



WESTERN RECORDER

June 25, 1996
Vol. 170, No. 26**FOR THE RECORD****Lottie up**

When the books closed on the 1995 Lottie Moon Christmas Offering for foreign missions, Southern Baptists had given a record \$89.02 million.
See page 2.

Women's event

Live positively in a negative world, Mamie McCullough told women attending the annual DaySpring conference at Severns Valley Baptist Church.
See page 3.

Family Forum

Don't underestimate the stress work responsibilities can place on a marriage.
See page 4.

Editorial

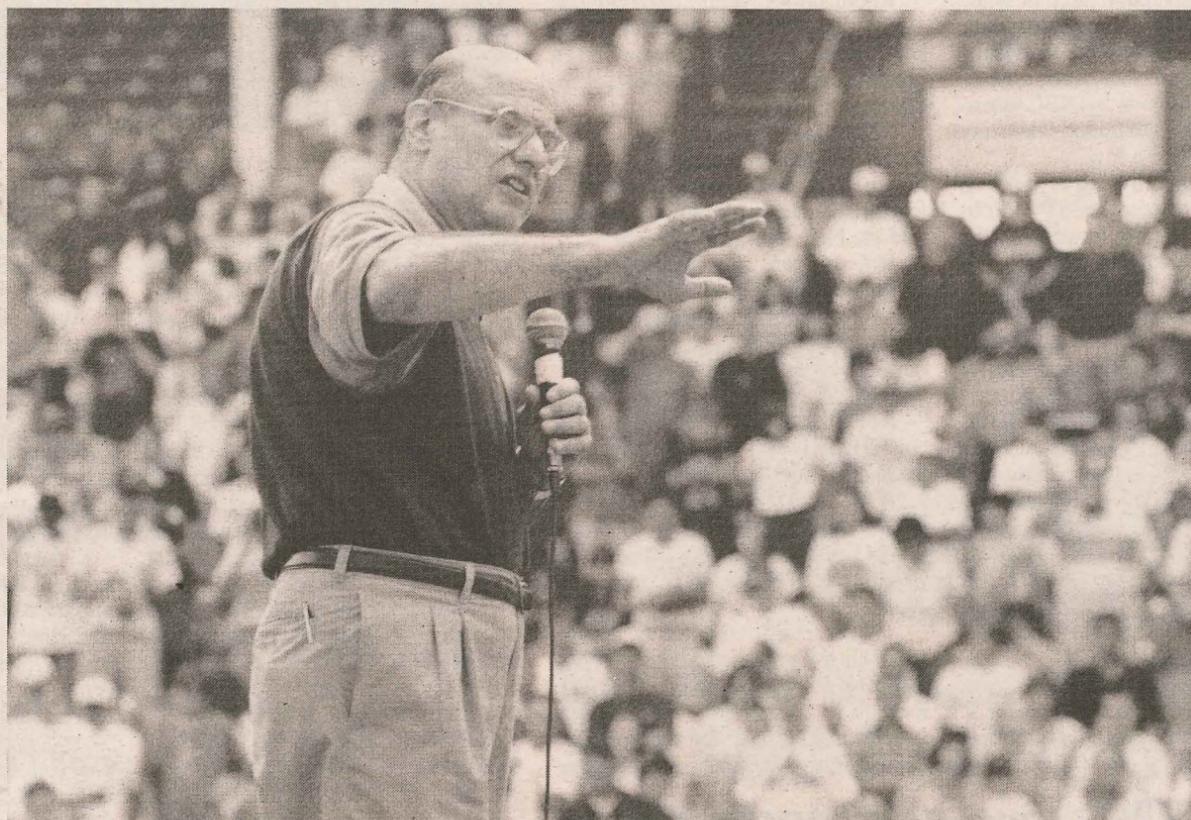
Believers in Christ are in danger of losing the meaning of the beloved term "Christian."
See page 5.

Butler retiring

LaVerne Butler has announced plans to retire as president of Mid-Continent Baptist Bible College in Mayfield.
See page 8.

Clinton responds

President Clinton has responded to a request from a group of former Southern Baptist Convention presidents to "repent" of his veto of the Partial-birth Abortion Act.
See page 9.



RECORD RALLY About 7,500 people braved heat and humidity to attend Youth Fest '96, June 21-22 at Louisville's Cardinal Stadium. The event featured music, drama and speaker Tony Campolo. The previous record turnout for the Kentucky Baptist Convention's annual youth evangelism rally was 6,100.

True discipleship urged at Youth Fest '96

By David Winfrey
News Director

LOUISVILLE—The church is in desperate need of disciples who are sold out to Jesus, not just comfortable believers, author and professor Tony Campolo told a record crowd at the state youth evangelism rally.

An estimated 7,500 people braved the heat and humidity June 21-22 at Cardinal Stadium to hear music, skits and Campolo's call for true discipleship.

Piggy-backing onto an all-day Christian concert called JoyJam, Youth Fest '96 easily broke last year's record attendance of 6,100, said Ken-

tucky Baptist Convention youth evangelism specialist Monty Carter.

Nearly 500 youth responded to Campolo's two invitations, Carter said. Of those, 77 were first-time professions of faith, 51 were dedications to vocational ministry and 29 were other decisions, he said.

More than 330 were re-dedications, as Campolo asked who was willing to be sold out to God in order for the church to be the instrument of change God wants it to be.

"We have made Christianity into easy believism," he said.

"Are you going to have a polite version of Christianity that doesn't cost you anything, or are you ready to

sell out for Jesus?"

Campolo ridiculed materialism, which he called the greatest threat to the church in America.

"You kids are already being sucked into an American lifestyle that is rich and affluent, and you can't buy into the American value system and be faithful to Jesus at the same time," he said.

"If Jesus had \$60,000 and knew that kids were starving in Haiti, knew that they were suffering in Rwanda, can you imagine him going out and buying a BMW?" he asked.

Campolo urged the audience not to let the cares of this world de-

See Records broken ..., page 3

With border casinos, have state foes won battle, lost war?

By Ken Walker
State Correspondent

LOUISVILLE—Energized by two more Indiana casinos opening their doors for business in 1997, Kentuckians Against Casino Gambling recently held their first strategy session in a year.

The group includes representatives from a diverse spectrum, such as the Kentucky Temperance League, Kentucky Baptist Convention, Kentucky Council of Churches, Roman Catholics and Lexington's Keeneland race track.

"We hope to get other participants," said Nancy Jo Kemper, director of the Kentucky Council of Churches and an outspoken casino opponent. "Groups like the Urban League, PTAs and some other civic and community organizations.

"We're a pretty massive group and we think we can amass some pretty good arguments against it."

While the broad-based coalition kept casino interests from getting legislation to the floor of the 1994 General Assembly, some may think casino foes won the battle but lost the war.

After the Indiana Gaming Commission recently awarded Caesar's World a casino license for Harrison County, the group announced plans for a \$228 million complex just across the Ohio River from downtown Louisville.

A river boat casino also is planned for the Lawrenceburg, Ind., area—a half hour from Cincinnati and its Northern Kentucky suburbs. The pair will join Indiana and Illinois casinos operating across the Ohio River from the Kentucky cities of Henderson and Paducah.

The neighboring casino push is

part of a national trend in the 1990s that has seen more than 500 casinos crop up across the country, according to a recent issue of Christianity Today magazine.

Casinos now operate in 27 states, the article stated, providing a million jobs and \$40 billion in annual revenues.

Claude Witt, director of the Kentucky Temperance League, declined to reveal the anti-casino group's battle plan, but said it will try to educate people about the threat casinos pose to Kentucky's businesses and other interests.

He also pledged an active campaign against Caesar's plans to erect a multi-million-dollar gondola system that would ferry people across the Ohio River from Jefferson County to the casino.

"I think we won the battle and the

Kentucky's WMU tops in AIDS giving

BIRMINGHAM, Ala.—Kentucky Woman's Missionary Union ranked first in the nation for monetary contributions to the national WMU ministry project on AIDS this year.

Nationwide, Southern Baptists gave \$126,457 toward the effort and donated 123,598 items to support local and global AIDS ministries.

Kentuckians raised \$18,441 and donated 11,658 items for the project. Kentucky ranked third in number of items donated.

Of the funds donated in Kentucky, \$5,103 was spent on AIDS ministries in the state and \$13,338 was forwarded to the national WMU project to support the House of Hope in Vitoria, Brazil, an AIDS hospice under the direction of Southern Baptist foreign missionary Karen Gray.

"The response to Project HELP: AIDS has been phenomenal," said Dellanna O'Brien, WMU executive director.

"While it might have been expected that there would be much criticism and little participation, the opposite has been true. Many pastors have written or called to express their gratitude to WMU for opening up a very sensitive area for understanding and ministry."

Kay Trisler, executive director of Kentucky WMU, echoed O'Brien's sentiments.

"I think a lot of the credit in Kentucky goes to our task force that we pulled together."

The task force, comprised of Kentucky Baptists and health-care representatives, localized the WMU national resource kit so Kentucky churches could better understand and respond to the needs in the state, Trisler said.

war continues," he said. "I don't think we've lost. The thing that concerns me the most is the tragedy of the church as a whole not being willing to recognize this as a problem. There's no unified effort to look at this as a moral issue."

Witt, a member of Farmdale Baptist Church in Louisville, said while it is difficult to cite a "thou shalt not" from the Bible against gambling, Scriptures about covetousness, stealing and being good stewards apply to gambling. So does the verse about Roman guards casting lots for Christ's clothing, he said.

Witt finds agreement from Bill Patterson, pastor of First Baptist Church of Henderson. Last November, Casino Aztar opened for business in neighboring Evansville, Ind.

Henderson has its own gambling problem, Patterson added, with that city's Ellis Park attracting a bevy of gamblers to wager on live and

See Border casinos ..., page 6



BAPTISTS

Jewish evangelism statement attracts national spotlight

"Christians need to learn how to love Jews without bringing pain and torment and yet without compromising in their integrity and in their Great Commission."

Rabbi Yechiel Eckstein, International Fellowship of Christians and Jews

ATLANTA (ABP)—A Southern Baptist Convention resolution targeting Jews for conversion has unleashed an outcry from Jewish organizations. The response, leaders say, is reminiscent of backlash in 1980 after a widely-publicized remark by SBC president Bailey Smith that God "does not hear the prayers of a Jew."

"We have gotten a lot of reaction from the secular press," said Phil Roberts, director of interfaith work for the Southern Baptist Home Mission Board.

The SBC resolution calls on Southern Baptists to "direct our energies and resources toward the proclamation of the gospel to the Jewish people."

