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**4 missionary couples  
tackle post-war Bosnia**

**Baptist Press  
9/24/96**

SARAJEVO, Bosnia-Herzegovina (BP)--Four seasoned veterans of Southern Baptist Foreign Mission Board work have arrived in Bosnia and are seeking out hearts open to the gospel.

The missionary couples -- with a combined 90 years' experience in cross-cultural evangelism and church planting -- each volunteered to serve six months in Bosnia, where 44 months of intense ethnic warfare left people wondering what hope they have of finding peace.

"We were surprised when the war started," said Misko Horvatek, a pastor in Krapina, Croatia, and secretary of the Croatia Baptist Union. "We never thought that would happen. It shocked people and made them think.

"Now people are ripe to be harvested. We need workers to shake the tree."

More than 2 million of Bosnia's 3.6 million people were driven from their homes by the fighting, according to the United Nations. Through their "My Neighbor" humanitarian aid organization, Croatian Baptists distributed more than \$2 million of Southern Baptist relief funds throughout Bosnia, Croatia and Serbia.

Along the way, Croatian Baptists shared the good news of God's love, and many people -- Muslim, Serb and Croat -- responded to Christ. Mission leaders needed experienced evangelists and church planters to step in and build on the foundation laid by wartime ministries.

Two couples -- Wayne and Florence Frederick and Jim and Jean Leeper -- are serving in Tuzla, a key multiethnic city in eastern Bosnia. The other two couples -- Robert and Jerry Worley and Charles and Bobbie Miller -- are serving in Sarajevo, the capital city.

"We know God uses disasters like this war to open people's hearts to the gospel," said Robert Worley. "We prayed when we were asked about going to Bosnia. We felt like God said 'go.'"

Two other couples are being recruited for six-month terms, perhaps to serve in Banja Luka, a key northern city, said Larry Cox, who directs Foreign Mission Board work in central Europe. The greatest need, however, is for career missionaries who can give long-term direction to the new ministries.

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"We have many opportunities now that the war is over," said Croatian Baptist President Branko Lovrec. "This is a most crucial point in our history. We must not miss this opportunity."

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(BP) photos (5 horizontal, 2 vertical) mailed Sept. 23 to state Baptist newspapers by Richmond bureau of Baptist Press and posted on SBCNet. Cutlines available in SBCNet News Room.

**Williams affirms commitment  
to remain at Brotherhood**

**By Steve Barber & James Warren**

**Baptist Press  
9/24/96**

MEMPHIS, Tenn. (BP)--In a move to put any rumors to rest, Brotherhood Commission President James D. Williams said Sept. 19 he will remain in his present position until the agency closes on June 19, 1997.

"That is my commitment and I expect to stay in the trenches with you and be a cooperative member of this team, to being as helpful to Southern Baptists as I possibly can be and being as helpful to this staff as I possibly can be," Williams said, speaking to a gathering of employees.

The meeting was called to inform the employees of actions taken earlier in the week at the Southern Baptist Convention Executive Committee meetings and at a "visioning retreat" focusing on Brotherhood's merger into the SBC's new North American Mission Board.

The functions of the Brotherhood Commission, Radio and Television Commission and the Home Mission Board will be merged into the North American Mission Board as part of the SBC's "Covenant for a New Century" reorganization plan.

The week of Sept. 9, HMB President Larry L. Lewis announced his intention to retire in December to work with Mission America, a network of 100 denominational and para-denominational organizations, and RTVC President Jack Johnson announced he would not allow his name to be considered for president of the NAMB.

Williams noted Jack Childs, the agency's vice president for support services and a 35-year veteran, has said he wants to be "the one to turn the key when the doors close," and Williams said he would be "standing there with him, shoulder to shoulder as a brother in Christ."

"I will also be seeking to fulfill my accountability to the trustees of the Brotherhood Commission, to see that we have a very good closure to our ministry here," he said.

Williams said he would "make himself available" for service with the NAMB, but understands the leadership team of the new agency would be "determined by the CEO and I would serve at his good pleasure and (in response to) the calling of God in my life."

In the meantime, Williams said there will be some "tough decisions" ahead in the months leading up to closure in June.

"There will be some decisions that you won't like, and that I won't like, and there will be moments that we will be tempted to be discouraged and despondent. But let us remember that our God is a God of grace and a God of glory, and we want more than anything else to honor him and to be obedient to the Lord's command to share Jesus Christ with everybody, everywhere."

Williams has served as president of the Brotherhood Commission since 1991. Previously, he was executive vice president at the Baptist Sunday School Board and was associated with Southwestern Baptist Theological Seminary for 22 years as an academic administrator and professor of religious education.

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**Florida board seeking to define  
cooperating churches, associations**  
**By Barbara Denman & Michael Chute**

**Baptist Press  
9/24/96**

JACKSONVILLE, Fla. (BP)--The Florida Baptist Convention's state board of missions approved a ground-breaking document that defines a cooperating church and association by theological, declaration, financial and statistical parameters during its Sept. 13 meeting at Lake Yale Baptist Assembly.

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The document defining the parameters of cooperation between the state convention and churches and associations is "vitally important to the ongoing work of the Florida Baptist Convention," said John Sullivan, FBC executive director-treasurer. Noting other state Baptist conventions are struggling with similar issues, Sullivan said several states have expressed interest in Florida's version.

"It will become a watershed document for state conventions that do not have this kind of document in place," he said, "and I can safely say none of them have it in place. We are seeking to define some things that have not been defined before."

The document was created by a state board ad hoc committee assigned in September 1995 the task of writing constitutional bylaws on what constitutes a cooperating church and a cooperating association, as the state convention relates to churches, associations and at-large churches not affiliated with an association. Currently, the state convention has no specific procedure to follow in examining qualifications of churches seeking affiliation with the convention.

The committee began functioning before the state convention began studying three churches in the Alachua Baptist Association, which left the association over differences in the churches' theological doctrines. Had the document been in place, Sullivan said, the state board of missions committee studying the congregations would have had a mechanism in place to work with the churches. The document outlines procedures for conducting requested polity inquiries and church splits.

"I'm not asking for theological uniformity or conformity of every church in Florida," Sullivan said, "but we are seeking doctrinal integrity.

"We no longer can afford the luxury of assuming we all understand what is meant by a cooperating Southern Baptist church," Sullivan added. "I have no heart for doctrinal conformity but I do have a heart for doctrinal integrity. If we are going to be the Florida Baptist state convention, then we ought to be able to define who we are. To my knowledge this has never been tried before."

