

**SBC leader says**

## Prayer ministry requires planning, organization

By Terri Lackey

RIDGECREST, N.C. (BP)— A church prayer ministry takes planning, prayer, and dedicated members willing to take care of the day-to-day business, an SBC prayer leader said.

The result will be church growth, T. W. Hunt told a group attending a seminar at Ridgecrest (N.C.) Baptist Conference Center during Discipleship Training Week July 20-26.

"If a church develops a successful intercessory prayer ministry, it will see programs of the church grow," said Hunt, Lay Institute for Equipping consultant on prayer for the Southern Baptist Sunday School Board's Discipleship Training department and author of the 13-week course, PrayerLife (soon to be renamed Disciple's Prayer Life: Walking in Fellowship with God).

"Baptisms will increase, Sunday School attendance will go up, and Discipleship Training will take on a new importance," Hunt told the group studying the "Church Prayer Ministry Manual" expected to be released by the Discipleship Training department in the spring of 1992.

The manual, compiled by Hunt, is a detailed resource for churches considering starting a prayer ministry. Two vital ingredients of a successful

prayer ministry, according to Hunt, are a dedicated prayer coordinator, and a committed pastor.

"The pastor is the most important part of the prayer ministry," Hunt said. "The pastor needs to preach on prayer, speak on prayer, mention it in the church bulletin. And he really ought to participate in it," Hunt said.

Prayer coordinators or directors are the lifeline of the prayer ministry, Hunt said.

"Prayer coordinators are normally lay people, and some of the best ones in the SBC are women. "They need to be called by God; they need to be deeply spiritual; and they need to already have prayer in their life."

Immanuel Church of Shawnee, Okla., and First Church, Lafayette, La., are two Southern Baptist churches with around-the-clock prayer ministries.

Prayer coordinators Juanita Allison of Immanuel Church and Wilma Goetzmann of First Church, agreed in telephone interviews prayer does not come easy for Christians and is a discipline that must be taught.

"Prayer is the key to everything we do," said Goetzmann. "It is the umbrella over our programs and the foundations to them." Churches that establish programs before a prayer



**MEETING IN SPRINGFIELD** — Robertson County Association's Pastors' Conference met Monday with Wm. Fletcher Allen, Baptist and Reflector editor as speaker. From left, Paul Tabor, Rock Springs Church, vice president; Dan Darris, retired, president; Frank Evans, director of missions; and Robert Lemay, Bethlehem pastor, secretary/treasurer.

ministry "are just putting the cart before the horse."

Allison, whose church has conducted a prayer ministry for more than 11 years, said a church should not start a prayer ministry just because other churches are doing it. "It must be a ministry from God."

Maintaining a prayer ministry demands discipline and sacrifice, said Goetzmann and Allison. Participants must be obedient, committed, and willing to be used by God.

Church members who pledge an hour or more a week to pray — or prayer warriors — are needed to sustain the prayer ministry, Hunt said.

"Some people have had problems with the term 'prayer warrior,' but the more I pray about it, the more I think that is a good phrase because prayer is a battle," said Hunt. "Prayer is hard."

"Prayer warriors need to be people of prayer who allow God to do His work." They also need to be dedicated, trustworthy, and responsible, he said.

Confidentiality is the name of the game for prayer warriors, Hunt said.

"Once you start a prayer ministry, you will be flooded with prayer requests. You won't believe the very, very private things people are willing to write down on paper," he said.

(See Prayer, page 5)

## Convention leadership affirms Salt Lake City for '98 SBC

NASHVILLE — Southern Baptist Convention officials have been quick to counter criticism of the decision by the SBC to hold its 1998 annual meeting in Salt Lake City, Utah.

In its June meeting in Atlanta, SBC messengers approved a recommendation by the SBC Executive Committee to hold the 1998 annual meeting in the Utah capital, home of the Church of Jesus Christ of Latter-day Saints or Mormons. The recommendation, however, was not discussed by messengers as it was incorporated with several recommendations that were approved without discussion.

A ministry directed at Mormonism, Utah Missions, Inc., based in Marlow, Okla., criticized the decision in an editorial published in the July-August issue of The Evangel, its monthly newsletter.

Robert McKay, associate editor of The Evangel, wrote the editorial, claiming that Southern Baptists would face trained Mormon missionaries, and predicted that large numbers of Southern Baptists would be converted

to Mormonism if the convention met there.

