



WESTERN RECORDER

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FOR THE RECORD

State's empty tomb replica resurrected

By Ken Walker
State Correspondent

COVINGTON—Though it initially attracted thousands of visitors, since 1960 the world's only exact replica of what many believe to be Christ's tomb has been Northern Kentucky's best-kept secret.

However, the vision of the late Morris Coers, pastor of Immanuel Baptist Church in Covington, experienced a resurrection just before this past Easter.

A dedication ceremony on Palm Sunday marked the resumption of regular public tours of the Garden of Hope, which first opened in 1958.

"I think it's going to be an awesome experience and an opening to cross denominational boundaries," said Pastor Ben Murray, who came to the Covington church last November. "This is what Coers tried to do—set up an interdenominational effort so people could see who Jesus is."

"The risen Savior is what it's all about," added Roxie Jacoby, church secretary and a member of the garden committee for 11 years. "I'm excited. God is calling a lot of people up there to see and believe."

"It's going to be a beacon for Covington," she said. "It was a vision of one man that's been dormant for a long time, but it's coming alive."

An Indiana native who later served in that state's legislature, Coers decided against a political career and studied for the ministry at Chicago's Moody Bible Institute. He held pastorates in Indiana and Illinois before moving to Covington at the end of World War II.

His first trip to the Holy Land in 1938 included a visit to the garden tomb in Jerusalem. That so moved him he vowed to build a replica so Americans who couldn't afford to travel to Israel still could experience it.

He announced the project at an Easter sunrise service in 1956, select-

ing a 2.5-acre site on top of a hill overlooking the skylines of Covington and Cincinnati.

Among early backers were Kentucky Gov. A.B. "Happy" Chandler and Hubert Taft Jr., the great nephew of former U.S. President William Howard Taft. Coers brought Solomon Matter, warden of the Jerusalem tomb, to Kentucky to oversee construction.

The garden also features a carpenter's shop like the kind Jesus likely worked in with his father, a chapel patterned after a Spanish mission, a 503-pound stone from the Wailing Wall and an Italian marble statue of Jesus preaching the Sermon on the Mount.

There also is a small gift shop with items from the Holy Land and the "Mystery Cross." Fashioned of telephone poles, the cross mysteriously appeared on the grounds late one night in the 1950s.

The garden cost an estimated \$125,000 to build and attracted more than 150,000 visitors the first two years it was open. But two months before the official Easter dedication

ceremony in 1960, Coers suffered a heart attack and died.

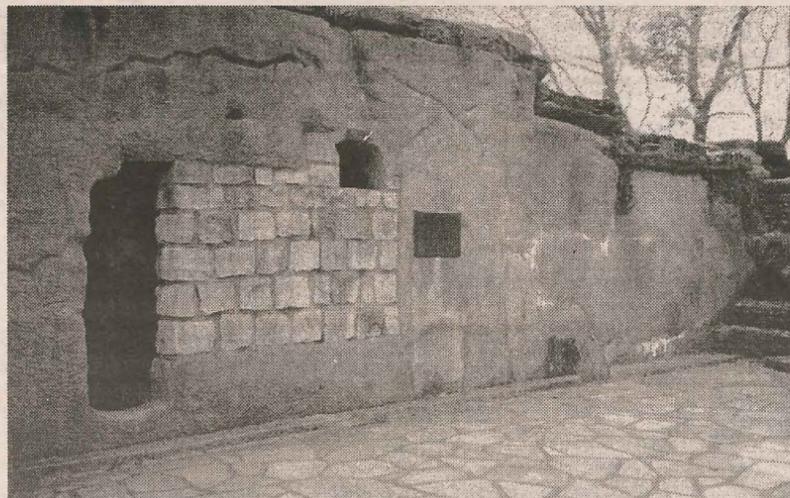
In addition to its founder's death, the garden was hurt by Immanuel's membership decline amid the decade's suburban growth. The church considered allowing the state to manage the attraction, but later sold it to Matter's son. His attempt to revive the garden failed and in 1971 the deed reverted to the church.

While Immanuel held Easter sunrise services there for years and periodically gave tours, for most of the past 25 years the site has been idle. Problems with vandalism and overgrowth symbolized its state of neglect.

Repairs to the property began in 1993, with several members cutting grass and weeds and planting flowers. Wanda and Ed Hodge got involved in the effort soon after joining the church.

When a member showed Hodge the property, he was amazed that such a beautiful site existed near their home. Although they have lived there throughout 41 years of marriage, the

□ See *Replica of ...*, page 12



RESURRECTED TOMB Forty years ago, a Northern Kentucky church built this exact replica of the Garden Tomb in Jerusalem where many believe Jesus was buried after his crucifixion. The Kentucky tomb site recently reopened to visitors after years of neglect.

Parent-teen relationships still important

By Marv Knox
Texas Baptist Standard

OXNARD, Calif. (ABP)—Mom, dad and God are still important to America's teenagers—no matter what TV and movies say, according to two nationwide surveys.

Polls by the Barna and Gallup organizations provide peeks into the emotional and spiritual aspirations of youth in the United States.

"The relationship between a teen and his or her mother is the most important relationship of all," religion researcher George Barna reported.

"The depth of the relationship between a teenager and his or her mother has extensive implications for the life of the teen," Barna said. "For instance, teenagers who said they were not emotionally close to their mother were three times more likely than other teens to describe themselves as 'lonely.'"

The Barna survey found that teens who said they are emotionally close to their mothers were twice as likely as other teens to say both their parents and siblings influence them "a lot."

Those teens also were twice as likely to credit their parents with having "the greatest impact on their personal spiritual development."

"Emotional bonding with one's mother also relates to emotional ties to the father," Barna added. "Teens who were emotionally close to their mother are twice as likely as those who were

□ See *Study finds ...*, page 6

Patterson visits
Southern Baptist Convention President Paige Patterson visited Southern Baptist Theological Seminary last week, where he talked about conservatives and Calvinism as well as defended seminary President Al Mohler against a Western Recorder editorial. Page 2.

Programs announced
Details of the program for the Kentucky Baptist Convention's annual meeting, as well as for the annual Kentucky Baptist Pastors' Conference, have been announced. Page 3.

Big gift
The Temperance League of Kentucky has received its largest-ever donation. Page 3.

Editorial
Is everyone out there having an affair? Page 5.

Electioneering
The reason churches are banned from endorsing or opposing political candidates has much more to do with Texas politics than with the separation of church and state, a Purdue University researcher claims. Page 8.

Billy Graham's children continue his legacy in ministry & writing

By Cecil Holmes
Houston Chronicle

DALLAS—The heir apparent to the Billy Graham Evangelistic Association grinned and tugged on his baseball cap as his older sister lamented her difficulties recalling her hectic speaking schedule.

"I'm trying to remember where the last place was I spoke," said Anne Graham Lotz. "You know, I'm taking those herbs that are supposed to help with your memory."

"You've already turned 50, right?" said her younger sibling, Franklin Graham, his eyes twinkling. "Ought to try a Diet Coke. That's what I do."

His 50-year-old sister ignored him, recounting a cross-country itinerary that includes training events for adult lay leaders and speeches for young Christians. Like her brother, Lotz is a

respected Christian author, teacher and public speaker with her own outreach project, AnGel Ministries. Like his sister, Graham wins praise for preaching the gospel in a way that reaches his own generation.



Franklin Graham

All those activities keep them on the go. With both promoting new books, that's even more the case. Recently, brother and sister came together in Dallas, where they were interviewed.

Lotz's new book, "God's Story: Finding Meaning For Your Life In Genesis," helps average believers approach the Bible's first book as "God's eyewitness account of Creation." Written with a poetic, personal style, her book reveals a searching soul with an intense, passionate faith.

"The flashing-red-light warning for you and me is to beware getting so caught up in the way everyone

around us is living that we get swept away by the current of wickedness and waste our own lives in a meaningless existence," she wrote. "In the midst of spiritual dwarfs, we must strive to be giants."

It takes prayer and self-discipline to keep that goal in sight, according to both Lotz and Graham. She talked about the importance of daily private devotions; he stressed conveying God's word in preaching and outreach.

"I think preaching is something God honors and something he blesses," Graham said. "We're using his word. It's not my word. I think people are tired of the overweight preacher in a three-piece suit with slick hair and rings on his fingers and kind of talking down to them. I don't want to do that."

At 45, Graham operates his own

emergency relief agency, Samaritan's Purse. Headquartered in Boone, N.C., it has an annual budget of nearly \$50 million and provides assistance in Africa, Asia, Eastern Europe and other areas of the world.



Anne Graham Lotz

Graham writes about others' faith and his own in his new book, "Living Beyond the Limits." His faith has taken him into danger-filled, war-torn regions, and aviation metaphors run through the book.

"I love to fly airplanes," he confessed, "especially the Mitsubishi MU2. The MU2 is known in the aviation industry as 'the rice rocket.' It will get me where I need to go really quick. In the Christian life, just like in a plane, you need a good take-off—salvation in Jesus Christ. But just as important, you want to be able to fly safely, navigate

□ See *Graham's children ...*, page 10

Moving? See page 4 (0915)

BAPTIST BITS

■ **Florida Baptist** volunteer Jonathan Wilson, 22, was one of the 229 people killed when Swissair Flight 111 crashed into the Atlantic Ocean near Peggy's Cove in Nova Scotia, Canada, Sept. 2. Wilson, a member of Crosstown Community Church in Brandon, Fla., was traveling to Switzerland for a short-term mission project in association with the evangelical organization Youth With A Mission.

■ **Illinois Baptist State** Association Executive Director Bob Wiley has invited all Illinois Baptists to participate in a prayer event at the state Capitol Sept. 15. "It enables Illinois Baptists to embrace and take to themselves the responsibility of seeking to win this state for Christ," Wiley said.

Patterson: Conservatives, Calvinists agree on evangelism

By Mark Wingfield
Editor

LOUISVILLE—There will no rift between Southern Baptist conservatives who are not Calvinists and those who are Calvinists, so long as both work together on the task of evangelism, Paige Patterson said at Southern Baptist Theological Seminary Sept. 10.

"There are many things about the doctrine of election we may disagree about ... but I believe we can agree on this: We must do our best to get the gospel to all people," said Patterson, president of Southeastern Baptist Theological Seminary in Wake Forest, N.C.

Patterson, who also is the current president of the Southern Baptist Convention, came to the campus of his sister seminary to address a topic some observers have thought could rupture the alliance of conservatives now in control of the SBC.

Patterson does not adhere to all five points of the theological system known as Calvinism. But Al Mohler, president of Southern Seminary, does.

Two points generally separate the Calvinists and non-Calvinists among Southern Baptists:

■ **Election.** Calvinists believe God predetermined before the foundation of the world who could be saved, meaning by necessity that God created some people he knew would not be saved but would go to hell. Non-Calvinists embrace more of a freewill perspective, asserting that God's desire is for all people to be saved but that humanity's sinful condition prevents all from accepting God's offer of salvation.

■ **Grace.** Calvinists believe God's

grace leading toward salvation is so compelling that those who have been predestined to be among the elect cannot resist it and will inevitably choose God. Because of this "irresistible grace" mixed with the doctrine of election, Christ's sacrifice on the cross is effective only for the elect, according to Calvinism. Non-Calvinists, because of their affirmation that all people have the potential to be saved and the choice of whether to trust in God, believe God's grace can be rejected.

The printed title of Patterson's message was "Southern Baptist Conservatives and the Doctrine of Election."

The message was much the same as one he delivered at Southeastern Seminary's convocation Aug. 27.

The press, Patterson said, often has tried to paint Southern Baptist conservatives in one of two ways: as a group absolutely uniform in their thinking or as a group fractured internally over the doctrine of election.

"The truth of the matter is we do disagree on some things," he said.

In his message based on Romans 8:28-29, Patterson affirmed election as a doctrinal issue that must be dealt with but said it is a matter that cannot be fully understood by humans. "There are matters we don't understand," he said, citing election and the Trinity as examples.

Anyone who approaches the topic of election honestly, he said, must do so in the context of all of Scripture, not just in the context of selected portions of Scripture. Further, anyone who elevates a particular view of the doctrine of election over the importance of the salvation message found in the gospel is in error, he added.

Rather than asking how to resolve

Southeastern faculty criticizes Recorder

By Bob Allen
Associated Baptist Press

WAKE FOREST, N.C. (ABP)—Faculty members at Southeastern Baptist Theological Seminary have issued a statement defending the president of a sister school against criticism in a Western Recorder editorial.

Faculty at the school in Wake Forest, N.C., signed a Sept. 8 "citation of thanksgiving and appreciation" for Al Mohler, president of Southern Baptist Theological Seminary in Louisville.

The citation criticized the Western Recorder and its editor, Mark Wingfield, for a Sept. 1 editorial. In that editorial, Wingfield criticized a nationally distributed commentary by Mohler which criticized President Bill Clinton's home church for failing to punish him for marital infidelity.

Southeastern Seminary President Paige Patterson, who also is president of the Southern Baptist Convention, presented the proclamation to Mohler during a seminary chapel service Sept. 10. Wingfield, who was present to cover Patterson's chapel message, sat while students and faculty rose in a standing

ovation of Patterson's comments.

The Southeastern faculty statement, drafted by Patterson, lauds Mohler for "loving Jesus and the Bible more than you love comfort and political correctness" and for "loving President Clinton and the president's local church sufficiently to call upon them to honor the God of all the earth by practicing what God prescribed in the Scriptures as acceptable behavior for individuals and for churches."

"We thank you for your courage and love in this matter even when you knew that persons such as Editor Wingfield and others would misrepresent your motives," the statement continued.

In an interview Sept. 10, Wingfield said he does not believe he misrepresented Mohler's motives. He accused Southern Seminary's public relations staff of "conducting a national media campaign to intimidate Immanuel Baptist Church" by circulating Mohler's commentary to newspapers.

Wingfield said he finds it "amusing" that "I am such a threat to the president of Southern Seminary that it requires the faculties of two SBC seminaries to take formal action to castigate me."

conflicting views over election, Baptists should ask why God put the doctrine in the Bible at all, Patterson said.

He cited four truths he said must be acknowledged as long as the doctrine of election is in the Bible:

■ That "the act of salvation is of God from beginning to end and man

can make no contribution."

■ That "once we have been saved we can never again be lost."

■ That there is a "providential oversight of God in the life of his children."

■ That God guarantees history will not be out of his control.

Patterson & Mohler call on Clinton to resign

By Pat Cole
Staff Writer

LOUISVILLE—Bill Clinton should resign the presidency for the sake of his own personal life and the benefit of the nation, Southern Baptist Convention President Paige Patterson said in Louisville Sept. 10.

He reiterated statements made earlier in the week in North Carolina and reported in the national media.