HMB President Larry Lewis has appeared on network television news broadcasts to discuss the resolution.

"We have a deep love for the Jewish people. ... It was the Jewish believers who brought the gospel to the gentiles," Lewis said on "CBS This Morning." "Now we in turn want to share the gospel with not just the Jews, but everybody in the world."

Much of the news has been of a negative reaction from Jewish leaders.

The Jewish Anti-Defamation League called the Southern Baptist ini-

tiative to convert Jews to Christianity "an insult to the Jewish people."

Rabbi James Rudin, interreligious affairs director of the American Jewish Committee called the resolution "a great setback" in Jewish-Christian relations.

"By singling out Jews as a target for conversions, it's a great disservice not just to Baptist-Jewish relations but to Christian-Jewish relations," Rudin told the New York Times.

Roberts said most criticism has come from the left-wing Reform Judaism, and not from the Orthodox community which "would understand our serious concerns with the Scripture."

Roberts said his office has also received positive responses, particularly in "Messianic" Jewish groups like Jews for Jesus.

Jews for Jesus Executive Director David Brickner said he was heartened by Southern Baptists' "courageous stand."

"What Jewish community leaders are calling 'a great setback' in Jewish-Christian relations is really a great leap forward in crystallizing the issue that Jesus is the Messiah for everyone, including Jews," Brickner said in a state-

ment.

Jim Sibley, recently appointed as a home missionary to evangelize Jews, said he was not surprised the resolution was opposed by the Jewish community but he was "a little bit surprised by the amount of attention secular media have given it."

"The media response is not a negative," Sibley said. "It's been a tremendous positive. We have had more opportunities for explaining the gospel and who Southern Baptists are. We have had opportunities that one could not buy."

Rabbi Yechiel Eckstein of the Chicago-based International Fellowship of Christians and Jews, said he understands why Southern Baptists felt like they should make the statement, but the resolution was poorly written.

The resolution was "extremely shallow and naive and insensitive," Eckstein said, and will likely hinder Baptist work with Jews.

Eckstein said he has worked behind the scenes to improve relationships with prominent Southern Baptist conservatives since Bailey Smith's controversial statement in 1980.

Afterward, Eckstein accompanied Smith on a visit to Israel and spoke at

his church in Del City, Okla. He also has met with such SBC leaders as Adrian Rogers and Paige Patterson.

A better resolution could have stated that all people need the gospel "in a way that wouldn't have made it sound like this was another crusade," Eckstein said.

When a Jew hears words like "evangelize, crusade or even to a certain extent, witness," he said, "it evokes memories of all the history of prior attempts to destroy the Jewish people, to eradicate Judaism."

While many well-meaning Christians insist they "love" Jewish people, "We in our history have been loved to death by that love," Eckstein said.

Sibley responded that the resolution "is not inerrant" and acknowledged "I'm certain that there are probably ways the wording could have been more sensitive."

"Yet at the same time I would have to say Rabbi Eckstein is one who has apparently committed his life to thwarting or blunting evangelical witness to Jewish people," he said. "There is no way we would ever have a resolution that he would endorse."

Material from Baptist Press also was used in this story

WMU, FMB sign volunteers pact

NEW ORLEANS (BP)—Chief executives of Woman's Missionary Union and the Southern Baptist Foreign Mission Board signed a letter of agreement June 12, making WMU a "primary source of trained volunteers to be used in mission work worldwide."

WMU Executive Director Dellanna O'Brien and FMB President Jerry Rankin signed the letter of agreement before a small crowd of WMU and FMB leaders gathered in the FMB booth in the Southern Baptist Convention annual meeting exhibit area in the Louisiana Superdome.

The letter of agreement, similar to the agreement the FMB has with the Brotherhood Commission, states the FMB's volunteers in missions department will "make available to the volunteer connection office of Woman's Missionary Union strategic volunteer requests identified by the area offices of the board."

"Through the WMU network of state, associational and local church leadership and through WMU curriculum, products and programs," the document continues, "the volunteer connection office will recruit individuals to fulfill the requests."

Lottie Moon collects record \$90 million

RICHMOND, Va. (BP)—Richmond Baptist Church's Lottie Moon Christmas Offering for foreign missions posted its third straight gain in as many years and came just shy of \$90 million when the books closed May 31.

The record 1995 offering of \$89.02 million represents an increase over 1994 of more than \$3.1 million. It amounted to about 99 percent of the figure on which the Foreign Mission Board based its 1996 basic budget.

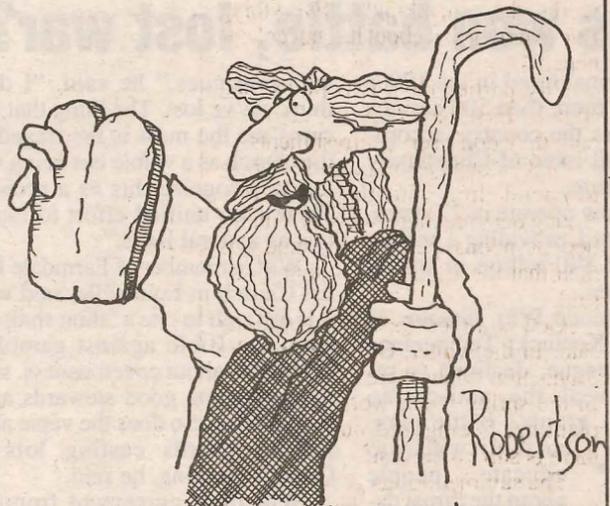
The offering will fund about half of the board's entire \$193

million budget. Most of the other half will come from the Cooperative Program, Southern Baptists' unified giving plan.

"The Lottie Moon receipts, paired with record levels of giving to the Cooperative Program, will enable us to continue to send out and support unprecedented levels of missionary personnel," said FMB President Jerry Rankin.

Woman's Missionary Union set an unusually high goal of \$100 million for the 1995 offering, tied to the denomination's sesquicentennial year.

Moses as a medical missionary....



"Take two tablets and call me in the morning."

BAPTIST BITS

■ **Arson fund established.** The Southern Baptist Convention Executive Committee has established a special fund to assist African-American churches whose facilities have been destroyed by arson. The fund, begun with a \$282,000 offering collected during the SBC annual meeting, is open to further contributions. Designated contributions through local churches should be channeled through the Kentucky Baptist Convention, which will in turn forward the money to the SBC.

■ **Volunteer dies overseas.** A Cooperative Baptist Fellowship missions volunteer in Germany died from injuries sustained in an accident June 8. Helen Brannon of Phoenix, Ariz., apparently lost her balance and fell from a railing of a building near Berlin where she and other members of a volunteer missions team were housed. She fell 25 feet through a skylight. After being discovered by another volun-

teer, she was rushed to a nearby hospital where she died.

■ **Fellowship to aid burned churches.** The Cooperative Baptist Fellowship is establishing a fund to assist African-American congregations whose buildings have been burned in a string of arsons across the nation. The Fellowship will match the first \$10,000 in contributions from individuals and churches and coordinate volunteer missions teams to help with reconstruction and other support.

■ **Crossover update.** Final reports from the Crossover New Orleans evangelistic blitz held prior to the Southern Baptist Convention annual meeting show 2,476 people made professions of faith in Jesus Christ as a result of the effort. That is a record for pre-convention evangelistic efforts.

■ **Fire hits Southeastern.** An early-morning fire June 16 at South-

eastern Baptist Theological Seminary caused nearly \$1 million worth of damage to the second-oldest building on the campus in Wake Forest, N.C. Officials said a leaky pipe shorted out wiring, starting a seven-alarm blaze in the seminary's plant services building. The building, erected in 1923, housed offices for the physical plant staff and campus security.

■ **Students sought.** The Baptist Convention of New England, which is entering a partnership with Kentucky Baptists, has Baptist campus ministers on 25 campuses in the six-state region covering Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island and Vermont. These campus ministers are eager to know about Baptist students moving to their area for schooling. Contact the convention's student ministries department at 5 Oak Ave., Northborough, Mass. 01532, or call (508) 393-6013.



GROUP PRAYER Scott Lindsey (striped shirt) of Second Baptist Church in Hopkinsville, leads in prayer with the youth group from Crofton Baptist Church.

Campolo: Devil the difference between good and bad leaders

By David Winfrey
News Director

The devil makes the difference between a good leader and a bad one, according to Tony Campolo.

In remarks after Youth Fest '96, Campolo told the Western Recorder he's seeing a lack of good leadership everywhere.

"The difference between a good leader and a bad leader is where they find the devil," said Campolo, author of such books as "How to be Pentecostal Without Speaking in Tongues" and "20 Hot Potatoes Christians are Afraid to Touch."

"An evil leader always finds the devil out in some defenseless group out there in the world," he said. "Hitler did that with the Jews."

"I think that the church is doing that with gay people... We've got to get them under control or they're going to destroy the American family." Well I've got news for you: the American family is falling apart not because of what gays are doing but because of what heterosexuals are doing.

While American leaders, religious and political, are pointing to evil in the world, Hebrew leaders in the Bible told people that the first place to look for the devil was within themselves, Campolo said.

"When the Hebrew prophets finished with the people, they had lifted them to a higher level of spirituality," he said.

"Revival begins when you have the leadership that says, 'cleanse your own heart. Search your own souls.'"

Campolo added, however, that he's seeing more and more people coming to Jesus. "Because we are on a roll, Satan is at work, trying to divert us," he said.

"I think that the Southern Baptist Convention has been on a roll, and I think that Satan is getting you guys sidetracked into civil war. You're fighting against each other."

"I sometimes look and see the ways in which Christians within the church are tearing at each other and say to myself, 'With a church like this, who needs any help from Satan?'"

DaySpring speaker touts positive Christian living to women

By Suzanne Darland
State Correspondent

ELIZABETHTOWN—Author Mamie McCullough said she's tired of hearing church people complaining after she asks "How are you?"

Christians should "tell the truth in advance," she told 375 women attending the DaySpring conference June 8 at Severns Valley Baptist Church in Elizabethtown.

"The Greek word for greeting is joy," she said. "We've read the whole Bible. We know how it's going to turn out."

McCullough encouraged women to live positively in an often negative world. She used banners and signs with such messages as "Better or bitter, the difference is 'I'" and "Pain is inevitable, misery a choice."

Christians must take God's word seriously, she said, believing they can do all things through Christ who strengthens them and that if they call on God he will answer with great and mighty things.

"I'm not pollyanna," she added. "It's just that if you look up, that's where you're going, and if you look down, that's where you're going."