Economics is also a factor, McKay cited, noting "there is no need for Southern Baptists' money to go, directly or indirectly, to support such an organization."

"The idea of sending thousands of unwary Christians into such an environment is distressing," said McKay. "To do so is to invite large numbers of conversions to Mormonism ... I must strongly protest this decision by the (SBC)."

Larry Lewis, president of the Southern Baptist Home Mission Board, disagreed with McKay's appraisal.

"Messengers to the Southern Baptist Convention are not so weak doctrinally that they would be persuaded to become Mormons."

In reverse, Lewis said he sees the convention meeting in Salt Lake City as an opportunity to train and equip Southern Baptists to witness effectively and convert thousands of Mormons instead.

Lewis said he envisioned a major ef-

fort by the HMB's interfaith witness department to train and equip Baptists who attend the convention to an understanding of Mormon beliefs and how to witness effectively to them.

Ironically, Utah Missions, Inc. was "given" recently to the HMB as a subsidiary corporation. John L. Smith, founder and previous owner, gave the

non-profit religious organization to the HMB in an effort to continue the organization's ministry after his retirement.

At the time of the editorial, transfer of ownership of Utah Missions, Inc. to the HMB was still in transition, and a new director of the organization had

(See Convention, page 5)

## Tennesseans plan Chile crusade

A group of 26 Tennessee Baptists leave for Chile Thursday for ten days in a church evangelistic crusade.

Tennessee Baptists will enter a Partnership Mission with Chilean Baptists next March. This group will work in the southern part of the South American nation.

In cooperation with local church members, the Tennessee volunteers will witness through testimony, tract distribution, and in church services. Some will preach and some will make home visits.

Clarence Stewart, Tennessee Baptist Convention's director of Partnership Missions, is leading the group. Others making the trip include:

Raymond Atwood, director of missions, Loudon County Association; Shelby Lord, Calvary Church, Lenoir City; Gaynelle Rayder, Second Church, Lenoir City.

Several others from Lenoir City in-

clude Bill Vest, Glen and Sandra Gamble, and Margaret Pickell, all of Pleasant Hills Church; Leon White and Arlene Lewis, of Friendship Church; Phyllis Bandy, Kingston Pike Church; Jack Belcher, Oral Church;

Other volunteers: Jimmy and Margaret Riner, Corinth Church, Loudon; Bill Cherry, First Church, Loudon;

Three from Mt. Olivet Church, Mt. Juliet: Jim McAfee, Phillip Singleton, and Raymond Kelley;

Nell Greene, First Church, Sneedville; Margaret Robbins, First Church, Byrdstown; Charles Earl, director of missions, Holston Valley Association, and his wife Christine;

R. A. Sharp, Central Church, Hixson; Ambers Wilson, Central Church, Johnson City; Orvind Dangeau, First Church, Franklin; and Jarvis Hearn, TBC telecommunications director.

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## Editorials

# Where were you when the morning stars sang together?

Southern Baptists are a singing people.

We like to raise our hearts and voices in songs of praise to the Almighty God, Creator, and Redeemer. We like to do it singly, in small informal groups, and in worship services.

Singing is a vital expression of our feelings about our relationship to Jesus Christ, in service and awareness of Him. When the new Baptist Hymnal was published earlier this year, Sunday School Board President Lloyd Elder wrote that,

"Christians have always been a singing people of God and Southern Baptists have contributed to that tradition significantly. . . . It is our prayer that this hymnal be used to bear witness to the saving power of Jesus Christ, to encourage individuals in their personal faith, and to guide the congregation in their worship of Almighty God."

The denominational calendar designates August 18 as the beginning of Church Music Emphasis Week. We encourage churches to participate, and endorse the idea of emphasizing musical praises and psalms.

Can you imagine a Baptist congregation worshipping without hearty praise to God through singing, or without the choir carefully bringing the people into a atmosphere of worship.

Can you imagine a church bereft of its music heritage, where there is no coordination of sermon, prayer, music, and testimony? Such situations are possible, but Baptists in particular can testify that music has the certain potential of bringing the congregation to the Throne of Grace.

Wesley Forbis, editor of the newest Baptist Hymnal reminds us:

"In the year 1690, Baptist churches in England were embroiled in a divisive controversy. At issue was the question of whether to permit congregational singing in the worship services." A Baptist hymnbook was published the next year.

