



WESTERN RECORDER

February 10, 1998
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Bennett: Public complicit with 'villainy in the White House'

By Mark Wingfield
Editor

WASHINGTON—The American people are complicit with "villainy in the White House," William Bennett told the National Religious Broadcasters Feb. 3.

Bennett, who has made a career out of trumpeting the need for character and values in public life, was keynote speaker for a public policy breakfast during the NRB's annual convention at the Washington Sheraton.

Bennett said the current allegations of sexual impropriety by President Bill Clinton and the public's reaction represent the most depressing episode in American society in his lifetime.

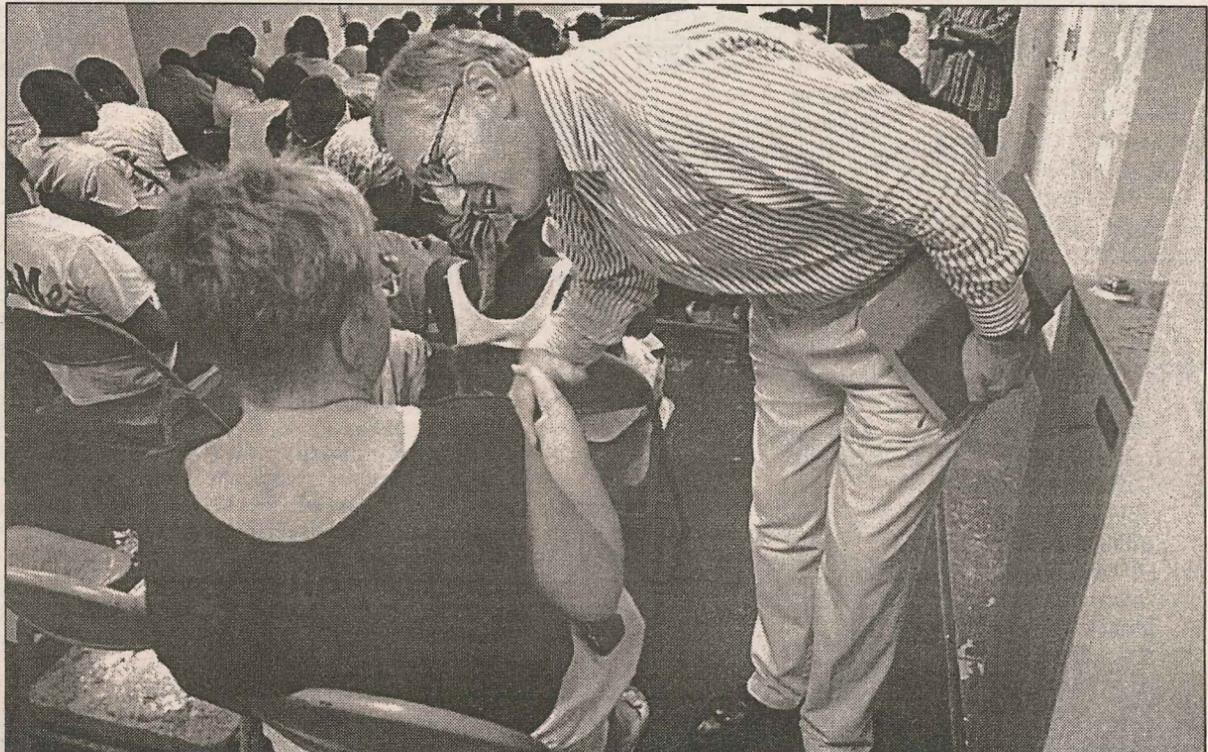
"What bothers me is not the prevarication in the White House, perhaps the villainy in the White House. What bothers me so much is that the people seem complicit with it," Bennett said.

He was referring in part to public opinion polls that have shown Clinton registering his highest popularity rating ever in the days after the scandal, with voters saying they may dislike the president's personal problems but differentiate those from his job performance.

What's most disturbing, Bennett said, is that Americans don't want the truth as much as they want a good economy.

"Many don't seem to care," he said. "Others do care but think

□ See Bennett: Public ..., page 10

**CAREER CHANGE** Crittenden native Larry Wynn left his lucrative job as an advertising director to work with inner-city homeless people in Miami. "I know we made the right decision," he says. (Miami Herald photo by Carl Juste)

Kentuckian has new definition of success

Audra Burch
Miami Herald

MIAMI—To begin to understand Larry Wynn's spiritual journey, put yourself in this position:

One day, you are an advertising executive at one of South Florida's biggest companies, pulling down more than a quarter of a million dollars a year, living in a \$500,000 home in exclusive Pinecrest, driving a luxury car, playing golf perhaps a couple times a week.

Then, you decide to trade it all to stand in an inner-city pulpit in front of people who don't necessarily know Jesus, have a landlord, speak English, ever see a doctor or care to know you. You cut your salary by 80 percent, rent a two-bedroom apartment near

downtown Miami, drive a minivan, work for a faith-based ministry and forget about teeing off.

How many of us would make such a drastic move?

"I had to ask myself, how could I have the most impact?" says Wynn, 46, former vice president of advertising for the Miami Herald newspaper and a native of Crittenden, Ky. "The answer was to devote my life to Christ and help those in need. It is the meaning of my life."

In October 1995, Wynn ended his 21-year corporate career to pursue theological studies in Atlanta. Recently he and his wife, Laquita, returned to Miami, where they are now director and associate director of Touching Miami With Love, an inner-city ministry of the Cooperative Baptist

Fellowship.

The ministry, in cooperation with downtown's Central Baptist Church, is at the heart of a great need. It sits in the core of the highest concentration of Miami's homeless population.

Most days, Wynn begins with a 5:45 a.m. jog, then coffee, then 30 minutes of prayer and meditation, a shower and shave and breakfast (a whole-wheat bagel with nonfat cream cheese), all by 8:30 a.m.

Then Wynn recruits volunteers in hopes of "meeting many of the needs in downtown Miami." Often this includes Bible study and worship services for the homeless or prisoners. Some evenings, it involves teaching English as a second language; other nights are spent working with an

□ See Businessman turned ..., page 7

Awkward alliance knits conservative Christians and Jews

By Mark Wingfield
Editor

WASHINGTON—On a recent morning, several hundred people turned out for a kosher breakfast at a prominent Washington hotel to honor survivors of the Holocaust, to rally against Israel ceding any more land to the Palestinians and to mark the 50th anniversary of Israel's modern statehood.

Dignitaries present at the overflow event included a presidential hopeful, two governor's wives, congressmen, rabbis and the Israeli ambassador to the United States.

The program began with the blowing of the shofar, the Jewish call to prayer. Elaborate banners symbolizing the 12 tribes of Israel processed through the crowd as a speaker passionately described each tribe.

What may be surprising, though, is that most of the people in the audi-

ence were not Jewish. Instead, they were conservative Christians who believe God will bless them in direct proportion to how well they bless the Jewish people.

The main purpose of the Feb. 2 breakfast was to "pray for the peace of Jerusalem," a biblical mandate found in Psalm 122:6.

Throw a group of Jews and evangelical Christians together for a prayer meeting, and you have an awkward alliance at best. It is an alliance, however, that has been going strong for decades and now is building to a fevered pitch as Israel marks its 50th year as a modern nation amidst the uncertainties of a failing Middle East peace process.

The annual prayer breakfast, organized by conservative religious and political guru Ed McAteer of Memphis, is but one of dozens of formal

links between evangelical Christians and the nation of Israel. Perhaps half a dozen evangelical para-church ministries are working year-round to champion Israel's cause.

And the state of Israel solidifies the links with extensive promotion of Israeli tourism, drawing upon evangelical Christians as a significant part of the 2.5 million tourists who journey to the Holy Land each year.

This cozy relationship goes on display in full bloom every year during the annual convention of the National Religious Broadcasters. McAteer's prayer breakfast for Israel usually happens during the NRB, and all the Israel-supporting para-church ministries are on hand working the exhibit area.

This year, the morning before McAteer's \$35-a-head breakfast, the

O ZION HASTE!
Religious conservatives and Israel

BAPTISTS

BAPTIST BITS

■ **Autumn Alcott** of First Baptist Church in Murray has been named one of eight teenage girls nationwide to serve on this year's National Acteens Panel. The panelists, chosen by the national Woman's Missionary Union organization, will be featured in an upcoming issue of *Accent* magazine for Acteens.

■ **Three Kentucky girls** have been named National Acteens Top Teens by Woman's Missionary Union. They are among a select group of 20 teenage girls chosen from across the nation. Kentuckians chosen this year are Charity Gardner of First Baptist Church of Shelbyville, Kelley Travis of First Baptist Church of Murray and Andrea Honeycutt of First Baptist Church of Somerset.

■ **The national chain** of Baptist Book Stores has increased to 74 locations with the Feb. 2 acquisition of Christian Book Stores Inc. in Toledo, Ohio, which has operated two stores.

Merritt will nominate Patterson at SBC

JACKSONVILLE, Fla.—Nineteen years after he helped engineer a takeover of the Southern Baptist Convention, Paige Patterson will be nominated for the office he helped others use to the advantage of SBC conservatives.

Patterson, now president of Southeastern Baptist Theological Seminary in Wake Forest, N.C., will be nominated as SBC president when the convention holds its annual meeting in Salt Lake City June 9-11.

He will be nominated by James Merritt, pastor of First Baptist Church of Snellville, Ga., and current chairman of the powerful SBC Executive Committee.

Merritt alluded to a period from 1936 to 1942 when three seminary presidents were elected consecutively to serve as SBC president: John Sampey, president of Southern Baptist Theological Seminary; L.R. Scarborough, president of South-

western Baptist Theological Seminary; and W.W. Hamilton, president of Baptist Bible Institute, now called New Orleans Baptist Theological Seminary.



Patterson

"In this era, Southern Baptist confidence in the six seminaries is at an all-time high," Merritt said. "It is time to say to the world that we believe in our seminaries and do not hesitate to select as president a man who has put his life and ministry on the line because of his commitment to the fidelity of the word of God."

Patterson's candidacy was announced Feb. 3 at an annual pastors' conference at First Baptist Church in Jacksonville, Fla.

Like other successful candidates for SBC president since 1979, Patterson presumably has been hand-picked by a group of conservative powerbrokers who gather each year to select a candidate in advance of the annual meeting.

Gaining and controlling the presi-

dency was the means by which Patterson and his co-architect, Paul Pressler, captured control of the SBC's leadership structure. Their campaign began in 1979 with the election of Tennessee pastor Adrian Rogers, under the banner of returning the SBC to a belief in biblical inerrancy.

Despite years of close elections and heated conflict with SBC moderates, the conservative movement prevailed, eventually allowing the string of conservative presidents to appoint committees that nominated only conservatives as trustees of SBC agencies and institutions.

The only interruption in the juggernaut came when Florida pastor Jim Henry won the office in 1994 and 1995. Henry, pastor of First Baptist Church in Orlando, is a conservative but sought the presidency without the blessing of party leaders.

Patterson would be the sixth sitting president of an SBC seminary to serve as the convention's president and the first since 1942.

Based on Baptist Press and Associated Baptist Press reports

'Baptist Faith & Message' study begun

DEL CITY, Okla.—The "Baptist Faith and Message" doctrinal statement could be on the way to its first revision in 35 years, with a committee recently appointed to recommend a new article on the family.

SBC President Tom Elliff has named a seven-member committee to recommend an addition, in response to action by messengers to last summer's SBC annual meeting in Dallas.

Charles Lawson, a messenger from Maryland, requested the convention president name a committee to recommend adding an article to the 1963 "Baptist Faith and Message" dealing with the family. Lawson asked for an amendment to be brought to the 1998 meeting in Salt Lake City. He suggested additions regarding the roles of the husband, wife and children.

Elliff, pastor of First Southern Baptist Church of Del City, Okla., said he chose a committee that represents "a broad spectrum of Baptist life."

Anthony Jordan, executive director of the Baptist General Convention of Oklahoma, was named chairman. Other members are Damon Shook, pastor of Champion Forest Baptist Church in Houston; Richard Land, president of the SBC's Ethics & Religious Liberty Commission; Mary Mohler of Louisville, wife of Southern Baptist Theological Seminary President Al Mohler; Bill Elliff, pastor of First Baptist Church in Little Rock, Ark., and Tom Elliff's brother; John Sullivan, executive director of the Florida Baptist Convention; and Dorothy Patterson of Wake Forest, N.C., wife of Paige Patterson, president of Southeastern Baptist Theological Seminary and a candidate for the SBC presidency this year.

Based on a Baptist Press report



NAMB: Savings on target but transition costs higher

ALPHARETTA, Ga.—Restructuring of the Southern Baptist Convention's agencies is projected to create savings of \$6.8 million this year at the new North American Mission Board, according to NAMB President Bob Reccord.

The latest projection falls close, although \$200,000 short, of initial projections when the restructuring plan was adopted by messengers to SBC annual meetings.

Reccord gave the report to NAMB trustees meeting in Alpharetta, Ga., Feb. 4.

This year's cost-savings—which are projected based on the expense of operating NAMB versus operating the three previous agencies that merged to form NAMB—must be balanced against restructuring expenses of about \$7.35 million, noted Randy Singer, NAMB's executive vice president.

Transition expenses initially had been predicted to be from \$4.1 million to \$5.7 million.

"We had a higher-than-expected number of employees who took the generous severance

package that we had in place," Singer said.

At the time of the merger of the three old agencies June 17, 144 former employees of the Home Mission Board, Brotherhood Commission and Radio & Television Commission were not offered jobs with NAMB. They were eligible for a severance package based on their years of service to the SBC.

But since that time, another 45 employees who were offered jobs with NAMB have left those posts. They also were eligible to receive the severance through Dec. 31.

Those who already have left the NAMB staff reportedly include both managers and support staff, although names of those departing have not been announced.

Singer said that despite the increased expenses this year, the efficiency of the new mission board should continue to create savings in the years ahead, enabling more resources to be directed to direct missions and evangelism and less to administration.

Based on a Baptist Press report

Mohler says churches have been fed false preaching

LOUISVILLE—Students at Southern Baptist Theological Seminary must prepare themselves to enter leadership roles in churches which have been kept ignorant of Christian truth, President Al Mohler said in a Jan. 28 workshop.

"In most of the congregations to whom you will preach, the denial of the truth is not the main problem. It's the sheer ignorance of it," Mohler told students attending the workshop at which he and theologian Carl F.H. Henry were the keynote speakers.

"They have been fed so much false, vacuous, contentless preaching for so long, they have no appetite for the real thing until they first eat of it," Mohler explained. "Then, I believe, it takes root and they will never be satisfied with anything else."

Mohler also warned students of what he called two "sub-Christian" theological trends. The first is "free-will theism," which he said denies the absolute sovereignty, omniscience and foreknowledge of God. The second is "inclusivism," which he said denies the necessity of explicit faith in Jesus for salvation.