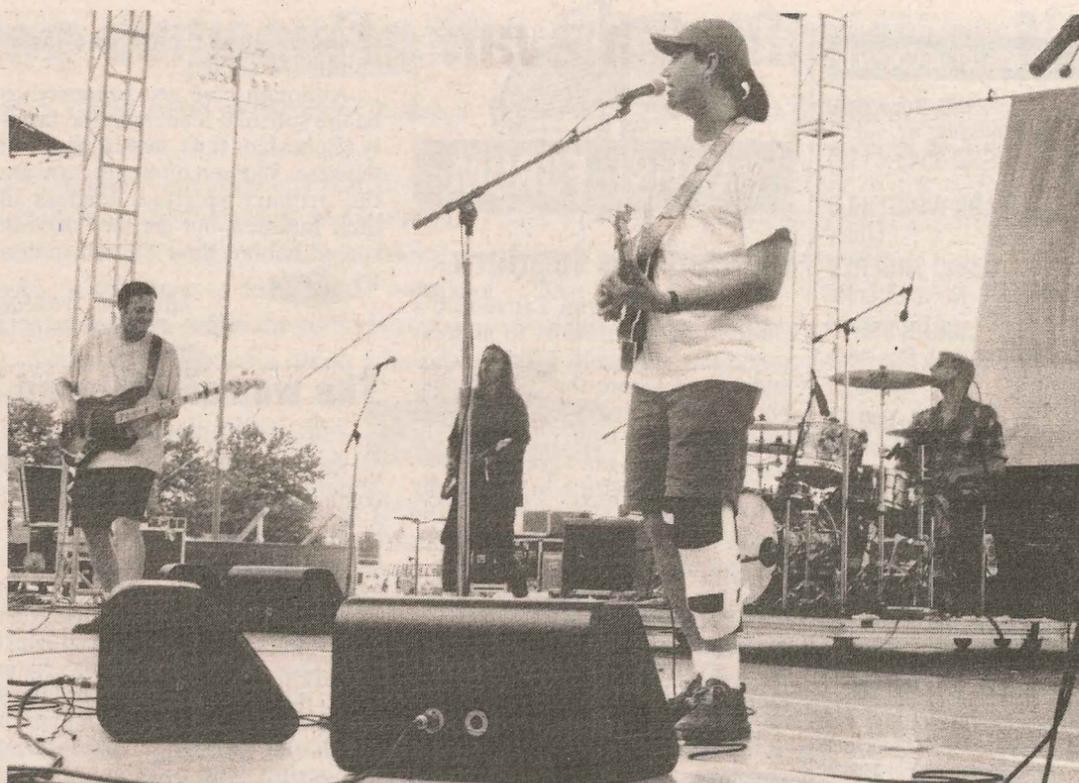
McCullough, who has written several books on positive living, including "Get it Together and Remember Where You Put It," encouraged DaySpring participants to laugh more, calling laughter "the best internal jogging you'll ever have."

She also urged them to pray more and make a conscious decision to keep going no matter what. "You have to bathe your mind mentally every day," she said.

Vowing once to think positively or reading a self-help book without referring to it again is like saying "I took a bath yesterday, and it didn't last," she explained.

McCullough, who wears a rhinestone "YES" lapel pin, speaks from experience. Born one of nine children to a Georgia sharecropper, she lived in a house without running water and window panes after her father died.

She went to college and married at



Records broken at JoyJam and Youth Fest '96 rallies

Continued from page 1
stroy their faith.

"If you become the person God wants you to be it will cost you, but I wouldn't trade what I used to have before I gave my life to Christ for the ecstasy and the aliveness and the joy of having my life belong to Christ."

He encouraged them to become "Star Trek" Christians, boldly taking the gospel where no one has ever taken it before.

The primary means for doing that is through love, he said.

"I'm not sure you're going to win everybody to Jesus Christ," he said. "But I am sure of this. You can love everybody. And the more that Jesus possesses you, the more that you will love him the more intensive you will care."

Carter praised Campolo's message, despite objections some Kentucky Baptists had concerning his coming.

"Tony just simply preached Jesus," said Carter. "Every time he kept coming back to Jesus. I don't think you can argue with that, and I certainly think those nearly 500 people who made decisions wouldn't."

About 13,000 attended JoyJam afterwards, said producer Tab Brockman. He credited pairing JoyJam with Youth Fest for producing a record turnout for the 3-year-old concert event.

JoyJam organizers are hopeful next year's concerts can also be combined with the youth evangelism rally, said Brockman, who is also assistant general manager for the Louisville Red Birds.

JOYJAM Christian contemporary band PFR plays during JoyJam '96, which followed the youth evangelism rally in Louisville's Cardinal Stadium. The band's initials, which stand for "Pray For Rain," gained new meaning in the 90-degree heat and high humidity. Organizers estimate 13,000 attended JoyJam.

day."

On the other hand, worrying works, she said, jokingly. "Everything I've ever worried about has never happened."

Pity parties have two faults, she added: "First, no one comes, and second, they don't serve refreshments."

McCullough also prodded mothers to spend time with their children. Young ones are more likely to remember afternoons spent making mud pies than that the kitchen floor shone, she said.

God is a God for all seasons, she said. In the winter, God prepares the foundation when there is no harvest. In the spring much work is required planting, hoeing and nurturing, but there is still no harvest.

The summer brings growth, activity and minimal harvest, but in autumn the plentiful harvest is out of proportion to the minimal work done.

"People quit along the way because they don't know what season they're in," she said. "God has the right timing and season for you."

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

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BAPTIST FORUM

Women are leaders

I applaud Steven Lipscomb's (June 4, page 2) effort to address an issue that needs addressing. I understand where the SBC probably obtained its stance, including women from pastoral leadership, but I do not agree with it.

Paul's admonition in 1 Timothy 2:12-14 was indicative of the times. Women were viewed as inferior to men.

There is much significance in the fact that there are numerous accounts in the gospels of Jesus deliberately violating the then-common code concerning men's relationship to women. As one learned in the law, Jesus was aware of the strictures. Nevertheless, he still had the "audacity" to address a woman of ill-repute, as well as a Samaritan woman. The first time Jesus revealed himself in a straightforward fashion as the Messiah was with a woman. Jesus also revealed the central message in the gospel, his resurrection, to women. Not only did he tell Martha, "I am the resurrection and the life," but his first appearance after his resurrection was to a woman.

Jesus made it clear women were called to the intellectual, spiritual life, just as were men, during a visit to the house of Martha and Mary. Despite the fact that women were restricted from studying the Scriptures, studying with rabbis, engaging in intellectual life and acquiring any "religious authority," Jesus commended Mary: "Mary has chosen what is better, and it will not be taken from her." In short, Jesus promoted the dignity and equality

of women in the midst of a male-dominated society.

Although men are supposed to be the spiritual leaders in the family (Ephesians 6:4), this is often not the case. Women often not only are the primary spiritual leaders in their families, but are the "driving force" behind their church ministry efforts.

Monica L. Wilhelm
Morganfield

The women believed

Christians struggling with the issue of ordaining female ministers should identify their motives before they act.

It is true that for years misguided individuals have used the scriptural principles of submission to deny women opportunities of Christian service. But the greatest misrepresentation comes from those who wish to label Christians in general and Southern Baptists in particular as sexist, unyielding hypocrites who only spout rules and know nothing about a relationship with God.

For women and men alike, the question should never be "Is this my right?" but "Is this what God wants me to do?"

I believe God speaks to me as clearly as he speaks to a man. I also believe God designed his church to function through a system of roles he crafted for each of us. That different roles exist—some of them decided by gender—has nothing to do with an individual's relationship or worth to God.

God's laws were never meant to demean women. The human race accomplished that on its own. God's word tells us of exceptional women, such as Deborah, a judge in Israel whose general would not go into battle without her by his side. Read stories of Esther, Lydia and Jesus' mother, Mary, to know that God calls women to do ex-

traordinary things.

The key words are "exceptional" and "extraordinary." God calls and we answer. We cannot presume that a certain role is "denied" us because of our gender.

Remember that God values faith above logic. After all, it was the women who followed and ministered with Jesus who first were told of his resurrection.

God did not choose them because they were the most learned or respected—society would never permit them such status. He chose them because he knew they would believe.

Dannah Prather
Louisville

Silent majority

Like my favorite curmudgeon Andy Rooney, I am often embarrassed by those who agree with me. Namely, the current vocal minorities of both the Southern Baptist Convention and the Republican Party.

We cannot change people's minds by our shouting, but we can change their hearts by our actions. While I am both a Baptist and a Republican, I am convinced that America's collective heart will not be changed by either Ralph Reed's man in the White House or Al Mohler's dogma in the pulpit. The only way to change a person's heart is to treat them as you wish to be treated.

What we as a country need more than "trickle down" Christianity from our so-called leaders, is an "up-surge" of spirituality from the truly silent majority who sometimes feel like Andy. The Christian message and Christ's commission will not be furthered or obeyed at the ballot box or at the gates of Disneyland, but rather where we live, work and play.

Ken Campbell
Louisville

Terrible start to an excellent friendship

Foreword: Perhaps one of my columns might have humor. This is from my after dinner speech: "It Happened at Church."

Back in the late '50s the Southern Baptist Brotherhood agency promoted laymen led revivals. I engaged for Calvary Church, Lexington, Dr. Porter Routh, a devout lay preacher who was then executive secretary-treasurer of the Southern Baptist Convention. He had a previous engagement for the opening Sunday morning but was to arrive by plane in time to begin Sunday evening. I met his plane and we drove straight to the church barely in time for the service. Mrs. Owen drove to church from home in a different car with our then three little boys.

Sue always was very cranky about getting out early from night services to get the children home to bed and ready for school the next morning. She hurried straight home with them from church.

"Porter," I said, "let's go by the house a few minutes; my wife will fix something to eat. I want her to meet you."

Well, after Dr. Routh had preached somewhat long, I closed the service with an appeal to the people to support our meetings, invite others, etc.

Sue was back in the kitchen when she heard us enter the house. Assuming I was alone she called out: "Well, there won't be many there tomorrow night. First, he preached all night and then, despite the late hour, you had to preach awhile."

What could I say but "Porter, I'm sorry, that's my wife. She is very frank." To my dying day I'll not forget the look on "Miss Muffet's" face when she walked in and saw Dr. Routh.

Service on Southern Baptist Convention boards and committees during ensuing years caused me to see Dr. Routh somewhat often, usually

in Nashville. After the above incident he never failed as I left for home to smile and wink as he said, "Give my love to Sue."

Despite the terrible beginning, they became warm friends as repeated occasions sometimes brought us together as couples and they got to know each other well.

