



# WESTERN RECORDER

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## FOR THE RECORD

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## Record Annie Armstrong gifts top \$58 million

Talladega, Ala. (BP)—Giving to the Annie Armstrong Easter Offering for North American Missions topped \$58 million for the first time ever in 2006, exceeding last year's goal by more than \$2 million.

Carlos Ferrer, the Southern Baptist North American Mission Board's interim executive vice president for missionary services, shared the news with national and state Woman's Missionary Union leaders gathered for their board meeting in Talladega, Ala.

"Today, we want to express our gratitude to all Southern Baptists who so generously shared their resources with us so even more can go to missions in North America," Ferrer told the group Jan. 15. "In addition, I want to tell our friends at WMU a special thank you for everything you do each year to promote the offering. We know your support is critical to our success."

The record offering came amid a year of turmoil at NAMB that culminated last April with the resignation of embattled NAMB President Robert Record. Roy Fish, a longtime evangelism professor at Southwestern Baptist Theological Seminary, is serving as NAMB's interim president and Kentucky Baptist pastor Greg Faulks is chairing the search team seeking Record's successor.

### Expanded resources

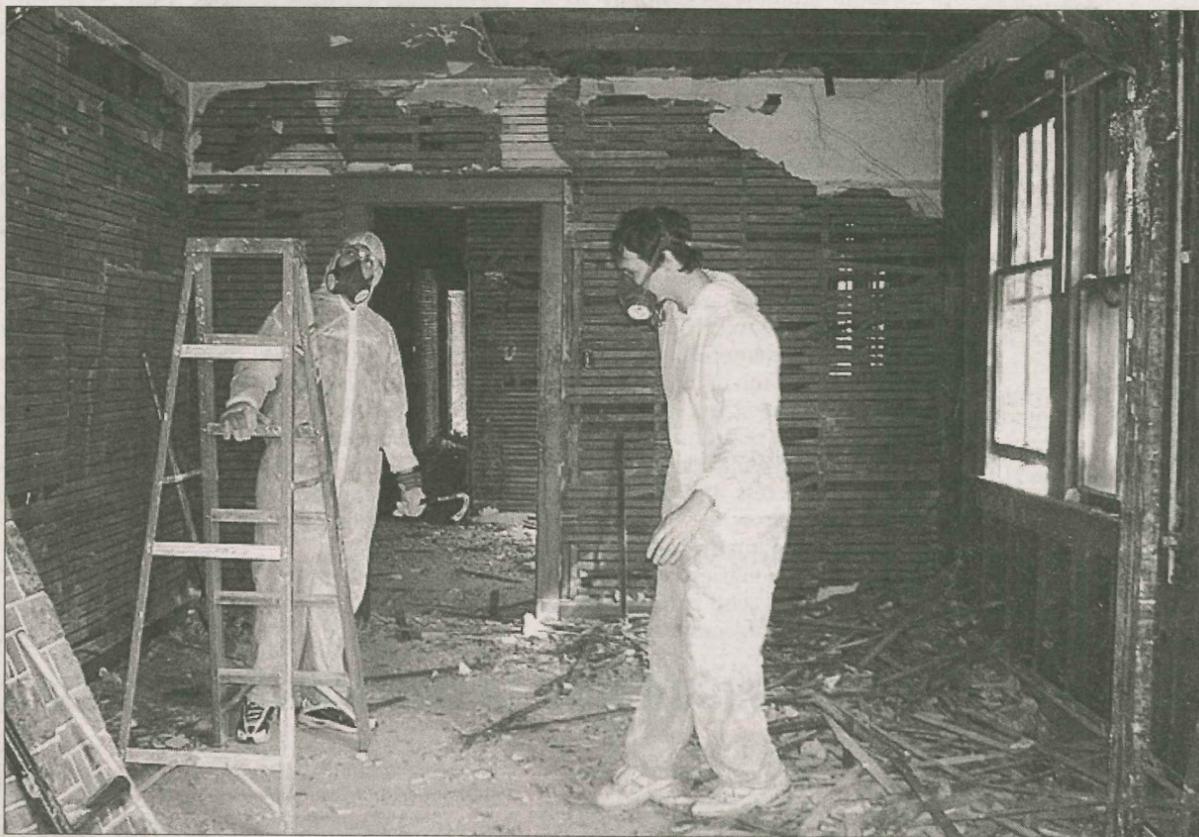
Ferrer reported that because of the increased offering NAMB will be consulting with state convention partners to put additional missions resources on the field in 2007.

"We want you to know that every bit of this blessing will go directly to do the missions work so needed here on our continent," he said. "We are privileged at NAMB to be on the front lines of seeing God work through these resources."

The Annie Armstrong Easter Offering accounts for 45 percent of NAMB's annual budget. One hundred percent of AAEO gifts are used to jointly support more than 5,000 missionaries and their ministries with state Baptist convention partners.

The 2007 offering goal is \$57 million. The offering will be promoted in Southern Baptist churches in March beginning with the Week of Prayer for North American Missions, March 4-11.

## Convergence



**WHAT KATRINA LEFT** Two members of Sojourn New Orleans, Zach Reuters and Danny Shivo, clean debris from a home in the Uptown district of New Orleans. Respirators prevent workers from inhaling unhealthy amounts of dust and mold and the suits help protect their skin. (Photos courtesy of Sojourn New Orleans)

## Kentuckian leads artists & engineers to serve in New Orleans

By Dannah Prather  
Partnerships Editor

Louisville—In 2005, like many Kentucky Baptists, James Welch watched from the safety of his home as Hurricane Katrina unleashed its wrath on the Gulf Coast.

He felt compassion for survivors and prayed for them, but Welch said as volunteers mobilized for disaster relief trips, he did not feel God leading him to participate.

"It wasn't on my radar," he acknowledged.

A Southern Baptist Mission Service Corps missionary and a member of the pastoral team for Crossing Church in Louisville, Welch already was busy sharing the gospel, teaching and counseling. He also was making plans to start a church in Vancouver, British Columbia, Canada, in 2007.

When Crossing Church began in 2005, "our thinking always was to plant more churches," Welch said, referring to Lead Pastor Dustin Neeley and other congregational leaders.

"Vancouver is very cool, hip, trendy and very unchurched," he said. As a "huge outdoors person," Welch said he was confident he would take to the hiking, biking, skiing culture like a duck to water, building relationships that eventually would form a congregation.

He and his wife, Amy, and their three children were making plans for the move. Then one day, as he was walking down Frankfort Avenue



**A PLACE FOR MUSIC** Philip Wilson of Crossing Church in Louisville, missionary Amy Welch and Stephanie Screen of First Baptist Church of Kenner, La., perform during a celebration at Convergence, Sojourn New Orleans' community arts center.

in Louisville, Welch said, "God really spoke to me. He said, 'Not Vancouver, New Orleans.'"

Taking his family to live in a city still reeling from the worst natural disaster to hit the country was something Welch said he never would have expected God to ask of him. When he shared the new call with his wife, she responded, "On a scale of one to 10, I'm a one," indicating an almost complete lack of enthusiasm for the idea.

"I talked to people I thought would say, 'That's a dumb decision,'" Welch noted. He said he was surprised by their responses.

His father-in-law, a Texas Baptist

who served on three post-Katrina mission trips, said, "A couple of weeks ago, I started praying that God would send families to New Orleans. I never thought it would be you."

After a week of prayer, Welch's wife told him, "I think God might be doing this."

Neeley said at first he was "pretty surprised and shocked" when Welch shared the news. Crossing Church, a congregation that emerged from Sojourn Community Church, also in Louisville, was a mere nine months old and Welch was a vital part of the ministry.

Like Amy Welch, Neeley devoted  
□ See Kentuckian leads ... Page 3

Dated material. Please deliver by Wednesday, January 24.

## Ridgecrest celebrates 100 years of ministry

By Don Beehler  
Baptist Press

Asheville, N.C. (BP)—Nestled in the Blue Ridge Mountains near Asheville, N.C., is a place many people are surprised to learn is not only one of the largest religious conference centers in the nation, but also is celebrating a century of ministry this year.

From humble beginnings in a single log cabin, LifeWay Ridgecrest Conference Center has grown into a 1,300-acre campus with 90,000 square feet of conference space and housing accommodations for more than 2,000 people.

"Ridgecrest has been a center not only for inspiration and blessing to people that live in western North Carolina, but to hundreds of thousands of people throughout the country," wrote Billy Graham in a letter commemorating the 100th anniversary. Graham was a frequent speaker at Ridgecrest, especially in the early years of his ministry.

More than 3 million people have visited Ridgecrest, and that number continues to grow.

"There are many thousands of pastors, missionaries and church staff members who can point to a moment at Ridgecrest when they



**MINISTRY MILESTONE** Southern Baptists' LifeWay Ridgecrest Conference Center has hosted more than 3 million guests in the past century.

committed their lives to Christ or to vocational ministry," said Byron Hill, national director for LifeWay Conference Centers. "Marriages and entire families have been strengthened or transformed, and numerous laypersons have received training to better equip them for ministry."

While Ridgecrest began as a retreat for Southern Baptists, in recent years the conference center has drawn visitors from a variety of Christian denominations throughout the nation.

"There is a strong recognition that the Asheville area is a spiritual center," noted Asheville Mayor

Charles Worley, "and Ridgecrest has been a big part of that."

A new hotel opening, a centennial luncheon and a staff alumni reunion are among the events that will be held to commemorate the anniversary, which kicks off this month.

Last summer, B&H Publishing Group released "Ridgecrest: A Century of Spiritual Renewal," a 96-page, full-color coffee table book that takes readers on a nostalgic journey that examines how generations of Southern Baptists and others have had life-changing experiences at Ridgecrest.

In recent years, Ridgecrest has undergone a revitalization plan that includes renovations and construction of new facilities for lodging, conference meetings and worship space.

"While we continue to undergo extensive revitalization efforts to ensure Ridgecrest remains an attractive and relevant spiritual haven, the real story of Ridgecrest has always been—and always will be—about people," Hill said.

Ridgecrest is a ministry of LifeWay Christian Resources of the Southern Baptist Convention. For more information, visit [www.lifeway.com/ridgecrest](http://www.lifeway.com/ridgecrest).

## Arson suspected in two North Carolina church fires

Greenville, N.C. (BP)—One of North Carolina's oldest Baptist church buildings suffered at least \$1 million in damages from a blaze set by suspected arsonists Jan. 13.

Memorial Baptist Church in Greenville was one of two churches targeted in suspected arson attacks during the night. The other church, Unity Free Will Baptist, sustained about \$40,000 in damages.

At a third church, Oakmont Baptist, an apparent break-in was thwarted by an alarm.

All three congregations are within a mile of each other in Greenville, a city of about 65,000 people in eastern North Carolina.

Oakmont hosted several hundred members of Memorial for a Sunday afternoon worship service the next day.

"Certainly there are many mem-

ories that were made" in the damaged church facilities, Memorial Pastor Rick McKinney told the gathering, according to the Greenville Daily Reflector. "But those memories did not fall to the ground and end up in rubble."

The blaze at Memorial claimed the church's educational wing and daycare area, built in the early 1990s, as well as an older sanctuary built in the early 1970s.

Memorial's main sanctuary sustained major water damage as firefighters fought to contain the flames. The steeple was still standing, but was charred and deemed unsafe by fire officials.

Four Greenville churches have offered their space for the church's daycare to use while the building is repaired.

Memorial was founded in 1827 as

Greenville Baptist Church with 23 charter members. In 1829, it hosted the organizational meeting of the North Carolina Baptist Benevolent Society, the forerunner of the Baptist State Convention of North Carolina.

Memorial and Oakmont are aligned with both the Southern Baptist Convention and the Cooperative Baptist Fellowship. Unity Church is affiliated with the National Association of Free Will Baptists.

At Unity, the fire was contained to two classrooms in the church's education wing.

In February 2006, arsonists destroyed several Baptist churches in central Alabama over a two-week period. Authorities later charged three college students with the crimes.

With additional reporting by Associated Baptist Press

## Former Ky. minister sentenced to 20 years for child sexual abuse

Greenwood, Mo. (ABP)—In what has been described by investigators as Missouri's biggest clergy sex abuse to date, former Kentucky Baptist minister Shawn Davies was sentenced Jan. 12 to 20 years in prison for molesting children at First Baptist Church of Greenwood, Mo.

Davies, a 33-year-old former music and youth minister, was convicted of 25 counts of abuse dating from 2003. Charges included statutory sodomy, furnishing pornographic material to minors, supplying liquor to minors, sexual misconduct with a child under the age of 14, use of a child in sexual performance and endangering the welfare of a child.

Under a plea-bargain deal, Davies will serve the 20 years as concurrent sentences for crimes committed in Missouri and Kentucky.

Davies was earlier convicted of

molesting children at three Kentucky Baptist churches.

A sheriff's office in Kentucky began investigating Davies in 2001 after a boy told deputies his youth minister had shown him pornographic movies.

Police started the Missouri investigation in July 2005 after another boy came forward with charges of sexual molestation. A total of seven boys connected with the Greenwood church were abused, according to Greenwood detective Robert Leslie. He said at least 13 victims have come forward with allegations, including children in Missouri, Kentucky and Michigan.

None of the victims were present at the sentencing, but Leslie said Davies apologized to some of the victims' parents who were in the courtroom.

## Belmont officials subpoena church records in suit

By Lonnie Wilkey  
Tennessee Baptist and Reflector

Brentwood, Tenn. (ABP)—Belmont University has subpoenaed giving records from 100 Tennessee Baptist Convention churches in an ongoing legal dispute with the convention over control of the school's assets.

The subpoena asks for records on churches' giving to the Cooperative Program between 1951, when the school became affiliated with the convention, and 2005, when Belmont trustees removed the school from convention control.

In a Jan. 3 letter accompanying the subpoenas, Belmont trustee chairman Marty Dickens asked if, "in making those gifts, the churches knew about or relied upon the 1951 document that is the focus of the (TBC) Executive Board's lawsuit against Belmont."

The reference was to a once-forgotten document convention officials are relying on in the suit, filed last year. The agreement says that, should the school ever remove itself from convention control, it would owe the convention for all the CP funds it has received.

Belmont representatives have said the agreement has been superseded by at least two other documents and is no longer effective.

Convention leaders responded to the Belmont action in a three-page letter that was mailed to churches across the state on Jan. 12.