Patterson, president of Southeastern Baptist Theological Seminary in Wake Forest, N.C., was in Louisville to speak in a chapel service at Southern Baptist Theological Seminary.

"My first concern is President Clinton himself," Patterson said in a news conference after the chapel service. "At this particular time in his life, he needs to have as much time alone as he possibly can to rebuild his relationship with God and his walk with God."

In addition, Patterson said Clinton should resign to have time to restore his relationship with his family.

Clinton's resignation would save both the president and the nation from humiliation, Patterson said. The president should leave office voluntarily so that "we would not have to walk through some hearings, impeachment

hearings, that by the nature of the case would be terribly embarrassing to the president, terribly embarrassing to the Congress and terribly embarrassing to the United States of America."

Patterson said he is concerned that Clinton's moral failures and those of other high-profile people in America are having a detrimental effect on children.

"My concern is that you have a sitting president who is using the home that you and I provide for him in Washington, D.C., to seduce a girl young enough to be his daughter," Patterson said. "If what we hear is believable, it may not be the only case of this."

Patterson said the situation is worsened because Clinton has made statements that he later had to repudiate in sworn testimony.

Patterson was asked if U.S. Rep. Dan Burton of Indiana should resign also. Burton recently admitted to an adulterous relationship 15 years ago that resulted in the birth of a son.

"I do not know the situation there so I can't speak to it," Patterson said. "What I would say is that any congressman, any senator, any president, anybody who works in a situation like that, who is guilty of continuing sin while he's in that office, needs to resign and rebuild his life."

At the news conference, Southern Seminary President Al Mohler joined Patterson in asking for Clinton's resignation.

Mohler repeated his earlier call for Clinton's church, Immanuel Baptist in Little Rock, Ark., to exercise church discipline on Clinton. He said Clinton has engaged "in a persistent pattern" of sin. "And the New Testament calls upon the church to make that a matter of congregational concern."

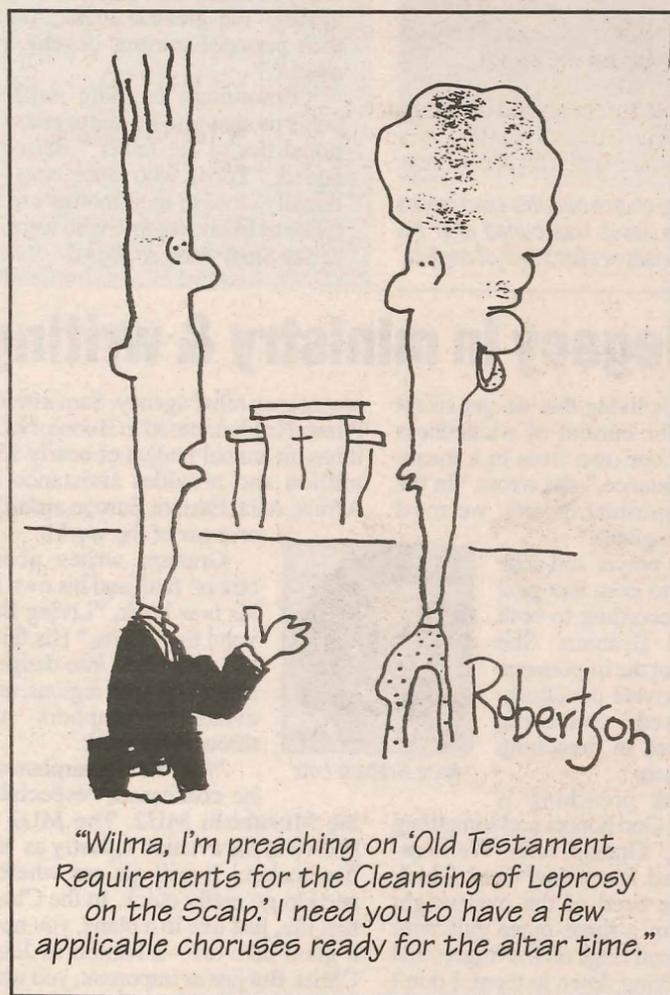
Asked if Clinton should confess his sins before the church, Mohler replied, "That would be a good start."

Mohler said the purpose of church discipline is "not retribution but restoration." Asked what should happen if Clinton refused to seek restoration, Mohler answered by saying the Apostle Paul in 1 Corinthians 5 instructed the church at Corinth to "cast out" a man who persisted in sexual immorality.

"The church is made up of sinners saved by grace, but not sinners who persist in sin," Mohler said.

Patterson said he agreed with Mohler's call for Immanuel Baptist to discipline Clinton.

"You will find in 1 Timothy 5 the instructions concerning those in leadership," Patterson said. "It is said that the church is to deal with them in public so that all may learn to fear."



"Wilma, I'm preaching on 'Old Testament Requirements for the Cleansing of Leprosy on the Scalp.' I need you to have a few applicable choruses ready for the altar time."

Temperance League receives largest-ever gift

By Mark Wingfield
Editor

LOUISVILLE—The Temperance League of Kentucky recently received its largest donation ever, \$10,106 from a Baptist church in West Kentucky.

The church, which does not desire publicity for its gift, made the presentation to a Temperance League representative who brought the Sunday morning message.

Claude Witt, executive director of the Temperance League, said Jerry Hartlage spoke to the church about the work of the alcohol and gambling awareness organization.

"There were about 12 people in the worship service," Witt explained. "When they gave him the check, they included the free-will offering they took that morning and gave him a check for \$10,106. Jerry told the lady, 'I think you've made a mistake.' She said, 'No, I haven't. We voted to do this last Wednesday in our business meeting.'"

The \$10,000 was from the church corporately, and the \$106 was the freewill offering from that day's service.

Receiving this gift puts the Temperance League within less than \$1,500 of fully meeting a challenge grant given two years ago by the Kentucky Baptist Convention Executive Board. The Executive Board pledged to match every dollar raised by the Temperance League for an endowment fund, up to \$20,000. The cut-off date for the matching money is Dec. 31.

With the latest gift, the total raised by the Temperance League has reached \$18,542, according to Barry Allen, president of the Kentucky Baptist Foundation, which is administering the endowment. That means the Temperance League needs only \$1,458 to reach the maximum benefit of the KBC's offer.

In reality, the Temperance League endowment will need contributions beyond this starting point to strengthen its future, Allen added. But meeting this goal will be an important milestone for the organization, which has operated on a minimal budget for years.

Witt said the Temperance League has an annual budget of \$95,000, with Baptist churches accounting for 92 percent of annual gifts.

Fully matching the endowment offer "would be a tremendous statement of the importance of the Temperance League of Kentucky to Kentucky Baptists," Witt said. "We would love for other churches to do the same thing" as the West Kentucky church, he added.

'Jesus Makes the Difference' KBC theme

LOUISVILLE—"Jesus Makes the Difference" will be the theme of this year's Kentucky Baptist Convention annual meeting, scheduled for the Galt House in Louisville Nov. 10-11.

Keynote speakers include Bill Mackey, new KBC executive secretary-treasurer; KBC President Gayle Toole, pastor of Edgewood Baptist Church in Nicholasville; Kevin Cosby, pastor of St. Stephen Baptist Church in Louisville; and Richard Jackson, former pastor of North Phoenix Baptist Church in Phoenix, Ariz.

Since leaving the Phoenix church, Jackson has headed the Jackson Center for Evangelism and Encourage-

ment at Howard Payne University in Brownwood, Texas. He has been a popular preacher at Baptist meetings for years.

Cosby is pastor of one of the largest and most innovative African-American congregations in the state. He is a prominent civic figure, especially attracting attention for the ways in which his church ministers to social and educational needs.

This will be the first annual meeting for Mackey to address as executive secretary. He began that job in February, moving from a position with the South Carolina Baptist Convention.

Throughout the two-day session, dramatic theme interpretations will be presented by Matt and Darlene Tullos of Nashville.

The annual meeting also will feature business sessions and multiple reports on Baptist work across the state, nation and world.

The Tuesday evening session will conclude with a mass choir, praise team and orchestra performing the musical "God With Us."

For information on messenger registration, contact the KBC Executive Board at 245-4101 in the metro Louisville area or toll-free outside Louisville at (888) 254-5712.

Pastors to hear Mohler, Vines, Hunt, Collins

ASHLAND—Four Kentucky pastors, two denominational executives and two prominent out-of-state pastors will speak at this year's Kentucky Baptist Pastors' Conference.

The annual event, which precedes the Kentucky Baptist Convention annual meeting but is separate from it, will be held Nov. 9 at the Galt House in Louisville.

Pastors' Conference President Mike Routt, pastor of Rose Hill Missionary Baptist Church in Ashland, announced the theme of the conference will be "Pressing on ... Toward the Mark."

"Pastors and laypeople need encouragement to press on," Routt said, citing a recent survey of clergy that found about 80 percent of pastors and 84 percent of pastors' wives are discouraged or depressed.

Conference speakers include:

■ Al Mohler, president of South-

ern Baptist Theological Seminary in Louisville.

■ Jerry Vines, co-pastor of First Baptist Church of Jacksonville, Fla., and a former president of the Southern Baptist Convention.

■ Johnny Hunt, pastor of First Baptist Church of Woodstock, Ga.

■ Bill Mackey, new executive secretary-treasurer of the Kentucky Baptist Convention.

■ J.K. Pierce, pastor of Porter Memorial Baptist Church in Lexington.

■ Charles Stewart, pastor emeritus of Rose Hill Baptist Church in Ashland and a former KBC president.

■ Laverne Butler, former president of Mid-Continent Baptist College, and current staff member of Ashland Avenue Baptist Church in Lexington.

■ Richard Oldham, pastor of Glendale Baptist Church in Bowling Green and president of last year's Pastors' Conference.

In addition, the conference will feature special music and testimony by Yo Yo Collins, a music evangelist from Salina, Okla.

Routt said he invited Mackey and Mohler to speak this year "because of the significant role they play in the Kentucky Baptist Convention." Vines and Hunt were invited, he said, "because of the way God is using them to build Great Commission churches. Their reputation will encourage some pastors to attend our conference who might not normally attend."

Serving with Routt this year as Pastors' Conference officers are Mark Payton, vice president, pastor of Gethsemane Baptist Church in Danville; and Geoffrey Lacefield, secretary, pastor of Cloverleaf Baptist Church in Louisville.

The Nov. 9 conference will have three sessions beginning at 10:30 a.m., 1:30 p.m. and 6 p.m.

BLUEGRASS BURGEO

■ **Music, magic and mirth.** Singer-comedienne Kay DeKalb Smith and magician David Garrard will appear in a benefit performance at St. Matthews Baptist Church in Louisville Sept. 27. "An Evening of Music, Magic and Mirth" is the church's annual fund-raiser for its Christmas Connection ministry in Louisville's Portland neighborhood. Admission is free, but a love offering will be taken for Christmas Connection. The program begins at 7 p.m.

■ **Jaggers: "Sow the seed."** Bill Jaggers, former director of evangelism for the Kentucky Baptist Convention, encouraged students at Clear Creek Baptist Bible College Sept. 8 to "sow the seed" of the gospel. Churches do many good things, he said, but must never forget to do the main thing. "There is hope for the world if we are willing to sow."

■ **Valley View hosts Maxwell.** John Maxwell, founder of Injoy Ministries, will speak at Valley View Baptist Church in Louisville Sept. 22 at 7 p.m. Maxwell is author of a new book, "Twenty-one Irrefutable Laws of Leadership." The focus of his ministry is encouraging pastors and church leaders.

■ **Freshmen get insight.** Freshmen entering Cumberland College this fall will benefit from a welcoming program called Insights 101. The program is designed to help freshmen adjust to college life and prepare for a good academic experience. Each freshman is assigned a star and a stripe. Stars are "students trained and ready," upperclassmen who serve as mentors. Stripes are "some teachers really interested in preparing effective students," faculty members who act as advisers.

■ **Leadership program announced.** A new A.D. Albright Distinguished Leadership Program has been announced at Georgetown College. The program, named in honor of a Lexington educator who is former president of two state universities, will bring a distinguished leader to campus for four days each year to lecture, mentor students and assist in leadership programs. Albright will be the first distinguished leader this year.

■ **Georgetown honors profs.** Rosemary Allen, associate professor of English, and Peter LaRue, associate professor of music, have been named recipients of this year's John Walker Manning Distinguished Mentor and Teacher Award at Geor-

getown College. This is the second year for the award.

■ **Turner named ambassador.** Lonnie Turner, a 1971 graduate of Campbellsville University now serving as a Cooperative Baptist Fellowship missionary in Brussels, has been named an ambassador from the university to the Brussels community. In his work with the diplomatic community in Brussels, Turner interacts with many U.S. citizens working for major corporations. Turner said he will seek to inform those Americans about Campbellsville.



ALL IN KNOTS Campbellsville University President Ken Winters (right) performs a magic trick last week on the necktie of football coach Ron Finley during fall convocation at the central Kentucky school. (Photo by Andy Rocha)

Overview of KBC annual meeting

■ **Tuesday morning, Nov. 10 (8:30 a.m.):** Committee on order of business; appointment of committees; appointment of tellers; committee on credentials; theme interpretation by Matt and Darlene Tullos; Oneida Baptist Institute; Clear Creek Baptist Bible College; message by Bill Mackey, KBC executive secretary-treasurer; introduction of motions and resolutions; Kentucky Baptist Historical Commission; Kentucky Baptist Assemblies; committee on public affairs; president's address by Gayle Toole.

■ **Tuesday afternoon, Nov. 10 (1:30 p.m.):** Theme interpretation by Matt and Darlene Tullos; convention sermon by Kevin Cosby; celebration of KBC partnerships; combined presentation of KBC Executive Board divisions; recommendations from KBC Executive Board; election of KBC president; Kentucky Woman's Missionary Union; miscellaneous business and election of vice presidents.

■ **Tuesday evening, Nov. 10 (6:45 p.m.):** Theme interpretation by Matt and Darlene Tullos; miscellaneous business; Baptist Healthcare System; Western Recorder; Kentucky Baptist Foundation; Kentucky Baptist Homes for Children; "God With Us" mass choir.

■ **Wednesday morning, Nov. 11 (9 a.m.):** Theme interpretation by Matt and Darlene Tullos; committee on committees; committee on nominations; committee on constitution and bylaws; miscellaneous business; committee on resolutions; Partnership 2000; message by Richard Jackson.

WESTERN RECORDER

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

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Autonomy not threatened

I am glad to see that you allow for the free exchange of ideas in your paper, as evidenced by the Sept. 1 edition, with the prominent placement of Al Mohler's commentary on page one, and then your countering editorial on page five. It is through this free expression of views that we hope and pray the truth will prevail—such is the democratic ideal, which itself was forged on biblical principles.