Facing the first page of contents in the new hymnal in magnificent splendor are these words from Psalm 42:8: "Yet the Lord will command his lovingkindness in the daytime, and in the night his

song shall be with me, and my prayer unto the God of my life."

God's song? Yes. God answers yet another question put to Him by Job. He asked Job of his whereabouts when "I laid the foundation of the earth . . ." and "who set its measurements." In Job 38:7, God asks Job, "When the morning stars sang together, and all the sons of God shouted for joy," where were you?

Psalm 33 tells us to "sing to God a new song," and Psalm 100 reminds us to "come before Him with joyful singing."

God's song? Our voices raised in joy, awe, reverence, acclamation, praise, love, thanksgiving, repentance maintain the highest form of human melody. God gives us the song, His song.

Proper use of musical instruments can add greatly to the power of song. It can also be overdone, when the instruments are "overcoming" the singers, when instrumentalists are not equipped to play the instruments.

Church Music Emphasis Week is a time when new members could be welcomed into the choirs and when some different hymns, choruses, and anthems are incorporated into the plans and programs. Writing new hymns is another way of celebration.

Sometimes God miraculously matches music and sermon — but pastor and music director should work together to get maximum results from the music.

Churches don't always have a minister of music — occasionally there is a volunteer music director. Sometimes there are part-time staff members. Whatever the staff position, the congregation is always the biggest and best choir. Music people are always pleased when congregational singing genuinely compliments the sermon, the offering, the prayers.

Singing is a tradition for Southern Baptists — but more than that, it is a lifestyle. Just listen for a few minutes to the singing — and then sing. — WFA

## The pastor needs a study

Sermon preparation, Bible study, and personal prayer time are essential to the pastor's formula for doing the work well.

These are moments and hours when no company is needed — there must be sufficient time alone.

The best place to accomplish these is the pastor's study. Plans for building should include a study. Where there is none, it should be provided.

We cannot answer whether the study should be accessible to people and/or separated from the church office. But it should be provided — in a quiet area of the building where he will not be shackled by telephone or unimportant interruptions.

The study is a place for study. His library may be housed there, but that is not the prime purpose.

When the pastor uses the study for its

customary purpose, church members will begin to respect the room and his use of it. Even if a church cannot provide space for a study, it should allow the pastor with adequate time for study.

Editor Presnall Wood of the Baptist Standard (Texas), recently wrote:

"No pastor should give up his administrative responsibilities, but sermon and Bible study preparation time must not be lost. The answer may not be a room designated as a study, but the answer is both pastor and people committed to priority for the preacher to have time to study. The pastor needs it; the people deserve it; and it will require the cooperation of both for it to be a reality."

The pastor must be untrammelled when he diligently adheres to a plan for sermon preparation, Bible study, and personal prayer time. He merits full support as he does. — WFA

## Annuity Board trustees hear reports on growth benefits

KANSAS CITY, Mo. (BP) — Assets of the Annuity Board grew by more than \$1 million a day for the first six months of 1991, trustees were told. At a July 29-30 meeting of the board, it also was reported the Southern Baptist agency is on track for paying \$100 million in retirement benefits this year for the first time.

The trustees continued their tradition of holding the summer meeting near a major Southern Baptist Convention agency. Forty-five of 48 trustees attended. A Monday evening dinner included guests from Midwestern Baptist Theological Seminary, the Missouri Baptist Convention, and area churches.

Annuity Board president Paul W. Powell told trustees of the gain in assets. Treasurer Harold Richardson and investment head John R. Jones told how it was done.

Member contributions continued strong, said Richardson, with more than \$92.5 million flowing into individual retirement income accounts of more than 67,000 members. The contributions represented a four percent increase over the first six months of 1990.

Earnings for January-June were \$164.3 million, with almost 82 percent coming in the first quarter. Richardson reported total assets of \$3.19 billion on

June 30, a 9.5 percent increase since June 30, 1990.

Earnings credited to fixed fund accounts continued on target for the estimated 8.8 percent for 1991. The balanced fund earned 6.9 percent (non-annualized) in the first six months and the variable fund earned 8.8 percent (non-annualized) for the same period. The short-term fund earned 3.01 percent (non-annualized).