The TBC response was signed by Executive Director James Porch and Clay Austin, pastor of First Baptist Church of Blountville, and chairman of a convention committee that has been studying the Belmont situation.

The letter said: "During 2005 Belmont University acted to terminate its affiliated relationship with the Tennessee Baptist Convention through a charter change. The Executive Board and TBC did not want to have to initiate litigation against Belmont and, to that end, tried for many months to persuade Belmont to honor the promise it made to Tennessee Baptists in 1951."

In the Belmont letter, Dickens noted the request for information was "necessitated by the lawsuit filed against Belmont by the Executive Board."

Porch and Austin countered that "the unfortunate reality is that the information sought by the subpoenas is irrelevant to the lawsuit. None of the churches are parties to the Repayment Agreement. Furthermore, the Executive Board is seeking repayment of Cooperative Program funds only, not funds contributed by churches directly to or for the benefit of Belmont."

### BAPTIST DIGEST

**Storm damages Missouri church.** About half a dozen people were inside First Baptist Church of Webb City, Mo., when a large part of the building's roof collapsed early Jan. 15 following an ice storm, but no one was injured. Capt. Steve Welch of the Webb City Fire Department told The Joplin Globe that the steeple is down and the collapse affected much of the church's sanctuary. The church was hit by a powerful winter storm that killed dozens of people in six states and left about 330,000 homes and businesses in Missouri without electricity, according to the Associated Press.

**Cartledge resigns as N.C. editor.** Tony Cartledge, editor of the North Carolina Biblical Recorder since 1999, has announced he will leave his post July 31 to join the faculty of Campbell University's divinity school in Buies Creek, N.C. Cartledge, 55, will serve as associate professor of Old Testament beginning in August. He taught Old Testament adjunctively at Southeastern Baptist Theological Seminary and Appalachian State University during the 1980s. Cartledge is a graduate of the University of Georgia, Duke University and Southeastern Seminary. He was pastor of churches in Georgia and North Carolina before becoming editor of the Biblical Recorder.

## Kentuckian leads volunteer effort to impact New Orleans

Continued from page 1

a week of prayer to the matter and found he was ready "to get on board with what God was doing."

Two other Crossing members, Travis Fleming and Jenny Henderson announced they felt led to join the Welches.

"Even though we have a plan, God has a perfect plan," Neeley said. "I need to cooperate. ... At the end of the day, it's God's Kingdom, not Crossing's kingdom."

Crossing commissioned the Welches, Fleming and Henderson to their new place of service. The ministry was named Sojourn New Orleans.

Since launching Sojourn New Orleans, Crossing, which draws about 115 people to worship each week, already has commissioned another church starter to Cleveland. Neeley said while the church-planting efforts take away resources and people from Crossing's Louisville ministry, "I don't think God would shut a church down because they gave too much to missions."

### "Who can we relate to?"

Finding a location for the New Orleans mission was a task Welch did not rush. The city covers nearly 4,200 square miles and he wanted to find the place God had selected for them.

"We asked ourselves, 'Where are the people who are sleeping in New Orleans tonight? Where are the people who are living here, eating here? Who can we relate to?'"

The answer was Uptown, located in the historic district near the Mississippi River. It is home to restaurants, art galleries and other shops. "It's the largest population corridor of New Orleans, pre- or post-Katrina," Welch said. "A large number of homes received no flood damage but had wind and rain damage."

Uptown is a unique district in a unique city, Welch said. "You've got the urban poor and some of the most affluent people in the south-



**READY TO WORK** Volunteers from Crossing Church in Louisville pose before starting work on a New Orleans home damaged by Hurricane Katrina. The Louisville church commissioned James Welch (center back, in dark T-shirt) and his wife, Amy, to start a new congregation in the Uptown district of New Orleans.

ern U.S."

As word spread through Baptist circles in Kentucky and beyond, more men and women joined the team. Some had been displaced by Katrina and now were ready to return home, Welch noted.

As members of the ministry team moved, or returned, to the Crescent City, Welch said they took time to get to know their mission field, and to "figure out who we are and how we can share the gospel—share redemption—with this culture."

Missionaries listened to residents' stories about surviving Katrina. "We were just an ear and a shoulder" for people still grieving their city's devastation, he said.

The 25-member team has "lots of artists and musicians and some engineers and contractors," Welch added. With the unique blend of expertise, "we decided we wanted to do a couple of things really well: gut houses and start an arts center."

"Gutting" water-damaged houses usually involves removing everything except the framing, outer walls, roof and floor. Framing is cleaned with a bleach solution to

kill mold, then it must dry before new walls can be installed.

The gutting ministry serves homeowners and provides a way for other residents to help their neighbors. "Some locals didn't have an avenue through which to help" after Katrina, Welch explained.

### Ministry in "arts epicenter"

The intersection of Napoleon and Magazine streets is the "arts epicenter" in Uptown, Welch said. It also is the location of Convergence, the ministry's community arts center which will be launched officially in March.

The storefront will display works by local artists as well as the artists from the ministry team. It also will be a place where musicians can perform.

Regular times of Bible study and worship may begin at Convergence as early as this fall, Welch said. Until then, he said he hopes Uptown residents come to know the missionaries as "people of peace."

"Peace is something that gives you a sense of calm in the midst of conflict," he said. "We believe that

## MSC offers ministry opportunities

Louisville—Eric Allen, director of mission service and ministries for the Kentucky Baptist Convention, assists 150 Mission Service Corps missionaries serving in Kentucky—a task he describes as humbling.

"They feel so compelled to do this, it's a blessing of ours to assist them in their calling," he said.

South Baptist Mission Service Corps missionaries are self-funded workers who devote their own money or privately raise funds to support their ministries. Training, supervision, prayer support and other assistance comes from state Baptist conventions, the Southern Baptist North American Mission Board and other Baptist organizations.

Now in New Orleans, James Welch previously served in Louisville as an MSC church-starting missionary. "Here's a man who could have had a salaried position with the North American Mission Board," Allen noted, "but he chose not to because he had such a positive experience with MSC, he wanted to stay under that umbrella."

Welch has a gift for forming ministry partnerships, Allen added. In addition to Crossing Church, the Louisville congregation that commissioned Welch and his family to New Orleans, Vine Street Baptist Church in Louisville; Crestwood Baptist Church in Oldham County; First Baptist Church of Kenner, La.; and the Louisiana Baptist Convention are supporting the project.

The second aspect of Welch's project is opening a community arts center, an undertaking Allen said he finds intriguing.

Christians "have to use every means that we can to connect with people," he explained. "It's only through out connections with people that we are given the opportunity to share our faith. Someone who would set up a church and preach the Word of God—as effective as that might be—probably won't reach the same people that James is going to reach."

Allen said he hopes the creativity of MSC missionaries such as Welch will rub off on other Kentucky Baptists. "There are opportunities for service in ministry that many people have not even thought about," he said. "I encourage (Kentucky Baptists) to consider how God has equipped them to serve, and after they've thought about that, ask Him how they will do that."

To learn more about Mission Service Corps, contact KBC's mission service and ministries department at (866) 489-3530, or visit KBC's Web site at [www.kybaptist.org](http://www.kybaptist.org).

'something' is Jesus Christ."

For details on how to participate in Sojourn New Orleans, contact James Welch by e-mail at [jameswelch01@yahoo.com](mailto:jameswelch01@yahoo.com) or by phone at (504) 259-4226.

## Growing Eubank congregation seeking to meet community needs

By Shirley Cox  
State Correspondent

Eubank—Eubank Baptist Church made a point to clearly reflect the love of Jesus during last month's Christmas celebration. But the growing congregation also reflects that same message throughout the year.

During the church's monthly food distribution prior to Christmas, a long line of people stretched across the parking lot outside the church's new educational building. One man in line hobbled along on crutches. An elderly woman stooped over a walker.

By noon that day, church members had filled 153 boxes and baskets with fresh fruits, vegetables, cereal, spaghetti, ham and fresh bread. The night before, the church gave away 82 food baskets and 45 fruit baskets.

"We can meet spiritual needs but we also work to meet the physical and emotional needs of the people," said Shelby Reynolds who has been pastor of Eubank Baptist Church since January 2001.

When he was called as pastor, the average Sunday school attendance

was 70 and 100 people attended worship. Shelby, a bivocational pastor, also worked as an instructional supervisor for the Rockcastle County School System. When the church began to grow rapidly, he retired early to serve full-time as pastor. Today, Sunday school average attendance is 230 and worship service attendance is 300.

Eubank Church has responded to the rapid growth by enlarging its sanctuary to seat 450 people. The congregation also recently completed a 15,000-square-foot educational facility with 19 classrooms and a large multi-purpose room.

### Seeking God's direction

Shelby credits the church's growth to seeking God's direction.

"The church was ready—hungry for a movement," he noted. "We formed 'Experiencing God' weekends that were revolutionary and studied 'The Purpose Driven Church.' We believe if you are going to be a strong church, you have to be strong in the areas of evangelism, ministry, worship, discipleship

and fellowship.

"The church also began sending out 'Grow' teams on Monday nights," he added. "It is a matter of people looking to the Lord and getting out of our comfort zones."

Located in a low-income area where the majority of students qualify for free or reduced lunches, Eubank Baptist Church began to work with area schools to identify families with financial needs. Youth pastor Ryan Coffey led studies on poverty in the Eubank area and other Kentucky counties, asking the youth tough questions such as: "How does poverty affect people?" "What can you do to break the cycle?"

More than a year ago, the church began to minister to families by opening a food pantry which gradually developed into a monthly food distribution program. The food primarily is from the U.S. government or is purchased from God's Food Pantry or Save-A-Lot at reduced prices. Four area schools help by holding food drives.

Church members Bill and Penny Jones and George and Judy Russell

haul in large shipments of food in covered trailers and other members set up the food for distribution. Food also is available for pick-up or delivery from the church's pantry during the week.

### Upward attracts families

The church also reaches out to the community through an Upward Basketball program held at a local school gym. "We gained six to eight families from this program last year," Shelby noted. "The program has enrolled 95 children this year. We are also considering Upward Archery."

As Eubank Baptist Church moves forward, Shelby said the congregation continues to seek God's direction.

"God has surely been at work in the Eubank area," Shelby declared. "The people of the church have looked to see where God is at work and they have been very willing to join Him. The future looks very bright for Eubank Baptist because God is so awesome and the focus is to serve the people He loves."

## 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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## Will Christian revolutionaries make a difference?

By **Erich Bridges**

Richmond, Va. (BP)—I wouldn't want George Barna tracking how well I keep my New Year's resolutions.

But I probably need the reality check he would provide.

Barna, the Christian pollster and researcher, periodically exposes the wishful thinking and self-delusion many professing Christians in America practice. He does so by holding up a statistical mirror to what we say we believe—and how we actually live.

It isn't a pretty picture, but we need to look at it. His findings have major implications for all aspects of American church life, including missions.

In an end-of-year look back at his organization's research, Barna selected what he considers the most significant findings for 2006. They include:

- Large majorities of the American public consider themselves "deeply spiritual" and say their faith is "very important." Yet only 15 percent of regular churchgoers rank their relationship with God as the top priority in their lives.

- The "vast majority" of professing believers no longer understand personal holiness as a basic Christian virtue. If they do, relatively few think it is attainable. Only 21 percent of adults consider themselves holy. Only 35 percent think God ex-

pects His people to become holy.

- Most American adults surveyed actively related to a church youth group at some point in their teens, but had "disengaged" from organized religion during their 20s.

- A comparison of Americans' faith before and after the Sept. 11 terrorist attacks showed that five years later, no statistically significant change had occurred in key areas such as religious behaviors, beliefs and spiritual commitment.

It's a discouraging analysis of the mile-wide, inch-deep landscape of American Christianity. But wait—there's more.

Barna also identifies a growing movement of what he calls "Christian Revolutionaries"—believers who demonstrate much higher commitment to group worship, personal spiritual growth, Bible study and biblical beliefs, community ministry, evangelism and financial investment in Christian work.

Even more than self-professed "born-again" or "evangelical" believers, "revolutionaries" have a clear sense of meaning and purpose; consider their relationship with God the top priority in their life; strive to love Him with all their hearts; believe they will spend eternity with Him only because they have confessed their sins and accepted Christ as personal Savior; and have made a personal commitment to Christ as Lord.

## COMMENTARY

## End capital punishment

I read with interest that our Southern Baptist Convention leaders think it was a good thing to execute Saddam Hussein, quoting the Bible to prove their point. Seems like I remember that some people quoted the Bible to try to prove Jesus wrong in His day.

I once read Charles Sheldon's book titled "In His Steps" that

posed the question: "What would Jesus do?" I wonder how many of our religious leaders ask that question.

You can easily see from Hussein's executioners that their motive was revenge. Many countries in the world have abandoned capital punishment. It only serves to satisfy our desire for revenge. It has no redeem-

ing qualities for the victim or the executioners.

We need to follow the example of much of the civilized world and abandon capital punishment. Remember what Jesus said about the eye for an eye and tooth for a tooth doctrine.

Joseph H. Scalf Jr.  
Danville

## Kentucky Baptist evangelism emphasis

One of the primary goals of Kentucky Baptists Connect is to increase baptisms in our state. It is my prayer that God will enable us to break the 20,000 barrier in 2006-07.

This is a very challenging goal. While all of the Annual Church Profile forms for 2005-06 have not yet been received, there is a strong indication that baptisms may have actually declined from the previous year when 17,395 baptisms were recorded. If the churches are to experience a significant increase in baptisms, divine intervention will be required.

Your Kentucky Baptist Convention Mission Board staff and associational directors of mission are taking this goal very seriously and are working together to develop ways to help every church be all that God wants it to be in the area of evangelism.

The KBC staff and directors of missions will be meeting together Feb. 8-9 to focus on what can be done through associations to increase baptisms. Representatives will be

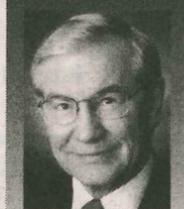
present from the North American Mission Board and LifeWay Christian Resources to support the associational strategies.

Ross Bauscher, the new KBC evangelism growth team leader, is prepared to provide support and training for associational strategies, along with KBC ministry departments.

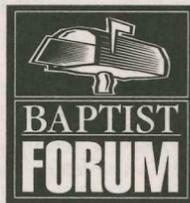
Just prior to that gathering, KBC staff members will be dealing with this issue during their annual staff retreat Jan. 31. The focus of staff will be on seeking answers to the question, "What will it take for Kentucky Baptists to experience a significant increase in baptisms?" The staff is seeking God's guidance to answer that question organizationally, professionally and personally.