According to the document, all current Florida Baptist churches are entitled to all benefits and privileges of affiliation, including sending messengers to the annual meeting, eligibility of members to serve in elected positions, services and benefits provided by state convention agencies and institutions, and inclusion in the Internal Revenue Services group tax exemption status.

All new churches must request affiliation as defined by the document, which outlines criteria for cooperation:

- theological -- consistent with the Baptist Faith and Message statement;
- declaration -- through majority vote the congregation expresses its desire for affiliation and records that action in written form;
- financial -- through annual contributions to the Cooperative Program; and
- statistical -- through the provision of an annual church profile.

All new churches and churches requesting at-large status must be approved by a vote of the messengers attending the Florida Baptist state convention.

According to the document, a newly organized association also must meet certain criteria in order to affiliate with the state convention. A new association must have at least 15 constituted churches with a combined church membership of at least 14,000 members. Other criteria include an application process, theological integrity, a declaration and entering into a cooperative agreement with the Florida Baptist Convention. Affiliation includes representation on the state board of missions, the convention's governing body between annual sessions of the state convention.

"This is not designed to be exclusive of an association or church but inclusive," Sullivan said. He explained the 14,000-member figure represents the number an association needs this year for each additional member on the state board of missions. The number of State Board of Missions members is capped at 99; therefore, each association gets one member and an additional member for every 14,000 members of churches in the association.

A denominational polity and practice committee, proposed as a newly created standing committee of the state board of missions, will govern all procedures to determine cooperation.

Following initial passage of the document, which included procedural policies and the proposed bylaw, the state board will finalize the bylaw titled, "Baptist Cooperation," during its pre-convention meeting Nov. 11 in Lakeland. The proposed bylaw is expected to be presented to the Florida Baptist state convention meeting Nov. 11-13 in Lakeland.

**Parental rights initiatives  
stirring broadened debate**

**By Darrell Turner**

WASHINGTON (BP)--Parental rights amendments have been voted down in three state legislatures, and a federal bill to codify such rights is almost certainly going to die during the current session of Congress. But proponents of such measures, including the Southern Baptist Christian Life Commission, say the fight is far from over.

"This is a rather new issue in Washington," said Will Dodson, director of government relations in the CLC's Washington office, "and therefore in any type of process where an issue is just coming into focus, there is a period where it's necessary to educate the members of Congress as to the goals of those who support the legislation."

The federal legislation, sponsored by Rep. Steve Largent, R.-Okla., and Sen. Charles Grassley, R.-Iowa, would bar any government agencies from interfering with the rights of parents to direct the upbringing of their children unless there was "clear and convincing evidence" such interference is necessary for "a compelling government interest" and is done in the least restrictive manner possible.

The proposed constitutional amendments, now under consideration in 29 states, generally follow a model proposed by an organization in Arlington, Va., called Of The People. The proposal states: "The right of parents to direct the upbringing and education of their children shall not be infringed. The legislature shall have power to enforce, by appropriate legislation, the provisions of this article."

Dodson said the federal bill is needed to avoid situations in which public schools teach values that conflict with those of some parents. He said there have been cases in which courts have overruled parents' decisions, as well as ruling that parents have no right to prohibit their children from receiving condoms in schools.

"We think parents, not the government, ought to be making those kinds of decisions," Dodson said.

Grassley, who attends a Southern Baptist congregation in Fort Belvoir, Va., when Congress is in session, used the "frog in a kettle" analogy to describe the gradual erosion of parental rights. "If you drop a frog into boiling water, it'll jump out and live, but if you put it into cold water and gradually heat it up to a boil, he'll boil himself to death," the senator told Baptist Press. "What's happening to parental rights (is) ... a few people who have been watching it see a very serious problem there, but it's been happening for such a slow period of time that these rights have been eroded without people being conscious of it."

Grassley said psychological tests have been given to students that "intrude upon family privacy" and counseling given to students suggesting they don't need to obey their parents at all times. The Rutherford Institute, a religious liberty defense organization based in Charlottesville, Va., cited a case in East Lansing, Mich., in which an appeals court upheld the right of a public school to subject a third-grader to counseling contrary to the express desires of his parents.

Grassley said Christians should be concerned about the issue because "we, in our Judeo-Christian culture, have always considered the family the bulwark of our society, and they should be concerned about that being weakened."

Groups like the National Education Association have opposed the federal measure by arguing, among other things, it would place too great a burden on government before agencies could intervene in cases of child abuse or neglect. But Grassley said the "compelling interest" standard has been used in legislation restricting government interference in such matters as freedom of speech.

Grassley and Dodson said they hope to continue the national discussion on parental rights to educate people on the matter before it is reintroduced in the next Congress. And although the amendment has been rejected by legislatures in Kansas, North Dakota and Virginia, it is gaining sponsors in others and will go before voters in Colorado in a ballot initiative in November.

"Scripture places the responsibility of raising children primarily upon parents," Dodson said. "Christian parents should teach their children from a distinctly biblical perspective. Christians should not allow the government, public schools or the culture at large to displace a Christian worldview."

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Turner is based in Fort Wayne, Ind.

**Upswing in problem gambling  
apparent to credit counselors**

**By C. Lacy Thompson**

BATON ROUGE, La. (BP)--Until a few years ago, Dave Sledge's work wasn't much affected by people overrun by tens of thousands of dollars of gambling debt.

Now, however: "Every day our counselors are sitting down with people just wiped out by gambling," said Sledge, chief executive of Consumer Credit Counseling Services in Baton Rouge, La.

"Now, this organization takes no legal or moral position on gambling," Sledge qualified in an interview with the Louisiana Baptist Message newsjournal.

"But it's fair to say that experience has demonstrated that a lot of people have gotten hooked and cannot deal with it. We've seen them lose their savings, their cars, their homes."

And one of the more disturbing aspects of the experience is that Sledge and his counselors are seeing a new kind of person caught in the debt trap.

"We're seeing people in their 30s, 40s, 50s who have kept their noses clean all of their lives in terms of financial management and credit," Sledge noted. "But then gambling moved into their area and BAM!, they get hooked. And before they know it, they're in serious trouble financially."

Even without taking a legal or moral position on gambling, Sledge said there is no disputing that gambling has been a primary cause of many people's financial difficulties. Likewise, there is no disputing that if gambling had not moved into their area, many of these people would still be in good shape, he explained.

