.—a Southern Baptist congregation—many Americans today probably rely on the country's prosperity relative to other countries, its foundation on democratic ideals, and what are viewed as biblical principles.

"There are certain ideas that the United States has stood for that I think, in His own wisdom, that He might prefer this country to another," Myer said. "Is the United States perfect? Absolutely not. We've got plenty of problems. ... But I think it is certainly better than many nations."

Myer said: "There's nothing about the population that would make God prefer it over other countries. But the ideal that it stands for might. ... I know it's not proper to say one's country is better than another these days, but I think it's apparent by the fact that so many people want to come here."

### Describing God

Froese said he saw a connection between the findings on God and Uncle Sam and the survey's most trumpeted results, which involve Americans' sense of God's "personality." Respondents were given 16 words—including Absolute, Fatherly, Forgiving, Friendly, Loving, Punishing, Wrathful—and asked to rate how each word described God.

Researchers found the respondents effectively fell in one of four groups. Thirty-one percent believed in an "authoritarian" God Who is active in daily life and largely concerned with punishing humans; 23 percent believed in a "benevolent" God Who is less interested in punishment; 16 percent believed in a "critical" God Who doesn't interfere with daily life but keeps score for an afterlife; and 25 percent believed in a "distant" God Who set the laws of nature in motion but is no longer involved in events of this world.

The Baylor researchers contend that how people describe God is more indicative of their stance on various political issues than their party registration is. People who believe in an authoritarian God are more likely to oppose abortion and premarital sex than people who believe in a distant God, according to poll results.

The conservative connection is also present among people who see God playing a role in international affairs. "Clearly, the people who tend to think God favors the United States are more likely to believe in this authoritarian God," Froese said. "This means they think of God as being very active in the world, guiding events, and (with) quite a wrathful nature. So if God is displeased with something, He's going to let you know."

## Study: Many American teens losing faith by early adulthood

Continued from page 1

All told, more than 80 percent of teens attend church for at least two months during high school.

Kinnaman said teens generally are so receptive to matters of faith because of a certain willingness to explore their character, try new things and establish an identity.

"There are certainly effective youth ministries across the country, but the levels of disengagement among 20-somethings suggests that youth ministry fails too often at discipleship and faith formation," he said.

As for those in their 20s, the transition from church kid to indifferent adult happens most often during college. And for most adults, the disengagement is not temporary.

According to the Barna report, even people in their 30s are less likely than older adults to be active in religion. Just two-fifths of parents in their 30s regularly take their children to church, compared to half of parents who are older than 40. One out of every three parents in their 20s does the same.

The Barna report isn't all about a religious slip, though. When it comes to identifying with a religion, 78 percent of 20-somethings maintain allegiance to Christianity, compared with 83 percent of teens. Most young adults describe themselves as "deeply spiritual" as well, the study found.

In agreement with several other recent religion studies, however, the Barna study found that young adults feel little allegiance to a certain congregation or denomination. Almost 70 percent of them think that if they cannot find a local church to "help them become more like Christ, then they will find people and groups that will, and connect with them instead of a local church."

People in their 20s also were as

likely as older Americans to attend "events not sponsored by a local church, to participate in a spiritually oriented small group at work, to have a conversation with someone else who holds them accountable for living faith principles, and to attend a house church not associated with a conventional church."

The solution to the dichotomy, Kinnaman said, is not necessarily a youth ministry overhaul but a move toward developing sustainable faith in young people.

### Teaching youth resources

Youth ministries should be judged not by the number of attendees or the sophistication of events, he said. Instead, churches should focus on helping teens learn "commitment, passion and resources to pursue Christ intentionally and wholeheartedly after they leave the youth ministry nest."

"Our team is conducting more research into what leads to a sustainable faith, but we have already observed some key enhancements that youth workers may consider," he said. "One of those is to be more personalized in ministry. Every teen has different needs, questions and doubts, so helping them to wrestle through those specific issues and to understand God's unique purpose for their lives is significant."

Another idea, he added, is to instill in teenagers a "biblical viewpoint." That way, they'll process life—and its inevitable conflicts—through a godly worldview.

"This is not so much about having the right head knowledge as it is about helping teens respond to situations and decisions in light of God's principles for life," he said.

Barna Group based the study on data collected from interviews with 22,103 adults and 2,124 teenagers nationwide.

## Now conservatives threatening to block FDA nominee

Washington (RNS)—First it was a handful of liberals blocking President Bush's choice to head the Food and Drug Administration, demanding the agency end delays and make a decision on the over-the-counter sale of an emergency contraceptive pill opposed by the religious right.

Now that the "morning-after pill" has been approved for women 18 and over without a prescription and the Democratic objections have been dropped, two conservatives have stepped forward to thwart the formal confirmation of acting FDA Commissioner Andrew von Eschenbach.

On Sept. 20, the Senate Health, Education, Labor and Pensions Committee approved von Eschenbach's nomination and sent it to the full Senate for consideration.

But now, Sen. Jim DeMint, R-S.C., has stepped into the fray, saying he will block von Eschenbach through a filibuster until the nominee takes action to remove the RU-486 abortion drug from the market.

In addition to DeMint, Sen. David Vitter, R-La., said he will seek to prevent a full Senate vote on von Eschenbach until the nominee backs legalizing importation of some prescription drugs—a position opposed by the Bush administration.

The Senate can overcome these objections through a time-consuming process. But that could prove difficult in a Senate with a full agenda trying to recess by the end of September because of the November elections.

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Lives of dedication

Dining hall honors impact of Brandon and Mary Pat Price

We have just completed an amazing weekend that included the dedication service for the new Price Dining Hall at Jonathan Creek. The much-needed dining facility includes a state-of-the-art kitchen, multiple serving lines and seating for nearly 400 guests.

The name is in recognition of the late Judge Brandon Price and his surviving wife, Mary Pat. Their legacy of involvement in Baptist causes is without parallel. Our dedication service included remarks from several people, and their words represented actions of Brandon and Mary Pat from different decades. Judge Price was critical in the establishment of Jonathan Creek, as he was one of the three people who comprised the board that purchased the land in 1955.

Brandon and Mary Pat's meeting as a couple was also unique because the Jonathan Creek property played a part in their meeting and his proposal to Mary Pat.

From stories during the late 1950s to current tales of Mary Pat, all have a consistent theme of their dedicated service to the

Lord Jesus Christ. As I listened, I was so challenged to think about my life in relation to time. Will I be able to reflect back one day and see decade after decade of committed service? I am sure the whole crowd of 230 people at the dedication was perhaps pondering the same question.

Not only did Brandon and Mary Pat live out their commitments, but their sons J.B. and Kent continue in the legacy of public service and Christian missions.

While I never personally knew Judge Price, I have known Mary Pat for a number of years, and I consider her a true friend and supporter. She always has encouraged me so much during my journey from secular work to full-time ministry.

Our ministry is eternally grateful for what the Prices have done during the last 50 years as their actions have played such a key role in Jonathan Creek's birth and continued development.

KENTUCKY BAPTIST ASSEMBLIES



David Melber

David Melber is president of Kentucky Baptist Assemblies. Contact him at Box 99918, Louisville, KY 42069-0918; phone (502) 491-7000.

