

(BP)

BAPTIST PRESS

News Service of the Southern Baptist Convention

NATIONAL OFFICE

SBC Executive Committee
901 Commerce #750
Nashville, Tennessee 37203
(615) 244-2355
Herb Hollinger, Vice President
Fax (615) 742-8919
CompuServe ID# 70420.17

BUREAUS

ATLANTA Martin King, Chief, 1350 Spring St., N.W., Atlanta, Ga. 30367, Telephone (404) 898-7522, CompuServe 70420,250
DALLAS Thomas J. Brannon, Chief, 333 N. Washington, Dallas, Texas 75246-1798, Telephone (214) 828-5232, CompuServe 70420,115
NASHVILLE Linda Lawson, Chief, 127 Ninth Ave., N., Nashville, Tenn. 37234, Telephone (615) 251-2300, CompuServe 70420,57
RICHMOND Robert L. Stanley, Chief, 3806 Monument Ave., Richmond, Va. 23230, Telephone (804) 353-0151, CompuServe 70420,72
WASHINGTON Tom Strode, Chief, 400 North Capitol St., #594, Washington, D.C. 20001, Telephone (202) 638-3223, CompuServe 71173,316

December 11, 1995

95-198

HAVANA--Intercede for Cuba's Baptists, say retired FMB missionaries.
JERUSALEM--Analysis: An evangelical primer on peace in Israel.
KENTUCKY--Refused bail bond from jail to study 'Experiencing God.'
KENTUCKY--Experiencing God: working in Kentucky.
KENTUCKY--Experiencing God: salvation testimony.
DALLAS--Fixed Fund target range announced by Annuity Board.
TENNESSEE--Use power to serve, Boone urges Christians; photo.
VIRGINIA--DCBC votes increase Cooperative Program giving to 29 percent.
NEW ORLEANS--NOBTS makes second launch into cyberspace.

SOUTHERN BAPTIST HISTORICAL
LIBRARY AND ARCHIVES
Historical Commission, SBC
Nashville, Tennessee

Intercede for Cuba's Baptists,
say retired FMB missionaries

By Wally Poor

Baptist Press
12/11/95

HAVANA (BP)--Cuban Baptists' greatest need is for the prayers of their Baptist brethren in the United States.

That's the impression brought back by retired Southern Baptist Foreign Mission Board missionaries Charles and Jean Allen of Wilmington, N.C., who spent 15 days in the island nation invited by the Western Baptist Convention Seminary in Havana.

Every church the Allens attended was full. "There is a real spiritual renewal in Cuba," Charles Allen said.

About 12,000 members worship in the 136 churches of the Western convention, related to century-old Southern Baptist mission work. During the last three years the convention has expanded by 21 churches.

But rapid growth has left a shortage of pastors -- 51 shy of the number of churches. "I think the biggest need they have is prayer," said Allen. "They need prayer for pastors."

Also: "So many have family members divided between Cuba and Florida."

The Allens' invitation to work in Cuba came through Mark and June Smith, Foreign Mission Board missionaries the Allens knew while they were on the field.

The Smiths, now Caribbean itinerant missionaries, work out of a base in southern Florida. On a trip to Cuba, June Smith, a librarian, had taken one look at the seminary library in Havana and told her husband: "I need Dr. Jean." Jean Allen has her doctorate in library science from the University of North Carolina at Chapel Hill.

During the Allens' Cuba trip, she worked with Elizabeth Diaz, the seminary's librarian, and spent some time with three university students interested in starting a library in a church. Her husband taught 27 hours of classes, preached in three churches and spoke four times in the seminary's chapel service.

The Allens were impressed with the discipline and dedication of the 32 seminary students, who meet for four sessions in the morning and three after lunch. The students are expected to spend at least four hours a day in the library -- and eight if they're working on their thesis.

Most professors are local pastors paid nothing to teach. Volunteers from churches also help out.

--more--

Jean Allen left behind a copy of an unpublished book she wrote on organizing a library, a photocopy of the religion section in the Dewey Decimal system and a list of generally accepted subject headings for small libraries.

This a tough time for Cuba, which has suffered during recent years after the fall of communism among Eastern Europe nations that were formerly allies. "The period they have been through has decidedly deepened their faith," Charles Allen said. "There is a commitment to Christ that's very strong. You see it in the young people and the pastors."