"We're seeing this in all of our offices throughout the state," Sledge said. "And prior to a few years ago, we almost never saw anyone in trouble with gambling. It was a rare thing. Maybe a counselor would sit down once a year with someone who lost everything at the racetrack or in a back room poker game. But that was about it. Now, we're dealing with it every day."

A recent Associated Press article confirmed Sledge's depiction. "There's trouble in River City," the August news article begins. "Trouble with a capital T, and that rhymes with B, and that stands for bankruptcy."

The article went on to note 31 Baton Rouge businesses and 1,094 area residents filed for some form of bankruptcy during the first half of 1996. The totals were 53 percent higher than those from the first half of 1995. Indeed, the last time the numbers neared those levels was at the height of the state's economic recession in the 1980s.

There is no recession now. But there is easy credit and gambling. People quoted in the Associated Press article blame both for the increase in financial difficulties.

Some people have banked on easy credit -- and run up debts they cannot manage. Others have banked on the big payoff at the blackjack table or video poker machine -- and run up debts they probably cannot imagine having to manage.

"Every day our counselors are sitting down with people with \$50,000, \$60,000, \$70,000 and \$80,000 in gambling debt," Sledge said in the Associated Press article.

Also, Sledge told the Baptist Message, some of those people are folks with an annual salary less than \$30,000. Now, they are looking at debt twice that much or more, which makes for very serious trouble. Of course, those involved in the gambling industry dispute the effect of their legalized offerings on people. In the Associated Press article, a riverboat spokesperson compared problem gamblers to those who eat too much or smoke too many cigars. "You can't legislate man's needs," said Gus Weill, a spokesperson for the pro-riverboat gambling group, Coalition for Jobs and Community Prosperity.

Weill said riverboat casinos could not be proved to be the single cause of the rise in Baton Rouge bankruptcies but could be shown to employ 1,700 jobs.

In a sense, Weill is right, Sledge noted. It is easy to hide gambling debt. After all, the debt is not to the riverboat or the video poker machine. It is on the credit cards used to obtain gambling money. It is to the credit companies or banks that refinanced homes or loaned money that was used for gambling. It is to the car companies and stores who now hold credit agreements that a person can no longer pay.

But the bottom-line cause in many cases is out-of-control gambling. And the bottom line reason for that - if it is available, some people will gamble and get hooked.

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"One of the major issues is that Louisiana has so many forms of gambling," Sledge said. "We have it all -- a state lottery, riverboats, video poker, horse racing and so on. Most states have only one or two of those. But not us. About the only thing that's not legal here is dog fights."

And if that is not bad enough, another recent article reported casinos in Atlantic City have decided to accept credit cards or ATM cards for purchase of chips without a person leaving the gambling table. Without the change, persons have to get up from the table and walk to a machine to obtain money on their credit cards or ATM cards. That break often allows them to think about their situation and perhaps even walk away before getting into more trouble, observers pointed out in the article.

By allowing people to obtain credit without getting up from the table, it will ruin some problem gamblers and make even casual ones lose more than they want to, the opponents of the new move insisted.

Problem gambling already runs deeper than many people realize, Sledge said.

"We're seeing just the tip of the iceberg here," said Sledge, adding he has seen a 13 percent increase in clients this year. "All you have to do to get an idea of that is to listen to the talk on the street. Bankruptcy lawyers are laughing all the way to the bank. The simple fact is that not everyone will come to us. Some will panic and rush to a lawyer and pursue bankruptcy."

In too many cases, that creates another problem that many gambling opponents have posed -- the problem of encouraging financial irresponsibility.

"Our whole philosophy here is that if you owe money, you're supposed to pay it -- any other conclusion is not good," Sledge explained of his program, noting it also includes a three-day course on financial responsibility that counselors take from high school to high school across the state.

The underlying philosophy, Sledge said, is life will confront people with many challenges -- and they must learn not to cop out on them. For instance, he noted many people who go through bankruptcy end up in financial trouble again down the line.

On the other hand, those who come through a counseling program like the one Sledge leads, who struggle to repay debts and are educated along the way about how to manage finances, rarely fall back into the pit they have climbed out of, he said.

Even if it is a gambling pit.

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**Baptist colleges fare well  
in annual U.S. News rankings**

**By Charlie Warren**

**Baptist Press  
9/24/96**

SHAWNEE, Okla. (BP)--Several Baptist colleges and universities were listed in U.S. News & World Report's 1997 "Best Colleges" rankings released in September. Two Baptist schools received first-place rankings.

The University of Richmond (Va.) placed number one in overall academic quality among universities in the South. Oklahoma Baptist University, Shawnee, placed first in two categories -- "most efficient" and "best sticker price value" among liberal arts colleges and universities in the West.

The overall academic quality rankings are based on academic reputation, student selectivity, faculty resources, financial resources, retention rate and alumni satisfaction. The "most efficient" rating is based on a school's score in the U.S. News survey of academic quality divided by its educational expenditure per student. "These institutions get the most out of their educational expenditures," according to U.S. News. The "sticker price" rankings are based on the magazine's academic quality ratings divided by the total of tuition, required fees and room and board for the 1995-96 academic year.

The U.S. News rankings are based on surveys of 1,422 accredited four-year colleges and universities, verified through research by the U.S. News staff. The schools are divided into four categories: national universities, national liberal arts colleges, regional universities and regional liberal arts colleges. These categories are based on classifications by the Carnegie Foundation for the Advancement of Teaching. The regional listings are further divided into north, south, midwest, and west.

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Other Baptist colleges in the overall academic quality listings were Samford University, Birmingham, Ala., seventh among universities in the South, along with Mercer University, Macon, Ga., 15th; Oklahoma Baptist University, seventh among liberal arts colleges in the West; and Wake Forest University, Winston-Salem, N.C., 25th among national universities. Baylor University, Waco, Texas, and Furman University, Greenville, S.C., while not making the top 25, were listed among the second tier of colleges in their categories. Baylor also was listed 14th among engineering schools and Wake Forest was 39th among business schools.

Other Baptist schools in the "most efficient" listings were Baylor, seventh among national universities. Among the "most efficient" regional liberal arts colleges in the South were Union University, Jackson, Tenn., third; Ouachita Baptist University, Arkadelphia, Ark., fourth; and Carson-Newman College, Jefferson City, Tenn., fifth.