I am excited about the opportunity for creative ideas to surface, as well as ways to focus current plans and training events. Each staff team will identify specific ideas to implement during 2007 and will report on what God is doing during staff forums throughout the year.

## PARTNERS IN THE MISSION



Bill Mackey



## GIVING

## Foundation offers giving options for ministry support

By **Laurie Valentine**

Using the Kentucky Baptist Foundation to accomplish your legacy giving objectives can benefit both you and the Baptist causes you wish to support.

The Kentucky Baptist

Foundation is the only agency of the Kentucky Baptist Convention that can receive legacy gifts for the support of all Kentucky Baptist and Southern Baptist causes. As a "member of the family," the Foundation has a special appreciation and affection for the mission and ministry of the causes that will be supported through your gifts. This connection assures you, as the giver, the Foundation has each cause's best interests in mind as it manages the gifts made for that cause's benefit.

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Contact our president, Barry Allen, or me toll-free at (866) 489-3533 and let us show you how you can make a lasting difference for the cause of Christ in our world.

Laurie Valentine is trust counsel for the Kentucky Baptist Foundation



## Seeking help to address ADD can reveal needed resources

**Q: I struggle in all areas of life, from trying to get an education to maintaining serious relationships. I suspect I might have Attention Deficit Disorder. Where can I turn for help?**

Many people struggle through school, jobs and relationships because of a disorder such as ADD. First, seek out a qualified PhD psychologist in your area who can test you for ADD. Your psychologist will recommend a plan of action that might include medicine. For that, you could be networked to a medical doctor.

Also, since this involves a body/mind connection, it likely will include a plan of action that addresses your preferred style of learning including the following suggestions from Patricia Anstett of the Detroit Free Press:

- Choose a planner for your classes and other responsibilities. Make it color-coded. Put "to do" lists on one side, "accomplished" on the other.
- Use Post-it Notes in the most prominent places to remind you of what needs to be done.
- Do projects as much as possible according to your natural bursts of energy; for example, in 20-minute blocks with 10-minute breaks. Relax or exercise during the breaks.
- Review lists daily and weekly.
- Keep a large calendar or white board in a prominent area to remind you of tasks.
- Discern with others' help whether you work better with background noise or in silence and proceed accordingly.

Ancient wisdom says "know thyself." Once you know your "givens" such as ADD, you can strategically arrange your life to match the challenges. Check out [www.add.org](http://www.add.org) and the book, "Driven to Distraction" by Hallowell and Ratey.

Remember what God says about you: You are "fearfully and wonderfully made" (Psalm 139). Accept the uniqueness that is you. See your unique style as part of your gift, and do all for the glory of God.—James Stillwell

**Q: In a textbook I'm reading for a class, there is a section on marriage myths (Tweedell & Riggs, 2006) which include:**

1. My spouse will meet all my needs.
2. Marriage will give me an identity.
3. Marriage will make me feel good about myself.
4. Good marriages just come "naturally."
5. Togetherness is the same as closeness and intimacy.
6. Couples who really love each other will not have conflict.

**My wife and I have struggled with the first and the last of these myths. How can we overcome these false expectations?**

Thank you for sharing these myths about marriage. For many couples, there are high expectations for the marriage relationship, some of which are unrealistic, even unfair.

It is clear to see from the list that the first three myths need to be directed toward God. God is the only one who can meet all of our needs. God is the source for knowing our true identity. God also is the source for determining what we believe about ourselves. Certainly God can use our spouse to meet some of our needs, but God also can use friends, family, co-workers and church family to help meet needs as well.

Good marriages require work. Some of that work is learning to engage your partner. Simply being in the same room together or being around each other does not create intimacy. It takes engaging your spouse and connecting with him or her to accomplish that.

These myths can help couples assess their beliefs and expectations about marriage and perhaps adjust them as needed. May God continue to use your learning to help you and your wife grow in your marriage.—Valerie Vincent

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Send questions for Family Forum to Western Recorder, Box 43969, Louisville, KY 40253 or e-mail [wesrec@earthlink.net](mailto:wesrec@earthlink.net).

## Are diverse Baptist groups open to unity?

Occasionally, a new product hits the market with a good basic concept and content but the packaging isn't quite right. That appears to be the case with the proposed "Celebration of a New Baptist Covenant" unveiled Jan. 9 at the Carter Center in Atlanta.

According to press reports, leaders from 40 Baptist organizations in the U.S. and Canada are joining with former Presidents Jimmy Carter and Bill Clinton to hold a gathering early next year designed to highlight common Baptist goals.

While seeking to promote unity in Baptist life is a worthy goal, among event organizers' missteps was failing to invite leaders of the Southern Baptist Convention to participate in this month's announcement. It's virtually impossible to effectively champion Baptist harmony when the nation's largest Baptist denomination isn't even offered a seat at the table.

Granted, it's extremely doubtful that SBC leaders would have accepted an invitation to the event, but such an overture would have placed the choice squarely on the shoulders of SBC officials rather than coming across as a snub against them.

Covenant organizers claim the omission was due to the fact that participants were from groups affiliated with the North American Baptist Fellowship, a regional arm of the Baptist World Alliance. But that sounds a lot more like a convenient excuse than a legitimate reason.

Carter and other Covenant leaders indicated SBC leaders are welcome to participate in the Jan. 30-Feb. 1, 2008, gathering. But again, the belated gesture likely is too little, too late.

Another obvious hurdle is having two Democratic former presidents as spokesmen for the proposal. While Carter has earned his stripes as a committed Baptist layman through his service as a deacon, Sunday school teacher and Habitat for Humanity volunteer, he also has distanced himself from the SBC in recent years. Lamenting the SBC's "creedal" direction, Carter announced in 2000 that "I can no longer be associated with the Southern Baptist Convention."

As for Clinton, the sad reality is that his past moral failures make it difficult for many observers to view him as a compelling faith leader for the 21st century.

Bill Underwood, president of Mercer University, emphasized that Carter and Clinton were not speaking in their roles as political leaders or Democrats, but as Baptist Christians. Of course, the fact that he felt the need to make such a distinction indicates that many people will view their involvement as political leaders and Democrats.

Acknowledging that enlisting more conservatives and more Republicans will be important to the effort's success, Underwood added, "We anticipate that there will be other Baptists who participate in this endeavor who happen also to be Baptists but also happen to be Republicans." Once again, the kickoff would have been

much more effective if organizers had sought to enlist Southern Baptists, conservatives and Republicans before publicizing the event—not after.

But the Covenant organizers aren't the only ones who fell short in their initial efforts. Southern Baptist leaders, as expected, took a dim view of the proposal.

SBC President Frank Page took issue with Underwood's claim that "North America desperately needs a true Baptist witness."

Viewing the statement as an affront to the SBC, Page responded, "Instead of engaging in a war of words, let's do a reality check. Word games are fine, but reality says Southern Baptists are presenting a positive life-changing message, impacting our culture with our ministries and sharing the good news of Jesus Christ."

While Southern Baptists can point to many successful ministry efforts, the fact remains that we can accomplish even more for the sake of God's Kingdom by partnering with fellow Baptists throughout the nation.

Morris Chapman, president of the SBC Executive Committee, dismissed Carter as "one of the most vocal critics of Southern Baptists."

Citing the SBC's role in addressing world hunger and other social needs, Chapman added, "The great difference in our approach from liberals is that in ministering to the body, we do not neglect the needs of the soul."

While it might be easy for SBC leaders to find fault with the proposed New Baptist Covenant and its spokesmen, true Christian statesmanship finds ways to move beyond defensive rhetoric and embrace the positives available in the proposal.

For starters, dozens of leaders from 40 Baptist organizations came together to tackle such vital issues as racism, AIDS, poverty, evangelism and religious liberty. Among the participants were leaders of the nation's four predominantly African-American National Baptist conventions as well as leaders of U.S.-based Hispanic, Japanese, Laotian and Russian-Ukrainian Baptist groups.

Despite the SBC's much-publicized differences with the Cooperative Baptist Fellowship and Baptist World Alliance, Southern Baptist leaders should be actively seeking dialogue with our black, Hispanic and other ethnic brothers and sisters in Christ as well as with Baptist groups the SBC has been at odds with in recent years.

According to Carter, among the group's key goals is to "recertify our common faith without regard to race, ethnicity, partisanship and geography." Those are goals worthy of setting aside differences to pursue.

The bottom line is that seeking Baptist unity is a God-honoring goal. What an incredible witness it would be for all Baptists to find ways to dialogue and cooperate in Christian love. It's the right concept and the right content, regardless of the packaging.

### STRAIGHT FROM THE EDITOR



Trennis Henderson

## Measuring the worth of a year

By Henry Blackaby

Atlanta (BP)—Life is very short, at best. It passes quickly, and it is uncertain at all times.

"It is even a vapor that appears for a little time and then vanishes away" (James 4:14).

Like the years before, 2006 passed very quickly. Did you take time to take a careful and thorough inventory of not only the events of the year, but how you lived your life through those events? If not, take the time to meditate on the following questions:

- Did I gain a heart of wisdom as I passed through the year 2006?
- Am I a better person?
- Am I a wiser person?

■ What consequences have resulted in my life, and the lives of others, from the decisions I made?

■ Did I learn through tragedy?

■ Did I invest in the lives of others?

■ Was I a good steward of what came to me in 2006?

■ Have I gained a maturity toward Christlikeness?

■ Did I gain a greater knowledge of God through the Scriptures?

■ Did my prayer life grow deeper with God?

■ Did I clearly help my church?

■ Did I become more effective as a Christian in my workplace?

■ Am I walking more confidently in God's will for my life?

### FIRST PERSON

■ Have I positioned myself to even greater heights in 2007?

If you answered "No" or "I'm not sure" to any of these questions, then you need to ask yourself, "Why?"

Do you need to remove sinful habits from your life? If so, ask God to remove those. Or perhaps you have broken relationships. Ask Him to forgive your transgressions against others. Or, if necessary, ask Him to place within you a heart of forgiveness toward those who have sinned against you.

In 2007 be inspired to be God's best. Be determined that all of the questions posed here will be answered this time next year with an emphatic and resounding "Yes!"

Henry Blackaby, author of "Experiencing God," is the founder of Blackaby Ministries International in Atlanta

## Genealogy buff's hobby honors pioneer Kentucky pastor

By Karen Owen  
Owensboro Messenger-Inquirer

**Calhoun**—Some people play golf for a hobby. Gary Tunget erects tombstones.

Tunget, 50, of Owensboro recently completed one of his most ambitious projects by erecting a monument at Buck Creek Baptist Church in honor of Pastor Thomas Downs.

The slab is almost five feet tall and stands along U.S. 431, not far from Downs' burial site at Nuckols.

Downs, who died in 1850, was a preacher and farmer known for traveling long distances across the Green River region, often on foot, to preach. He started several of the oldest Baptist churches in Daviess County.

"Everybody was in favor of (the monument)," said Marshall Hatfield, deacon chairman at Buck Creek Church. Downs was "the one that organized the church. It's sort of an honor for Buck Creek Church to have it out there."

Tunget owns Gary's Fleur de Lis florist shop in Owensboro but says he would pursue his tombstone hobby full-time if he could.

"It doesn't pay that well," he noted, adding that "I can't lift these things like I used to."

Tunget has erected about 30 tombstones or monuments in the past 16 years or so and has repaired others.

"I've placed stone in the most obscure places people will never see," he said.

"It's turned into a hobby that makes a lot of people happy," said Edith Bennett, a fellow genealogy buff who was involved in the Downs project.

Tunget was drawn into his pastime by researching his family tree. He learned that many of his ancestors rested in unmarked graves or their monuments had been destroyed.

Since then, he has attended restoration classes offered by the Indiana Historical Society and plans to attend more.

His hobby probably isn't any more expensive than golf or owning a boat, Tunget said. "I have no chil-

dren to leave this to," he said, looking around his florist shop. "It gives me great satisfaction to do it."

When he finishes a project and is leaving a cemetery, he thinks of the "great cloud of witnesses" mentioned in the Bible, those who have gone on before and are watching the living. "They may be saying, 'You put it in the wrong place,'" Tunget quipped.

Local Baptists, including Wendell Rone, a Baptist historian, began discussing the Downs project several years ago. Rone died in 2003, but Bennett, his sister, revived the issue with Daviess-McLean Baptist Association.

Tunget is not a Downs descendant, but he says he admires Downs' dedication. Downs was 19 when Indians killed his father in 1792 near Calhoun.

According to Rone's histories, Downs was licensed to preach by Hazel Creek Baptist Church in Muhlenberg County in 1808. Eight years later, he became pastor of Yelvington Baptist Church, or Rock Springs.

In following years he helped start First Baptist, Green Brier, Pleasant Grove, Blackford, Mount Liberty, Brushy Fork, Mount Carmel and Macedonia Baptist churches as well as the local Baptist association.

"Many a time," according to the writings of one of Downs' contemporaries, "he has plowed hard for five days in the week, and then walked

from Green Brier to Yelvington, a distance of 15 miles, and preached two hours, shoeless and coatless; sometimes to but a few hearers, and once to only three sisters."

Modern Christians have "polished up the old rugged cross," Tunget said. "You think about an individual who would do that ..."

Downs served as pastor of Yelvington, Green Brier and Buck Creek churches simultaneously for 16 years, according to Rone's histories.

"Without educational equipment, he became a theologian," Rone quotes Elder John Bennett at Green Brier. "Handicapped by poverty and contradicted by heresy, ignorance and anti-missionism, and fought by the world, the flesh and the devil, he triumphed, held the church on the solid rock of Bible truth and laid the foundation on which his successors have built."

In his final years, Rone wrote, Downs became "very corpulent and helpless," but church members thought so much of him they would carry him to the meeting house at Green Brier, where he would "exhort them to love one another and talk to them about the love of God."

The Baptist association he helped form paid \$600 for Downs' new monument. Tunget said there will be a dedication service for the monument, but no date has been set.