--30--

ANALYSIS:

An evangelical primer
on peace in Israel

By Marty Croll

Baptist Press
12/11/95

JERUSALEM (BP)--In Israel, issues of peace and conflict are complex and difficult to discern. How can an evangelical Christian untangle the web of conflict to understand the challenge of peace in Israel?

-- HIGH STAKES IN THE PEACE PROCESS: The fight between Israel and her Arab neighbors is about who owns the land now occupied by the nation of Israel. In 1947, the United Nations suggested dividing the region, one part for Arabs and another for the growing population of Jews coming back in droves, many to escape persecution in Europe.

The UN partition was short-lived. In 1948 Jews declared Israel a sovereign state, and the war of independence against the Arab states began. Arabs fled into Lebanon, Syria, Jordan and Egypt. While key world powers recognized Israel, its Arab neighbors did not. In later wars with Arab states, Israel occupied even more land in areas of Palestinian settlements such as the Golan Heights in southwestern Syria, the West Bank including East Jerusalem in western Jordan, and the Gaza Strip and Sinai in northeastern Egypt.

Israel returned the Sinai in 1979 and made peace with Egypt, but Israeli settlers continued moving into the other areas. Until 1993, nearly all Arab nations and the Palestine Liberation Organization, which has represented the interests of Palestinians, refused to recognize Israel. And as Muslim extremists have influenced Arab politics in recent years, Israel's neighbors have had to fight off attempts to make them take an even more hard-line stance. The reason? Many Islamic holy sites are situated on Israeli-occupied land. Jerusalem especially is a contested spot.

In 1993 Israel promised to allow Palestinian self-rule. Roughly half of Israel believes peace will bring stability, security and economic advance. Others see it as compromise with a dangerous enemy.

-- SOUTHERN BAPTISTS IN ISRAEL: Personnel assigned by the Foreign Mission Board to work in Israel and surrounding countries are called Baptist representatives and operate from a non-political stance. They work with people on all sides of the conflict, with Arabs in Lebanon, Jordan, Syria and Egypt and with Palestinians in Gaza and the West Bank, in areas formerly occupied by Israel.

In Israel Baptist representatives work with Arabs and Jews. With Arabs, representatives assist primarily Arab churches of the Association of Baptist Churches in Israel. With Jews, they work alongside Messianic Jews, who believe in Jesus as Messiah.

Southern Baptist volunteers help in programs at Baptist Village at Petah Tiqva, a valuable focus for Baptist life in Israel. Here, believers from all sectors of society come to meet and worship.

--more--

-- HOW WE GOT HERE FROM THERE: During the Roman occupation (63 B.C. to 640 A.D.) the land became known as Palestine. Rome pillaged the Jewish temple in Jerusalem in 70 A.D., plowed under the city, rebuilt it, renamed the country to blot out the Jewish heritage and banned Jews from their holy city in 135 A.D. The focus of Jewish culture shifted to Babylon, present-day Iraq. As Christianity spread, and later Muslim rule came out of Arabia, Jews were persecuted. Jews were without their homeland for 18 centuries.

Faithful Jews who stayed in Palestine developed a theology growing out of the Pharisees, whom Jesus encountered during his ministry. They lived in clusters, scattered throughout a region generally dominated by descendants from the Jews' biblical Arab enemies, descendants of Ishmael, son of Abraham. The Arabs then came to be known as Palestinians.

Palestinians were mostly Muslims. They never had self-rule in their homeland, because successive powers ruled Palestine until the Jews established the nation of Israel in 1948 after returning to the land in the late 1800s.

-- WHAT PART RELIGIOUS: Deep religious traditions are at stake in the war for the land. Although up to 85 percent of Jews in Israel are not motivated by religion, their entire culture is linked to religious laws and traditions. Many Palestinians are the same way with respect to Islam.

The Zionist nationalism that gave birth to Israel was largely humanistic and even socialistic. In fact, the "kibbutz" settlements that Jews started during the return to their historic homeland were models of socialism.

Still, Israel gives credence to the voice of its religious heritage. The Zionist movement to Palestine was guided by the Hebrew Torah. As Zionists took over, religious authority became concentrated in the hands of Orthodox leaders from Eastern Europe. Today, local rabbis exert control over day-to-day life in the communities they influence.

-- RELIGIOUS FACTIONS: Many Israelis today complain that religion plays too big a part in the system. The assassination of Rabin -- and the controversy over why some Jews accept it as valid under Jewish religious law -- has been cited as an example.