Other Baptist listings in the national "best sticker price value" category were Furman, 11th among national liberal arts schools, and Baylor, 23rd, and Wake Forest, 47th among national universities. Regional "best values," all in the south region, included Mississippi College, Clinton, fifth; Meredith College, Raleigh, N.C., seventh; and Samford, 12th. Regional liberal arts Baptist schools ranked, all in the South, were Louisiana College, Pineville, fourth; Union University, fifth; and Ouachita, sixth.

Another category listing Baptist Schools was "best value -- discount tuition price." "Discount tuition" rankings are based on four variables: the ratio of quality to price (using the U.S. News quality ratings), the percentage of undergraduates receiving need-based grants, the percentage of undergraduates receiving non-need-based awards and the percentage of the school's total cost discounted by the average need-based grant. Under national listings in that category were Wake Forest, 36th, and Baylor, 43rd. Regional universities included Meredith College, fourth in the South; University of Richmond, ninth; and Mercer, 12th. Regional liberal arts schools included Oklahoma Baptist University, fourth in the West; Ouachita, fourth in the South; and Union, sixth in the South.

U.S. News also rated schools by the least amount of college-related indebtedness carried by graduating seniors. Furman was the only Baptist school in the listing at number 13 among national liberal arts schools.

One dubious list, for schools whose graduates carry the most debt load, named Wake Forest 15th among national universities.

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### **Ark. migrant center's move to cost Baptists \$300,000**

**By Russell N. Dilday**

**Baptist Press  
9/24/96**

HOPE, Ark. (BP)--If Arkansas Baptists' Migrant Mission Center doesn't relocate in less than a year -- an estimated \$300,000 move -- it will go from ministering to more than 10,000 migrants to less than 2,000.

The center is the state Baptist convention's outreach to thousands of migrants who travel through the state each year on the way to farming-related jobs in the northeast. It is located on Highway 67 near Hope, near a government-run rest stop, education center and medical clinic for migrants.

The government facilities will be moved in 1997 to a new, more convenient location north of town on Interstate 30. According to center director Paul Roaten, that means "when they move, we need to move the same day."

If the center is not moved to a site adjoining the government facilities, added ABSC missions department director Jimmy Barrentine, "We will be going from witnessing to and ministering to 10,000 migrants every year to less than 2,000."

The move, however, may cost Arkansas Baptists "a ballpark figure of \$300,000," Roaten predicted. He said the cost of the proposed 6,000-square-foot center will be lessened because planners "hope to have Church in a Day come in and do the outside shell.

After that we'd like to get Nailbenders and other volunteers to do the inside part."

"At present, we don't have monies specifically designated for the project," Barrentine explained. "What we have been able to do is pull money from other state missions projects over the last two years."

He said those funds, which total \$220,000, represent losses to other state missions efforts. "We wouldn't be doing that if it were not a critical need, but we've kept it like that to keep from having a fund-raising campaign."

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In addition, Barrentine noted, other funds for the construction and move will come from any overage of the \$750,000 goal for Arkansas Baptists' 1996 state missions offering.

The center's current ministry is housed in a 3,200-square-foot facility next to the Migrant Farm Labor Center, a federally funded, state-run complex which provides traveling migrant families with sleeping quarters for rent, a laundry, showers, medical clinic and education center.

Many of the Migrant Farm Labor Center's employees see a close working relationship between their services and those the mission center provides.

Evelyn Hicks, program supervisor for the Migrant Farm Labor Center, said employees "don't see a line between our services here. We've joked about it for years.

"We provide service here for the body, the mission provides service for the soul and the education department provides service for the mind."

That working relationship led to the inclusion of Baptists in the planning process for the new farm labor center. "When the government was looking to relocate," said Roaten, "they invited us into their planning meetings, where they talked about their project."

When the mission center moves along with the Farm Labor Center, Roaten said, First Baptist Church in Hope plans to purchase the present five-acre location and building from the ABSC to use as its Spanish mission facility.

The new mission center will be located on a one-acre plot adjoining the new Farm Labor Center. "When the government bought its 16 acres, the owner, a member of First Baptist, donated one acre expressly for the mission center," Roaten explained.

The ministry of the mission center provides migrants with the means to meet many needs. "We have used clothing, health kits, literature in Spanish and English, Bibles, refreshments, recreation for the young people and coloring books, toys and a playpen for the children," Roaten listed.

"We also have worship services during the busy times every night.

"We need more space," he added. "In the present worship space there are 50 chairs, but we've had 100 in our worship service and have had 150 to 180 in our building at one time."

Roaten, a former missionary to Uruguay who has served as the center's director since 1991, said the center's facilities are designed to reach migrants in a time span of "as little as 10 to 15 minutes to as much as 12 hours."

"In that time," he said, "we just try to show them -- in the way we treat them and our attitudes -- love. "We serve mainly Hispanics," he said. "Ninety-nine percent of them are U.S. citizens who live in south Texas. They are income tax payers just like we are.

"They are going to jobs strictly related to farming," he explained. "About 45 to 50 percent of them will end up in Michigan in agricultural jobs and some in processing plants after the harvesting is done.

"These are family units. A third of those who visit the center will be 10 years of age or younger," he added. "A good percentage are Catholics, but we have Baptists, Pentecostals, Lutherans, Methodists, Jehovah's Witnesses and Mormons, but our ministry is the same to everybody. We've had 55 professions already this year."

The volume is "huge," he noted. "The government center will have about 40,000 total registrations in a year, going both directions. We estimate 22,000 to 25,000 different people come through every year."

Roaten said peak travel time is late May through early June. "We have 200 people or more every day come through our facility during the peak times. They return between late August and early September. More people will be stopping at the new location," he said. "I'm predicting a 20 to 25 percent increase soon."

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**Hootie drummer-now-seminarian  
not regretting lack of fame**

**By Bryan McAnally**

**Baptist Press  
9/24/96**

FORT WORTH, Texas (BP)--The rich, soulful sounds of the popular rock band "Hootie and the Blowfish" play repeatedly on radio stations country-wide. The group's first album, "Cracked Rear View," went multi-platinum, selling millions of copies to adoring fans. They performed on "MTV Unplugged," a show reserved for the biggest names in the industry. Hootie and the Blowfish is surfing a wave of popularity not seen by an American band in years.

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Whenever Southwestern Baptist Theological Seminary student Brantley Smith hears their tunes, memories of his time with the band flood back, and he smiles at the success of the group with which he once performed.