The wink and playful smile gradually disappeared as good old Porter, now dwelling in the promised land beyond the silent stream, would always shake my hand in farewell and say earnestly, "Give my love to Sue, Frank."

Bill, thanks for your ever generous spirit in making me your substitute writer again and for your elaborate introduction in the June 4 issue. May the Good Lord forgive you for exaggerating and me for liking it.

Makes me think of the funeral preacher who was greatly exaggerating the "virtues" of the deceased. The widow at front with a small son whispered, "Billy, step up and look in the casket and see if that's Pap."

Franklin Owen, former KBC executive secretary-treasurer, is writing this column while Bill Marshall is in Russia.



Stress of work on marriage

By Diana Garland

Q. My husband has been working long hours lately. He comes home tired and uninterested in doing things together as a couple. I wonder if he is unhappy with our marriage and is using work as an excuse to be away from me. I'm trying to be more fun and not to nag, but I sometimes let my hurt and anger out.

A. It is certainly true that marital partners sometimes seek to avoid marital troubles by throwing themselves into activities that take them away from home, whether it is work, sports or even church activities. On the other hand, sometimes marriage gets the blame for stress and unhappiness that are really caused by other aspects of our lives.

The fact of the matter is, couples today appear to be underestimating the amount of stress that employment can put on a marriage.

Most people identify themselves primarily by the work they do. For many people, work is the place where they find meaning and purpose for their lives. Certainly, we spend more of ourselves in our work than we do any other aspect of our lives.

Couples often blame one another for the stress and unhappiness they are experiencing. We can yell at one another, perhaps, when we cannot yell at a corporate structure or a pressure-packed office. Taking the stress and discouragement out on one another, however, just makes everything worse.

Take some time together to take stock of the balance in your lives. If you can, invite other couples in your church or Sunday school class to join you in talking about the relationship between work and family. Give work the attention it deserves; the stress is real, the worries are real and ignoring them or blaming yourselves will not make them go away.

Are there changes you and your partner can make that will decrease the stress at work, or at least help you manage it better? Can you and your partner tell the workplace (and yourselves) more clearly what the boundaries are between work and private life?

The ultimate question is, are you spending your life in ways that you feel committed to? If not, what kinds of changes can you make?

Diana Garland is a Baptist family ministry specialist currently doing research for Louisville Presbyterian Theological Seminary and the Lilly Endowment Inc.

HE SAID/SHE SAID

Wives find husbands bring the strangest things from the store

HE SAID



Mark Wingfield

You'll find no more literal interpreter of the written word than a husband sent to the grocery store by his wife. If she writes down Pepperidge Farm French Bread on the shopping list, he's going to search every aisle for that precise wording.

This very thing happened to a friend of ours recently. The clerk told him they didn't have Pepperidge Farm French Bread and suggested he substitute Pepperidge Farm Italian Bread. Nothing doing, he said, weighing the relative merits of substituting the ethnicity of his bread versus substituting brands of French bread.

This friend also faced a moral quandary in the soap aisle. His wife had written down "big box of Tide," thinking of the size box that fits perfectly on their laundry shelf. But at the store, he discovered three sizes of Tide to choose from: small, medium and industrial size. He took his wife's words literally, and now they won't have to shop for detergent for another year.

Through the years, I have slowly weaned myself from a literal interpretation of shopping lists. In fact, I have become notorious for making substitutions. This doesn't always make Alison happy, but it sure does keep things interesting.

Send me out for detergent, and I'm likely to come back with a special price on Corn Flakes instead. It may not be what we needed, but I have a great deal to report with pride.

SHE SAID



Alison Wingfield

Sending the male species out for groceries and other household items is not always desirable.

I never know what I'm going to get when I send Mark to the grocery store. For someone who is trained to notice the details, he doesn't seem to notice what we use daily around the house.

Passing through the grocery doors must put him in some sort of time warp, because he often comes home with things we haven't used in years.

On one recent trip, when he was supposed to pick up a few cans of the "reduced fat" condensed soups, which we have been using for several years, he brought back the "real" thing. A dozen cans of it. They were on sale.

If I had it together as much as my grandmother, then Mark wouldn't make any mistakes. When she asks you to pick something up at a supermarket, she can tell you which aisle, what part of the aisle, and which shelf you'll find it on. And she knows where something is on sale anywhere in the city.

I must admit, my grocery list is never complete. I rely on the hit-every-aisle method of shopping, so hopefully I will remember anything we need when I walk by it. So when Mark goes without me, I think he should be able to read my mind—long distance.

Of course, the ideal situation is for me to go shopping by myself. I actually enjoy grocery shopping when I don't have to keep someone's hands a certain distance from the shelves, or watch out for what might end up in the basket. And it helps when I don't have to watch out for the kids either.

The myriad of choices in the grocery store can be overwhelming, no matter who does the shopping. But it reminds us of the many choices in life that divert us from choosing the best plans God has for us. Don't substitute the temporary for the eternal.

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

Are we demeaning the name 'Christian?'

Believers in Christ stand in danger of losing a good and beloved name.

The term "Christian" was applied to the first followers of Christ in the early church, and it was not a term of endearment. It was a ridicule, a mocking of those who would dare to follow this radical Messiah. The term has been used for centuries since and has become a proud name for all who profess faith in Christ.

But in American society today, the term "Christian" has become burdened with political meaning more than theological meaning. News accounts frequently refer to "Christian conservatives" taking one stand or another in local, state and national contests. The "Christian" vote often is cited as influencing candidates and legislation in certain directions.

To the casual observer who knows nothing of Christianity, the term "Christian" would appear today to describe anyone who believes in limited government, opposes the Department of Education and National Endowment for the Arts, supports the National Rifle Association, boycotts Mickey Mouse and denounces abortion in all forms. That description says volumes about politics, but little about theology.

America has moved dangerously close to the predicament of Northern Ireland, where terms such as "Christian," "Protestant" and "Catholic" for years have defined hard-line political positions rather than theological understandings.

Webster's New World Dictionary defines

"Christian" as "a person professing belief in Jesus as the Christ." That rings true with the witness of history—and with the origin of the term. But it says nothing of political positions, party affiliations or congressional scorecards.

This is not to say that Christians should not be involved in the political process. The Christian faith demands advocacy for truth, morality and fairness.

However, danger arises when the term "Christian" is applied to any specific issue other than belief in Jesus as the Christ.

Is this all the fault of modern mass media? No. Some television, radio and print reporters have wrongly latched on to a convenient term, but they have been encouraged to do so by Christians who also are political activists—individuals who have sought to wrap their political agendas in the endorsement of Christ's name.

Should this trend continue, the day could come when Bible-believing churches have to abandon use of the term "Christian" just as Baptist churches in some regions today are dropping the word "Baptist" from their names. The reason will be that the word will have taken on such a cultural meaning based in politics that it becomes a stumbling block to those who earnestly seek relationship with Christ.

For the sake of Christ's witness, let us preserve the name "Christian" by using it cautiously, proudly and correctly.

— Mark Wingfield

Why fatherhood is good for you

All the talk we hear about fatherhood these days is mostly negative: deadbeat dads, divorced dads, deserting dads.

It seems many men have bought into the idea that the ties to wife and kids are constricting their freedom. Disturbing numbers of men continue to buy into the Playboy philosophy, creating a legacy of chaos.

What a tragedy—not only for the family, but for men themselves.

As Rutgers University sociologist David Popenoe writes in his important new book, "Life Without Father," the departure from marriage often leads to an erosion in a father's well-being.

"Family life is a considerable civilizing force," Popenoe writes, and without it, men often fall into destructive and irresponsible behavior.

Popenoe's message, to be sure, has a firm foundation in common sense and common observation and also echoes other work in this area by social scientists.

Men do tend to behave differently when they have children to raise. They often work harder, for one thing. They also tend to avoid behaviors that may negatively influence their children. This is not only good for the kids. It may help explain the contention of some social scientists that married men have a longer life expectancy than single men.

When a man loves a woman—and stays true to his marriage vows—he may find that his children do better in school and are less likely to engage in anti-social behavior. Married people, Popenoe also points out, have better sex lives than singles.

This may all come as a shock in a culture that has become accustomed to hearing harangues about the terrors of wedlock, the very mention of which sends shivers up the spines of those dedicated to the advancement of their unencumbered selves. As well it might.

Wedlock is, after all, an arrangement in which adults are expected to act like adults: restrained, responsible and ready to make the sacrifices necessary to give their children the best lives possible. We have, over the last several decades, picked that lock—and unleashed a Pandora's box of societal ills.

Besides the harm to children, wives and to men themselves, the absence of fathers in many families has contributed, quite predictably, to a very serious societal problem: a terrifying increase in crime by juvenile males. Keeping in mind that young males commit a hugely disproportionate amount of violent crime, demographers tell us that we are at the threshold of the mother of

all crime waves.

By 2005, the number of males aged 14 to 17 is expected to rise overall by about 25 percent. But how many of those young men will grow up in the same home as their fathers? According to the 1994 Statistical Abstract of the United States, nearly one child in three was born to an unwed mother. And the illegitimacy rate keeps rising.

There has been a tendency by some to deride the notion of traditional families. One hears a great deal of sneering these days about the values of Ozzie and Harriet and the poor Cleaver clan.

Given today's economic climate, not every family can have a stay-at-home parent to raise children. And few would argue that single mothers are incapable of doing an excellent job raising children in very trying circumstances. But let's hope that the tendency to belittle traditional families and fatherhood has run its course.

Sociology and common sense have reached a consensus: Every family needs a dad, and just about every dad needs his family. The disconnect between the two is responsible for many of the problems we face today.

So remember, dads, the evidence shows that being a father is good for you—and good for the rest of us, too. (RNS)

Charles Colson
Prison Fellowship

COMMENTARY

Paducah, Henderson citizens see casinos' impact

By Ken Walker
State Correspondent

Editor's note: Despite the Western Recorder's attempts to contact Caesar's World—developer of the Harrison County, Ind., casino—for a response, the only reaction was a brief statement from Jim Gallagher, a spokesman for ITT, the parent company of Caesar's World. "It has always been our very stringent policy that we don't try to influence the citizens of a state in any way as to whether they have legalized gambling," he said. "I have to assume if they (Indiana residents) voted for it, they must agree that the benefits outweigh the disadvantages."

PADUCAH—At first glance, the Players River Boat Casino in neighboring Metropolis, Ill., has produced few negatives for Paducah, a Western Kentucky city of 27,000 people.

