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Southern Baptist volunteers serve
800,000 meals to Andrew's victims

By Jim Burton

Baptist Press
9/3/92

MEMPHIS, Tenn. (BP)--Within the first two weeks of Hurricane Andrew's strike on Florida and Louisiana, Southern Baptist Brotherhood Commission disaster relief volunteers served more than 800,000 hot meals to victims.

"It's difficult to measure the full impact of Brotherhood disaster relief volunteers towards recovery in Florida and Louisiana," said James D. Williams, president of the Memphis-based Brotherhood Commission. "We simply know that our mobile feeding units have ministered to thousands in the name of Jesus. That's what really counts."

In Florida, 13 mass feeding units from 10 states have served 50,000 to 75,000 meals daily. Meanwhile in Louisiana, nine units from six states prepared up to 18,000 meals a day.

"There is no question that this is straining us at every seam to prove just exactly what we can do," said Bob Simpkins, Kentucky Brotherhood director serving as on-site coordinator and American Red Cross (ARC) liaison in south Florida.

"At this moment every unit is producing above what they thought they could do," Simpkins said. "The meal counts are still climbing."

Southern Baptist and ARC disaster relief officials said mobile feeding in Louisiana would probably end Labor Day. Feeding in south Florida could last longer than a month.

Besides mobile feeding units, the Brotherhood Commission activated four mobile emergency child-care units in Louisiana while the Florida Baptist Convention operated their unit in Miami. Staffed by trained and certified child-care workers, volunteers keep children while their parents fill out forms at Disaster Assistance Centers (DACs).

More than 500 volunteers have worked at the feeding and child-care units.

"This is by far the most massive disaster response by the Brotherhood Commission to any natural disaster," said Jim Furgerson, Brotherhood Commission disaster relief director.

In 1989, volunteers fed an estimated 256,000 meals in 11 days when 13 units from 11 states went to South Carolina following Hurricane Hugo.

Southern Baptist response has drawn national attention through secular media and an Aug. 31 visit from Second Lady Marilyn Quayle who visited with volunteers from North Carolina, Tennessee and South Carolina and offered her assistance.

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"It was a top-notch visit," said Skip Greene, a unit coordinator for North Carolina Baptist Men. "She took a lot of interest in our work. She couldn't say enough about what the Baptists were doing in each of the feeding stations.

Daily, volunteers have continued to find pockets of people in both states still untouched by disaster relief efforts.

Texas Baptist Men representatives visited Lydia Baptist Church near New Iberia, La., to arrange shelter for volunteers coming to help with clean-up. While there, the church's pastor, Jerry McFadden, and the TBM team discovered about 150 Vietnamese hiding in a cane field who had not been fed since the hurricane. The Texas feeding units subsequently fed the Vietnamese their first hot meal.

The next day, Sept. 1, another 100 people were found near Franklin, La., "eating out of cans," said Cal Jones, Louisiana Brotherhood director. "They had not eaten a hot meal since the hurricane. We're finding groups like that all the time."

Similarly, in Florida volunteers continued to find people -- usually migrant workers -- living in the storm's debris more than a week after Hurricane Andrew wrecked the area.

Two portable water purification units purchased by the Southern Baptist Home Mission Board helped relieve the shortage of potable water in south Florida.

"We have given many cups of cold water in Jesus' name," Furgerson said. "The water purification units have produced nearly 70,000 gallons of 'baby-safe' water in their first five days."

Operated by the Brotherhood departments of state Baptist conventions and associations, the mobile feeding units range from tractor-trailers to fifth wheels. Training and coordination of disaster relief volunteers is a Brotherhood Commission ministry.

Among the Brotherhood Commission's most recent responses were food and medicine to Kurdish refugees in Iran and Iraq and food and medicine to the Commonwealth of Independent States. Seven men were in Turkey in August rebuilding homes in a village destroyed by an earthquake.

The Brotherhood Commission's primary SBC program assignment is missions education for men and boys. Disaster relief is an outgrowth of the agency's emphasis on mission action.

Persons wishing to make donations to the Brotherhood Commission's disaster relief efforts may do so by sending contributions designated for disaster relief to Brotherhood Commission, 1548 Poplar Ave., Memphis, TN 38104.

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How to respond to
Hurricane Andrew

Baptist Press
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MEMPHIS, Tenn. (BP)--Both the Florida and Louisiana Baptist conventions are receiving donations of non-perishable food, diapers, baby food, canned milk, powdered milk, feminine hygiene products, paper products and building supplies.