Smith, a first-year music student at the Fort Worth, Texas, seminary, helped create Hootie and the Blowfish in 1985.

"I was in the spring semester of my first year at the University of South Carolina. I knew Mark Bryan, the lead guitarist for the band. We had been talking about our music backgrounds. We had both played in bands in high school," he said. Smith is talented with several instruments. In addition to playing in bands, he has performed for several years with his church and has even played cello in the USC symphony.

"Mark introduced me to Darius Rucker, the lead singer. The two had been playing locally as 'The Wolf Brothers,' and we decided to become a band," he said.

From those beginnings, Smith said, the group's popularity slowly, but consistently, grew. "We first started playing in campus clubs and fraternity houses at USC. Before long, we were known as 'the' band on campus to hire if you're going to have a party," he said.

The group's unique name, according to Smith, has a fairly simple origin.

"We were all sitting around the dorm room trying to decide what to call our group. We threw around a bunch of names. There were two guys that we knew. One wore real thick glasses that made his eyes look like an owl's. We had given him the nickname, 'Hootie.' The other guy had puffy cheeks like a blowfish. Darius said, 'Why don't we call ourselves 'Hootie and the Blowfish?' The rest is history," Smith recalled.

By 1989, the band had developed a regional following and played in bars and dance clubs around the Southeast. During that time, Smith began to feel like God had different plans for his musical skills.

"For quite a while, I had had a difficult time playing where we did. It was hard to go to these places where people were drinking and doing drugs. I believed that God had given me an ability and I didn't think I was doing all I could do with it. I prayed about it a lot and felt that God was leading me to come to seminary to become a minister of music," Smith said.

The rest of the band was very understanding about his decision to leave the group, Smith noted. "They didn't necessarily like my decision, but since they had always considered me 'the religious one,' the news really wasn't surprising to them. Even if they didn't comprehend it completely, they all were very respectful of my decision," Smith said.

In the five years since Smith said goodbye to the group, its members have vaulted into national prominence but still keep in touch with their first drummer.

"Our communication is infrequent, but we still do talk on occasion. When they signed their first big record deal, they invited me to come to the signing party. I stopped by to congratulate them on their success," he said. "Then, they later asked me to play the cello when they were on 'MTV Unplugged.' I thought that was tremendously nice of them and I had a wonderful time."

Smith recently taped an interview on the Trinity Broadcasting Network with Jess Moody, Southwestern adjunct professor of church growth. Moody, noting the band members were earning a reported \$60,000 a week, asked if Smith had regretted his decision.

"I'm very happy for them, but I don't regret my decision at all. To paraphrase the famous missionary Jim Elliot, there was no difficulty for me to lay down a life I couldn't keep for a life I cannot lose," he said.

Smith now works in the music ministry at Fellowship of Las Colinas. He is a newlywed and is involved with a full class load at the seminary. He still loves rock and roll and still plays the drums regularly.

"I plan on becoming a music minister -- one who uses a wide variety of styles and instruments to the worship of and fellowship with God," he said. "I came to Southwestern because of God's call to allow me to minister to others and because of the reputation of the music program led by (school of church music dean) Dr. Benjamin Harlan."

Still, he answers questions about his participation in the band on a constant basis.

"I was prepared for this when I saw that the band was getting big," he said. "I figured I would have to deal with this for the rest of my life. It was fun to be part of a band that has a growing popularity, but it is more of a joy to be where God wants me to be."

In Smith's opinion, leaving the most popular band in the country may be the best decision he ever made. "Because of what I was a part of, I will always have a platform to share Jesus Christ with the world."

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EDITORS' NOTE: Brantley Smith can be reached at his church office at The Fellowship of Las Colinas at (972) 257-8817 for further comments or interviews.

**From prodigy to prodigal,  
physician now follows Christ**

**By David Smith**

LITTLE ROCK, Ark. (BP)--By every measurement, John Redman was a prodigy. He finished high school at 16, entered medical school at 18 and earned his doctor of medicine degree at 22.

He entered the Air Force as a major at 27. By 31 he was chairman of the University of Arkansas for Medical Sciences' urology department, the youngest urology department chairman of any medical school in the country.

By 53, he had 240 of his medical papers published, had been president of the Southern Medical Association and had received the distinguished faculty award from his medical school's alumni association.

"I had far exceeded any dreams of success that I had ever had," Redman says. "I had money, I had power, I had prestige."

He was just as pleased with his personal life, where he was known for his carousing.

"Not only did I violate God's laws, I flaunted them," Redman says. "My lifestyle even offended decent nonbelievers. Probably the most delicate way to describe my personal life was that no one, but no one, ever had me confused with being a Christian."

Redman admits he seldom considered his spiritual condition or thought of Christ, even though he had been raised in a religious home. His parents read the Bible aloud daily.

His father had an adult conversion, putting his faith in Jesus at the age of 30. But even though Redman walked the aisle at 7 in his family's Baptist church in Fort Smith, Ark., he never believed in Jesus.

"I actually felt sorry for my dad," Redman says. "He was a sharp guy. He had lettered in track at the University of Arkansas; he was an officer in his class. He was gregarious. But I thought, 'Poor man. He could really have a good time but he's just stuck with this church thing.'"

His father often tried to share the gospel with Redman. But the conversations so irritated Redman that he finally became estranged from his dad. The two seldom talked for the last 15 years of his father's life.

Redman recalls a day in August 1985 when he was cooling down after race walking at a public track in Little Rock. He started walking with another man who had just finished jogging. They chatted a few minutes and went their separate ways.

The man was Bill Clinton, then governor of Arkansas and now president of the United States.

Redman recalls that day often, primarily because of another day, more than eight years later.

In December 1993, Redman's 81-year-old mother had a massive stroke and lapsed into a coma. She didn't recover and died on Jan. 7.

On Jan. 8, 1994, Redman attended his mother's graveside funeral in Denton, Texas. It was the same day and the same time, 1:30 p.m., when the funeral of Clinton's mother, Virginia Kelly, was held. Hundreds attended that funeral in Arkansas, and it was publicized nationally.

In contrast, Redman says he counted just 19 people at his mother's funeral, "including the grave diggers." Even his own brother didn't attend.

He sat virtually alone under the canopy, four feet from his mother's casket.

"That was when I came face to face with my own mortality," Redman says. "My own view was that it all ended right there. There would be no further remembrance of anything I'd done. I'd be dead like a dog. It would be like pulling your finger from a bucket of water."

