



WESTERN RECORDER

February 13, 1996
Vol. 170, No. 7**FOR THE RECORD****Churches ousted**

The Florida Baptist Convention has ousted three churches for allegedly engaging in "neo-Pentecostal" practices. See page 2.

Kelley nominated

Evangelism professor Chuck Kelley has been nominated to become the next president of New Orleans Baptist Theological Seminary. See page 2.

Whirlwind romance

A Kentucky Baptist couple celebrates their second wedding anniversary this week, recalling the disastrous circumstances that brought them together. See page 3.

Editorial

Lessons from "Mr. Holland's Opus." See page 5.

Point-Counterpoint

The Kentucky General Assembly is considering legislation that would allow citizens to carry concealed weapons. Two writers debate the pros and cons of this bill from a moral and religious perspective. See page 6.

Financial Forum

How to get rich, but not necessarily quickly. See page 8.



MUDDY MINISTRY Lon Venters (left), a volunteer from First Baptist Church of Ashland, and Terry Shinkle from Belleview Baptist Church in Burlington scoop mud out of the basement of a home in Alderson, W.Va. At this home, conditions required the clean-up crew to scoop mud bucket by bucket and pass it through a small window to the waiting wheelbarrow. (Photo by Larry Brannin)

Kentuckians praised for disaster work

By Ken Walker
State Correspondent

FAIRLEA, W.Va.—Though a wintry blast cut short Kentucky Brotherhood's recent disaster relief effort, the chill couldn't dampen the warm memories that many West Virginians have of Baptists from their neighboring state.

"This experience has been a real eye-opener for a lot of us," said David Blackwell, pastor of First Baptist Church of Fairlea, W.Va. "We learned a lot about the potential for ministry through disaster relief. It was tough to get the experience, but we

were able to see effective ministry in action."

"Words can't express how I feel," added Roy Grimes, whose flooded home in nearby Alderson, W.Va., was cleaned up by volunteers. "I feel the loving, the caring and the need to help. I wish there were more people like that. I'm grateful to have the Kentuckians here."

About 140 Brotherhood volunteers shuttled in and out of West Virginia over a two-week period starting Jan. 21, after snow-thawing warmth and rains swelled rivers throughout the region.

However, the effort ended abruptly

after an 11-inch snowstorm Feb. 1, followed by a cold spell that dropped temperatures to 15 degrees below zero last week.

Kentucky's first outpost was in Ripley, W.Va., about an hour north of the state capital of Charleston. Sixty volunteers served 3,000 meals that first week, with most of the food shuttled to Red Cross feeding sites in Point Pleasant and Parkersburg.

In addition, workers fanned out from West Baptist Church to help "mud out" three flooded homes along the Ohio River.

The next week the state moved its

□ See *Kentuckians praised ...*, page 3

Religion works better than government, Quayle asserts

By Mark Wingfield
Interim Editor

INDIANAPOLIS—Religious organizations do a more effective job of helping hurting people than government ever can, former Vice President Dan Quayle told the nation's religious broadcasters Feb. 6.

"Some of the best work on behalf of the poor and desperate is being done by faith-based organizations," Quayle said in a keynote address to the National Religious Broadcasters convention in Indianapolis.

"What we need in America is not more government programs that don't work," he said. "What

□ See *Religion more ...*, page 9

Alternative proposed to Religious Right

By Bob Allen
Associated Baptist Press

WASHINGTON (ABP)—A new religious coalition hopes not only to counter the Religious Right but also to establish "a new vision" for politics, where faith unifies rather than divides the nation.

A diverse group of about 300 ministers and religious activists gathered Feb. 2-3 at a "Call to Renewal" conference in Washington to flesh out what organizers hope will become an alternative voice in the 1996 elections for evangelicals who differ with both the far right and the far left.

"Let's call ourselves 'the other Christians in the land,'" said Jim Wallis, editor of *Sojourners Magazine* and a spokesman for the *Call to Renewal*. "There are more and more other Christians in the land who don't believe the Religious Right is right

about everything."

Speakers at the *Call to Renewal's* first national conference repeatedly criticized the Christian Coalition and kindred groups comprising the Religious Right for claiming to speak for all Christians while advocating a partisan Republican agenda that includes not only opposition to abortion and homosexual rights but also cutting back on social programs for the poor, tax cuts for the rich and relaxing laws that protect the environment.

"They are called the Religious Right but they don't talk much about Jesus at all or the Hebrew prophets or the kind of values that might bring us together," Wallis said. "Instead they tell us who we should be afraid of."

The Religious Right is correct, however, that many of America's problems have moral and spiritual roots, Wallis said. That fact, ignored by the left, accounts for much of the success of groups like the Christian

Valentine's Day not really saintly holiday

By Michael Paquette
Religion New Service

WASHINGTON (RNS)—How did a priest martyred for his faith in third-century Rome become a symbol of romance for sweethearts the world over?

History says little of St. Valentine, the patron saint of lovers whose feast day is celebrated Feb. 14. Scholars agree he was a priest and physician who lived in Rome during the reign of Claudius II. Arrested for aiding his fellow persecuted Christians, Valentine was beaten and beheaded about 270 A.D.

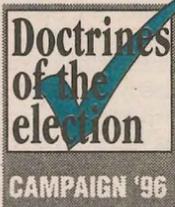
Yet Valentine's Day—with its traditions of Cupids, greeting cards, red roses and heart-shaped boxes of candy—has little to do with religion.

Rather, scholars believe the modern lovers' holiday has its roots in medieval lore. Recorded in some 14th-century English literature is the belief that birds choose their mates on Feb. 14. Because Christianized Europe venerated St. Valentine on that same day, religion and romance became inextricably linked.

Valentine's Day "has nothing to do with St. Valentine at all," said Bruce Miller, religious bibliographer at the Catholic University of America in Washington and an expert on saints. "It's just called Valentine's Day."

The earliest example of a sweetheart referring to her paramour as Valentine is found in "The Paston Letters," a collection

□ See *Does Valentine's ...*, page 7



BAPTISTS

BAPTIST BITS

■ A \$20 million capital campaign to fund improvement at Glorieta (N.M.) and Ridgecrest (N.C.) Baptist conference centers has been approved by trustees of the Southern Baptist Sunday School Board, pending approval by the Southern Baptist Convention Executive Committee during its Feb. 19-21 meeting.

■ A Brazilian couple working among Portuguese-speaking people in New York City are the first missionaries jointly appointed by the Southern Baptist Home Mission Board and Baptists in another country. Sebastian and Leda Baptista were appointed Feb. 6 by the HMB executive committee. They also serve with the Brazilian Baptist Convention's World Mission Board.

■ James Hefley of Hannibal, Mo., is seeking input for a history of the Southern Baptist Christian Life Commission he is writing. Hefley especially would like to hear from students, colleagues and family members of now-departed CLC leaders such as Arthur James Barton, McNeill Poteat Jr., Jesse Burton Weatherspoon, Hugh Alexander Brimm, T.B. Maston, Acker Miller and Brooks Hays. Call Hefley at (573) 221-2462 or write to him at 921 Center St., Hannibal, Mo. 63401.

Florida convention ousts 3 churches over doctrine

By Bob Allen
Associated Baptist Press

JACKSONVILLE, Fla. (ABP)—Three churches have been kicked out of the Florida Baptist Convention for "neo-Pentecostalism," a charge pastors of two of the churches deny.

Florida's state board of missions voted Jan. 26 to deny membership credentials to Citrus Christian Ministries, formerly First Baptist Church of Homassassa Springs; Riverside Christian Fellowship, formerly Riverside Baptist Church, in Hernando; and Main Street Baptist Church in Inverness.

Last year, Alachua Baptist Association voted to disfellowship the Homassassa Springs congregation. The Inverness church resigned from membership in the association in August, followed by the Hernando congregation in October.

According to a news report in the Florida Baptist Witness, Florida Baptist Executive Director John Sullivan told state board members the three central Florida churches recognize speaking in tongues as a measure of filling of the Holy Spirit, restoration of the office of apostle and the "laughing revival" associated with the con-

troversial Toronto Airport Vineyard church.

"I urge that we stand along with this association," Sullivan told board members prior to the vote. "You cannot just believe anything or everything and be Baptist."

This is thought to be the first time the Florida Baptist Convention has ever disfellowshipped a church.

Pastors of two of the churches, however, told Associated Baptist Press that Sullivan's quote did not accurately describe their views. Leaving the association had more to do with personality conflicts than doctrine, they said, and Florida Baptist leaders made no effort to investigate charges before taking action against them.

Leary Willis Jr., pastor of Main Street Baptist Church in Inverness, said his church voted to withdraw from Alachua Association not over charismatic doctrine but "in a spirit of Christian love, simply recognizing we could no longer walk with the association."

Willis denied the church advocates non-Baptist teaching but acknowledged "we may not be viewed by some as a traditional Southern Baptist congregation.

"Our church worships in a very

strong charismatic style," Willis acknowledged. "We're not Pentecostal, but our worship style is charismatic."

Since leaving the association, Willis said the church has continued to support the Southern Baptist and state conventions through gifts to the Co-operative Program unified budget and state and national missions offerings.

The church also subscribes to "The Baptist Faith and Message," a statement of consensus Baptist beliefs approved by the SBC in 1963, he said.

"The only place we deviate with it is a statement concerning the baptism of the Holy Spirit," he said, which the church describes as "a gift" providing "evidence of power" for witnessing.

Willis denied his church supports the "laughing revival" phenomenon. "We are in no way a part of that. We have never espoused any part of the laughing revival."

Chuck Brennan, pastor of Riverside Christian Fellowship in Hernando, said his church decided to leave the association over a dispute that has been going on for three years.

The association unsuccessfully "tried to vote us out three years in a row," he said. "Finally, this year they brought it up again and we resigned. We're tired of putting up with it."

Brennan said he believes opposition to his church was the result of "a personal vendetta" by "one or two pastors" in the association more than theology.

Brennan said describing the church's teaching as "neo-Pentecostalism" is "totally in error."

"I'm disappointed because the state convention only went on one side," Brennan said. "They didn't bother to check with us or anything else."

Efforts to reach Jimmy Sheats, pastor of Citrus Christian Ministries in Homassassa Springs, failed. Joseph Maddox, director of missions at Alachua Association, did not return a reporter's phone call.

Sullivan of the Florida Baptist Convention was out of the country on a mission trip and unavailable for comment. State convention spokesman Don Hepburn said, however, that leaders of the convention had reviewed material provided by the churches to the Alachua Association's credentials committee.

Hepburn said the state board "decided to stand beside the association" in the dispute, "even though we are not bound by what the association does or does not do."

Mohler names Akin & Walker to new posts at Southern

By Mark Wingfield
Interim Editor

LOUISVILLE—President Al Mohler has filled two key vacancies on his administrative team at Southern Baptist Theological Seminary.

Daniel Akin, currently dean of students at Southeastern Baptist Theological Seminary in Wake Forest, N.C., has been named vice president for academic administration and dean of the theology school.

Akin will succeed David Dockery, who has been elected president of Union University in Jackson, Tenn. Both Akin and Dockery officially begin their new roles June 1.

Mohler also announced the immediate reassignment of Doug Walker, currently dean of students and vice president for student services, to the role of vice president for institutional

advancement.

Walker, who was a pastor before joining the seminary administration in 1993, succeeds Tom Mabe, who left Southern in July to accept a fund-raising position in Virginia.

In his new role, Walker will supervise programs of fund-raising, alumni relations and public relations. No replacement has been named for the position Walker is vacating.

Walker has been one of the chief apologists for Southern Seminary's move to a more conservative direction under Mohler's administration. As dean of students, he has cultivated a small cadre of students who have sought ways to speak in churches and in media reports in order to give a positive perspective on the seminary's turbulent transition.