Extreme Orthodox Jews, a tiny percentage of the population, considered Rabin a traitor and his government illegitimate because of its overtures toward Arabs. More moderate Orthodox, about 15 percent of the population, say the land Rabin was trading back to the Arabs was given to them by God and it is a sin to give it back.

Other more moderate religious Jews practice rites and keep holy days but are less willing to allow religious law to control their lives. Many of these also consider it wrong to give land back to Arabs.

-- ATTITUDES TOWARD PEACE: Among those unmotivated by religion, many take a progressive attitude toward peace, having tired of ceaseless Arab terrorism and Jewish retaliation. They believe peaceful coexistence is the answer. Others take the attitude that peace is dangerous because Arabs, many driven by extremist Muslim ideology, want to drive Jews out completely.

Those who support peace generally backed the Labor Party during the last elections in 1992. The coalition put together by Labor in the parliament elected Rabin as prime minister. The opposition coalition, led by the Likud Party, was unable to establish a majority. Some legislators are Arab Israelis. Votes along party lines are too close for either side to claim a mandate.

-- EVANGELICAL EYESIGHT: Evangelical Christians should note the difference between faith as they know it and the Jewish faith today. Orthodox rabbis teach a religion based not as much on belief as on living out the law. It is Greek in thought and Hebrew in action. Before the birth of Jesus, Greek humanism -- and belief that man without God will overcome evil -- had already taken hold among Jewish Pharisees. The Pharisees believed Jews -- as God's chosen people and Abraham's descendants -- possessed the power to attain perfection by keeping the law.

Orthodox Jews are looking for a Messiah, or a messianic era, whose lofty moral standards and enlightenment would unite all the world in utopia. A world leader with such ability might fit many evangelicals' picture of the Antichrist.

--30--

Refused bail bond from jail
to study 'Experiencing God'

By Ken Walker

Baptist Press
12/11/95

MAYFIELD, Ky. (BP)--When Robert Whittimore's relatives came to bail him out of jail last winter, they didn't understand his refusal to let them post bond. But he knew he would get more from studying "Experiencing God" inside the Graves County Jail than from wandering the streets.

"Several of us came to a better understanding of where we should be headed," said Whittimore of the popular, biblically-based study course. "We learned the pleasure you can get from being obedient to God. But the personal relationship with him was the big thing."

Charlie Simmons, director of missions for the Graves County Baptist Association, said he sees God work significantly in several inmates' lives every time he teaches the course in the county jail. Six classes apiece for men and women have been offered since November of last year.

"I would say there have been 15 to 20 people saved," he said. "God really has his hand on Experiencing God. I think it's part of an awakening taking place in America and maybe the world. God is using it to touch people's lives."

The story of what happened in western Kentucky is not an isolated incident, according to the Texas creator of the Experiencing God Weekend materials. Don Gibson said he has heard of several inmates in his state turning down parole until they could finish the course.

The studies are popping up so fast in Texas he has a hard time tracking all of them. He estimated there are 25 in state prisons there and an equal number among 257 county jails.

He quoted Sheriff Dan Smith of Bell County -- where 700 inmates were saved last year -- as saying the volunteers teaching the course have done more redemptive ministry than anyone else he has seen during his law enforcement career.

"I think it's phenomenal," said Gibson, the director of lay ministries for the Texas office of the Southern Baptist Brotherhood Commission. "Chaplains are telling us there is a spiritual dimension in Experiencing God that they have never seen before."

"Inmates are lining up their lives with what they learn in the study. Many tell their families they need to get a book and do the study themselves."

Experiencing God Weekends are designed to interest people in completing the 12-week study course. The first three were held in Texas prisons last year, increased to 13 in 1995 and may double next year, Gibson said.

Louisiana State Penitentiary Warden Earl Burl Cain has set as a goal requiring all inmates to go through Experiencing God, according to Sam House of the Southern Baptist Sunday School Board's discipleship and family development division. And a Rockingdale, N.H., County Department of Corrections official has requested Experiencing God material for use with prisoners in holding cells waiting to be sent to the penitentiary, House added.

Special statewide "launches" of these weekends are planned in four state prisons in 1996. The first will be at Kentucky's maximum security prison at Eddyville in May. Others are planned for Alabama, Tennessee and Texas.

The latter will feature Experiencing God co-author Henry Blackaby teaching at the state prison in Amarillo on June 14-15. Gibson hopes a satellite hookup can be arranged to beam the sessions statewide.