Volunteers for clean-up and construction also are being recruited.

People interested in helping should contact their state Brotherhood offices and provide an inventory of foods and itinerary of volunteers willing to go to Florida or Louisiana.

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The state Brotherhood offices will communicate the information with Florida and Louisiana. Do not send items or volunteers to Florida or Louisiana until confirmation has been received that the goods or services are needed.

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EDITORS' NOTE: A Hurricane Andrew Information Center has been established at the Brotherhood Commission. Please call 901-272-2461 and ask for Jim Burton or Steve Barber. A 24-hour information and message line can be reached at 901-278-7839.

Accrediting executive says
agency respects diversity

By Pat Cole

Baptist Press
9/3/92

LOUISVILLE, Ky. (BP)--Educational standards -- not theological stances -- are the primary focus of the agency which accredits more than 200 theological schools, including the Southern Baptist Convention's six seminaries, the agency's executive director emphasized.

The Association of Theological Schools in the United States and Canada does not penalize an institution for being either too conservative or too liberal, said James L. Waits in an interview at Southern Baptist Theological Seminary.

"That would violate our own fundamental principle of association," he said following a fall convocation address at the Louisville, Ky., seminary. "This is a group of free schools joining voluntarily into association with one another for peer institutional relationships."

Southern Baptist interest in accreditation issues has increased in recent years as controversies have swirled around control of seminary governing boards by conservative trustees. Dramatic changes at two seminaries prompted ATS investigations.

Earlier this year, ATS placed Southeastern Baptist Theological Seminary in Wake Forest, N.C., on probation for two years. ATS representatives made a "focused visit" to Southern Seminary in 1990. The visiting team, however, later reported many of the trustee actions that prompted the visit had been corrected and recommended ATS take no official action toward the school.

Waits would not comment about specific situations regarding Southern Baptist seminaries. However, he said in general schools run afoul of accrediting agencies when they fail to follow due processes outlined in their own mission statements. "They become subject to surging ideas or politics or some personal idiosyncrasy and then their mission gets skewed and their procedures and processes gets skewed," he said. "The purpose of accreditation is to make sure there is due process consistent with pre-set standards of procedure."

ATS member schools might comprise the most pluralistic and theologically diverse religious organization in North America, Waits said.

"ATS tries to be respectful of those traditions and tries to be very clear about allowing an individual institution to formulate its own mission statement which grows out of its theology and its confessional stance," he said, noting ATS members range from the very conservative seminaries to the most liberal university-based divinity schools. Yet he added the spectrum among schools is not always as wide as their stereotypes would suggest. "I think most of us, at least religiously, are sort of a mix of those kinds of instincts and commitments."

Schools can change their mission statements and confessional stances, said Waits, a United Methodist minister and former dean at Emory University's Candler School of Theology in Atlanta. He stressed, however, "those kind of changes should take place in a deliberative fashion and over a sufficient time to allow participation by all governing factions."

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Waits, who has been ATS executive director just over a year, said he is trying to bring to his job an emphasis on the role of theological education in the life of the church. "Naturally there ought to be a close relationship between the church and the seminary," he said, "but that is not always the case. I think inevitably there are bound to be tensions between ordinary church life and theological education, because theological education is sort of bound to be on the cutting edge of where church life ought to go."

Consequently, he added, theological educators offer a critique of the church "not out of love for antagonism but love for the church and ambition for the church that it be relevant to our day."

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Seminary survives hurricane;
Leavell cites Bible on survival

By Debbie Moore

Baptist Press
9/3/92

NEW ORLEANS (BP)--"We're grateful to God that this campus was spared damage as was experienced in a lot of places," said Landrum P. Leavell II, president of New Orleans Baptist Theological Seminary, during the first chapel address of the new school year.

Leavell thanked "all of those who stayed up and stayed on the job throughout some long hours," anxiously waiting to see if Hurricane Andrew, headed straight for New Orleans, would actually hit.

State officials Aug. 24 urged everyone who was able to evacuate the city and all areas south. All seminary offices closed at 3 p.m. that afternoon. The opening of school was postponed from Aug. 25 to Aug. 27. While most students, faculty and staff did leave the area and head north, the seminary provided an evacuation shelter for those who could not leave.