Henry, who was on hand to deliver the seminary's inaugural lecture in a series named for him, lauded Southern and the changes within the Southern Baptist Convention that have led the seminary to be what it is today.

Henry charged that liberalism "survived mainly through sporadic penetration and occasional takeover of existing evangelical institutions rather than by creating prestigious institutions of its own."

But evangelical Christianity has asserted itself in the gospel fervor of evangelists such as Billy Graham, the social action of organizations such as Prison Fellowship and World Vision and through evangelical seminaries leading the way in student enrollment, academic excellence and Bible translation, he said.

"The massive Southern Baptist Convention is today not only renewing its historic foundations," he said, "but is emerging into a role of participatory witness in the larger evangelical community at a time when ecumenical Protestantism is coping with financial crises, of waning enthusiasm at local levels and of difficulty in preserving intellectual unity amid conflicting views of authority."

Based on a Baptist Press report

Baptist leaders share lottery concerns with legislator

By David Winfrey
News Director

FRANKFORT—Kentucky Baptist leaders met recently with a Kentucky senator to share concerns about his plan to fund college scholarships with lottery revenue.

Tim Shaughnessy of Jefferson County has sponsored a bill to take lottery proceeds and establish a trust fund for scholarships to students based on merit.

Critics, however, say such a fund would leave the commonwealth's general fund with a shortage and leave Kentucky more dependent on lottery revenue. Many predict a deeper dependency on gambling would usher in the use of video lottery terminals, such as slot machines and video poker, to make up the shortfall.

Kentucky Baptist Convention President Gayle Toole, Jim Hawkins of the KBC Executive Board and Claude Witt of the Kentucky Temperance League met with Shaughnessy to share their concerns, Hawkins said.

"He does not like gambling," Hawkins noted. Shaughnessy said, however, that since the lottery is here to stay Kentucky should make good use of its revenue, Hawkins added.

"We shared with him that when there's not enough money coming through the lottery revenue for the scholarships ... there'll be the desire to expand the lottery to video slot machines and video poker," Hawkins said. "Those are the most productive kinds of games because they're so addictive that people just keep pouring money into them because they have immediate response."

Shaughnessy is chairman of the Senate Education Committee, and his bill is in his committee and has the support of Gov. Paul Patton.

Hawkins urged Kentucky Baptists to contact their legislators now concerning the bill.

He added that the group that met with Shaughnessy is not against a scholarship fund.

"We just think that's not the way to fund it," he said. "It sure comes across that the governor and the legislature is saying, 'If we can make more gamblers out of Kentuckians

then the state will have more money to spend.' That's just not the way to run your government on the back of making your citizens losers."

Below are a list of bills of interest to Kentucky Baptists. While not exhaustive, the list gives an overview of each bill and its standing as of Feb. 5.

Abortion

■ **House Bill 47** would establish a right to privacy in Kentucky's constitution. In the House Elections and Constitutional Amendments Committee.

■ **House Bill 70** would require licensing standards for abortion facilities and reporting requirements. In the House Health and Welfare Committee.

■ **House Bill 85** and **Senate Bill 29** would require abortion facilities to give information about abortion, medical risks and alternatives to client 24 hours before performance of abortion. Both are in their respective Judiciary Committees.

■ **House Bill 214** would allow additional people other than a minor's parent or legal guardian to give consent for a minor to have an abortion. Among those who would be authorized are the minor's physician, social worker, clergy and other adult relatives. In the House Judiciary Committee.

■ **House Bills 292 and 293** would include "unborn child" in the definition of person, allowing prosecutions and lawsuits for actions that terminate pregnancies, excluding abortions. Both are in the House Judiciary Committee.

■ **Senate Bill 196** would prescribe a series of questions a judge must ask a minor seeking permission to get an abortion. In the Senate Judiciary Committee.

Alcoholic beverages

■ **House Bill 323** would allow cities legally classified as "third class" to have a vote on alcohol sales in a specific precinct rather than city-wide. In the House Cities Committee.

■ **House Bill 327** would revise laws regarding driving while intoxicated, including reducing the legal blood alcohol content for DWI from 0.10 to 0.08. In the House Judiciary Committee.

■ **House Bill 352** would reorganize the Alcoholic Beverage Control Department and increase fees for alcohol licenses. In the House State Government Committee.

■ **Senate Bill 7** would reduce the blood alcohol concentration level for drunk driv-

ing from 0.10 to 0.08. In the Senate Judiciary Committee.

■ **Senate Bill 30** would prohibit the Alcoholic Beverage Control Department from using people under age 20 in undercover operation to determine if a store is selling to underage customers. In the Senate Licensing and Occupations Committee.

■ **Senate Bill 76** would allow someone convicted of an alcohol or drug offense to make a one time contribution to a Drug Abuse Resistance Education program as part of their probation or conditional discharge. In the Senate Judiciary Committee.

■ **Senate Bill 94** would disqualify someone applying for an alcoholic beverage license for 10 years if convicted of a felony; five years if convicted of a misdemeanor involving alcoholic beverages or controlled substances. In the Licensing and Occupations Committee.

■ **Senate Bill 169** would increase the amount of liquor that can be sold to visitors of a distillery's gift shop, from one liter to six liters.

Capital punishment

■ **House Bill 27** would allow executions be conducted by lethal injection. Amended to provide that witnesses of executions include media representatives from the largest papers of the counties where the offense and punishment occur. Also amended to prohibit doctors or nurses from participating other than to declare someone as dead or to give life-saving medical care. Passed by the House 98-9. Sent to the Senate, where it is in the Judiciary Committee.

Gambling

■ **House Bill 186** would lower the average daily amount of gambling money handled by a horse track from \$1.2 million to \$900,000 to be taxed at the rate of 3.5 percent of all money wagered. Tracks handling less money are taxed at 1.5 percent. In the Licensing and Occupations Committee.

■ **House Bill 251** would prohibit promotional advertising by the Kentucky Lottery Corporation and state agencies. In the House State Government Committee.

■ **Senate Bill 21** would establish a merit scholarship trust fund from lottery proceeds. In the Senate Education committee.

■ **Senate Bill 120** would change licensing laws for simulcast horse racing betting sites. Passed in the Senate 35-0 and sent to the House, where it is in the Li-

Kentucky
General
Assembly



How to share your opinion

To leave a message for a legislator, call (800) 372-7181.

Information about the status of a bill is available by calling (800) 809-0020. Information about a bill also is available from the Legislative Research Commission's Web site: www.lrc.state.ky.us/home.htm.

Here is a list of members of the Senate Education Committee, which currently has the lottery scholarship bill:

■ Benny Ray Bailey of Knott, Johnson, Floyd and Breathitt counties.

■ Lindy Casebier of Bullitt County and southern Jefferson County.

■ Ernie Harris of Oldham, Tremble, Carroll, Gallatin, Grant counties and part of Jefferson County.

■ Nick Kasoglis of Warren and Logan counties.

■ David Karem of Eastern Louisville.

■ Vernie McGaha of Russell, Adair, Casey and Pulaski counties.

■ Gerald Neal of west and central Louisville.

■ Ernesto Scorsone of Fayette County.

■ Chairman Tim Shaughnessy of central Jefferson County.

■ Robert Stivers of Clay, Lee, Leslie, Magoffin, Menifee, Owsley, Rowan and Wolfe counties.

■ Jack Westwood of Kenton County.

■ Gex Williams of Campbell and Pendleton counties.

censing and Occupations Committee.

Marriage

■ **House Bill 37** would prohibit marriage by anyone under age 16 unless the female is pregnant and the district court judge grants permission. Passed by the House 90-3 and sent to the Senate.

■ **House Bill 11** would ban same-sex marriage, prevent recognition of same-sex marriages conducted outside Kentucky and limit the term "marriage" to refer to a relationship between people of the opposite sex. In the House Judiciary Committee.

School Prayer

■ **House Bill 2** would prohibit school personnel from keeping students from praying during non-instructional times when the prayer is voluntary and student-initiated. Passed by the House 85-9 and sent to the Senate, where it is in the Education Committee.

■ **Senate Bill 48** would define students' religious liberty rights. Passed by the Senate 35-0 and sent to the House, where it is in the Education Committee.

Colleges launch Partnership 2000 campaign on campuses

WILLIAMSBURG—Kentucky Baptist colleges—Campbellsville, Cumberland and Georgetown—launched their on-campus involvement for the Partnership 2000 fundraising campaign last week with rallies on two of the three campuses.

Leaders from the schools and the Kentucky Baptist Convention unveiled the campaign's objectives to students, faculty and staff at Cumberland and Georgetown. A rally scheduled for Campbellsville was canceled because of snow.

Partnership 2000, a campaign for Kentucky Baptists' liberal arts colleges, is a united effort to provide long-term financial strength to the schools. Officials also hope the effort will strengthen the bond between the three schools and Kentucky Baptist churches.

The goal is to raise \$45 million by the end of 1999. Those funds will be divided equally among the schools, with \$30 million designated for scholarships and \$15 million for capital expenses.

Symbolic of the spirit of partnership, the school rallies featured speeches by a president from one of the other two schools to explain the campaign and music by a choir from the third campus.

"Our common ground is Christian higher education and character formation," Cumberland President James Taylor said at Georgetown. "Our Christian values stand in stark contrast to the vast and dark subcultures found on so many secular campuses."

"We are united for the betterment of our institutions," Campbellsville President Ken Winters told the audi-



NEW ARRIVAL KBC Executive Secretary-Treasurer Bill Mackey.

ence at Cumberland.

The rallies were the first order of business for Bill Mackey, who arrived last week as the new executive secretary-treasurer for the Kentucky Baptist Convention.

"I am committed to Christian higher education because it builds leader-

ship," Mackey said at Cumberland. He added that his own experience at a Christian college prepared him for a life of service.

The next day at Georgetown, Mackey also spoke of the importance of a Christian education to share Christianity with others. "Christian higher education gives us the opportunity to develop authentic Christians, helps us find new ways of penetrating the culture with the news of Jesus Christ and enables us to take the gospel to others and serve Christ."

The next step in the Partnership 2000 campaign is Baptist College day in Baptist churches throughout Kentucky. Churches are urged to celebrate the Kentucky Baptist colleges by inviting students, faculty, staff and alumni to take part in Sunday services Feb. 15.

"We are united for the betterment of our institutions."

Campbellsville University
President Ken Winters

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

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Learn from past

The idea that "if we don't learn from history we are sure to repeat it" seems to be true.

Between 1820 and 1850, churches and associations in Kentucky suffered either agitation, disruption or division of "hardshellism," "anti-missions" or "Primitive Baptists." The efforts of the Primitive Baptists are well documented in Masters' "A History of Baptists in Kentucky" and Spencer's "A History of Kentucky Baptists."

The determined efforts of the "hardshells" resulted in widespread dissension and distress in the churches.

I pray that the resurgence of Calvinism will not blunt our evangelism and missions as it did in the past.

Harold Greenfield
Princeton

Why darkness?

As a 1963 graduate from the Carver School, I have read and tried to keep informed of the changes in my beloved school. It is peculiar to me that we read repeatedly that "officials would not disclose ..."

I am left with the thought that John would say again, "Men love darkness rather than light, because their deeds are evil."

Arlotta Walker
Mt. Washington

If MLK were alive

One can only wonder what impact Martin Luther King Jr. would have had on our country over the past 30 years if he were still living. No one before King or since has pricked the nation's social conscience like he did.

King would be pleased with the advances made over the past 30 years in civil rights, but would be very displeased that more progress has not been made. Were he living today, I believe he would be an outspoken critic of reinstating the death penalty, the widening gap between rich and poor, pervasive greed, teenage illegitimacy, a failing war on drugs and drug-related violence, and a health care system whose costs are too high for far too many.

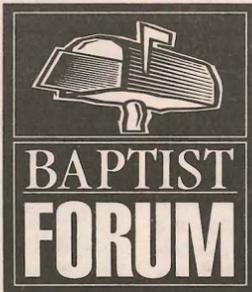
He would be calling for changes in an economic system that favors the greedy and neglects the needy. King would be opposed to the current trend to dismantle affirmative action and would be concerned with the present state of race relations. The great communicator would be disturbed by the effect talk radio and hate sites on the Internet are having in polarizing our citizens.

Like the biblical prophets of long ago, King would confront the power structures that allow injustice to exist. In his famous Letter From Birmingham City Jail written April 16, 1963, he addressed fellow Birmingham clergymen who had been openly critical of his demonstrating: "So here we are moving toward the exit of the 20th century with a religious community largely adjusted to the status quo, standing as a taillight behind other community agencies rather than a

headlight leading men to higher levels of justice."

Today, King still would be calling the church to be the major source of hope for achieving a just and kinder, gentler society. If America's trust is really in God, as our currency says, then all of us should be striving to do what God requires of us: to do justice, to love kindness and to walk humbly with our God. Martin Luther King Jr. showed us how to love God and how to love our neighbor as we love ourselves.

Paul L. Whiteley Sr.
Louisville



Speak up

This letter is written from two perspectives. For several years I have served as a trustee of the Temperance League of Kentucky. Our execu-

tive director, Claude Witt, has done a remarkable job directing the work and keeping information before the public.

Witt is well respected by members of the General Assembly and is able to speak before committees and those dealing with alcohol and gambling. Through Witt's effort bills that would have passed in other sessions have been defeated.

This also is written from the perspective of a pastor. For many years I have seen the effects of alcohol and gambling on the citizens of our state. I stood by the casket of a young teenager killed because of a drunken driver.

Our Baptist people have decried the laws and regulations, or lack of them, being passed by the General Assembly. Yet how many of us have been active in writing to our senators and representatives to keep them informed of our opinions? People all across the state complain about the lottery or lack of laws that deal with alcohol. One legislator reported that when the lottery bill was passed he received only one letter in opposition.

As a trustee of the Temperance League, I encourage all our churches to support the League. It is a strong Christian voice in Frankfort and the state. As a pastor I encourage all members of our churches to stay informed on the issues before the General Assembly and write letters to your senators and representatives and let them know your stand on the issues.

If you do not communicate with your senators and representatives, do not complain about the laws or lack of laws that are passed.

Donald R. Cole
Brandenburg

Support legislation

I am writing to express my support for legislation sponsored by Rep. Tom Burch which seeks to open doors to education for low-income Kentuckians.

Kentucky ranks last in terms of percentage of adults with less than a ninth grade education. The federal welfare law is not an education law. It locks people in low-paying jobs.

A five-state study (Illinois, New York, Tennessee, Washington and Wyoming) found that earning a college degree moved an average of 81

percent of recipients off welfare to stable employment. A two-year degree from a community college raises a woman's income by more than 65 percent over her earnings with a high school diploma. A vocational degree raises the income by 41 percent. These percentages come from the Center for Women's Policy Studies, 1997.

The proposed law, House Bill 434, allows students on public assistance to stop their time clock while they progress toward higher education goals. It also guarantees that low-income parents have access to support services such as child care and transportation while they go to school.