Hotel and motel construction has increased the past several years, according to Bill Bartleman, a reporter for the Paducah Sun and a member of Reidland Baptist Church. Restaurants are on the upswing, too, he said, as people dine in Paducah before crossing the Ohio River to gamble.

Key crime indicators show mixed results. While the number of larcenies reported in 1995 rose 9.4 percent over the previous year, that total still was 8.9 percent lower than in 1991. Reports of embezzlement dropped from 11 to five during the same four-year span.

Burglaries, however, rose 9.5 percent and auto thefts increased 17.7 percent.

"We haven't attributed any major problems to the casino," said Danny Carroll of the Paducah Police Department. "It's been great for our area. In Metropolis, I'm sure they've seen an increase in everything."

That includes increases in the social costs of gambling not readily reflected in crime statistics, according to Paul Blizard, pastor of Reidland Baptist Church.

Blizard said he learned firsthand about those social costs when he went on Players' two-hour gambling cruise. The river boat dropped its cover charge last fall, and the Bap-

tist preacher went on an investigation.

He observed the gambling enterprise while witnessing to gamblers and sticking gospel tracts in the slot machines.

During the trip, a security guard bragged that a former school teacher had quit her job and was earning more money as a full-time gambler.

"I said, 'Isn't that great? She was helping kids and now she's a gambler,'" Blizard recalled. "The boat has drawn a lot of people with the idea they can get rich. I saw a lot of working-class people who can't afford it. The majority are retired, though; they bring busloads from Chicago and all over."

The pastor said he saw many sad events on the riverboat, such as:

■ A gambler who scanned more than a dozen credit cards in a futile attempt to find available credit to buy more tokens.

■ People who won as much as \$600 or \$700, but ultimately lost all their money by putting it back into the slots.

"I never saw them empty the machine and go home with their winnings," he said. "You could see the gambling fever. They were never satisfied with what they had."

At First Baptist Church of Paducah, Pastor Kevin McCallon said many scoffed at the Sun's story about "prosperity" spurred by the casino.

The reason is a job on the boat

doesn't pay much better than working at McDonald's or a local retail outlet, he said.

"We don't think there's a money tree across the river," McCallon said. "It hasn't done anything for the quality of life in this area."

Still, he said First Baptist tries to influence that activity by ministering to newcomers who work at hotels and other businesses—including the casino.

"They're like anyone else," the pastor said. "People are often looking for a church home. We reach out and treat them like anyone else; we don't shun them. We don't like the business, but we try to reach them and thus affect the business."

Further up the river, the city of Henderson saw Casino Aztar—which advertises in Louisville and other Kentucky cities—open in Evansville, Ind., last November.

Though residents say it's too early to determine the impact, Bill Patterson has noticed a number of "quick-loan" operations popping up along Ky. 41, the main highway to Evansville.

"What I expect to happen is the Atlantic City story," said the pastor of First Baptist Church. "It's a flash for a while and then other crime elements begin to move in, more river boats and strip joints, things like that."

While serving as a pastor in Louisiana, Patterson knew people who lost homes and families due to gambling, he said. He looks for similar

tragedies in Henderson before long.

In Louisiana he counseled one man who had saved \$10,000, hoping to buy a new home for his mother. Confident God would help him win, the church member ignored the pastor's warnings against gambling with his savings.

"When he lost, he didn't want to come back to church," Patterson said. "He dropped out for a while and came back defeated. There's a deceptive element about this."

In preparing a recent sermon, John Dunaway dug up a telling statistic from the "1993 Yearbook for American and Canadian Churches": U.S. and Canadian residents gave \$3.2 billion to churches in 1993, but they gambled away that much in just three and one-half days.

"I wish it wasn't here," said Dunaway, pastor of Community Baptist Church in Henderson and a longtime foe of the Kentucky Lottery. "It's not a good influence. When people go in there, most of them will come out losers."

Steve Thompson, director of missions for Green Valley Association, said he read recently that the average person loses \$83 on each visit to Casino Aztar.

"People who are throwing that \$83 away could use it better somewhere else," he said.

Other negative effects are showing up in Evansville, said Don Childress, director of missions for Southwest Indiana Baptist Association. Some people already have been arrested for embezzling from their employers to support a newfound gambling habit.



Border casinos forcing state foes to re-evaluate strategy

Continued from page 1
televised horse racing.

"God's way is to work for what we have," Patterson said. "Gambling undercuts the work ethic and breeds the something-for-nothing attitude, which is getting more pervasive in our society."

Witt noted, however, that the issue will be fought on economic grounds, which he said will be an uphill battle because many states have bought the idea that gambling represents a "quick fix" for budget problems.

The budgetary bonanza for Harrison County has certainly attracted the attention of officials there. Caesar's was to present two community foundations with \$6.75 million this

month to pay for road construction, economic development and expansion of the county library, according to the Louisville Courier-Journal.

But Kemper of the Kentucky Council of Churches believes the impact of such eye-popping development will only have short-term effects on Kentucky. And the proliferation of casinos may soon cause their attractiveness to sputter, she said.

As more states legalize casino gambling, the easier it will be to resist, she said. The "glut" helps illustrate the threat casinos pose to Kentucky's horse industry.

"Politically, that's a good ax to grind in this state," said Kemper, pastor of Lexington's New Union

Christian Church.

"If the state can stay free of casinos, we will be in an economic advantage in the long run," she added. "They would create a number of social and economic problems for small business, families, recreational opportunities, domestic abuse and other problems."

Witt traveled to Gulfport, Miss., three years ago to learn more about the impact of that state's casinos. Problems there include a proliferation of prostitution, thievery, restaurant closings, bankruptcies and a general increase in crime, he said.

"It's universal," he added. "I look for the same problems here."

Randy Jones, who recently left the leadership of Northern Kentucky

Baptist Association to become state director of missions July 1, pledged assistance for directors of missions around the state who oppose casino interests.

He said he observed the poor in Covington and Newport misusing scarce resources to gamble and worries about the impact casinos will have on those who can least afford it.

"People who need money to put food on the table use it to buy lottery tickets," he said. "It's almost like a tax on the poor. But in southeastern Indiana there was barely a whimper against casinos. Most seemed glad to have it. They looked at the bottom line without considering the broader social implications."

Gambling tide turning, Christian Life Commission leader says

NEW ORLEANS—The recent bankruptcy of the world's largest casino under construction in New Orleans shows "the tide is beginning to turn" nationwide away from casual acceptance of gambling, according to Richard Land, executive director of the Southern Baptist Christian Life Commission.

In remarks at the Southern Baptist Convention annual meeting June 12, Land praised an SBC resolution pledging support for a national commission to study the impact of gam-

bling on society.

The resolution shows Southern Baptists are ready to take a more active stance in stopping gambling's recent growth, he declared.

"It seems as though every 50 years or so gambling raises its ugly head and people decide to allow it to flourish," Land said during a break in floor action at the convention. "People forget why every state constitution outlawed gambling until it is back in vogue, destroying lives."

Gambling is "a terrible scourge in

our nation, which destroys lives, families and finances. There is nothing positive about gambling. Every part of it is negative and destructive," he said.

Land called gambling's most basic form, state lotteries, "the most horrendous regressive form of taxation."

Studies show more people living under the poverty level spend money gambling than middle- to upper-middle class people who could better afford it, Land said.

If the bill to create a national committee to study gambling is passed by Congress, Southern Baptists must watch closely the appointments to such a committee, Land said.

"A good committee can really make some strides in determining the horrible impact gambling has on people's lives. But if the president appoints a committee comprised of members who profit from gambling in any way, we can expect only a whitewash."

Casino backers eyeing Kentucky, gaming critic warns

By Ken Walker
State Correspondent

JACKSON, Miss.—One of America's most outspoken critics of gambling warned that Kentucky has been targeted by the gaming industry for casino development.

Paul Jones, director of Mississippi's Christian Action Commission, said the campaign will try to convince residents of the need for casinos and create an economic and political dependence on them.

"They're after the mothers, fathers and children," said the head of the moral concerns agency of the Mississippi Baptist Convention. "They have to create a new generation of gamblers and will do everything possible to convince people that gambling is a harmless form of entertainment."

In Mississippi, a lone casino in 1992 grew to 30 in just two years, and the damage now appears in daily headlines, Jones said.

One example he mentioned was a 47-year-old woman serving eight years in prison for embezzling \$40,000 from her Baptist church and

\$5,000 from a library fund.

Stockbrokers and other professionals with access to clients' funds have abused those trusts to support their gambling habit, he said, while other people have committed suicide due to the pressure of gambling debts.

Parents en route to casinos sometimes drop their children off on street corners. Others leave their children locked inside cars in casino parking lots.

One couple gave their young son an automatic weapon, which he pointed at a security guard when he approached the car, Jones said.

"When that happened, they realized they had to do something," Jones said. "The casinos are worried about children dying of heat exhaustion in the summer."

Despite the negative consequences, casino influence has penetrated churches, he said. Sunday school teachers in two of Jackson's largest Baptist churches suggested having class parties at a casino, Jones said.

In addition, the Six Flags amusement-park chain has opened smaller attractions next to casinos called "Funtricity." Jones said some pastors have gotten mad at him for advising them not to hold youth outings there.

"Some churches heavily use these facilities," he said, "even though they have all kinds of activity (with the casinos). You can't separate the casino from the amusement park."

As gambling fever spreads across the United States, more evidence is coming forward about the dangers of gambling. Reader's Digest, the nation's most widely read magazine, carried a report in its April issue about the consequences of casinos in Minnesota.

"In less than a decade legalized gambling ... has created a new class of addicts, victims and criminals whose activities are devastating families," stated the article, taken from the Minneapolis Star-Tribune.

"Even conservative estimates ... suggest that problem gambling costs Minnesotans more than \$200 million per year in taxes, lost income, bad

debts and crime," it added.

The story said Minnesota's 8-year-old gambling experiment has caused many ills. Among them:

■ Between 1988 and 1994, counties with casinos saw crime rates rise twice as fast as those without casinos.

■ Bankruptcy filings greatly increased. More than 1,000 people a year are taking that action, with debts averaging \$40,000. Among the filers was a county commissioner who estimated her gambling losses at \$100,000.

■ At least half a dozen suicides have been linked to gambling.

Despite such statistics, supporters continue to spread the myth that gambling is a harmless form of family entertainment, said Lamar Cooper, director of denominational relations for the Southern Baptist Christian Life Commission.

"Gambling is still a vice today," he wrote in a pamphlet about its dangers. "A vice is any activity which feeds moral depravity and corruption."

"This vice violates the biblical admonition to do whatever we do in word and deed, for the glory of God (Colossians 3:17). God gets no glory from gambling."