The New Orleans campus property received only minor wind and water damage; by late afternoon Aug. 27 all seminary residents had electricity restored.

However, the NOBTS Miami extension center, which meets in the facilities of Iglesia Bautista Horeb in Hialeah, Fla., did not fare as well. All of the extension center's computers, files and books suffered water damage. The home of the center's director, Raul Vazquez, was severely damaged; some students' homes were destroyed.

The home church of many of the people involved with the extension center, First Baptist Church of Perrine, was destroyed. The post office for that area was also destroyed, resulting in a delay in the registration process, as well as paychecks getting to personnel during a critical time. The extension center hopes to be able to start classes by Sept. 8.

"It really is a coincidence that my subject this morning is survival," Leavell said as he made a transition to his sermon.

"When I originally planned to talk to you, I was not thinking in terms of surviving Hurricane Andrew, but in every direction you look, survival is an issue," Leavell said. And planning for survival, in the larger context of the transition into the 21st century, is absolutely essential, he said.

Leavell cited three biblical steps for survival, the first being "we must lift up our eyes."

"A lot of the Christians in our day have become totally consumed with their jobs and with making money ... and they never look up to see the conditions all around them. Our responsibility is to get the attention of people like that, and the first step is for you and me to lift up our eyes, to look up and to see this world."

The second step is to "suit up," Leavell said. He pointed out that every sport has a uniform designed especially for its participants "in order for them to do their very best."

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The Christian's uniform is the armor of God and "it is not the kind of uniform that you put on and take off after a few hours of practice; this is our habitual clothing," Leavell said. "Our survival depends upon our being dressed for the occasion."

The third step is to "sign up and step up," he said. "This is a call for volunteers. This is not a draft. ... You had to say 'Yes' of your own volition or you wouldn't be here. ...

"It always amazes me to see the number of seminary students who come and who start up like gangbusters and then who drop out, unwilling to pay the price. If people told you it was going to be easy, they misinformed you. It isn't.

"This is not a three-year Glorieta or Ridgecrest. ... This is graduate theological education and it demands a price. You volunteered; no one drafted you. Christ called you; you responded. Don't ever believe that it's going to be easy or that it will come at a time convenient and that everything will fall into its proper place at the right time.

...

"Cross-bearing is not easy. ... Nobody likes to deny himself," Leavell said. While seminary students are not called to "colorful kinds of sacrifice" such as being beheaded like John the Baptist or being crucified for the sins of the world like Christ, "we're called to do something that is just as important, though far less colorful. You're called on to be found faithful in the place that God has given you to fill. That's all."

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Church growth leaders
urge unity in diversity

By Chip Alford

Baptist Press
9/3/92

FORT WORTH, Texas (BP)--When it comes to church growth, Ken Hemphill and Rick Warren may preach different methodologies but their message is the same -- reach the unchurched and bring them to Christ.

Hemphill, director of the Southern Baptist Center for Church Growth, and Warren, pastor of Saddleback Valley Community Church in Mission Viejo, Calif., both addressed participants at the Nationwide Church Growth Conference in Fort Worth Sept. 1. They agreed there is no one key or "secret" to growing churches.

"To reach our generation, we are going to have to have multiple methods for growth," said Hemphill, who assumed his newly created post Aug. 1 jointly sponsored by the Home Mission Board and the Sunday School Board. "We need to focus on church growth principles, not the methods."

Warren agreed: "We can have unity in our convention without having uniformity (in church growth methodology). We don't think our way is the only way; we're only one way."

Hemphill supports a more traditional approach to church growth. Before beginning his current job, he served 11 years as pastor of First Baptist Church of Norfolk, Va., leading the church to growth through an "evangelism-focused" Sunday school and "celebrative" worship services.

Warren, on the other hand, led Saddleback Valley to become the fastest-growing Southern Baptist church in America by using home Bible study groups or "cells" and "seeker services" designed to appeal to the unchurched.

"I firmly believe an age-graded Sunday school is the finest integrative church growth tool on the market," Hemphill said, adding the Bible study program is "alive and growing" in the Southern Baptist Convention despite claims to the contrary by some church growth experts.

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Before Hemphill's address, Michael Arrington, vice president for corporate services at the Sunday School Board, told conference participants Southern Baptist Sunday schools experienced a net enrollment gain of 174,000 in 1991, the second highest gain since 1976, bringing the total Sunday school enrollment to 8.18 million.