I urge all citizens of the Commonwealth to call your lawmakers and ask them to support this bill.

Fannie Morris
Madisonville

Who's money?

I'm sure there may be some across the Kentucky Baptist Convention who are happy that WMU's Seminary is trying to keep WMU's hard and good work building the endowment that should go with Carver School. Also there are those faithful ones through the years who disagree with handling of funds for which they were intended.

I hope this issue can be resolved without legal action and bickering, which always hurts our fellowship as Christians and the will of Christ's mission for us as Christians.

Donald Bingham
Dry Ridge

Little ones

My brother, Donald, died in 1915 two weeks after he was born. My mother and father named me for him. Frequently I was reminded during my boyhood that I had a brother in heaven.

My mother quoted our Lord's words about the "ninety and nine" from Matthew 18:10-14, telling me that, as in the case of the 100th lamb that was found, our "Father in heaven is not willing that any of these little ones should be lost (perish)." Like King David, she would say: "I shall go to the child, but he shall not return to me" (11 Samuel 12:23). My parents derived great comfort from the certainty that they and their other Donald would meet again in the Father's house.

If that baby had been still-born I would still have had a brother in heaven. Even if the unthinkable had taken place, if my parents had been pro-death and his body had been destroyed inside my mother's body (does it make any difference in what week after conception?), our "Father in heaven was not willing that (that) little one should be lost (perish)."

I wonder what it will be like for parents to get acquainted with their aborted child for the first time when everyone gives an account before God's throne—with Jesus looking on. Those "little ones" are going to be there before God's throne to be introduced to the mother who, while asserting control over her body, "despised" one of the Father's "little ones."

Donald MacDonald
Louisville

Travel advisories for life's journey

By Greg Burton

As I write, the snow is falling heavily. A car is turned on its side in the ditch across the street from the church. News stations on radio and television are warning drivers to use great caution.

This word from secular media stirs my heart for a second to us all along the theme of advice for traveling in adverse weather conditions:

■ **Be alert.** The Scripture tells Christ's followers to be alert because our enemy, the devil, is roaming around looking for those he can devour. Be on your guard for spiritual dangers that can harm your testimony.

■ **Slow down.** Life seems to fly by. Slow down a bit and savor the gifts of God that make life more enjoyable. Give a little more attention to your spouse, your children and your friends. See the hand of the Creator in all he has made.

■ **Drive with your lights on.** Wherever we go, we represent the Lord Jesus Christ. God calls us to let our light shine. We should be a positive influence on everyone we encounter at school, work, home, church and the marketplace. There is much less chance of our falling into sin when we clearly indicate our loyalties by "driving with our lights on."

■ **Keep your distance.** When we drive too closely to the vehicle in front of us we are in danger of rear-ending it. We should have respect for one another. Even when we do not agree, we must allow for differences between the children of God. Trust that the Lord is at work in others, but perhaps at different speeds and directions. Love your neighbor as yourself.

■ **Easy on the brakes.** It is easy to become cynical in life and develop a pessimistic spirit. People so inclined find themselves hesitant to build healthy relationships and slow to make commitments. While we should not live carelessly, neither should we continually be hitting our "brakes" to keep from getting involved in others lives or the church's ministries.

■ **Arrive safely.** Those who give their lives to Jesus Christ and commit themselves to serving in his kingdom have made the wisest choices imaginable. The believers who belong to the Lord are safely in his hand and will one day be welcomed into his presence. When you arrive at heaven's gate, will you answer the reason for your admittance with, "Because my good deeds outweigh my bad," or "Because the grace of God came to me through faith in Christ alone"? I pray it is the latter.

Greg Burton is pastor of South Jefferson Baptist Church in Louisville.

HE SAID/SHE SAID

Let it snow! Let it snow! But let the kids go back to school

SHESAI



Alison Wingfield

After starting the school year weeping at the thought of sending my little boys to school all day, I've finally adjusted. I know this for a fact, because after having them at home for two snow days I was more than ready to send them back to school.

When it started snowing Wednesday morning, I hightailed it to the grocery store to lay in supplies. We hadn't had a decent snow all winter. I was ready, and I was pumped.

When school got out early, I was just as excited as the boys were about the snow. We got home and put on our long underwear and snow boots and tramped outside for some fun in the snow. We have a small incline in our yard that was perfect for sledding. And we managed to build one wall of a snow fort in between all the snowball fights with the boys and one of their friends. That night, we had friends over for stew and Mark built a fire. Life was great.

The next day, Thursday, after taking it easy in the morning, we did a repeat of the day before, with a snowman added in for fun. And the boys and a friend had great fun soaking their Mommies to the bone. After hot chocolate and hot coffee, we were still in adventure mode.

When I woke up to even more snow on Friday, something snapped. Two days of the wet, cold stuff was great. Three days was too much. I would never make it in the colder climates where snow is a way of life all winter. Three days and I already had cabin fever.

I told the boys if they wanted to go outside, they were on their own. Mommy didn't want to have anything to do with anybody.

HESAI



Mark Wingfield

Just goes to show the truth of that old adage: Sometimes what appears to be a blessing can turn out to be a curse.

By the third day, even our snow-enthusiast boys were more interested in playing indoors than getting wet again. In the meantime, however, they had made memories to last the year through.

They dubbed the great snowball fight "The War of 1998." And the tale of their exploits gets more dramatic and victorious every time they tell it.

A snowstorm puts a parent in a bit of a dilemma, though. While it's appealing to play with the kids (and I know the dads secretly love the sledding as much as the kids), reality also sinks in before the last snowflake has fallen. If anyone's going to get out the driveway, someone's going to have to shovel it.

Someone translates Dad.

This is one more area of life where being a grown-up knocks the glitter off childhood gold.

Or some friends experienced this a different way. They didn't clear the path for their car but instead decided to make a family outing to the grocery store with a sled. With visions of Norman Rockwell dancing in their heads, they set out with Mom and Dad pulling two young children on their merry way.

Things weren't so merry at the store, however, when the couple started disagreeing on how many bags of groceries they could pile on the sled. And things went downhill fast as they struggled to get the sled home without crashing the groceries into a snow bank.

The extremities of a snowstorm remind us how easy life really is most days. But the snow also reminds us that something doesn't have to be big to be an obstacle.

Like snowflakes silently piling up one upon another, the unresolved conflicts of our relationships gather strength when clustered together. A little flake here and a little flake there may not seem so threatening. But let them pile up, and you've got a disaster.

The redemption of Karla Faye Tucker

How ironic that only debate over a murder case could pull our nation's collective attention away from the president's sex life last week. After days on end of did he or didn't he, the public conversation turned ever so briefly to a case in which guilt clearly had been confirmed.

The question was not did she or didn't she, but should we or shouldn't we.

All parties agreed Karla Faye Tucker gruesomely murdered two people with a pickax in 1983. What could not be agreed 15 years later was whether or not the state of Texas should put her death.

In a sense, Karla Faye Tucker became an extraordinary poster child for America's death row. Unlike the public's general image of murderers awaiting execution, she was attractive, clean-cut, articulate and pleasant.

More importantly, she had experienced a dramatic life-reversal through becoming a Christian. The pickax murderess who had begun using heroin as a 10-year-old on her way to becoming a drug-addicted prostitute had a genuine life-changing encounter with Jesus Christ.

The pope pleaded for her life to be spared; televangelist Pat Robertson, who's normally ready to execute criminals in a flash, pleaded for her life; dozens of other public figures pleaded for her life.

But she was not spared. Karla Faye Tucker was executed on schedule Feb. 3 in Huntsville, Texas.

Her case has caused many to look at the death penalty in a new way, as well it should. The American public strongly favors the death penalty. And the Christian community generally has been among the nation's strongest advocates of death-penalty justice, citing the law God handed down through Moses to the children of Israel.

Indeed, Exodus 21 does say anyone who kills another man should be put to death. But Exodus goes on to add other crimes that deserve death, including cursing one's father or mother and working on the Sabbath.

One of the most serious accusations lodged against Christians is that we are inconsistent. We demand on following certain parts of the Mosaic law, yet we act like other parts don't exist. We crusade against abor-

tion on the assertion that all life is sacred, yet we're quite ready to throw the switch on a murderer who also is a human life.

Clearly, capital punishment is an exceptionally difficult question to address, and Christians of good will hold divergent views about it. What would be most helpful is if Karla Faye Tucker's execution would spur us to engage in serious conversation that led to beliefs based on solid conviction rather than hand-me-down biases and emotion.

Here are some questions to start the dialogue:

■ What is the biblical basis for supporting capital punishment?

■ How much, if any, of the Mosaic law still applies today, and how should we determine what parts are relevant and what parts aren't?

■ What impact should the New Testament teachings of Jesus have on our reading of the Old Testament law?

■ What does the death penalty accomplish: Punishment? Protection for society? Blood vengeance?

■ How can we ensure that justice is carried out evenhandedly, without racial or economic bias? The Mosaic law also says, "Do not deny justice to your poor people in their lawsuits. ... Do not put an innocent person to death."

■ What is the purpose of our judicial and penal system: getting problem citizens out of the way or helping problem citizens get on the right track?

■ Do we really believe all people, made in the image of God, have the capacity to be redeemed? Is the kind of conversion Karla Faye Tucker experienced beyond the realm of God's possibility for others, or are some people helpless and damned from the beginning?

■ Should a dramatic life turn-around through faith in Jesus be grounds for commuting a death sentence? What did Jesus mean when he said, "If the Son sets you free, you will be free indeed"?

But perhaps the most pressing question we ought to ask, in today's popular vocabulary, is this: What would Jesus do?

— Mark Wingfield

Will you sweep away the righteous?

By Todd Gaddis

Then Abraham approached him and said, "Will you sweep away the righteous with the wicked? What if there are 50 righteous people in the city? Will you really sweep it away and not spare the place for the sake of the 50 righteous people in it?" (Genesis 18:23-24)

This verse examines two critical issues.

Notice first the prayer factor. Concerned over the fate of Lot and the doomed city in which he lived, Abraham pleads on behalf of the righteous. Rather than ignore the warning or head on down the road, this hero of the faith "drew near" to God.

Faithful followers of God intercede on behalf of needy people. Examples of this claim appear throughout the Bible.

Recall Exodus 32 where God's people grew impatient and rebelled by worshipping a golden calf. Destruction awaited these idolaters, had it not been for the prayer of Moses.

"As for me," said Samuel in his farewell speech to Israel, "far be it from me that I should sin against the Lord by failing to pray for you" (1 Samuel 12:23). The aged prophet clearly recognized Israel's evil tendencies. More than ever,

he knew he must pray.

Of course, no one models intercessory prayer like Jesus. Just hours before the crucifixion, he prayed for himself, his disciples and all believers (John 17). This ministry continues. Romans 8:34 says Jesus "is at the right hand of God and is also interceding for us."

Judgment joins prayer as the other key element in this question. Abraham never doubts God's ability or intention to destroy the city. Perversion (Genesis 19:5) called for annihilation.

As devastating as it was, however, this rain of burning sulfur pales in comparison to what lies ahead for our world. As the Bible warns in 2 Peter 3:10, "The day of the

Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare."

This should motivate us to pray. Pray that God's Spirit would fill believers for service. Pray that the lost would fall under conviction and get saved.

We've been hearing a lot lately about Hollywood's version of the April 1912 sinking of the Titanic. Read this account, as told by M.R. DeHaan and Henry Bosch, that the movie does not include.

Among those on board was Colonel Gracie. After he helped launch the few lifeboats that were available for the women and children, he resigned himself to death. When the Titanic slipped beneath the waves, he was sucked down in the great whirlpool of water and thought he had breathed his last. Calling on God for help, he tried desperately to swim for the surface.

Meanwhile, his wife in far-away American awoke, filled with great concern. She felt her husband was in grave danger. She prayed earnestly for several hours, beseeching the Lord for her husband's safe return. Finally, about 5 a.m., peace came into her heart and she fell into a restful slumber.

Meanwhile, out in the Atlantic, Colonel Gracie had bobbed to the surface near a capsized boat. While his wife was agonizing in prayer, he had been clinging desperately to this overturned craft. At about 5 a.m., another lifeboat had come alongside and rescued him.

Who could doubt that Colonel Gracie's survival links directly with his wife's prayer? God answered Abraham's question and prayer by sparing Lot and other family members. Consider who could be spared from grief, danger, even hell itself as a result of your fervent intercession.



Todd Gaddis is pastor of Mount Pisgah Baptist Church in Bremen.

RESOURCES

Q. How do I talk to my children about the current crisis in the White House?

A. Children are hearing about the White House crisis from friends as well as from media sources, and many are asking questions of parents and teachers. Because much of the controversy centers around questions of sexual impropriety, some parents are struggling with how to answer and what to say, especially to younger children.

If your child asks about what is going on, you may find it helpful to center your conversation around these ideas:

- Facts vs. speculation. We don't know for sure what really happened. The accusations are serious; we hope for the best; we wait to be sure.

- Moral issues (right and wrong). Children know what it means to lie and be dishonest. They also know the temptation of telling a lie in order to stay out of trouble. Children can understand adultery in terms of breaking promises and not being true or loyal to the one you love. Older children can be reminded that sex is something special to be saved for someone special in marriage.

- Grace and forgiveness. God still

loves us even when we make mistakes. No one is perfect, but Christians find forgiveness through Jesus and also learn to forgive others.

- Prayer. Encourage your children to pray for our president. Pray for God's wisdom and guidance, and for strength to resist the special temptations leaders sometimes face.



The circumstances our president finds himself in at this time are unfortunate and awkward, but may provide alert parents with opportunities to talk to children about things that matter. — David Garrard

Q. How can I get my husband to slow down? He's so busy and in such a hurry that he has little patience with anyone.

A. While patience is a needed virtue in family and couple relationships, it is not always valued by our society. We place a high premium on those things which are quick—things like drive up windows and fast food. Instant gratification seems to permeate our society and our expectations.

Relationships which thrive take time and patience. Impatience in one or both spouses contributes to stress in the relationship.

Paul championed the virtue of pa-

tience when he included it in his fruit of the Spirit list (Galatians 5:22-23). The King James Version translates this virtue "longsuffering." A close approximation of the meaning is "long-fuse." A person with patience does not have a short fuse. Patience in this sense means we don't blow up at every little annoyance.

We once lived in a house where the air conditioner kept going off because the fuse kept blowing. The electrician installed what he called a "slow-blow" fuse as a way of spreading out the flow of electricity which kept the system from blowing fuses. A person with patience has a kind of "slow-blow" fuse.

Our busy lifestyles can add stress on individuals which can, in turn, contribute to our impatience with ourselves and with others. While we can influence others, it's well nigh impossible to change them.

Perhaps you can have a conversation with your husband and help him understand how his impatience affects you. Don't approach him in a blaming way but let him know of your feelings. Before you do that you might ask yourself how you also are impatient and whether or not your behavior contributes to your husband's impatience.