Do you have a gambling problem?

■ Have you ever lost time from work because of gambling?

■ Has gambling made your home life unhappy or affected your reputation? Has it caused you to lose sleep?

■ Have you ever gambled so you could win to help pay debts?

■ Do you borrow or sell things to gamble?

■ Has gambling caused a decrease in your ambition?

■ Do you play until your last dollar is gone?

■ Has gambling made you careless about your welfare or your family's?

■ Have you ever considered self-destruction as a result of your gambling?

If you answered yes to any of these questions, you might have a gambling problem. Help is available. Contact Gamblers Anonymous in Louisville at (502) 561-5665, or in Lexington at (606) 277-8263. The number for the organization's international office in Los Angeles is (213) 386-8789.

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The Kentucky Baptist Convention apparently felt a somewhat delayed brunt from the bad winter weather that impacted church collection plates.

State CP up for year, down for budget

By Mark Wingfield
Editor

Gifts to the Kentucky Cooperative Program were running ahead of the same period last year but behind budget projections at the close of the third-quarter of the Kentucky Baptist Convention's fiscal year May 31.

Undesignated Cooperative Program gifts forwarded from churches to the KBC from September through May totaled \$13.74 million, an increase of 4.8 percent or \$629,305 over the same period last year. But the total fell \$323,071 or 2.3 percent short of budget projections for the current year.

Restricted gifts designated for use in Kentucky only totaled \$258,981 at the end of the third quarter, only a \$326 decline over the same period last year but \$48,519 or 15.8 percent less than anticipated when the budget was planned.

KBC business manager Lowell Ashby said the third-quarter financial report should not be interpreted as discouraging news. "So far this year, we have recorded three of our highest months in the past seven years."

January's gifts of \$1.89 million, April's gifts of \$1.75 million and May's gifts of \$1.64 million each represent the highest totals for those months in the past seven years.

Also, the KBC apparently felt a somewhat delayed brunt from the bad winter weather that impacted church collection plates, Ashby noted. KBC receipts for February and March hit the lowest levels in three years.

Given the way the Sundays fall on the calendar this year during the last two months of the KBC's fiscal year, July and August, the convention still could finish the year in a strong position, Ashby explained.



Mid-Continent leader to retire

MAYFIELD—LaVerne Butler has announced plans to retire as president of Mid-Continent Baptist Bible College on or before July 15, 1997.

Butler informed the West Kentucky school's trustees of his intentions during their April 27 meeting, and the announcement was made public in the school's newsletter last week.

Butler, 69, cited his age and his desire to give more time to other ministries as reasons for the announcement.

"I will not be a lame-duck president, but may work even harder than before to see that the college's financial base is in order and that the course for the future of Mid-Continent is clearly charted," Butler said.

He also said trustees could "take

pride in the state of the college, especially in the area of finances and doctrinal integrity."

Mid-Continent is a private college owned and operated by a group of 15 Baptist associations in Kentucky, Illinois, Missouri and Tennessee. Although not directly linked to the Kentucky Baptist Convention, the school has been recognized by the KBC and has a working relationship with the Kentucky Baptist Foundation.

Butler came to Mid-Continent's presidency in 1988 from the pastorate of Ninth & O Baptist Church in Louisville. He previously served Kentucky Baptist churches in Maysville, Chaplin and Fairfield, as well as churches in Illinois and Florida.

Tour to the Holy Land,

A Jordan and Israel

Y December 30, 1996

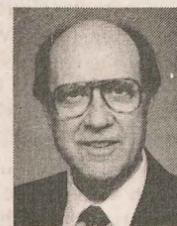
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FINANCIAL FORUM

Basic rules for the church treasurer, part 1

By Doug Strader

The church treasurer is an elected officer of the church. Although the person should be elected annually, it may help the church if the treasurer can serve for more than one year to give stability to the church finances. The congregation always has the right to make changes when needed.

What kind of person should be elected treasurer?

The treasurer's character should reflect the highest Christian values. The person must be trustworthy to handle the financial affairs of the church in a fair and equitable manner.

The treasurer should show a strong commitment to Christ and to the church by supporting the mission of the church with time, spiritual gifts and financial stewardship.

A person who demonstrates a cooperative spirit while working with the staff, committees and church members will prove most helpful.

The treasurer should perform the work according to the policies and guidelines established by the church.

All financial procedures and guidelines, including any changes, should be approved by the church and carried out by the treasurer.

What are some of the most commonly asked questions?

Should the treasurer be bonded? Yes. This is also true for any person who handles money received by the church, including those who count the money each week. Your insurance agent can usually do this.

Should the treasurer help count the church offerings? No. Anyone who writes checks on the church accounts should not count the money. The church can elect a counting committee.

Is it a good practice for the treasurer to deposit weekly receipts? No. Again it is not a good policy for the one who writes the checks to handle the money. This can be done by a counting or deposit committee.

If receipts cannot meet the weekly/monthly obligations, who decides which checks are written? If the church has financial procedures and guidelines, they should be followed.

If the treasurer still has questions she/he should consult with the stewardship committee or the budget and finance committee.

Doug Strader is director of the Kentucky Baptist Convention's stewardship department

Clinton writes to SBC leaders about veto

WASHINGTON (ABP)—President Clinton has responded to a call by Southern Baptist leaders that he "repent" of his veto of a controversial abortion bill by defending his position, which he claims has been "widely misrepresented and misunderstood."

In a three-page letter dated June 7 to Southern Baptist Convention President Jim Henry, Clinton, a Southern Baptist, reiterated he will sign the bill outlawing "partial-birth" abortions if Congress will add a clause exempting cases of "serious adverse health consequences" for the mother.

Clinton's letter came in response to a recent letter signed by Henry and 10 past SBC presidents urging Clinton to "repent" and "express publicly your personal regret" for vetoing the Partial-Birth Abortion Ban Act.

Clinton said he made his decision on moral grounds and after prayer.

Clinton said he objects to late-term abortions, but he "cannot and will not countenance a ban on this procedure in those cases where it represents the

best hope for a woman to avoid serious risks to her health."

He described talking with women who had the procedure after being told there was no hope that their severely deformed babies would live outside the womb and that carrying them full term could endanger the mother's life or ability to conceive again.

"Some may believe it is morally superior to compel a woman to endure serious risks to her health—including the possible loss of her ability to bear children—in order to deliver a baby who is already dead or about to die," Clinton said. "But I am not among them."

Clinton said he does not support the procedure for reasons such as youth, emotional stress or inconvenience.

"I support an exception that takes effect only where a woman faces real, serious adverse health consequences," he asserted.

"Some have cited cases where fraudulent health reasons are relied upon as an excuse—excuses I could

never condone. But people of good faith must recognize that there are also cases where the health risks facing a woman are deadly serious and real, Clinton said.

"It is wrong to abandon women, like the women I spoke with, whose doctors advise them that they need the procedure to avoid serious injury."

Richard Land, head of the Southern Baptist Christian Life Commission, who helped the former SBC presidents draft the letter to Clinton, called the president's response "the same old Bill Clinton boilerplate."

Three living past-SBC-presidents declined to sign the letter and later issued statements opposing the effort.

Wayne Dehoney, SBC president in 1965-66, termed the Baptist leaders' letter "a secular intrusion" into an issue "that is being exploited primarily for political advantage." Carl Bates, president in 1971-72, and Jimmy Allen, president 1978-79, also protested.

NATIONAL NOTES

■ **Lutherans return to sexuality.** The Evangelical Lutheran Church in America is drafting another document on human sexuality for its 5.2 million members. But the new statement, unlike previous documents that met with a firestorm of criticism, will not attempt to spell out denominational policy. The new statement is expected to be presented to the Church Council, the denomination's highest decision-making body between meetings of its Churchwide Assembly, in November.

■ **Mormons ban guns.** The Church of Jesus Christ of Latter-day Saints has announced that guns, even when carried legally, are not welcome in its church buildings. "Churches are dedicated to the worship of God and as havens from the cares and concerns of the world," the denomination's leaders said in a brief statement. "The carrying of lethal weapons, concealed or otherwise, within their walls is inappropriate."

■ **Judge knocks RFRA.** A federal judge in Maryland has struck a blow against the Religious Freedom Restoration Act. U.S. District Court Judge Frederic Smalkin, ruling in a case involving the Roman Catholic Archdiocese of Baltimore, said Congress lacked the authority to pass legislation that in effect overturned a Supreme Court decision. Last year, a federal judge in Texas also struck down the law, although his decision was overturned on appeal. Other federal judges have upheld the act, leading legal experts to conclude that the Supreme Court again must take up the matter.

■ **Heresy case won't be appealed.** The 10 Episcopal bishops who accused fellow Bishop Walter Righter of heresy for ordaining a non-celibate homosexual have decided not to appeal a church court's decision to dismiss the charge. The bishops said they intend to ask the church's 1997 General Convention to require all ordained clergy to abstain from sexual relations outside of marriage.

■ **Inmate's religious rights violated.** The New York Court of Appeals, the state's highest court, said June 11 that prison officials violated the constitutional rights of an inmate by penalizing him for refusing to attend Alcoholics Anonymous meetings because he objected to the group's religious activity. "A fair reading of the fundamental AA doctrinal writings discloses that their dominant theme is unequivocally religious," the Court of Appeals said in a 5-to-2 ruling. "Adherents to the AA fellowship entails engagement in religious activity and religious proselytization."



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

- Musical band instruments needed for churches of Bryansk region of Russia. Money or good used instruments accepted.
- Russian children attending Christian camps this summer. Many will hear the gospel for the first time.
- Raja Kandanada, church planter working with Asian Indians in Boston.
- Volunteers needed to assist First Brazilian Baptist Church of Boston in renovating their sanctuary.
- Volunteers needed for several summer projects in Utah Baptist Association. Jim McClung is director of missions.

Mountains to the Mississippi

Compiled by Ann Tatum

■ **CENTRAL CITY**—First Church called **David Nelson** as interim pastor.

■ **DRAKESBORO**—First Church called **David Flack** as pastor.

■ **ELKTON**—Elkton Church will host the Community Choir in a special program "I Believe in America"

July 3 at 7 p.m.

■ **HENDERSON**—Victory Church called **Ronald Payne** as pastor.

■ **LOUISVILLE**—Buechel Park Church called **Jeff Wise** as part-time minister of education. Wise is a graduate of Southern Seminary, and is composition and computer spe-

cialist at the Western Recorder.

Auburndale Church called **David Byrd** as interim pastor.

Baxter Avenue Church called **Robin Roberts** as pastor.