Kudzu

Doug Marlette



For Heaven's Sake

Mike Morgan



Bible Crosswords

Carole Stengel

Across

- 1 "The gold of \_\_\_\_" (1 Chronicles 29:4)
- 5 "Four men ... \_\_\_\_ in the ... fire" (Daniel 3:25)
- 10 Sweaty class, abbr.
- 11 Shining circle indicating holiness
- 13 "What ye hear in the \_\_\_\_" (Matthew 10:27)
- 14 "He shewed himself alive after his \_\_\_\_" (Acts 1:3)
- 16 Period of time
- 17 Land where Cain lived after he killed Abel (Genesis 4:16)
- 18 South American language, abbr.
- 20 \_\_\_\_ sold his birthright (Hebrews 12:16)
- 22 "I will \_\_\_\_ the loving-kindnesses of the Lord" (Isaiah 63:7)
- 26 It is, contr.
- 28 Do again, prefix
- 29 Pimple
- 31 "\_\_\_\_ by the Holy Ghost" (Romans 15:16)
- 36 "To whom shall we \_\_\_\_?" (John 6:68)
- 37 Astronomical unit, abbr.
- 38 Adam and Eve's third son (Genesis 4:25)
- 40 "I ... will \_\_\_\_ thee with my hand while I pass by" (Exodus 33:22)
- 44 Third Gospel, abbr.
- 45 "The \_\_\_\_ of the just is as the shining light" (Proverbs 4:18)
- 47 Parentless child
- 48 Standard temperature and pressure, abbr.

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59				60				

- 49 Myself
- 50 "The \_\_\_\_ of all them that believe" (Romans 4:11)
- 53 "It pleased the Lord to \_\_\_\_ him" (Isaiah 53:10)
- 56 Continent in the southern hemisphere, abbr.
- 57 Executive order, abbr.
- 59 Soviet Socialist Republic, abbr.
- 60 "Thy faithfulness shalt thou \_\_\_\_ in the very heavens" (Psalms 89:2)
- 15 "Stood a Lamb as it had been \_\_\_\_" (Revelation 5:6)
- 19 Preachy, Brit.
- 21 Universal time, coordinated, abbr.
- 23 Not elsewhere indicated, abbr.
- 24 Dorothy's imaginary land
- 25 "If a man walk in the \_\_\_\_, he stumbleth" (John 11:10)
- 27 Address abbreviation
- 30 Preposition
- 32 People who love and worship
- 33 Des Moines is the capital of this state, abbr.
- 34 Einsteinium, chem. symbol
- 35 "The \_\_\_\_ saith, It is not in me" (Job 28:14)
- 39 Adhesive strip
- 40 Used for grooming the hair
- 41 Replaces the president in case of sickness or death, abbr.
- 42 Questioning word
- 43 "In the third day he will \_\_\_\_ us up" (Hosea 6:2)
- 46 Greeting
- 48 Thrust a knife
- 51 A king (1 Kings 15:8)
- 52 Dweller, abbr.
- 54 Abram's birth place (Genesis 11:28)
- 55 Plural suffix
- 58 Exclamation

Last week's solution

1	2	3	4	5	6	7	8	9	10	11	
N	E	R	O	A	C	T	S	A	R	K	
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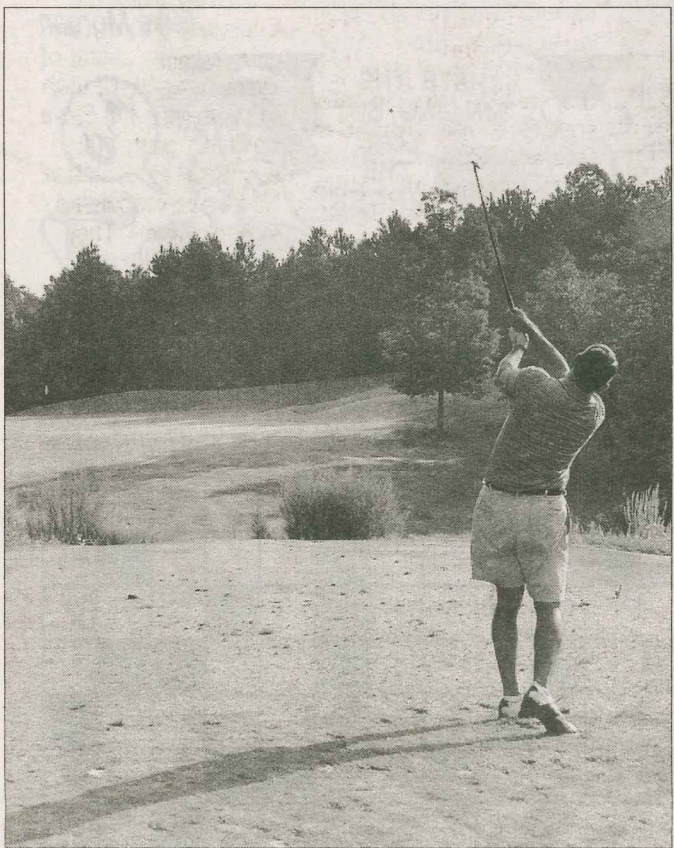


## Some churches using golf to reach men on their own turf

By Erica Harms  
Alabama Baptist

**Dora, Ala.** (ABP)—Reach the dad and you reach the family, according to Scott Lehman.

Standing on a golf course, waiting for his early tee time, the golf expert explained that 93 percent of the time a family will follow the father to church if he becomes a Christian and gets involved in his faith.



**TEE TIME** Donnie Jones tees off during a golf invitational Aug. 26. It is the first of many in Alabama sponsored by the In His Grip Golf Association. (Photo by Grace Thornton)

That's why the president of In His Grip Golf Association had traveled from Moline, Ill., to Dora, Ala., for a long day of golf.

After reading a golf-themed devotional book at age 35, Lehman converted to Christianity. He knows the difference the sport can make when used for sharing the gospel.

"There are more than 30 million golfers in the United States alone," he said. "Many golf courses are packed on Sundays. The golf course provides a common ground for the church and the community to build relationships and utilize a cultural interest to share the love of Jesus Christ."

The tournament, an invitational put on by First Baptist Church of Jasper, Ala., maxed out at 30 teams of 120 golfers, according to John Jaye, associate pastor at the church.

The tournament had a member-guest format. Each golfer from the church invited an unchurched person as a playing partner. Signs with Bible verses greeted the golfers at each tee. After the round, players received awards at a group luncheon.

### Finding God through golf

During lunch, Lehman told how he came to know Jesus, using golf terms to show how the sport equates with Christian life.

Each participant received an autographed copy of "The Master's Grip," a devotional book with a golf theme that Lehman co-authored.

"We're hoping that some of the men who were unchurched or lost could relate to that," Jaye said.

Lehman explained the book also could be used in small-group Bible studies after the tournament was

over as a good way to follow-up with the men after the event.

The church is one of six nationwide to partner with In His Grip to host a golf tournament. According to church leaders, they used the golf tournament as an intentional evangelism strategy, something other Alabama churches will begin to do in 2007, said Sammy Gilbreath, director of the office of evangelism for the Alabama Baptist State Board of Missions.

In fact, In His Grip is partnering with the state board in 2007 to host 13 golf tournaments across the state. Tentative plans are to host the first of these day-long tournaments in February.

In His Grip plans to hold training workshops for Alabama churches interested in learning more about using golf tournaments as outreach events. Several interested churches sent teams to the August event to

see how it worked.