Your ability to exhibit patience toward your husband can set a good example of this fruit of the Spirit. — John Lepper

Strong marriage takes more than a valentine

LONDON—If you are convinced that the man or woman you married has been kidnapped and replaced with an exact replica, you might not be too far off the mark, according to Mitch Holbrook, a counselor with Kentucky Baptist Homes for Children.

"Relationships can't stay the same when the rules are changing," Holbrook said. "And the rules seem to change about every seven years as couples reach milestones and find their priorities changing."

Holbrook sees singles, couples and families through KBHC's Cornerstone Counseling offices in Berea, London and Somerset. He said a lack of communication between spouses can cause small issues to become big problems even in marriages that have worked for years.

"The first couple of years the man and woman are busy just learning each other's language," Holbrook said. "Up through the first seven years a lot of time is spent defining goals and starting a family."

The hectic pace of families can cause friction between partners. Holbrook said he sees the problem even among couples who are involved in churches and dedicated to their faith.

"We expect to work a full-time job; take the kids to soccer, football, band; go to church twice on Sunday, once on Wednesday; be a deacon, Sunday school teacher, choir member and so on. And then we wonder why we don't know each other anymore."

After 15 or 20 years of marriage, when the kids have left home, husbands and wives may find themselves with differing ideas of what to do next.

"After the kids have left home, the man might be thinking about retiring, but the woman could be ready to go back to school or start a career," Holbrook said. Such changes can cause conflicts if partners do not understand each other's motivation.

Holbrook offers these suggestions on marriage maintenance:

- Keep the lines of communication open. Say what you mean, clearly.

- Have a sense of humor. Don't take things too seriously.

- Be willing to admit when you are wrong and be able to say, "I'm sorry."

- Don't isolate yourself from your family of origin after you are married. Sustain family ties.

- Be open to the idea of counseling if things do not improve.

Rather than sweeping hurting feelings under the rug, Holbrook said counseling can provide husbands and wives with a safe place to talk about their feelings with someone who is objective. Left untreated, hurt feelings and frustration can escalate to divorce, domestic violence and almost certainly, verbal and emotional abuse.

"The mindset of people coming for counseling is still very clandestine," Holbrook said. "Most people don't want anyone to know they are there, but that trend is slowly changing. There are more couples who are willing to talk and I always tell them that takes courage."

Wholesome 'Veggies' luring kids and teens

CHICAGO (BP)—Larry and Bob are pretty much ordinary, run-of-the-mill, next-door neighbor type of guys. They're friendly, cheerful and likable. Except, they're vegetables.

Larry the Cucumber and Bob the Tomato are the two stars of "VeggieTales," a hit video series created primarily for children which teaches Bible and moral lessons. The nine videos have sold 2.7 million copies in four years.

But even though Larry and Bob are exceptionally popular with kids, they've also been embraced by another group pretty far removed from children—teens and young adults.

"My kids just love it," said Grant Medford, youth minister from Calvary Baptist Church in Alton, Ill., referring to his youth group. "We watch them over and over again."

Rachel Hamilton, a sophomore at Glenwood High School in Chatham, Ill., took one of her VeggieTales videos to her Spanish class. The video contained a song, "Dance of the Cucumber," sung mainly in Spanish. The whole class loved that song so much, they kept watching.

VeggieTales creator Phil Vischer attributes much of the popularity of VeggieTales among teens and young adults to the cynical, sarcastic nature

of many in the younger generations.

Vischer said a lot of children's entertainment, like Barney and Mr. Rogers, is completely sincere. With the breakdown of the family in the past few years, however, young adults have become suspicious of sincerity.

"We try to walk a line halfway in between Mr. Rogers and Ren and Stimpy," Vischer said. "If you're never sincere, you can never teach anyone anything. If you're completely sincere, people can't stand it. By striking the balance, we are able to create a product people like because of the humor, but then we can stop on a dime and communicate truth."

CHURCH

Church vision and budgeting

By Doug Strader

In his book "The Power of Vision," George Barna writes that a vision is "a clear mental image



of a preferable future imparted by God to his chosen servants and is based on an accurate understanding of God, self

and circumstances." Using this statement as your definition of a church vision, does your church have a written, church-adopted vision statement? Another way to ask the question is, does your church know where it is headed? Is your vision compatible with your situation and who you are as a congregation?

Churches, like individuals, can learn much from looking at how they spent their money last year. That will tell you what a church values, what is important to members, because that is how they spent their money.

- A church vision should be the vision of the congregation, not the vision of the pastor or of the leadership.

- The congregation should believe God has given the vision. That can happen after much prayer and discussion within the congregation.

- Each church should have a vision that is unique to that church. Churches have many areas of commonality, but they all have their uniqueness.

- The vision should be mission-centered. A church vision should reach out. Peter Drucker said, "An organization begins to die the day it begins to run for the benefit of the insiders and not for the benefit of the outsiders."

- A church vision should also be challenging and inspiring to the congregation. Members should feel good about who they are and what they are about as a congregation.

- The vision should be a unifying force among the congregation.

- Ask, "What does God want us to be and do as a congregation at this time in this location?"

Once you have developed your vision statement, then you can begin to develop your budget around your vision. Consider each part of your budget to be a ministry. Everything the church does should be looked upon as a ministry helping fulfill its vision. Ask such questions as: How does this ministry relate to our vision? Why is this ministry needed?

Then develop your budget.

Reprinted from WR, July 22, 1997

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

Kentucky Baptist churches support Miami ministry

By Joyce Sweeney Martin
Staff Writer

MIAMI—When Miami missionary Larry Wynn received two checks totaling \$1,200 from some Kentuckians, he knew he had an answer to prayer.

Just the week before, Wynn had made a commitment to spend \$750 he didn't have to lease tents for a ministry with Miami's homeless.

Wynn, a native Kentuckian, directs Touching Miami With Love Ministries. The ministry, in partnership with Central Baptist Church in downtown Miami, provides weekly Sunday meals to more than 150 homeless men, women and children. In addition, each year on the Sundays before Thanksgiving and Christmas, the two groups provide holiday meals for the homeless.

Come rain or shine, those who gather for the meals have stood on the street or in alleyways to eat, Wynn said.

"One of our largest concerns (has been) that the meal we provide each week must be eaten standing up or seated on the sidewalk," Wynn said.

Last year, as Thanksgiving approached, Wynn wanted to provide seating in an enclosed space for the holiday meals, he said. He thought a large tent would be ideal, but did not have the \$750 needed to lease one.

Enter the Kentuckians.

In late October, 15 members of

Midway Baptist Church in Midway took their first mission trip to Miami to work with Wynn. While the Central Kentucky church had adopted Touching Miami With Love Ministries as a mission project two years ago, it was their first on-site trip to Miami, said Pastor Mark Johnson.

The Kentucky group helped with a party for AIDS patients and worked in a children's shelter and with the homeless. At the end of the weekend venture, Johnson presented Wynn with \$700 from Midway Church.

Wynn thought that was just what he needed to lease a tent, he said.

That is, until three other Kentuckians got involved.

Win Gover, his wife, Janell, and daughter, Alisha, of South Side Baptist Church in Covington also were visiting the Wynns that week.

When Wynn told them about the \$700 check, Gover questioned the wisdom of leasing a tent, Wynn said.

Instead, Gover suggested Wynn learn how much buying a tent would cost.

The answer, Wynn discovered, was \$4,000. And instead of purchasing one large tent, he learned he could buy three 20 x 40 foot tents, which could be used for other ministries year-round.

Before the Govers returned to Kentucky, they gave Wynn \$500 toward the purchase of the tents.

With the Kentucky dollars as seed money, Wynn secured the additional



money from College Park Baptist Church in Orlando and the Cooperative Baptist Fellowship of Florida.

The Sunday before Thanksgiving was set as the day to break in the tents.

That day, it rained.

Almost 120 homeless men, women and children gathered in Central Baptist Church's chapel for their

weekly 8:45 a.m. worship service.

Then they moved to the tents to eat their holiday dinner, seated at tables out of the reach of the rain, Wynn said.

When the group learned that Baptists from Kentucky and Florida had purchased the tents, they broke into "enthusiastic applause," Wynn recalled.

TENT MEETING

Kentuckians from South Side Baptist Church in Covington and Midway Baptist Church in Midway donated funds to buy tents for Touching Miami With Love Ministries.

Businessman turned missionary has new definition of success

Continued from page 1
AIDS pastoral care ministry.

On Sundays, Wynn serves as chaplain of the mission at Central Baptist Church, where about 200 people come each week to be fed spiritually and literally. The parishioners are the mentally ill, the unemployed, underemployed, underpaid, downtrodden.

They begin with one-on-one conversations. Then the group sings hymns, accompanied by Laquita Wynn's piano playing, before her husband begins his weekly sermon. Afterward, volunteers distribute a meal.

"Too often, the people we minister to have a relationship with God that is like a yo-yo," says Wynn. His aim? "We want to provide stability."

Wynn, the son of tobacco farmers, grew up in Crittenden, a town of 500 people about 30 miles south of Cincinnati. He attended Crittenden Baptist Church, one of two churches in town, where he logged 150 hours a year in church volunteer work.

Wynn graduated from Eastern Kentucky University with a degree in French. Intent on becoming a minister, he attended Southern Baptist Theological Seminary in Louisville. He served as a pastor for two years while in seminary.

By 23, Wynn had married and divorced, which forced him to leave seminary, and begun looking for work in the secular world. He was hired by

the Cincinnati Post and, within six months, was promoted to management. It was the beginning of a two-decade advertising and marketing career that also included stops at the San Antonio Light, the Los Angeles Daily News, the Long Beach Press-Telegram and the Indianapolis Star and News.

He left Indianapolis to join the Herald in May 1994. As a Herald executive, Wynn oversaw a \$25 million budget and a staff of 325. He was a part of the area's business elite, on the board of the Beacon Council and a member of the Chamber of Commerce.

While in Miami, the Wynns joined Central Baptist Church and became involved in the church's local mission committee, which established the church's various community outreach programs. They gave about 15 percent of their earnings to their church and charity.

"I was more fulfilled as a result of my small contributions in inner-city ministry than my 21-year newspaper career," Wynn now says.

In April 1995, the Wynns attended a professional conference in Boca Grande, Fla. After one of the afternoon meetings, Larry Wynn went into town to get a haircut. There was a wait. For an hour, Wynn walked along the beach. God spoke to him, he says.

"I very clearly heard God tell me to go back to the ministry—not just the ministry, but the inner city," Wynn

says, his voice fading. "I walked and I prayed and I walked and I prayed, and the stirring within me became stronger."

Wynn shared his epiphany with Laquita, 51, the next morning. Her response: "I've been sensing the same thing about the direction of our life."

Her own defining moment had come months earlier, in the quiet of Central Baptist's parking lot, when she felt that God laid out her future.

For six months, they planned: Which theology school would he attend? How would they live? Where would they live? In October 1995, Wynn announced his decision.

"One day, he came in and told me," Herald President Joe Natoli says. "He said it was something he had been thinking about for while and that was how he wanted to spend the rest of his life. I was surprised by the decision. I didn't see it coming. What's neat is that he is coming back to the city he and Laquita fell in love with."

When Wynn went public with his decision, writing to former colleagues, some gently suggested that he keep his job and just give more money to church and charity. Or more time.

But that wasn't enough, he says.

"I remember leaving the church ministry events or board meetings and each time thinking, 'I wish I had more time,'" Wynn says. "I knew I had to give all of my time. But it was not something I could do without some pain."

There were moments when Wynn wondered about his decision: Is this

what I really want to do with the rest of my life? What will my family think?

His son "thinks I am crazy," he says.

The Wynns moved to Atlanta in January 1996. Wynn attended Candler School of Theology at Emory University. The couple both worked part-time for the Cooperative Baptist Fellowship in Atlanta.

While in school, Wynn developed a fund-raising campaign for Touching Miami With Love. Shortly afterward, the ministry's leaders, Butch and Nell Green, accepted a missionary assignment in Brussels, Belgium. The Wynns applied for the Miami post.

In June, the Wynns were commissioned as Cooperative Baptist Fellowship missionaries. Two months later, they arrived in Miami.

"I know we have made the right decision," Wynn says. "I just hope we can provide the spiritual enrichment to the folks who need us. That's all I want to do."

The weight of his decision would hit home later on, at times like when he wanted to give money to his family back home in Kentucky and realized he could no longer give them as much as he once could.

"In the book of Luke, one of the themes is if you really want to follow [God], then you will have the right attitude about material possessions and the willingness to give them up," Wynn says.

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"I remember leaving the church ministry events or board meetings and each time thinking, 'I wish I had more time.'"

Larry Wynn, director of Touching Miami With Love Ministries



Wynn

Awkward alliance knits conservative Christians & Jews

This Israel landowner will give an inch

WASHINGTON—While Jews and Palestinians continue to fight over who should inhabit what part of the Middle East, an entrepreneur has staked a claim to allow people of lesser means to own small parcels of the Holy Land. For just \$35, including postage and handling, you can receive a deed for one square inch of property in Galilee, overlooking the Sea of Galilee.

And if you visit the Holy Land, just call up Holy Land Parcels Ltd. and they'll arrange for you to visit your property, although you'll have to stand on several dozen other parcels in addition to yours to get a look up-close and personal. "You are invited to join an exclusive family of Holy Land landowners by acquiring an everlasting possession which cannot be purchased anywhere except in Israel," a promotional brochure explains. "Now you can own a symbolic plot of land in the Holy Land as your personal biblical heritage."

Owning this square-inch of land "will reinforce your ties to the land of the Bible," the brochure promises.

There's more good news, though: Holy Land Parcels will pay the taxes on your property as well.

Benjamin Shavit, director of Holy Land Parcels, said his company's offer is intended as a promotional idea for fund-raising. The company offers a special discounted deal to Christian ministries that want to buy the one-inch parcels and deeds to give to their donors as incentives.

Continued from page 1

we believe there exists an iron-clad bond between the state of Israel and the United States," McAteer wrote in a "proclamation of blessing" read at his breakfast. "We believe that bond to be a moral imperative."

The proclamation also stated that "Israel and the United States are not separate and distinct—we are one. We share common ideals and common democracy. What unites us across the ocean, and brings Jew and Christian together, is the recognition that Israel is a nation that is a manifestation of what America was and is."

McAteer said the views expressed at his prayer breakfast represent "the vast majority of Bible-believing Christians in the United States."

David Sudlow, director of Christians for Israel, agreed, adding in an interview that this "doesn't just touch evangelicals."

Christians who don't show the same loyalty to Israel "don't know all they should, he said. "Bible-believing Christians in all denominations, when they run across this message, say, 'Why have I not heard this from the pulpit?'"

Sudlow and McAteer appeal extensively to Old Testament passages about the importance of Israel as a nation and inheritor of the Promised Land to make their case. For example, God's covenant with Abraham, recorded in Genesis 13: "All the land that you see I will give to you and your offspring forever."