Hemphill said other denominations are recognizing the value of Sunday school, citing a recent survey showing 14 of 17 of the fastest-growing churches in America rated Sunday school as a "key agent" in growing a church.

Though more than 70 percent of Southern Baptist churches are plateaued or declining, Hemphill insists Sunday school itself isn't to blame. What is needed in many cases is new vision and creativity in carrying out the Bible study program, he said.

"Why go reinventing the wheel? We just need to refocus it toward evangelism and use our creativity and flexibility to build off that foundation," he said.

For example, at First Baptist in Norfolk, Hemphill said Sunday school classes were started to meet the special needs of divorced people, married couples without children, Vietnam veterans and other groups, some of which did not meet on Sunday.

"But we didn't sacrifice the foundation and many of these people in these groups were eventually mainstreamed back into the original (Sunday school) structure."

Warren, a fourth-generation Southern Baptist pastor, said he started Saddleback as a "church for the unchurched."

"I discovered real quick that what I had grown up with would not reach that particular target," he said.

The church's innovative ministry approaches include holding two types of worship services: a seeker service on Sunday with topical sermons and contemporary music designed to reach the unchurched and midweek worship services for believers that feature "verse-by-verse" preaching.

Other innovations include home cell groups for Bible study and investing in staff members rather than buildings. (Warren said Saddleback is the largest church in America without a building, adding the church has met in 54 different locations in its 12-year history. The congregation currently meets in a local high school building.)

Both men shared with the 2,400-plus conference participants several principles of church growth derived from their own experience and research.

Hemphill said church growth is a process, not an event or a string of events; the size of the Sunday school must be increased to permanently increase the size of a church; and visionary leadership begins biblically and foundationally with the pastor.

Warren said growing churches require growing pastors. "All leaders are learners," he said. "I tell my staff, 'The moment you stop learning you stop leading.'"

For a church to grow, Warren also said the people must give up control of the leadership and the pastor must give up control of the ministry.

The Nationwide Church Growth Conference was sponsored by the Sunday School Board, Home Mission Board and the Baptist General Convention of Texas.

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(BP) photos mailed to state Baptist newspapers by Southwestern Seminary.

**Winning Sunday schools
built on fundamentals**

By Chip Alford

FORT WORTH, Texas (BP)--Churches interested in building winning Sunday schools should do what any good football team does -- concentrate on the fundamentals, a speaker at the Nationwide Church Growth conference said.

"No matter what system or approach you use, the fundamentals are the key," Lisa Milne, program coordinator at Second Baptist Church of Houston, said in a seminar on innovative Sunday school approaches.

One of the key fundamentals, according to Milne, is building a solid organization that exemplifies quality "from the group up."

Success begins, she said, with a "coach" -- a pastor, staff member or lay person charged with coordinating the Sunday school, Milne said. He or she must be someone who hears the call of God, has a sense of mission and vision and offers consistent leadership.

Using those in the church with the gift of spiritual discernment as "scouts," the coach then builds a team of teachers, Milne said.

"You need to find the gifted teachers," she said, adding in many Sunday school departments "there are two good teachers and eight good people."

Other fundamentals in building an effective Sunday school program, Milne said, include instilling a sense of passion for excellence in teachers and leaders, using creativity and believing in your teachers enough to free them to do the work.

"One of the best ways to accomplish your goals is to model what you want to see happen," she said. "In our church, everybody on our staff teaches a Sunday school class."

Second Baptist, which recently had more than 6,700 in attendance in Sunday morning Bible study, has used some other innovative approaches such as:

-- An annual "NFL Draft" in which teachers and leaders in almost every Sunday school class choose a new group to teach. "Everybody feels a little uncomfortable every year," Milne said, "but it keeps a freshness about our church and an excitement about Sunday school." While long-term, caring relationships may be sacrificed by using this approach, members soon learn to make friends more quickly and it helps focus the class on evangelism, she added.

-- An alternative approach to weekly workers meetings. Instead of bringing teachers together for a meeting at the church, Milne distributes a cassette tape every month that includes four Sunday school lessons. Each lesson is "taught" on tape by a different Sunday school teacher with heavy doses of application, illustrations and other helps. Milne said the format also is helpful as an evaluation tool because it gives her a chance to hear every teacher teach a lesson.

The Nationwide Church Growth Conference was sponsored by the Southern Baptist Sunday School Board, Home Mission Board and the Baptist General Convention of Texas.