Mohler praised Walker as one who has brought "incredible gifts and un-

questioned commitment" to the administration.

Akin has been dean of students and professor of theology at Southeastern Seminary since 1992. He previously taught at Criswell College in Dallas.

Although Mohler had the authority to appoint Akin to the dual administrative role, his appointment to the seminary faculty required trustee approval. Southern Seminary's trustee executive committee elected Akin associate professor of Christian theology Feb. 6.

Both Akin and Walker face significant challenges in their new roles.

The seminary's transformation under Mohler's administration has alienated most former donors and the school's alumni, meaning Walker will have to build a new base of financial support from individuals and

groups who support the seminary's new direction.

Meanwhile, the seminary is awaiting news of its status with three accrediting agencies which have been investigating changes in the school's faculty hiring policies and other issues.

The Association of Theological Schools in the United States and Canada met Jan. 25 to consider what actions, if any, it will take against the seminary. Mohler was summoned to a brief meeting with ATS accreditors that day in Pittsburgh, but the seminary has not yet received a final report from ATS.

The Southern Association of Colleges and Schools and the Council on Social Work Education also are evaluating their accreditation of the seminary and should issue similar reports in the coming weeks.

Kelley nominated at New Orleans Seminary

NEW ORLEANS—Chuck Kelley, a 43-year-old evangelism professor at New Orleans Baptist Theological Seminary, has been nominated to succeed Landrum Leavell as seminary president.

Leavell retired from the seminary presidency at the end of 1994, but the trustee committee seeking his successor has faced several setbacks.

New Orleans Seminary trustees have been called to a meeting on campus Feb. 22-23 to vote on Kelley's nomination, according to Morris Anderson, chairman of the trustee presidential search committee and pastor of First Baptist Church of Pigeon Forge, Tenn.

Anderson said the 12-member search committee reached a unanimous decision to recommend Kelley

during a Feb. 6 meeting.

Kelley is a popular professor on campus and a popular speaker at conferences across the nation.

The New Orleans search committee had been close to nominating two other individuals for the post, but both declined the nomination. The committee first chose Jim Henry, pastor of First Baptist Church in Orlando, Fla., and current SBC president.

After Henry declined to be nominated, the committee looked to Fred Lowery, a Louisiana pastor. Lowery declined the nomination soon after seminary alumni and others questioned his credentials.

Kelley has been director of the seminary's Center of Evangelism and Church Growth and chairman of the seminary's largest division, pastoral

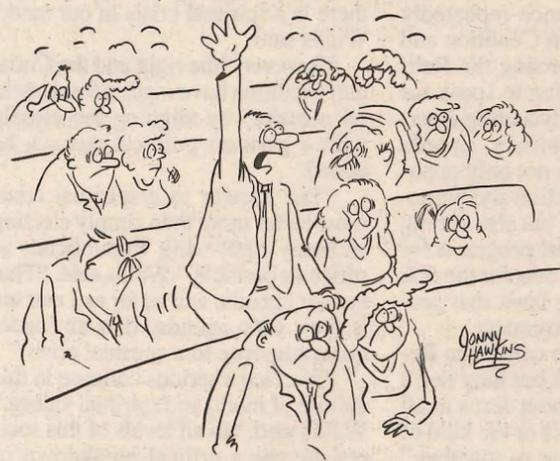
ministries, since 1993. He also has been the Roland Q. Leavell Professor of Evangelism since 1983.

He was the seminary's director of field education from 1983-93. He also has been director and an itinerant evangelist with Innovative Evangelism Inc. since 1975.

A native of Beaumont, Texas, Kelley received a doctorate in preaching from New Orleans Seminary in 1983, a master's degree in biblical studies from New Orleans in 1978 and a bachelor's degree in philosophy from Baylor University in 1974.

Kelley is the brother of Dorothy Patterson, wife of Paige Patterson, president of Southeastern Baptist Theological Seminary in Wake Forest, N.C.

Based on a Baptist Press report



"I'd like some prayer. My computer came down with a virus. My copier is toner-deficient, and my voice mail has laryngitis."

Kentuckians praised for relief efforts

Continued from page 1

base of operations to Fairlea, an unincorporated community in the southeastern corner of the state. Since units from North Carolina were handling emergency food preparation, Kentuckians devoted their efforts to removing mud and debris from homes.

About 15 volunteers were on hand at any one time. After sleeping on cots at First Baptist Church of Fairlea, they traveled 12 miles west to Alderson. About 250 homes sustained water damage in the town, which only has 1,400 residents.

Kentucky crews took mud out of eight residences in Alderson, including one three-level dwelling that had water up to the ceilings on the second floor.

But on-site coordinator Mike Klein, a member of Victory Baptist Church in Lexington, said the most fervent reaction came from the last homeowner they assisted.

"He couldn't believe we weren't going to charge him anything," said Klein, who also is coordinator for Kentucky Brotherhood's north central region. "We had eight men that day and he said it would have taken him a month to do that work.

"Before we left we had prayer, and he had tears streaming down his face. He didn't accept the Lord, but we planted some big seeds. We were go-

ing to go back the next day, but we got snowed out. So I called the (Baptist) pastor there to get him to follow up."

Ironically, Blackwell, the pastor of First Baptist Church of Fairlea, had just agreed to serve as a volunteer coordinator for West Virginia's state Brotherhood when the floods came.

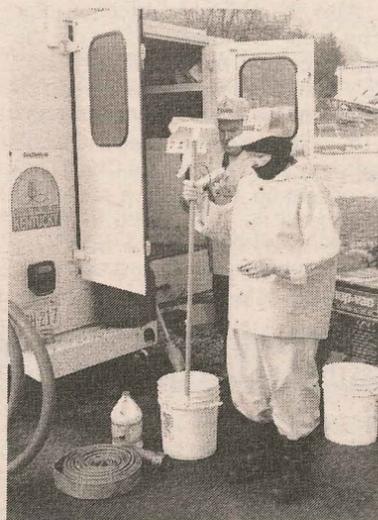
His church hosted so many volunteers from Kentucky and North Carolina they almost ran out of Sunday school classrooms to use as sleeping quarters. But what impressed him the most was the visitors' optimistic spirit.

"The men came in and said, 'We're here and we're ready to go to work,'" the pastor said. "Any disaster is a bit chaotic. But they were ready to go out and help whoever they could and be a tremendous witness in the process."

Bill Hinton, a member of Edgewood Baptist Church in Hopkinsville, said residents seemed overwhelmed by the willingness of relief crews to help them get their lives back in order.

In addition, he said the relief effort is one way to counteract society's selfishness.

"We're doing something for someone else without any reward or compensation," he said. "That's very gratifying to me."



DRESSED FOR SUCCESS Doris Mitchell (right) of First Baptist Church in Russell and Terry Hale of Calvary Baptist in Franklin don the protective garb necessary for mud-out work. The two were among Kentucky Baptist volunteers working in West Virginia after recent floods. (Photo by Larry Brannin)

However, Jean Porter of Russell First Baptist Church insisted the workers aren't heroes.

"God gets the credit because he set the example," she said. "If he were here in human flesh, he would be down there mopping floors and shoveling mud."

A disastrous romance led to marriage

FAIRLEA, W.Va.—Some people relate stories of "whirlwind" romances, but Mike and Wanda Klein got swept away by a hurricane and then a flood.

The Kleins, who met as volunteers with Kentucky Brotherhood's disaster relief ministry, celebrate their second anniversary of marriage this week. And in appropriate fashion, they have just returned from a disaster relief assignment in West Virginia.

The couple first met during Kentucky Brotherhood's relief efforts in Florida after Hurricane Andrew. At that encounter, on a massive food service line in Florida City, Fla., the only thing on their minds was dishing out nearly 20,000 meals a day to hurricane victims.

But as they chatted during off-duty hours, they discovered something in common: each had lost their mates to death in March 1991.

Though they enjoyed their fel-

lowship in Florida, after the disaster work ended Wanda returned to Lexington and Mike traveled back home to Henderson.

Then came the Midwest floods in the summer of 1993. Four days after Mike went to Quincy, Ill., Wanda showed up with another crew.

They resumed their friendship, but this time the talks were longer and the sharing deeper.

They discovered more common ground. Each had three children and three grandchildren, and both loved serving God through the disaster relief program. Neither slept much in Quincy; when Wanda got up at 3:30 a.m. to brew coffee, Mike was awake too.

"I wasn't attracted to him at all at first," Wanda said. "It was just a nice friendship."

"Neither of us thought we would remarry," Mike agreed. "But we picked up our friendship (in Illinois) and started dating."

That required some serious planning, since Henderson is 200 miles west of Lexington.

Mike set out to prove the truth of 1 Corinthians 13, which says love bears all things, believes all things and endures all things. He was serious about spanning the geographical distance.

After their marriage on Feb. 12, 1994, he moved to Lexington and became a member of Victory Baptist Church.

Their respective children were accepting of their marriage, which made it a lot easier, he said. So does having a partner to travel with during retirement—and to be by his side every time they report to a disaster-relief site.

"I'm glad I remarried," he said. "It makes life better. We feel this (disaster relief) is a calling, and we feel God put us together."

"It's just amazing," Wanda added. "You can't ever outgive the Lord."

'Shoebox Blessings' seeking shoes for Bosnia

LOUISVILLE—On the heels of a successful missions project called "Shoebox Blessings," members of Ninth & O Baptist Church in Louisville have found another way to put feet to their faith.

Phase II of the project will put new or slightly used shoes on the feet of children and senior adults in Bosanska Krupa, Bosnia.

Last fall, the Louisville church and its pastor, Rodney Burnette, led a drive to send nearly 3,000 "shoebox blessings" to Bosnia. Those boxes

contained a variety of gifts for children.

At the same time, the church shipped crates of medical supplies and clothing to the region.

Fifty churches participated in the first phase of the project, Burnette said.

Now the church is appealing for help to fill boxes with shoes of all sizes.

Individuals or churches may donate new or slightly used shoes or cash to purchase new shoes at a bulk

rate of \$22 per pair. Shoes to be donated should be appropriate for winter wear, clean and boxed.

Donations should be sent by March 1 to Ninth & O Baptist Church, 2921 Taylor Blvd., Louisville, Ky. 40208.

The boxes of shoes will be shipped to Bosnia the second week in March. They will be distributed in Bosnia by Southern Baptist missionaries, the Red Cross and Baptist volunteers. A gospel note will be placed in each box, Burnette said.

KBC's Russia Christmas bags delayed but finally arrive

By Melanie Childers
Staff Writer

Christmas gift bags collected by Kentucky Baptists and sent to Russian children never intersected with the evangelism team that went to Moscow last December to distribute them.

Due to multiple delays after the gifts left Lancaster, Pa., bound for Russia, the 11-member partnership missions team could not distribute the gifts and returned from Russia Jan. 9.

However, the Kentucky Baptist Convention Brotherhood department, which directed the project, received word recently that the bags finally were released from customs around Jan. 25.

Although three weeks late for Russia's Christmas, the bags will be distributed, at the discretion of Central Baptist Church and Russian Baptist union leaders in Moscow, team members reported.

Accounts still vary as to the reason for the delay of the bags, which were shipped in a 44-foot cargo container under the auspices of the Josh McDowell Foundation.

"The truth is, we don't know where they were held up," said Jan Coleman, a member of the gift evangelism team and office assistant for the KBC Brotherhood department.

"We were told several stories," she explained. "First they said that they weren't able to get them out of customs; then they told us they were still out of the country."

This is the second year for the gift evangelism project, a joint effort by Kentucky Baptist Woman's Missionary Union, Kentucky Brotherhood and the KBC partnership missions office.