The organization also is scheduled to host training conferences in Louisville and Nashville in December.

"It is an intentional strategy to reach lost people," Gilbreath said of the Alabama initiative. "We are going to work through each local association to equip (them) to continue the relationships that were built with unchurched folks after the tournament is over."

That's the goal of the whole thing, Lehman said.

"I have found my sweet spot in life when I have a golf club in my hands helping golfers to elevate their game of golf and life," Lehman said.

"By combining these principles, I am pointing others to something far beyond a game or pastime."

For more information, visit [inhisgrip.com](http://inhisgrip.com).

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## New classrooms, additional housing and added storage

### Numerous volunteers help Oneida with variety of campus construction projects

We have done a lot of major construction work this past summer, but there is still a lot to do. We are just about to complete the construction of another duplex for our single staff. We have made a major effort the past several years to greatly improve the housing provided to our faculty and staff. Oneida Baptist Institute provides housing for about 120 of its 150 faculty and staff. For many years, most of that housing was in the form of mobile homes. Crowded conditions, plus maintenance and energy costs, caused us to look carefully at our housing. We determined we had to provide better and more economical housing. During the past 10 years, we have added about 20 new residences for our single staff. Additionally, we have added about 22 residences for our faculty and staff with families. This has been a huge undertaking, but our board of trustees supported efforts to provide better housing for staff. During that same 10 year period, nearly all of the mobile homes have been sold and moved.

In addition to the two new single residences about to be completed, we are remodeling two more classrooms. During the past five years we have completely remodeled 13 classrooms. The improvements have been wonderful. Modern lighting, marker boards, floor covering, central air conditioning and other items have made the learning environment much nicer.

This spring, with the help of our wonderful and faithful volunteers, we began work on remodeling our art room and creating a new piano lab. The art room is being expanded and

improved. The new piano lab will have more than twice the space of our current lab, and will even allow us to add more pianos.

Another project that is well under way is our new 12,000-square-foot storage building. If you know much about Oneida, you know we are blessed to receive tons of donated items every year. Often, we simply do not have space to store the items until they are needed. The new building will give us the capacity to store thousands of items in a dry and clean area until they are needed. You would not believe some of the places we have had to store many of our donations in the past, including some places that were not always clean and dry.

All of these projects, and many others, have been made possible, in large part, by our many volunteers. We would have a difficult time without the blessing of thousands of donated hours every year from our volunteers. At this moment, we have volunteers from Ohio, Louisiana, Florida, Alabama and Kentucky. Last week we had some folks from Texas, and next week we will have some from California. The projects I mentioned in this article and many others have been accomplished in large part because of the generosity of our volunteers. Without their help, many projects completed on our campus would have taken much longer. A score of additional projects never would even have been started without the assurance of their help. We are grateful for the additional housing, new classrooms and added storage space.

W.F. Underwood is president of Oneida Baptist Institute, Box 67, Oneida, KY 40972; [www.oneidaschool.org](http://www.oneidaschool.org); e-mail: [president@oneidaschool.org](mailto:president@oneidaschool.org)

THIS IS ONEIDA



W.F. Underwood

## Helping to meet a need

### Clear Creek hosts Appalachia Service Project for summer

For seven weeks this summer, Clear Creek hosted volunteer workers with Appalachia Service Project. Our facilities and their labor helped meet the needs of 15 homeowners.

Founded in 1968, ASP defines itself as "a Christian ministry, open to all people, that addresses the housing needs of Central Appalachia." Previous teams have served in surrounding counties, but a place for the volunteers to stay has been a problem in Bell County. Fulfilling one of our core values, to be a "servant of the churches," we offered Kelly Hall and the Pomeroy Family Life Center.

Field coordinator Fran Lanzer said, "Your kindness and generosity have ultimately enabled ASP to enjoy another productive season of home repair, community involvement, youth education and spiritual growth."

By the end of July, 551 volunteers from across the country worked together to improve 15 homes; 82 work crews were involved. Repair work included: roof replacement and patching, foundation repair, floor replacement and linoleum installation,

wall covering, siding installation, window and door replacement, porch construction, step repair, ceiling insulation, underpinning, interior and exterior painting, and guttering.

The value of home repair supplies, materials, fees, gas and auto maintenance was \$48,784.

We found the ASP staff professional and cooperative. The high school volunteers had outstanding adult supervision and left our facilities in excellent shape. I was surprised their schedule left little room for "fun and games." The work teams never used the swimming pool and gym; that was probably attributed to

full workdays. Each week, staff and volunteers hosted a picnic for families receiving repairs.

From a previous summer, a Tennessee family member said, "It builds character for the young workers and reassures the elderly in young people. I didn't think there were any good, outstanding teenagers left in America, but with these people it gave me renewed confidence in society."

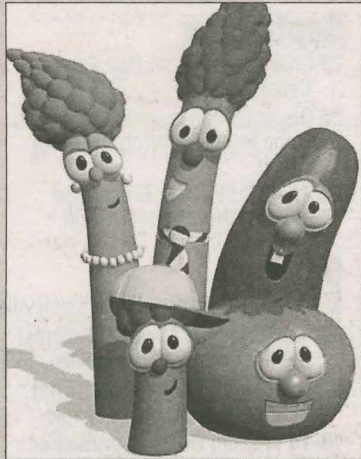
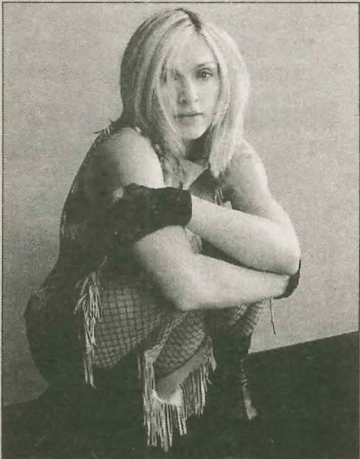
Bill Whittaker is president of Clear Creek Baptist Bible College, Pineville, KY 40977; (606) 337-3196

CLEAR CREEK  
CHRONICLE



Bill Whittaker

## Which one ...



**MATERIAL GIRL OR VEGGIES** Some conservative leaders are criticizing NBC's plans to show a controversial concert by Madonna.

### has NBC already censored?

New York—Religious leaders and conservative activists have asked NBC to cancel its upcoming Madonna special or reconsider its decision to show the crucifixion scene in the pop star's November prime-time special.

In the controversial scene of her "Confessions" tour, Madonna sings while attached to a suspended, mirrored cross, wearing a crown of thorns.

"I write to ask you to cancel this program which makes a mockery of the crucifixion of Christ," Donald Wildmon, chairman of the American Family Association, wrote to NBC chairman Robert Wright.

Brent Bozell, president of the Parents Television Council, noted that NBC Nightly News producers opted not to show in full the caricatures of the Prophet Muhammad that offended Muslims worldwide in February because, they said, the message could be conveyed without showing the cartoons in their entirety.

"Why can't NBC apply this very standard with the Madonna concert?" Bozell asked. "NBC must surely know that this scene will offend hundreds of millions of Christians across the country."

Rob Schenck, president of the National Clergy Council, agreed. "I must wonder if NBC would approve of Madonna's mocking a major event in the life of Muhammad?"

In a statement, NBC officials said they are "awaiting delivery

of the special, and once we see it in its entirety we will make a final decision."