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**Pastor urges involvement
in mobile home missions**

By Chip Alford

**Baptist Press
9/3/92**

FORT WORTH, Texas (BP)--While starting Bible studies in apartment complexes is fast becoming one of the ministry trends of the '90s, one Texas pastor feels another potential mission field is virtually being ignored by Southern Baptist churches.

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Travis LaDuke, pastor of First Baptist Church of Dalhart, Texas, said residents of most mobile home parks are "geographically, socially and economically" cut off from most Southern Baptist congregations. As a result, they aren't being reached with the gospel.

"Some churches are busing in children from these parks, but they will never win the adults that way," LaDuke said. "What churches need is to have a presence in these places. We need to go where the people are because they're not coming to us."

LaDuke led a seminar on "Reaching People in Mobile Home Parks" Sept. 1 at the Nationwide Church Growth Conference in Fort Worth, Texas. The first-of-its-kind Southern Baptist conference examined a variety of methods and principles for growing churches.

LaDuke said his interest in reaching "pockets of people who aren't hearing the gospel being preached" was sparked by a sermon he heard in the late 1970s on the social responsibility of churches. Then pastor of Coulter Road Baptist Church in Amarillo, Texas, he decided to lead his congregation to involvement in mobile home missions.

"One of the first things I learned is you don't call them trailers. These are homes to a lot of these people," LaDuke said.

He began the work by building relationships with managers of mobile home parks in the Amarillo area.

"You have to build a good rapport with them," La Duke said. "We told them we could be an asset to their community by helping to raise the level of morality and by offering counseling and occasional financial help to the residents."

While LaDuke acknowledged encountering resistance from some managers, several allowed his church to start missions on site. During his pastorate at Coulter Road, the church started eight missions in mobile home parks and low-income neighborhoods in Amarillo. The church spent \$440,000 buying property and constructing chapels on site at several locations and rented space for services at other sites. In one mobile home, La Duke said they had Bible study for children on one end and for youth on the other.

While a few volunteers from Coulter Road helped start Bible studies at the parks, LaDuke said a vital key to the success of the missions was finding pastors "with a heart for the ministry. He had to be genuine and really love the people or it wouldn't work."

The ministry did work in Amarillo. In the last 13 years, LaDuke said 750 people have been baptized through the eight missions. Three of the missions have become churches, and four of the mission pastors have become full-time pastors. LaDuke himself was pastor of one of the mobile home missions after leaving Coulter Road Baptist Church in 1987 due to heart problems. He accepted his current pastorate the following year.

While the work can be rewarding, he said those who get involved in mobile home missions must have three things:

-- Concept of the work. "People need to understand that some of these works will never be big because the membership is very transitional," he said. "Most residents only live in a mobile home park for a year or two."

-- Concern for the people. "Most of these people would not feel comfortable in the majority of Southern Baptist churches. We need people who are willing to meet them where they are and just love them," he said.

-- Commitment to "go out there and do the work."

The Nationwide Church Growth Conference was sponsored by the Southern Baptist Sunday School Board, Home Mission Board and the Baptist General Convention of Texas.

EDITORS' NOTE: Please substitute the following story for the BP story titled "Baptist bookstores suspend sale of Mike Warnke's 'Satan Seller,'" dated 9/2/92.

Word, Warnke suspend sales,
Baptist Book Stores follow

By Art Toalston

NASHVILLE (BP)--Word, Inc., and Christian youth speaker and comedian Mike Warnke have jointly agreed to suspend sales and promotion of the artist's products, prompting Baptist Book Stores to suspend sales of all of Warnke's products, including his book, "The Satan Seller."

The action by Baptist Book Stores was effective Sept. 1, after the announcement from Word, Inc., was faxed to the national bookstore chain's officials Aug. 28.

Word's announcement, dated Aug. 5, said in light a report in the Lexington (Ky.) Herald-Leader July 29 concerning the business ethics and financial integrity of Warnke Ministries, the company had met with Warnke. "After reviewing the reported information, Mike Warnke and Word, Inc., have jointly determined to suspend the sale and promotion of Warnke products and allow full return privileges pending the resolution of questions surrounding this matter," the Word announcement said.