In the fall of 1995, Kentucky Baptists collected almost 15,000 bags filled with toiletry items, candy, school supplies, T-shirts and crayons. Collectors also donated \$3 per bag to pay for a Russian New Testament, an imprinted yo-yo and shipping costs.

The bags were intended to be distributed in Russia during that country's traditional Christmas celebration, which falls the first week of January.

Despite a major shift in plans, the gift evangelism team found a variety of ways to minister while in Russia.

Since the gifts arrived late the previous year as well, the team went prepared to be flexible, explained Bob Simpkins, team leader and KBC Brotherhood director.

During evenings at the hotel, the team studied the "Experiencing God" discipleship materials.

"We felt like we needed to join God in whatever was happening," Simpkins explained. "We studied and thought about what God would have us do—regardless of what we came to do."

"The question came up, 'What is a gift anyway?'" Coleman said, noting they realized gifts may be in the form of relationships—a ministry of presence—as well as in tangible Christmas bags.

Group members took advantage of every opportunity to minister, whether in church buildings or on the Metro, they said.

"We attended (Christmas) performances at Central Baptist Church in Moscow and helped give out other gifts they had prepared ... for about 2,000 children," Coleman explained.

The team assisted leaders with other church and regional Christmas programs as well.

Simpkins said he believes in the project's effectiveness despite the difficulties in shipments. He advocates that the project should continue next year, but with changes to increase cost effectiveness and decrease the risk that the gifts might not arrive on time.

A decision will be made by the three agencies involved later in the year.

WESTERN RECORDER

P.O. Box 43969
Louisville, Ky. 40253
(ISSN 0043-4132)

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*Earnestly contend for the
faith which was once for
all delivered to the
saints.—Jude 3*

Western Recorder is published weekly by Western Recorder Inc., an agency of the Kentucky Baptist Convention, Box 43969, Louisville, Ky. 40253, except for one week in July and December. For general information, call (502) 244-6470. Fax: (502) 244-6474. Send e-mail to CompuServe 102667,1300, and the Internet, wesrec@ntr.net. Second class postage paid at Louisville, Ky.

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BAPTIST FORUM

More on anti-Christ

Concerning the article "Anti-Christ not a person" (Baptist Forum, Jan. 30): The wheat and tares is a great teaching, but can it limit resurrection to one time?

Consider "the rest of the dead lived

not again until the thousand years were finished," Revelation 20:5. This says "first resurrection" to indicate more.

Also, the earliest resurrection after Jesus rose—Matthew 27:53—did the saints receive the glorified body? He's first, these shortly followed.

The often-used I Thessalonians 4:16-17 speaks of the "dead in Christ" and we which are alive (in Christ) being caught up. However, it makes no mention of the dead and lost. When do they rise? Could it be the Great White Throne judgment of Revelation 20:11-14 when death and hell are

judged? Are not the saved judged at the judgment seat of Christ? II Corinthians 5:10.

Second, concerning the anti-Christ, to be a near-perfect counterfeit, he would need a body, incarnate-impostor. II Thessalonians 2:3-4 calls him a man of sin posing as God, and Daniel 9:27 an abomination of desolation.

Lucifer, defeated, is seen as a man: Isaiah 14:12-16.

If Lucifer is not anti-Christ, name one who is.

*Frank Fishback
Edmonton*

MINISTERIALLY SPEAKING

Jesus back on earth

In the checkout line at Kroger, a tabloid headline caught my eye: "Is Jesus Back on Earth?"

This is a very good question on which to meditate. Jesus promised his disciples after his resurrection and ascension that his Spirit would come to live in them.

In Leighton Ford's book "Transforming Leadership," he wrote: "It was his promise that after he had left, his Spirit would come to live in them. His Spirit would be his successor. And they in turn, empowered by his Spirit, would not stay hidden in a locked room, nor would they be absorbed in building monuments to the past. Rather, through the Spirit, they would be enabled to live lives of powerful, sacrificial love, to witness to the reality of Jesus, and to weave a 'web of witness' which would begin in Jerusalem and reach out into a worldwide network that would carry the goodness of Jesus to the ends of the earth."

The answer to the question on the tabloid cover is yes. Jesus is back on earth in his body called the church. What a privilege it is to know him and to live in his power.

The Great Commission says as we are obedient to him, he will be with us always, even to the end of

the ages. As we allow him to transform and shape us into his likeness, then the world will know he is back on earth.

*Sam Crawford, pastor
Beacon Hill Baptist Church
Somerset*

The gift of simplicity

There's an old Quaker folk song that says, "'Tis a gift to be simple, 'tis a gift to be free, 'tis a gift to come down where we ought to be."

Where we ought to be. In this day of gigabytes, E-mail, cell phones and side-impact airbags, how easy is it to come back to simplicity?

It would seem that too many are desperately trying to find something in things.

Is it true that the newest gadget, latest fashion, hottest trend will really make me happy? The preacher in Ecclesiastes would say no. He wrote that "the eye never has enough of seeing, nor the ear its fill of hearing." There always seems to be something more.

Few would argue that walking hand-in-hand in the moonlight with my one true love, or sitting down with the kids, a Monopoly board and a batch of freshly popped popcorn would make for a quiet, relaxed evening and living the good life. Yet

we hurry past such things as we scurry off here and there looking for the next piece of manufactured satisfaction.

The Apostle Paul wrote that the source of true happiness is the contentedness found in living with Jesus. Jesus said that when we are worn out and about to collapse under the load that we could come to him to find rest.

"Rest," what a word. It does not mean to lay one's head onto a pillow and drift away into lala land; that's called sleep. Rest is that place where the load is laid down. Stress becomes a distant memory and anxiety is replaced with a calm quietness.

Perhaps the Quakers were right, simplicity is a gift. A gift from a loving Savior, a concerned Father, an ever-present Holy Spirit.

Do you seek that gift? Then look to the gift-giver, but don't be surprised when he tells you what to do. And when he does, then take your sweetheart by the hand and take in some moonlight. Take the phone off the hook and get out the Monopoly game, the kids and the popcorn. Relax in that Lazy Boy and take in the Good Book. In such you will find the gift.

*John Ditty, pastor
Harlan Baptist Church
Harlan*

A reason to celebrate

I had hoped he would be here when the time came for me to hang it up. Sixteen years younger, it seemed a safe bet. Since he had turned down at least three prior opportunities, I had begun to take his permanence for granted.

When, in the fall, Barry Allen shared with me that he had agreed to be considered as the new president for the Kentucky Baptist Foundation, I sensed he would be leaving his 25-year post with the Executive Board for a new and exciting challenge.

Our friendship made it possible for me to "bless" him, but on that day I felt as though that proverbial mule had kicked me in the stomach! This was a significant loss to me and to the KBC Executive Board.

It was Barry who met me at the airport on a cold February evening in 1983. He managed a host of important details which helped my family

and me make the move "back home."

I knew that the Kentucky Baptist Foundation had locked in on the best possible candidate for the job. I have watched and worked "up close" with him for 13 years, challenged by his disciplined mind and work habits.

As job demands and programs increased, he accepted added responsibilities with vigor. The business and finance committee of the Executive Board acknowledged and affirmed his giftedness and effectiveness. No one knows better than I, however, just how important he has been to this organization and team.

The Kentucky Baptist Foundation gets more than a "competent business manager" as their new president. He takes with him 25 years of relationships with KBC institutional leadership, civic leaders, banking officials and a host of Baptist pastors across the state in whose churches are numberless Baptists who, in time, will seek Barry's counsel about their fi-

nancial stewardship.

The Kentucky Baptist Foundation is currently the third largest contributor of Cooperative Program gifts to the KBC.

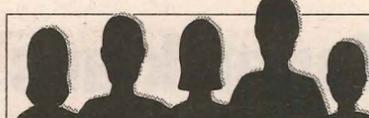
The remarkable growth in recent years of the corpus managed by the Foundation bears testimony to the confidence and trust Kentucky Baptists have in this agency.

My family and I believe in the ministry of the Kentucky Baptist Foundation and have established an endowment with them which will benefit our Kentucky Baptist mission beyond the years of our lives.

Kentucky Baptists have reason to be grateful for the 25-year contribution which Barry Allen has made to the mission of God through the Kentucky Baptist Convention.

We may also celebrate the fact that the Kentucky Baptist Foundation made a visionary choice in the selection of Barry Allen to lead this agency of mission support into the 21st century.

William W. Marshall is executive secretary-treasurer of the Kentucky Baptist Convention.



FAMILY FORUM

What if I'm afraid of being hurt again?

By Harry Rowland

Q I'm divorced and was hurt, then I met someone and was hurt. Now I'm afraid to get close to anyone.

A It is natural for people who have had a significant relationship come to an end to be hurt and then afraid of another relationship. This is compounded when one also has also experienced the pain of divorce.

For many outsiders, divorce doesn't appear to carry the pain that most every divorced person feels. Divorce leaves invisible scars and the assumption can be that the whole ordeal is over when the papers are signed.

Thanks to God's grace, a high percentage of divorcees come to terms with the fear of trusting again and new relationships.

Unfortunately, a few become prisoners of fear. Here are some thoughts that can help:

■ Consider your best interests. If you live life controlled by fear, you may live the rest of your life alone. It is always in your best interest to trust, forgive and grow.

■ Examine your choices. If you have stopped dating, become a workaholic or poured yourself into hobbies or children, you may be running away from your problems and not working at resolving them. Flight stimulates fears.

■ Anticipate your future. God wants you to have a great future, so look ahead five years. If you embrace fear now, you will lose many opportunities to experience love.

■ Give yourself time. You are not ready for the future until you have finished the business of the past. Time is a luxury you can afford, but use it to promote healing not fear.

■ Recognize that if you want satisfying relationships, you have to work at them. Your relationships are not going to be any better than what you are willing to make them. Taking risks and changing behaviors are basic parts of life.

■ Admit your fears verbally to the next one you date. This puts the other person on notice and may help things move at a better pace and keep communication honest.

It's been said that fear is like a python. At first it feels warm and friendly as it wraps itself around you, but when it begins to squeeze, you feel the pain. It is best to step beyond your fears before they strangle you.

Harry Rowland is pastor of Fort Mitchell Baptist Church.

HE SAID/SHE SAID

If Cupid shoots his arrow, can it strike both parties at once?

HESAIID



Mark Wingfield

Here's a bit of Valentine's Day theology: If you don't think God has a sense of humor, just consider how different he made men and women in their abilities to relate to each other.

It's a wonder anyone ever gets married.

The problem isn't the man falling in love with the woman or the woman falling in love with the man. Rather, the problem is getting the

man to fall in love with the woman and the woman to fall in love with the man at the same time.

Timing is everything.

Now I'll be the first to admit men aren't the most perceptive lot when it comes to romance. It's probably an understatement to say that it often takes a bolt of lightning, handwriting on the wall and someone painting a picture—all combined—for us to know what we ought to do in the world of romance.

I know this is true because I once—OK, maybe twice—became Exhibit A for the prosecution, and Alison isn't about to let me forget it.

Yes, I'm the one who first broke off our courtship when it started looking too serious. But she's the one who had the audacity to start dating someone else!

Envy may be one of the seven deadly sins, but it sure can motivate a guy toward commitment.

At least we have funny dating stories to tell our children when they're older. Funny with me as the butt of the jokes, of course. Now if I could just convince Alison to stop telling these sordid tales when the women gather to exchange stories at Sunday school parties.

SHESAIID



Alison Wingfield

Romance isn't everything. I know that. The sticking together through thick and thin, realizing and forgiving each other's faults, and just plain making it through another day is the true test of love.

But is it too much to ask for just a little romance?

Men can be romantic when they really try, but they seem to need a lot of reminding to get them to think about it.