Yet not all Christian scholars see that promise to Abraham as God's guarantee of land today. God's covenant with Abraham was broken when the Jews rejected Jesus as the Messiah, according to this other view, held by many theologians, including many conservative evangelical scholars.

Those who don't share the views of the Christian Zionists do not out-

right dismiss support for the modern state of Israel. In fact, many Christians who hold other theological views about Israel's role in history still support Carey's right to land in Palestine.

Carey Newman, a conservative evangelical New Testament scholar who lives in Louisville, said he knows of no statistical basis for the claim that most "Bible-believing" Christians embrace the perspective outlined by McAteer, Sudlow and Gustavson.

The biggest problem with the Christian Zionists' position is their assumption that the modern Jewish state can be equated with biblical Israel, Newman explained. "That is just a huge leap that cannot be supported by the Bible. In fact, the New Testament redefines biblical Israel as the church. This redefinition is part of a larger process whereby the Old Testament is reread through the New Testament, especially the life and death of Jesus."

The Christian Zionists miss this point, he said, because they read the New Testament through the filter of the Old Testament. Newman and other evangelical scholars like him believe Jesus' death and resurrection demand instead that the Old Testament be read through the filter of the New Testament.

The Christian Zionists, however, don't buy that argument. Moving beyond the Old Testament, they also quote New Testament passages, such as Romans 11, where the Apostle Paul asks, "Did God reject his people?"

They also appeal to the same chapter of Romans in which Paul says "Israel has experienced a hardening in part until the full number of the Gentiles has come in."

"This is the hidden mystery that has escaped much of the church,"

Sudlow said. "The Jewish people are God's people, and he's going to fulfill his covenant to them as a people."

On the other hand, other equally biblically grounded scholars find this view completely off-base, Newman said.

"To make a one-to-one correspondence to Israel in Romans 9 through 11 and modern-day Israel misses the fact that Paul is talking about the way Jews will join Gentiles" in the kingdom of God, he said. "Israel is re-

defined as the church."

The story of God's covenant begins not with Abraham in Gene-

sis 12, but with creation in Genesis 1, Newman said. "God's covenant is with the world and with Israel as his agent. Israel failed in that role because of the powers of sin and death. Jesus through his resurrection has enabled a new Israel, the church, to once again be God's agent to bless the world."

Regardless, the Christian Zionists see a biblical imperative to stand up for Israel. Again, they cite God's promise to Abraham in Genesis 12, where God says he will "bless those who bless you and curse those who curse you."

McAteer explains: "Historical research will prove that nations that have blessed Israel have been blessed. ... I really believe one of the reasons America has been blessed is because we have supported Israel."

One way they "bless" Israel is by advocating the Israeli position that no more land should be swapped for peace.

"The issue is not land; the issue is survival," McAteer explained. An Israel weakened by giving up land would face a greater struggle to survive in the Middle East, he said.

That Israel is entitled to the Holy Land is an "irrefutable historical fact," said the NRB's Gustavson. Islam was not formed as a religion until the seventh century A.D., he said. "The Jewish people occupied the land for 1,600 years before Islam even saw the light of day."

Texas televangelist John Hagee put it even more bluntly in a prayer at McAteer's breakfast: "Let the nations know there is no question over Jerusalem."

Later at the same breakfast, Israeli ambassador Elihu Ben-Ellissar received a thunderous standing ovation when he declared: "There will be no peace without security. ... We shall not permit that Jerusalem will be divided once again. ... Jerusalem is ours, and so it will remain."

On a pragmatic level, agreement on hot-topic issues such as this may explain how Christians and Jews can come together so easily for prayer breakfasts.

McAteer admits it's sometimes touchy lining up all the Jewish participants for his events. Often he's asked in advance, "Will there be prayer?"

"Yes, this is a Christian program," he responds. "We are going to pray for the peace of Jerusalem."

McAteer said he will "bend right up to the edge" to make his Jewish friends comfortable, but he won't bend in defending his belief in Jesus as the Messiah.

It all works in the end, he said, because "they know who their friends are."

And that appears to be the official position of Israeli officials as well.

Ellissar, the Israeli ambassador, was profuse in his praise at McAteer's breakfast: "I thank you. I am grateful in the name of the whole people of Israel ... for your love, for your devotion, for your determination, and indeed, for your prayers."



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SEEKING: Accepting resúmes for full-time minister of youth and children. Mail resumé to: Southern Heights Baptist Church, 3408 Clays Mill Road, Lexington, KY 40503, Attn: Youth Pastor Search Ministry Team.

SEEKING: Part-time associate pastor of worship. Send resumé to: Pastor Virgle R. Grant, Eastside Bethel Baptist Church, 1675 East Main St., Richmond, KY 40475, Fax to: (606) 624-9646. E-mail: EastsideBethel@CompuServe.com.

Support of Israel's jubilee linked to Bible prophecy

By Mark Wingfield
Editor

WASHINGTON—In three months, Israel will celebrate its 50th anniversary as a modern nation.

Is that a sign of Israel's political savvy and determination, or is it a sign of God's working in the world to bring about the end times?

How you answer that question depends largely on how you view end-times prophecy in the Bible.

"Israel is God's time clock," prophecy author Tim LaHaye told a recent breakfast gathering sponsored by the Israeli Ministry of Tourism.

LaHaye, a Baptist author and speaker who is considered one of the foremost advocates of an end-times theology known as premillennial dispensationalism, said understanding Israel's history is a key to understanding biblical prophecy.

His perspective, though at odds with other Christian scholars, is shared by many Christian Zionists who feel a moral imperative to advocate Israel's cause.

The formation of the modern state of Israel on May 14, 1948, is "the greatest sign of our times," said David Sudlow, director of Christians for Israel, an advocacy group based in Woodstock, Va.

That God is "continuing to bring back Jews from the four corners of the earth" is a sign of the fulfillment of biblical prophecy, Sudlow said.

He cites Ezekiel 39 as an indicator of this: "When I have brought them back from the nations and have gathered them from the countries of their enemies, I will show myself holy through them in the sight of many nations."

Sudlow interprets that passage with this explanation: "This fulfillment of prophecy is a great trumpet sounding in the ears of the church pointing to the imminent return of Jesus Christ, the king of the Jews."

The 50th anniversary of Israel's reconstitution as a state has "a whole lot of importance" for the future, Sudlow said. He sees this anniversary fitting a pattern of events that have been marked in 50-year cycles.

Ed McAteer, a champion of conservative Christian and political causes who sponsors an annual prayer breakfast for Israel, agrees that this year's anniversary is a major milestone.

"When you pull together all the prophecies ... and see the prophecies being fulfilled, it is significant," he said.

The prophecies referred to by McAteer, Sudlow and LaHaye are found throughout the Bible, but especially in the writings of the Old Testament prophets such as Daniel and Isaiah.

Premillennial dispensationalism is one of four major systems for interpreting Scriptures that relate to the end-times, a part of theology known as eschatology.

Adherents to this system are the most conservative of the conservatives, who believe every word of the

Bible must be understood literally.

The name premillennial comes from this group's assertion that in the end-times Christ will return to earth to set up his kingdom for a literal 1,000-year period during which Old Testament prophecies will be fulfilled on earth.

Not all premillennialists are dispensationalists, however. Premillennial dispensationalism is a unique subset most popular in the United States.

Dispensationalists see seven distinct epochs or dispensations of time described in the Bible, starting with a time of innocence and ending with a time of Christ's kingdom on earth. According to this perspective, the current epoch is the period of grace, sometimes called the church age.

Premillennial dispensationalists place a high value on numbers and patterns. Thus the observance of the modern state of Israel's 50th anniversary, called the year of Jubilee in the Bible, has significant meaning to them.

Premillennial dispensationalists also are especially interested in so-called "signs of the times," because they believe certain Old Testament prophecies must be fulfilled before Christ will return. Thus the creation of the modern state of Israel in 1948 is viewed as God's movement to re-gather his chosen people, leading to fulfillment of Ezekiel 39.

McAteer sees signs of the times all around. "What will be the sign of his coming? Jesus says it will be as in the days of Noah ... every thought continually wicked."

That describes the modern world to a T, McAteer said. "Even though it is sad all we see today, Jesus said that will be the sign."

Even so, Israel is "the main barometer" of God's movement to ultimately fulfill prophecy, he said.

Christians who are not premillennial dispensationalists have a hard time accepting much of this system's beliefs, especially the heavy attention to predicting what events must happen before Christ can return.

"Scripture seems to affirm that Jesus' return is imminent and that nothing stands in the way between us and that event," said Carey Newman, a conservative evangelical New Testament scholar who is not a premillennial dispensationalist. "The Apostle Paul said nothing stood in the way between the return of Jesus and him."

Further, Newman noted, premillennialists by attempting to predict what certain "signs" mean fall into a trap the Bible warns Christians against. "Scripture warns of this very sort of specific prognostication," he said. "Even the risen Jesus in the book of Acts warns against it."

Also, premillennialists assert that God will save the Jewish people in the end times, a literal reading of Romans 11:26, which says "all Israel will be saved."

The danger other Christians see with this view, Newman said, is that it sets up more than one way to salvation. "This perspective leads one ulti-

mately to affirm two paths of salvation, one for Jews and one for Christians. Christians are saved by faith in Jesus; Jews ultimately will be saved by simply being Jews.

"I think Paul argues otherwise, as do other New Testament authors," he continued. "The whole world will be judged through Jesus Christ and by the gospel. Any way of talking about the future of Israel that does not have the gospel and the church as its center because of the death and resurrection of Jesus must be a misreading of the text."

Premillennial dispensationalism is largely an American Protestant phenomenon, Newman noted. "The question is how does this square with European, African and Latin American Christians who are just as conservative, just as biblically oriented?"

"What we really have here is politics of the United States, seeing us as the great protector of Israel."

That concern is shared by James Dunn, executive director of the Baptist Joint Committee in Washington.

The Religious Right, of which the Christian Zionists are a part, mix piety and politics to the point of being inseparable, Dunn said.

"My problem with their focus on the year of jubilee is they have distorted Scripture by putting a civil religion overlay on a biblical concept," Dunn added.

"Just as it is possible for someone who loves animals to anthropomorphize them and give them human characteristics, it is possible to take an Old Testament Scripture and civil religionize it and make it say things it doesn't say," he said.

Dunn said he fears the Christian Zionists do not have the right motive for befriending Israel. "There is a major flaw in the desire of Christian Zionists to cozy up to the nation Israel if they see the Jews and Israel as nothing more than pawns for their eschatology or prospects for their evangelism."

Dunn predicted the emphasis on Israel and the year of jubilee could backfire on Religious Right figures such as Jerry Falwell, who has been an outspoken advocate of Israeli

Prime Minister Benjamin Netanyahu.

"I think the linkage of Falwell with Netanyahu may very well prove as embarrassing as his support for apartheid in South Africa and Ferdinand Marcos in the Philippines," Dunn said.

Numerous events are planned in the U.S. to mark this year's anniversary of Israel's new history. Perhaps the biggest in the Christian world will be "Israel's Jubilee," planned for April 29-May 3 in Orlando, Fla.

Four views of the end-times

■ **Amillennialism.** Views most biblical prophecy figuratively rather than literally. Thus the 1,000-year reign of Christ on the earth referenced in Revelation 20 is said to symbolize Christ's present rule from heaven with the souls of deceased believers. Amillennialism teaches that at the Second Coming of Christ, the dead shall be raised and the last judgment held, with a perfect kingdom of God to come afterward for those who have trusted in Jesus as the Messiah.

■ **Postmillennialism.** Views the kingdom of God as being extended through Christian preaching and teaching that will cause the world to be Christianized and result in a long period of peace and prosperity called the millenium. This period will close with the Second Coming of Christ, the resurrection of the dead and the final judgment. Not a widely held position today.

■ **Historic premillennialism.** Based on a strictly literal reading of Scripture, anticipates the Second Coming of Christ to be preceded by certain signs such as the preaching of the gospel to all nations, a great apostasy, wars, famines, earthquakes, the appearance of the Antichrist and a great tribulation. Christ's return will be followed by a period of peace and righteousness before the end of the world. During this time the Jews will be converted and figure prominently in the unfolding drama.

■ **Premillennial dispensationalism.** Based on historic premillennialism, but with the added view that the purposes of God in Scripture may be understood through a series of time periods called dispensations. Sees the coming of Christ before the millennium in two stages, with the first being a secret "rapture" of the church before the great tribulation. This view came to prominence in the 1800s, and was spread widely by C.W. Scofield, who integrated the doctrines into his Scofield Reference Bible.

Source: Condensed from the introduction to "The Meaning of the Millennium," edited by Robert Clouse and published by Intervarsity Press.

Falwell asked to reconsider position

CHICAGO(RNS)—Evangelicals for Middle East Understanding, a 12-year-old Chicago-based group sympathetic to Palestinian concerns, has urged Jerry Falwell to reconsider his pledge to mobilize support for Israel among evangelical pastors.

In a letter sent Feb. 2, EMEU asked Falwell to join in a week of "prayer and discernment for peace with justice in the Middle East" beginning Feb. 15. EMEU also asked Falwell to help make Feb. 16 a national day of prayer and fasting for Middle East peace and urged him to travel to Bethlehem for a conference that begins Feb. 8 to learn more about the Palestinian perspective.

In January, Falwell met with Israeli Prime Minister Benjamin Net-

anyahu in Washington and pledged to mobilize the support of 200,000 American evangelical Protestant pastors on behalf of Israel.

Falwell also said he and other evangelical Christians would "use our influence to lobby Congress and the White House to ... cease making unreasonable demands on land giveaways or withdrawals of troops or anything that threatens Israel's security. We promised (Netanyahu) a concerted effort from our pulpits and media ministries."

The EMEU letter said Israeli policies were responsible for the decline of the Palestinian Christian population and that Netanyahu had stopped the Israeli-Palestinian peace process.

There was no immediate response from Falwell.

Bennett: Public complicit with 'villainy in White House'

"The president is the symbol of who the people of the United States are. He is the person who stands for us in the eyes of the world and the eyes of our children."

Continued from page 1

it's sophisticated to pretend not to care."

Bennett said this is not an "inside-the-beltway" problem but a problem afflicting the whole American public. "The state of moral outrage right now is higher in the Washington media than it is in the country as large."

While demurring on a question from the audience about the role of his brother, who is Clinton's personal legal counsel and defender, Bennett took a bipartisan swipe at all who have refused to push the president for full and prompt disclosure.

"Both major political parties are dead in the chest," he said.

"Is there not one Nathan in the Democratic Party who can go to the president and say, 'Tell us the truth?'" Bennett asked. He was referring to the Old Testament story of Nathan the prophet who confronted King David over his adultery with Bathsheba and the murder of Bathsheba's husband.

Such a confronting word must come from within the president's own party, from someone the president trusts but who has the courage to speak boldly, Bennett said.