In light of this fact, I am confused by your criticism of Mohler for his recommendation to President Clinton's church. As a religious leader, Mohler has the right and obligation to speak his convictions, even when they offend. He has not arrogated local church autonomy by recommending a course of action to a particular church. Indeed, to take your criticism to its logical conclusion, if a Baptist church were to advocate the forced euthanasia of handicapped persons or some other atrocity, we would not be able to criticize it without violating church autonomy. Not only logic but biblical precedent calls for church leaders to be concerned about the spiritual health and practice of other local churches (Acts 15).

I am also puzzled by the statement on the opinion page that letters to the editor will be considered for publication "provided they do not engage in personal attack on anyone." On the facing page, you clearly violate this principle by impugning Mohler's motives and character.

Please clarify. Is this standard of politeness only for readers' letters or does it apply to material produced by your editorial staff as well?

Robert L. Plummer
Louisville

Editor's note: Readers have expressed mixed views on whether the Sept. 1 editorial was a "personal attack" on Al Mohler. His most ardent supporters believe it was; others do not see the same. As author of the editorial, I believe it was a simple statement of fact.

The limitation on letter writers making "personal attacks" is intended to prevent unsuspecting individuals from becoming the subject of a letter writer's unprovoked and unsubstantiated attack, especially when the Recorder's editors have no way of verifying the veracity of such information.

The Recorder's longstanding rule, like that of most newspapers, has been that highly visible public figures and others who willingly cast themselves into the public spotlight make themselves the fair object of criticism from others. Thus, I frequently publish letters that could be considered personal attacks on me. Likewise, I have published letters that strongly criticize Mohler. I also have declined to publish some letters in the past that were little more than name-calling against Mohler.

The editorial you reference was making a specific response to issues Mohler raised himself in a very public forum. Therefore, his comments and actions were open for criticism, just as my comments are open for criticism by you and others.

Who's watching whom?

As a Baptist, I have always believed that the congregation in which I serve has the right and the responsibility, under the guidance of the Holy Spirit and with the light of the totality of the biblical witness, to determine its life, directions and ministry. I know of no Baptist congregation which views local autonomy as the right to do or believe anything it wants to.

Today, many view a "fully cooperating" Southern Baptist church as one which agrees with those now in power. The right of dissent is for all practical purposes non-existent.

The alarm bells went off when I read what Al Mohler wrote: "Southern Baptists will be watching the Immanuel Baptist Church in Little Rock..." I never thought I would live to see the day when local Baptist congregations would be watched by those who know what is best for us and what

we ought to do.

And as to the matter of church discipline: where would it begin and where would it end? Almost all the church discipline of which I am aware was not very redemptive and was far from the spirit of gentleness called for in Galatians 6:1. Paul knew all the inherent dangers in such action when he cautioned: But watch yourself, or you also may be tempted.

The last thing any of us needs to do is to add to the anger, resentment, cynicism and hatred sweeping our country. In our stance for truth and righteousness we are to be agents of reconciliation and redemption.

My prayers are with the believers in Immanuel Baptist Church as they seek God's will and way for their congregation. I pray for all our Baptist congregations as we seek in these dangerous and difficult times to live out our calling as those predestined to be conformed to the image of his Son (Romans 8:29).

Ron Higdon
Louisville

Good news missing

The greatest injustice done in the Sept. 1 editorial regarding Al Mohler's call for President Clinton's church to exercise biblical discipline is not directed toward the president of Southern Seminary, but against the people and the churches of the Kentucky Baptist Convention.

From the Mississippi to the Big Sandy, most Kentucky Baptists get their information about God at work in Kentucky from the paper that purports to be an agency of the KBC. Unfortunately, they are never told the truth of what God is doing at Southern Seminary. Students have a passion for the gospel and a deep commitment to the church, but they won't hear that in the Western Recorder. Faculty share a passion and a burden for evangelism, church growth and holiness, but that message is not heard in the Western Recorder. God is raising up a generation of preachers committed to engaging exposition and application of the word, but Kentucky Baptists would never know it from the pages of the Western Recorder.

As easily as I might defend President Mohler's admonitions, the larg-

er issue is that Kentucky Baptists are being systematically denied a vision of what God is doing as a result of their prayer, commitment and support. And that is a shame.

Hershael W. York
Associate Professor
of Christian Preaching
Southern Seminary

Who'll be disciplined?

I am taken back by the response of our SBC leadership to the recent events involving our nation's president. I am not a strong supporter of this president politically and I am just as disappointed in his actions as other Americans. Indeed, there are many political ramifications from his actions.

However, from a spiritual standpoint, his sin is no different than the sin of any of the rest of us. There are no degrees of sin. It doesn't come in big and little. One size fits all. Any amount of it separates us from God. The degrees come in the consequences assigned to it.

I just wonder where the SBC leadership wants to draw the line. After we get rid of the sexual sinners, do we "discipline" the murderers; gluttons or "little white liars" next?

Exactly how much sin does it take to get "disciplined"?

Then, if we eliminate all the sinners, just who will be left in the church? We are all sinners saved by grace.

When Jesus confronted the woman at the well, he forgave her first (love) and then told her to go and sin no more (discipline).

I applaud the actions of Rex Horne. He pointed out the grievous nature of the actions while maintaining that forgiveness is available to the president in this situation as it is to all of us. It is exactly the type of thing Christ died for. Why is it always so much easier to recognize the sins of others above our own? When we all get to heaven, I bet we'll be surprised at how many "disciplined" Christians we find. I personally can't wait to meet Moses the murderer, the adulterous King David and, of course, the woman at the well.

Brenda Staehle
Louisville

PARTNERS IN THE MISSION

Intimacy in marriage

The upcoming MarriageFest scheduled for Sept. 25-27 in Cave City provides an opportunity for me to share out of my journey toward intimacy in marriage. There are two groups I would like to especially encourage: young and mid-life couples.

Just as there are phases in life and careers, there are phases in marriage. These might be categorized as:

- Discovery and romance.
- Career and young children.
- Uncertainties and teens.
- Empty nest and rediscovery.
- Maturing and care of parents.

The risk for couples is that we get so involved in career and parenting that we neglect our relationship as a couple. I think this is especially true for couples in ministry who fear neglecting their children due to the de-

mands of ministry. The many activities that surround the growth and development of children can absorb all discretionary time. For some couples, maintaining a healthy relationship requires actually getting away from tasks and children for a time so they can get in touch with their feelings and experience growth.

Failure to grow as a couple can lead to real challenges when the nest is empty. Many couples suddenly wake up to the fact that they have been living separate lives focused around careers, children and community. I know the empty nest time has been

a period of significant growth for me as I have grown in my understanding of and commitment to closeness in marriage. God used the empty nest experience to teach me how he wanted to relate to me. It has been a time of growth in appreciation for my spouse.



Bill Mackey

How do you rediscover who your partner has become? Reconnecting and renewing the early romance can be a challenge and a joy. For me, I had to learn to trust relationships to the grace of God. There have been barriers to overcome but it has been well worth the effort.

My wife, Kay, and I discovered a process that was helpful in our pursuit of intimacy in marriage:

- Share a devotional time each day.
- Share life experiences each day (if out of town, share by telephone).
- Reserve a significant time each week for couple time.
- Plan a couple retreat at least twice a year, in addition to vacation.
- Travel together.

These steps toward intimacy in marriage have helped us. I encourage you to develop your own plan.

No matter what stage you are in with your relationship, always keep working to make it better. With God's help, you can find the best roads for your journey together.

The MarriageFest might be a good place to begin. There's still time to register.

Bill Mackey is executive secretary-treasurer of the Kentucky Baptist Convention

HE SAID/SHE SAID

It's a bad hair day when your children think you need help

HE SAID



Mark Wingfield

Sunday morning, Luke came into the kitchen where I was preparing breakfast (the highly skilled task of opening and pouring cereal) and said he needed to tell me a secret. I bent down and he slobbered on my ear while attempting a whisper muffled by the transferring moisture.

"Daddy, if you'll get some 'Just for Men' and rub it on your head, you won't be bald anymore."

I laughed, but he didn't. He was dead serious, thinking that while watching TV he had discovered the fountain of youth I never knew existed. The things they advertise on ESPN.

Of course, why he thought this needed to be a secret is a mystery to me. It is no secret that I'm moving into that stage of life where I'm growing more hair inside my ears and nose than on top of my head.

It's sad that the boys didn't know me in my full-head-of-hair days. Of course, it would be odd for them have to be born while I was still in high school.

But we do have pictures to show them.

It's tough getting old and bald. But years ago, knowing which way the hair genes flow in my family, I made a pledge that I wouldn't become one of those men who vainly try to cover a bald head with one splotch of hair grown about 3 feet long and combed creatively from sea to shining sea.

Do that, and you can't ever go swimming, much less get caught in a stiff breeze.

The troubling thing about going bald is that you don't lose all the hair at once, or evenly. There's always a persistent patch right in the center of the forehead that recedes at a slower rate than the hair around it. What to do with this Charlie Brown island of hair is a dilemma.

Maybe I need to borrow Linus' blanket and make a headwrap.

SHESAI



Alison Wingfield

Seeing Mark's maternal grandfather should have given me the clue that the man I married eventually would be sporting the Captain Jean Luc Picard look. (For those who aren't Star Trek Next Generation fans, that means bald.)

Gray hair does not bother Mark. We're grateful for any hair he has—which, according to Garrett, is about 28 strands. Better gray than gone.

What buffaloes me about those who are hair-impaired or follicularly-challenged is how often they seem to need to get their hair cut. My favorite family joke is how often my Dad seems to visit his barber. After his barber takes a little off the back (what little is left of the back), there's nothing left to do. I think they must go get a cup of coffee or something to make up the rest of the time.

Losing hair is not a problem for me. It's what to do with what I have that is a struggle. Bad hair days are no joke. If my hair doesn't look good, I don't look good. It's amazing how one day your hair can be the right length, dry right and curl right, and the next it's all she wrote—time to get a cut.

Unfortunately, my sons have suddenly become aware of their own hair. Luke wants a buzz cut like one of his friends (an issue on which I adamantly refuse to cave in despite the fact that Mark is no help) and Garrett can't stand it when any part of his hair is sticking up. Since the boys both have cowlicks (Mark used to have one but it's fallen out), we often struggle with the water and comb method in the morning.

Thankfully, the Lord doesn't care about how our hair looks, just how the person underneath is doing. The Bible tells us God knows the number of hairs on our heads; at least that's a quick count on Mark's head.

Is everybody out there having an affair?

Bill Clinton did it. Dan Burton did it. Henry Lyons did it. Several prominent pastors have done it. Virtually everyone in Hollywood seems to have done it. People you know have done it.

So what's the deal? Is everyone out there having extramarital affairs?

Listen to the news these days and you easily could come to the conclusion that fooling around is the norm. Especially in the context of our sex-saturated society and the way lifestyles are portrayed on TV and in movies, an alien dropping in for a visit would get the impression that everyone is sleeping around.

But the truth is, that's not the truth.

Yes, infidelity is more of a visible problem in America today than perhaps ever before, but it still isn't the norm, and it still isn't socially acceptable in mainstream society.

The most reliable studies of Americans' sexual habits continue to indicate that extramarital affairs are the exception rather than the rule. Even the secular-based "Sex in America" study found that 80 percent of the adults surveyed had only one or zero sexual partners in the previous year. (Whether those partners were married to each other is another issue, because clearly societal norms on premarital sex have fallen outside the ideal biblical pattern. But that's another editorial in itself.)

If extramarital affairs were as common as we might despairingly think they have become, there would be little despair over them. In reality, the fact that news of unfaithfulness still shocks us and still makes headlines is a good sign.

But that's not enough to make sure we stay on the right track for the future. Perhaps it's time for the faithful majority to be more vocal. This isn't a call for more puffed-up self-righteousness; we've got an overdose of that available already. Rather, this is a call for lighting a candle rather than cursing the darkness.

What if every time you talked about someone who

was unfaithful, you had to also mention four others who have remained faithful? That would be a more accurate picture of the statistical reality. But talking about faithfulness lacks the same juicy appeal as talking about unfaithfulness.

Several months ago the Recorder reported on a new book based on a survey of the sexual attitudes and practices of Christian women in America. That book, "Secrets of Eve," identified a question that was common to most all the women participating in the survey: Am I normal? A similar survey of Christian men found them asking the same question.

What does this mean? For one thing, it means we need to talk more about the positive benefits of faithfulness. Individually as Christians and corporately as the church we ought to not only hold high the standard of marital faithfulness, we ought to regularly praise those who maintain it. We need to remind the faithful majority that they are normal and that unfaithfulness is abnormal.

At the same time, we need to find ways of bringing restoration to the minority who have fallen away. There is a tendency among Christians, and especially among Baptists, to portray sexual sins as unforgivable sins, as sins far worse than any others. Yet this is not the message of the Bible.

Even the Apostle Paul's oft-quoted passage in 1 Corinthians about expelling an immoral brother from the church lists more than sexual sins as reasons for attention. While set in the context of addressing a specific sexual sin, Paul lists right alongside it the sins of greed, idolatry, slander, drunkenness and swindling.

Let us together find a way to use this unique time in history to remind those who have fallen into sexual sin that they are not beyond the reach of God's love. And at the same time, let us hold up the model of marital faithfulness as God's ideal and as the norm.

— Mark Wingfield

'When I act, who can reverse it?'

By Daryl Varble

"I, even I, am the Lord, and apart from me there is no Savior. I have revealed and saved and proclaimed. You are my witnesses, declares the Lord, 'That I am God.' Yes, and from ancient days I am he. No one can deliver out of my hand. When I act, who can reverse it?" (Isaiah 43:11-13).

Following Sunday school the pastor struck up a conversation with a young boy. Curious to know what the boy was learning about God, he said, "Young man, if you can tell me something that God can do, I'll give you a quarter." Thoughtfully the boy replied, "Pastor, if you can tell me something God can't do, I'll give you a hundred quarters."

The omnipotence of God defines the very essence of God. There are no restrictions to his power and authority. Man may meditate and theologians may speculate but the omnipotence of God is concrete; it is

not an abstract theory. "For nothing is impossible with God" (Luke 1:37).

After everything Job experienced, he still recognized the irreversible authority of God (Job 42:2). Job had learned the lesson Nebuchadnezzar would come to know. "He does as he pleases with the powers of heaven and the people of the earth. No one can hold back his hand or say to him: 'What have you done?'" (Daniel 4:35).

No one can thwart the plan of God. When God acts, no one can reverse his action.

God does not assault mankind with his all-powerful authority, but rather he administers his authority with mercy and grace. This is in direct contrast with human sovereignty as seen in the world.