Exhibit A (Mark) always needs reminding of the significance of Valentine's Day in our on-again-off-again dating relationship.

V-day marks the time we got back together after our first break-up from dating (when Mark turned tail and ran because we were getting along too well). Valentine's Day also provided the bolt of lightning needed to jolt Mark's light bulb and help him realize he wanted to marry me—six months after our dating relationship had broken up for the second time. It should be noted that we were living in two different cities at the time.

I almost didn't send that lightning bolt gift—a new recording by an artist we both like—because I had just about given up hope that Mark would finally see the light. I was afraid of embarrassing myself more than I already had. But to make a long story longer, the tape made him realize that we belonged together, and five months later we were married.

Timing is everything.

Mark Wingfield is interim editor of the Western Recorder. Alison Wingfield is a freelance writer.

Lessons from 'Mr. Holland's Opus'

This column rarely is used to endorse motion pictures. However, every once in a great while, Hollywood manages to slip through a movie that is so extraordinary, so exemplary of what more movies ought to be that a positive word is in order.

The Christian community rightly has criticized Hollywood for spewing out too much filth and not enough that is redemptive and inspiring. So when an outstanding movie comes along, we ought to be the first to commend it, using positive reinforcement to let producers know we desperately want more from the same well from which this was drawn.

Such a moment has arrived with the release of "Mr. Holland's Opus," the heart-warming story of a reluctant high school music teacher who becomes an inspiration and guide to hundreds of students across three decades.

This is a movie with so little profanity that I could count the times a foul word was uttered (three) yet with so much emotion that I lost count of the number of times I cried.

It is not an overtly religious film, although the moral lessons it teaches are clearly based on Judeo-Christian principles.

Here are several important lessons we can learn from this movie:

■ **Role models are essential.** Mr. Holland (played by Richard Dreyfuss) begins his teaching career attempting to do as little as possible to get by. And his students respond in kind.

A turning point comes when the school principal (played by Olympia Dukakis) corners Mr. Holland in the hallway one day after school. Students need two things from their teachers, she advises: the facts of the subject under study and the example of the teacher as a moral compass.

Once Mr. Holland sees himself as a moral com-

pass, his students begin learning and he becomes a life-changing role model.

■ **Passion produces results.** Mr. Holland becomes a success as a teacher because he becomes passionate about teaching. This principle is true not just of teaching but in all of life.

Perhaps the problem with American society today is the only thing most people are passionate about is themselves. What is your mission in life? How are you using the life God has given you to make a difference in this world? What are you passionate about?

■ **Public school teachers are valuable resources.** The Christian community in recent years has focused ad nauseum on the sorry conditions in public schools and in the process has maligned many a dedicated Christian teacher who has stayed in the system and continued making a difference.

School systems do not teach children; teachers do. As long as committed Christian men and women continue to teach, there is hope for our schools.

■ **Even an imperfect person can make a difference in the lives of others.** Despite his successes at school—or sometimes because of them—Mr. Holland faces difficulties at home. Life also deals him some hard blows. He is less than a perfect father and husband, although in the end he makes good, redemptive choices.

Yet these difficulties do not derail him or negate the outstanding things he does. The Bible teaches us a similar lesson: God uses ordinary, imperfect people to do extraordinary things.

—Mark Wingfield

■ **If you want to send a positive reinforcement to the people responsible for "Mr. Holland's Opus," address your comments to: Michael Eisner, Walt Disney Co. or Richard Cook, Buena Vista Pictures Distribution, 3900 W. Alameda Ave., Tower Building Suite 2400, Burbank, Calif. 91521.**

Have you paid your child support at church?

Occasionally, a newspaper carries an account of the police department running a "sting operation" where hundreds of people are brought to justice because they have not provided resources for their families.

Often a judge will incarcerate a person for failing to make child support payments.

One of the blights on this generation has been the proliferation of parents, especially fathers, who fail to honor the obligations they have to their children. Generally, citizens consider this practice to be despicable; one can hardly be accused of anything worse than allowing a child to go without proper shelter or food.

Today's churches have children who are being denied proper encouragement and opportunities for adequate nourishment. Because this form of "child abuse" is not addressed in the courts of the land, nor are there newspapers carrying accounts of this denial of basic privileges, most people and probably all offenders do not even realize how rampant the practice is.

The lack of child support I am talking about is that every Sunday of the year, Bible study departments for pre-schoolers and children are scandalously short of Bible teachers. Many

Sunday school departments operate weekly with as little as 25 percent to 50 percent of the leadership required to meet the spiritual needs of these children.

Those who do give of their time and heart to staff these departments are not able to teach in the manner that best enables children to learn about Jesus and, when the time is right, give their hearts and lives to him. For many of these workers, keeping order or just tending to the physical needs of the children takes up most of their time.

Most Christian educators understand that the intense pressures on people in today's society have caused many potential leaders to be so much in need of spiritual help for themselves that they unwittingly have not been available to address these mounting needs of children. Regardless of the reasons, the children are going without "proper nourishment" and no one knows what the ultimate results may be in their lives as they mature.

There are many possible solutions to this dilemma, but space will allow for only a few suggestions:

■ **Parents of the children must step forward and provide the manpower to make sure the best teaching possi-**

ble is made available for their children.

■ **The entire membership must join forces with the parents to bolster these ranks with the very best personnel possible.**

■ **Church leaders, such as pastors, staff members and deacons, must keep before the membership the growing need for members to prepare themselves for this task.**

■ **Teachers of adult classes in our churches are the answer to this problem. Every Sunday they have opportunity to "spiritually prepare their class members" to be able to meet this assignment. The adult teachers must aggressively attack this problem and pray that the Lord will give them wisdom in training their class members to mature in the Lord and to be on the front lines of providing for the needs of these babies. As long as members feel their own teachers do not want them to leave the "nest of learning," they will never meet the challenge.**

In the secular realm, failure to pay child support brings instant attention and sorrow to the offending parties. Dare we Christians not take the same question as seriously: "Have you paid your child support?"

Bill Taylor
SBC Sunday School Board

COMMENTARY

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Should Kentucky pass a concealed weapons bill?

"An honest, trained citizen can use the possibility of self-protection to prevent much crime."

YES

By Charles Blair
Director of missions
West Kentucky Baptist
Association

When Peter used his "bootleg" sword against a member of the Sanhedrin militia, armed with sticks (for only Romans and outlaws had swords!), Jesus gently replaced the man's ear, telling his impetuous disciple, "It is enough."

The pacifist view, an honorable part of our heritage, builds on this dramatic moment to oppose all violence, war, even self-defense. Certainly no one should be forced to carry arms against conscience. But is this the only view possible for a believer?

For here is the crux of the discussion on "concealed-carry" laws now facing Kentucky. Christian opposition must finally come to grips with this issue: Is there any biblical right of self-defense?

"Turn the other cheek." "Gentle Jesus, Meek and Mild." "Put up the sword." All are scriptural.

But it was this "gentle Jesus" who twice strode into the temple, overthrew the money-changers' tables, and with a whip drove the criminals

from his Father's house. Once, early in his ministry, he so impressed the honest, but helpless (unarmed) Nicodemus with this act of violence that the teacher came to the Teacher to ask, "How did you do that? It must be from God!"

Then, at the beginning of passion week, he bracketed his ministry with a second violent claim to divine authority. Jesus was not crucified for saying, "Behold the lilies of the field, how they grow," but "Behold the thieves of the temple, how they steal!"

On the crucial night before the cross, our Lord instructed his closest followers to arm themselves, so that no Satanic attack could short-circuit the Via Dolorosa. Only when the hour had come and the sword was no longer needed did he instruct them to "put up" (not "throw away") the sword.

The purpose of a legal concealed weapon is similar. It will not keep us from finally facing God's judgment, but it may lengthen our days and make them more peaceable. An honest, trained citizen can use

the possibility of self-protection to prevent much crime, whether the protection is a cellular phone or CB, simply looking alert, or making would-be criminals think twice.

Statistics on this issue vary. Opponents concede that statistics do not prove their case (Courier-Journal, Jan. 28). By the way, several Courier employees might still be alive if this law had been in force in 1989.

Florida has a long track record, but waves of immigrants, many of them illegal, have skewed that state's statistics. Even there, only 0.017 percent of over 300,000 licensees have lost licenses for firearms-related crimes. Police officers have little to fear from honest, trained citizens.

Forty-two states have similar laws. Of 27 with laws in force long enough to study, none had any increase in total criminal acts. There has been a marked decline in violence against the weak and helpless, according to Gary

Cleck in "Hand-Gun Violence."

Guns do not cause violence. In the "gun-free" climate of prison, violent

crimes abound. Recently, we have even seen a religious statuette used in a crime.

Principles come before statistics. Plymouth Rock Foundation's FAC-Sheet quotes George Washington: "From the hour the Pilgrims landed, to the present day, events, occurrences and tendencies prove that to ensure peace, security and happiness, the rifle and pistol are equally indispensable." Madison, Hamilton and George Mason spoke in favor of "the people ... who are peaceable citizens ... keeping their own arms."

Much opposition emphasizes the current right of the "open carry." But (1) the same people often oppose all weapons, wanting disarmament; and (2) surely an open weapon is less civilized, more "wild-western" than a small pistol in a lady's handbag or under a gentleman's coat.

Kentucky's proposal requires training and excludes felons and drug/alcohol abusers from permits. With firm enforcement, and care to keep weapons from small children, we should be a safer society.

"Will the writer take advantage of the law if passed," you may ask? Let's wait and let some criminal find out.



"This bill would increase the likelihood that Mr. Average Citizen will use his weapon against someone whom he never intended to harm."

NO

By Rick Shannon
Pastor
First Baptist Church
Pikeville

The world certainly can be a scary place. Statistical evidence aside, there is a pervasive feeling in America that we are an increasingly violent nation. Growing numbers of our people seem to readily choose violent methods of resolving conflicts.

That being the case, the current debate about the wisdom of allowing citizens to carry concealed deadly weapons is understandable. All of us can identify with the desire to be equipped with the means to protect ourselves and the ones we love.

However, we are too quick to espouse simplistic solutions to complex

problems, and I think we are poised to embrace a simple one here. It's as though we are saying, "Arm the citizenry and the bad guys will finally get theirs. They'll think twice about messing with a guy who may have a gun."

Proponents of this measure apparently assume it will help produce a society where the criminal element begins to walk in fear due to the possibility that Mr. Average Citizen has a gun. They also assume that said average citizen would never even be tempted to employ that gun under any circumstances except the most extreme where self-defense was a must. Neither assumption is demonstrably true.

The criminal who intends to do

you harm has the element of planning and surprise on his side. He will most assuredly act in a manner that reduces the possibility that you can use a weapon, even if you had one.

I do not see the potential here for reducing vulnerability to crime so much as I see a formula for tragedy. This bill would increase the likelihood that Mr. Average Citizen will use his weapon against someone whom he never intended to harm.

Two recent news accounts told the heartbreaking stories of fathers who shot what they believed to be intruders but wound up killing their daughters. I believe this bill would be more likely to increase the number of those tragedies than to decrease crime.

Inasmuch as this bill puts more guns in the hands of more people, it will elevate, not lower, the level of violent interaction among the populace. We do not know how many heated arguments might turn deadly if a deadly weapon were easily available. Human behavior being what it is, we cannot kid ourselves into believing that losing control and acting irrationally is a rare thing.

All of us want to feel safe. If this bill would accomplish that, with no ill effects, I'd be for it. It won't.

If the proliferation of guns could make a country safe, we already would be the safest nation on earth. Yet, in spite of the ease with which we can buy firearms, we feel increasingly vulnerable. This bill won't help and may do lots of harm.