Reprinted with permission of the Owensboro Messenger-Inquirer

**TRIBUTE** Gary Tunget and his wife, Mary Lisa, pose next to the monument Tunget erected at Buck Creek Baptist Church in honor of 19th century Kentucky Baptist pastor Thomas Downs. (Owensboro Messenger-Inquirer photo by John Dunham)



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Senior Pastor, First Baptist Church, Spartanburg, South Carolina; President, South Carolina Baptist Convention

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# Prayer ministry

*Veterinarian calls on Nigerian Baptists to intercede for Fulani*

*For security reasons, the names of some of the people in this story have been changed.*

By Celeste Pennington  
SBC International Mission Board

**Nigeria, West Africa (BP)**—The Fulani herder grabs a large bull by its sharply pointed horns, then, slipping one thumb in the animal's mouth, firmly rotates its head to the side and holds it. The sleek, white animal is hobbled, its tail twitching. Yero passes a syringe to veterinarian Mike Houser, who makes the injection, then quickly pops the animal on the rump. The owner adds a red mark to its hide, and they move on to the next patient.

Houser, a Southern Baptist international missionary, and his ministry partner, Yero, treat animals in Nigeria's Kaduna state. This day, they started at 8 a.m. with Yero's quiet prayer of blessing for the owners and their herds.

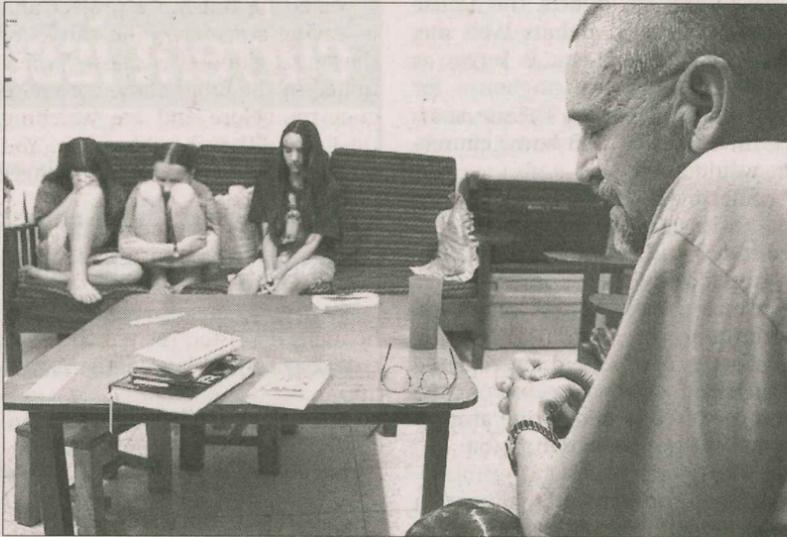
Through his veterinary work, Houser builds friendship and trust among the Fulani. His wife, Jennie, educates their four daughters, and assists in operating a farm-home in the West African bush.

The Fulani are pastoral nomads, much like the Old Testament patriarchs, Abraham, Isaac and Jacob.

A common sight in Nigeria is a white herd crossing the road or rambling through a large pasture. Following the animals is a Fulani family, including tall, elegant women balancing cooking pots and bowls on their heads. The procession ends with one or two pack animals saddled with small tents.

"My grandfather used to say that the man without cows is a man without clothes," Yero said. "For the Fulani, his cattle are his gold."

Yero himself was a Fulani cattleman who picked up a Christian tract along the roadside. When he converted from Islam to Christianity in 1984, he was forced to leave his family. A missionary disciplined Yero, and today, the former herdsman is pas-



**ANOTHER DAY OVER** Southern Baptist missionary Mike Houser prays with his three daughters before bedtime at their home in Nigeria, West Africa.

tor of a church. He also trains and disciples new believers privately.

In addition to their veterinary ministry, Houser and Yero produce radio broadcasts to reach the Fulani for Christ.

At 18 million, the Fulani are the largest nomadic group in the world. Centuries ago, they converted to Islam. In the 1800s—at the height of the Fulani's empire—they spread Islam throughout West Africa.

Houser, Yero and other Christians believe 21st century Fulani could do the same with the gospel. When the Fulani catch something, they hold on to it, Houser said.

Years ago, a source of prayer and consideration for Houser was the question of what could trigger such a change in the Fulani's spiritual course.

One day, Houser said he heard God say: "You get Nigerian Baptists to pray for the Fulani, and I will take care of the rest."

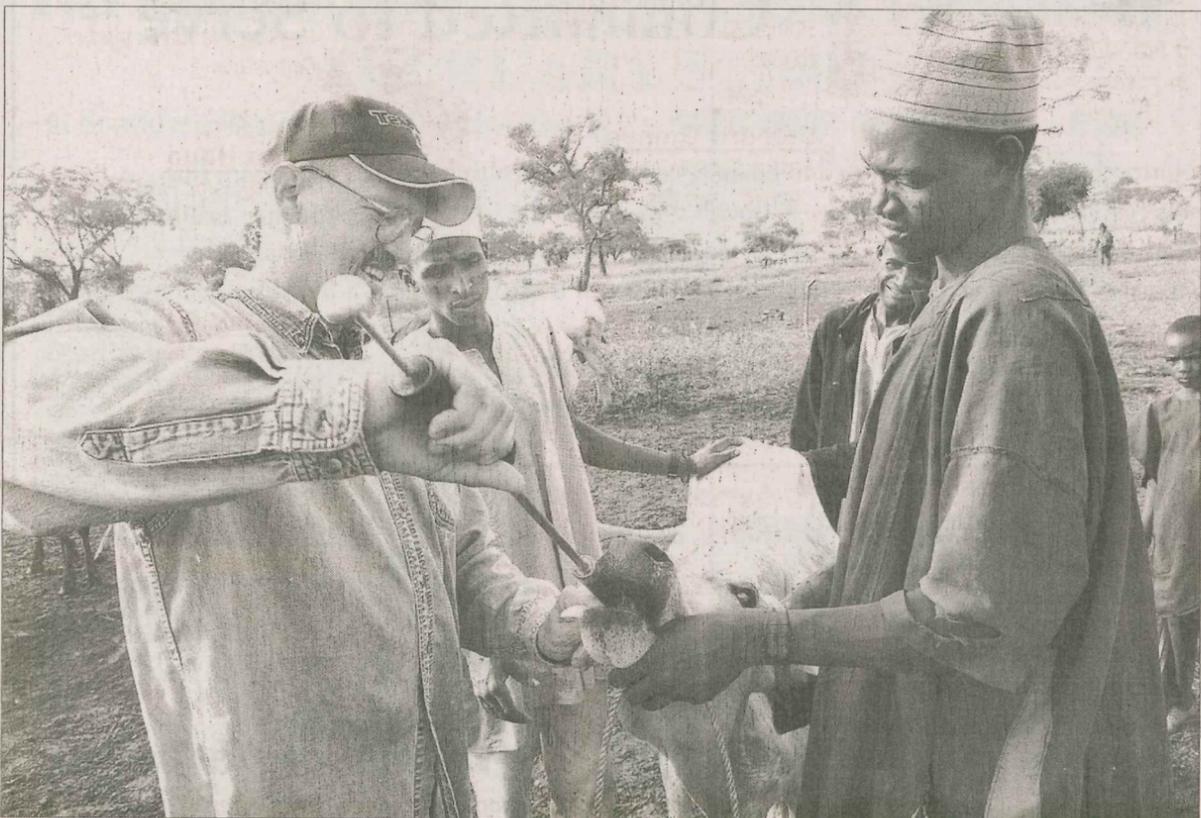
Houser took the idea to the Nigerian Baptist Convention with its 10,000 churches and 1 million members.

"Godly people are Nigeria's biggest resource," he said. "They're audacious, creative, driven. They are people of remarkable faith. ... God is getting them ready. He has them sitting on 'go.'"

For three years, Houser has equipped Nigerian Baptists to intercede for the Fulani during a special month of prayer. To keep the need before Nigerian Christians, 200,000 prayer guides in English and the Hausa and Yoruba languages—along with 20,000 posters—were produced.

Mike Stonecypher, IMB liaison with the Nigerian Baptist Convention, described the prayer emphasis as "one of the most exciting things that I have seen happen in the convention."

What began as a ripple of awareness spread as Nigerians began to "think beyond their tribal boundaries," said Larry Taylor, IMB business facilitator in Nigeria. "Mike just ripped the covers off and said, 'Look, these are people who need Jesus. Go. Give. Do whatever it takes to reach the Fulani.'"



**UNCOMFORTABLE CURE** With the help of two Fulani cattlemen, missionary Mike Houser treats a cow for a snakebite in Nigeria.

## Librarian guides underground worship movement in Africa

*For security reasons, the names of some of the people in this story have been changed.*

By Emily Peters  
SBC International Mission Board

**West Africa (BP)**—It's the stuff superheroes are made of. Clark Kent wasn't just a reporter. Peter Parker didn't just deliver pizzas. Mary Malone isn't just a librarian.

For more than 20 years, Malone has been sorting books and helping students at a seminary in West Africa research their assignments. But her after-hours gig involves a bit more risk.

That's when Fulani believers come to her house seeking guidance for underground worship communities popping up everywhere despite harsh new Muslim laws assigning the death penalty to Christian converts.

The Fulani people traditionally are quiet, nomadic cattle herders known for producing beef and milk, and for spreading Islam throughout the region. Most live in isolated cattle camps deep in the bush. Few attend school. Even fewer are Christians.

"Most churches here have little interest in ministering to the Fulani because they see them as just too resistant to the gospel," Malone explained. She invited Fulani pastors-in-training to her home for an informal support group.

The Fulani have no word for "librarian" in their native language of Fulfulde, but Malone quickly earned another title. She became their "madujo," which means mother.

"In the whole nation, I don't think we could find a mother like her," said Abdul, one of the first Fulani pastors Malone mentored. "She prays for us seriously. She can joke and play with us. She can advise us spiritually with family. She knows how to settle us. She always wants our ministries progressing."

With Malone's guidance, those few Christian Fulani began taking the gospel to their people. A few converts became a few more.

Then the region erupted in riots. People of different religions and ethnic groups clashed over the government's installation of Islamic regulations, called Shari'ah law. Many were slain. Rioters burned the pastors' school to the ground, along with churches and many homes of the Fulani converts.

Malone remembers her thoughts as she returned to her library to find all the books still smoldering, charred beyond use.

"I used to feel guilty about doing this ministry when my job was to be a librarian," she said. "After that, I changed my way of thinking. I realized books are temporary. It's the people that last."

But new religious tensions forced the Fulani ministry to make some changes.

"We've had to go more undercover," Malone said. She can't visit the new Fulani believers at their homes anymore. Some of them lost children when their grass and stick homes were torched. Others have been detained without reason.

"If she visits them, they are going to have more problems with their neighbors and the Muslim brothers," Abdul said.

In response to the crackdown, Abdul and his Fulani brothers launched their own evangelism plan, forming a structure for their worship communities. Small groups gather in homes for worship and Bible study. Sometimes larger groups assemble, but spontaneously, and not in the same place twice.

Two hundred believers before the riots multiplied to 3,000, and now the network has swelled so large Malone can't keep count. "It's very rare that a Fulani becomes a Christian and then within a week or two doesn't bring someone else," she said.

These days, Malone focuses her ministry on about 10 core leaders. Nearly every day, when she finishes at the library, she counsels them and trains them in new ways to minister to their worship groups—which, to avoid persecution, are not referred to as "churches."

The core group trains fellowship leaders who then pass what they have learned onto others.

"We now have worship communities spread over 70,000 square miles," Malone said.

She admits that sometimes she asks God why He brought all this responsibility and risk to a librarian, but she has realized God can use any job for His glory.

"God has gifted each of us with interests, skills and abilities that He expects us to use creatively for His purposes," she said.

## Survey finds greater satisfaction among house church participants

Ventura, Calif. (ABP)—House churches—small groups of 20 or so people that regularly meet together for worship in a non-conventional setting—are out-performing more traditional congregations when it comes to participants' sense of satisfaction, according to a new survey.

The Barna Group study found that house church members are more likely to be "completely satisfied" with the experience than those in traditional churches.

The survey asked respondents to rate their level of satisfaction with four main aspects of life in their respective churches: the quality of the church's leadership, the faith commitment of participants, the congregation's sense of community and personal connectedness, and the spiritual depth of their congregational experience. Researchers used data from 2,008 adults.

A total of 59 percent of house church participants reported complete satisfaction with the spiritual depth of their congregational experience. Only 46 percent of those in conventional churches reported similar levels of contentedness.

Sixty-eight percent of house church participants were "completely satisfied" with their congregation's leaders, compared to less than half of those attending a conventional church.

David Anderson agreed with that assessment. He directs the House Church Network and its Web site, [www.housechurch.org](http://www.housechurch.org). It serves as an information clearinghouse for other house churches. The site, started in 1992, lists 1,193 house churches nationwide.

The survey found that only two out of five adults in conventional churches said they were completely satisfied with their congregation's sense of connectedness and community.

George Barna, who directed the study, said a church's sense of community often is tied to the average member's level of participation.

"Those who attend a conventional church are generally content to show up and accept whatever their church has on the agenda. They place the responsibility for their spiritual growth on the shoulders of the church," Barna said in the report. "On the other hand, the intimacy and shared responsibility found in most house churches require each participant to be more serious about their faith development."

The report also said 66 percent of people in house churches were "completely satisfied" with the commitment of the people involved in their gathering. Forty percent of conventional church attendees reported the same level of satisfaction.

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## Groups oppose .xxx domain for Internet porn

Washington (BP)—Efforts to create a .xxx domain name for pornographic Web sites have resumed, and some conservative leaders are urging citizens to speak out against the proposal.

The Internet Corporation for Assigned Names and Numbers, a private agency that oversees Internet operation, rejected a similar proposal last May but is revisiting the matter after adding stronger provisions to prohibit child pornography and to require labeling of sites with sexually explicit materials. ICANN is accepting public comments through Feb. 5.

On a related front, the national Kids Come First coalition and some other groups are urging the passage of legislation to require pornographers to move to the .xxx domain. They argue that such a move would help protect children surfing the Internet.

Supporters also say the creation of an .xxx domain would separate pornographers from the rest of the Internet, making it easier to filter pornographic sites. But as long as use of the domain name remains voluntary, pornographers could still use their .com sites as well.

The Family Research Council is among conservative groups opposed to the .xxx domain name.

"FRC opposed this action the first

time around, on the grounds that it would be unenforceable—and grant a legitimizing status to the porn industry," Jared Bridges, web editor for FRC, wrote on the group's blog Jan. 9. "While there have been a few revisions to the initial proposal, they don't appear to offer much incentive for pornographers to leave the .com domain.