Sovereign authority is generally equated with oppression and tyranny. In 1820, the English poet Percy Bysshe Shelley wrote: "To be Omnipotent but friendless is to reign." Yet God reigns over everything and seeks

our friendship as well.

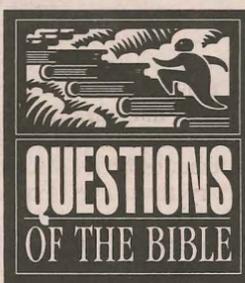
He spoke and the worlds were created. He wills and it is carried out (John 1:1-3). God sustains all things by his power (Hebrews 1:3). He comes before everything and holds it all together (Colossians 1:17).

But when the omnipotence of God is analyzed we realize at times God has limited himself. God has sovereignly chosen not to do those things which are contrary to his nature. He cannot look at sin (Habakkuk 1:13). He cannot deny his own existence (2 Timothy 2:13). He cannot break his promise, therefore he cannot lie (Hebrews 6:13) or be tempted by sin (James 1:13).

Only an omnipotent, sovereign God can save a sinner from the punishment of sin in such a way that even rebellion and resistance to his will cannot reverse his act of salvation (John 10:28-29). If God's actions were reversible, our very salvation would be in jeopardy. If our sin could reverse God's act of salvation, our sin would be greater than God.



Daryl Varble is pastor of First Baptist Church of Whitley City



RESOURCES

This week's questions

■ I sometimes hear people talk about being "called" to a life of singleness. Please give me your views on this matter.

■ My husband left me two years ago after I found out he had been having an affair. About the time I started getting my life back together, his new relationship broke up and he called to say he had made a mistake and wants to come back. What should I do?

Q. I sometimes hear people talk about being "called" to a life of singleness. Please give me your views on this matter.

Ultimately, the only reason to do anything is because God calls you to it. Scott Peck has commented, "I have seen (those) who married into great wealth, for instance, who would be considered successful in the world's terms, whose jewels and position were the envy of multitudes, but who lived in despair because they were never called to marriage in the first place." We all have witnessed those who thought marriage was the answer to their problems only to find in marriage many more problems than they ever found in single life.

The Apostle Paul stated, "Those who marry will experience distress in this life" (1 Corinthians 7:28). The unmarried person is anxious about the affairs of the Lord, how to please the Lord; but the married person is anxious about the affairs of the world, how to please the spouse (1 Corinthians 7:31-35). Certainly, it is God's good calling that some are called to grow spiritually in the context of marriage and that many of those were truly meant to bring into this world, love, care for and bring to maturity the next generation.

The question becomes, how one can know the call of God for his or her life? The New Testament has much to say about the importance of the body of Christ discerning together God's will. Also, each of us is responsible to listen to the "still, small voice" of the Holy Spirit. Seek God's unique task and calling (see Psalm 139:13-16). "With fear and trembling," know that God "works in you to will and act according to his good purpose" (Philemon 2:12,13). Steadfastly seek him, every moment, every day. Our specific callings will be clarified as we each pursue the universal calling. As the old hymn

says of our relationship to Jesus, "following him, by day and night, he's my friend." — James Stillwell

Q. My husband left me two years ago after I found out he had been having an affair. About the time I started getting my life back together, his new relationship broke up and he called to say he had made a mistake and wants to come back. I would like to believe him, but I'm afraid I can't trust him and am afraid to take him back and risk being hurt again. What should I do?

Trust often is hard to get back once it has been broken. I wish I had an answer for you, but the fact is he might

be telling the truth or he might not be; there is no way for you or me to know that for sure. If he does realize his mistake, he may be genuinely sorry and totally committed to making the marriage work. However, if he isn't seriously committed, you are likely going to be hurt again.

I can't give you an answer as to whether or not you should take him back, but I do suggest that you need to take some time to put serious thought into your decision. Don't rush into anything. You may need to take some time to determine how trustworthy your ex-husband is at this point.

If you decide to re-build your marriage, a qualified marriage therapist could help you become aware of the problems you had before and help you begin building trust and a healthier marriage the second time.

How willing is your husband to do this? His willingness to work together in therapy might indicate his level of commitment to you and the marriage. — Susan Howell

Family Forum writers are David Garrard, minister to children at St. Matthews Baptist Church in Louisville; James Stillwell, minister to singles at Immanuel Baptist Church in Lexington; Susan Howell, assistant professor of psychology at Campbellsville University; Wade Rowatt, director of the St. Matthews Pastoral Counseling Center in Louisville; and Al Shackelford, editor of Mature Living magazine. Send questions for Family Forum to Western Recorder, Box 43969, Louisville, Ky. 40253 or e-mail us at wesrec@ntr.net.



ANNUITY

Living with a market decline

By Don Spencer

Do you have money in a stock mutual fund?

Are your retirement funds invested in stocks?

Do you own stock in a company?

If you answered yes to any of these you've probably been concerned

about recent stock market volatility. Stock market corrections and bear markets are no fun, but they are a natural part of investing. How you react to stock market declines will play a crucial role in your long-term investment success. The investors who get frightened into making big changes in their investment approach usually are the ones who end up with mediocre investment results.

Three important things you should remember about market declines:

■ No one can predict consistently when market declines will happen.

■ In recent history, market declines have been brief and, for the long-term investor, relatively painless. A longer look at history shows that long-term investors still come out ahead but the pain has sometimes been greater.

■ Successful market timing during a decline is extremely difficult because it requires two near-perfect actions—getting out at the right time and getting back in at the right time. Few people are successful in doing one of these consistently. Even fewer can do both.

A common mistake investors make is to lose patience and get out of stocks near the bottom of a downturn. Generally those same people will sit on the sideline as stocks go back up only to move back into stocks as they approach their highs. Psychologically, they feel good because they get out of the market when the news is bad and get back in when the news is good. Their financial results suffer significantly because they have gotten out at the wrong time and back in at the wrong time.

Two keys to remember:

■ Know why you are investing. Investing in stocks should be based on long-term goals. Don't change your long-term investment strategy based on short-term market events.

■ Keep the right perspective. Read 2 Peter 3:10; Luke 12:15b; 1 Timothy 6:17; 1 Timothy 5:8.

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



Study finds teen-parent relationships still vital

Continued from page 1

not to say they are close to the father."

A teen's relationship with mom additionally impacts the teen's peer relationships, he said. "Teens who are close to their mother exhibit longer-lasting close friendships and more consistency in their close friendships than is true for teenagers who are not emotionally close to their mother."

The Barna survey also showed that parents provide the most consistent influence upon teenagers.

"When asked to evaluate the impact of ... individuals, groups and other influences upon their lives, nothing came close to the influence of parents," Barna said. "Three-fourths of teenagers said their parents influence their lives 'a lot.' In a distant second place on the influence scale were friends; half said their friends have 'a lot' of influence over them."

Ministers ranked fifth out of six kinds of people or groups in influence, he noted. National political leaders ranked last.

Parents also topped the list of spiritual influences for teens. "About half of all teenagers said their parents have

the greatest degree of influence on their personal spiritual development," Barna said. "That was six times as many teenagers as credited peers with having such impact, and 12 times as many as attributed the greatest spiritual influence to their church."

Another study, meanwhile, found that church attendance and feelings about family are closely linked.

According to a study by the Gallup organization's Princeton Religion Research Center, teens who attended religious services in the previous week were more likely than their counterparts to live with both biological parents.

Teens who attended worship also are more likely to rate their relationship with their father as "extremely close," the center reported. And they are more likely to be disciplined by their own fathers for breaking rules at home and school.

These teens are more inclined than others to believe divorce is too easy to get, the center's survey found. And they are more likely to believe marriage before fatherhood is "extremely important."



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A parable

By Dwight Moody

Two men went up to pray. And the first stood, stretched out his hands to heaven and prayed thus:

"I thank thee, O God, that by thine electing grace thou hast destined me for earthly success and eternal salvation. I thank thee that I am not as other men are, for thou has made of me an evangelical and not a liberal, a Calvinist and not an Arminian, an expository preacher and not a social worker, a strong husband

and not a submissive wife. Most of all, O Lord on High, I thank thee that I am not"—and at this point his arm dropped from its skyward reach so as to point a long bony finger at a man sitting across the isle—"like that man over there, who is a liar, an adulterer and a hypocrite, who deserves this day to be dismissed from our congregation of chosen ones, for he is surely an affront to thee, O Lord, for thou dost love righteousness and truth and justice."

With that he stopped, and throughout the crowd the gasp of shock and the grunt of support conspired to raise quite a stir.

So it was that the other man stood to pray; he stroked his gray hair and stretched out his hands to the people and spoke for all to hear:

"Lord of the sky and Lord of the sea, upon me today cast your eternal love; harden not your heart to my plea." And having said this he looked first to his left and then to his right to ascertain if all were attentive to his words. "You know, O

Lord, what I have done; a bad thing, an embarrassing thing, an inappropriate thing; it has made of me a laughingstock among the people; and for this, O Lord, I have come into much grief. Punish those, O Lord, who persecute me, who seek my life, who would cause strife and enmity by the evil in their hearts. For my desire and my deeds, yea even my strengths and my weakness are known unto you and it is only from you that I must seek mercy."

The second man returned to his seat as all looked on in sadness and wonder.

And it came to pass, after the sermon, the offering was received; and lo, he who was chosen to present the gifts of the people paused at the altar and lifted his voice and spoke these words of testimony:

"It has been a wonderful thing; the game, the fans, the record. Who could ask for more? I am just an ordinary guy. I love my parents, I love my son, I love life. What can I say? I thank you for your support. And I thank the man upstairs."

All could hear his voice but only those near the front could see the tear that formed in the corner of his eye. He took his massive arm and lifted the cap off a head full of red hair, as a gesture of gratitude. But with his other hand he reached into his back pocket, took a baseball and placed it upon the altar.

The people rose as one and cheered. All left the house of God that day knowing they had witnessed grace, enjoyed life and heard the voice of God.

Dwight Moody is dean of the chapel at Georgetown College

COMMENTARY

More on Calvinism

The types of issues introduced in Wayne Ward's recent guest editorial (Aug. 25, page 4) have perennial pertinence for Baptist people.

His encouragement to avoid "Calvin-bashing" and other criticism simply through name-calling is well-founded. Taking such advice will allow all of us to be clearer in our discussions and more likely to get at the truth.

Ward's recognition of the positive influence of Calvin's thought is an important point and could be expanded. I support him fully in the emphasis on religious toleration and liberty of conscience that is the crown jewel of Baptist contribution to the modern world. That neither Servetus nor the Anabaptist should have been executed for religious beliefs was a lesson learned too slowly by Lutherans, Catholics, Anglicans, Zwinglians and Calvinists.

Two surprises in his article, however, may need more accurate appraisal.

First, I am not aware of how one would document that tens of thousands of Anabaptists were executed by Calvin and the other reformers. Though any execution for such purposes is a melancholy fact, the statistics don't hold up.

Second, a defense of Servetus' right to live does not mean that one must endorse his theology as that of a Bible-believing brother. The issue with Servetus was not simply his resistance to the orthodox formula contained in the church's early creeds as quoted by Ward; it was his real and universally known rejection

of the doctrine of the Trinity and the deity of Christ.

Through we rightly despise the sad and misguided policy embraced by virtually all of Christendom at the time that led to Servetus' execution, as Christians we are not allowed to call "brother" one who denies the triune God and the real lordship of Jesus Christ. "Little children, guard yourselves from idols" (1 John 5:21).

*Tom J. Nettles
Professor of historical theology
Southern Seminary*

Editorial courage

Thank you for your strong editorial, "Telling another church what to do is wrong."

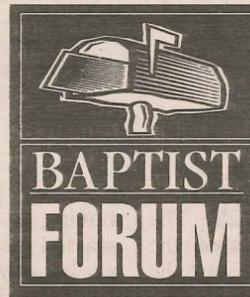
You are absolutely right in stating, "In the authentic Baptist tradition, no one—no seminary president, no denominational official, no editor, no pope—has the right or authority to tell a local church

how to handle its business."

Your statement is exemplary of a quality desperately needed in Baptist life today—editorial courage. A commodity in pitifully short supply in most Baptist publications, it is a staple in the Western Recorder. By writing so clearly and forcefully, you stand in the laudable tradition of a fine newspaper and are a worthy successor to C.R. Daley and Marv Knox.

Besides editing a newspaper with a strong editorial page, you provide a paper interesting enough to read. That too is rare in our time.

*Stan Hastey
Washington, D.C.*



CLASSIFIED ADS

SEEKING: Part-time minister of music. Please send resumé to: Personnel Committee, Eastern Gate Baptist Church, P.O. Box 6686, Shepherdsville, KY 40165.

SEEKING: Bivocational pastor for rural Harrison County church. We have three services weekly with an average Sunday morning attendance of 65.

SEEKING: Florida Baptist Children's Home is seeking to employ a Christian married couple to live and work with abused, neglected and dependent children in Miami, Fla. Excellent salary and benefits. Call (305) 271-4121 for an application. EOE, DFW.

SEEKING: Part-time youth minister. Send resumé to: First Baptist Church, 118 West South St., Mayfield, KY 42066, Attn: Pastor.

SEEKING: Minister of education/music. North Bristol Baptist, located in the beautiful East Tennessee/Southwest Virginia region, is a conservative, evangelistic SBC church. Candidates must have the proper education and training, a servant's heart, be people-caring and oriented, energetic and enthusiastic. Above all, they must have a passion for souls and habitually share their faith. Fax full resumé to (540) 466-4765.

SEEKING: Full-time director of missions for Sandy Creek Baptist Association. Please send resumé to: Chairman of the Search Committee John Sexton, Route 1, Box 106, Roodhouse, ILL 62082.

SEEKING: Peaks Mill Baptist Church, Frankfort, Ky., prayerfully seeks a full-time pastor. Please submit two resúmes to: Deacon Roger Combs, 203 Creekside Lane, Frankfort, KY 40601, and Trustee John Griffin, 8209 Owenton Road, Frankfort, KY 40601.

SEEKING: Youth minister. Maryhurst, an expanding mission-driven social service agency seeks male and female applicants. Responsible for organizing group and individual activities related to spiritual development of Maryhurst clients, facilitate youth involvement in churches, assist program staff in fostering spiritual growth of clients. Must be ecumenically minded, able to minister to a broad range of faiths. Will work primarily with teenage girls who have a history of behavioral and abuse issues. Full-time position. Bachelor's degree required; master's degree with experience preferred. Must be sensitive to cultural diversity. EOE. Send resumé to: Maryhurst, 1015 Dorsey Lane, Louisville, KY 40223.