COMMENTARY

We have nothing to fear but God

Americans are running scared. They're scared of violence, even though crime, overall, is down. They're afraid of cancer, heart attacks and a variety of other illnesses, even though most of those maladies have a higher rate of successful treatment today than ever before.

Americans also fear emotional and psychological assaults. They are afraid of not being as successful as they hoped. They are terrified of aging. And they are afraid of being alone and unloved.

One thing they are not afraid of is God. He is usually referred to casually—as in "God help us," or jokingly as in "God's a woman and she's ticked off"—or simply in vain, as punctuation to an otherwise uninspiring sentence.

Increasingly I wonder why a nation with the highest church attendance has so little concern about a God most believe created

us and could destroy us if he (or she) really did get ticked off.

The God of Jewish, Christian and Muslim theology is a God to be feared. He has little in common with Santa Claus or a smiley face and stands as a power that can smite or deliver as he sees fit.

"The fear of the Lord is the beginning of all wisdom," says Psalm 111:10. Throughout both the Old and New Testaments we are reminded to fear nothing and no one but God.

But instead of standing in awe of the Creator, we live in fear of each other and the worlds we have created.

A few weeks ago I had lunch with a successful executive who confessed that he was afraid of losing his job. "I'm over 50. Who would hire me?" he asked. He told me he was beginning to understand why men who lose their jobs consider taking their lives.

On another day I spoke to a woman who

told me she lives in terror of developing breast cancer. She is so debilitated by the fear that she cannot enjoy the love of her family because it only makes her more afraid of dying before they do.

Recently I rode home in a taxi with a driver who prominently displayed the Koran. We chatted briefly about his life and beliefs, and finally I asked him a question that had puzzled me for some time.

"You seem like a wise and moderate man. Can you explain why the writer Salman Rushdie should be condemned to death for what the Muslim world considers blasphemy?"

The driver paused and then said, "Yes, I do understand. But I'm not sure I can explain it so that you do."

"You see, in America you seem to believe that freedom of speech is more important than the fear of God. But if you are truly a Muslim, you know better."

I thought about his words for a long time. As a Christian, I may not agree with pronouncing a death sentence on a man for

his writings. But if I believe what I say I believe, the fear of God should be more real in my life than anything else.

Whether crime statistics are up or down, or whether it is a bull or bear market, it should matter far less than if I am pleasing God by my life and actions. But I don't live that way, and neither do most people in what is called the most religious nation on earth.

One of my favorite songs of faith is the old spiritual, "He's Got the Whole World in His Hands." Wouldn't the world be a better place if we acted as if we really believed it?

We would become more concerned about our own actions than the potential actions of others. We would live as if we realized Someone was watching what we did, even if we knew we would never get caught.

And we would spend less time being concerned about what might be slipping through our own fingers and more time standing in awe of the One who holds the whole world in the palm of his hand. (RNS)

Dale Hanson Bourke
Publisher, Religion News Service

Congress mandates TV blocking option

WASHINGTON (ABP)—A sweeping telecommunications reform bill signed Feb. 8 by President Clinton requires manufacturers to put a device in television sets to allow parents to block violent and other objectionable programs.

The overhaul package also contains provisions intended to encourage telecommunications competition.

But the requirement for a so-called "v-chip" in television sets and regulations of Internet communications are drawing criticism from free-speech advocates. The law includes a provision establishing criminal penalties of up to \$250,000 in fines and two years in prison for people who put "indecent" material on the Internet.

The House approved the conference report on the reform measure Feb. 1 by a vote of 414-16. The Senate approved it 91-5, and President Clinton signed the bill Feb. 8.

Under the v-chip provision, an advisory committee will recommend a system for rating television shows. The law encourages broadcasters to implement their own rating system

within a year. After that, the Federal Communications Commission may accept the broadcasters' proposal or recommend another system.

Broadcasters would use the rating system to accompany certain programs with a signal to the v-chip, which would block a show from airing on the set if the chip is activated by parents.

Critics charge a government-mandated rating system is unconstitutional.

"Any legislation that requires the rating of television programs based on their inclusion of violence, depictions of sexual misconduct or the like is a content-based burden on speech," said Rep. Jack Fields, R-Texas.

A spokesman for Fields said some Republican colleagues would disagree, but parents, not government, should change the channel. He said government staying out of those kinds of decisions is "the best part of conservatism."

The provision banning "indecent" speech on the Internet has drawn criticism from civil-liberties groups and

abortion-rights activists.

The American Civil Liberties Union has said it will file a legal challenge to the ban on certain Internet material, saying the language of the bill is too broad.

In addition, Rep. Pat Schroeder, D-Colo., has raised concern over a provision she says will prevent information on the Internet that tells where and how an abortion may be obtained.

The provision, added by Rep. Henry Hyde, R-Ill., extends the 1873 Comstock Act enacted to stop indecent material from being transferred through the mail. The act covered information on birth control and abortions. In 1971, Congress deleted the prohibition on birth control, but the abortion provision remains.

Hyde said the measure does not interfere with the freedom to discuss the topic of abortion over the Internet. The language "prohibits the use of interactive computer service for the explicit purpose of selling, procuring or facilitating the sale of drugs, medicine or other devices intended for use in producing abortions," Hyde said.

Appeal denied for Lutheran pension case

MINNEAPOLIS (RNS)—The Minnesota Supreme Court will not review a lower court's dismissal of a suit challenging the investment policies of the Evangelical Lutheran Church in America.

The court, without comment, announced Jan. 25 that it will not review a ruling last November by the Minnesota Court of Appeals, which dismissed the suit on grounds that it lacked jurisdiction to intervene in internal church policy matters.

The suit, brought by a group of pastors led by Thomas Basich of St. Paul, challenged a policy of the denomination's Board of Pensions that

barred investments in companies doing business in South Africa. The group said the restrictions—based on a church policy that South Africa's apartheid system was a sin—meant the board's investment policy was based on religious grounds rather than financial interest.

In the suit, Basich and the others contended that the fund didn't make as much money as it might have because of the investment restrictions. That alleged underperformance, they said, could affect their potential retirement income.

Church lawyers argued that trustees of the pension board were obligat-

ed to carry out Lutheran principles in their investment strategies.

"The most important part of the whole case is that the appellate court recognized that churches can apply their religious principles in the administration of their pension plans," said Robert Rydland, an ELCA attorney.

Basich said he has "no intention whatsoever of accepting the Supreme Court's abdication of their duty as the final word in this struggle. We absolutely will not give up the fight. We will immediately consider all options, including an appeal to the Supreme Court of the United States."

Judgment against Christian Scientists stands

INDEPENDENCE, Minn. (RNS)—The Supreme Court Jan. 22 let stand a Minnesota appeals court's \$1.5 million damage judgment against four Christian Scientists, including the mother of a Minnesota boy who died from diabetes treated with prayer instead of medicine.

Without comment, the court rejected arguments that the award won by the boy's father violated religious freedom. The boy's parents are divorced.

The case had been closely watched

since the death of 11-year-old Ian Lundman of Independence, Minn., in 1989. It is an example of the clash between Christian Science belief, which relies on spiritual healing rather than conventional medicine, and secular law.

The case involved the mother, her son's stepfather, a Christian Science practitioner and a Christian Science nurse. They called the case an urgent issue of religious freedom with an importance to Christian Scientists that "can scarcely be overstated."

Victor Westberg, an official at the church's headquarters in Boston, said the court's decision penalized the members but did not threaten the church itself. "We'll still continue to practice our religion as we have done for over 100 years," he told the New York Times.

The justices also turned down, without comment, an appeal filed by Douglass Lundman, the boy's father, to reinstate a jury award of \$9 million in punitive damages against the Christian Science church.

Does Valentine's Day have religious meaning?

Continued from page 1
of personal and business correspondence mostly among members of a Norfolk, England, family between 1422 and 1529.

In the 17th century, the link between faith and infatuation grew stronger. Clergy, wanting to lower the intensity of amorous notes written by some in their flocks, suggested substituting saint names for the names of lovers. The aim, said Miller: "Eliminate all the romantic and sexual overtones."

Soon, "Dear Valentine" was a

common love-letter salutation, gaining popularity from the earlier connection.

While most scholars now are convinced of the medieval roots of Valentine's Day, some historians have argued otherwise. They suggest that early Christians established Valentine's feast day to counter pagan observances honoring Februata Juno, a Roman goddess of love, and Lupercalia, an ancient Roman love festival.

But most scholars discount the pagan connection.

Nevertheless, nearly 1,700 after

his death, St. Valentine and his legacy continue to be shrouded in mystery—and misunderstanding.

For proof, just ask the folks at St. Valentine's Church in Peru, Ill., 100 miles west of Chicago.

Why was the church named for the patron saint of lovers?

"Some of the original founders, the old-timers, named it Valentine because of the windows in the church," said Pastor Ed Bawiec.

"The people who gave the windows to the church were named Valentine."

NATIONAL NOTES

■ **Religion's benefits cited.** A review of a host of social science studies demonstrates that involvement in religion leads to stronger families and less poverty and inoculates individuals against a host of social problems, including suicide, drug abuse, crime and divorce, according to a senior fellow at the Heritage Foundation. Patrick Fagan said his review of research published in academic social science journals found 81 percent of the studies showed positive benefits of religious practice, 15 percent showed neutral effects and only 4 percent showed harm.

■ **Promise Keepers expands, sells out.** If you've thought about attending this year's Promise Keepers rally in Indianapolis, better find a friend who already has tickets. The Indianapolis rally, slated for July 26-27, sold out in eight days, organizers reported. Promise Keepers will hold 20 men's rallies across the nation this year, up from 13 last year. Other sites include Chicago and Memphis, Tenn.

■ **Souper Bowl raises \$1 million.** The Souper Bowl emphasis on feeding the hungry raised \$1 million nationwide this year, organizers report. The effort began in a South Carolina Presbyterian church but has spread to a loose network of churches nationwide who take up special offerings on Super Bowl Sunday.

■ **Suicide called "moral" sometimes.** The Episcopal diocese of Newark, N.J., has adopted a resolution declaring that committing suicide or aiding someone else to commit suicide may be morally acceptable for Christians under some circumstances involving terminally ill patients. The diocese's action puts it at odds with the national Episcopal Church, which has spoken against assisted suicide.

■ **Evangelical environmentalists speak out.** Saying the environment is a creation of God that must be protected, a group of evangelicals announced Jan. 31 a million-dollar media campaign to urge Congress not to weaken the Endangered Species Act. "Human beings are called to be stewards of God's gorgeous garden," said Ron Sider, president of Evangelicals for Social Action. "We are here today as ambassadors of the Creator. Let's save endangered species because they are from the loving hand of the Creator."

■ **Foster appointment criticized.** Anti-abortion groups are attacking President Clinton's appointment of Dr. Henry Foster, Clinton's failed surgeon general nominee, to head a bipartisan task force to confront the problem of teen pregnancy. Clinton announced Foster's appointment Jan. 29 at a White House session announcing the establishment of the task force. The announcement drew criticism from groups such as Concerned Women for America, the Family Research Council and the Catholic Campaign for America.

■ **Bishops wary of Christian Coalition.** Colorado's three Roman Catholic bishops have sent a letter to the 200 Catholic priests in the state saying the Christian Coalition's Catholic Alliance does not represent "the so-called Catholic position" on policy issues before the nation. The letter was issued by Archbishop Francis Stafford of Denver, Bishop Richard Hanifen of Colorado Springs and Bishop Arthur Tafoya of Pueblo, who said the church may agree with the Coalition on issues such as abortion, euthanasia and pornography, "but we sharply disagree on issues such as welfare reform, capital punishment and health care reform."