Audubon Church called **Carey Newman** as interim pastor.

■ **MOUNT STERLING**—Reid Village Church called **Gary Conner** as pastor. Conner began his new ministry June 2. He previously was pastor at Frenchburg Church.

■ **POWDERLY**—New Paradise

Church called **Tim Adcock** as pastor.

■ **ROBARDS**—Cherry Hill Church called **Chris Reynolds** as pastor.

■ **RUSSELLVILLE**—Center Church called **Ray Gilliland** as pastor. He previously was pastor at First Church in Smithland.

■ **WICKLIFFE**—First Church called **Brett Maragni** as pastor. Maragni is a graduate of Southwestern Seminary in Fort Worth, Texas. He will begin his new ministry July 7.

CLASSIFIED ADS

SEEKING: Piano player for a southern gospel quartet. Must be able to play by ear. Inquiries call: (502) 267-1301 day or (502) 267-7269 evening; or send correspondence to: Manna Quartet, 9569 Taylorsville Rd., Louisville, KY 40299.

SEEKING: Nursing assistant. Flexible shifts. Diploma or GED; certified preferred. Contact: Gayle Mink, nurse manager at Parr's Rest in Louisville. Phone: (502) 451-5440.

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.

NEEDED: Jewish-Christian PhD student going to Israel researching Messianic churches. Donate frequent-flyer miles. Tax deduction. Jeff Wasserman, (502) 327-9457.

SEEKING: Full-time pastor for rural church in a central location between four small towns in south-central Kentucky. Please send resumé to: Middletown Baptist Church, 9193 Russellville Rd., Franklin, KY 42134.

SEEKING: Northern Kentucky/Cincinnati-area Baptist church expanding from part-time youth activities director to full-time minister of youth and children. Send resumé to: Search Committee, c/o Jeff Hume, 9125 Clear Brook Ln., Covington, KY 41017.

SEEKING: If interested in an interim or the full-time position as minister of music, please send resumé to: Kaye Smith, First Baptist Church, 200 W. Lincoln Blvd., Hodgenville, KY 42748-1414. Fully graded music ministry with preschool, children, adult, senior adult and handbell choirs. (502) 358-3193.

SEEKING: Part-time youth leader. Providence Baptist Church is a growing country church and is seeking a youth minister. This is a great ministry opportunity for a seminary student or anyone else who is called to minister with youth. Paid position, office and weekend housing. Contact: Sherry Hurley, (502) 222-9859; Pastor Doug Boyd (502) 532-6321; or send resumé to: Providence Baptist Church, RR3 Box 609, Campbellsburg, KY 40011.

SEEKING: The First Baptist Church, Prestonsburg, Ky., is looking for someone to fill the position of minister of music. This is a full-time position with a salary package range of \$35,000-\$36,000. Would prefer seminary graduate with 0-5 years experience. Please send resumé to: Connie Sammons, committee chairperson, First Baptist Church, P.O.

Box 756, Prestonsburg, KY 41653. Resumés will be accepted through June 30, 1996.

SOUND: System problems? Need consultation, training? Call Jim Cottrell, professional church sound engineer. Serving as sound/media engineer for KBC annual meetings, technical director, Severns Valley Baptist. (502) 862-9586.

SEEKING: Minister of music/outreach for northern Kentucky SBC church. Call (606) 635-2444. Grant's Lick Baptist Church, 175 W. Clay Rd., Alexandria, KY 41001. Dr. Paul E. Broyles, pastor/teacher.

SEEKING: Front desk attendant—evening and night shifts. Seminary or college student preferred. Allows plenty of time to study. Contact: Ginger Niner at Parr's Rest in Louisville. Phone: (502) 451-5440.

A case in point about legacies

The following is a reprint from *The Oneida Mountaineer*, October 1937. This 60-year-old article may be food for thought for some who may have considered an investment in the Oneida ministry.

"We are presenting this particular case for what interest it may hold for others of our friends who may be anticipating helping this work in like manner and for the sake of the school likewise that it may receive the help you would like it to get by your will and wishes while living.

"Several years ago we were informed that a friend of the school had stipulated in her will that Oneida Institute was to have a house and lot in Pontiac, Mich., at her demise. We were informed by friends of hers and ours that the property was practically clear of any obligations as was her whole estate, and that we would very probably get the full value of the property

"A city court appointed a shrewd lawyer as administrator and executor of her estate. The months passed into a year and then years and still no settlement was reported to us. Finally mutual friends of the deceased and ours advised us to come to Pontiac and see about the status of the proceedings ... (Let us say here that it has never been the policy or the practice of this institution to defend or prosecute its rights in such matters, relying on the integrity of executors to faithfully carry out the provisions of all bequests made in our favor.)

"But in this case at the earnest solicitation of friends we decided to go to Pontiac and investigate the matter. ... When we reached Pontiac ... it seemed that the property had been advertised for sale a number of times but each time the bidding was not satisfactory or some other technicality prevented a conclusion of the settlement. This pro-

cess continued for years, all the while the executor drawing his commission, city tax and street improvements eating away at the value, and extra court costs for each postponement of settlement.

"Well, when finally the property sold, its entire value had been consumed by extra unthought-of costs and Oneida Institute did not realize a penny from the bequest. But on the other hand we lost the expense of the trip to Pontiac, which was considerable to us, having to live and function as economically as is possible ... in every way if we survive at all.

"This is only one case in which we lost all and the wishes of our benefactor miscarried in their entirety. Within the past 10 years we have been notified of some half-dozen other bequests in which we were to share, but as yet nothing has been realized

"The moral is: A bird in hand is worth two in the bush. ... We are told that it is most difficult to so write a will as to dodge the scrutiny of shrewd attorneys and courts and have its every provision carry through to the end as the maker wished. Perhaps we may fare better on half a loaf now than the whole loaf we may never get.

"Please do not infer from this that the clay is advising the potter how to mold it. We know full well that the potter has the power and the right to make of the clay vessels of honor or dishonor and the clay has no right to say 'Why hast thou made me thus?' We are only pleading for the security in what your good hearts lead you to give ... this institution that you have so generously supported, prayed for and believed in these many years, and for which support we are and everly have been most sincerely grateful."

W.F. "Bud" Underwood is president of Oneida Baptist Institute, P.O. Box 67, Oneida, Ky. 40972

THIS IS ONEIDA



W.F. Underwood

Answered prayer in Russia

The Russia partnership trip gave plenty of excitement to first-year Owensboro student Russ Wallace. The trip to Cincinnati was his inaugural flight and a storm brought a delay and repeated circling of the airport.

"They wanted me to look out the window as the plane banked, but I looked straight ahead."

He almost missed the plane to New York, and Moscow officials didn't like the laminated visa he presented at customs. The next morning Wallace made a wrong turn in the hotel and had to be rescued from security officials by a missionary.

The real experiences came with involvement in the house churches and prison ministry.

"I was so blessed by the commitment of the lay leader in the Povolodsk house church," Wallace said. "An Allied soldier witnessed to him in the trenches of World War II and gave him a New Testament. It was his first Bible. The church is now meeting in his house."

Most of the pastors experienced imprisonment under Communist rule, and now serve a circuit of churches.

The Voronezh area has 11 prisons with a population of 10,000. Freshman Brad Thorpe gave his testimony and Murray resident Tim

Hodges preached. Five prisoners were baptized.

South Carolina student Joe Baldwin gave new friends small decorated stones with a Scripture reference. "When I told one gentleman, 'Each time you feel this stone, remember you have a friend in America who loves you,' he hugged me like he had received a fortune. He later gave me a coin to remember him."

At an apartment building, the team distributed tracts, candy and bead bracelets to children. A father approached Thorpe and asked, "You English?" He stuffed the tracts and gifts into Thorpe's pocket and said, "Glad you came, but go home; we don't need you here." Ironically, the only opposition the team faced came from Russian Orthodox believers.

This was our second team to Russia and we plan for another next year. Four team members received two hours academic credit as part of our evangelism-missions training program.

Pastor Pavil asked our team to stress the importance of prayer. "Tell your American friends to pray for us." He also wanted us to know the funds we send to help are not wasted.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

Catholic baptism by immersion gaining popularity

By John Dart
Religion News Service

LOS ANGELES (RNS)—Converts to Catholicism are increasingly being baptized by immersion, a historic shift by the church back to ancient ways of initiation.

The change is taking place so gradually that many Catholics are unfamiliar with the splashy ritual.

"You will get very wet," Monsignor Gerald Wilkerson, a pastor in suburban Encino, Calif., advised a dozen initiates at the start of their year-long studies leading to their baptisms.

Nearly 850 newcomers to Catholicism were baptized recently in parishes of the Los Angeles archdiocese.

In giving preference to dousing the initiates rather than pouring a little water on their foreheads, the Roman Catholic Church is restoring the fuller, centuries-old symbolism of dying to the old life and rising to the new.

Some parish priests have resisted the change, and some traditional Catholics dislike the introduction of baptismal pools into churches, saying it

smacks of Protestantism.

Many Catholics, however, are merely surprised to hear that it's even done in the church. One reason is that adult-immersion baptisms normally are conducted only once a year, during the lengthy Easter vigil rites on Holy Saturday.

What's more, though such baptisms were approved by the Second Vatican Council (1962-65) and articulated in later church documents as the preferred way to baptize young people and adults, the Rite of Christian Initiation of Adults with its watery ritual is only gradually taking hold in parishes.

In a typical U.S. diocese, less than half do immersion baptisms, said Maureen Kelly, associate director of the North American Forum on the Catechumenate, based in Falls Church, Va. A catechumen, in church parlance, is an unbaptized person preparing for entry into the church.

The slow changeover around the country over the last dozen years, Kelly said, may be due either to priests being uncomfortable with the new

baptisms or thinking that parishioners will be.

Kelly was a member of Visitation Parish in Kansas City, Mo., which in 1984 was the first in that city to do baptisms by immersion—using a hot tub decorated not to look like a hot tub.

"People who heard about it said, 'We're becoming like Protestants,' but the next year several more parishes tried it," she said.

Priests in the Los Angeles archdiocese find that once people see what happens, they like it.

"I have never met anyone who has been baptized by immersion who hasn't been totally wowed by the experience," said Richard Albarano, director of the archdiocese's office of worship.

"Los Angeles is probably no slower than other U.S. dioceses in making the switch," he said. "It's taking some time because it's a whole different mindset that we are trying to change."

A Catholic couple who displayed their company's fast-selling, lightweight baptismal pools at the large Religious Education Congress in Ana-

heim, Calif., this year said they were offended by a few people who dropped by their booth and questioned if they were "really Catholics."