At that moment, too, Redman realized the same thoughts must have been running through Clinton's mind.

As Redman sat there, a Bible verse suddenly came to his mind, Mark 8:36: "For what shall it profit a man, if he shall gain the whole world and lose his own soul?" It had been more than 30 years since he'd read the Bible, much less that specific verse.

For the next few days, he couldn't get the verse out of his mind.

"I said, 'This is ridiculous. I'm too overeducated for this. I'll get back to Little Rock and get involved in surgery and I'll be OK.'"

He did get involved in his work, but the verse wouldn't leave him.

On Jan. 12, four days after his mother's funeral, Redman sat in his new office in Little Rock. He planned to resolve the questions he'd faced the past few days -- with every intention of rejecting Christ and continuing his same lifestyle.

Boxes of paperwork still unfiled sat on the floor. On top of a box beside his chair was a letter his father had sent maybe 25 years earlier, one he'd probably never read.

As he expected, it pleaded with Redman to consider his spiritual condition. His father presented the plan of salvation and asked him to read Romans 10:9-10. But the letter didn't include those verses. Just beneath where the letter had been was a 25-year-old Air Force-issue Bible.

Redman read that if he'd confess with his mouth that Jesus is Lord and believe in his heart that God had raised Jesus from the dead, he would be saved.

As he began to try to rationalize everything, Redman first asked himself if there is a God.

"I was probably 50-50 on that one," he says.

But as a medical scientist and an amateur naturalist, he knew the universe is extremely orderly. He also considered the human body and conception.

"It's a lot more complex than you'd imagine," he says. "Two human cells in nine months become a complex human being. Then all of a sudden, it hit me. There's no way all this could be an accident or a series of accidents.

"Then I got scared."

He says he knew there must be a "superior, intelligent, all-powerful, all-knowing creator to do this."

"Then I began to think that he'd want to communicate with us and it must be this (Bible) I'm holding," he says. "Then next I thought, 'Could he have come to earth as Jesus Christ and done all the things he's purported to do?' For this God, that would be easy. He could do it any way that he wanted.

"Then, the very last thing I thought was, 'If I would trust in him and follow him, could he wipe out all of my previous sleazy life and I would have eternal life?' At just that exact instance, I actually said out loud, 'I believe in you and I'm following you.'"

No light went off and he heard no sound. But he felt a great load lift off him and a great peace come over him.

"It was like the blind man said, 'I was blind and now I can see,'" he says. "I completely did an about face. I went into that office one way, resisting, intending to reject Christ. But when I walked out, I was following Christ. I have not varied one iota from that day. I have never lost faith in any way."

Redman's wife, Anna, also was not a believer. Redman says he had a hard time telling her about the change in his life, because he was afraid she might reject him.

"I saw a change in him immediately, although I couldn't tell exactly what it was," says Anna, a family practice physician.

He told her about his conversion a week later. About six weeks after that, Anna also accepted Christ as her Savior.

"I actually was raised in a Southern Baptist home and had been baptized at the age of 7," she says. "If you had asked me if I was a Christian, I would have said yes. But when he didn't tell me about his conversion for a week, that was one of the most eye-opening things that led me to Christ.

"I thought that if the person closest to me didn't think of me as a Christian, I probably needed to look at what the reality was. We started to go to church together. It took me until March 2 (1994) to admit that the change that he had in his life, I had never had in mine."

After watching hours of church programs on television, Redman chose to attend a Baptist church. One Sunday, he showed up at the office of Bill Elliff, now Redman's pastor at Little Rock's First Baptist Church.

"He came in that Sunday and said, 'I've been saved.' And throughout the conversation, he must have quoted, letter perfect, 50 different verses," Elliff recounts. "I asked him how he knew the Bible so well. He pulled out his Air Force-issue Bible. He had just been devouring it."

On three separate occasions, Elliff says he told Christian physicians who had known Redman for years about his conversion. Each time, Elliff says, they "just began to weep."

"They all had known him as far back as med school," Elliff says. "They knew what he was like."

## Juvenile offenders learning how to make 'Right Choices'

By Ken Camp

MARLIN, Texas (BP)--Volunteers are teaching juvenile offenders at the Texas Youth Commission's Marlin Unit how to make "Right Choices."

Working with Don Dennis of Ennis, Texas, the volunteers are teaching the curriculum based on a course by Josh McDowell, and published by the Baptist Sunday School Board, teaching a Christ-centered approach to decision-making.

Two Texas Baptist women -- Christine Hockin Boyd of Gaston Oaks Baptist Church, Dallas, and Shirley Orr Smith of First Baptist Church, Euless -- adapted the "Right Choices" curriculum for use in the correctional system.

"I believe this is the most important ministry in America," said Dennis, an ex-convict turned Baptist preacher who now serves as a TYC chaplain's assistant. "If we don't reach these kids, we're in trouble."

Dennis works closely with the church ministries department of the Baptist General Convention of Texas in launching prisoner discipleship ministries such as MasterLife and "Right Choices."

Every youth assigned to the TYC goes through the Marlin Orientation and Assessment Unit. About 350 "students" are housed at the unit, though the population fluctuates from day to day. The average stay is six weeks to two months. Most are 12 to 18 years old, but some are as young as 10 or 11.

"The younger they are, the more serious their crime," said Shannon Ford, volunteer coordinator for the Marlin facility. If a 10-year-old child is assigned to the TYC, she explained, it usually is for murder or a sexual offense.

Juvenile offenders at the Marlin unit live in one of eight barracks-style dormitories. Like in a military boot camp, newcomers immediately have their heads shaved and are issued uniforms. They are not allowed any personal possessions except letters from parents.

Each youth learns quickly to recite the "basic layout" -- a rote presentation of who he is, the nature of his offense and acknowledgement that he is assigned to the Marlin unit to "learn respect and victim empathy."

During a recent visit to a dorm where the Marlin unit's youngest residents are housed, Baptist volunteers met a pudgy 10-year-old with granny-style glasses whose basic layout revealed he was a violent sex offender. Among his other transgressions, he said, "I wrapped a rope around my victim's neck and dragged him around the yard."

Volunteers from five churches are participating in the outreach, including two Baptist congregations, Baylor Church, Ennis, and Trinity Church, Marlin,

"Right Choices" is used at the Marlin unit as a supplement to the TYC's resocialization program. Volunteers are readily received by students, Ford noted.