"The domains that are available today including .com, .net, .gov, .edu, .us, etc., represent certain areas of societal value," Bridges added. "The proposed revisions do nothing to address the fact that granting a niche business its own top-level domain name would be unique to pornographers, who would gain a status currently only available to groups like schools, governments and nations."

### Trueman: More harm than good

In 2005, when the .xxx domain idea was presented, FRC's senior legal counsel said it would do more harm than good.

"The .com domain has been a cash cow for the porn industry and pornographers will not give it up and remove themselves to the .xxx domain," Patrick Trueman said. "Instead, they will populate the .xxx domain and perhaps double the number of porn sites available on the Web."

Trueman, who once served as chief of the U.S. Department of Justice's Child Exploitation and Obscenity Section, also said the .xxx domain "cloaks the porn industry with legitimacy" and may discourage law enforcement from bringing obscenity cases on the notion that the problem is solved.

The American Family Association sent an e-mail to its supporters Jan. 9, asking them to voice their opposition to the new domain.

"ICANN would ask the pornographers to voluntarily move to the new triple X domain which would contain nothing but pornography," Don Wildmon, chairman of AFA, wrote. "There would be no law to force them to the new triple X domain. ICANN would depend on the good character and integrity of the pornographers to be considerate of others, including our children.

"In addition to having the triple X domain, the pornographers could (and would) continue sending out billions of pornographic images on their other existing domains," Wildmon added. "As bad as pornography is on the Internet now, it would be infinitely worse with the triple X domain. The establishment of a triple X domain would give legitimacy to the pornographers."

With additional reporting by Editor Trennis Henderson

## Bassett, former Salvation Army leader, named to NAE post

Washington (RNS)—The National Association of Evangelicals has chosen a former top official of the Salvation Army to serve as its new executive director.

Todd Bassett, the former national commander of the Salvation Army, has been a member of the NAE's Executive Committee for four years.

"We're thrilled to have him do this," said interim NAE President Leith Anderson, pastor of Wooddale Church in Eden Prairie, Minn. "He

brings enormous stature and experience and is well-connected with the evangelical community."

Officials of the umbrella evangelical organization explained that Bassett is not succeeding Ted Haggard, who resigned last November as president amid a sex and drug scandal.

"This is a new role that we used to have in years gone by and we now have," said Richard Cizik, vice president for governmental affairs.

Anderson said that a key part

of his role as interim president has been to focus on the staffing of the association's Washington headquarters. Bassett's appointment is a part of that, he noted.

Bassett was national commander of the Salvation Army from 2002 through April 2006. The Salvation Army is one of 60 member denominations in the organization.

His new role with NAE will include oversight of its administrative, communications and financial activities.

## Diverse coalition prompts amendment to reform bill

By Robert Marus  
Associated Baptist Press

Washington (ABP)—After an uproar from an unusual coalition of conservative religious, libertarian and business groups, the U.S. Senate voted Jan. 18 to scuttle part of its sweeping lobbying reform bill.

The Senate amended S. 1, known as the "Legislative Transparency and Accountability Act of 2007," on a near-party-line vote of 55-43. The amendment removed a provision of the original bill that groups as diverse as the National Right to Life Committee, Family Research Council, National Association of Manufacturers and American Civil Liberties Union had protested.

"This legislation says that grassroots lobbying is defined as members of the general public communicating with their congressmen or encouraging others to do the same," Sen. Robert Bennett, R-Utah, said of the original bill while promoting the amendment on the Senate floor. "I thought that's what we were all supposed to do. I was taught in civics class in high school that everyone had the right to do that without being forced to register and report all of their connections if somebody pays for it."

### First Amendment freedoms

Those who opposed the original wording claimed the unamended bill would have a chilling effect on First Amendment freedoms.

"Now the liberal leadership in the U.S. Senate seeks to silence groups like the Family Research Council from informing you on the issues," wrote Tony Perkins, the group's president, in an e-mail to supporters urging them to contact their senators in favor of amending the bill.

He continued: "Included ... is a provision that seeks to establish, for the first time, federal regulation of grassroots activity that is intended to encourage members of the public to communicate with members of Congress about pending legislative matters—so-called 'grassroots lobbying.' This is a move to stop us from informing you about the issues you find important."

An ACLU press release decrying the bill before it was amended said: "The intention of supporters of the bill is to limit the impact of what they call 'big-dollar advertising.' However, it would chill the constitutionally protected activity of many advocacy organizations."

The excised provision would have required groups that engage in grassroots lobbying on issues currently before Congress to disclose their expenditures any time they communicate with their constituents about those issues.

The conservative, libertarian and business groups said that could require burdensome disclosure requirements from churches and other non-profit groups.

But proponents of the bill noted that non-profit groups are increasingly being used for large-scale lobbying efforts—sometimes illicitly. For instance, the scandal surrounding former Washington lobbyist Jack Abramoff included revelations that he channeled millions of dollars in fees from Indian-casino clients through non-profit groups run by former Christian Coalition head Ralph Reed. The groups existed, ostensibly, to fight the expansion of gambling. But Indian tribes with rival gambling interests funded them through Abramoff and Reed to stop potential competition.

One Christian ethicist who runs a Texas Baptist group that sometimes engages in grassroots advocacy said Christians shouldn't fear increased transparency about their public policy efforts. Suzii Paynter, director of the Baptist General Convention of Texas Christian Life Commission, said, "It's all just, in a sense, a continuation of a trend for disclosure in government."

Paynter conceded that such disclosure might be "inconvenient" for churches and other groups organized under Section 501(c)(3) of the federal tax code "But sometimes the things that are most ethical are inconvenient."

But, she continued, lawmakers should be vigilant that such measures do not unconstitutionally target religious groups. "There's always a trade-off in situations like that. I think the question we have to ask: Is there an undue burden on a nonprofit and a religious organization?"

All Republicans present and voting voted for the amendment. They were joined by seven Democrats. The 43 others who voted against the bill were Democrats and a Democratic-leaning independent.

The overall bill, as amended, passed 96-2. The House has passed similar ethics reform legislation, but without the controversial grassroots-lobbying provision.

With additional reporting by Baptist Press

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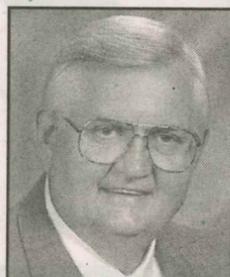
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## Memorial gathers pennies to remember abortion's toll

By Gregory Tomlin  
Baptist Press

**Jackson, Miss. (BP)**—The penny is the least valuable piece of U.S. currency. Few things, if any, can be bought with it.

But Baptists all over Mississippi now pay attention to pennies even on the sidewalk or in a parking lot, knowing that each one has value.

These Mississippi Baptists don't pocket the pennies for themselves. They have been bagging the pennies and shipping them in bulk to the Baptist Building in Jackson. Or they might tape a few pennies to a piece of paper and send them through the mail. Each penny will go to a special place because it represents something—rather, someone—special.

The pennies will find their home among millions of others at a special "Memorial to the Missing," the Baptist convention's tribute to the nearly 50 million children aborted in the United States since the Supreme Court legalized abortion in the landmark Roe v. Wade case in 1973.

To date, Baptists in the state have contributed more than 26 million pennies to the project toward the goal of 50 million. Dropping the pennies in the 12-by-16-foot covered, bullet-proof glass enclosure that

makes up the memorial is their way of showing the world that no life is insignificant.

"It's not the 50 million pennies that are important," said Jimmy Porter, executive director of the convention's Christian Action Commission. "It's the 50 million children."

And though the number of abortions has declined annually in recent years, it is almost impossible to keep up with them. "There is an abortion in this country every 20 to 22 seconds," Porter said.

The effects of abortion on children are well-known. But since the Supreme Court legalized the practice in all 50 states, it also has wrecked the lives of countless women who have had them and their extended families as well, said Jim Futral, the state convention's executive director.

"I received a letter from a couple from out of state that was particularly moving," Futral said. "They were visiting Jackson and heard about the memorial. The letter said they came by and just stood there in awe for a while at the number of pennies inside. This couple had two daughters who between them had had three abortions. The wife asked her husband if he had any pennies. He had three pennies in his pocket and he went to put them in, but he couldn't. He couldn't let them go because they represented the three grandchildren they'll never get to hold. Eventually they had to put them in together."

When Futral conceived the idea for the memorial, the families of those who have abortions may not have been foremost in his mind. But today he is grateful that the memorial is magnifying the problem beyond what was originally intended.

"But the true weight of the problem and the weight of the loss—there is no way to calculate that," Futral said.

The Memorial to the Missing it-

self is weighty. When Mississippi Baptists finish contributing 50 million pennies—\$500,000—to it, it will weigh 156 tons or 312,000 pounds, roughly as much as 100 automobiles. Pylons driven 15 feet into the ground support the glass structure, built free of charge by John Laws III, a Presbyterian layman who owns a construction company in Flowood, Miss.

The memorial itself—located across from the state capitol—has not attracted much attention in the media or outside Mississippi. William Perkins, editor of the Mississippi Baptist Record, said the secular media have not focused on the memorial because it is "politically incorrect to remember dead babies."

But the memorial hasn't been ignored by everyone. During an abortion rights rally last summer, protestors inserted condoms and coat hangers into the Memorial for the Missing. The National Abortion Rights Action League has long ar-

gued that if Roe v. Wade is overturned, women would be forced into back alleys where illegal abortions would be performed with coat hangers.

Despite such responses, convention leaders agree that if the assembled pennies change someone's heart, then the memorial will have accomplished its purpose. "We want people to know when they see the memorial that these children are not out of sight and out of mind," Futral said.

The Memorial to the Missing will remain in front of the offices of the Mississippi Baptist Convention until Baptists in the state reach the goal of 50 million pennies. The pennies then will be collected and invested with the Mississippi Baptist Foundation to create a permanent endowment fund for pro-life projects, such as assisting with the operations of crisis pregnancy centers and other efforts for women with unwanted pregnancies.

**MEMORIAL** Workers add more pennies to the "Memorial to the Missing" at the Baptist Building across from the Mississippi state capitol in Jackson. Each penny represents one of the nearly 50 million unborn children claimed by abortion since 1973. (BP photo by William Perkins)



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This new year continues to bring many revolutionary and exciting developments to Crossings. New for 2007 will be a new camp schedule at Cedarmore to incorporate more time at the lake. You will see new or renovated buildings at each location. Also, we will be hiring more summer program staff to more effectively create small group ministry.

One of our main driving goals is to be the very best relational-based camp in the country. You might be thinking: That sounds like a lofty goal. It is, but we have set before our staff a target that always will be ahead of where we are, no matter how successful we may be. This is a great standard that we always can be striving to reach.

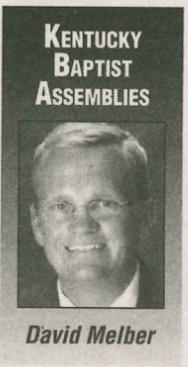
Much of our ability to improve and strive to this goal depends on all who participate in our pro-

grams and more specifically that each participant would share constructive criticism and observations as they experience our programs.

In 2007 we will be changing our communication process by adding a quarterly newsletter. If you want to be on a list to receive our publications, please contact our central office at (502) 491-7000.

Continue to partner with us by being our ears and eyes to this ministry and know that your thoughts always matter a great deal!

The most significant way you can partner with us is to be in prayer for Crossings. Specifically, you can pray for our staff to be in unity, pray for those who come to camp to clearly understand God's plan for their lives, and pray for our future direction that all we do is first and foremost to glorify God by seeing His name made great among people.



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

Rebecca Souder

Across

- 1 "The \_\_\_\_ of God is eternal life" (Romans 6:23)
- 4 "Without him was \_\_\_\_ any thing made" (John 1:3)
- 6 "That was the \_\_\_\_ light" (John 1:9)
- 9 "The \_\_\_\_ shineth in darkness" (John 1:5)
- 11 "Which were \_\_\_\_, not of blood" (John 1:13)
- 12 "Was made flesh and \_\_\_\_ among us" (John 1:14)
- 14 Precious stone
- 15 Dock warrant, abbr.
- 17 Chemical suffix
- 18 Young woman
- 20 Also
- 21 His Royal Highness, abbr.
- 22 "Smote the \_\_\_\_ into his temples" (Judges 4:21)
- 24 Hebrew name for God, combined form
- 25 "But as many as \_\_\_\_ him" (John 1:12)
- 28 The first man
- 31 Electron volt, abbr.
- 32 Four, Romans num.
- 33 Belonging to a Canaanite god
- 37 "A \_\_\_\_ commandment I give unto you" (John 13:34)
- 39 "The \_\_\_\_ comprehended it not" (John 1:5)
- 42 Emergency Relief Organization, abbr.
- 43 To balk, Scot.
- 44 Office of Strategic Services, abbr.
- 47 Year, abbr.
- 48 "But was sent to \_\_\_\_ of that Light" (John 1:8) (2 words)

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39	40						41			42	
	43						44	45	46		47
48						49				50	
51				52				53			54
55								56			57

- 51 Overseas News Service, abbr.
- 52 European Theater of Operations, abbr.
- 53 "Full of grace and \_\_\_\_" (John 1:14)
- 55 "I come baptizing with \_\_\_\_" (John 1:31)
- 56 Church, abbr.
- 57 Negative vote
- 21 "Two disciples \_\_\_\_ him speak" (John 1:37)
- 23 Fifty-one, Romans num.
- 26 "I am the true \_\_\_\_" (John 15:1)
- 27 "Which lighteth \_\_\_\_ man" (John 1:9)
- 29 Side by side
- 30 "Builder and \_\_\_\_ is God" (Hebrews 11:10)
- 34 "How ye ought to \_\_\_\_ every man" (Colossians 4:6)
- 35 "And \_\_\_\_ out to husbandmen" (Mark 12:1) (2 words)
- 36 Church school, in other words, abbr.
- 38 "Thou art \_\_\_\_, O Lord" (Revelation 4:11)
- 40 Place for competition
- 41 "The only begotten \_\_\_\_" (John 1:18)
- 45 Son of Adam
- 46 Soviet Socialist Republic, abbr.
- 48 "Every knee should \_\_\_\_" (Philippians 2:10)
- 49 "He gave power \_\_\_\_ become" (John 1:12)
- 50 "Did shine as the \_\_\_\_" (Matthew 17:2)
- 54 Tantalum, chem. symbol

Down

- 1 "The Word was \_\_\_\_" (John 1:1)
- 2 "The Word was made \_\_\_\_" (John 1:14)
- 3 "Take thee a \_\_\_\_" (Ezekiel 4:1)
- 4 New England state, abbr.
- 5 A division of Scripture
- 6 Thomas, for short
- 7 Railroad, abbr.
- 8 "To \_\_\_\_ the heavy burdens" (Isaiah 58:6)
- 10 Gross ton, abbr.
- 11 "Them that \_\_\_\_ on his name" (John 1:12)
- 13 "The \_\_\_\_ was made by him" (John 1:10)
- 14 "But \_\_\_\_ and truth came" (John 1:17)
- 16 "In the beginning was the \_\_\_\_" (John 1:1)
- 19 Suffix

Last week's solution

1	P	E	R	F	U	M	E	R	B	A	K	E	
2	A	N	Y	O	N	E		H	O	O	F	S	
3	G	U	D	O		O	V	A				I	
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5	Y	A	D	R		B	A	R	B	E	R	S	
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12	T	E	N	T	M	A	K	I	N	G			
13	T	A	I	L	O	R		55	56	57			

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## Appeal of cowboy churches continues to gain momentum



**BAPTISM** Trading a traditional baptistry for a horse trough, a cowboy is baptized at Cowboy Church of Erath County in Texas.