The baptismal rite is the first step in a big moment for new Catholics. In many cases, initiates wear a robe over a bathing suit or undergarments, then dry off after the dousing and put on another robe, usually white. A priest dabs a cross on their foreheads with oil as a sign of confirmation in the faith. The third, climactic step is partaking of first Communion.

Some Catholic parishes completely submerge the candidates. In Rowland Heights, Calif., adults are submerged in the large baptismal pool at St. Elizabeth Ann Seton parish.

"The choir sings part of the 'Hallelujah Chorus' as they come up from the water, then they change from their long, heavy robes into white robes and carry a white candle," said Monsignor Michael Killeen, the pastor. "This brings out far more clearly than the old way the meaning of baptism—coming out of the water cleansed and entering in the new life."

"I have never met anyone who has been baptized by immersion who hasn't been totally wowed by the experience."

Richard Albarano, director of the Los Angeles archdiocese's office of worship

"Toronto Blessing" revival attracting followers, critics

By Peter Smith
Religion News Service

TORONTO (RNS)—The visiting pastor from England rolled on the floor, face flushed, hair matted with sweat, as three women prayed over him, shouting and waving their arms.

A contingent from Mexico was called forward for prayer, and one by one they fell backward, "slain in the Spirit," as others laid hands on them, until the front of the church was covered with prone bodies, some laughing, some weeping convulsively.

Throughout the 2,500-member congregation, people were roaring, moaning and howling. They twitched and trembled and gasped like air brakes, and they laughed with giddy abandon. People on stage could barely speak before falling down or being overcome by laughter.

And all that happened before the sermon. Afterward, things really heated up.

It was another night at the Toronto Airport Christian Fellowship, a church that has attracted visitors from throughout the world since a "revival" began there in January 1994. Church leaders and supporters say the behavior of people attending the services is the work of the Holy Spirit, even though it goes beyond such traditional Pentecostal and charismatic fare as speaking in tongues.

The prominence that the Toronto church gives these manifestations prompted its dismissal last year from its denomination, the Association of Vineyard Churches.

But visitors keep coming, and the church has held revival meetings six nights a week since 1994. The service on this particular night was especially lively and well-attended because it occurred during a church conference. Nevertheless, so many people keep flying in for the services that nearby hotels offer discounts to those seeking the "Toronto Blessing."

And it's not just in Toronto anymore. At least a half-dozen large churches in the United States are holding Toronto-style revival meetings on multiple nights each week, as are churches in England, Sweden, Finland and South Africa. Pastors from Latin America and Asia are seeking to plant the movement in their churches too.

As bizarre as the manifestations appear, supporters say they are proof God is changing the lives of participants, healing them of past hurts and newly empowering them to reach out to others.

Whatever is happening internally, the "holy laughter" and other external behavior have drawn the most attention. Participants have even roared like lions, barked like dogs and flapped their arms like eagles.

"I think the easiest explanation is to view the manifestations as human responses to God rather than physical activities caused by God," said James Beverley, whose book, "Holy Laughter and the Toronto Blessing," gives a mixed critique of the movement.

"The more bizarre the manifestation, the easier it is to believe it is caused by human emotion," said Beverley, a professor of theology at Ontario Theological Seminary.

The service during the recent conference began with nearly an hour of worship led by a Christian rock band while the exuberant audience sang, danced, leaped and waved colored banners and pennants.

After the sermon, visitors went to the front and back of the cavernous church for prayer by church members.

They lined up side by side on red-taped lines, spaced about six feet apart so that people would not topple on each other as they were "slain in the Spirit." As church members laid hands on them, most fell over quickly as "catchers" stood behind them to cushion their falls.

One woman, as church members prayed for her, grew beet red and trem-

bled until she lost control and fell. Another woman lay on the carpet laughing uncontrollably, while a young man in jeans and a windbreaker lay face down, crying spasms of grief into his sleeve as a church member gently stroked him.

Participants, asked afterward to describe their experience, emphasized the spiritual component.

"It's not about the manifestations, it's about what happens inside of you," said Susan Fiore of West Milford, N.J., co-pastor of an Assemblies of God church with her husband.

Fiore said she had misgivings about the manifestations when she and her husband visited last year. Ultimately, she added, the couple became convinced their experiences were genuine when church members prayed for them. A similar revival broke out at their church when they returned home, she said.

Some scholars call the Toronto movement the "third wave" following the Pentecostal and charismatic movements that began earlier this century, both emphasizing the gifts of the Holy Spirit such as healing and speaking in tongues.

The trembling and twitching have precedents in the Great Awakening Christian revivalist movement in colonial America from 1725 to 1760 and the English revivals that gave the Quakers and Shakers their names. And participants in the Second Great Awakening in the 19th century reportedly made animal sounds.

But some Christians have found the animal behavior and other Toronto phenomena disturbing.

"These manifestations should not be promoted, placed on stage, nor used as the basis for theologizing," wrote John Wimber, head of the Association of Vineyard Churches, in a letter last December announcing the Toronto church's dismissal from the small charismatic denomination.

John Arnott, pastor of the Airport

church, said he and other pastors at the Toronto church initially questioned the trembling, animal behavior and other manifestations, but saw some scriptural precedent.

"Why are we surprised, when you get touched by the Holy Spirit, that powerful things happen?" he said. The Apostle Paul "was knocked to the ground and blinded by the power of God. It must have been a very powerful thing."

Arnott said church members experiencing the manifestations were neither unstable nor exhibitionist, and thus he became convinced their experiences were genuine.

Sociologist Margaret Poloma of the University of Akron, Ohio, a supporter of the revival, said that of 850 visitors who filled her survey, an "overwhelming majority felt they had experienced an unusual touch of God that has lasted beyond the spirited time at the Toronto renewal site."

In addition, a fifth of the respondents reported receiving physical healing as a result of attending the church, and 78 percent reported an overall "inner or emotional healing."

The movement has drawn mixed reviews from theologians.

"The Toronto Blessing has let a lot of repressed Anglo-Canadians and English people cut loose," said John Stackhouse, a professor of religion at the University of Manitoba in Winnipeg. "It gives us social permission to be wildly enthusiastic about Jesus."

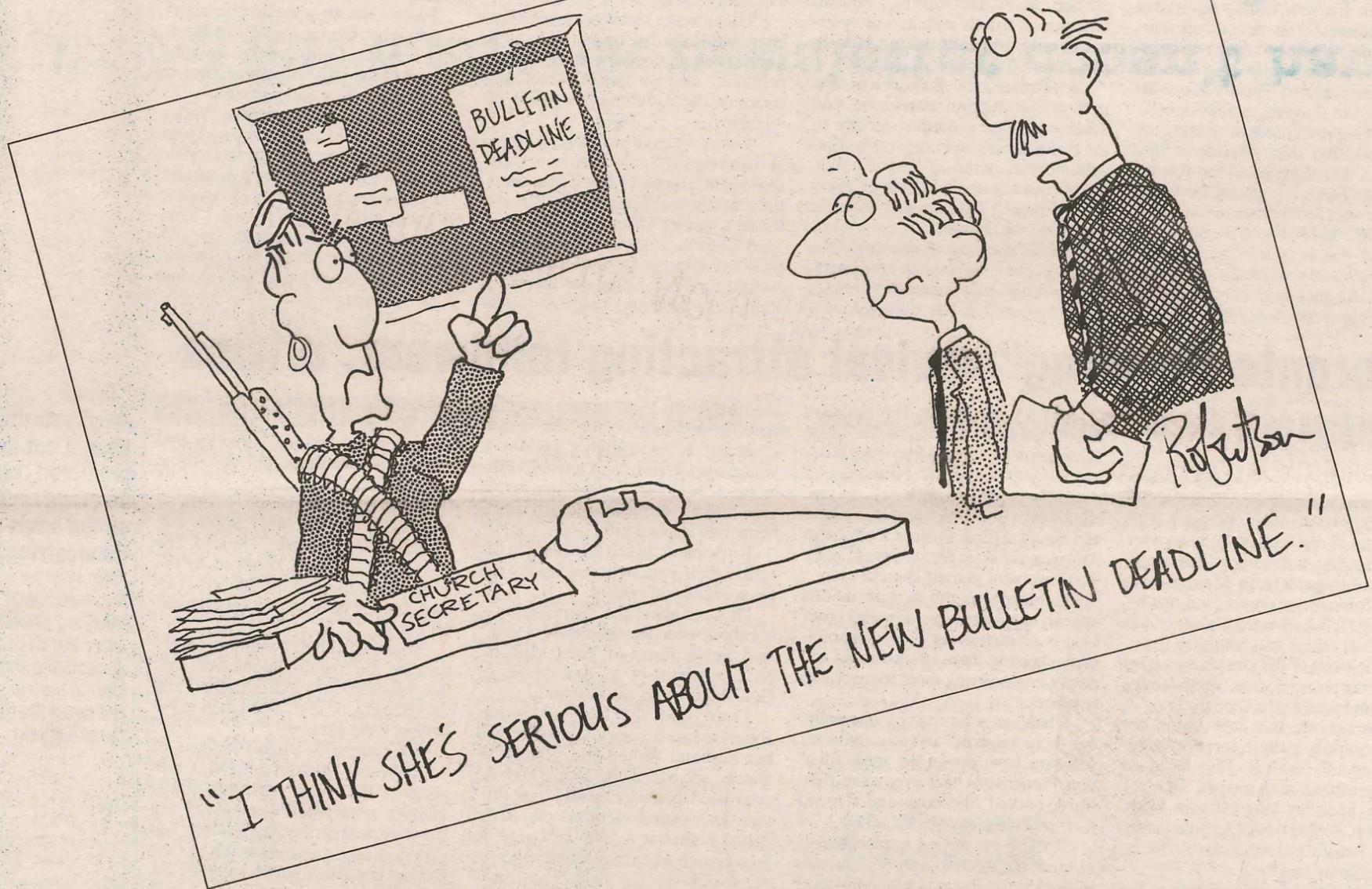
But Stackhouse criticized the church for weak, rambling preaching and a "random, scattershot approach to Scripture," and he said the church resists criticism from anyone unsympathetic to the movement.

Stackhouse also said despite leaders' statements, they continue to highlight sensational physical behaviors above inner spiritual growth. "No matter what they say their priorities are, if you go to their meetings, you see what their priorities are," he said.

"These manifestations should not be promoted, placed on stage, nor used as the basis for theologizing."

John Wimber, head of the Association of Vineyard Churches, in a letter last December announcing the Toronto church's dismissal from the small charismatic denomination

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