Richardson reported \$52.1 million in retirement benefits paid to more than 21,000 annuitants during the first six months of 1991. He raised the possibility that this year, for the first time, the Annuity Board could dispense \$100 million to retirees.

The relief committee considered 48 requests for aid. Eleven were approved for two-year monthly grants, 12 for one-time grants, eight for two-year expense grants, and one for a one-year expense grant. Sixteen applications were declined for being outside of guidelines.

In the second quarter the Annuity Board paid \$170,490 in relief to 605 retired ministers, denominational workers, or their widows. Powell said the average age of relief recipients is 77 years, the average income from all sources is \$563 per month, and their average expense is \$660. Most of the relief recipients receive no retirement benefits from the Annuity Board.

Relief grants are paid from about \$600,000 a year received through the Southern Baptist Convention Cooperative Program.

In addition, the Annuity Board's Adopt An Annuitant program provides an extra \$50 each month to 841 persons whose retirement benefits are inadequate for current needs. Sixty were added for these benefits in the second quarter.

Trustees received copies of the Annuity Board's business plan containing an outline of corporate strategies for the next several years, and a new organizational chart showing changes to be phased in the next two years.

The administrative policy committee announced two new senior vice presidents. Joel H. Mathis heads a restructured insurance division with a life and health department and a property and casualty department. William C. Lee is senior vice president, operations review.

## Smith declines church

JACKSONVILLE, Fla. — Bailey Smith has decided not to accept the call of North Jacksonville Church to become its pastor.

Smith, former Southern Baptist Convention president, decided instead to remain with his evangelistic association based in Atlanta. Smith had actually accepted the Jacksonville church's invitation and was to have begun as its pastor this month.

Smith, 52, said he lacked a "peace" regarding the post and wanted to return to full-time evangelism. He resigned as pastor of First Southern Church, Del City, Okla., in 1985 to enter full-time evangelism. — BP

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# Volunteers sought for Kazakh economics institute

By Marty Croll

ALMA-ATA, Kazakhstan (BP) — In the late afternoon light of the Soviet republic of Kazakhstan, a multistory building stands out starkly against the sky. Once the Marxist Training Center, it's now a monument to a passing day.

As officials in Moscow grapple with deciding how free they will allow the economies of the Soviet republics to become — and how soon — many in Kazakhstan look to this building as a symbol of hope.

Within months it should be fully operational as the Presidential Institute of Economics and Business. Its agenda: to teach Kazakhs how to compete in a free-market economy.

Among its teachers will be Southern Baptists.

Korean-born American Chan Young Bang, advisor to Kazakhstan President Nursultan Nazarbayev, plans to use a smorgasbord of training in the classroom and at job sites to confront Kazakhstan's leaders with free-market ideas.

Joining his teaching staff will be Southern Baptist business people

## Former SBTS professor Ken Chafin to retire

LOUISVILLE, Ky. (BP) — Kenneth L. Chafin, pastor of Walnut Street Church, Louisville, Ky., will retire on his 65th birthday, Nov. 18. Chafin has been pastor of the 6400-member congregation since April, 1988.

Chafin taught at Southern Baptist Theological Seminary in Louisville twice: as the Billy Graham professor of evangelism, 1965-69; and as the Carl Bates professor of Christian preaching, 1984-88.

He was a professor at Southwestern Baptist Theological Seminary, 1957-65; evangelism director for the Southern Baptist Home Mission Board, 1969-72; and pastor of South Main Church in Houston, 1972-84.

recruited through Cooperative Services International, the denomination's service agency. CSI officials promised to supply volunteer personnel as a follow-up to the June 21-July 6 exchange venture involving CSI, the Central Asian Foundation, and the republic.

The first Kazakh-American Cultural Festival drew 330 Americans and more than 100,000 Kazakhs. The Central Asian Foundation, a non-profit corporation that directs Christian aid toward human and economic development, initiated the cultural exchange with Southern Baptist cooperation. Americans of many denominations participated.

The strategic importance of the vast Kazakhstan republic — and the clout of its leader — were demonstrated during the just-completed U.S.-Soviet summit when Mikhail Gorbachev invited Kazakh president Nazarbayev to attend one of the summit sessions with George Bush. Boris Yeltsin, president of the dominant Russian republic, was the only other republic president invited.