The controversy comes as NBC has begun airing Christian VeggieTales cartoons but requiring some references to God be edited out.

VeggieTales creator Phil Vischer said there was some initial miscommunication about what would have to be edited before the heavily Bible-centered cartoons could be broadcast on NBC.

"We can tell Bible stories," Vischer said, but "what we can't do is really turn to the audience and preach at them. What we can't do at the end is go to the computer and show a Bible verse."

Vischer said he sees the NBC broadcast as a way to introduce more kids to VeggieTales, and he doesn't think the editing compromises the Christian integrity of the programs' basic messages.

"We're doing the best we can," Vischer said. "If someone invites you to a dinner party and you get to talk there, you kind of have to live by the rules of the host."

A previously untapped audience of children will recognize VeggieTales products when they encounter them in major retail stores, Vischer said. That might lead to their parents purchasing the unedited versions, he added, which contain direct references to how the Bible applies to life.

Compiled from reporting by Religion News Service, Baptist Press and AgapePress

### Fox to target some movies, videos to Christians

Century City, Calif.—Twentieth Century Fox Home Entertainment recently announced it has created a specific label to market Christian and family-friendly movies and videos.

Targeting Christian retailers, FoxFaith features movies and videos "with a clear Christian message or based on material by a Christian author," according to a press release. It will include both home videos and limited theatrical releases of films specifically made for and targeted to Christians, officials said.

"We're in the business of entertainment, not proselytizing," said Jeff Yordy, vice president of

marketing for FoxFaith. "We simply recognized that there was a hugely underserved audience and seized the opportunity."

The brand also seeks to partner with churches and ministries hoping they will recommend FoxFaith products to their members.

A visit to the brand's Web site finds it includes not only Christian videos, but also recent "family-friendly" films, such as "Fat Albert" and "Garfield" and some older movies, including "Hello Dolly" and "The Sound of Music."

Executives say they intend to produce at least six FoxFaith films each year for theatrical release.

**The Great Omission: Reclaiming Jesus's Essential Teachings on Discipleship.** Dallas Willard. Harper San Francisco, 2006. 237 pages. \$23.95 ♦♦♦♦♦ (out of five)

Dallas Willard opens this collection of thoughts and essays on discipleship with this reminder: "The word 'disciple' occurs 269 times in the New Testament. 'Christian' is found three times and was first introduced to refer precisely to disciples of Jesus."

He goes on to remind us that a disciple is not a "deluxe or heavy-duty model of the Christian." To be a Christian is to be a disciple.

And yet, Willard argues, discipleship has been the missing element of missions, evangelism, Christian education and worship in the life of the church for generations. He contends that we live in a world where it is not only possible, but acceptable for people to call themselves "Christian" and not live the life to which Jesus calls His followers.

Willard accuses the evangelical church of reducing the gospel to a message of "believe that Jesus Christ died for your sins, accept Him as you Savior, and you will go to heaven when you die." The more liberal branch of Protestantism similarly has reduced the gospel to a prophetic message of social justice. Both have missed the point. Discipleship is the eternal process of becoming like Christ.

Near the close of his introductory essay, Willard challenges church leaders with these questions: "What authority ... do I have to baptize people who have not been brought to a clear decision to be a disciple of Christ? Dare I tell people, as 'believers' without discipleship, that they are at peace with God and God with them?"

The rest of the book challenges both our assumptions and practices, and points the direction we should go to correct this deadly omission. *Jim Holladay*

**The Language of God: A Scientist Presents Evidence for Belief.** Francis Collins. Free Press, 2006. 194 pages. \$26. ♦♦♦♦♦

Francis Collins is one of the country's leading geneticists and a longtime leader of the Human Genome Project. He grew up an agnostic, then became a committed atheist while getting his Ph.D. in chemistry. But in medical school his worldview began to change as he witnessed the power of religious faith among his patients.

This book is a personal expression of how Collins can move comfortably in a professional world that accepts nothing on faith and yet end his book expressing one of the most moving witnesses to faith in Jesus Christ that I have read in recent years.

After a fascinating (and much less technical than expected) discussion of how he sees the language of God in his work as a scientist and

how the moral law points to the existence of God, Collins turns his attention to the biblical creation accounts. He discusses Creationism and Intelligent Design, both of which he dismisses. (He is much kinder to Intelligent Design but has a great problem viewing God as a "God of the gaps"). He then turns to what he believes to be an understanding of evolutionary theory that is true to his biblical faith. Collins coins the term BioLogos for what others will see as theistic evolution.

Collins' goal is to get the reader to consider science a gift from God that should enhance, not detract, from faith. Collins contends that faith in God is not threatened by science but can and should draw strength from it. This book is especially for those who have given up trying to meld science and faith together and live in one world or the other. For others who live in a world that does meld the two, this is a wonderful statement of that union of worlds.

Collins succeeds in presenting an intellectually honest book with a surprisingly strong spiritual impact.

I hope Collins will find the time to follow up this book with one devoted to more extensive discussions of personalized medicine, medical genetics, DNA testing, stem cells and cloning, and when life begins. *Wayne Hager*

**Songs from Heaven.** Tommy Walker. Regal Books, 2005. 121 pages. \$12.99. ♦♦♦♦♦

Individuals who have some talent and ability to play, write or sing music seem to always ask, "How do I get published or recorded or get a contract?"

Tommy Walker, a musician and worship leader for Promise Keepers, addresses these questions in "Songs from Heaven."

The book takes a no-nonsense approach to music. He notes that the Bible, Psalms in particular, is full of moments of worship through song, when words alone would not do.

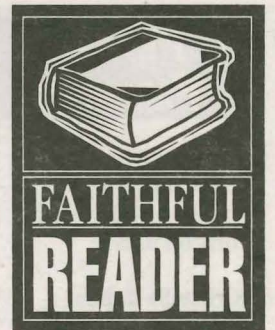
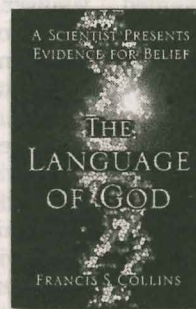
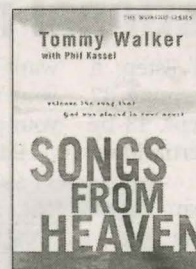
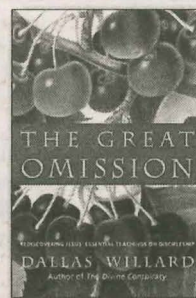
Walker describes how he writes songs with a godly focus and where that inspiration comes from. He also address the technical aspects of form and structure when writing music and lyrics.

A "songwriter's toolbox" offers more practical help for new songwriters.

And Walker also encourages Christian musicians to stay grounded in the Bible. "Read it in different translations, commentaries and dictionaries," he writes

In the final chapter, "A Songwriter's Lifestyle," Walker urges musicians to have a strong work ethic, take advice from others and work to become the best one can be in the craft.

This is an excellent read for anyone wanting to get close to God even if you are not a musician. *Steve Coleman*



By Wayne Hager, pastor of Calvary Baptist Church in Mt. Airy, N.C.; Jim Holladay, pastor of Lyndon Baptist Church in Louisville; and Steve Coleman, pastor of education and youth at New Work Fellowship in Hopkinsville. They welcome feedback or suggestions for book reviews. Contact them via e-mail at: whager@adelphia.net; lyndonpastor@aol.com; risen4me@hotmail.com.