SEEKING: Full-time pastor. Please submit resumé to: Pastor Search Committee, Eastview Baptist Church, 1017 Earl St., Henderson, KY 42420.

SEEKING: Full-time minister of music. Send resumé to: Parkway Baptist Church, 2580 Springfield Road, Bardstown, KY 40004, Attn: Eddie Benton.

SEEKING: Full-time minister of education and youth for Scottsville Baptist Church. Send resumé to: Search Committee, Scottsville Baptist Church, P.O. Box 392, Scottsville, KY 42164.

SEEKING: The Interstate Baptist Association, Portland, Or., is accepting resúmes for the position of executive director. Please send all resúmes to: Interstate Baptist Association, P.O. Box 19960, Portland, OR 97280-0960, Attn: Search Committee. Deadline for submissions is December 1, 1998.

SEEKING: Northside Baptist Church, Elizabethtown, Ky., is accepting resúmes for position of part-time minister of music/youth. Church is located in a rapidly developing residential area. Please send resumé to: Search Committee, 1800 Pear Orchard Road, Elizabethtown, KY 42701.

FOR RENT: Fern Creek two-bedroom, two-bath house; living room, family room, kitchen, attached garage, screened porch, many extras. \$795/month plus deposit. (502) 228-5059.

SEEKING: A full-time minister to students. The position will require the ability to provide strong leadership, direction and training for our youth and children's educational programs, plus assist the pastor with the overall ministries of the church. Send resumé to: Morganfield First Baptist Church, 200 N. Morgan St., Morganfield, KY 42437, Attn: Search Committee.

SEEKING: Fee Fee Baptist Church, St. Louis, Mo., prayerfully seeks your referral for a minister of music. Located in north suburban St. Louis County, we average in excess of 700 in two morning services, over 500 in Sunday school. Fee Fee is well known for strong graded choir program and major seasonal productions. Please forward your referral to: Minister of Music Search Committee, Fee Fee Baptist Church, 11330 St. Charles Rock Road, Bridgeton, MO 63044.

SEEKING: Full-time pastor for small Eastern Kentucky church. Parsonage provided. Please submit resumé to: Pastor Search Committee, First Baptist Church, P.O. Box 587, Jenkins, KY 41537.

Likes seminary

I am delighted to see that Southern Seminary is hosting Stephen Olford as special speaker during an upcoming conference. Not always, but more often than not, before the reformation that has taken place in the Southern Baptist Convention, the featured speaker would have been some apostate liberal reflecting upon the integrity of the Scripture in the name of academic freedom or the priesthood of the believer or whatever the current rationale for infidelity might have been at the time.

Thank God for Al Mohler!
*Walker K. Price
Lexington*

Ban on church electioneering linked to LBJ & Texas politics

By Mark Wingfield
Editor

"To say the ban on electioneering has 'nothing to do' with 'Jeffersonian principles' is a stretch. What is technically legal is often morally wrong and a violation of principle."
James Dunn

WEST LAFAYETTE, Ind.—The reason churches are prohibited from endorsing political candidates has much more to do with Texas politics than with the United State Constitution, according to a sociology professor at Purdue University.

"The ban on electioneering has nothing to do with the First Amendment or Jeffersonian principles of separation of church and state," James Davidson writes in the September 1998 issue of the Review of Religious Research. "The reason churches cannot endorse or oppose political candidates is that churches are tax-exempt organizations and must abide by the Internal Revenue Service code."

Davidson contends in the scholarly journal that nothing in the Constitution prohibits churches from endorsing or opposing candidates for political office. Further, he asserts, the courts "have never used Thomas Jefferson's celebrated 1802 metaphor about 'a wall of separation between church and state' to stifle churches' support of or opposition to political candidates."

The danger churches face in endorsing or opposing political candidates is revocation of their tax-exempt status, Davidson says.

Churches receive tax-exempt status as 501(c)(3) organizations under the IRS code. That means churches are not required to pay most taxes and people who make contributions to churches may count those gifts as tax deductions.

However, the IRS code in Volume

1:856 stipulates that 501(c)(3) organizations must not "participate in or intervene in (including the publishing or distributing of statements) any political campaign on behalf of (or in opposition to) any candidate for public office."

This has been a prominent issue during recent election years, especially as conservative evangelical churches and para-church ministries have spoken out against pro-abortion candidates and other candidates they have deemed a threat to their vision for what the nation should be. Only a few churches actually have been charged under this portion of the IRS code, but allegations have been made against several para-church organizations, including the Christian Coalition and the enterprises of televangelist Pat Robertson. Robertson's Christian Broadcasting Network recently paid a fine to the IRS to settle a case involving electioneering violations.

A prominent Baptist authority on religious liberty issues who read Davidson's paper said he believes Davidson has "overstated matters."

"Thomas Jefferson was powerfully opposed to political churches and religious parties, the European way," said James Dunn, executive director of the Baptist Joint Committee in Washington. "To say the ban on electioneering has 'nothing to do' with 'Jeffersonian principles' is a stretch."

"What is technically legal is often morally wrong and a violation of principle," Dunn added. "Overall, however, Davidson has done us all a favor by addressing the issue. Churches can endorse or oppose all they like if they don't care about their tax exemption."

In his recent article, Davidson traces the history of the portion of the tax code that prohibits 501(c)(3) organizations from endorsing or opposing candidates. It all stems, he says, from the efforts of Lyndon Johnson to get re-elected to the U.S. Senate in 1954.

On July 2 of that year, Johnson proposed an amendment to a tax code revision bill. That amendment, adopted by the Senate without discussion, inserted the language prohibiting 501(c)(3) organization from endorsing or opposing candidates.

Johnson's intent was not to muzzle churches, Davidson argues. Rather, his immediate concern was silencing non-profit political organizations that were challenging his bid for reelection.

"There is no reason to believe the amendment had anything to do with churches and their political activities," Davidson writes. "In personal correspondence ... George Reedy, Johnson's chief aide in 1954, said he is 'confident that Johnson would never have sought restrictions on religious organizations.'"

It just so happens, Davidson suggests, that churches and religious organizations, fall in the same IRS classification as Facts Forum and the Committee for Constitutional Government, two anti-communist organizations at the time threatening Johnson. Facts Forum was founded by the Texas millionaire H.L. Hunt; the Commit-

tee for Constitutional Government was founded by publishing magnate Frank Gannett.

Also in the mix in 1954, Johnson was working to hold off McCarthyism both in Texas and Washington, but especially within the Texas Democratic Party, Davidson says. The Texas governor at the time, Allan Shivers, was a powerful ally of Sen. Joseph McCarthy.

"If Johnson could put an end to Facts Forum's partisan support for McCarthy and Shivers, and stifle any involvement in his own race (for reelection), he could challenge the political right on a national level, improve loyal Democrats' chances in the Texas primary and serve his own political interests all at the same time," Davidson writes.

The result, he says: "Churches were not banned from endorsing candidates because they are religious organizations; they were banned because they have the same tax-exempt status as Facts Forum and Committee for Constitutional Government, the right-wing organizations Johnson really was after."

The tax code could be changed, if enough support were found to do so, Davidson notes. But he concludes that is unlikely to happen, because most pastors "know that getting involved in partisan politics would create religious conflicts and, in some faith groups, might cost them their jobs."

Baptist leader Lyons admits to affair

WASHINGTON (RNS)—Henry Lyons, president of the National Baptist Convention USA, has admitted to an "improper relationship" with Brenda Harris, a church employee with whom he is charged in a multimillion-dollar fraud case, according to a prominent member of the church's board.

Lyons and Harris, who has served as a meeting coordinator for the denomination, asked forgiveness from the board after he acknowledged they had a lengthy "improper relationship," said E.V. Hill, Associated Press reported.

The board met Sept. 7 at the start of the annual meeting of the denomination, one of the nation's largest black denominations.

Harris also apologized to Lyons' wife, Deborah, who set fire last summer to a home Lyons owned with another female denominational official.

Hill said the board forgave Lyons and Harris. But others were not ready to let the matter rest.

"At this point, if Dr. Lyons had any love left for himself and the National Baptist Convention, he would step down," said Charles Kenyotta of New York. "To drag millions of people through all this mud is a shame. In the 118 years of our existence, we've never had a

president this dumb."

Lyons, Harris and Bernice Edwards, a former public relations director who co-owned the house with Lyons, were indicted in July in Florida on federal charges of extortion, fraud and money laundering. Lyons and Edwards also face federal charges of tax evasion as well as additional state charges.

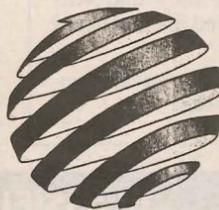
Lyons and his aides have been accused of gaining money in the denomination's name to purchase personal luxuries.

During a news conference Sept. 7, Lyons acknowledged he had not given the denomination "all the sterling leadership" he could have. He declined to give details, citing a gag order.

But the church leader also said his denomination had progressed and he intends to run for a second five-year term as its president in 1999.

Hill said Lyons will be supported for re-election by the board because he has not been convicted of a crime. However, the board will re-evaluate its stand if Lyons is convicted.

Hill added that the denomination is struggling financially because many churches have stopped sending money due to the scandal. "Our bills are paid, but we are broke," he said.



Kentucky Baptist Fellowship Announces Fall Regional Meetings

West

Community Baptist Church, Henderson
October 8, 1998, 7 PM,
Fellowship to follow program

Central

Immanuel Baptist Church, Frankfort
October 9, 1998, 7 PM,
Fellowship to follow program

East

New Hope Community Baptist Church, Jackson
October 10, 1998,
10:00 AM—Breakfast
11:00 AM—Program

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- Join your friends for an uplifting time of fellowship and inspiration

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NATIONAL NOTES

■ Bauer calls for Clinton to resign.

Gary Bauer, an evangelical political opponent of President Clinton and potential Republican presidential candidate, says he plans to run ads seeking Clinton's resignation. The ads were scheduled to begin a two-week run in Iowa Sept. 9. "For over a year the headlines out of Washington have taught our children that lying is OK, that fidelity is old-fashioned and that character doesn't count," Bauer says in one ad. "Every American parent's job has been made more difficult. The virtue deficit has grown. Mr. President, it is time for you to put our country and our children first. It's time for you to resign."

■ Graham among top religious figures.

Southern Baptist evangelist Billy Graham is among the top 25 religious figures of the 20th century as selected by the PBS television program "Religion and Ethics Newsweekly." The program, hosted by Bob Abernethy, kicked off its second season Sept. 4 with a roundtable discussion of the list. Others on the list, which was compiled by the show's producers, were (in alphabetical order) Karl Barth, Swiss pastor and theologian;

Dietrich Bonhoeffer, German pastor and theologian; Martin Buber, Jewish theologian; the 14th Dalai Lama; Dorothy Day, pacifist and founder of the Catholic Worker Movement and newspaper; Mary Baker Eddy, founder of Christian Science; Mohandas Gandhi; Gustavo Gutierrez, a Peruvian priest and father of liberation theology; Carl F.H. Henry, an evangelical theologian and founder of Christianity Today magazine; Abraham Joshua Heschel, rabbi and civil-rights activist; Pope John XXIII; Pope John Paul II; Martin Luther King Jr.; Ayatollah Khomeini; writers C.S. Lewis and Thomas Merton; Elijah Muhammed, founder of the Nation of Islam; Reinhold Niebuhr, a Protestant theologian; Norman Vincent Peale; Walter Rauschenbusch, founder of the social gospel; Albert Schweitzer; Menachem Mendel Schneerson, a Hasidic Jewish leader; Mother Theresa; and Holocaust survivor Elie Wiesel.

■ PCA now largest evangelical

Reformed group. The rapidly growing Presbyterian Church in America has become the nation's largest body of evangelicals in the Reformed tradition. In

1998, the Atlanta-based PCA reported 283,000 members in 1,300 congregations, surpassing the 279,000-member Christian Reformed Church. The nation's third largest Reformed body is the 60,000-member Evangelical Presbyterian Church.

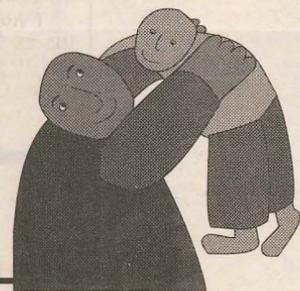
■ **School sued for denying access.** The American Center for Law and Justice filed suit in New Orleans Sept. 2 against a Louisiana public school board that refused the Christian Coalition access to facilities made available to other organizations, including some Christian groups. The St. Tammany Parish School Board and its superintendent are named in the suit, which claims the board's "facilities-use policy" is discriminatory. The school board contends it has the discretion to decide what groups are allowed to use school facilities and that only those that directly benefit students—including, for example, church-sponsored athletic events—will be allowed.

■ **Coalition seeks abortion override.** The Christian Coalition says it is launching a multimedia campaign to convince three additional senators to vote to override

President Clinton's veto of the late-term procedure opponents call "partial-birth abortion." Last year, the Senate voted 64-36 to override Clinton's veto. The vote fell three short of the two-thirds majority required to override. Randy Tate, executive director of the Christian Coalition, told the Washington Post Sept. 2 that Senate Majority Leader Trent Lott, R-Miss., has pledged to hold another override vote on Sept. 18. That vote would come during the coalition's annual "Road to Victory" convention in Washington, set for Sept. 17-19.

■ **Bishops seek restoration.** The U.S. Bishops' Catholic Communication Campaign has released a series of public service messages aimed at encouraging people to restore broken relationships. The motto of the campaign is "If you think you can't make it right, you're wrong." It consists of television, print and radio ads created pro bono by Saatchi & Saatchi, an international advertising firm. Three TV spots, each 30 seconds, depict various relationships between family members that have been damaged. Similar ads are presented in three 30-second radio announcements.

The Spiritual Life of Families



Hosted by the Center for Congregations and Family Ministries at Louisville Seminary

November 12-14, 1998

Second Annual



How Churches Can Help Families

Alvin Poussaint, Clinical Professor of Psychiatry, Dean for Student Affairs at Harvard Medical School, and former consultant to *The Cosby Show*.



Ministry to Families and The Charism of Parenting

Wendy Wright, author of the *Sacred Dwelling: A Spirituality of Family Life* and Professor of Theology at Creighton University of Omaha.



Soul Stories in the Intergenerational Family

Anne Streaty Wimberly, author of *Soul Stories: African American Christian Education* and Associate Professor of Christian Education and Church Music, Interdenominational Theological Center of Atlanta.



Family Ministry in an Urban Setting

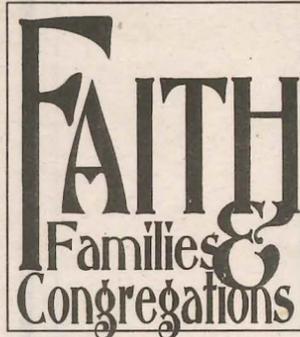
Wayne Davis, Dean of Payne Theological Seminary and Director of the Center on Urban Family Health and Wholeness of Cincinnati.