--more--

"If the chaplains and wardens are willing to do it, we could do simultaneous weekends everywhere in the state," he said. "We would have live teams at each site to do small groups and testimonies along with Blackaby's teaching. The (SBC) Radio and TV Commission has already asked to be part of it."

One of the steps the course teaches is that after God speaks Christians face a "crisis of belief" over whether the Lord can deliver on his promises. Gibson said that could be the case if the statewide hook-up materializes. If 200 inmates at 50 prisons decide to go through the study, that would mean providing 10,000 workbooks, he said.

Experiencing God already has created a major impact in the state, however. Prison workers can tell which cell blocks are using the study, Gibson said, and the Texas Department of Corrections soon may offer it as part of study curriculum for inmates who request Christian materials.

The course's foundational teaching is a key aspect of its value, added John Ramsey, chaplain at his state's largest prison, Eastern Kentucky Correctional Institute.

There are more than a dozen religious services of all types there each week, he said, and as a result a lot of confusion. While there have been many willing to come in and preach the gospel, until now few have been eager to disciple converts, he said.

"Inside prison it's like the Corinthian church," said Ramsey, who also is pastor of First Baptist Church of West Liberty, Ky. "Inmates live sorry lifestyles and they have to be taught to pull away from it. A lot end up with a superficial faith, which leads to recidivism. A man needs to learn to utilize his faith. That's where Experiencing God has met a need."

Ramsey said he prayed for two years that someone would come disciple inmates before God led him to approach the pastor of Central Baptist Church of Winchester. That led to a team of five men making weekly visits to teach Experiencing God and Master Life over the past 15 months.

"The atmosphere is definitely different," he said of the change inside. "Imagine a shallow church with a lot of emotion and zeal but little foundation, and give it good teaching and doctrine so it's a stable body. That's what happened here."

--30--

Experiencing God:
working in Kentucky

By Ken Walker

Baptist Press
12/11/95

WEST LIBERTY, Ky. (BP)--When members of Central Baptist Church of Winchester began teaching Experiencing God at the Eastern Kentucky Correctional Institute in October of '94, they had no idea Charlie Simmons planned to do the same at the Graves County Jail.

But the program in eastern Kentucky and the Graves' study leading to classes in two other county jails prove to Rick Lucas God is working with Southern Baptists in Kentucky.

"What I see happening is a movement of the Lord to get people involved in ministering directly to inmates," said the coordinator of Experiencing God for the state Brotherhood organization. "I want to see us move into a more diversified ministry, such as with families and after-care, when the inmates are released."

In Central Baptist's case, additional activity has already begun. In late summer 65 men visited the state prison for a special weekend revival where 30 inmates accepted Christ. Earlier this year, members began teaching Sunday morning Bible studies at a juvenile detention center near the church.

This divine activity also can be seen among the inmates who go through the study course, according to two Southern Baptists who have taught men's and women's classes the past year.

--more--

"Experiencing God sets a focus on what it's like to have a relationship with Jesus Christ," said Keith Parish of Winchester, presently leading his fourth session at Eastern Kentucky Correctional.

"They grasp that. Pretty soon they grow spiritually and see that God wants to do a work through them. By the end of the class they understand what a relationship with him is all about."

One inmate told the Central Baptist deacon that after his salvation he had prayed for six months someone would come and teach him how to be a Christian.

Although some inmates "play games," Parish said guards told him this man had changed, since in three previous years they had placed him in disciplinary confinement nine times. That inmate has since been released and returned home, saying he feels called to become a minister.

While his view of prison conditions is fairly limited, the Winchester man said officers and the warden have related how Experiencing God -- and Master Life classes taught by other members -- have caused major changes.

"I go because that's God work," said Parish, who labels himself an unlikely prospect for prison ministry. "I see men change and that's exciting. These men who thought they had nothing to live for, or that society didn't care about them, suddenly find out that God cares for them and can use them."

Although Jane Schauberger is now teaching T.W. Hunt's "The Mind of Christ" to women in the Marshall County Jail, she said the changes in inmates' attitudes can be traced back to her first Experiencing God class. She followed that up with "Search for Significance."

"Nobody has been saved but I can see dramatic changes in attitudes," said the member of First Missionary Baptist (SBC) in Benton, Ky. "This past week one girl was talking to an inmate and said from the time she was involved in Experiencing God she could feel him working in her life."