Clinton and his wife, Hillary, have said the truth about his alleged relation with a 21-year-old intern will come out in time but they cannot tell

and the eyes of our children. ... Children believe they should imitate the president of the United States."

Bennett's speech, which came on the final day of the four-day convention, was the first significant mention of the president's troubles in a general session, although the topic was a favorite of hallway conversation.

The NRB is a notably conservative and Republican-leaning group, having hosted Presidents Ronald Reagan and George Bush as keynote speakers while they served as president but never having hosted Clinton.

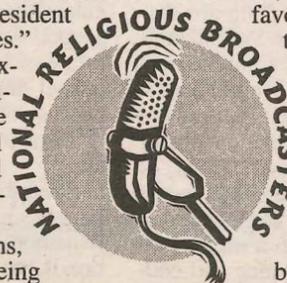
Clinton. Apart from Bennett's speech and a speech later that night by American Red Cross director Elizabeth Dole, about the only other mention of Clinton's troubles came in calls for prayer. "If ever our nation has needed prayer, it is now," was the phrase uttered by several program leaders.

It also was the plea of Shirley Dobson, coordinator of the National Day of Prayer.

She said her husband, James Dobson, founder and president of Focus on the Family, was seriously depressed over the American public's

reaction to the Clinton allegations. "Our value system is under attack," she said. "We're in a battle for the very heart and soul of America. It won't be won with tanks and guns. It will be won on our knees in prayer." Ironically, Dobson was followed at the podium by Mike Huckabee, governor of Arkansas and also a native of Clinton's hometown of Hope, Ark. "I'm not sure this is the greatest time to be a politician from Hope, Ark.," he quipped. However, Huckabee, a former Baptist pastor who came to office after Gov. Jim Guy Tucker was convicted in another scandal related to the Clintons, steadily avoided any direct comment on the Clintons' current problems. As an official body, the NRB's board of directors passed resolutions urging Congress to override Clinton's veto of the so-called Partial-birth Abortion Ban Act and on the "moral foundation of America."

The latter resolution noted that "the moral foundation of America is under attack as perhaps never before" and that "the moral credibility of leadership in all our institutions such as government, the business community, the educational systems and even the church has been called into question."



Top 10 U.S. syndicated daily radio programs

RANK	PROGRAM	STATIONS
1	Focus on the Family with James Dobson	960
2	Insight for Living with Chuck Swindoll	550
3	Adventures in Odyssey by Focus on the Family	459
4	In Touch with Charles Stanley	448
5	Love Worth Finding with Adrian Rogers	409
6	Back to the Bible with Woodrow Kroll and Don Hawkins	386
7	Point of View with Marlin Maddoux	365
8	Turning Point with David Jeremiah	345
9	Money Matters with Larry Burkett and Steve Moore	314
10	Grace to You with John MacArthur	309

Top 10 U.S. syndicated weekly radio programs

RANK	PROGRAM	STATIONS
1	Powerline with Jon Rivers	1,105
2	The Lutheran Hour with Dale Meyer	965
3	Country Crossroads with Bill Mack	787
4	Focus on the Family Weekend with James Dobson	748
5	Adventures in Odyssey by Focus on the Family	726
6	Unshackled with Bob O'Donnell	603
7	Hour of Decision with Cliff Barrows and Billy Graham	600
8	MasterControl with Teri Barrett and Dave Naugle	567
9	The Baptist Hour with Frank Pollard	483
10	Children's Bible Hour with Charlie Vander Meer	340

Top 10 U.S. syndicated radio spots (5 minutes or less)

RANK	PROGRAM	STATIONS
1	Freedom Under Fire with John Whitehead	1,042
2	James Dobson Family Minute	776
3	Promise Keepers Radio Highlight	774
4	Hearbeat with Maj. Vern Jewett	732
5	How to Manage Your Money with Larry Burkett	643
6	Money Minute by Christian Financial Concepts	622
7	The Christian Working Woman with Mary Welchel	450
	Mission Network News with Peter Brooks and Greg Yoder	450
9	Back to Genesis with John Morris	435
10	Our Daily Bread with Les Lamborn	430

Source: Data as of fall 1997 according to records of National Religious Broadcasters

SBC Ethics & Religious Liberty Commission starts radio show

By Mark Wingfield
Editor

NASHVILLE—A new call-in radio show hosted by Richard Land, president of the Southern Baptist Convention's Ethics & Religious Liberty Commission, will premiere nationwide Feb. 16.

The 30-minute program, called "For Faith and Family," will tackle hot-topic issues such as abortion, homosexuality, pornography and racism, according to promotional material published in the agency's current magazine.

The radio program will "tackle these issues from a biblical perspective head-on, no matter how controversial, and ... without compromise," Land said in a column about the new show.

"For Faith and Family" has been developed "in response to the deeply felt providential leadership of the Holy Spirit and our answer to the throngs of people who have expressed their desire for a live, interactive radio program where they can ask about the issues in today's headlines," Land said.

"Each day my guests and I will seek to lift up the divine truth of Scripture and to explain God's changeless standards in everyday language to the listening audience," he added.

"We hope and pray that 'For Faith and Family' will help listeners develop a Christian worldview which will enable them to fully understand and address the critical social, moral and public policy issues facing our nation."

The program initially schedule to air live at 12:30 p.m. Eastern Time on seven radio stations serving Phoenix, Ariz.; Fort Wayne, Ind.; Kansas City, Mo.; St. Louis, Mo.; Red Lion, Pa.; Nashville; and Dallas.

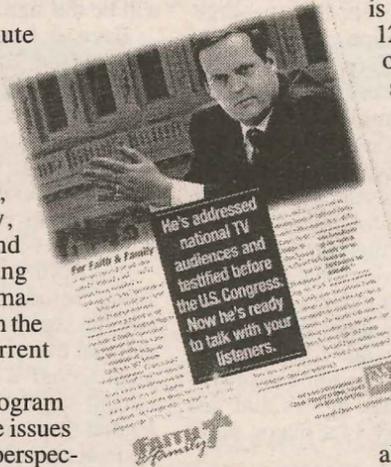
The program also will be carried live in the Internet at www.AudioNet.com/LightSource.

"For Faith and Family"

also will be carried initially on another 35 stations by tape-delay. Those confirmed markets include Atlanta; Louisville; New Orleans; Raleigh, N.C.; Oklahoma City; Memphis, Tenn.; Houston; and Lynchburg, Va.; as well as other cities in Alabama, Arkansas, Illinois, Kansas, Louisiana, Mississippi, Missouri, New Mexico, North Carolina, Tennessee and Texas.

In Kentucky, the program will be heard on WFIA-AM in Louisville and WAPD-FM in Campbellsville.

For further information on stations carrying the program and broadcast times, call the Ethics & Religious Liberty Commission at (615) 244-2495.



MEDIA

Southern Baptists gaining prominence within NRB

By Mark Wingfield
Editor

WASHINGTON—Southern Baptists know Adrian Rogers and Charles Stanley as former presidents of the Southern Baptist Convention. But members of the National Religious Broadcasters primarily know both men as two of the nation's most successful broadcast preachers.

Outside the SBC, media personalities like Rogers and Stanley bring more recognition to the SBC than the SBC brings to them. Both have been keynote speakers at recent NRB annual conventions.

That's significant exposure for Southern Baptists, but it's only the tip of the growing influence the SBC appears to be having inside NRB, the nation's professional organization for Christian radio and television.

Longtime participants and observers of the NRB agree that the Southern Baptist profile is on the rise within the organization, which in the past has been dominated by non-denominational or loosely denominational figures.

The program at this year's NRB convention, held Jan. 31-Feb. 3 in Washington, featured no less than

nine Southern Baptists in prominent roles, starting with Stanley as keynote speaker for the opening session and ending with an anniversary banquet sponsored in part by the SBC's Ethics & Religious Liberty Commission.

Other Southern Baptists on the program included Bob Reccord, president of the SBC's North American Mission Board; Jack Graham, pastor of Prestonwood Baptist Church in Dallas; Mike Huckabee, a former Baptist pastor who now is governor of Arkansas; Ron Phillips, pastor of Central Baptist Church in Hixon, Tenn.; Texas humorist Dennis Swanberg; Robert Jeffress, pastor of First Baptist Church of Wichita Falls, Texas; and Richard Land, president of the SBC Ethics & Religious Liberty Commission.

And presiding over much of the meeting was another Southern Baptist, David Clark, a member of Prestonwood Baptist Church in Dallas and director of NAMB's media and technology unit in Fort Worth, Texas.

Clark is thought to be the first Southern Baptist to serve as NRB

chairman. This is his second time in the office.

He's joined on the NRB board of directors by at least nine other Southern Baptists, including Stanley and Paul Pressler, the retired Texas appeals court judge who masterminded conservatives' capture of the SBC's denominational structure.

Clark, who left a post as head of the KMA Companies, a media consulting and fundraising firm, to go to work for NAMB in June, agrees Southern Baptists are gaining an increasing profile within NRB.

"And we should be," he said. "We're evangelistic."

On top of that, Southern Baptists have "the best preachers" in America, and therefore have much to offer both NRB and the nation's viewers of religious programming, Clark said.

From the perspective of other NRB members, Clark said, "there's an understanding that there's an openness in the SBC that hasn't been there before."

Part of that openness is explained

by the growing awareness among Southern Baptist pastors and denominational officials that broadcast media is an essential part of taking the gospel to the modern culture, he added.

"We can't just do things as we've always done them," Clark said. "Half the population will never go to any of our churches until we have some contact with them."

Broadcast media is one excellent way to make such a contact, he said. And while new creative religious programming is one key, the impact of biblical preaching on radio and television never will fade, he added.

While the SBC as a denomination has been in the broadcasting business for decades, last year's denominational restructuring has brought media to an even higher profile.

Media technology is a major component of the new North American Mission Board, which assumed the old Radio & Television Commission and is merging its work directly with home missions efforts.

And the newest SBC entrant into the broadcasting world is the Ethics & Religious Liberty Commission, which later this month will launch a daily 30-minute radio program.

Religious broadcasting facts

■ 1,240 radio stations identify themselves as full-time religious stations, accounting for one in 10 radio stations in the United States.

■ The religious format is the fourth-largest radio format in the United States, following country, news/talk, adult contemporary.

■ 123 television stations in the United States identify themselves as full-time religious stations, accounting for one in 12 U.S. television stations.

Source: 1997 *Broadcasting and Cable Yearbook* and 1998 *NRB Directory of Religious Media*



RESOLUTION ON DR. F. RUSSELL BENNETT JR.

WHEREAS Dr. F. Russell Bennett Jr. has diligently served as executive director of Long Run Baptist Association for the past 16 years, and

WHEREAS Dr. Bennett has nobly ministered as Treasurer, interim pastor and wise counselor to the association and its churches, ministers and laity during this time, and

WHEREAS Dr. Bennett has faithfully represented the association before other Baptist bodies and Christian denominations, and before the greater Louisville civic community, and

WHEREAS Dr. Bennett has announced his intention to take his well-earned retirement effective March 1, 1998;

LET IT THEREFORE BE RESOLVED that the messengers of the annual meeting of the Long Run Baptist Association, meeting Oct. 21, 1997, express appreciation, honor and Christian love to Dr. F. Russell Bennett Jr., our friend and colleague in ministry, and

BE IT FURTHER RESOLVED that the messengers wish him God's blessings for a fruitful ministry in retirement, and commend him to the service of our churches and our Baptist institutions as they may see fit, and

BE IT FURTHER RESOLVED that Long Run Baptist Association and its churches, ministers and laity seek every opportunity to celebrate and show appreciation in tangible ways to Dr. Bennett and his beloved wife, Mrs. Jennye Bennett, for the servant leadership modeled and the blessings of God bestowed during their pilgrimage among us.

You are invited to a Gala Celebration

honoring

Dr. F. Russell Bennett Jr.

*On the occasion of his retirement as Executive
Director of Long Run Baptist Association*

*A superior banquet and entertainment
experience will be provided*

*St. Matthews Baptist Church
3515 Grandview Avenue
Louisville, Kentucky 40207
Friday, February 20, 1998, 6 p.m.*

*Tickets \$12 each—must be purchased in
advance by mail by Feb. 15. Call the Long Run
Office at 635-2601 for additional information*

Mail to: Bennett Celebration, Long Run Baptist Association,
2722 Crittenden Dr., Louisville, KY 40209

Name: _____

Address: _____

Phone: _____

Number of tickets: _____

Amount enclosed: _____

Study: Christians aren't putting money where their mouths are

CHAMPAIGN, Ill. (ABP)—American church members' hearts may be turning away from God, if their pocketbooks are a fair indicator, a new study shows.

Giving as a portion of income fell to 2.46 percent in 1995, according to empty tomb inc., an organization that monitors giving to U.S. churches and charities.

The 1995 figure is the latest data available from eight mainline Protestant and eight evangelical denominations, said Sylvia Ronswalle, who with her husband, John, operates empty tomb inc.

The 2.46 percent giving figure represents a 21 percent decline from the 3.11 percent of income American Protestants gave to their churches in 1968, the Ronswalles said.

While evangelicals out-give mainliners, both have declined in the percentage of personal income they contribute to their congregations.

Evangelicals contributed 4.08 percent in 1995, a drop from 6.14 percent in '68. Mainliners gave 2.90 percent of income, down from 3.32 percent 27 years earlier.

The report shows giving to congregational finances has shifted back and forth during the last decade. Church finances received 2.16 percent of members' income in 1985, 2.03 percent in 1992 and 2.06 percent in 1995.

However, giving to "benevolences" outside the church—what Baptists might call missions—has continued to slide. Church benevolences received just 0.41 percent of members' income in 1995.

"The trend suggests the portion of income given to benevolences will be virtually zero by the middle of the next century," the Ronswalles said.

In looking at giving as a window into the heart, they conceded Protestant theology emphasizes salvation by grace.

But they added: "Grace has symptoms. If one does not have the symptoms, does he have the condition?"

Gambling study in trouble, Dobson says

WASHINGTON (BP)—Family advocate James Dobson, a member of the National Gambling Impact Study Commission, charged the gambling industry is endangering the panel's assignment.

In a news release, Dobson warned the gambling industry and its allies "are attempting to prevent the commission from taking a fair and objective look at casinos and other forms of gambling."

"This commission may represent the last opportunity for gambling in its many forms to be evaluated in an objective, scientific manner," the president of Focus on the Family said. "That will be impossible if this multi-billion dollar industry continues to devote its vast resources and influence

to propaganda, intimidation and obfuscation."

The gambling industry's chief Washington lobbyist, Frank Fahrenkopf, called Dobson's charge a "hysterical attack" that is "unfounded and unjustified."

Dobson's statement came a week after the first field trip by the commission in a congressionally initiated two-year study of the social and economic effects of gambling. The nine-member panel, selected by President Clinton and the leaders of both houses of Congress, is to issue a report in 1999.