Stephenville, Texas (ABP)—On a chilly morning in central Texas, a man in ostrich-skin cowboy boots stood shivering beside a horse trough. Then he stepped into the water-filled tank.

Charles Higgs quickly dunked the cowboy. Higgs, the pastor of Cowboy Church of Erath County, also baptized the man's wife and two kids outside the Stephenville, Texas, church.

The family-style baptism is just a sign of the times, Higgs said. He was a pastor at traditional churches for 28 years but now says he has a passion for those interested in cowboy culture.

Cowboy churches like the one in Erath County are growing in popularity as a way to appeal to non-believers who avoid conventional churches. And water-trough baptisms are an increasingly common occurrence for the laid-back group.

The movement appeals to those living the cowboy lifestyle—or city-slickers with the cowboy attitude. Suits, ties, and pews are foreign to the movement. Instead, services often come before or after rodeos, roping events and barbecues.

It's difficult to track national numbers of cowboy churches, since most of them are non-denominational, but the Web site [www.cowboyministers.com](http://www.cowboyministers.com) lists cowboy church groups in 29 states.

In Texas alone, seven thousand Christians have been baptized in cowboy churches since the western heritage movement began in 2000, according to Baptist General Con-

vention of Texas records.

The average size of a cowboy church congregation is about 200 people; many churches split when numbers outgrow the barn or arena used as a meeting place. And the appeal—one associated with old-time cowboy ethics—is spreading.

"You can really feel grace (in a cowboy church)," Higgs said. "We preach that we are saved by grace, but we also try to react with grace."

As the director of the BGCT's Western Heritage Ministries, Higgs said the movement has the potential to attract millions of people.

"Twenty percent of the Texas population embraces the western heritage," Higgs said. "That's five million people we are trying to reach. Eighty percent of the (cowboy church) baptisms are adults. We baptized a lady who was 57 who had not been to church in 43 years."

The movement continues to grow, with more than 80 cowboy congregations started in Texas in the last six years, according to the BGCT. Church planters nationwide have taken cues from the growth in Texas and are eager to build on that momentum.

"Our goal this year is to create 40 new cowboy churches in 2007," Higgs said. "Five of them will be vaquero cowboy churches." Vaquero is the Spanish word for cowboy.

The Texas Fellowship of Cowboy Churches recently kicked off a new \$1 million "Riding the River with the Cowboys" fundraising campaign to start more than 200 new cowboy churches in Texas by 2010.

## Study: Christian single adults want ministry, not sympathy

Cleveland (RNS)—Tina Barta and many of her evangelical peers do not like the terms "single" or "singleness."

In church and in society, single implies a person who is not whole, not complete, they say.

"That's such an awful way to look at it," said Barta, 27, who believes fulfilling her spiritual destiny is not dependent on meeting a man.

"I am in a relationship with Christ," she said. "Yes, I'm single, but I'm pursuing Christ, and He's pursuing me."

Barta and her friends at the "Sevenseven" young adult ministry at Cuyahoga Valley Community Church in suburban Cleveland are not alone.

They are part of a demographic—men and women of childbearing age without children—that nearly doubled in 24 years, from 10 percent of the population in 1976 to 19 percent in 2000.

This generation has not abandoned organized religion, according to a new national study of 8,450 young adults by Michelle Fugate, then a sociologist at Loyola University in Chicago.

Within Protestant churches, parents on average report attending services more than twice a month; childless young adults attend just less than twice a month, according to the study.

What childless young adults struggle to find, however, are spiritual homes where they feel ac-

cepted and included. They don't want to be harassed about their status in congregations that often emphasize families with children as the norm.

"Fitting in" is important to childless young adults, Fugate found. They don't want a childless ministry, she said. They want to serve in different roles in the church.

What drove some people away from churches, Fugate said, was the way women in particular were grilled about their childless status. One childless woman told Fugate that a pastor actually asked her, "What's wrong with you?"

Jessica Harnegie, 27, said many singles in family-oriented churches find themselves wondering, "Where do I fit in? I have nowhere to go."

She said churches should recognize the growing generation of people in their 20s and 30s who are childless, and welcome these people into ministries from Sunday school teachers to leaders of Bible study groups and mission projects.

Being single "doesn't mean we're lepers," she said. "Single women still need that affirmation."

Churches should think in terms of integration, not segregation, Barta said.

"It's not a singles ministry and a couples ministry," she noted. "It's the body of Christ. We are one."

## It's all about our students, part 2

### Academics, character, personal growth, Christian walk among featured awards

**The Most Likely to Succeed Award** is given to a "senior boy and girl who are the most likely to succeed in life. This success is not based on the world's view of success. This senior may never acquire wealth, fame or position in life, but will find happiness because of a commitment to Christ and doing what God would have him/her do."

**The Most Outstanding Award** is given to the "most outstanding in overall character, attitude, academics and conduct." It is given to one boy and one girl from each grade, 6-11.

**The Most Studious Award** is given to "the student who works the hardest to achieve academic excellence. This student may not necessarily make the highest grades but puts forth much effort." Given to one boy and one girl from each grade, 6-12.

**The Most Versatile Award** is presented to one senior girl and one senior boy who "have taken advantage of the many opportunities at Oneida. Those who have been involved in many activities and have shown talent and ability in many areas."

**The Most Improved Award** is given to "the student who has shown the most improvement overall—improvements in attitude, character, study habits and academically." This award is given to one boy and one girl in each grade, 6-12.

**The Mr. and Miss Oneida Award** is given to one boy and one girl in the senior class. To earn this award, the student has to be "outstanding in Christian character, show strong character in academics, concern for others and is trustwor-

thy. This senior is one who best characterizes the Oneida spirit. A student we are very proud to have worked with and made an investment of our time and talents. This student has taken advantage of the many opportunities Oneida has offered." The recipients must have attended Oneida all four of their high school years.

**The President's Award** is given to seniors who may have been considered for other awards but did not have the most votes when the ballots were counted. This award normally is given to about 10 seniors, and the president determines who receives these honors.

**The John Michael Davis Award** is considered to be Oneida's second highest award. It is "given to a senior who is outstanding in citizenship. This student is well known for his/her concern for others. One who is outstanding in the area of service to others and who understands the Christian princi-

ple of 'ministering rather than being ministered to.'" One student from the senior class receives this award.

The final and highest award, presented to one senior, is **The William A. Evans Award**. "This award is given to the most outstanding senior. This is a Christian student who shows excellence in every area of his/her life. This student should be a good citizen, a good scholar, and sensitive to the needs of others and should have an appreciation for Oneida. There should be obvious evidence of outstanding Christian character in his/her everyday life." This senior is required to have attended Oneida for one complete year.

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

## Using global experiences in Appalachia

### M.K. prepare for future missions opportunities

Born while her missionary parents were in language training, Chandra Bartels now is studying and practicing missions at Clear Creek.

The Bartels family came to Clear Creek in 2005 as missionaries in residence. Richard stayed on this term as a faculty member and director of Christian service. He and Carmela are active members of Pineville First Baptist Church; Carmela is one of our chapel pianists.

"God made it clear I needed to enroll," Chandra said. "And He provided the money." The Edith

Woolum Scholarship, established by the estate of a Pineville Baptist member, provides grants to missionary children. "I thank God for that," Chandra said.

Born in France, Chandra was 10 weeks old when they arrived in Benin. Richard worked to prepare leaders through theological education. "We lived in Benin 15 years, and left the night of my birthday," Chandra said.

In Benin, Chandra attended a private French school where she related with French residents and children of diplomats—Beninese

who had been overseas for additional education.

"I don't know where God is calling me," Chandra said. "But I've seen how my ability to relate to internationals is helpful. The U.S. has the world coming here, and I have a heart to reach out to them. I can see God using me in many ways."

After the family transferred to Europe, Chandra attended a Canadian/American boarding school in a small mountain city in the Black Forest region of Germany. It was about 45 minutes from Basel, Switzerland, where winter came early. "We had a lot of snow to play in," Chandra said.

The school serves missionary kids from all over the world and from many denominations. "The experience ... opened my eyes to God using people from different backgrounds. You just don't have to be Baptist to do God's work," she said.

Chandra holds a student "workshop" position as secretary in the college relations office. Her background is an asset in working with a diverse student body, alumni and public.

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

### CLEAR CREEK CHRONICLE



Bill Whittaker

## 'Freedom Writers' helps bring new life to Anne Frank's diary

By Stephen Henderson  
Religion News Service

Los Angeles (RNS)—Of all the actors, athletes and hip-hop performers venerated by urban teenagers in Southern California, most improbable of all, perhaps, was a 13-year-old girl by the name of Anne Frank.

So goes the inspiring story behind "Freedom Writers," a new movie starring Hilary Swank that opened earlier this month.

Based on a true story, "Freedom Writers" shows how a young teacher named Erin Gruwell in 1994 started teaching at Wilson High, a public school in Long Beach, Calif., immediately after the Rodney King riots in Los Angeles. At 23, Gruwell was brimming with idealism but woefully ignorant of the tough realities her underprivileged students faced in ongoing turf wars between rival gangs of Hispanics, Chinese and African-Americans.

Her naivete ended abruptly one day when Gruwell intercepted a racially charged cartoon as it was passed around the classroom. "I immediately went ballistic, and compared it to the propaganda of the Holocaust," Gruwell recalled. "Then one of the children asked me timidly, 'What is the Holocaust?' I asked how many of the rest of the class had never heard of the Holocaust and, horrifically, none of them had."

Stunned, Gruwell decided that learning more about ethnic hatred fomented by the Nazis might shed light on her students' daily experience of prejudice, and assigned "The Diary of Anne Frank," the best-selling book that chronicles the 25 months Frank's family hid from the Nazis in Amsterdam. Frank died in a concentration camp in 1945 at age 15.

Gruwell also suggested they might try keeping diaries of their own and gave them each a notebook.

"So many of my students were angry, and wanting to lash out with fists or handguns," Gruwell said. "But I wanted to teach that there were other ways to combat injustice, like how Anne Frank fought back with words. Anne expressed my students' feeling that they were birds in a cage and had never been able to fly."

### Sparkling students' interest

Swank, who plays Gruwell in the film and serves as the film's executive producer, said Gruwell saw a parallel between Anne Frank and her students. "Anne Frank was trapped and judged because of her religion. When Erin saw they could relate to this, she thought that maybe it could help spark their interest to read a book and begin to write themselves."

It was not an easy sell. Maria Reyes, one of Gruwell's students whose story is told in "Freedom Writers," admits she was cynical at first. Reyes said reading had never been a priority—she was

15 and reading at a fourth-grade level—and "The Diary of Anne Frank" was the first volume she'd ever read cover to cover.

"The only reason I bothered to try was that Miss G told me I would find myself in Anne Frank's diary," Reyes recalled. "I thought Miss G was full of it, and I wanted to prove her wrong."

She later had what she called an "epiphany" at the book's end, when Reyes saw Frank's famous declaration that people are really good at heart.

"I read this sentence over and over," Reyes said. "I suddenly realized that we are all prisoners of our own stories, and we are trapped in the world that is. Anne Frank taught me to see the world like it could be."

### Peer-to-peer impact

According to Jack Polack, chairman emeritus of the Anne Frank Center in New York City, "The Diary of Anne Frank" is, after the Bible, the most widely read book in the world. It's an especially good book for adolescents, he said.

"The diary describes everything they think about, but in a mature way. Anne Frank writes about religion and nature; she talks about war and the suffering it causes. She worries over sex and is very bitter about her relationship with her parents," Polack said. "It is all written so clearly that children realize she is their peer. They are experiencing so much of what she is living with that they can relate to it immediately."

Gruwell took her class on a field trip to the Museum of Tolerance and Simon Wiesenthal Center in Los Angeles. Later she arranged for them to meet several actual Holocaust survivors—Renee Firestone, Eddie Ilam, Elisabeth Mann and Gloria Ungar—who all appear as themselves in "Freedom Writers."

Eventually, the students raised money to bring Miep Gies from Holland; it was Gies who helped care for the Frank family and several others as they hid from the Gestapo in an attic during World War II.

At the same time, students continued to describe their own lives in their own diaries; excerpts were published in "The Freedom Writers Diary" (1999, Doubleday). They took the name after learning about the Freedom Riders who fought against segregation during the civil rights movement.

After helping her class graduate from high school, and seeing many of them graduate from college, Gruwell resigned from Wilson High School and now runs the Erin Gruwell Education Project to help other teachers implement her methods.

As part of this curriculum, she continues to urge children to read "The Diary of Anne Frank."

**What Paul Meant.** Garry Wills. Viking Press, 2006. 193 pages. \$24.95.

◆◆◆◆

Without a doubt, the Apostle Paul has influenced the shape and trajectory of the Christian movement since its beginning. He has been hailed and cursed. Acclaimed as the apostle of love and equality, he also has been denounced as the root of the church's misogyny. Celebrated as the messenger to the Gentiles, he also has been tagged as the New Testament's most outspoken anti-

Semite. He has been praised as an interpreter of Christian faith, and accused of distorting it beyond all recognition. So who is this Saul of Tarsus, a.k.a. the Apostle Paul?

Into this swirling debate, Garry Wills offers his highly readable overview of Paul's place and significance within the movement Jesus Christ inaugurated. Wills contends that, far from being a distorter of Jesus' message, Paul is its most genuine interpreter and protector against the distortions from both the radical Jewish believers and Gentile believers with Gnostic leanings.