One thing that has amazed her since she began teaching in the jail last spring is how most of the inmates have attended church and had a personal conversion experience with Christ. But then they fell away, she said, expressing her hope that the studies will be a coming back for many of them.

Like inmates in other areas who have declined opportunities for early release to continue Experiencing God studies, Schauberger said many women tell her, "I know why I'm here. I wouldn't have experienced any change like this if I had been outside."

--30--

Experiencing God:
salvation testimony

By Ken Walker

Baptist Press
12/11/95

HICKORY, Ky. (BP)--Dec. 28 will bring bittersweet memories to Robert Whittimore. While it marks the third anniversary of his mother's death and the day that a drunken fight sent him to jail in 1994, it also concludes a year of sobriety.

Although he grew up attending Presbyterian, Methodist and Baptist churches and was baptized as a youngster, the western Kentucky native drifted away from God. But he came back last winter, thanks to what he learned in the first Experiencing God study at the Graves County Jail.

The 11th of 13 children, Whittimore had plenty of family members willing to post his bond, even after the judge raised it from \$1,000 to \$10,000. He kept turning down the offers and spent more than three months in jail so he could complete the 12-week-long course.

"The main thing to me was the love relationship God wants with us," said Whittimore, who now works at a poultry-processing plant. "I did a lot of reading my whole life but I never looked at it that way. It taught me he was expecting a love relationship, not just obedience -- that he wanted somebody to love him back."

--more--

After his release, he took another step to formalize that relationship, getting baptized with several others at a Presbyterian service. Although he hasn't joined a Baptist church, he sounds like one in discussing his faith.

"I believe in Jesus Christ and know the things he has done for me," he said. "I believe that. I believe when you're saved you're saved for life. You may make mistakes but today I'm striving to do what's right."

Whittimore also has returned to the county jail, although this time voluntarily. He goes there on Saturday nights to visit inmates and participate in worship services conducted by various churches.

He also likes to relate his experience to residents in this community a few miles from Mayfield. Many are familiar with his family, since his father operated a garage and salvage yard here for 50 years before his death in 1991.

Some of those conversations have included apologies to people he offended the past three years. He said his drinking problems reached a peak then both parents and two siblings died over a 12-month span.

"Pride doesn't taste so bad after you swallow it," said Whittimore, who shared his testimony at a recent meeting of the Graves County Baptist Association. "I tell people how wrong I was instead of telling them how wrong they are. I sow the seed and God gives the increase."

He hopes Experiencing God will continue to make an impact in others' lives, too. He said he was impressed with Henry Blackaby's teaching videos, the simplicity of the course and modern-day examples of God at work that were easy to understand.

"I was looking for something but I wasn't sure what it was," he said of his past troubles. "Sometimes I don't think I was saved until recently, because I didn't really understand what I was getting into."

Now he does. He especially understands the value of sitting in jail to experience God.

--30--

**Fixed Fund target range
announced by Annuity Board**

**Baptist Press
12/11/95**

DALLAS (BP)--Officers of the Annuity Board of the Southern Baptist Convention are projecting a 1996 earnings range for the board's Fixed Fund of 5.00 percent to 6.25 percent, approximately the same estimate as the 5.25 to 6.25 percent for 1995.

John R. Jones, senior vice president for fiduciary services, said, "Interest rates remain uncertain for investment of new contributions and reinvestment of maturing instruments in the Fixed Fund. While prospects for 1995 appear to be toward the upper end of our estimated range, the possibility of falling interest rates causes us to be just a bit more cautious about the possible range in 1996."

The Fixed Fund credited a cumulative 5.58 percent through November, which was above the 5.15 percent earnings at the same point in 1994.

Jones said, "Our participants realize the earnings of the Fixed Fund are less volatile than our other investment funds. The years of 1994 and 1995 have been dramatic illustrations of this fact. In 1994, when both stocks and bonds were suffering losses, the Fixed Fund was comfortably within its estimated range of positive performance. In 1995, stocks and bonds have enjoyed spectacular growth. Meanwhile, the Fixed Fund has returned nice, steady earnings, and it appears the Fixed Fund will end the year with earnings near the upper end of the estimated range."

"The Fixed Fund target range is not guaranteed, but the Board believes there is a high probability of performance next year within the estimated range," said Jones. "The crediting rate each month is the actual performance of the fund, and there are fluctuations based on month-by-month experience," he added.