The commission's first trip was Jan. 21-22 to Atlantic City, N.J., the premier East Coast site of casinos. In his Jan. 30 statement, Dobson said of the 23 people making presentations to

the panel, only two were "mildly critical." The number cited by Dobson consisted of witnesses on three panels—politicians, plus commentators on the social and economic impact of gambling on Atlantic City.

"Rather than hearing from knowledgeable people representing both sides of the issue, we were subjected to a barrage of enthusiastic speeches from state and local officials and others beholden to the gambling industry," Dobson said. "Missing was any discussion of suicides related to gambling, compulsive gambling among casino employees, the proliferation of pawn shops and 'cash-for-gold' establishments along Atlantic City's main street or the explosion of bankruptcies in Atlantic County."

Homeless center settles city dispute with church

By Art Toalston
Baptist Press

BUENA PARK, Calif. (BP)—A 52-bed permanent homeless shelter in a new multipurpose building at First Southern Baptist Church of Buena Park, Calif., received unanimous approval from the city's planning commission Jan. 14.

The church's homeless ministry has been the focus of controversy—and national media attention—for more than a year.

Pastor Wiley Drake was sentenced to, then credited for, 1,500 hours of community service last September after he and the church were found

guilty in July of four counts of misdemeanor criminal actions. Drake was found to have violated the city's zoning laws in connection with the church's homeless ministry.

The church houses as many homeless people as arrive there daily, often from 50 to 75, in an enclosed patio.

Drake said Jan. 15 he is "very happy" with the planning commission's action. The new 5,200-square-foot facility will be built on faith without borrowing any money, he said. Construction costs could range from \$25 to \$100 a square foot, he said.

City review of construction plans for the church's new homeless facility will take place in February and, if

approval is given, construction is scheduled to take place from June to December, the Orange County Register reported Jan. 15. In the interim, the patio will continue to be used in the homeless ministry under a conditional use permit, Drake said.

Drake and city officials came to an agreement last November on the proposed shelter, after the city had rejected the church's earlier construction plans, the newspaper reported. Under the agreement, the church will limit the number of homeless people who can sleep at the new shelter to 52, and the church will prohibit homeless people from sleeping in cars parked on church property, the paper reported.

Honoring three friends

By Robert Dunston

During our 1998 Founder's Day Convocation, we at Cumberland College not only remembered our past and honored some of our present students, we also honored three special friends.

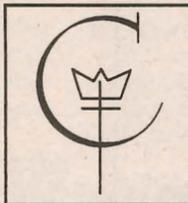
Esther Burroughs received the honorary doctor of humane letters

degree. Since 1986 Burroughs has served as assistant director of the field staff for the church growth and associational evangelism department of the Home Mission Board. A graduate of Mars Hill College and Oklahoma Baptist University, Burroughs has traveled throughout the United States, Canada, Asia, Europe and Africa as a participant in and speaker for missions. Her commitment to Christ and deep faith are evident in her books "Empowered" and "A Garden Path to Mentoring."

Caywood Ledford received the honorary doctor of laws degree. For 39 years Kentuckians knew Ledford as the "voice of the Wildcats" and he continues to be associated in the minds of many with University of Kentucky basketball. Twenty-two times Ledford was voted Kentucky's "Sportscaster of the Year." He is one of

only five announcers to be inducted into the National Basketball Hall of Fame and also had his jersey retired in Rupp Arena. Ledford also is renowned across the nation as a thoroughbred racing sportscaster, having called the Kentucky Derby 20 times and winning the industry's Eclipse Award three times.

CUMBERLAND COLLEGE



Al Smith received the honorary doctor of literature degree. Perhaps best known for "Comment on Kentucky" which he produces and moderates and which is currently in its 24th year on Kentucky Educational Television, Smith is one of the most respected and recognized broadcast

journalists of Kentucky. Since 1975 Smith has produced and moderated four gubernatorial debates for KET. He was elected to the first class of the University of Kentucky's Hall of Fame of Journalism. His interest in rural development was recognized by President Jimmy Carter in 1979 when Smith was appointed as co-chairman of the Appalachian Regional Commission.

Robert Dunston is chairman of the religion department at Cumberland College, 6000 College Station Dr., Williamsburg, Ky. 40769

The forgotten saint?

It always is discouraging to see commercialism creep into our holidays.

I suppose Christmas is the time we notice it most as it has become controversial even to discuss the holiday's namesake outside our homes and churches.

However, Valentine's Day is a casualty we rarely remember, perhaps because this holiday always has been wrapped up in buying cards, flowers and candy. (Let's face it, how often do you see folks volunteering at a soup kitchen on Valentine's Day?)

It's hard to separate fact and lore in the story of St. Valentinus, and there are several saints of the same name. But what we know of the fellow we have come to connect with Feb. 14 is extraordinary.

The priest Valentinus was imprisoned by the Roman Emperor Claudius II for practicing Christianity and aiding other believers persecuted by the government. While in prison, he struck up a relationship with the jailer and his blind daughter, who showed compassion on the priest.

After a year in jail, the priest was summoned by the emperor. Histo-

ry says Claudius was impressed by Valentinus and tried to get him to worship the Roman gods in order to save himself from execution. (Nebuchadnezzar could have been in this guy's family tree.)

Valentinus refused and went back to jail with the sentence of death by stoning. While waiting for his execution, the priest converted the jailer and his daughter to Christianity.

Lore also says the priest's faith helped restore the girl's sight.

In the priest's farewell message to the girl, he signed the letter, "from your Valentinus." He was executed Feb. 14, 269 A.D. outside the Flaminian Gate in Rome.

Perhaps believers should take a renewed interest in Valentine's Day as a spiritual holiday. What a sacrifice this man of God made for his Lord.

Feb. 14 would be a perfect opportunity for us all to renew our vows to our first love, Jesus Christ. And, I bet the soup kitchen could use a hand, too.

Bill Smithwick president of Kentucky Baptist Homes for Children, 10801 Shelbyville Rd., Middletown, Ky. 40243. Call (800) 456-1386. KBHC's Internet address is: <http://www.iglou.com/kbhc/>

HOMES FOR CHILDREN



Bill Smithwick

Charles Stanley, Jars of Clay among 1998 WoW Inspirational Award winners

WOODBIDGE, Va. (RNS)—The WoW 1998 Inspirational Awards were given at a star-studded event Feb. 1, honoring Christian people and organizations for their roles in music, publishing, Hollywood and sports.

The presentations were broadcast live on cable TV's Inspirational Network from Hylton Memorial Chapel in Woodbridge, Va.

In addition to the presentation of awards by secular celebrities such as John Schneider, Pat Boone and Evander Holyfield, the two-hour program featured musical performances by Christian artists such as Bob Carlisle, Third Day, Point of Grace and Steven Curtis Chapman.

The winners, in 12 categories, were chosen by a "viewer's choice" form of voting, with ballots distributed to stores, published in Christian magazines and displayed on the Web site of the Inspirational Network.

■ **Radio Ministry Impact of the Year:** "Focus on the Family" with James Dobson.

■ **Television Ministry Impact of the Year:** "In Touch" with Charles Stanley.

■ **Contemporary Christian Album of the Year:** "Signs of Life" by Steven Curtis Chapman.

■ **Fiction Book of the Year:** "The Oath" by Frank Peretti.

■ **Children's Product of the Year:** "Veggie Tales" by Phil Vischer.

■ **Christian Rock/Alternative Album of the Year:** "Much Afraid" by Jars of Clay.

■ **Sports Figure of the Year:** Reggie White of the Green Bay Packers.

■ **Black Gospel Album of the Year:** "Under the Influence" by Anointed.

■ **Bible Translation of the Year:** "NIV Student Bible."

■ **Nonfiction Book of the Year:** "Just As I Am" by Billy Graham.

■ **Southern Gospel Album of the Year:** "Southern Classics, Vol. II" by Gaither Vocal Band.

■ **Performing Artists of the Year:** Jars of Clay.

In addition, several special awards were presented. World Vision, a Christian relief organization, received the Friendship Award. Martha Williamson, executive producer of "Touched By an Angel" and "Promised Land," two TV series on CBS, was awarded the Hollywood Impact Award. Thomas Nelson Publishers received the Service Award. Evangelist Billy Graham received the Lifetime Achievement Award.



Chapman

Dreaming about Brotherhood camps

A couple of days ago I had the great experience of spending the day with several of our men representing our Brotherhood. Randy Foster, our new Brotherhood director for Kentucky, his associate, Mike Marcum, Calvin Bohannon and Russell Cole came to Cedarmore and we laid out plans for our RA camps this summer.

The day was fabulous. Randy, Mike and Russell each have a great passion for kids and missions. Our RABRO camp needs a great deal of work, but as we walked through the grounds and in and out of cabins and the dining hall, each of us began to share our thoughts and dreams for what this camp might become in the near future.

We envisioned hundreds of boys coming to know Jesus Christ and sensing his call to missions and to make a difference in this world. We envisioned a new day with new programming, committed staffing and vastly improved facilities. We laid out plans to bring dads, workers and boys together week by week this summer, working side by side in the name of Christ on projects around Cedarmore. Imagine a new out-

door pavilion and concession area beside Boone Lodge.

Imagine a new amphitheater up above Byrdwell Conference Center, allowing us to experience the glory of outdoor worship again. Imagine this summer our boys experiencing horseback riding after building a new stable.

Our RA campers and workers will make a great impact this summer as these projects come to pass. You'll hear more about these plans in the days ahead as our Brotherhood spreads the news.

I am thankful for such godly, committed men who are willing to dream and imagine what might be in the years ahead. We are blessed across this state as our Brotherhood em-

braces exciting new directions and projects that will impact the Kingdom.

Pray for Randy and his team and pray for us as the excitement and anticipation continues to build as we see God continue to lead us into a new day at your Kentucky Baptist conference centers.

Rusty Ellison is president of Kentucky Baptist Assemblies, Box 37, Bagdad, Ky. 40003. Call (502) 747-8911.

KENTUCKY BAPTIST ASSEMBLIES



Rusty Ellison

Building Strong People: How to Lead Effectively. Bobbie Reed and John Westfall. Baker Book House, 1997. 213 pages. ◆◆◆◆ (out of five)

Rarely do I find a book where the authors have managed to pack so much substance in so little space. In "Building Strong People," Bobbie Reed and John Westfall challenge the task-orientation many of us bring to ministry. At the same time, they point us in a different direction and provide sign posts to help us take the journey. The book is built on the assumption that all ministry endeavors are built on how we respond to the following: "Is it our goal to build strong ministries? Or is it our goal to build strong people who minister?" Our answer will determine the way we use our time, energy, resources and money; and it will point to what energizes or stresses us.

Reed and Westfall offer the reader more than simply another how-to manual on leadership or ministry effectiveness. Rather, their book is a personal challenge to the reader to examine his or her underlying assumptions about ministry leadership. Of course, all along the way, they challenge us to see ministry as a people-building activity. The chapter on the 20 myths of leadership, followed by a discussion of the motivators for ministry is worth the price of the book.

Jim Holladay

Baptists in the Balance: The Tension between Freedom and Responsibility. Edited by Everett Goodwin. Judson Press, 1997. 416 pages. \$25. ◆◆◆◆

Everett Goodwin, former pastor of First Baptist Church of Washington, D.C., contends Baptist life always hangs in the balance between grand visions and individual, personal beliefs and institutions, programs, and priorities. While we may think this observation applies only to the current family of Baptists, Goodwin and the contributors to this volume show Baptists always have lived in this tension.

Goodwin introduces the work with a thoughtful and insightful article which explores the basic theme of freedom and responsibility. The accompanying articles have a remarkable consistency, considering the varied backgrounds of the contributors, as they explore the theme from various perspectives. Articles adopt various styles (lectures, essays, sermons) to cover what being a Baptist means



at the end of the 20th century. Contributors explore Baptist history as well as offer analysis of trends and themes being played out in Baptist life.

Goodwin contends Baptists have a lot to contribute to the world as we move into the next millennium. We Baptists have something to teach the world about balancing responsibility and freedom. Whether you are a student of Baptist life or simply a practitioner, this volume will make you proud of the heritage and contributions of Baptists, as well as challenge you to be more effective in the future in living in the tension between freedom and responsibility.

Wayne Hager

Leading Today's Funerals: A Pastoral Guide for Improving Bereavement Ministry. Dan Lloyd. Baker Book House, 1997. 123 pages. ◆◆

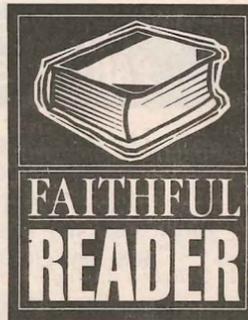
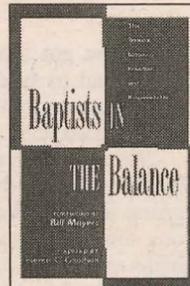
Dan Lloyd's experience as a pastor and an on-call minister for a funeral home led him to believe that most pastors are ill-equipped for bereavement ministry.

Pointing to a paucity of resources on the practical aspects of how to minister before, during and after the funeral, he proposes to fill the gap with his guide. Lloyd does an admirable job of outlining the various phases of ministry to people experiencing the death of a family member. His discussion of how to obtain personal information about the deceased, along with the accompanying "funeral interview form," I found to be particularly helpful.

At times, I felt Lloyd overreaches in describing the seriousness with which we should take this ministry. In the first chapter, he writes, "Your first few moments with them [families in grief] can lay a foundation for hope or alienate them from the one who is our hope." While I agree that ministers should pay attention to the way we present ourselves,

my experience has been that unless I commit a flagrant faux pas, most people are not focusing on me, my words or my actions. His assertion about the dearth of literature about bereavement ministry did not jibe with my experience. Wayne Oates, Andy Lester and David Switzer provide excellent counsel to ministers. Pastoral resource manuals from a variety of denominational sources offer a better variety of service outlines and resources.

While a worthy endeavor, the book fails to live up to its own stated expectations. Jim Holladay



By Wayne Hager, pastor of Midlane Park Baptist Church in Louisville, and Jim Holladay, pastor of Clifton Baptist Church in Louisville. Holladay and Hager welcome feedback or suggestions for book reviews. Contact them via e-mail at: docholladay@juno.com or jwhager@juno.com



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PEOPLE

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Pray for these specific needs related to Kentucky Baptist partnerships with Russia and New England:

■ International Service Corps missionaries Dan and Pam Brown as they start an Awana program for older children and youth in Penza, Russia.

■ Wisdom for Moscow mission administrator Ed Tarleton and his wife, Teri.

■ Missionary Carol Spann as she begins a women's Bible study in her church in Moscow.

■ Kentucky pastors who will lead evangelistic meetings in New England in March.

■ Kentucky-New England partnership mission trip to Greece April 25-May 9. Contact KBC partnership missions office for details: (502) 245-4101.

Mountains to the Mississippi

Compiled by Ann Tatum

■ BENTON—Sharpe Missionary Church called **Jeremy Short** as pastor. **Terry Sills** had been interim pastor.