■ **Suicide law challenged.** A wide array of Roman Catholic and Protestant religious groups has asked a federal appeals court to uphold an injunction blocking Oregon's assisted suicide law from taking effect. "The Oregon initiative is a direct affront to the sanctity of human life, with deadly and irreversible consequences for the most vulnerable in our society and their families," the groups said in a friend-of-the-court brief.

Alternative proposed to Religious Right

What's next?

WASHINGTON (ABP)—Jim Wallis, an organizer of the Call to Renewal movement, said next steps for the new group include:

- Networking, "to replicate the Call to Renewal in local, city and state coalitions."
- Setting up regional conferences and town meetings across the country.
- Encouraging local churches to sponsor candidate forums for national, state and local elections to "make sure there is a different kind of conversation about politics in this election year."
- Offering "biblical criteria" by which candidates for all public offices can be evaluated. Voter guides produced by the movement will not be "political litmus tests" like those produced by the Christian Coalition, Wallis said, but will identify "what are the issues that morally concerned Christians should be asking about."
- Holding think tanks to develop new policies.

Continued from page 1

debate that simply does not deal with the issues. The old options just do not work on the streets of our neighborhoods and our lives."

Instead of dividing Americans, Wallis said, "biblical religion should be offered for the healing of the nation."

"We must be very careful not to simply be the Religious Left in contrast to the Religious Right. We urgently for the sake of the nation need to transcend labels that are now dysfunctional," he said.

"The solution must go deeper than politics as usual," he added. "The question before us is indeed who speaks for God."

In a statement drafted during the meeting, conference participants said the Bible demands that Christians be concerned about issues such as poverty, race and the environment.

There appeared to be less consensus, however, about abortion and homosexuality, which were mentioned by various speakers but not addressed in the statement.

Ron Sider, president of Evangelicals for Social Action, issued a strong plea for including an anti-abortion plank in the group's political agenda.

"Progressive evangelicals should assert without equivocation that abortion on demand is a gross injustice, oppose all public funding of abortions and work for the legal protection of the unborn," Sider said.

While opposing discrimination against homosexuals, Sider said the group should reject parts of the gay-rights agenda such as support for same-sex marriages.

"Public policy must both defend the civil rights of all citizens, including gays and lesbians, while it clearly affirms heterosexuality as the societal norm," Sider said.

Eugene Rivers, head of the Ten-Point Coalition, a church-based inner city project in Boston, urged the group to "get real" on polarizing issues that nudge many voters toward the Religious Right.

"We need prophecy on the left," said Rivers, an African-American. "It's easy to talk about (Christian Coalition head) Ralph Reed, but it's hard to speak prophetically about the gay community. If you disagree with the gay community on sex, then you're homophobic."

"On the feminist issues, there is a whole set of dogma," he continued. "If you disagree, you're sexist."

The urge to be politically correct prevents liberals from negotiating on such issues, Rivers said.

"If we're really an alternative, it's going to be a debate. We're going to put it on the table. We're not going to dance around it," Rivers said.

Another conference organizer, however, urged against letting division over homosexuality and abortion derail the group's opposition to the Religious Right.

"I feel that we're trying to do too much in too-short a period of time," Baptist author and evangelist Tony Campolo said. "We want to come up with these comprehensive statements of what we're for."

"I am a sociologist by trade and I say movements are formed not by what people are for but what they are against," Campolo said.

Campolo said the Call to Renewal is opposed to the Republican Party's "Contract with America," which is backed by the Christian Coalition. The contract, Campolo said, seeks to reduce foreign aid, abolish Head Start, eliminate the Department of Education, relax laws on gun control,

relax environmental standards, dismantle health care for the poor, support capital punishment and abolish a welfare system "that needs to be fixed, not mixed."

"These are the things we are against," Campolo said. "I contend there is nothing wrong with organizing around what we are against."

When the Call for Renewal was announced last year, it had two stated objectives, Wallis said. "One was to lift up an alternative to the Religious Right. That has already begun. We have already begun to succeed in doing that. More and more, you are going to see an alternative voice being raised."

The second, he continued, was "to begin to envision a new kind of politics in this country and help the American people move beyond the polarization" between the right and left.

The latter goal will be "much more challenging, much more difficult, more exciting and ultimately more important," Wallis said.



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A special day of love

This week we celebrate Valentine's Day. It is a day when all of us hope to be remembered in a special way.

All of us can remember special Valentine's Days. I remember one when SuEllen and I were dating. She was a student at Murray and I was teaching school in Webster County. I made her a box of fudge

and gave her a cookbook. Looking back on my choice of gifts, I have to admit that I was pretty tight with my money and quite forward with the cookbook! The time was special though just because we were together.

At this time when we honor love it is important to remember some real expressions of love that bring out its true meaning. First, there is the ultimate gift of Jesus Christ. He gave his life that we might have it. There is no greater love.

Another example is that of the young woman ill prepared for parenthood who considers adoption. She loves her child so much that she is willing to give up one of the most precious relationships we know so that her child can have a better chance at life.

Then there is the love of a

mom trying to raise the children by herself after the father has gone. She holds down multiple jobs, stretches every dime to the maximum and forgets about her own needs so that her children can have the basics.

Other examples are found in foster parents and child care workers who give everything they have to make a difference in the lives of children who have been hurt over and over again.

I'm reminded of one foster mom who took a little girl into her home two years ago.

The child came to us at age five after multiple psychiatric placements. Together, the foster mother and child have struggled to overcome the traumatic effects of the abuse. It hasn't been easy but Christ's love has been there and a mother's love has been there. And it will continue to be there for now; the foster mother is in the process of adopting this precious little girl. Now that's a Valentine's Day to remember!

Curtis Mooney is president of Kentucky Baptist Homes for Children, 10801 Shelbyville Rd., Middletown, Ky. 40243. Call (800) 456-1386. WWW address: <http://www.iglou.com/kbhc/>

HOMES FOR CHILDREN



Curtis C. Mooney

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FINANCIAL FORUM

How to get rich, but not quickly

By Don Spencer

It's every investor's dream! A money-making technique that you can get in on for a pittance then ignore until it's time to reap a great reward.

Sound like a lost crusade?

It wasn't for Ann. She's been putting aside \$75 a month for the past two years and has earned an annual return of almost 22 percent. And it wasn't a dream for Martin, who started saving 50 cents a week in 1946 and now has more than \$82,000.

Ann and Martin have been more successful in their quest than many professional money managers because they stuck to some basic principles of investing:

■ *Pay yourself first.* Ann and Martin invested regularly each month. One used payroll deductions and one used automatic check withdrawals. (For the Christian, this basic secular principle should be stated as "Pay God and yourself first.")

■ *Every little bit counts.* That's due to the miracle of compound interest and its counterpart, dividend reinvestment. Time is on your side when investing. I remember the savings account pass-book of my grandmother's that was found after her death. The last transaction was many years in the past. It was truly amazing to see the effects of compounding on a very small, insignificant amount of money. It had grown over the years to become a significant amount. Remember, as an investor, time is on your side.

■ *Don't follow the herd.* Regular investing saves you from the tendency to buy high and sell low. By averaging your cost with regular outlays, you benefit over time. Know why you're investing. Pick investments that are appropriate to your personal risk tolerance level and to your time horizon. For example, you can make higher risk investments for a retirement that is years away. Finally, use professional help where appropriate, but you take control of your investments.

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

Religion more effective than government, Quayle says

Continued from page 1

we need in America is more religious programs that do work."

To illustrate his point, Quayle cited the success of Kentuckian Stan Curtis, who founded Kentucky Harvest and Harvest USA as means of distributing unused food to people who need food.

Groups like Harvest USA and the Salvation Army have developed programs that are far more cost-effective and produce better results than government programs for the poor, Quayle said.

The former vice president echoed a theme sounded earlier the same day by freshman congressman J.C. Watts of Oklahoma, one of only two black Republican members of the House of Representatives.

Like Quayle, Watts was received warmly by the 2,700 NRB members and guests attending the annual conference.

Watts spoke at a breakfast meeting, from which he left immediately after his presentation to hold hearings on legislation he is proposing to encourage faith-based groups to meet the needs of the nation's poor. He cited a program in Indianapolis that he believes could become a national model.

Both Watts and Quayle talked about the importance of their faith influencing their politics.

"I want to be a political leader who allows my faith to navigate my politics rather than my politics navigating my faith," said Watts, a former University of Oklahoma football star and youth minister at Sunnyside Baptist Church in Del City, Okla.

The Bible presents a blueprint that could solve America's moral and fiscal problems, if only people would accept it, Watts said. "From Genesis to Revelation, God gives us social and economic policies. The problem is we refuse to adhere to them."

Quayle talked about the "poverty of values" facing America and relished the fact that even moderate to liberal commentators have finally conceded he was right in his famous 1993 Murphy Brown speech. That speech drew howls of protest in the secular media because of Quayle's assertion that Hollywood was wrong to glamorize the TV character Murphy Brown bearing a child out of wedlock.

If America's rate of illegitimate births continues on its current trend, within 15 years one-half of all children will be born to unwed mothers, Quayle told the NRB members.

"Who's job is it to reverse the breakdown of civic virtue?" Quayle asked. "Who's job is it to rebuild the foundations of faith, family and responsibility?"

"My friends, it is our job," he said to applause.

Also in his address, Quayle talked about his forthcoming book which portrays the healthy aspects of five American families and paid tribute to former President Ronald Reagan. The day Quayle spoke was Reagan's 85th birthday.

He also took a swipe at Hillary Rodham Clinton's new book on children's advocacy issues, "It Takes a Village." The title is taken from an old African proverb: "It takes a village to raise a child."

"The phrase 'It takes a village' ... has validity only if the village you're talking about is friends, family ... and church," Quayle asserted. "If the village you're talking about is government, then it will fail. Government doesn't raise children; parents do."

Quayle praised the religious broadcasters, particularly the news and talk-show producers, for their work.

"You're doing one outstanding job for America. I know that because I listen to you," he said.

He encouraged the broadcasters to continue their advocacy that the First Amendment was intended to protect the church from government but never intended to protect government from the church.

"Keep telling the truth," he urged. "Our communities desperately need to hear the truth. If we can hear the truth, the republic will be saved."

In recent years, sitting Republican presidents routinely have addressed the NRB's annual convention. However, Bill Clinton never has addressed the group and was not invited to do so this year either.

"The president was not invited because the organization didn't want to invite him," explained NRB President Brandt Gustavson. "It's the best answer I can give."

"Our membership generally does not appreciate some of the public positions the president takes," Gustavson said, citing homosexual rights and abortion rights as examples.

In the past, election years have brought presidential candidates to the NRB conventions. However, none were present this year.

The NRB has scheduled a "public policy" conference Sept. 4-5 in Washington to address social and moral issues.

"What we need in America is not more government programs that don't work. What we need in America is more religious programs that do work."

Dan Quayle

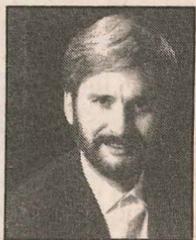
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For further information, watch for mailed brochure to churches or write/call Office for Evangelism, Kentucky Baptist Convention, P.O. Box 43433, Louisville, KY 40253-0433; phone: (502) 245-4101.

PEOPLE

PRAYER PARTNERS

Pray for these specific needs related to Kentucky Baptist partnerships with Russia, Boston and Utah-Idaho:

- That visas necessary for Southern Baptist representatives in Russia will be easier to obtain.
- Lidmilla Alexandrova as she helps missionaries Larry and Joy Lindsey with Moscow travel arrangements for Kentucky volunteers.
- Safety for Kentucky volunteers who will work in Russia this year.
- Church planters Spenser and Leslie Stith as they begin Bible studies in Waltham, Mass.
- Salt Lake Baptist Association in Utah as they seek a director of missions, and the former director, Ken Chadwick, who is leaving to serve in Alaska.