## PRAYER PARTNERS

Please pray for the following Kentucky Baptist ministries and missionaries:

**Kirkville Baptist Church in Richmond.** Pastor Butch Pennington has developed an outreach ministry called "LOVE" that organizes members' visitation efforts and helps them share their faith when making visits. Similar to GROW, this personalized outreach strategy has proven effective for the church in reaching people in the community. Pray that members will continue to focus outward with a passion for reaching non-Christians with the gospel. Pray also that the people they visit will respond positively to members' efforts to share the hope of Christ.

**Mission Service Corps Missionaries Charles and Sherri Stargel of Barbourville.** Stargel is a doctor and co-founder of Good News Healthcare Ministries. He shares the hope of healing and salvation through rotating medical clinics for uninsured people who need medical treatment. Pray that God will continue to provide enough volunteers to staff the clinics. Pray also that clients who receive treatment will be receptive to the good news of Jesus and the healing He offers.

If you would like Kentucky Baptists to join in praying for a ministry of your church or association, please send the information to Eric Allen at [Eric.Allen@kybaptist.org](mailto:Eric.Allen@kybaptist.org) or call (866) 489-3530.

## MOUNTAINS TO THE MISSISSIPPI

COMPILED BY STAFF

■ **ASHLAND**—Rose Hill Church will host **Squire Parsons** in concert Oct. 1, 6 p.m. **Ronnie Mayes** is pastor.

■ **BARDSTOWN**—Bardstown Church will host the trio, **First Love**, in concert Oct. 8, 6 p.m. For more information, call (502) 348-3866. **David Stokes** is pastor.

■ **BARLOW**—**Tom Camp** recently retired as pastor of First Church.

■ **CAMPBELLSVILLE**—Campbellsville Church and Campbellsville University will hold a joint homecoming service Oct. 8 with worship at 10:45 a.m., a noon potluck meal and a 1:30 p.m. program highlighting the historic relationship between the church and the university for the past 100 years.

**Charlotte Edelen** and **Ken Pope** will speak at Saloma Church Oct. 1, 6 p.m., about the work of The Caring Place, a center for abused women and children.

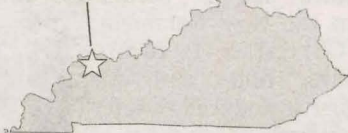
■ **COVINGTON**—Oak Ridge Church honored **Randy Wallace** on his 25th anniversary as pastor with a recording contract to produce his fifth CD. The CD, "Bringer of Light," recently was released. For more information, visit [oakridgebaptist.net](http://oakridgebaptist.net).

■ **GLENDALE**—New Horizon Fellowship Church ordained **Dwayne Mollison**, associate pastor, and **Danny Bryan**, associate pastor of senior adults/education, to the gospel ministry Sept. 24.

■ **LEXINGTON**—South Elkhorn Church will celebrate homecoming Oct. 8, 10:45 a.m., with special

## Spotlight on ...

## Henderson



Audubon Church will hold revival services Oct. 1-4 with **Dan Russell**, pastor of Central Church in Paris, as evangelist.

music by **Mountain Heir**. Lunch will be provided. For more information, call (859) 254-5264.

■ **LOUISVILLE**—Beechmont Church will celebrate its 95th anniversary Oct. 8 with **Lowell Lawson**, former minister of education and administration, as guest speaker at the 10:45 a.m. worship service. A noon dinner will follow. For more information, call (502) 368-5806. **Derek Yelton** is pastor.

Bethany Church ordained **Dan Collins** as a deacon Sept. 17. **Chuck Fuller** is pastor.

Valley View Church will host Christian comedian and recording artist **Mark Lowry** in concert Sept. 30, 6 p.m., as part of Lowry's "God Is Crazy about You" tour. For more information, call (502) 935-5142.

■ **PADUCAH**—Bellview Church recently called **Rick Thomasson** as bivocational minister of music. **Lee James** is pastor.

## Clear Creek alumnus among 87 new international missionaries

**Spartanburg, S.C.**—Geoff Estep, a native of Maysville, was among 87 missionaries appointed Sept. 13 by the Southern Baptist International Mission Board.

Estep, a graduate of Clear Creek Baptist Bible College in Pineville, will serve in South America as a missionary apprentice in evangelism and church planting.

Estep, 33, is a former seaman with the U.S. Navy. He also has served as minister of music at Temple Baptist Church in Myrtle, Miss., and as a sales associate with LifeWay Christian Stores in Memphis. He also attended Mid-America Baptist Seminary in Memphis.

The 87 missionaries appointed during a service at First Baptist North Spartanburg in Spartanburg, S.C., will cover the globe as they serve in 10 of the IMB's 11 administrative regions.

The appointments brings the total number of IMB missionaries to more than 5,100.

Tom Elliff, IMB senior vice president for spiritual nurture, offered a charge to the new missionaries.

"There comes a time in the life of every person when God offers you something for which you and you alone are uniquely suited," he told the crowd. "And what a crime—what a tragedy it would be—if that moment finds you either unwilling or ill-prepared for what would be your finest hour. Those of us in this room

want to congratulate you, for both your willingness and the extent of your preparation."

IMB President Jerry Rankin noted that board officials cannot publicly identify the places most of the new missionaries are going due to security concerns.

Some appointees left existing careers—some as pastors or other Christian leaders—to follow God's lead into missions service. Others left lucrative jobs in the secular market.

Several of the appointees indicated they had waited several years for God to fulfill a call to missions they experienced when they were younger.

"Through their professional experience and training and education," Rankin said, "they are able to gain creative access to restricted countries to share the gospel of Jesus Christ, many with people who will be hearing it for the first time."

Rankin told people attending the service that "these are your missionaries."

"They've been nurtured in their walk with the Lord and called to missions in churches such as yours," Rankin said. "It's your prayers that sustain them as they go; your gifts to the Cooperative Program and Lottie Moon Christmas Offering that support them and enable them to fulfill God's call literally to the ends of the earth."



Geoff Estep



## CALENDAR OF EVENTS

## September

23 Children in Action Day Camp, Cedar Crest.

25 Discipleship/Assimilation, Living Hope Baptist Church, Bowling Green.

29-30 FOCUS 2006, Crestwood Baptist Church, Crestwood.

## October

5-7 Ministers in Transition, Louisville.

6-7 Celebrate the Mission, Hillcrest Baptist Church, Hopkinsville.

9 Senior Adult Choir—West, First Baptist Church, Madisonville.

13-14 Women On Mission/Baptist Nursing Fellowship Fall Retreat, Cedarmore.

14 101 Workshop, Union Baptist Church, Union.

16 Senior Adult Choir—East, Immanuel Baptist Church, Lexington.

27-28 Quarterly Prayer Meeting for Spiritual Awakening, Northside Baptist Church, Mount Vernon.

## November

3-4 International Student Conference, Cave City Convention Center.

4 101 Workshop, Bellevue Baptist Church, Owensboro.

10-12 All State Jr. High Choir, Eastwood Baptist Church, Bowling Green.

10-12 Crossover, Bowling Green.

13 Kentucky Baptist Music Conference, Rich Pond Baptist Church, Bowling Green.

13 Kentucky Baptist Pastors' Conference, First Baptist Church, Bowling Green.

13 Kentucky Baptist Youth Ministry Association Fall Meeting, Bowling Green.

14-15 KBC Annual Meeting, First Baptist Church, Bowling Green.