■ CRESTWOOD—Ballardsville Church called **David Gregory**, music librarian at Southern Seminary, as part-time music minister. Also, **Steve Bloch** and **Randall Barbour** were ordained to the deacon ministry Feb. 1.

Michele Hall resigned as children's minister at Crestwood Church, effective Feb. 15.

■ LAWRENCEBURG—Alton Church recently called **Todd Lester** as minister of youth. He previously

was minister of youth at Buck Run Church in Frankfort.

■ LOUISVILLE—West Broadway Church will sponsor a divorce recovery workshop each Tuesday 7:30 p.m.-9:30 p.m. Feb. 10-March 17. Also, **Douglas Ernsperger** recently was ordained to the deacon ministry. **Skip Alexander** is pastor.

Beechmont Church called **Ken Bryan** as minister of music. He previously was minister of music at Midlane Park Church. He began his new ministry Jan. 4.

■ MAYFIELD—First Church called **Ginger Carlisle** as youth director.

Religious leaders to study abuse in China

WASHINGTON (RNS)—President Clinton met last week with three religious leaders scheduled to visit China to investigate allegations of religious persecution against Christians, Tibetan Buddhists and others.

The three religious leaders—Don Argue, president of the National Association of Evangelicals; Roman Catholic Archbishop Theodore McCarrick of Newark, N.J.; and Rabbi Arthur Schneier, president of the Arthur H. Schlesinger Foundation—were to have left Sunday for a three-week visit to China.

Following their White House meeting with Clinton and National Security Adviser Sandy Berger, the religious leaders played down expect-

tations that their visit will lead to a breakthrough in religious freedom in China. The Chinese government closely controls religious expression by insisting it adhere to officially sanctioned forms.

"I think we're looking forward to this without the expectation we're going to change the world," said McCarrick, chairman of the National Conference of Catholic Bishops' international policy committee. McCarrick said he and his colleagues would tell Chinese officials about "the concerns of religious people in the United States with regard to freedom of religion" in China.

The visit is an outgrowth of last year's Washington summit between

Clinton and Chinese President Jiang Zemin.

She began her new ministry Jan. 5. Also, **David Garner** and **Joseph Waggoner** were ordained to the deacon ministry Jan. 11. **Bob Swift** is pastor.

■ PADUCAH—**Willis Henson** celebrated his 26th anniversary as pastor of Lone Oak First Church Feb. 1. Also, **Randy Record** was called as minister of students. Record will continue to serve as youth consultant in the Kentucky Baptist Convention evangelism department. He will begin his new ministry March 1.

■ SOMERSET—First Church will ordain **Barry Bray** as deacon Feb. 22. **Bob Browning** is pastor.

■ WILLIAMSBURG—**Jimmy McKiddy** resigned as pastor at Jellico Creek Church to become a candidate for sheriff in Whitley County.

Report: Atheist O'Hair left with about \$500,000 in gold coins

SAN ANTONIO, Texas (RNS)—When atheist leader Madalyn Murray O'Hair, her son, Jon Murray, and adopted daughter disappeared in 1995, they left behind almost \$100,000 in gold coins, according to a Texas newspaper.

Associated Press, citing a San Antonio-Express news report, stated the existence of the coins came to light when the Internal Revenue Service published a legal notice stating it had seized the Canadian Maple Leaf coins being held by a San Antonio rare coin dealer.

The dealer, Cory Ticknor, said through his attorney that Murray bought \$600,000 in gold coins shortly before the trio disappeared. But she did not take possession of all of them when the trio disappeared, Ticknor said.

A two-year search for O'Hair has come up empty.

O'Hair, one of the nation's most famous and most militant atheists, is best known for bringing the 1963 case that resulted in the banning of recitation of the Lord's Prayer in public schools.

Standing room only

It's a fact. If you come late to the campus ministry center on Fridays, you either will have to stand or go away. That's what happened when I went to the Baptist Student Union meeting Friday night. I arrived a few minutes late and quickly saw there were no seats left. This has been a problem since we opened the new center in January 1995. Prior to opening this facility, our students met in a mobile home on campus. Normally about 20 or 30 students attended BSU meetings. We knew more would come if there was more room, but we had no idea we would get the response we have had. When we planned the new center, we made provision for about 80 students to attend the various services to be held there. From the very first meeting, we became painfully aware that we quickly would outgrow the space.

As I entered the room, I found a spot in front of a window. I stood for a while, and then decided to sit in the window ledge. Three students led the group in some choruses. Two were playing guitars while all three led the group in song. One of the boys playing a guitar has been at Oneida six years. The other just came to us from Alaska the first of January. The third member of the trio has been here two years.

An opportunity was given for prayer requests from the students. Someone asked for prayer for our student body and for those who were not Christians. Other requests were for loved ones, students dealing with particular problems and people of the world who had been suffering from floods and storms.

The students then were asked to move into a large circle. We were to have a contest with a game I used to play as a kid: paper, rock, scissors.

Everyone got a partner. The losers of the first round had to sit down. New pairs were formed and the game continued. The losers of each round were seated until a grand champion was named.

We were then asked to gather in small groups led by students who have been trained to be small group leaders. We were challenged to sing various songs. We had to come up with a song that had a number in it, the name of a city, a love song and so on. My group did very well and was one of three groups still going at the end of the competition. I must confess my group was singing some songs I never have heard of.

As I looked around the room, I could see many students I have known for years. There were also faces I hardly knew. I was happy to see "Billy" there. You may remember that in an earlier article I asked for prayer for him.

After the games, each small group had a time of prayer. Our small group leader was a young man who will graduate in May. It is his second time to be here. He first came when he was in the seventh grade. He stayed for a year and

a half, then chose to go home. The next two years were not good for him, so he asked if he could return to Oneida Baptist Institute. There have been some difficult times, but he has grown a lot, especially as a Christian. It was a joy to see him lead our group and to hear his prayer.

The students were then dismissed. Small group leaders and those with special needs were invited to stay for a few more minutes. I was glad I came, even though I had to stand or sit in the window most of the time.

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

THIS IS ONEIDA



W.F. Underwood

A visit with a friend

I often wish I personally knew more of the people on the sending end of the gifts that come our way.

The Beyond 2001 Campaign took me to meet one of these long-time supporters. Mildred Hunt Ribble of Mt. Pleasant, Tenn., graciously welcomed me like a friend of the family.

Both of us got our start in Bowling Green and shared many memories about Warren County people and places.

Ribble came to know Christ through the influence of godly parents and the witness of Burton Memorial Baptist Church. Her home often hosted the pastor in days before a parsonage. She recalls Pastor Toby Ham who had a long beard. She and her sister wondered if he slept with the

beard under or outside the cover. Curiosity eventually led them one night to stand on a chair and look through the transom above the bedroom door.

Ribble attended Bowling Green Business University and Western Normal School. She went to Mt. Pleasant to teach commercial studies for one year.

"My year lasted for 46 years," she said with the smile of a blessed life. She took me to lunch, down-

town at Lumpy's. We beat the crowd that regularly fills the chrome and vinyl 1950's cafe with a real soda fountain.

During our stop at the post office I mailed some cards to former students. As we entered the house, it didn't take much encouragement to visit a while longer. "I've reached the age that I'm giving some things away," Ribble explained.

She sent me home with books for the school library, some special additions for a post card collection and an autographed copy of "The Hiding Place." Soon it was time for a piece of coconut cake and a small bottle of Coke—all of us know they taste better.

"I usually send you a check in May, but since you're here I'll save 32 cents." She has a special interest in our campus "workshops" and the music program, with hopes more of our students will take piano lessons. Two days later, Ribble celebrated another birthday; the number remains her secret. I pray the Lord enables her to have many more. Every day for her has some of the quality of a party. I hope we can do it again.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

Chaplain assistants wield altars along with rifles

By Adelle Banks
Religion News Service

COLUMBIA, S.C. (RNS)—In a few brief hours under the pines of a training field at the Army's Fort Jackson, Pfc. Matt Snyder learned some of the most violent—and some of the most pacific—aspects of military life.

With dabs of green, black and brown paint camouflaging his face, the young man was being taught how to kill—attacking an opposing team in an ambush using blanks in his M-16 rifle and a system of high-tech simulated combat in which a series of beeps from the chest harness of soldiers identifies who's been shot "dead."

"Who's beeping?" the team instructor shouted as the alarm went off. "Who died on me?"

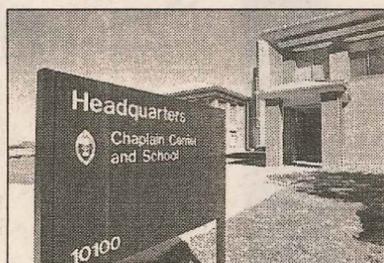
Minutes later, however, with the blast of a smoke grenade still lingering in the air, Snyder and 15 comrades learned not how to kill, but how to set up makeshift altars—one Jewish, another Christian—on the hood of a truck as chaplain assistants at the U.S. Army's new Chaplain Center and School.

Snyder barely shrugged at the paradoxical nature of his training.

"I think it's exciting," said the 21-year-old from Carlisle, Pa. "I like the idea of sort of being a jack of all trades. ... I'm glad to have the opportunity to be on both sides of the fence."

For most of the young soldiers on this exercise, the Army experience is just four months old—two months of basic training, followed by seven weeks of instruction on how to be a "71-M," the designation for the military occupational specialty of chaplain assistant.

Army chaplains—all officers—have had authorized enlisted assistants since 1909, but the position was given a specific designation and job description in 1965. As of July, the Army had 1,242 chaplain assistants on active duty and a comparable number in the National Guard and the Army



WORSHIP WARRIORS ■ Above: Since the opening last July of the U.S. Army Chaplain Center and School in Columbia, S.C., chaplain assistants in training can now get both field experience and classroom instruction at the same facility. ■ Right: A chaplain assistant in training wields an M-16 during field exercises at Fort Jackson. ■ Bottom: Training includes setting up a makeshift Christian altar on the hood of an Army truck. (RNS photos by Erik Campos)

Reserve.

While the chaplain carries the small kit containing the miniature supplies for an altar, it's the assistant's job to determine where in the field—a tree stump, carton or vehicle tailgate—a makeshift altar might be arranged.

Since July, the enlisted soldiers training to be chaplain assistants have attended classes in the spanking new trio of buildings that make up the U.S. Army Chaplain Center and School.

At the school, instructors teach their students to uphold the First Amendment by respecting all religions, to provide a "ministry of presence" among their fellow soldiers and to watch the back of the chaplain to whom they are assigned. The sacristies of the applied learning lab building, which contains three rooms convertible to chapels for different faiths, are stocked with vestments, holy books and prayer rugs.

Chaplain assistants often serve as liaisons between soldiers and chaplains, building a rapport with their comrades in the barracks and in the field to learn of their struggles and give them assistance.



In all branches of the military, chaplains are noncombatants, so they rely on their assistants for their security.

When Sgt. First Class Nancy Diggins, a 35-year-old Baptist, was asked if she ever had to fire a weapon to defend a chaplain during 16 years as a chaplain assistant, which included deployments in Bosnia and Africa, she replied, "No, thank God, so that's a blessing."

The assistants are assigned to work with chaplains of Protestant, Catholic, Orthodox, Jewish or Muslim faiths, and they help soldiers of other faiths find civilian clergy in communities where they are stationed.

Soldiers sign up for the spiritual specialty for a variety of reasons. Some cite religious convictions. Others see it as a way to help others.

Crumity said religious belief is not a requirement to become a chaplain assistant.

"We can train an atheist just as well as we can train a Christian or a Jewish



person," he said, estimating that about 60 percent have chosen the job for religious reasons.

Some trainees say they hope the specialty will help them grapple with personal decisions regarding faith.

"I want to learn," said Pvt. Will Austin, 20, of Plainfield, Vt. "That's one part of my life I still haven't figured out yet."

Acteens to bring CrossWalk idea to Kentucky this summer

INTERLACHEN, Fla. (BP)—When was the last time you saw a group of teenage girls tug a wooden cross around your community?

If you live in one of several Florida communities, the answer could be just last week.

Nearly 600 Florida Baptist Acteens, representing more than 70 churches, have displayed a six-foot cross along beaches, across lakes and down city streets, as part of a year-long effort launched last March.

The idea will be brought to Kentucky in July during the National Acteens Conference in Louisville.

Transported by foot, Rollerblades, horses, parade floats, automobile and boat, the cross has stood as a reminder of Jesus' example as the Acteens have served in ministries to disadvantaged children, shoppers, elderly people, tourists, recovering addicts, abused women, state legislators, beachgoers and fellow teens.

The effort, known as "CrossWalk," encourages Acteens groups

and churches to take the cross with them while participating in ministry projects. The teens were urged to model Jesus' actions as if he were to visit their community. Each group maintained the cross for one week.

Acteens from First Baptist Church of Interlachen showcased the cross during an area high school homecoming parade and football game.

Tiffany Niceley, an Acteen from the Interlachen church, said participating in CrossWalk gave her the courage to stand up for what she believed in, "no matter the cost. As we take a stand for what we believe in, we will be respected by our peers," she said. "We must do whatever we can to get the word out."

Four Winter Haven Acteens and youth groups took the cross to area waterways. The groups docked at various ports where they led children's backyard Bible clubs.

"When we challenged our groups to come up with ministry ideas that Jesus would do if he came to our com-

munity, they immediately decided to utilize the area lakes," said Marcia McKinney, Acteens director at Parkland Baptist Church in Winter Haven. "Our Lord's ministry was often on the water's edge and with children."

McKinney said participating in CrossWalk was an opportunity for the youth to participate in hands-on missions.

"Transporting the cross to places outside the church gave us the opportunity to get the message of Christ to all kinds of people," said Amanda Miller, an Acteen from Parkland Baptist.

Martha Clark, CrossWalk coordinator from Long Avenue Baptist Church in Port St. Joe, said the goal of CrossWalk is twofold. The project is designed to help Florida teens recognize the need and purpose of applying their Christianity through ministry to others. Also, the project seeks to increase awareness of the Acteens organization among Florida Baptists.

CrossWalk events have been coor-

minated and led by laypeople, Acteens, Women on Mission and youth groups involving more than 7,500 Florida Baptists and unchurched Floridians. Hundreds of other church members committed to pray for CrossWalk events and participants.

"We've been encouraged by the enthusiasm and creativity of the girls, WMU groups and youth groups who have taken up the cross and led in ministries around their community," Clark said.

Prior to each event, she said, the Acteens participate in a Bible study to highlight the biblical model of Christ's ministry and provide the opportunity to explore ways to follow his examples.

In July, Florida Acteens will hand off their cross to Acteens in Kentucky during the National Acteens Convention in Louisville. Clark said the Kentucky group plans to hold similar CrossWalk events. Clark said she hopes other Acteen groups will pick up on the concept of CrossWalk.

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