"In a meeting with the president (Nazarbayev), I expressed concern that the good will and good relationships that had been given life during the exchange should not die away, but should be used as a springboard for the future," said CSI Director Lewis Myers.

Myers said he hopes Southern Baptist business people can make a difference in Kazakhstan. CSI has promised to supply four to six specialists in business for short-term teaching visits to the institute this fall, and three or four more by early next year who will be prepared to stay at least 12 months.

One Kazakhstan official told Myers, "The problem is, we have made a studied decision to abandon the old market system and to embrace the freemarket system. But now we are in between, having abandoned one, and

not fully implementing the other."

The Southern Baptists probably will lead forums and teach seminars, Myers said. They also might help design curricula. One thing is certain: the ideas they bring will seem very strange at first to Kazakhs.

"From a businessman's point of view, we're a long way off (in Kazakhstan) from having an open society that would enable buying and selling," said Paul Helton, a Southern Baptist steel executive from Pittsburgh. "It's just a beginning." Helton, who has worked extensively in the Soviet Union to develop trade networks, led a delegation of American businessmen during the recent American-Kazakhstan exchange.

## CLC supports freedom restoration act

NASHVILLE (BP) — The Southern Baptist Christian Life Commission has decided it will support the Religious Freedom Restoration Act following a legal analysis that the RFRA "should not and need not advance an abortion rights agenda."

The question whether the proposed legislation would enhance the chances of persons seeking an abortion as a religious free exercise right was the subject of several months of "careful legal analysis" of the act, according to Richard D. Land, executive director of the CLC.

Following unsuccessful efforts in 1990, RFRA (H.R. 2797) was reintroduced in Congress June 26. Its purpose, sponsors say, is to provide a remedy to the Supreme Court's decision last year in Oregon Employment Division vs. Smith. The court ruled the government does not have to prove it has a "compelling interest" to restrict religious practice.

RFRA is intended to return the understanding of the Free Exercise Clause of the First Amendment to its

"The real key to the institute is that the bureaucrats in places of responsibility must be taught, encouraged, motivated, and required to implement what the president wants to implement there," he said. "So there's got to be on-the-job training for these people."

CSI is seeking specialists who have the ability to teach, lecture, and lead seminars on such topics as marketing, management, finance, economics, computer science, or other technical and professional fields. Participants will receive housing, food, utilities, and local transportation. Those staying at least a year will receive paid travel.

Interested people should contact CSI, P.O. Box 6841, Richmond, Va. 23230.

status before Smith, when religious freedom was protected unless there was a "compelling state interest" that overrode it.

Southern Baptists are committed to religious liberty and abhor the "Smith" decision, Land said.

"We have concluded that the dangers to religious liberty are clear and present. The solution urgently demands a carefully tailored legislative remedy. Southern Baptists are also committed to the sanctity of human life and abhor the Roe vs. Wade decision," said Land in a letter to Congressman Stephen J. Solarz, a RFRA sponsor. "We refuse to rank religious liberty as a higher or lower value than the sanctity of human life. Each value is fundamental and non-negotiable."

"While we respect the deeply held and carefully reasoned opinions of our pro-life friends, we respectfully disagree that RFRA necessarily will improve the chances of success for abortion rights advocates," said Land.

# Gilyard resigns pastorate under fire, begins new church

DALLAS (ABP) — Plagued by charges of sexual misconduct and lying about his background, Darrell Gilyard, described as the most sought-after black preacher in Southern Baptist circles, is trying to rebuild his ministry as pastor of a new non-denominational church in the Dallas suburbs.

On July 10, Gilyard resigned as pastor of the multi-racial Victory Church, Richardson, Texas, following recurring allegations of sexual misconduct with female members of his church. Less than two weeks later, he and about 125 members of his former congregation announced the formation of the new Grace Community Church at a hotel in Richardson.

And one week after Gilyard returned to the pulpit, a Dallas newspaper reported that the preacher's oft-repeated story of living under a bridge as a homeless teenager in rural Florida was untrue.

Gilyard spoke at the Tennessee Baptist Pastors' Conference last November in Nashville, along with three other out-of-state speakers.

Gilyard, who by all accounts has tremendous pulpit abilities, was "discovered" in the early 1980s by Jerry Vines, pastor of First Church,

Jacksonville, Fla., who later became Southern Baptist Convention president.