--more--

Participants can change the fund or funds to which contributions are made by notation on their monthly billing form or by calling the Annuity Board's toll-free number: 1-800-262-0511. Accumulations in funds can be moved once each month by written instructions to the Annuity Board. All changes are made on the first day of the month following receipt of a change order.

Jones encourages participants to secure Annuity Board brochures describing investment funds and models of possible diversification strategies before making decisions on investment of contributions and accumulations.

--30--

For information, contact Thomas E. Miller Jr., senior vice president, public relations, Annuity Board of the Southern Baptist Convention, (214) 720-4691.

Use power to serve,
Boone urges Christians

By Linda Lawson

Baptist Press
12/11/95

NASHVILLE, Tenn. (BP)--Wellington Boone's mother tried to abort him twice during her pregnancy.

He didn't start school until he was 8.

He spent his childhood in a New Jersey ghetto.

He lived with his mother and her boyfriend. Seeing his mom physically abused on frequent occasions, he wondered what would happen to him if she were killed.

He didn't meet his father until he was 35 years old.

"My world view was messed up," Boone told employees of the Baptist Sunday School Board's Broadman & Holman Publishers Dec. 7. "In reality I should not like white people. What happened? The reality of Jesus came to me.

"When I found Jesus was real, he took me beyond the cultural boundaries of my environment," he said. "The blood not only covered my future but covered my past."

Boone, a popular speaker with Promise Keepers, a national organization for Christian men, has written his first book, "Breaking Through," to be published by B&H in February 1996. He is perhaps best known for his conferences and speeches on Christian servanthood which he terms "worm training."

The concept is rooted in Psalm 22 when the psalmist writes, "But I am a worm and no man."

"It was from a position of great power and strength that he (Jesus) was motivated to take on the role of a servant," Boone writes in the third chapter of his book. "Being a worm requires the power of God because in order to achieve 'worm status' you have to give up the world's standard of strength and position."

"The thing that's wrong with America today is that we've lost our servant spirit," he told B&H employees. "You can win anyone you can outserve."

In the home, Boone says a man is the best kind of husband and father when he's a servant, not when he exercises power over family members.

Early in his marriage, he said he realized while both he and his wife worked all day, her work continued long after they arrived home at night. She cooked dinner, cleaned up dishes and got their clothes ready for the next day.

"I realized this woman was out-serving me," he said. Becoming a servant in his home required learning to cook, clean house and care for the children.

"I tell my son, 'Blow my mind. Outserve your dad,'" he said.

Boone has been criticized for saying African Americans, with slavery in their past, are in a better position to understand the concept of Christian servanthood.

Emphasizing slavery was wrong, he nevertheless observed in his book "those who have been slaves understand, better than anyone, the service to which Jesus has called his true disciples."

"If God gives us power, and we still have revenge and personal agendas in our hearts, we will use that power selfishly and misappropriate it. God only gives power to servant-leaders, not power-hungry children."

--more--

Boone also has spoken out against Louis Farrakhan, leader of the Nation of Islam and a moving force behind the Million Man March held in Washington in October.

He maintains Farrakhan's purpose of the march was spiritual, not economic or cultural and cites the event's theme, "Day of Atonement."

"It's (atonement) a done deal, baby. Farrakhan, you're 2,000 years late," Boone said. Nevertheless, he urges Christians not to hate Farrakhan but to love and pray for him.

He challenges white Christians to reach out to the black community in a spirit of reconciliation, even if they at first experience rejection. He carries in his Bible a copy of the racial reconciliation resolution adopted by messengers to the 1995 Southern Baptist Convention. He said the willingness of B&H to sign him as a "marquee author" backs up the spirit of the resolution with action.

"You start revolution by the spoken word, but you carry it by the printed page," Boone said.

Charles Wilson, vice president of the BSSB trade publishing group, said "Breaking Through" is the most significant book B&H will have published since its formation in 1992.

He said he hopes the book will "bring healing and reconciliation, not only between races, but within the evangelical community. This book is a visible manifestation of what we meant when we said we would publish books that would make a significant impact on the lives of people."

Bill McCartney, former football coach at the University of Colorado and co-founder of Promise Keepers, wrote the foreword to the book and compared Boone to a quarterback.

"In football, every good signal caller understands the head coach's instructions. He perceives, anticipates and reacts with precision and daring," McCartney wrote. "For the kingdom of God, Wellington Boone is that man.