Worship Preacher

Robert Long, Pastor of the Walnut Street Baptist Church in downtown Louisville and panel member for *The Moral Side of the News*, WHAS TV.

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Louisville, KY 40205
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E-mail lmarch@lpts.edu

Graham's children continue his legacy in ministry & writing

"In the midst of spiritual dwarfs, we must strive to be giants."

Anne Graham Lotz

Continued from page 1

around the storms, and eventually land at the ultimate destination without crashing."

Among Graham family and friends, Franklin's youthful exploits are famous. The fourth of Billy and Ruth Bell Graham's five children, he loved fast cars, his beat-up pick-up and pranks that drove his family nuts. The youngster so taxed his mother that once, in exasperation, she shut him in the trunk of the family's car en route to a fast-food restaurant after he wouldn't quit pinching his sisters.

"I think Franklin would agree, my mother raised five of us pretty much without Daddy," Lotz recalled. "I had somebody actually say to me that they knew Daddy had preached all over the world but they never thought about that he had to leave home to do it. So we were in one sense raised by a single parent."

Today, all five Graham offspring are grown with children of their own. All are Christians involved in outreach.

Gigi Graham Tchividjian, the oldest, who lives in Florida, is an author and speaker. Ruth McIntyre, the third daughter who wrote a Bible storybook for children, is a teacher and speaker. She lives in Virginia and works for Samaritan's Purse. Ned Graham, the youngest, lives in Washington state

and heads East Gates Ministries International, which has distributed 2 million copies of the Bible in China.

Lotz said her own determination to keep seeking God even when he seemed faraway springs from her mother's stalwart faith and her father's devoted evangelizing.

"As a girl, I loved the Lord and I loved his word," she said. "When I drifted from him, I looked back and I could see my mother raising the five of us without a husband present in the home everyday. And I never saw her lose her temper, just completely come unglued. And after being with Franklin all day, you could have had the tendency to lose your temper!"

In his 20s, her younger brother said, he turned to Jesus after meeting energetic people "living exhilarating lives without the shallowness that plagued my own."

Three years ago, the Billy Graham Evangelistic Association, which organizes the crusades led by him and his father, elected the younger Graham as its first vice chairman. That puts him in line to succeed his father as the association's chairman and CEO. He is expected to take the reins of an evangelical empire with an operating budget of \$91 million.

Gradually, the elder Graham, 79, who has Parkinson's disease, is passing responsibilities to his son. Billy

Graham still does several crusades annually, with an upcoming one (Oct. 22-25) in Tampa, Fla. Franklin Graham leads six to 10 crusades each year, speaking in 1998 in Louisiana, Virginia, New Mexico, North Carolina, Australia and Peru.

While he still insists no one ever will fill Billy Graham's shoes, Franklin Graham's strength as a preacher is growing. In evangelical circles, he cuts an increasingly higher profile.

"I have a little different type style," he said. "I give the invitation (altar call in his father's day) at the beginning and the end of the meeting, hoping people will understand what I'm really trying to do. We use music a lot, but then, so did my father. He came out of the big band era."

Graham, married with four children, travels like his dad did, but is rarely gone more than two weeks at a time. He tries to keep his work and family separated.

Her brother's outreach in countries such as Bosnia amazes Lotz, who noted that he "goes to places nobody else goes to around the world." Her brother praises his sister's work, complimenting her dedication and wide following.

As their parents age and their contemporaries return to church, both Graham and Lotz are carving niches suited to their gifts. Each has star qualities. Graham's thick shock of hair and piercing eyes are reminiscent of his dad's good looks. Lotz, whose style is gentle and authoritative at the same time, has the contagious smile and

tanned, long-legged beauty of her mother.

Typical of the individualistic Graham children, they agree on many issues. But they explore, teach and preach about them in different ways.

Graham possesses the fiery preaching style of his father's early years, stressing that turning to Jesus is the only way to achieve salvation. In sermons, he is critical of errant lifestyles, including homosexuality and declining family values. But his outlook on women in ministry is open-minded.

So is his sister's. She attends a Southern Baptist congregation in Raleigh; he goes to the Mount Vernon Baptist Church in Boone.

Lotz is comfortable preaching, but believes God has "forbidden" her to be ordained and has called her to a different kind of ministry.

"I have really some wonderful friends. One of the women who was a mentor to me was an ordained woman in a congregation in California. If other women feel God is leading them to that, I respect what God is leading them to. I don't think the Scripture is black and white on that," she said.

Graham says he has no objections to women in ministry.

"I do think there are problems that come up in a church that probably a man needs to handle. There's a lot of politics that goes on in churches. Sometimes you just need somebody who can be half-mean, who can be real tough," Graham said, noting that doesn't mean women are too gentle-spirited to preach or be pastors.



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Barry Allen is president of the Kentucky Baptist Foundation, 10605 Shelbyville Road, Louisville, KY 40223.

KENTUCKY BAPTIST FOUNDATION



Barry Allen

BOOKS

Prayer 101: What it is. What it isn't. How to do it. Don Aycock. 1998. Broadman & Holman. 130 pages. \$9.99 ♦♦ (out of five)

Don Aycock designed "Prayer 101" to be a primer on the practice of praying. Rather than writing a theology or apology for prayer, he wanted to offer a practical guided tour "through this country called prayer."

Each chapter begins with a designated Scripture passage, which sets the stage for the theme, as well as the practical application. After a brief discussion of each type or aspect of praying, every chapter concludes with a set of "Questions for Reflection and Discussion," as well as an exercise to reinforce the presentation.

His most refreshing presentation came in the chapter "Honesty in Prayer." Using Jeremiah as his model, Aycock argues that, "True friendship (with God) rests on honesty ... Honesty can be reverent and reverence can be honest." He encourages the reader to be open with God about the trouble in the relationship with God. Like Jeremiah, he asserts, doing so opens the way to renewed faith.

Strict constructionists of the divine may have some trouble with a claim Aycock makes in the chapter on "Prayer and God's Will." Writing on prayer's role in making specific life decisions, he writes, "Where the Bible gives no command or principle..., the believer is free ... to choose his own course of action."

While a worthy effort, overall I found the book to be disjointed, poorly edited and often sketchy on practical help on the nuts and bolts of the

practice of prayer. *Jim Holladay*

We Shall All Be Changed: Social Problems and Theological Renewal. James Evans Jr. Fortress Press, 1997. 122 pages. \$13. ♦♦♦♦

Since the publication more than 10 years ago of his book "Black Theology," Evans has been a strong voice in religious and social analysis of the African-American community.

His latest book measures the effects of problems in North American society that find particular expression in African-American life.

Along the way Evans addresses issues such as the health care debate, affirmative action and the white supremacy movement. Evans converses with the great theologians of the century as well as current theologians and social shapers. All this is to show that not only the African-American community but all of society must struggle with and win the battle to wed spiritual renewal with social change. The solution to each problem has a religious foundation.

Evans identifies the community of God, especially as expressed in African-American Christianity, as the commanding hope for true change.

Evans offers a splendid analysis of not only the African-American experience, but all of North American society's mixed up values. Time spent with this book will open the reader's eyes and hopefully begin a personal path of theological renewal which will

lead to wider social change. *Wayne Hager*

Change Happens: Finding Your Way Through Life's Transitions. C. W. Brister. Peake Road, 1997. 132 pages. \$19.95. ♦♦♦♦

Having just been through a major change in my life, moving to a new pastorate in a new state, the idea of picking up a book to help me deal with change was appealing. In this book, Brister addresses an aspect of life to which all of us have to come to terms: change.

The key to Brister's approach is to see change as a spiritual challenge in order to bring spiritual resources to bear on the situation. The

book is full of real life stories of change and chances are one of them will hit close to the reader's situation. Brister offers five models for addressing change, each of which lay out the possibilities for classifying the type of change and then proposing a way through the transition. One of the most promising parts of the book is Brister's challenge to the church to include more ritual in our lives in order to navigate the transitions that are part of most everyone's life. Most churches spend little energy in helping people connect to other people who are going through the same transitions by providing common experiences in a community setting.

Brister's book is one which must be consumed in its entirety; you cannot just pick it up and use it as a refer-

ence book for coping with change. The book is helpful both for people experiencing change and people who minister to them. *Wayne Hager*

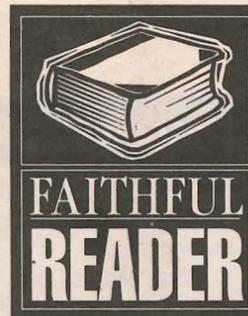
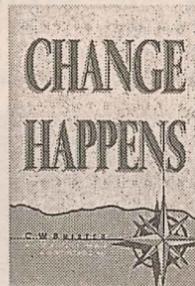
The Once and Future Pastor: The Changing Role of Religious Leaders. William Chris Hobgood. 1998, The Alban Institute. 113 pages. \$14.25 ♦♦♦♦

During the last seven years, the Alban Institute's "Once and Future Church" series has investigated trends influencing the life and ministry of today's church. In this series, various authors have gazed into the future and sought to describe the challenges and changes facing the church.

Chris Hobgood's contribution to this series moves beyond looking at the organizational life and institutional expression of the church. He looks at the kind of person it will take to lead the church into the next millennium.

In the last three chapters Hobgood gets down to business, out of his in-depth interviews with an ecumenical collection of 32 pastors. Using Luke 2:52 as a foundation, Hobgood contends that effective pastoral leadership must reflect four themes: stewardship, evangelism, spirituality and compassion.

The last chapter deals with the pastor's vocation. He challenges pastors to rise above the mediocrity that, in his opinion, characterizes too much pastoral leadership. He argues that effective pastors must hunger for salvation, for themselves and others, and that they must commitment themselves to the lifelong task of spiritual growth and discipline. *Jim Holladay*



By Wayne Hager, pastor of Calvary Baptist Church in Mt. Airy, N.C., 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@surry.net

A great start

By Robert Dunston

On Monday, Sept. 7, Cumberland College students, faculty and staff assembled together for worship in the new academic year's first chapel service. Our time was inspirational and challenging.

Hui Koon Khor, a senior majoring in both biology and chemistry, was honored as the Mid-South Conference Female Scholar Athlete of the Year for the 1997-1998 academic year. Khor is a member of Cumberland's women's tennis team and is preparing for a career in research. In her three years at Cumberland, Khor has accumulated almost enough hours to graduate. Her scholarship and athletic ability are inspirational.

Gayle Majors, associate professor of music, provided a beautiful organ prelude to put us in a worshipful mood. Kenneth Faught, associate professor of religion, powerfully expressed our hopes and thoughts as he led the invocation and Jessica Kitzmiller, a senior, beautifully concluded the service with a benediction.

James Taylor, Cumberland's president, introduced our new faculty and staff and welcomed them to the Cumberland College family.

He also introduced our preacher for the service, Gayle Toole, pastor of Edgewood Baptist Church in Nicholasville and president of the Kentucky Baptist Convention. Kentucky has been blessed by his many years of ministry and service in churches, associations and the state convention.

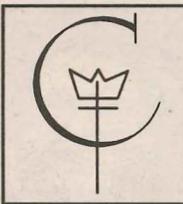
Toole spoke on the unchanging nature of God in a rapidly changing world. Using Malachi 3:6 as his text, he reminded us that at least four things do not change: the Christian faith, ethical precepts, personal accountability and hope. In a world in which knowledge is increasing astronomically and society is changing, he challenged us to find

in God our anchor and hope. God spoke through his words to all of us.

Special music was provided by Wendy Miller, whose husband, Rob, is coach of our men's soccer team. Wendy, Rob and their three daughters are all very involved in First Baptist Church of Williamsburg where Wendy leads the preschool choir. Her vocal talent combined with her commitment to Christ have blessed many.

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

CUMBERLAND COLLEGE



Steppin' Out For Kids' Sake

Kentucky Baptist Homes for Children's Women's Advisory Board is sponsoring a new, fun way for individuals, families, churches, civic organizations and businesses

to make a public demonstration of support to kids and families in crisis. The WAB hopes you will be a part of the First Mile For A Child Walk in Northern Kentucky. Advocates for children in your area are gathering at Florence Baptist Church and Fort Mitchell Baptist Church on **September 19** to raise money and awareness for KBHC. The event ends with a celebration at Erlanger Baptist Church.

Starting Points are:

Florence Baptist Church, 283 Main St.,
Florence

or

Fort Mitchell Baptist Church, 2323 Dixie Hwy., Fort Mitchell

for details call (606) 342-9614 or
1-800-456-1386

Paid Column



KENTUCKY

Replica of Garden Tomb resurrected in Northern Kentucky

Mysterious engineer saved tomb

COVINGTON—Keepers of the replica of Jerusalem's Garden Tomb in Northern Kentucky believe miraculous things happen there.

When Morris Coers planned the replica of Christ's tomb, he paid attention to painstaking details—with one exception. The Garden Tomb in Jerusalem sat on level ground. Not so with the Covington copy, which was on top of a hill.

Because of the changes in Kentucky's weather, the freeze-thaw-freeze cycles caused the area around the tomb to slip.

For two years, the hillside had to be shored up each spring. Another rough winter and the tomb would have been lying at the bottom of the hill.

One morning Immanuel Baptist Church's garden committee was standing at the tomb, discussing whether they would have to abandon the project. Suddenly a tall gentleman wearing bib overalls appeared, asking for Coers. The committee watched as the pair talked for some time.

Finally, the stranger left and the pastor came running with a paper in his hand.

The stranger said he was an engineer who had built tunnels and bridges for the railroad out of West Virginia. Sketching a plan for the tomb's foundation and area around it, he guaranteed if they followed it the area never would slide again.

The committee followed the directions, holding their breath when the next spring approached. The hill held and has not moved for more than 40 years.

After the garden opened, Coers felt the stranger should be invited to the dedication and publicly thanked. He went to the address the stranger had listed, but it was non-existent. When he called the trade union of the railroad where the man said he had worked for 20 years, the company said they never had heard of him.

Continued from page 1

couple never had heard of the garden.

"He rededicated his life at Immanuel," Mrs. Hodge said of her husband. "This is like a mission for him. It shows when he works there."