For more information, call (800) 266-6477 or visit [www.kybaptist.org](http://www.kybaptist.org)

## Use teaching as overseas ministry, Bishop urges Cumberland students

**Williamsburg**—Carolyn Bishop, keynote speaker for the University of the Cumberlands' 2006 Franklin P. Owen Conference on Missions and the Church, declared that "seeing is believing" in many overseas ministry settings.

Highlighting the mission oppor-

tunity of working overseas without necessarily preaching Christianity, Bishop noted, "Individuals may not hear what you say, but they will see what you do."

Bishop is the president of the Consortium for Global Education, an organization that helps develop and strengthen international education programs between 45 Southern Baptist member schools and education institutions abroad.

One way individuals can get involved in international ministry opportunities is through teaching at universities in China, Bishop said.

"Education can make a difference and is making a difference in this world," she explained.

She also said the witness of Americans in countries such as China, North Korea and Iran is laying a foundation for a message of hope.

The annual conference is supported by an endowment in honor of the late Franklin Owen, former executive secretary of the Kentucky Baptist Convention.



KEYNOTE SPEAKER Carolyn Bishop emphasizes that education "is making a difference in this world."

## CLASSIFIED ADS

**SEEKING:** Full-time senior pastor for First Baptist Church of North Kansas City, Mo. We are a metropolitan church with multiple staff; our average worship attendance is 320. Send resumés to: Mr. Arnold Day, First Baptist Church, 2205 Iron St., North Kansas City, MO 64116. [www.fbcnkc.org](http://www.fbcnkc.org).

**SEEKING:** Full-time student minister and church-wide outreach coordinator. Individual will work with students, their families and adult volunteers in the student ministry; individual will coordinate church-wide outreach. Individual will be responsible to plan, promote and implement an exciting and balanced ministry, leading students to worship, serve, grow and share. Bachelor's degree required—seminary preferred. Please send resumé to Crestwood Baptist Church, 1006 E Main St., Frankfort, KY 40601, Attn: Ms. Dottie O'Keefe.

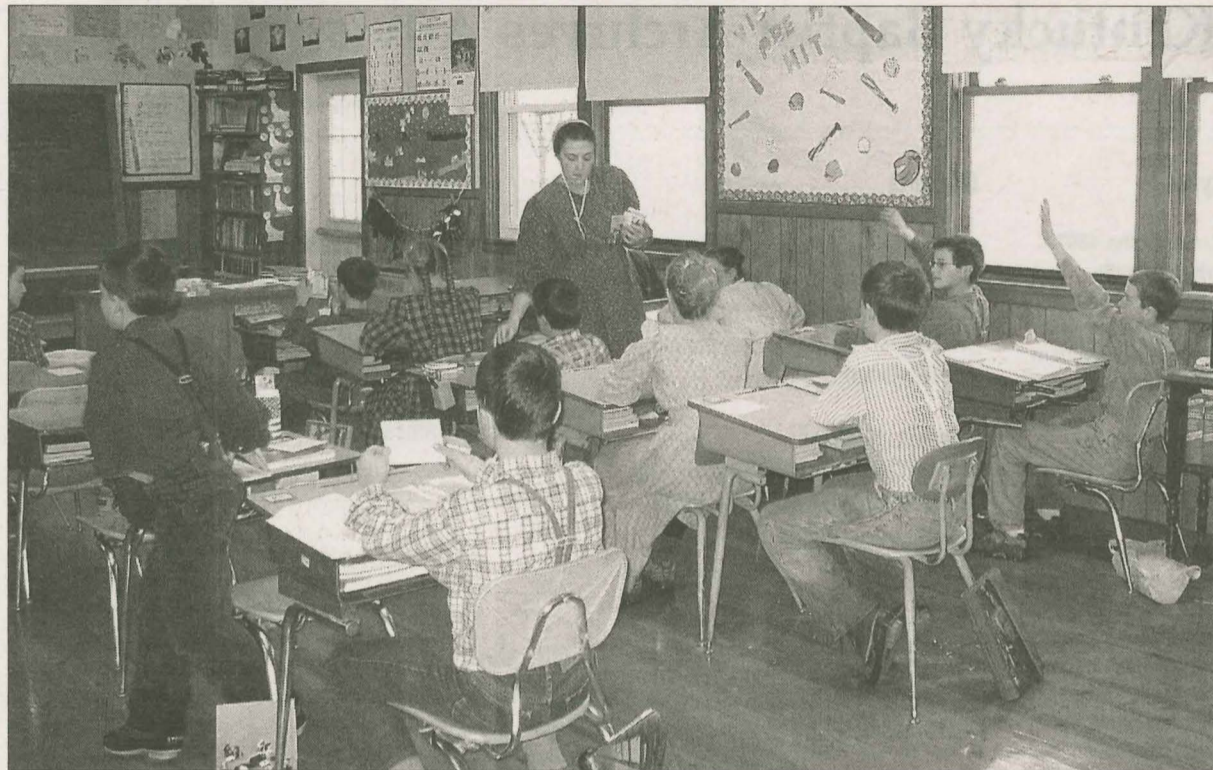
**SEEKING:** Pastor for Meadow Land Baptist Church. Please submit resumé with references to 1188 Detour Road, Bowling Green, KY 42101.

**SEEKING:** Full-time pastor for conservative Southern Baptist church (to replace pastor who is retiring). Please send resumé to Palomar Baptist Church, 2190 Fort Harrods Drive, Lexington, KY 40513, Attn: PSC.

**SEEKING:** Pianist/organist with strong skills in accompanying, improvisation and sight reading for blended worship. Contact Minister of Music Maria Lester, Versailles Baptist Church, 125 E Green St., Versailles, KY 40383; or call (859) 873-7338.

**SEEKING:** God's man to pastor Bardwell Baptist Church, a member of West Kentucky Baptist Association. Please send resumé to: Pastor Search Committee, Bardwell Baptist Church, PO Box 147, Bardwell, KY 42023.

# Horse & buggy values



**ONE ROOM SCHOOLHOUSES** Wenger Mennonite children learn lessons in one-room schoolhouses, which they often share with Amish children. Their education continues through the eighth grade. (RNS photo by Donald Kraybill)

## Old world ways don't stop Mennonite growth

By Daniel Burke  
Religion News Service

**Elizabethtown, Penn.** (RNS)—On the highways of American life, one might expect the “horse-and-buggy” Mennonites to be left in the dust.

But this conservative Christian sect, whose members eschew the indulgences of modern life—including computers, cell phones and cars—is quietly thriving, according to a new in-depth study.

The Old Order Mennonites, also known as “horse-and-buggy” or “Wenger” Mennonites after former Bishop Joseph Wenger, included about 200 families in 1927 when they split from other Mennonites who wanted to allow the use of automobiles.

Now, the Wenger Mennonites have grown to 18,000 in nine states, with most living in rural areas such as the Finger Lakes region of New York and parts of Lancaster County, Pa., according to research compiled by sociology professors Donald Kraybill and James Hurd.

For a religious community that prizes humility over aggression, sacrifice over individual achievement, and God's grace over material goods, the rapid growth has taken some by surprise.