"I have watched him move in and out of life's difficulties, maintaining his allegiance to Christ with true passion and commitment. His message crosses all racial/cultural barriers. He brings people together for reconciliation and restoration to unity in Christ."

Boone said through their relationship with Christ, Christians can learn to love all persons.

"I have no intent of letting rednecks, 'whitenecks' or whatever outlove me? Why? The spirit of Jesus. They must not discern an ethnic spirit in me. I must have the spirit of Jesus."

--30--

(BP) photo posted in the SBCNet News Room and mailed to state Baptist newspapers by the BSSB bureau of Baptist Press.

DCBC votes increase Cooperative
Program giving to 29 percent

Baptist Press
12/11/95

VIENNA, Va. (BP)--Messengers to the 119th annual session of the District of Columbia Baptist Convention unanimously voted to raise the Cooperative Program portion shared with the Southern Baptist Convention from 27 percent to 29 percent.

Convention leaders hailed upward movement in total missions giving pointing out, despite the organization's continued budget struggles, this increase stands out in distinct contrast to the decrease among some larger conventions.

The DCBC has set a long range goal that calls for steady increase in missions giving beyond the convention's expenses with a goal of 40 percent by the year 2000. This commitment, both in terms of finances and sacrificial service, represents yet another way the covenanting churches will "Seek the Peace of the City" this year's overall theme for the Nov. 17-17 meeting at Vienna Baptist Church.

--more--

Jere Allen, executive director/minister, and other speakers, urged all DCBC Baptists to enmesh themselves in the life of metropolitan Washington. To accomplish such a level of ministry, the convention has made a conscious shift in its focus, from an entity that needs support from the churches, to that of an energy field that enables the work of individual churches, he said. The emphasis outward on missions gives solid testimony to the fundamental shift in the convention's self-understanding.

A highlight of the two-day meeting came on when Allen and others presented and premiered a video, "DCBC: Partners in the Gospel," to spotlight the work of the convention as it fulfills its mission to support local churches and ministries. Professionally created, the video features a conversation between several convention leaders, panoramas of a variety of convention activities, and an introduction and conclusion by Allen.

Each of the convention's cooperating churches and missions will receive a complimentary copy of the film, presented, Allen hoped, "... during an arranged visit between the church and a member of the DCBC staff." By combining the delivery of the film with a visit by a staff member, the convention yet further underscores its desire to know and encourage the work of local congregations, Allen said.

Allen and host pastor, Larry Matthews, led the concluding service of the convention that centered around worship and communion. DCBC President Jerold Williamson presided over the meeting.

New officers are: president, Mattie Robinson, layperson, member Shiloh Baptist Church; vice-president, Charles Worthy, pastor, Pennsylvania Avenue Baptist Church.

The meeting for 1996 will be Nov. 18-19 at First Baptist Church, Wheaton.

--30--

NOBTS makes second
launch into cyberspace

By Debbie Moore

Baptist Press
12/11/95

NEW ORLEANS (BP)--New Orleans Baptist Theological Seminary has established another Southern Baptist site on the Internet's World Wide Web, a first for a Southern Baptist seminary.

The address for New Orleans' home page, which began Dec. 11, is <http://www.communique.net/~nobts>.

The Christian radio station located on the seminary campus, LifeSongs 89.1 FM, began its own site on the World Wide Web the same day. LifeSongs is the only 24-hour FM Christian radio station in the greater New Orleans area.

The address for the LifeSongs home page is <http://www.communique.net/~lifesong>.

Currently the NOBTS home page includes information for prospective students. Through this web site, prospective students may ask questions and send requests for catalogs and other information.

The LifeSongs home page currently includes a list of the top ten Christmas songs and the top ten contemporary Christian songs, which will be updated weekly.

New Orleans Seminary's Internet home page is in addition to its cyberspace site on Southern Baptists' primary computer service, SBCNet, operated through the CompuServe network. In SBCNet, New Orleans Seminary posts information for students, alumni, friends of the seminary and prospective students.

One of the world's largest accredited seminaries, New Orleans Seminary offers associate, baccalaureate, master's, and doctoral degrees in biblical studies, pastoral ministry, theology, church history, psychology and counseling, music and Christian education. It is one of six seminaries owned and supported by the Southern Baptist Convention.

--30--

HOUSE MAIL

(BP)

BAPTIST PRESS
901 Commerce #750
Nashville, TN 37234

F
I
R
S
T

C
L
A
S
S

Southern Baptist Library
and Archives