"I think it's wonderful," Mrs. Hodge said of the reopening. "I've never been to Israel or seen the (Jerusalem) tomb but people who have been there say (Kentucky's) is almost like

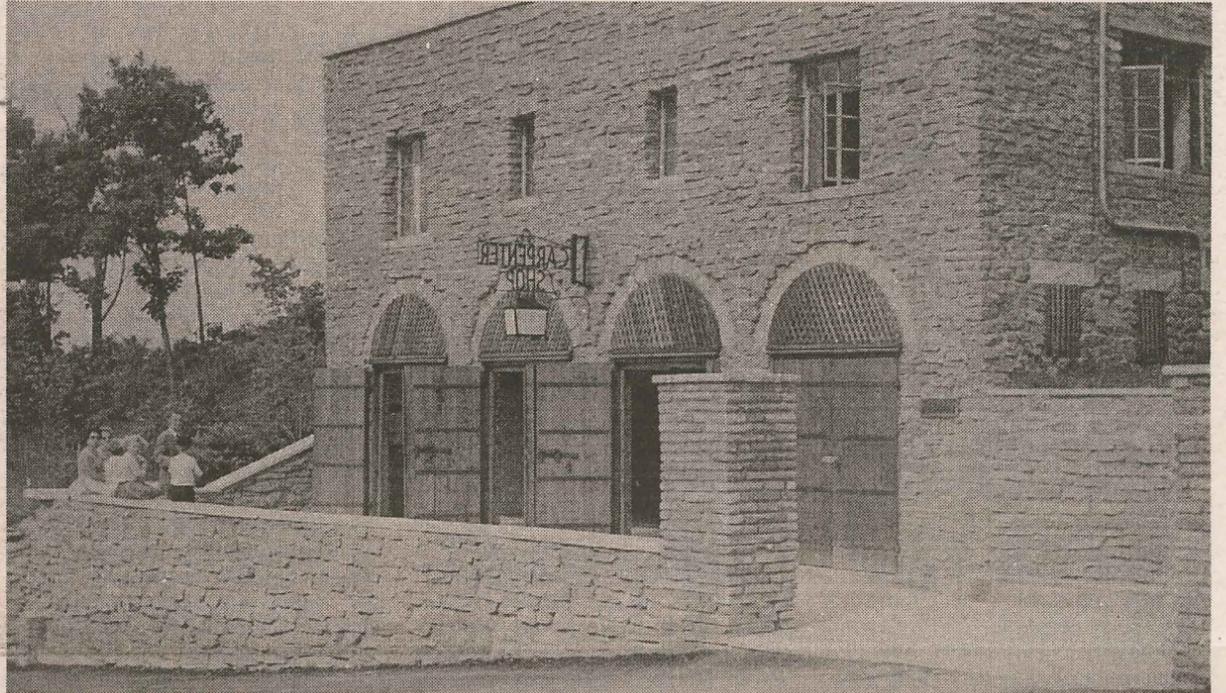
it. Whenever we work up there people ask questions about it and say they can feel the Holy Spirit. A lot of people come up there to pray."

Daily operations are directed by Donna Sheehy, who heads an all-volunteer ministry known as "The Upper Room."

The Garden of Hope is open daily from 9 a.m. to sunset. Access to the chapel and carpenter's shop is limited

to Mondays and Tuesdays. The gift shop is open Wednesday through Sunday.

To get there, take I-75 to the 12th Street exit and travel to Holman Street. Turn right on Holman and follow it to 16th Street, then turn right on 16th and take it to Monroe. Follow Monroe for one block and turn right onto Edgely Drive. The garden is on the left at 699 Edgely.



CARPENTER'S SHOP This building on the Northern Kentucky property where a re-creation of the Garden Tomb has been built shows a likely replica of the kind of carpenter's shop Jesus might have worked in with his father, Joseph.

One of those really special days

Most of our students, faculty and staff appreciate our daily chapel services. Normally the speaker is one of our own faculty or staff. Sometimes we are blessed with a guest speaker, as we were last week. One of my teachers asked me if Cameron Mills could speak in a chapel service. I was excited about the idea of Mills' coming to our campus, not only for the benefit of our students but for our faculty and staff as well.

I am not sure what I was expecting, but I confess I was a little surprised. Mills and his friend would have fit in very well with us. Both were wearing rather ordinary work clothes. Each had a shirt with a company logo on it, and the names on the shirts were not theirs.

I met Mills and his friend at breakfast. They were given a tour of our campus and then brought to the chapel. Everyone was excited to see the UK basketball star. Though I am not sure what I expected, I did think he would spend some time talking about basketball, and UK basketball in particular. During the 45-minute service he spent less than one minute talking about basketball. His

message was about Jesus and the sacrifice he made so that young and old could spend eternity with him. The message was simple, to the point and understood by all. Normally we do not give an invitation during the chapel service, but on special occasions we do. This was one of those times. The invitation was given primarily for those who did not know Jesus Christ as personal Lord and Savior. Nothing was said about rededication, praying for lost friends or for sin in ones own life. The invitation was "Do you want to spend eternity with Jesus Christ?" As soon as our heads were bowed, without music or constant pleas, the students start-

ed coming forward. Within less than one minute about 100 students were kneeling across the front of our chapel. A few minutes later another 25 or so made their way down the aisles. I had been sitting on the front pew and nearly had to sit down to make room for all those who were praying. All around me I could hear boys and girls sobbing, asking Jesus into their hearts.

I don't know how many of those young people made professions of faith, and how many came to pray for a lost friend or family member. Nor do I know how many came to ask forgiveness of some sin in their lives. What I do know is that several boys and girls came to Jesus during that service. One of the greatest opportunities any Christian school has is to teach the lost about Jesus and lead them to a saving knowledge of Christ. Sadly, some Christian schools do not allow lost students to attend their schools. We would not have had the opportunity to lead these young people to Jesus if we had told them they could not come to our Christian school because they were not Christians.

By the time you read this article we will be having our fall revival services. Normally during the fall revival many students ask Christ into their lives. Because Jesus had been criticized for associating with "tax collectors and sinners," he responded in Luke 19:10, "The Son of Man came to seek and save what was lost." A large part of this ministry is dedicated to seeking and saving those who are lost. After all, according to Jesus, "Those who are healthy do not need a physician."

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

THIS IS ONEIDA



W.F. Underwood

God's lump of coal

A lump of coal reminds Barry Smith of God's love and faithfulness. "Early in my first semester, I felt overwhelmed and guilty about time wasted in my refusal to do God's will. I compared myself with others and felt so inadequate. A walk down the old railroad bed gave me time alone to pray and surrender. Near the end of the walk I reached down for a piece of coal and it was as if God said, 'You may be just a lump of coal, but you're mine.' I found great peace about being at Clear Creek," Smith said.

Smith didn't grow up in a Christian home, although his grandmother took him to church some. As a teenager, he dated a Christian girl but the closer he drew to God, the farther apart they became. They were engaged but different levels of commitment eventually broke the relationship. Nine more months under conviction followed and in 1984 he knelt in the pastor's study and prayed to receive Christ. A call to ministry soon came, and Smith became involved in youth ministry. "It was ministry but not where I should have been," Smith recalls. In 1990 he married the girl next door. Ei-

leen reminds him about being neighbors for nine years before he noticed she had grown up. She completed college and took a public teaching job. His pastor, Leon Edwards at Harvest Fields Baptist Church of Pegram, Tenn., suggested Smith continue his training. They visited Clear Creek but didn't see how they could do it.

The birth of daughter Emily added another reason. "I had to provide for my family," he said.

One day in 1996 Mrs. Smith thought, "If we can live here, be poor and not get anywhere, we might as well live at Clear Creek, be poor and get somewhere." It made sense to Smith and they decided to apply for admission.

During the following year they became practically debt free and saved for the first lean year in school. Mrs. Smith now works in the admission office; Smith works in the library. They are under watchcare at Pineville First Baptist. "Clear Creek is where God wants us. This is his time to prepare and equip me," he acknowledged.

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

CLEAR CREEK CHRONICLE



Bill Whittaker

Available
exclusively
by mail

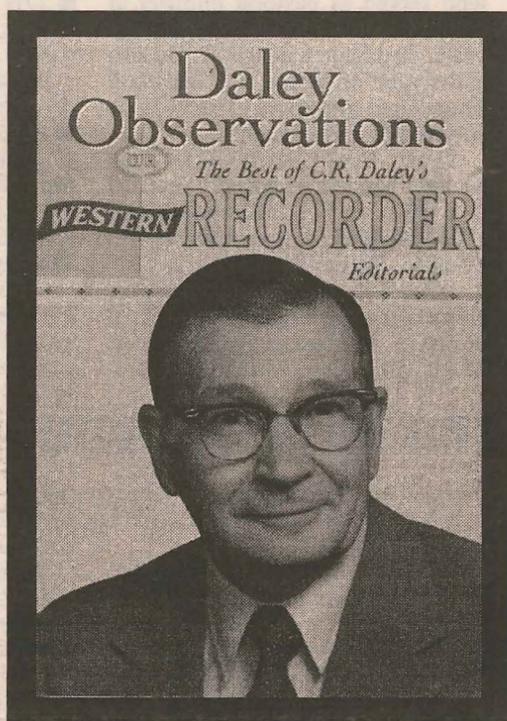
A must-read for Kentucky Baptists

"He recognized the unique faith and convictions resident among Kentucky Baptists."

A.B. Colvin

"This collection will light the fires of memory for some and introduce to new generations this teacher, preacher, prophet and poet who wrote what he saw, felt and believed about almost everything that mattered most to Kentucky Baptists."

Bill Marshall



"Should you fail to look closely at the publication date on some editorials, you might mistakenly think they were written yesterday."

Mark Wingfield

"The 'cream of the crop' from Dr. Daley's numerous writings."

Glenn Durham

This new book presents the best of C.R. Daley's editorials during his 27-year tenure as editor of the Western Recorder. Serving from 1957 through 1984, Daley became known as the "dean" of state Baptist paper editors.

He wrote during pivotal times in Baptist life and American life, prophetically addressing such issues as civil rights while at the same time penning lyric remembrances of Kentucky's great outdoors.

Daley Observations is a treasure of Kentucky Baptist history, yet contains insight relevant to Baptist clergy and laity alike today.

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PRAYER PARTNERS

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

■ Baptist churches in Russia contending with the devaluation of the ruble.

■ Brad and Lori Stamey as they continue to study Russian.

■ Dan and Pam Brown in Penza, Russia.

■ The 64 Baptist churches in Poland as they prepare to begin work with Kentucky volunteers in 1999.

■ The selection of field coordinators for the new Kentucky/Tanzania partnership.

■ The Tanzanian Baptist Convention and its election of a new president this fall.

■ Annual associational meetings throughout New England next month.

■ Baptist campus ministers in New England.

Mountains to the Mississippi

Compiled by Shirley Wooton

■ BELFRY—First Church will celebrate its 59th anniversary Sept. 27. Worship will be at 11 a.m. with an anniversary picnic at Hardy Park beginning at 2 p.m. A gospel sing will begin at 5 p.m. Steve Rice is pastor.

■ BOWLING GREEN—Burton Memorial Church ordained Mitchell Smith to the deacon ministry Sept. 13. Tim Miles is pastor.

■ COVINGTON—Oakridge Church recently ordained Jim Hendricks and Rick Faulkner as deacons.

■ EUBANK—Floyd Switch Church ordained Robert Collins to the gospel ministry. Collins has been called as pastor of Liberty Church.

■ HOPKINSVILLE—Casky Church will have revival services Sept. 27-Oct. 2 at 7 p.m. Roger Skipworth, pastor of Sharon Grove Church, will be the evangelist.

■ JEFFERSONTOWN—Hopewell

Church will hold a spiritual renewal weekend Sept. 20-23 at 7 p.m. Timothy Beougher from Southern Seminary will preach. Special music will include Margaret Searcy, Sharita Gresham, Lisa Schmidt and Hopewell Choir. Harry Sherrer is pastor.

■ LOUISVILLE—Robert Alston, who served as pastoral minister at Walnut Street Church more than 20 years, died Sept. 8 at age 87. He also had served as pastor of Hazelwood Church and Immanuel Church. He is survived by three daughters.

Green Acres Church will host the Melody Masters in concert Sept. 20 at 6:30 p.m. For information call (502)964-8165. A love offering will be taken. Daniel Powell is pastor.

"God With Us," a community worship experience, will be held Sept. 20 at 6 p.m. at Iroquois Amphitheater. Music will be provided by the com-

Balancing autonomy & community 'messy'

By Mark Wingfield
Editor

GEORGETOWN—Balancing the Baptist understanding of the autonomy of the local church and the biblical call for Christian community is no easy task, Alan Culpepper told a Georgetown College audience Sept. 8.

For evidence, he said, look no further than the strain felt by Immanuel Baptist Church in Little Rock, Ark., and Baptist leaders from outside the church who have called on that church to discipline its most visible non-resident member, Bill Clinton.

Culpepper, dean of the McAfee School of Theology of Mercer University in Atlanta, delivered a scholarly lecture on the importance of community to inaugurate the new George Walker Redding Lecture at Georgetown College. During a question-and-answer time, the first question asked connected Culpepper's lecture to the Immanuel Baptist Church issue.

Although Culpepper didn't make the connection in his formal presentation, he responded to it with a unique

perspective when asked. Culpepper was baptized in the Arkansas church as a child.

"We have a responsibility for others, but we have to be careful in the ways in which we intrude in someone's life," Culpepper said in response to the question about outside calls for the Arkansas church to discipline Clinton.

"To stand long distance from a situation and call on another church to exercise discipline when a person is hurting is irresponsible," he added.

Yet this is "the kind of situation we all face" in reconciling the need for community with the need for other aspects of Christian belief, Culpepper said. "Being community can be messy."

Creating and sustaining a sense of community also is challenged by the need to accept diversity, he added in response to another question. "Diversity is the challenge to real community," he said, noting that creating community does not require uniformity.

In the heart of his prepared lecture, Culpepper contrasted the stories of

bined choirs of Beechland Church, Fairdale First Church, Ormsby Heights Church, Rockford Lane Church, Shively Heights Church and Valley View Church. Admission is free. Call (502)447-6867.

■ MAYFIELD—Enon Church called Chad Lamb as pastor.

■ MILTON—Ferrill Davis, pastor of Milton Church, observes his 10th anniversary this month.

■ NANCY—Mt. Pisgah called Chris Blevins as pastor.

■ OWENSBORO—Seven Hills Church celebrated its 90th anniversary Sept. 6. T.A. Prickett is pastor.

Southeast Church has moved to its new location at 2804 Veach Rd.

■ PADUCAH—Olivet Church sent 17 youth and five adults on a mission trip to Falls River, Mass. Their ministry included conducting VBS-type activities for underprivileged children. Tommy Tucker is pastor.

Park Avenue Church's pastor, Charles Powell, has resigned and is available for supply and interim. He may be reached at (502)442-0048.