"It's a really big deal for them," she said. "Being able to do anything here is considered a privilege."

The TYC is ready for "Right Choices" to be introduced in youth facilities in San Saba, Corsicana, Gainesville and Brownwood, Texas, "as soon as we can get a half-dozen volunteers" for each site, Dennis said.

Texas Baptists support criminal justice discipleship ministries through their gifts to the Mary Hill Davis Offering for State Missions. Additional funds are made available through the Texas Baptist Men Forever Foundation.

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## Local Baptists launch outreach to internationals in their midst

By Amanda Phifer

Baptist Press  
9/24/96

GREENWOOD, S.C. (BP)--When literacy missions volunteers in Abbeville (S.C.) Baptist Association first gathered to discuss costs for the fledgling ministry, they were told two things last fall. First, it would take about \$1,000 to get started; second, there was no money budgeted. By their second meeting, however, they had \$999 and some change.

The volunteers considered that a positive sign.

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"This project has been very exciting for us," said Wallace Hughes, director of missions for the Abbeville Baptist Association.

By May 1996, the program had 85 adults registered for the literacy classes -- the second-largest number in one program in South Carolina. Students from five nationalities have participated -- Hispanics, Japanese, Chinese, Vietnamese and one student from Albania.

"Our student from Albania is a Muslim," Hughes said. "Although we use secular material in the classes, he has been exposed to the gospel the times we've taught about American culture. For example, in April we had a short lesson on Easter and what it meant."

The association has begun its second year of classes for internationals in the Greenwood area, after holding its second literacy missions training class.

Five classes are held on Thursday nights at South Main Street Baptist Church, Greenwood, the sponsoring church of the ministry: one for those who are illiterate, two for the marginally literate, one intermediate and one advanced. Tutors, who are members of Abbeville association churches, teach each class individually, then bring them together for a 15-20 minute group time. Here the internationals participate in a devotional or learn South Carolina or local interest facts. Various churches provide refreshments each week.

Adult students often bring their children with them, said Hughes, and volunteers from area churches provide care.

Why have literacy missions in Greenwood, S.C.?

"We just realized the international community had moved to Greenwood," Hughes said. "There are so many Hispanics in the area with the packing plant, and Japanese with the Fuji plant, and other small ethnic groups."

Judy Davies is director of the association's literacy missions program. She had taught basic skills in the public school system for 20 years and had students from Vietnam for several years, providing an initial awareness on her part of the needs in the Greenwood area.

"I took the training last September, really thinking I didn't have time to spare for this," she said, "but God has provided the time. In fact, other things have been removed to make time for this. And the Lord has really blessed me through it."

Classes began at South Main Street Baptist Church in January 1996, after training and promotion last fall. Several tutors also have volunteered throughout the school year at local middle schools. Hughes said principals have called him requesting more tutors for this school year.

During the summer, the Abbeville association took a break from the Thursday night classes, instead offering a special Sunday school class at South Main Street for the students, using material based on the gospel of Mark.

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### **Musician's loss of sight leads to change in ministry**

**By Dana Williamson**

**Baptist Press  
9/24/96**

SAPULPA, Okla. (BP)--If anyone had reason to get mad at God and quit, Royce Brown did.

After serving 24 years as minister of music at First Baptist Church, Sapulpa, Okla., Brown took disability in 1990 because of the blindness caused by glaucoma.

"Some churches turn their ministers out to pasture," said pastor Sam Porter. "But our people wanted to take care of this guy."

In a sense, however, Brown, 68, turned the tables and is taking care of others.

Since giving up the music reins, Brown has served as senior adult minister and has organized teams to minister to nursing home residents in Sapulpa.

Over the past 14 months the nursing home ministry has expanded from two homes to all four nursing facilities in Sapulpa, and attendance at the worship services has increased from about 45 to more than 120.

Brown said there are now about 50 people working with the nursing home ministry through a team concept. Each team consists of at least four people including a pianist, music director, devotional leader and outreach person, he said. Team members range in age from teen-agers to 85-year-olds.

Brown uses a voice-activated phone to call workers and "does everything but drive," said associate pastor Page Cole.

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A native of Grandfield, Okla., Brown grew up in Lawton, and graduated from Oklahoma Baptist University and Southwestern Baptist Theological Seminary in Fort Worth, Texas.

His mother was minister of music at both First Baptist Church, Grandfield, and First Baptist, Lawton.

Brown said usually glaucoma, an inherited disease, "is very slow to make you blind," but in his case it came on fast.

When Brown decided he was no longer able to continue as minister of music, the church paid his wages until he could get disability. The congregation also established a living trust for Brown and his wife, Marilyn, allowing them to keep the house they had lived in since 1966.

Marilyn Brown, although becoming crippled with arthritis, still serves as the church's pianist, and Brown is a faithful choir member.

A member of the Singing Churchmen of Oklahoma, Brown still makes all the Churchmen's concerts and was scheduled to go to China with the group last April.

& Just six hours before he was to leave on the two-week trip, however, he had a heart attack and later underwent bypass surgery.

"The only time I've seen Royce discouraged was after his heart surgery," Porter said. "And that's because he thought he'd be back on his feet in a couple of weeks."

Porter said he feels Brown should be an encouragement to ministers who suffer "burn out."

"In Romans, the Bible says the call of God is irrevocable," Porter noted. "Until he goes home to be with the Lord, I can see Royce continue to function as a minister."

Brown said all he needed to carry on was the ability to see and to drive, voicing gratitude that church members have been his eyes and his wheels so he could continue to exercise his God-given gifts.

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**This church shouldn't be growing,  
but it has increased 500 percent**

**By Mark Wingfield**

**Baptist Press  
9/24/96**

FRANKFORT, Ky. (BP)--Judging by usual predictors of church growth, Buck Run Baptist Church should not have grown 500 percent since 1990.

The church is located on a two-lane highway in a rural area just outside Frankfort, Kentucky's state capital. At nearly 180 years of age, the church easily could have passed its glory days. Past controversies resulted in the loss of members through three painful church splits. The church went two years without an outdoor sign. And to top it all off, the church now operates on a campus divided by the highway.

But those obstacles pale in comparison to the challenge that ultimately brought Robert Jackson to return as pastor six years ago -- 16 years after serving there while a seminary student.

After graduating from Southern Baptist Theological Seminary in Louisville, Jackson had left Buck Run in 1974 for successful pastorates in Alabama and Mississippi.