After learning that Gilyard wanted to prepare for the ministry but lacked the financial resources for college or seminary, Vines called his friend Paige Patterson, president of Criswell College in Dallas, who secured a scholarship for the young preacher. Vines then put Gilyard on a bus bound for Dallas.

Although Gilyard took only one class under Patterson and never completed his degree at Criswell College, the dynamic young preacher remained in contact with his new mentor after leaving school and — with Patterson's endorsement — Gilyard became a rising star on the predominantly white Southern Baptist speaking circuit.

Under Gilyard's leadership, Victory Church, though not a member of the local association, began contributing financially to Southern Baptist causes in 1990, strengthening its ties to the SBC and the Baptist General Convention of Texas.

"My relationship with Darrell was the same as with many former students," Patterson said. "I try to maintain an ongoing interest in as many of our graduates and former students as I can."

However, "from the very word 'go'" Patterson said he took a special interest in Gilyard because he recognized the young man as an unusually gifted preacher who would have to guard against "temptations that (could) ruin him."

Darrell DeBoard, administrator and minister of education at Victory Church, confirmed that to his knowledge, only one woman brought to Patterson charges of adultery against Gilyard.

DeBoard said that when he and others had questioned Gilyard about charges at two other churches where he had served, Gilyard dismissed them as stemming from petty jealousy by leaders in those congregations. But last November, when DeBoard heard allegations from a woman whom he believed to be credible, he confronted Gilyard.

Evidence later was brought to Patterson, who called Gilyard into his office on July 9 to discuss the charges of adultery.

"I had nothing other than circumstantial evidence, but there was a mountain of that," Patterson said. "I called him in, and he came clean. In retrospect, I believe he thought I knew more at that time than I really did."

Patterson later counseled Gilyard to resign from his church immediately, to go with his wife to a retreat center in Colorado for counseling and a time of prayer together, and to refrain from preaching for at least two years to "rebuild relationships ... and have time to prove himself."

Gilyard did resign from Victory Church the following evening, but he returned to a pulpit 11 days later to launch a new congregation saying he wanted to help others "who have fallen into crisis situations."

Associated Baptist Press was unable to reach Gilyard for comment.

On July 24, a resolution was approved by the deacons of First Church, Dallas, and the trustees of Criswell College disassociating both entities "from any support, encouragement, or connection with any Gospel minister or ministries that refuse repentance, restoration, and accountability in ministerial conduct and life." Church leaders later acknowledged the resolution was directed at Gilyard.

In his July 28 sermon, Gilyard blamed Falwell for the promotion of the "under the bridge" story, claiming that the Lynchburg, Va., televangelist used the videotape version of his biography as a fund-raising ploy.

# Our Readers Write

## WMU leader praised

Thank you for publishing the recent article by Karen Benson which summarized the address at Ridgecrest by Carolyn Miller, president of the WMU. It was excellent in every sense of the word and I personally commend Mrs. Miller for her courage and integrity.

Keep up the good work at the Baptist and Reflector.

Dillard A. Mynatt  
868 Highland Road  
Gatlinburg, Tenn. 37738

**GUIDELINES: Opinions of Tennessee Baptists on pertinent subjects are welcomed. Letters should be concise, no more than 250 words. Writer's name may be withheld for sufficient reason. Only one letter from the same writer will be considered for publication per quarter. Letters must not make personal attacks on the character or integrity of anyone. Form letters and "open" letters will not be published. Writers should send original copy. Writers are encouraged to write in a positive, Christian manner. Address and phone number must be included. Letters not conforming to these guidelines will be returned.**

## Likes coverage

I have read the Baptist and Reflector reports on the recent mission trip to Kazakhstan by the American group. The information is the best I have read about a country where I have never been sure about the reports from writers. I feel as if I went along on the trip and experienced some of the emotions the writer did while there.

I am saving the articles for future reference. I am glad our denomination has Connie Davis' expertise in reporting. She is an excellent journalist.

Kathleen B. Horrell  
16 Valley Forge  
Nashville 37205

• Davis was one of several journalists who accompanied about 300 mission volunteers on the Foreign Mission Board-sponsored trip to Kazakhstan, USSR. She was with a group of volunteers from Woodmont Church in Nashville, which she attends. — Editor.

## Salary questioned

Concerning the salary of president of our education and publishing agency, this is a mark which will hurt our congenial spirit in many ways.