Mountains to the Mississippi

Compiled by Ann Tatum

- **BANDANA**—Bandana Church called **Bill Miller** as pastor. He previously was pastor of First Southern Church in Versailles, Ind.
- **BEDFORD**—Bedford Church called **Donald Kauffman** as pastor Jan. 4. He previously was pastor at Long Ridge Church in Owenton.
- **BURGIN**—Burgin Church called **Joseph Vest** as pastor Feb. 1. He previously was associate pastor at Gaston Oaks Church in Dallas, Texas.
- **CARROLLTON**—**John Moxley** resigned as pastor of Jordan Church Dec. 31 to enter Beeson Divinity School at Samford University in Birmingham, Ala.
- **CLAY CITY**—**Marion Brewer** celebrated his 29th anniversary as pastor at Powells Valley Church Jan. 14.
- **FRANKFORT**—First Church called **Tim Simpson** as part-time family minister/children and youth. He began his new ministry Feb. 12. He previously served in a similar position at Cloverport Church.
- **GRAND RIVERS**—**Ira Henderson** was called as pastor of Corinth Church.
- **HENDERSON**—Immanuel Temple ordained **George Brinkley** and **Jim Griffin** as deacons Feb. 11.
- **LA CENTER**—**Doug Kineman** resigned as pastor at Mount Pleasant Church.
- **LEITCHFIELD**—**Charles Vochatzer** resigned as minister of ed-

ucation and activities at First Church to become associate pastor, minister of education/administration at Maplewood Church in Maplewood, Mo.

- **LOUISVILLE**—Beechwood Church ordained **Dale Koenig** and **Andy Southerland** as deacons Jan. 14.

Midlane Park Church and Mount Nebo Church celebrated race relations day Feb. 11 with a Sunday morning pastor exchange and a Sunday evening joint service. **Ben Williams** is pastor at Mount Nebo Church and **Wayne Hager** is pastor at Midlane Park Church.

David and Linda Ford, well-known gospel musicians, will present special music at St. Matthews Church

at 10:45 a.m. Feb. 25, then present a concert at 6 p.m. the same day.

- **OWENSBORO**—First Church called **Kevin Hall** as minister to students. Hall previously was minister of education and youth at First Church in Bolivar, Tenn. He will begin his new ministry March 1.
- **PADUCAH**—**Willis Henson** celebrated his 24th anniversary as pastor at Lone Oak First Church Feb. 4.

Trinity Church called **Steve Watson** as bivocational minister of youth and Steve Grubbs as volunteer church recreation director.

Twelfth Street Church called **Denzel Dukes** as interim pastor.

- **UTICA**—Glenville Church ordained **Russell Smith**, **Gary Rager** and **Mark Robertson** as deacons Jan. 21. **Ray Cummins** is pastor.
- **WEST PADUCAH**—Mount Zion Church ordained **Gary Bodnarchuk** as deacon.

NOTICE

The Western Recorder, Kentucky Woman's Missionary Union and Kentucky Baptist Foundation are moving to new offices adjacent to the Baptist Building in Louisville this week.

Should you experience difficulty in contacting any of these offices this week, please keep trying. Phone service should not be interrupted, but the unexpected has been known to happen amid such a large-scale change.

Phone numbers for all three entities remain the same. Mailing addresses for all three entities remain the same. However, there is a new street address: 10605 Shelbyville Rd., Louisville, Ky. 40223.

CLASSIFIED ADS

SEEKING: Pastor for First Baptist Church, Morganfield, Ky. Send resumé to: Pastor Search Committee, First Baptist Church, 200 North Morgan St., Morganfield, KY 42437-1412.

FOR SALE: Baldwin DVP50 digital vertical piano. Like new—3 years old. Excellent for church or home. Call (502) 786-3576 after 5 p.m.

SEEKING: Childcare worker for Wednesday evenings and other times as needed. Contact Cynthia Collins at First Baptist Church, Shepherdsville, Ky, (502) 543-7721 or 955-7372.

SEEKING: Bivocational youth pastor. Please send inquiries or recommendations to: Anchor Church, Attn.: Search Committee, P.O. Box 18195, Erlanger, KY 41018, or call (606) 727-6400 or (606) 356-9259 and ask for Mike.

CARE: Kinnett Care. Services include live-in and hourly care, personal care, meals, housekeeping, companionship. Free in-home assessment; insured and bonded. Call 24 hours, (502) 499-7777.

POSITION: Director of missions. The West Virginia Tri-County

Baptist Association, located in the eastern panhandle of the state, is accepting resumé for the position of director of missions. Please send resumé to: Chairman, DOM Search Committee, c/o South Berkeley Baptist Church, P.O. Box 291, Inwood, WV 25428.

SEEKING: Part-time music director for Sunday services and adult choir. Warm, music-loving church, N. Kentucky Association. Send resumé to: Crescent Springs Baptist Church, 627 Buttermilk Pike, Crescent Springs, KY 41017.

How do students find their way to Oneida?

(Fourth in a series)

One of the most often asked questions is "How do students from around the world hear about Oneida?" Sometimes I ask the same question. One thing we ask those who seek admission to our school is "How did you hear about Oneida?" Students who come to us from Kentucky often hear about us from a pastor, church friend, parent of a child who has attended Oneida, former student, teacher, principal or a school counselor.

Oneida historically has done very little advertising. There is no better advertising than word of mouth. We do smile a little when we are told that someone who has been helped by attending Oneida recommended us. Many times the former student who has recommended us was not even here for long. The testimony usually goes something like this, "My child was only at Oneida for one year, but it really made a difference in his/her life." One of our biggest frustrations is the student who does not stay with us. We want every student who enrolls to stay through graduation. We know that will not happen, but we still have that desire.

Many of those former students who have told a friend about Oneida did not realize how much Oneida had helped them until later in life. When they look back at their years at Oneida, they realize they were helped in many ways.

Those students who come to us from across the United States hear about Oneida primarily from former students, or others who have visited Oneida and know about our ministry. At any given time, we have students from 20 or more states. It is a little more difficult for them to be here because of their distance from home. Several times a year at home-going time, we take students to

the Greyhound bus stop or the Lexington airport. Some of them will be home in a few hours, others will travel two or three days.

For students who come to us from other countries, a missionary is often the information link. When a missionary has met a student who has great potential or has a special need, Oneida may be the answer. They also hear about Oneida from students who have attended and have returned to their homeland. Many of those students from overseas cannot afford to pay room, board and tuition.

THIS IS ONEIDA



W.F. Underwood

One of our greatest challenges over the years has been to have a proper balance between, local, Kentucky, out-of-state and international students. Today about 50 percent of our student body comes to us from Kentucky. Another 40 percent comes from across the United States and about 10 percent is from overseas.

Nearly any place where people gather, someone knows about Oneida. It may be at the store, barber or beauty shop, doctor's office, funeral home or at a reunion. It may even happen if you

have been pulled over for speeding. The officer may say, as one did to me recently 200 miles from our campus, "Oh, you are from Oneida!" I smiled and said "yes." He smiled and told me to slow down. I did not get a ticket.

Recently on one of our choir trips, the bus I was driving had a blow-out. Within two minutes, people were pulling to the side of the Interstate. When they got to the bus they said to me, "We saw you were from Oneida and we wanted to know if we could be of any help." It is hard to go anywhere and not meet a friend of Oneida.

W.F. "Bud" Underwood is president of Oneida Baptist Institute, Oneida, Ky. 40972

A graduate looks back

This year we celebrate the 50th anniversary of the first graduation from the three-year program. John Smith was among those first four graduates. In 1990, three years before his death, Smith considered what he would do differently if he could turn back the pages of a 40-year ministry.

"I would not change any of the calls to be the pastor of the 12 churches I have served. I followed the Lord's call to Ohio, Kentucky, Tennessee, Georgia, California and Michigan. We moved over 20 times after I entered the ministry.

I would not do away with any of the building programs I led the churches to do. They were always difficult but rewarding. I helped build churches in four states and in Cuba.

I would not give up my opportunities to speak at World Missions Conferences in five states.

I would not change my work with pioneer missions in California or my work with the Home Mission Board in Michigan or my work with state missions in Sparta, Tenn.

I would not want to do anything that would change my work at the children's camps. I helped in camps when I was in school at

Clear Creek, and when I came to Georgia one of the things I wanted to do was establish a camp for children. I helped with Camp Joy and Camp Patterson. I had a camp in California and in Monterey, Tenn. The last camp was Camp Agape, out from Benton, Tenn. The Lord is the only one who knows how many children were saved in those camps

Much of the credit is due my wife. She stood by me and helped me every step of the way. I can say with the Apostle Paul, "I have fought a good fight, I have finished the course."

In April, we will dramatize that first graduation ceremony, and we hope John Smith's son, Andrew, will portray his father.

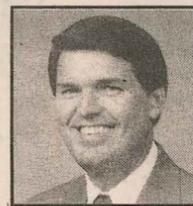
Long-time Kentucky pastor Lewis Searcy was also a 1946 graduate.

His son, Tim, is now on the faculty.

Since 1946, 1,511 individuals have graduated from Clear Creek. As John Smith said, "The Lord is the only one who knows" the impact of their ministry.

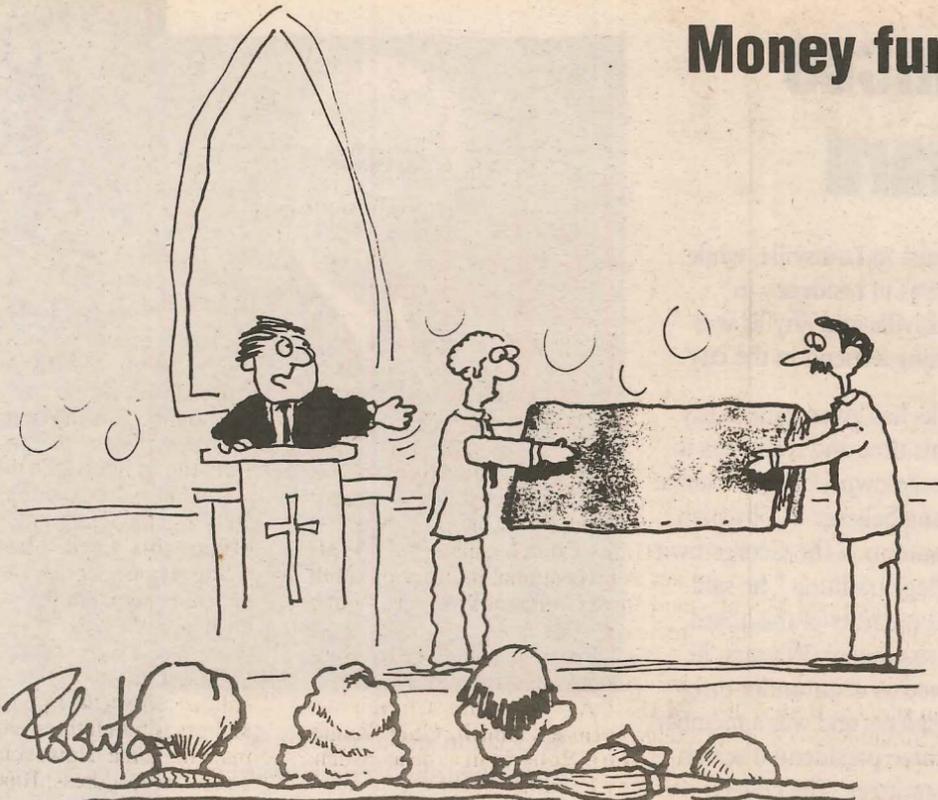
Bill Whittaker is president of Clear Creek Baptist Bible College, Pineville, Ky. 40977