But by 1984, Jackson had reached what he now calls "the dark night of the soul." After suffering a massive heart attack, which doctors said would prevent him from returning to the pastorate, he plunged into deep depression. He could not carry on an extended conversation with his wife. He could not comprehend a daily newspaper. It appeared his ministry was over.

Then one day a friend came to see him with a specific message: "God asked me to tell you that your greatest years of ministry are yet before you."

Jackson prayed. He exercised. He continued to regain both spiritual and physical strength. Then in the spring of 1990, he too began sensing a message from God.

Through Scripture reading and prayer, this message repeatedly came to Jackson during a five-month period: "Return and build the temple."

He interpreted it to mean God wanted him to return to a former pastorate. Soon a member of one of his former churches called, asking him to return and lead them in a building program. But Jackson did not feel the clear leading of God to do so.

Then the call came from Buck Run. Their pastor had left, the church was down to about 120 people in worship, would he return to lead them?

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Upon hearing that message over the phone, "it was like warm oil was poured on my head and ran all the way down my back," Jackson said.

Jackson and his wife, Gail, returned to Frankfort to "build the temple."

Ask anyone who's been at Buck Run for long what's the source of the church's phenomenal growth spurt since then and you'll get a one-word answer: "Prayer."

For years -- even before Jackson returned as pastor -- faithful members of the church met in small groups to pray that God would work a miracle among them, not knowing how or when God might answer their prayer.

Today, they continue to pray for God's Spirit to grow the church and minister to the needs of their community. Every gathering of the congregation includes times to pray for specific people and needs. Every Saturday morning, dozens of Buck Run members gather at the church to pray by name for friends, relatives and neighbors who are not Christians.

"Prayer is something our church has found to be such a marvelous experience in getting in touch with God and his power," Jackson said. "There are very few people who walk the aisle on Sunday who haven't been prayed for on Saturday."

On the numerical side, Buck Run has grown from average worship attendance of 120 in 1990 to 600 today. Sunday school attendance has been slowed by the divided campus, but nonetheless has grown from 122 in 1990 to 400 today.

The church baptized from one to five people -- often adults -- every Sunday through the summer and into early fall. Jackson predicted as many as 70 people will be baptized this year.

Between 50 and 70 visitors attend every Sunday. Discipleship groups are booming, as is missions involvement.

Buck Run has pioneered a unique missions partnership with Baptists in Romania by which the congregation is helping start and nurture more than 20 churches in that former communist nation. Through an organization called Romanian-American Mission, Buck Run has elicited cooperation from other Great Commission churches to start churches, perform ministry and train leaders in Romania.

On the home front, Buck Run works closely with a Baptist ministry in Pippa Passes, Ky., has a ministry to the deaf, conducts a campground ministry near Frankfort every summer, sponsors a jail ministry and trailer park ministry and is preparing to launch two new satellite congregations.

This outward focus adds to the excitement at Buck Run, Jackson explained. "Many people join because they want to see Christianity in shoe leather.

"We feel that the church is the body of Christ and is the continual representation of Christ to the world. Whatever Jesus was involved in, that's what we should be doing."

Financially, Buck Run has grown from a \$171,000 budget in 1990 to more than \$500,000 today. Less than two years ago, the congregation built a new worship center and educational building across the highway from their historic building at a cost of about \$2 million.

Buddy Costigan, who lives next to the church and has been a member since 1938, marvels at this accomplishment: "It hasn't been long since we had less than a \$100,000 budget."

Enthusiasm permeates the congregation. "People say they can't wait until the next time to go to church," Costigan reported. "I've never seen anything like it."

Bobby and Kathy Casey visited Buck Run soon after moving from Shelbyville, Ky., to Frankfort about three years ago. Today, he is chairman of deacons and they both are deeply involved in various aspects of the church's ministry.

"We had a list of seven churches to visit," Bobby Casey explained. "But we came here first and never went to another one on that list."

The excitement generated at church spills over into the places where Buck Run members work, said Casey, a postal carrier. "People ask, 'What's going on at your church that makes you so excited?'"

The answer to that question, according to Jackson and other church members, is the Holy Spirit.

"We cannot explain it," Jackson said, "but God has anointed this church for this time."

**Holy Spirit & prayer credited  
with congregation's growth**

**By Mark Wingfield**

FRANKFORT, Ky. (BP)--Don't ask Robert Jackson for a 10-step plan to help your church experience the same kind of growth Buck Run Baptist Church has known since 1990.

There is no such easy explanation of what has happened at Buck Run, the pastor said. "The Holy Spirit is in control.

"When the Spirit is in control, you can use the poorest methods in the world, and the church will grow. When the Spirit is not in control, you can use the best methods in the world and the church will not grow."

Buck Run baptizes people every Sunday, yet revival services aren't the cause, he said. "We've had only one three-day revival, and it took us three months to get over it," he said.

Ongoing evangelism training programs, although successful in many churches, have not been the cause of Buck Run's growth. The church has no formal evangelism training program other than an occasional one-day workshop.

Location isn't the answer either. Buck Run is located on both sides of a two-lane highway in a rural area just outside Frankfort, Kentucky's historic capital, which has the feel of a small town more than a city or even a suburb.

Worship style may be a factor in the church's growth, but the congregation has not made any radical swings to a contemporary style or even brought in a new young face to lead worship. The church's music minister, Z.T. Lester, has served the congregation 28 years. He plans a blended service of traditional hymns and contemporary music, aided by a small instrumental group.

The church has many other healthy programs -- including those for children, youth and senior adults -- but none of these is cited as a primary reason for the church's growth.

What do get cited repeatedly are the congregation's vision and reliance upon the Holy Spirit through prayer.

"The Holy Spirit has been with us in everything we've undertaken," said Buddy Costigan, a member since 1938.

"We're constantly challenged not to be satisfied with where we are in our Christian walk," added Kathy Casey, who joined the church about three years ago and treasures her time in a women's prayer group.

"Our people expect remarkable things to happen," said Jackson, pastor since 1990. "We limit ourselves only by the limits we place on God."

Thom Rainer, dean of the Billy Graham School of Evangelism, Church Growth and Missions at Southern Baptist Theological Seminary, featured Buck Run in his 1994 book, "Eating the Elephant."

"Ultimately, true revival comes from a sovereign God, not from human efforts," Rainer noted. "In my humble estimation, that is the story of Buck Run. One servant, open to the work of God, has led an entire congregation to an openness for the hand of God to move upon their church."