One, it is gross inequity. We pride ourselves in being a convention, not a corporation. When it is a fact that 75 percent of our churches in our convention

have 300 members or less, this touches sensitive souls. Two, it is insensitive. It will be difficult to speak to our struggling churches, lay people, and pastors with such imbalance of financial status. Three, it is inequity. One may call it making their mark in success, but it is missing the mark.

Our Southern Baptist organization is a convention, not a corporation; spiritual, not secular; and in the will of God, not in the way of the world. What we did not know is now revealed and that is good. It tells us that unless these areas are not corrected our danger signal is erosion; our degenerating step is downward; and the signal is Ichabod — the glory of God is departed. SELAH.

Ray Fullilove, pastor  
Poplar Avenue Church  
3295 Poplar Ave.  
Memphis 38111

• The writer probably is referring to the financial package recently published when Sunday School Board trustees elected unanimously James Draper as president. The BSSB receives no Cooperative Program funding, and the package was determined by trustees. Of course the board is not a secular corporation, but the president's duties are similar to those of a CEO. — Editor

## Searching Scripture

Since 1987 when the Shelby County Association expelled Prescott Memorial Church for calling a woman pastor, I have wondered how they justified this ac-

tion. The only Scripture I have heard used against women preachers is I Timothy 3:1.

The same man (Paul) also said in Gal. 3:28 "There is neither male nor female, for you are all one in Christ Jesus." Peter quoted Joel 2:28 "Your sons and daughters will prophesy." (Acts 2:17.) In most every place in God's Word where "man" is used, we know it means women, too. (Genesis 1:26, Job 7:17, Psalm 8:4, II Cor. 4:16)

Paul had a deaconess helping him (Romans 16:1). It amazes me how people can use God's Word to accomplish their own ends. Why were the men willing to permit Lottie Moon to preach? Was it because they wanted to stay at home?

Those opposing women preachers (prophetesses) should explain these passages of scripture: Luke 2:36 (Anna), Acts 21:9 (Phillip's four daughters), Deborah (Judges 4:4), Huldah (II Kings 22:14), Miriam (Exodus 15:20), Noadiah (Nehemiah 6:14), and Isaiah's wife (Isaiah 8:3).

God has always called women, just as He has men. Has God called 95 of the preachers to preach to five percent of the people?

Now we have a split in our beloved SBC. Who really "won?" Instead of calling ourselves "conservatives," "moderates," "liberals," why not call ourselves "Christians?"

Mary M. Cannon  
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Bristol 37620

## In Southern Baptist life

# Professor examines historical role of deacons

By James Leo Garrett Jr.

Editor's note: The following is the first of two articles on the historical role of deacons in Baptist life.

FORT WORTH, Texas — "Do we really need to have deacons in Baptist churches today?" asked the pastor of a large urban Southern Baptist church at the local pastors' conference. This author, who had been asked to speak to the conference, would have anticipated that the focus of concern would be either whether women should be deacons or whether divorced persons should be deacons, but the focus was rather on the usefulness and essential ministry of deacons.

What light does the history of Christianity shed upon this contemporary question? Let us examine selectively some items from the larger Christian tradition and review more thoroughly the Baptist heritage.

I.

The Catholic tradition, whether Roman Catholic, Eastern Orthodox, or Anglo-Catholic, has for centuries reckoned the deaconship to be a preliminary step to the office of the priesthood. How did this come to be? In the second century A.D. Ignatius, the bishop of Antioch, gave evidence of the existence of a threefold ministry: a bishop, presbyters, or elders, and deacons. The Teaching of the Twelve, probably written in the late second century, referred to "bishops and deacons" as the regular ministers and "prophets and teachers" as the more charismatic ministers. Cyprian, bishop of Carthage, in the middle of the third century elevated the bishop to a priestly office and had little to say about deacons. Gradually the three separate long-term offices of deacon, priest, and bishop became steps or ranks in the order (ordo) of ministers, with the result that the same person moved up from one rank to another. The administration of large amounts of chari-

ty led to the office of archdeacon, which did not survive until later centuries, and to the office of subdeacon, which was perpetuated in the post-Reformation order of the Roman clergy.