"What Paul Meant" covers the breadth of the most contentious issues concerning Paul, from his relationship with women to his relationship with the Jews, especially the Jewish Christian community represented by James, the brother of Jesus. In fewer than 200 pages, Wills manages to provide thought-provoking insights into Paul's mind, as well as fascinating historical detail about his life and travels. Many of these insights will challenge many of our notions about who Paul was and how he operated.

Wills succeeds in making Paul come alive as a passionate believer that Jesus was the long-awaited Messiah who would fulfill the promise God made through Abraham to redeem every nation on earth. Some may be disturbed at the way Wills treats the New Testament, especially the Epistles, as a reflection of the evolution of and conflict in the Christian community, but it is hard to argue with his reverent defense of the continuity between Jesus and Paul.—Jim Holladay

**Here I Am to Worship: Never Lose the Wonder of Worshipping the Savior.** Tim Hughes. Regal Publishing, 2004. 166 pages. \$12.99. ◆◆◆◆

"Here I Am to Worship" is another book in the Regal Publishing line of worship books called the Worship Series. These books are small in size and relatively quick reads but they are powerful in challenging readers to think outside their norm and look deeper into the subject of worship.

The book begins with a heartfelt understanding of what worship is and what it is not. "As I looked toward the front of the church, I was perplexed to see no drums, no amps, no keyboards," Tim Hughes writes. "There weren't even any microphones or speakers set up. I wondered how on earth we were going to worship. And then it began: A loud voice pierced the silence and instantly all the people were on their feet singing their hearts out. The joy and

heartfelt adoration on the faces of the congregation were infectious. I wanted what they had."

Hughes was in a township in South Africa where AIDS had ravaged the people and the population—a place where one might expect to hear laments of pain and suffering but there was only praise to God. How could this be? "They had encountered the Lord Jesus," he explains. "Worship is all about Jesus."

"Here I Am to Worship" causes readers to examine their own motives and attitudes when it comes to experiencing God in worship. It is not about singing a song or two or even "planning" worship. It is about encountering Jesus. It is about leaders leading people in worship to where they have been in their own lives and not pointing worshippers to places the leaders have not been in a long time.

There are a few references in this work that some readers would consider charismatic, but these are not offensive if understood from the context of the author's point of view.—Steve Coleman

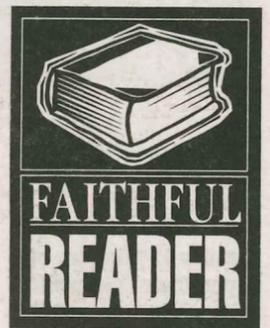
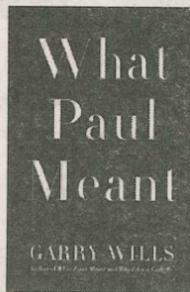
**Left Behind? What the Bible Really Says about the End Times.** James M. Efrid. Smyth and Helwys Publishers, 2006. 108 pages. \$12. ◆◆◆◆

James Efrid's goal in this book is to expose what he believes are serious biblical interpretation errors in the view of the end times portrayed in Tim LaHaye's "Left Behind" book series. Efrid decries the effect this book series is having on churches and biblical understanding of the end times.

He focuses on three aspects of that belief system, also known as the premillennial dispensational view of the end times: the rapture, the antichrist and the millennium. In brief historical sketches, Efrid traces the roots of dispensational thought and the shaping of that thought by 1829 by John Darby of England. The bottom line is that Efrid finds no scriptural support for the rapture, the antichrist and the millennium as popularized in the 1970s by Hal Lindsey's "The Late Great Planet Earth" and now by LaHaye in the "Left Behind" series.

Efrid is unapologetic, and quite polemical, in his critique. I doubt, therefore, that someone who holds the views against which Efrid writes would be persuaded by the book. Since the "Left Behind" understanding of the end times is such a core belief for those who hold it and since Efrid's presentation is very "in your face," the prospect of this book accomplishing change is doubtful.

The book is much more of a "preaching to the choir" kind of book. Those who agree with him will think the book is wonderful and those who disagree will claim he is biased in his own interpretation of Scripture. This book will find its home most among those who already hold Efrid's position or are yet to form their views since, to his credit, it is a clear and concise record of the history of and contents of the premillennial dispensational view of the end times.—Wayne Hager



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:

### Trailer 42 Ministry of Open Door Community Church in Lexington.

Open Door Church is reaching out to meet community needs through a satellite community center located in a mobile home park, according to Assistant Pastor Adam Jones. Ministry involvement includes alcohol and drug addiction recovery, after school programs, agency referrals and special evangelistic events. Pray that the church will be sensitive to the Holy Spirit and use wisdom as they determine the most effective ways to reach their community with the gospel. Pray that church members will recognize their responsibility for sharing Christ and develop caring relationships with non-Christians in the community.

### Mission Service Corps Missionaries Casey and Kitty Robinson of Blackey.

The Robinsons and their five children moved from Saint Cloud, Fla., to respond to ministry needs at Calvary Campus, a retreat and educational center in southeastern Kentucky. Robinson serves as assistant to the director, coordinating the work of visiting mission teams involved in home repair projects, backyard Bible clubs, vacation Bible school, "hollow" parties and other evangelistic events. Pray for the Robinsons as they adjust to their new ministry and setting. Pray also that as they invest in the lives of local children through programs, basketball and building personal relationships that many will come to know Jesus Christ as their personal Savior and Lord.

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

### Spotlight on ...

#### Campbellsville



**David Goatley**, executive secretary of the Lott Carey Baptist Foreign Mission Convention, will be the featured speaker at Campbellsville University's Black History Month Celebration Feb. 14, 10 a.m., at Campbellsville Baptist Church. Goatley, a graduate of the University of Louisville and Southern Baptist Theological Seminary, is former pastor of First Church of Campbellsville. For more information, contact **John Chowning**, Campbellsville's vice president for church and external relations, at [jechowning@campbellsville.edu](mailto:jechowning@campbellsville.edu) or (270) 789-5520.

■ **BOWLING GREEN**—First Church will host the Southern gospel group **Legacy Five** in concert Feb. 16, 7 p.m.

■ **CAMPBELLSVILLE**—Saloma Church will host a Baptist Men's Day Breakfast Jan. 28, 9 a.m.

■ **LEXINGTON**—**Michael Welch**, minister of education at Grace Church, has announced his resignation effective the end of April. **Terrence Freeman** is pastor.

South Elkhorn Baptist Church recently ordained Youth Minister **Kevin Buntain** to the gospel ministry. **Damon Jones** is pastor.

■ **OAKLAND**—Oakland Church recently ordained **Ron Havens**, **Leroy James** and **Ben Kirtley** as deacons. **Tim Colovos** is pastor.

■ **PIKEVILLE**—First Church recently called **Dean Scott** as minister of students. **Paul Badgett** is pastor.

■ **SMITHLAND**—The Potter's House Worship Center will show the movie, "Facing the Giants," Jan. 27, 7 p.m. Admission is free.

■ **WADDY**—Pigeon Fork Church recently called **Tyre Denney** as interim pastor.

## Senate chaplain: 'Give God your best'

**Williamsburg**—"Give God your best" was the central theme of retired Rear Admiral Barry Black's convection message on Martin Luther King Jr. Day at the University of the Cumberlands.

Black, who currently is chaplain of the U.S. Senate, noted that one of the priorities King emphasized was to "do your best."

An even more important priority is to "give God your best," Black added.

"If you are to give God your best," he said, "you need to develop a sensitivity for human needs, you must overcome spiritual dullness and you must live a life of gratitude."

Black was elected in 2003 as the U.S. Senate's 62nd chaplain. He previously served 27 years in the U.S. Navy, retiring as Chief of Navy Chaplains. He was a 1995 recipient of the NAACP Renowned Service Award for his contributions to civil rights and equal opportunity efforts.



## CALENDAR OF EVENTS

### January

25-26 Quarterly Prayer Meeting for Spiritual Awakening, Northside Baptist Church, Mount Vernon.

26-27 Preschool/Children's Ministry Meeting, Lakeside Baptist Church, Louisville.

26-27 Woman's Missionary Union Regional Retreat, Laurel Lake Baptist Camp, Corbin.

### February

1-3 Youth Leaders Conclave, Chattanooga, Tenn.

2-3 Deacon/Pastor/Spouse Retreat, Holiday Inn University Plaza, Bowling Green.

17 Special Needs Ministry Conference, Baptist Building, Louisville.

19 Financial Support Issues for Ministers and Church Employees Conference, Lone Oak First Baptist Church, Paducah.

20 Financial Support Issues for Ministers and Church Employees Conference, Daviess-McLean Baptist Association, Owensboro.

21 Financial Support Issues for Ministers and Church Employees Conference, Eastwood Baptist Church, Bowling Green.

22 Financial Support Issues for Ministers and Church Employees Conference, Versailles Baptist Church.

23 Financial Support Issues for Ministers and Church Employees Conference, Florence Baptist Church.

24 "Love 101" True Love Waits Conference, Living Hope Baptist Church, Bowling Green.

24 Hispanic Evangelism Conference, First Baptist Church, Mount Washington.

26-27 Kentucky Baptist Evangelism Conference, Eastwood Baptist Church, Bowling Green.

### March

2-3 Creative Ministry Festival, Southern Baptist Theological Seminary, Louisville.

3 All-State Youth Choir/Orchestra Auditions, Southern Baptist Theological Seminary, Louisville.

3 Handbell Ring and Share—East, Immanuel Baptist Church, Lexington.

3 RA Congress Region 5, Aberdeen Baptist Church, Aberdeen, Ohio.

3 Vacation Bible School Clinic—East, Porter Memorial Baptist Church, Lexington.

7-21 Kentucky Changers College Blitz, Boone's Creek Baptist Camp, Winchester.

9-10 Creative Ministries Festival, First Baptist Church, Bowling Green.

10 RA Congress Region 1, Potter's House Baptist Worship Center, Smithland.

10 RA Congress Region 3, South Fork Baptist Church, Hodgenville.

10 Handbell Ring and Share—West, First Baptist Church, Bowling Green.

10 Vacation Bible School—West, Second Baptist Church, Madisonville.

17 RA Congress Region 2, Olive Branch Baptist Church, Hanson.

17 RA Congress Region 6, Boone's Creek Baptist Camp, Winchester.

17 Statewide Keyboard Festivals, multiple locations.

20 Simple Church Seminar, Crestwood Baptist Church, Crestwood.

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

## CLASSIFIED ADS

**AVAILABLE:** Pastor with 25-plus years experience for pulpit supply/interims for congregations in Oldham and surrounding counties. (502) 321-1557.

**SEEKING:** Volunteers for Glorieta Conference Center. Volunteer March-November in the mountains, 18 miles east of Santa Fe, N.M., at 7,500 feet. Serve in maintenance, conference support, grounds and food service. Long-term commitments are preferable with a minimum commitment of one month. Each volunteer works at least 30 hours a week for which Glorieta will provide: a full-hookup RV site, or an apartment or hotel room and meals. For information or an application, contact Lee or Bea Carl, Coordinator of Volunteers, at (505) 757-4298; or [Lee.Carl@lifeway.com](mailto:Lee.Carl@lifeway.com); or mail request to PO Box 8, Glorieta, NM 87535; or visit our website, [www.glorieta.com](http://www.glorieta.com), and download application/information.

**SEEKING:** Full-time office manager for Versailles Baptist Church. Requirements: Professional office management training or equivalent experience; computer proficiency in Word, PowerPoint, Excel, Publisher and Windows; excellent interpersonal and communication skills. Management experience highly desired. Responsibilities include (but not limited to) receptionist duties, maintenance of church calendar, facili-

ties scheduling and operations, office communication and correspondence, Web site maintenance, secretarial staff support, management of non-ministerial staff and general administrative duties. Reply by mail to: Versailles Baptist Church, 125 East Green St., Versailles, KY 40383, Attn: Personnel Committee.

**SEEKING:** Full-time staff member with a focus on outreach and ministry to children, youth and families. We are a new church start that has an existing committed core group and adequate resources. The position occasionally will require filling in for the senior pastor. Seminary degree and experience required. If interested, please send resumé and cover letter to: Journey Search Committee, PO Box 22137, Lexington, KY 40522-2137.

**SEEKING:** Full-time minister of discipleship and evangelism with passion for community outreach and church growth. Duties include planning and implementing balanced program of adult discipleship and evangelistic activities to promote church health and growth; mission trip coordination and leadership; curriculum, space, and teacher support for Sunday school, discipleship training. Reply by mail to: Versailles Baptist Church, 125 East Green St., Versailles, KY 40383, Attn: Personnel Committee.

**SEEKING:** Part-time youth minister. Send resumé to Calvary Hill Baptist Church, PO Box 482, Stanford, KY 40484; or [brooks124@peoplepc.com](mailto:brooks124@peoplepc.com), subject: youth minister.

**SEEKING:** Part-time associate pastor with ministry emphasis on children, young-adult families. Salary based on qualifications and experience. Candidates may e-mail resúmes with cover letters to: [rdmantooth@hotmail.com](mailto:rdmantooth@hotmail.com); or mail them to First Baptist Church, 123 East Main St., Morehead, KY 40351, Attn: Personnel Committee.

**SEEKING:** Full-time minister of students. Seminary degree preferred and experience required. For more information, e-mail [aw4Jesus@yahoo.com](mailto:aw4Jesus@yahoo.com). Send resumé to: Audubon Baptist Church, 3440 Zion Road, Henderson, KY 42420, Attn: Search Committee.

**SEEKING:** Pianist/organist with strong accompanying, sight-reading and improvisational skills for blended worship for Versailles Baptist Church. Average worship attendance: 400. Salary negotiable. Some organ training preferred. Must be available Sunday mornings, Wednesday nights and occasional special services and rehearsals. For more information, contact Maria Lester, minister of music, at (859) 873-7338; or e-mail [maria@versaillesbaptist.org](mailto:maria@versaillesbaptist.org). John Brandon is pastor.

**SEEKING:** Morning piano player for small congregation. Call pastor at (502) 777-6797.

**SEEKING:** Part-time minister of youth/children. Salary negotiable based on education and experience. Send resúmes: Dr. Tom Stokes, First Baptist Church, 302 North Magnolia, Tompkinsville, KY 42167. Telephone: (207) 487-6538.