CLEAR CREEK CHRONICLE

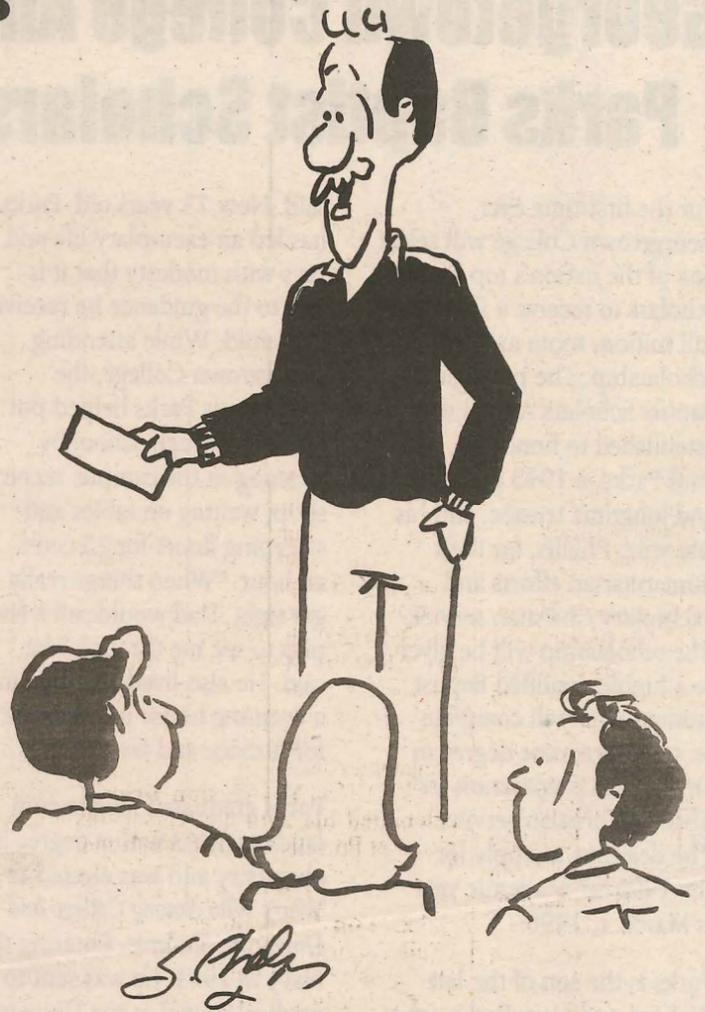


Bill Whittaker

Money funnies



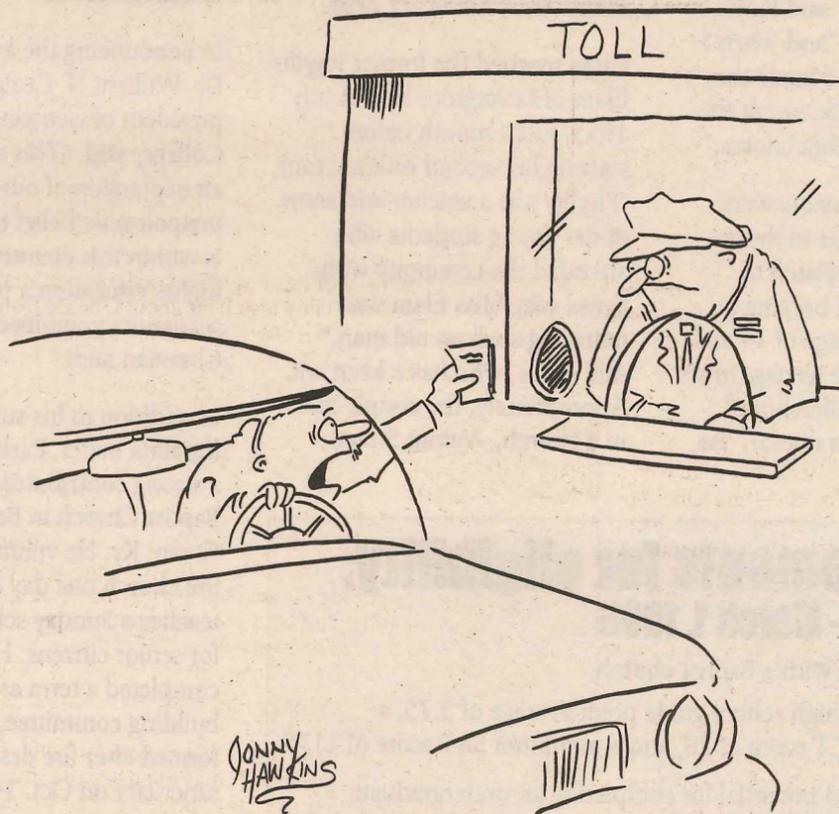
AND THIS IS OUR NEW CHECKBOOK WHICH ACCORDING TO OUR LAST BUSINESS MEETING, MUST BEAR A TWO-THIRDS MAJORITY OF MEMBERS' SIGNATURES TO BE VALID.



"For tonight's lesson on faith, I brought my checkbook."



"Maybe I am only here on Easter, Mother's Day and Christmas. But I only see you at my restaurant on two-for-one nights and the \$1.99 luncheon special!"



"I'm out of money. Do you take tracts?"

Georgetown College Announces Parks Baptist Scholars Award

For the first time ever, Georgetown College will select one of the nation's top Baptist scholars to receive a four-year, full tuition, room and board scholarship. The prestigious Baptist Scholars Award was established to honor Dr. Paul Parks, a 1943 graduate and longtime trustee, and his late wife, Phyllis, for their humanitarian efforts and exemplary Christian service. The scholarship will be given to a highly qualified Baptist student who will complete an undergraduate degree in any field in preparation for lifelong Christian service. The deadline to apply for the 1996-97 academic year is March 1, 1996.

Parks is the son of the late Richard and Lucy Parks, who lived in the small community of Union City in Madison County, Ky. They were staunch Baptists, providing a Christian environment for their 14 children. "One of my earliest memories was attending services at Union City Baptist Church," said Parks, the sixth oldest, "and when I was big enough, I made the fires at the church, swept the floors and did other chores."

Parks said the pastors were seminary students in those days and easily related to young people. "I became a Christian at the age of 14 and it was during my teenage years that I felt the leadership of God to become a doctor," he

said. Now 73 years old, Parks has led an exemplary life and says with modesty that it is due to the guidance he received as a child. While attending Georgetown College, the industrious Parks helped put himself through school by working in the campus repair shop, waiting on tables and sweeping floors for 25 cents an hour. "When things really got tight, Dad would sell a few pigs to see me through," he said. He also lived rent free in a rooming house in exchange for furnace and lawn chores.

Parks graduated magna cum laude in 1943 with a degree in chemistry and was elected to *Who's Who Among College and University Students*. Entering the Navy in 1944, he was sent to medical school at the University of Mississippi for two years and finished his medical studies at the University of Louisville in 1948. Because the government paid for his medical school education, Parks was obligated for two additional years of military duty, which he served in the Army Medical Corps.

Parks married the former Phyllis Elam of Lexington, Ky., in July 1953, just a month before starting his second military tour. "Phyllis was a teacher and some of her young students who attended the ceremony wondered why Miss Elam was marrying such an old man," said Parks, who has a keen wit. Appropriately, the couple met in a church, Walnut Street

Baptist in Louisville, while he was in residency in Louisville and Phyllis was visiting a friend in the city.

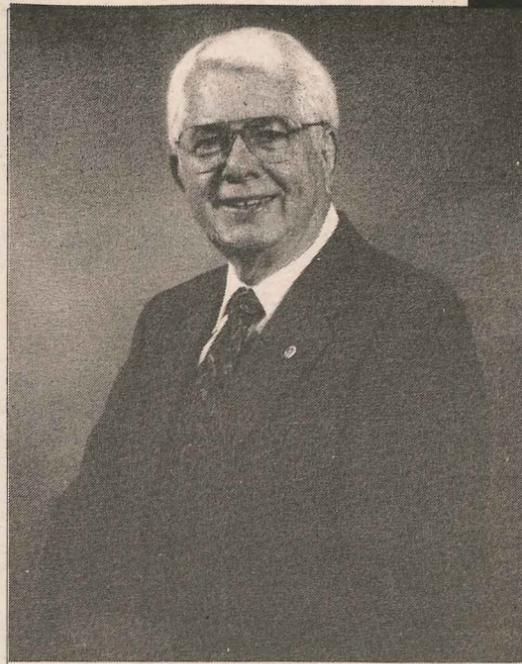
Parks has given generously of his time and resources to Georgetown College. "I am a strong believer in Christian education in the Georgetown College tradition," he said. As a member of the board of trustees for 30 years, he served as chair under three presidents and was a member of three presidential search committees. The college presented him with an alumni achievement award in 1977 and an honorary doctor of laws degree in 1989.

Phyllis Parks succumbed to cancer in the spring of 1994, and in the fall of 1994, the Georgetown College Board of Trustees established the Paul and Phyllis Parks Baptist Scholars Award, to be given to highly qualified Baptist students who will complete an undergraduate degree in any field of study in preparation for lifelong Christian service.

In announcing the award, Dr. William H. Crouch Jr., president of Georgetown College, said, "This award is an expression of our trustees' unapologetic belief that there is within this country's fabric of higher education a place for top academics combined with the Christian faith."

In addition to his support of his alma mater, Parks has been a strong contributor to the First Baptist Church in Bowling Green, Ky. He volunteers at the church one day a week and teaches a Sunday school class for senior citizens. He recently completed a term as chair of the building committee, which was formed after fire destroyed the sanctuary on Oct. 14, 1991.

Parks' long medical career started in Richmond, Ky., in 1952. He practiced internal medicine at the Graves-Gilbert Clinic in Bowling Green from 1958 until retiring in July 1991, but returned as medical director on Oct. 14, the same day as the church fire. He is a past president of the Kentucky Medical



Association and a recipient of its distinguished service award. He continues to serve on committees of the KMA.

Parks' daughters, Paula and Phoebe, are both summa cum laude graduates of Georgetown College and, like their father, were elected to *Who's Who Among College and University Students*. Paula and her husband, David Wallace, live in Erlanger, Ky., with their two sons, and Phoebe is a senior secretary at Western Kentucky University in Bowling Green.

Other members of the Parks' family with connections to Georgetown College are a brother, Clay, class of 1959, a dentist and past president of the Kentucky School Board Association; a sister, Sue Slagle, class of 1952; and two nieces, Dara Parks, a 1985 graduate, and Melissa Parks, currently in her senior year at the college.

When Parks wasn't busy with family, medicine, church or Georgetown College, he was active in civic organizations in Bowling Green, working tirelessly for projects he believed in. He never sought status or prestige, however, finding pleasure in the simple joys of everyday life. Most of his vacations were spent at home, enjoying his family and tending to the yard. One of Parks' brothers is deceased, but his seven surviving brothers and five sisters joined him for a family reunion in Richmond, Ky., in December, as they do twice every year. One of the highest tributes given Parks by his friends is that he not only excels in his profession, but he is simply a good man, with the courage of his convictions.

... an innovative community of scholars developing scholars
committed to our heritage of Christian discernment.

Requirements for eligibility: Deadline - March 1, 1996

- An affiliation with a Baptist church
- A minimum high school grade point average of 3.75, a minimum ACT score of 28, and a minimum SAT score of 1175
- Demonstrated potential for completing an undergraduate degree in any field of study in preparation for lifelong Christian service. The award is renewable after the student's freshman year at Georgetown College if he/she maintains a 3.5 grade point average
- A favorable admissions interview with Georgetown College personnel
- Participation in Christian service opportunities while receiving the award

To apply, call the Office of Admissions at 800-788-9985 or send e-mail to admissions@gtc.georgetown.ky.us.

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