NEW TRUSTEE Southern Baptist Theological Seminary President Al Mohler greets a new seminary trustee from Kentucky during a recent meeting. Michael Ransdell, a member of Highview Baptist Church in Louisville, was added to the board this summer.

Deward Hurst is serving as interim pastor at Reidland Church.

■ PHILPOT—Karns Grove Church will have a 100th homecoming celebration Sept. 20.

■ SACRAMENTO—Sacramento Church will have a special service Sept. 20 at 2 p.m. to celebrate its 100th anniversary.

Felton installed as Georgetown campus minister

GEORGETOWN—Sharon Felton was installed Sept. 1 as the new campus minister at Georgetown College.

She succeeds Jack "Doc" Birdwhistell, campus minister for 18 years, who continues to teach at the Baptist college.

Felton's installation sermon was preached by Dwight Moody, dean of the chapel at Georgetown. Moody recounted the legacy of student ministry on the campus, including previous work done by Birdwhistell and his predecessors, Bob and Eddie Fields.

Moody said the influence of campus ministry is an integral part of what makes Georgetown College a desirable place for Kentucky Baptist students to attend. He quoted a recent newspaper interview with contemporary Christian singer Steven Curtis Chapman, who said, "Every good Baptist kid in Paducah wants to come to Georgetown College."

"That is a strong endorsement," Moody noted. "I look forward to the day when we can say every good Christian kid in the state, in the region, even the nation wants to come to Georgetown College."

In related news, the college named a new chapel leadership team, made up of 12 students who will assist Moody.

Students named to the chapel leadership team are Andrew Sturtevant of Frankfort; Jamie Belcher of Danville; Kelly Travis of Murray; LeRon Carter of Lexington; Chad Morreau of Paducah; Molly Cornelius of Lexington; Alan Redditt of Georgetown; Nicole Ridley of Springfield, Ill.; Alison Milligan of Louisville; Joy Burns of Harrodsburg; Leah Inger of Clinton, Tenn.; and Robert Wesley of Bowling Green.

Church's men bring in harvest for friend in need

By Doug Rapp
Somerset-Pulaski News Journal

NANCY—Linville Ard hasn't had an easy summer.

The farmer from Nancy lost his only son to cancer, has a heart condition that limits his activities and his wife's sister died recently.

On top of that he had 50 acres on his farm to cut, rake and bale.

Ard said it would have taken him about three weeks to do it by himself, but the job was finished in two days, thanks to some farmers from Bethlehem Baptist Church in Nancy who pitched in to help.

"You won't see this happen in many communities," said Morris Norfleet, who organized what he called the largest baling operation in the small Pulaski community.

"We got together at church and said, 'Let's do it,'" Norfleet said.

Norfleet, along with Finis Flynn, Wilbur Oakes, Milburn Tarter, Lowell Ard, Robert and Eric Brotherton, Mike Tarter, Gene Garner, James Norfleet and Nelson Ard, brought out more than a half-million dollars' worth of equipment and went to work two days in late July on Ard's farm.

Morris Norfleet said they tried to keep Linville Ard from working, but he insisted.

"They're helping out real good," Ard said. "I don't deserve this help."

Ard said Nancy was the best community with the best neighbors in the United States.

"They've been good to me," Ard said.

Oakes said Linville Ard was a good neighbor.

"This is something everyone should do," Oakes said of the effort.

"These guys helping out are a great bunch of people. This is a good thing,"

Oakes said from his tractor, looking out on the other tractors criss-crossing the field.

Lowell Ard, a distant cousin of Linville, agreed.

"We believe in helping our neighbors," Ard said.

Lowell Ard has lived in Nancy all his life and said it's a close community where everyone cares for each other. He recalled one neighbor's barn burning down and the community coming together to help replace it.

Norfleet said the effort was an extension of what they profess at Bethlehem Baptist Church.

"This is the true Christian spirit. This is Christian action in the first degree," Norfleet said.

"This is what life is all about," Lowell Ard said. "Being able to help a man out for a few hours."

Reprinted with permission from the Somerset-Pulaski News Journal

Corporations taking hands-on approach to philanthropy

By Ellen Simon
Religion News Service

NEW YORK (RNS)—Nothing in Jim Shippey's career at United Parcel Service suggested he would spend the end of a hot summer day crouched under a bridge in New York's South Bronx section, grilling surplus prison food with a nun.

The nun, Sister Lauria, was his favorite part of a four-week program UPS runs to change the way its managers think about the very poor. For Shippey, this meant work that ranged from delivering food to a homeless transvestite heroin addict, to improving efficiency at a center where homeless people bring cans they've collected for redemption.

"It's a question of dignity and the way you treat people," said Shippey, who normally is a business manager for UPS in California's Sacramento Valley. "The perception I had of people picking up cans before is they were lazy and didn't want to work."

At the can redemption center, he learned that wasn't necessarily true. "Places like this and the Bronx have really pushed that in our faces," he said.

In a mix of altruism and marketing, the public face of corporate philanthropy has changed from check writing to rolled-up sleeves.

"There are strategic reasons for this," said Jeff Wilklow, vice president of development for the Points of Light

Foundation, which grew out of the effort by ex-President George Bush to increase volunteerism. "Some are as basic as reaching target markets."

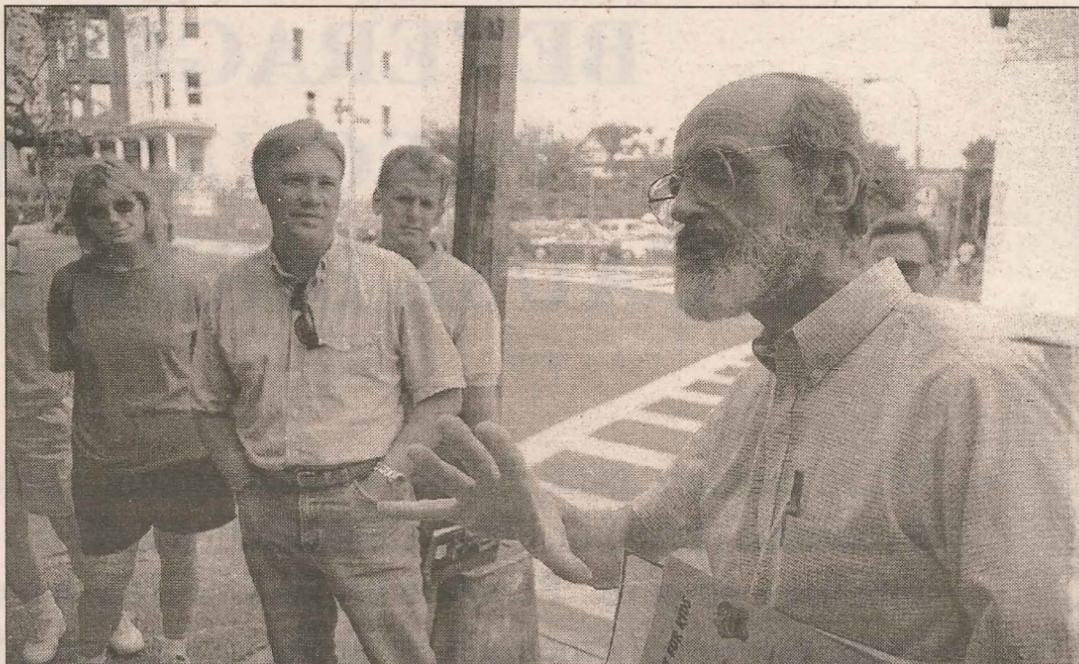
At AT&T, the AT&T Cares program gives employees a day off to do volunteer work. It is partially a strategy to make the company appear local, by doing work in communities where it has workers, said John Schneider, vice president of communications at Points of Light. AT&T said it donates about \$20 million worth of work hours.

"The days off are really great publicity," said Myra Alperson, a senior fellow at the Center for the Study of Philanthropy at City University of New York. "They do help the corporate image."

About 72 percent of companies have a formal volunteer program, according to a recent survey of 89 companies by the Consulting Network.

UPS has sent top managers for a month of living and working in poor neighborhoods ever since 1968 and the assassination of the Rev. Martin Luther King and a summer of urban rioting. It started heavily publicizing the program after last summer's UPS strike.

"We were the quiet company for a number of years," said Don Wofford, UPS' community relations coordinator. "When the public doesn't hear what good you do, they have a tendency to think you're not doing anything at all."



The UPS program has had results at the Henry Street Settlement, the agency it works with in New York.

Two UPS "community interns" started a job-training program that has resulted in 40 people from Henry Street being placed in jobs at UPS.

"They're teaching us something about discipline," said Elinor Polansky, chief administrator at Henry Street. "They're role modeling here. A lot of our children don't have fathers."

In some cases, employees pick the volunteer work.

United Airlines started building Habitat for Humanity houses because that's where their employees already were volunteering, said Mary Phelps, metro manager east for United. The company now has "build days" when it buses United volunteers from the airport to a house.

"It's offering an opportunity for our employees to work together on something," she said.

ON-THE-STREET TRAINING Employees of United Parcel Service listen to an orientation in social work from Ed Phalen, director of Highbridge Community Life Center in the Bronx. (RNS photo)

Why do we say 'God bless you' whenever someone sneezes?

WASHINGTON (RNS)—It happens everywhere—on the street, at the mall, in the movies. During hay fever season, it happens even more.

Sneeze and people around you—perfect strangers—feel a compulsion to say, "God bless you," or simply "Bless you."

If you've been schooled in polite behavior, you'll respond, "Thank you."

But where did this bit of social etiquette originate?

It came from a long way back, from the time of the ancient Romans and Greeks—and even earlier.

"It comes from the idea that you are sneezing out your soul," said Moira Smith, librarian at the Folklore Institute at Indiana University in Bloomington.

In primitive belief, the soul, which animated every living thing, was flighty, she said. You could be alive one minute and dead the next if not careful about the soul flying off.

"There are a lot of ancient beliefs in general about a separable soul. It could separate for a brief period of time. When you dream, your soul is out of your body so it can't get back in if you're sneezing," she said. Even yawning posed a danger.

Smith said the idea of invoking divine protection in a sneeze was documented as early as the first century by the Roman naturalist Pliny the Elder.

In 77 A.D., Pliny wrote in his Natural History: "Why is it that we salute a person when he sneezes, an obser-

vation which Tiberius Caesar, they say, the most unsociable of men, as we all know, used to exact, when riding in his chariot even?"

The beginning of the practice is lost in the mist of prehistory.

Coupled with the idea of a soul getting away was the fear that an evil spirit could enter the body through the mouth or nostrils and steal away an unguarded soul. That made a blessing doubly necessary.

A more up-to-date variation on this theme has been the notion that the heart stops when you sneeze—a potentially fatal state of being. Alas, that's not the case.

"It does not stop whatsoever," said Dr. Jose Missri, chief of cardiology and chairman of the department of medicine at St. Francis Hospital and Medical Center in Hartford, Conn. He said he, too, has been curious about why people say "Bless you" when someone sneezes.

Robert Blystone, who teaches biology at Trinity University in San Antonio, sees a common thread running through this ancient concern about sneezing.

"In a world without antibiotics, a sneeze could mean the start of an illness which could kill," he said. There were "no magic bullets to take care of the after-effects of the early warning system called a sneeze."

Many people today have no appreciation for what it was like to live without the miracles of modern medicine, he said.

Baptist students challenged to 'be more'

NEW ORLEANS (BP)—The Army challenges young adults to "Be all that you can be," but Baptist students attending a recent CrossSeekers conference were challenged to "Be more."

About 3,000 college students and older high school students attended the Sept. 4-5 event at Morial Convention Center in New Orleans.

During the closing session of the event, 2,337 students responded to the "Be more" challenge by signing the "CrossSeekers Covenant," a six-point document calling them to a lifestyle of integrity, spiritual growth, authentic and consistent witness, service, purity and Christ-like relationships.

"I think this is another good illustration of how this covenant is touching something in the hearts of today's Christian college students. They want to get serious about their faith and this is proving to be a great vehicle to help them do it," said Bill Henry, director of National Student Ministry, which sponsored the two-day celebration. The Southern Baptist ministry, part of LifeWay Christian Resources in Nashville, launched CrossSeekers last year as part of an intentional focus on transformational discipleship.

While initiated by Southern Baptists, the movement has gained the support of other Christian groups, such as the Fellowship of Christian Athletes. Prior to the New Orleans event, 19 CrossSeekers rallies had been held in 11 states and more than 6,000 students had signed the covenant. The New Orleans conference, the first national CrossSeekers event, was held to celebrate that response and foster continued participation in the movement. While the majority of participants came from the deep South, more

than a dozen states were represented, including Ohio, Montana and New York.

Anne Graham Lotz, founder of AnGeL Ministries in Raleigh, N.C., was the first to challenge the students. In today's politically and morally changing world, the daughter of evangelist Billy Graham urged them to remember that "character counts."

"What you're hearing is what you do in private has nothing to do with your public life—character is not important. ... But that is a flawed philosophy," Lotz said. "Sooner or later, you will end up in destruction; your life will collapse."

"You don't call it an inappropriate relationship; you call it adultery," she said. "You don't call it 'misleading the public;' you call it a lie. You call it what it is and you ask God to forgive you. ... He loves you, he forgives you, he saves you and he will live in you."

The students also heard from Christian athletes like Danny Wuerffel, quarterback of the New Orleans Saints and a former Heisman Trophy winner from the University of Florida; and Cameron Mills, a member of the University of Kentucky's 1998 national championship-winning basketball team.

"At some point in our lives we have to get down on our knees and say, 'Lord, I've tried it my way ... and that's not making it. I want to put it in your hands,'" Wuerffel said. "And that's not something I did once; I have to do it every day."

Mills reminded students there is only one way to heaven—"through the blood of Jesus Christ." He showed them his NCAA championship ring, but said: "This ring is just a filthy rag. It's not taking me anywhere. My Jesus is taking me to my real championship."

WARNING: ALCOHOL BEVERAGES DURING PREGNANCY CAN CAUSE BIRTH DEFECTS.

- When mothers drink alcohol while pregnant, their babies could have Fetal Alcohol Syndrome (FAS) or Fetal Alcohol Effects (FAE) which are a group of birth defects that have no cure. People with FAS or FAE have a range of problems as severe as being profoundly mentally retarded to less immediately visible problems such as hyperactivity, short attention span, or lower IQ.
- FAS is the #1 known cause of mental retardation in the United States, and one of the three leading causes of birth defects. The other two, Down's syndrome and Spina Bifida are genetic.

FAS IS NOT GENETIC AND IS TOTALLY PREVENTABLE.

- Brain damage is the most common consequence, although any or all organs and functions can be affected. Often, also, a fetal-alcohol damaged child may have to carry visible facial abnormalities for the rest of his/her life.

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