### Links to Anabaptists

The majority of U.S. Mennonites have embraced modern life and become assimilated into the “whirlpool of worldliness,” Kraybill and Hurd write in their new book, “Horse-and-Buggy Mennonites.” The Wenger Mennonites originally split from “mainstream” Mennonites in 1893 over the introduction of Sunday school and English-language church services.

Like their theological cousins, the Amish, Old Order Mennonites are rooted in the 16th century European

radical reformers, who preached personal piety and separation from the entanglements of institutional governments and churches. Because they baptized adults at a time when civil and religious authorities baptized almost exclusively infants, they were called Anabaptists, or “re-baptizers,” and punished severely for the offense.

The Wenger Mennonites carry traces of those punishments in their cultural DNA and continue to keep their distance from society at large, according to Kraybill and Hurd.

They may appear more progressive than the closely related Amish because they wear less distinctive clothing (women wear bonnets but men do not wear beards) and use electricity and tractors, but Wenger Mennonites are more socially conservative, according to Kraybill.

That conservatism, along with some of the highest fertility rates in the U.S., helps explain why the Wenger Mennonite population has doubled every 18 years, said Kraybill, who teaches at Elizabethtown College in Lancaster County.

Alta Hoover, 68, a Wenger Mennonite who lives in Lancaster, raised seven children. “That's a small family,” she said in a telephone interview.

By her community's standards, she's right. The average Wenger Mennonite family has 8.3 children, according to the research of Kraybill and Hurd, a professor at Bethel University in St. Paul, Minn.

### Strong youth retention

Wenger Mennonites have also been remarkably successful at retaining their youth, with 90 percent deciding to be baptized into the church when they are young adults.

The community's age-old rules are updated by a semiannual min-

isters' conference. The penalty for breaking the rules is a restriction from receiving Holy Communion and possibly excommunication.

But Hoover said the community's values are “better caught than taught.”

“If we live our basic beliefs, our children will catch it,” she said.

### “Protection” from temptations

Children are taught that the community they were born into is the one in which they will be happiest, Hoover said, and the lack of outside influences, like television, radio and the Internet, keeps the youth from straying.

“It's a protection for us, actually, to stay away from the many temptations of the world,” Hoover said.

Parochial schools whose lessons end at the eighth grade, family-run businesses and the use of a Pennsylvania German dialect draw fences between Wenger Mennonites and outsiders.

Those boundaries serve dual purposes: They keep the community together and force them to live simply, in a way they believe is pleasing to God, Wenger Mennonites say.

For instance, their reliance on the horse and buggy keeps families together by restricting long-range travel, said Mary Shirk, 54, a Wenger Mennonite from Lancaster.

“If you have a horse and buggy, you cannot quite as readily go and do just anything and everything you wish,” Shirk said. “You can only run the horse so far.”

Still, economic pressures are scattering Wenger Mennonites, as young families move farther afield to find affordable farmland. To travel great distances for family gatherings, Wenger Mennonites often rent a van and a driver.

“If we need to spread out, then that's what we need to do,” Hoover said. “The world is pretty small nowadays.”

## Pastor holds on to remnant in renewed denomination

By Kay Campbell  
Religion News Service

**Madison, Ala.** (RNS)—A little more than 10 years ago, Paul Kurts was pastor of a congregation of 200 close-knit members. Today, his flock sometimes numbers as few as 20, and he's never been happier.

New Life Christian Fellowship, the remnant of his original congregation of Worldwide Church of God, is what's left after one of the most dramatic conversion stories since Saul of Tarsus headed for Damascus.

But this is not the story of a single person's conversion. Rather, it is the story of a new direction for an entire denomination.

The church built on the charisma and teachings of Herbert Armstrong opened the Bible after his 1986 death and had a revelation: Their prophet had taken them down a false path.

It took nearly a decade of agonized study after Armstrong's death, but in December 1994, Pastor General Joseph Tkach Sr., Armstrong's hand-picked successor, announced to the church that the teachings of Armstrong had been wrong.

They'd been wrong about the prophecies. They'd been wrong about the Sabbath. They'd been wrong about Jesus and the Trinity. They'd been wrong about thinking that America was founded by one of the Lost Tribes of Israel. They'd been wrong about condemning other Christian churches as false.

The teachings of Armstrong, in short, had led the church away from God, not toward Him as the members so fervently desired.

Tkach's announcement, for most of the 150,000 members of the church worldwide, had cataclysmic results.

“Jesus Christ changes lives,” reads a history of the church on its Web site. “He can change an organization, too.”

### Decline follows dramatic about-face

After the church recanted Armstrong's teachings, the Worldwide Church of God was welcomed into the National Association of Evangelicals in 1997.

Within a few years, membership dropped to less than 60,000 worldwide. Giving to the church virtually dried up, and leaders were forced to sell Ambassador College and scale back publishing from 1,000 employees to 10.

Today, church headquarters in Pasadena, Calif., counts 64,000 members in 860 congregations throughout 90 countries.

For Kurts, who, with his wife, had joined the church when he was a college student, it felt like someone had shifted the magnetic pole of the Earth.

“I kept thinking, ‘How could I have fallen for this?’” Kurts said. “People felt betrayed, stupid.”

One of Kurts' parishioners, a retired engineer named Joe who didn't want his last name used, isn't used to feeling stupid. He likes to figure things out, to get them right. He said he is embarrassed about having been a member of the Worldwide Church of God for so many years.

But he remembers why he was attracted to the church: Armstrong's authoritative speaking style, his common sense directions for many practical matters, the repeated assurance that this was the only true church. “I had a strong desire to be in the right, the true church,” Joe said. “But I lived in fear of not being good enough.”

The release from those old requirements, and a sense of responsibility to help guide the members into the new emphasis on the love of God and the grace extended by Jesus' death kept Kurts at the helm of his incredibly shrinking congregation.

Some of his members left to go to other churches. Many others were so disillusioned over the church's about-face that they abandoned religion altogether.

A few joined other splinter groups that follow former Worldwide Church of God leaders who rejected the revolution.

So Kurts is left with the few members who are exploring the new world of Christian cooperation with other denominations and the new celebration of the centrality of Jesus in their lives.

“I really feel we have a destiny to help people in all religions to see the truth in Jesus Christ,” Kurts said.

“Our burden has been lifted,” Joe said. “I think we are a more loving people with Christ living in us. I hope people can learn from us and realize that changes can occur.”