**SEEKING:** Full-time minister of youth and children. Candidate should have seminary degree or equivalent. Minister will equip parents, committees and other adult members to develop an effective discipleship environment for education and outreach for K-12; plan and implement retreats, camps and mission activities. Reply by mail to: Versailles Baptist Church, 125 East Green St., Versailles, KY 40383, Attn: Personnel Committee.

**SEEKING:** Minister to students for small Kentucky/Southern Baptist-aligned church in south central Kentucky in the heart of Big South Fork Recreation Area. Individual would work with youth in grades 1-12. We are looking for someone to develop and lead our youth in spiritual growth. Please send resumé and address any questions to: Pastor Ronald Davis, Whitley City First Baptist Church, PO Box 670, Whitley City, KY 42653. Phone: (606) 376-2418; e-mail: [fbwc@highland.net](mailto:fbwc@highland.net).

# Postcards from Peru

*Winter chill doesn't dim KSU students' memories of spiritual success in 2006*

**Editor's Note:** The Southern Baptist International Mission Board recently released a series of stories about student missionaries serving in Peru last summer. This year, the IMB again will be seeking summer, semester and short-term missionaries. For details, visit [www.imb.org](http://www.imb.org).

**By Marie Travis**  
Baptist Press

**Lima, Peru (BP)**—Amid the exhaust fumes and bustle of inner-city Lima, Peru, an elderly woman sits hunched on the steps of a shop, her hands begging for help. Gina Roberts, a Southern Baptist international missionary, places a single coin in the woman's hand.

Gina and her husband, Quentin, are the first Southern Baptist missionaries to target drug addicts, prostitutes and the poor in Lima's inner city.

With the help of a volunteer team, including students from Kentucky State University in Frankfort, the Robertses prayerwalk the city's streets and distribute hundreds of invitations to a new missions outreach center that opened its doors in August. Named "Esperanza Urbana" (Urban Hope), the center sits among prostitution houses and discheques. Quentin and Gina hold Bible studies and English as a Second Language classes at the center.

## Ky. students serve "hopeless" city

"I think, for me, the main stronghold on the inner city is it's a city that has no lights," Gina said, adding that the light most absent is "the light of Christ."

Lima is "a city where the population lives in hopelessness," she said.

"There are just all these dark places," said L'Tonya Johnson, a 25-year-old Kentucky State student. "Everything is very grim—the people are so numb."

Surrounded by the physical darkness cast by the pollution-stained buildings that tower over the bustling metropolis, Quentin and Gina face the challenge of pushing back the spiritual darkness.

"This can only happen through prayer and volunteers, national and

international, committing to fervently plead before the Lord for this darkness to be removed from Lima," Gina said.

The Robertses said they hope many volunteer groups will follow the Kentucky volunteers to help with their ministry in Lima.

"We need people who have a passion for people, who have a boldness for sharing the gospel of Jesus Christ," Gina said. "We need people who are not intimidated by a crowd ... (and who will) come and demonstrate Christ's love to the people of the inner city."

The collegians prayerwalked and participated in street evangelism. They also performed a series of dramas and songs in three local parks. The dramas focused on sexual abstinence and the dangers of premarital sex, drug abuse and prostitution.

## Students' dramas bear fruit

The Robertses said that most of the women and girls who work as prostitutes average three to five customers a day. For a day's work, they make only about 12 soles—or \$3.70.

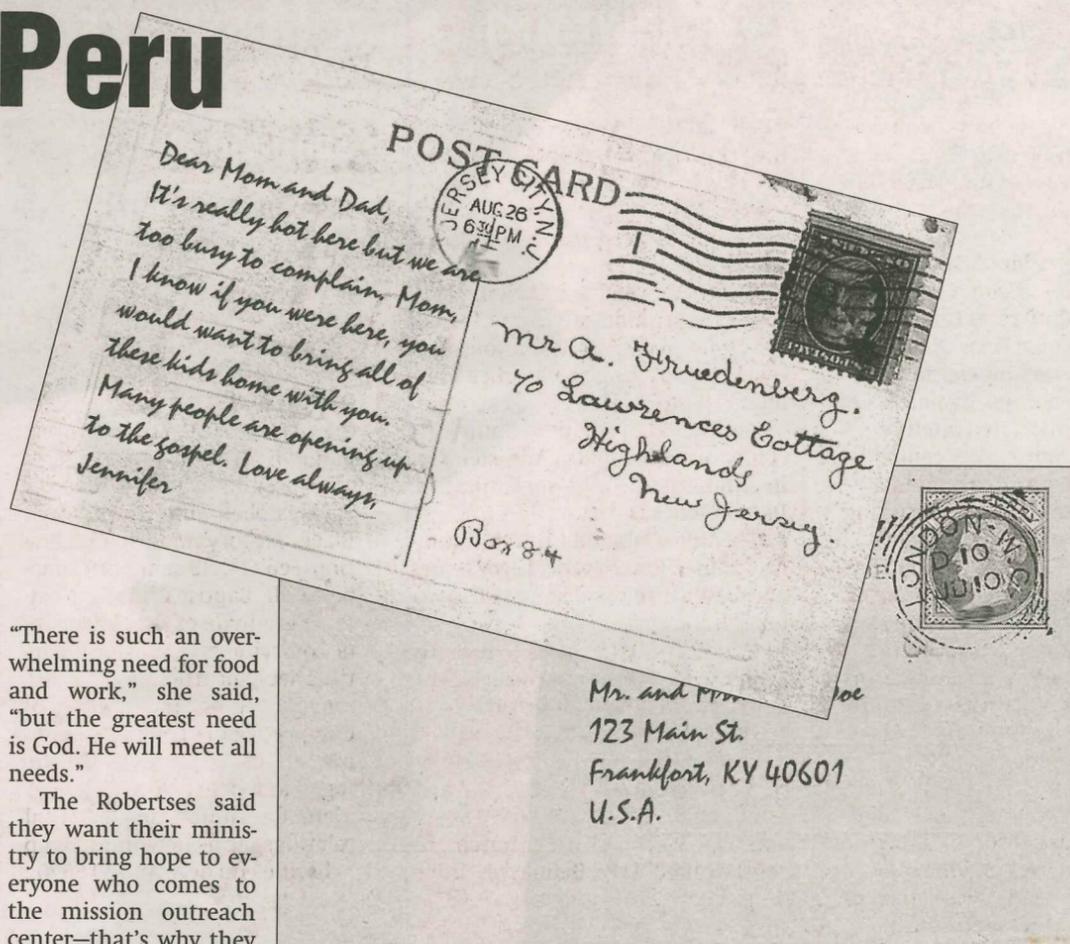
"There is no political, social, legal or medical intervention for these women," Gina said. "Not only do they have a high risk of contracting HIV/AIDS and other venereal diseases, but prostitution is traveling through the generations."

She explained that a 40-year-old mother might remain a prostitute all her life in order to feed her family. The real tragedy is that her daughter will follow suit because she knows no other life.

Gina and Quentin's goal is to provide alternatives outside of sex, drugs and discos for these women.

Todd Quire, a 24-year-old Kentucky State student, said he hopes the dramas planted seeds of the gospel that will change people's lives. The spiritual seeds will be harvested, he said, because they were sown in the Holy Spirit. "We are messengers for Christ," he said. "He can transform your life."

"Some plant, some water and others see the increase," Johnson added.



"There is such an overwhelming need for food and work," she said, "but the greatest need is God. He will meet all needs."

The Robertses said they want their ministry to bring hope to everyone who comes to the mission outreach center—that's why they named it Urban Hope.

"It will truly be a place to develop a growing relationship with Jesus Christ," Gina said.

She also wants it to be a place where prostitutes can find refuge and begin a new life, physically and spiritually.

"I want to let ladies know they are made in God's image," Gina said. "That alone makes them very special and beautiful."

As a result of the Kentucky team's dramas, two local believers—a psychologist and an attorney—want to work with the Robertses to organize a program designed specifically for male and female prostitutes.

"It's just amazing what God did when the KSU team came, as well as what God will continue to do," Quentin said.

## REAP South serves rural residents

As the KSU students served in the crowded, busy streets of Lima, another team of students ministered in a village nestled in the Andes Mountains.

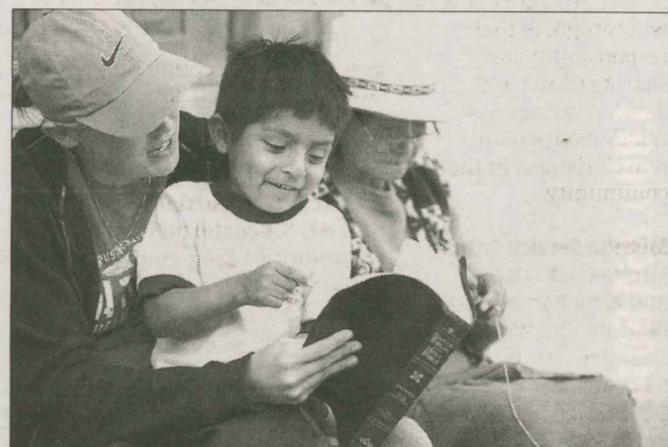
Members of Kirby Woods Baptist Church in Memphis, Tenn., and other Southern Baptists, served residents of Santiago de Chocorvos, most of whom have never had the opportunity to hear the gospel.

Kathryn Oder, Lindy Moser and Elliot Jeffries went to Santiago as part of the REAP (Rapid Entry Advance Plan) South program. The Southern Baptist International Mission Board-related program steers missionaries into rural areas in the mountains and jungles of Peru and Bolivia where they can interact with unreached people groups.

Oder, Moser and Jeffries did plenty of interacting.

Every day around 3 p.m. they headed to the basketball court to play "futbol" (soccer) and jacks with the children. Through these activities, the missionaries shared Christ with the children's parents, family members and friends.

Every Friday evening the missionaries held a service in the village plaza. With mostly children in atten-



dance, they taught Bible verses and songs. Oder, who plays the guitar, led the music, and Jeffries preached while Moser translated.

In addition to their regular activities, the three young people found themselves involved in a number of unusual ministries during their time in Peru.

"The first month we were in Santiago we went to the river and were able to help more than 50 people sift rocks and dirt to make bricks for the mayor's new house," said Oder, 20, from CrossRoads Church in Norfolk, Va. "We called this ministry 'river evangelism.' We were able to tell them about Jesus as we worked with them."

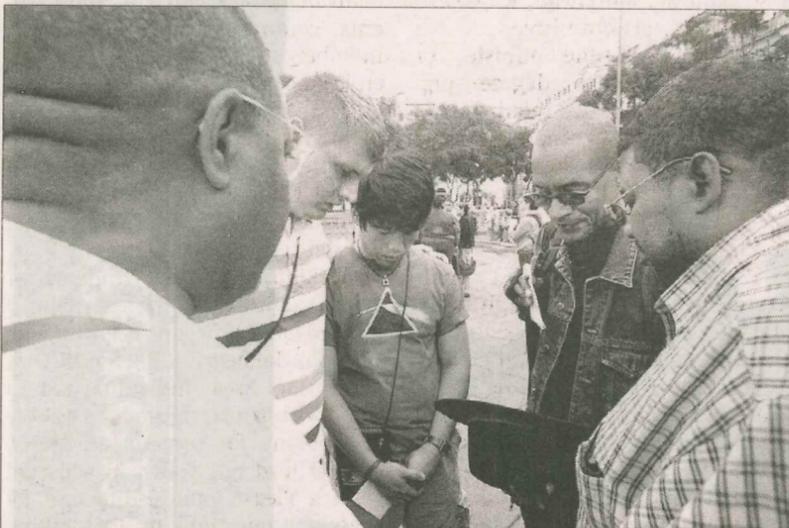
Many of the locals were surprised the missionaries helped with the labor. "It was a good witness," said Jeffries, 21, from Kirby Woods Church.

Because there were no washing machines—and little running water—the missionaries began washing their clothes at the river, fed by clear, glacier water from the mountains. This also turned into a ministry time. "We went down (to the river) most Fridays," Oder said. "There were always people to talk to. We called this 'rinse-and-repeat ministries.'"

To learn about getting involved in the REAP South program in Peru, visit [reapsouth.org](http://reapsouth.org). To learn more about other mission work, visit [imb.org](http://imb.org) and [thetask.org](http://thetask.org).

## SHARING GOD'S WORD

While serving in Peru, Kathryn Oder (left) met daily with Maria Asterias Rames to read Bible stories to her as she knits. Other Santiago de Chocorvos residents, such as this young boy, also stop by. Oder is a member of CrossRoads Church in Norfolk, Va.



**STARTING ON THE RIGHT FOOT** Kentucky State University volunteer team members pray at the start of their prayerwalk around the inner city of Lima, Peru. The KSU students served through REAP South, an initiative of the Southern Baptist International Mission Board to share the gospel with the people of South America. (BP photos by Kyle Kurlick)



years of Christian Higher Education

# Campbellsville: Making a World of Difference

## UNIVERSITY

Christmas 2006 Mission Trips: Arlington, TX • China • Ghana, West Africa



### Madeline Kitchens, Class of 2008

"For two weeks, from December 26, 2006 to January 9, 2007, six Campbellsville University students served in Ghana, West Africa among the unreached people group of Wa. The team was Bethany Parrott of Versailles, Ky. and Kristen Garrett of Campbellsville, who are both 2006 graduates of Campbellsville University; Kris Decker of Louisville, Ky., who is a senior; Travis Kennon of Campbellsville, a junior; Raymond Cheff of Kevil, Ky., a freshman, and myself Madeline Kitchens, a junior from Rineyville, Ky.

As servants of God and, for two weeks, servants of this mission to bring the Holy Spirit and God's Holy Word into Wa, we were praying to see something amazing. God ended up moving in a way beyond our imaginations. In three villages where former missionaries had been run out of the courtyards, we were allowed to witness over 100 Wa villagers renounce their former ways and commit their lives to the one true God. Elders of the villages prayed for forgiveness and begged for a church to be brought to the village. It was the start of a true awakening.

God allowed us to be a part of this miracle so that He could further reveal to us who He is. He is bigger than our fear of entering villages and openly singing and speaking of God's glory. He is bigger than our lack of knowledge of Islam or Wa ways of life. He is bigger than the fear the Wa villagers had of rejecting their families' customs and He is big enough to use six naive college students to further His kingdom in a foreign land."

*"For we have become partners of Christ, if only we hold our first confidence firm to the end." (Hebrews 3:14)*

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