Questions erupted earlier in the summer concerning the truthfulness of Warnke's testimony. A Chicago-based evangelical magazine, Cornerstone, carried a 12-page investigative report in its July-August issue uncovering, it said, "serious doubts" about Warnke's account of converting from satanism to Christ, first published in 1973 in "The Satan Seller." Warnke, 47, responded with a 12-page reaffirmation of his testimony.

The Lexington newspaper then reported the IRS last fall revoked the tax-exempt status of Warnke Ministries, which the organization is appealing. The newspaper also raised questions about the ministry's finances, including luxury perks and high salaries, listing Warnke's at \$303,000 last year.

Word, Inc., and Warnke followed with the Aug. 5 decision to suspend sales of his 13 recordings and two videos.

Charles Wilson, Sunday School Board vice president for trade and retail markets, told Baptist Press Sept. 1, "In light of the suspension of Mike Warnke's products by mutual agreement with Word, Inc., Baptist Book Stores will discontinue sale of those products pending the resolution of questions surrounding his ministry."

The BSSB action includes Warnke's widely known book, "The Satan Seller," currently published by Bridge Publishing, Inc., in South Plainfield, N.J. The book is listed in the current Baptist Book Stores catalog and has been among items available at all 63 Baptist Book Stores across the country.

Additionally, "three or four" Southern Baptist churches have canceled, for now, Warnke's speaking engagements, according to a source close to the ministry who asked not to be identified. Warnke has spoken in numerous Southern Baptist churches over the years. Last fall, for example, he was featured in a city-wide youth rally at Shades Mountain Baptist Church in Birmingham, Ala.

Cornerstone writers Jon Trott and Mike Hertenstein said their article was based on interviews with an estimated 100 people including "Mike's closest friends, relatives, and daily associates -- people who ... knew the real Mike Warnke, who was not a drug fiend or a recruiter for Satanism. But he was a storyteller."

Trott and Hertenstein stated, "We have uncovered significant evidence contradicting his alleged satanic activity. His testimony contains major conflicts from book to book and tape to book ... and it doesn't square with known external times and events. Further, we have documentation and eyewitness testimony that contradict the claims he has made about himself."

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The magazine further claimed that even after Warnke became a noted Christian speaker and author, he continued to be involved with drinking and sexual immorality.

"Mike has sinned against the public for years," Trott and Hertenstein wrote, "and the public is entitled to know the truth about his claims and actions."

Warnke subsequently issued his 12-page rebuttal, along with supportive letters from his "Satan Seller" co-author and several Christian publishing, recording and film executives.

Warnke stated, "I stand by my testimony of being delivered and set free by the power of Jesus Christ after being a satanic high priest exactly as published in my book, 'The Satan Seller.'

"While I am the first to acknowledge my failures and shortcomings, I can also say with absolute conviction that I have never willfully lied to or deceived anybody ... and that my ministry is operated totally open and honest before God." In his statement, however, Warnke did not mention last fall's IRS revocation of his ministry's tax-exempt status.

"For the mistakes of the past, I have repented," Warnke wrote. "For the mistakes of the future, I look to the grace of God and the lessons I have learned ... I intend to go on serving God with all my heart and strength and soul."

Warnke acknowledged some of the information in "The Satan Seller" "was purposefully changed to protect the privacy of certain individuals and to prevent readers from using the book as a guide for occultic and satanic purposes."

He said Cornerstone did not interview "the one person -- my ex-wife Sue Warnke -- who could have confirmed my life story. Sue lived and experienced about 60 percent of the account included in ... 'The Satan Seller"

Warnke, now married for a fourth time, said his ex-wife Sue was contacted by Cornerstone a year and a half ago and said the book was true but otherwise had no comment. "Since Sue apparently did not provide the answers they wanted to hear, the magazine looked elsewhere for its 'facts,'" Warnke wrote.

David Balsinger, Warnke's "Satan Seller" co-author, wrote in a letter of support that "I met probably a half dozen people who had knowledge of Warnke's satanic activities."

Warnke, in his rebuttal, added Cornerstone "did not contact me until a few days before the publication deadline" for a response. He said he was in the midst of a tightly scheduled concert tour, and he and the magazine could not agree on how, when or where an interview could be conducted.

"They wanted no one but their representatives present at the interview," Warnke said, and the magazine insisted on an immediate interview rather than a date he was suggesting three weeks later.

"Apparently this was not acceptable to Cornerstone, since the magazine went to press with its 'expose' without further attempts to interview me or verify any portion of its story with the ministry."