# Kentucky Baptist Heritage

## Newsletter of the Kentucky Baptist Archives Advisory

Bill D. Whittaker, Editor

September 26, 2006

### One Man In a Thousand- Harvey Boyce Taylor

By R. Charles Blair

In 1896, the death of Murray pastor J. A. Hogan was noted, and at the 1897 session a new name appears in the record, that of Harvey Boyce Taylor, a fourth-generation Baptist minister. Taylor, born in Ohio County, Kentucky, in the same year in which Blood River Association was formed, had served two churches before coming to Murray. He was educated at Bethel College, Russellville, Kentucky, and at The Southern Baptist Theological Seminary, where he received high honors. His first appearance before the association was to give a report on Religious Literature, in which he said of the *Western Recorder*, "How any man claiming to be a Baptist and living in the state of Kentucky can afford to bring up a family without the regular visits of the *Western Recorder* is a mystery to us. Next to the Book it is indispensable in every wide-awake, well-posted Baptist home." (Skinner, p. 100)

From this time until 1932, no year of Skinner's history fails to give a significant place to the name H. B. Taylor. It is frequently recorded that "the rules were suspended" and moderator and clerk elected by acclamation, Taylor serving first as clerk, later as treasurer. The vigor of his work as treasurer, so much a characteristic of this extraordinary man, led to more confidence on the part of the churches, larger mission contributions, and the "Unified Budget" (an outgrowth of the Warder Plan and precursor of the Cooperative Program). Taylor was trusted by many because of his strong doctrinal stance, as evidenced by the 1900 report on Religious Literature. The report, by I. N. Hall, mentioned both the Sunday School Board of the convention and the Baptist Publication Society's series published at Philadelphia. An amendment offered by Taylor, and adopted by the association, expressed "preference for the Sunday school series of the Southern Baptist Convention", but with a strong protest against some "unsound" comments in a recent lesson book. (Skinner, p. 112-113)

The earlier ambiguities as to the nature and authority of both the church and the association are brought into clearer focus in the interaction of Boyce Taylor and the churches of Blood River Association for some three decades. He was largely responsible for strong support of "Board Missions" and the development of a "cooperative program"~ he was also responsible for the development of what was known as "Gospel Missions" through the Amazon Valley Baptist Faith Mission project. He was involved strongly in Clinton College, where he gave the 1903 commencement address; he received an honorary doctorate from Hall-Moody Institute of Martin, Tennessee. For years he worked with the Louisville Seminary, yet he was head of a 3-year school in Murray which boasted, "No textbook but the Bible in any course except music". He was chairman of the committee which recommended the Unified Budget to the General Association of Baptists in Kentucky at its 1915 meeting, held at Jellico, Tennessee. He was pastor of the church which sent more direct missionaries (largely to South America) than any other one congregation in recent history, possibly in all history. He could commend Southern Baptist material and at the same time publish his own paper, often disagreeing with specific convention actions. He was, in short, a man of such depth, breadth, and complexity that he really defies analysis. It is hardly too much to say that more than half-a-century of Baptist (and public) life in this area of western Kentucky cannot be told without noting H. Boyce Taylor's actions and influence. When public higher education came to Murray, Dr. Taylor was officially asked if he would allow his school to become the foundation for a Teacher's Normal School, now Murray State University.

Other great men of God were there, of course; other effective ministers, on any side of the discussion; great laymen who supported--and others who opposed--Taylor's views; great ladies as well, who gallantly worked alongside men who, from our perspective, seemed not to encourage them. And there were lesser men as well, some who misunderstood Taylor's genius, and either mounted petty opposition or blindly followed his lead. Some of the latter may have "out-taylored Taylor", like the old expression "more Catholic than the Pope". Like many great men, he may have been harmed more by his disciples than by his own actions or his opponents.

### Onward

My ambitions outstrip my abilities  
But I don't surrender in futility  
I keep prodding along the trail  
That what I have done may prevail  
And last longer than I do!

William L. Kaufman  
Retired Director of KBC Brotherhood  
*90 Slices of Life A Book of Poetry*  
Vantage Press 2005

**Baptist History and Heritage  
Society  
Annual Meeting  
June 7-9, 2007  
Campbellsville University  
Theme: "African Americans in Baptist  
History"**

### J.S. Coleman - War Horse of the Green River Country

By Ben Stratton, pastor  
East Hickman Baptist Church

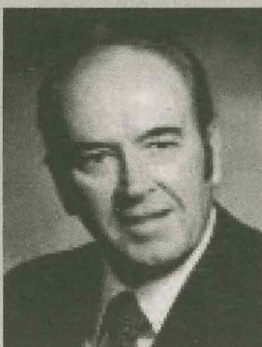
James Smith Coleman was born near Beaver Dam, Kentucky on February 23, 1827, the only child of Elisha and Susanna Coleman. Coleman was converted at the age of 11 while reading Isaac Watt's old hymn "That Awful Day Will Surely Come" and baptized into the membership of the Beaver Dam Baptist Church. At age 15 Coleman felt a call to preach, but ran from this call and pursued a career in public service. In 1854 he finally submitted to the Lord's Will and was ordained that year. He would spend the rest of his life strengthening the cause of Baptists in his beloved Green River country in western Kentucky.

Besides serving as a pastor, Coleman was missionary of the Gasper River Association for four years, during which time he baptized over 1,000 people. Coleman regularly preached revivals and often saw over 100 conversions in these meetings. During a revival in Auburn a boy named Boyce Taylor was converted. Taylor would grow up to be the well-known pastor of the First Baptist Church of Murray. In 1878, Coleman preached an eleven-week meeting in Owensboro with nearly 300 conversions, and he saw the reorganization of the Walnut Street Baptist Church. During his ministry, Coleman was able to organize over 60 new churches, including the First Baptist Churches of Madisonville, Greenville, and Hartford.

Coleman was a staunch Baptist and regularly emphasized Baptist peculiarities and distributed Baptist literature. In 1857, William Caskey, a Presbyterian preacher, challenged Coleman to a debate in Calhoun. Coleman's defense of scriptural baptism was so strong that a young Methodist Sunday School teacher by the name of W. Pope Yeaman decided to be immersed and become a Baptist. Yeaman became a great Southern Baptist leader in Missouri. As a result of his doctrinal preaching, Coleman baptized over a thousand people from other denominations. In his own words Coleman was a "Landmark successionist, denying the validity of all other denominations."

Coleman edited his own religious paper, the "Green River Baptist" at Hartford, KY for a time. He served as moderator of local associations for 32 years and of the General Association of Baptists in Kentucky for 16 years. He introduced the first resolution during the Whitsitt Controversy in the Southern Baptist Convention and was made chairman of the investigating committee. He was a pastor of at least 17 churches, all of which were within fifty miles of his birthplace. The "Old War Horse," as he was affectionately known, died on March 29, 1904 after spending 50 years in the Lord's harness.

### In Memory of Franklin Owen, 1903-2006 The Will of the Body



The Church is called the body of Christ. This implies that it acts in the will of Christ who rules His body. The Apostle in 1 Corinthians likens the church to a physical body with varied members; the hand, eye, foot, ear, etc. All are inter-related in the ministry of the body under the will of Christ.

The above relationship requires that the members subject themselves to one another; to "tarry for one another" seeking the will and desires of Christ. When one joins a church he participates in a democracy in which there are other voices whose spirits likewise claim to be spoken to and led by the same Lord who rules the body. We have to surrender portions of our wills to each other, acknowledging that the Spirit-revealed will of Christ may come piecemeal through many or all of us.

Individual members must give themselves to each other as well as to Christ. Each person can be autonomous for his own individual action but he may not impose his will upon his fellows in the body. The church body has corporate autonomy as a composite of the partially prevailing and partially surrendered wills of the members who make up the body.

Some people simply cannot or will not surrender any portion of their own wills or opinions to the general body. The temptation is to form coalitions of power among people of identical mind to force everyone in the larger body to agree with them. Such circumstance tests the voluntary unity of the corporate church.

In the larger fellowship of an expanding denomination the above principles still somewhat apply and the measure of tolerance must increase among free participants, unless the body chooses to become creedal in nature. Baptists resist creeds. Even when they state what we believe. Our independent spirit is more deeply devoted to freedom.

It is hard to hold a large body together. It can't be done unless its members or participating bodies are willing to surrender some portion of their wills and opinions to each other, trusting Christ to rule the body.