John Calvin in Geneva advocated four ministerial offices: pastors, teachers, elders (governors), and deacons. Calvin held that the "apostles," "prophets," and "evangelists" of Ephesians 4:11 ceased to be after apostolic age and that "pastors" and "teachers" were perpetual offices in the church. Somewhat loosely Calvin drew his support for "elders" and "deacons" from I Corinthians 12:28 and Romans 12:7-8. Deacons were to be engaged in the care of the poor, and widows (I Timothy 5:9-10) were to be closely associated with such care.

No reference to deacons can be found in the earliest Anabaptist documents: the Schleitheim Articles and the Hutterite Church Order, both of 1527. But the Waterlander Confession (1580) did refer to "a teacher, bishop, or deacon," and the Dordrecht Confession (1632) identified the duties of "deacons" as the care of the poor, ministerial support, and exhorting of the church. Also "honorable old widows" were to be chosen as "deaconesses."

The English Separatists seemed to have maintained the validity and perpetuity of Calvin's fourfold ministry, according to the True Confession (1596).

II.

The earliest English Baptists, those General Baptists in exile in Amsterdam, clearly taught and practiced a twofold ministry: bishops or elders or pastors or teachers, and deacons. The Twenty Articles by John Smyth (1609) referred to "deacons, men and women" and identified the task of deacons as the care of the poor and the

sick. The Declaration of Faith (1611), set forth by the Helwys party, likewise referred to male and female deacons and to the twofold task of caring for the poor and the sick. It also specifically stated that there was to be only "one sort of elders." This seems to mean a deliberate rejection of the office of ruling elders as found in the Reformed tradition. The Propositions and Conclusions (1612-14) declared that deacons, both men and women, are "to serve tables, and wash the saints' feet." Since the accompanying Biblical texts do not include John 13:1-17, the latter seems to be figurative language for service of fellow believers.

Later in the seventeenth century, the same General Baptists retained the idea that deacons were to be engaged in the care of the poor (Standard Confession, 1660). According to the Orthodox Creed (1678), the General Baptists came to have a threefold ministry of messengers or bishops, elders, and deacons. The messengers were set apart for a ministry to a body of churches and not to one local congregation. This office is somewhat comparable to the present-day associational director of missions. The earliest English Particular Baptists moved from the Geneva model to the twofold ministry common to Baptists. The first London Confession (1644) retained the fourfold Geneva ministry "for the feeding, governing, serving, and

building up of his Church." The Second London Confession (1677), however, clearly referred to the two offices of "bishops or elders, and deacons" and to their election and ordination.

In colonial America the Charleston (S.C.) Baptist Summary of Church Discipline (1773) specified "elders, bishops, pastors, and teachers" as one office — "the highest office in the church" — and "deacons," who "in the inferior service of the church" are "to relieve the minister from the secular concerns of the church." The document favorably quoted from the Exposition of John Gill of London concerning three tables for which deacons are responsible: the table of the Lord (Lord's Supper); the minister's table (ministerial support); and the table of the poor.

Baptist confessions in the United States consistently have referred to a twofold ministry. The New Hampshire Confession (1833) mentioned "bishops or pastors, and deacons." The SBC Statement of 1925, even though the term "pastor" was the widely accepted term, referred to "bishops or elders, and deacons." The SBC Statement of 1963, even though ministers of education and ministers of music were being ordained, referred to "pastors and deacons." — Garrett is distinguished professor of theology at Southwestern Baptist Theological Seminary, Fort Worth, Texas.

## Sullivan cancels survey of teenagers

WASHINGTON (BP) — Louis Sullivan, secretary of the U.S. Department of Health and Human Services, has canceled an \$18 million sexuality survey of American teenagers.

Under legislation passed by the U.S. House of Representatives two days later, however, a similar study could be approved outside the power of the secretary to veto it.

Funding for The American Teenage

Study was overturned by Sullivan July 23, one week after he said he first learned about the national survey during an interview on a satellite television program operated by a pro-family coalition.

The survey was described as a "study of behaviors contributing to the risk of pregnancy and AIDS among U.S. teenagers," but critics attacked it as a wasteful use of federal funds.

# Single women needed as missionaries, say FMB officials

By Donald D. Martin

RICHMOND (BP) — Single women interested in a foreign missionary career often face a haze of mythical qualifications before they ever tackle the mysteries of a foreign culture.

Some myths about mission requirements have persisted for so long that many people pass them on as hardened rules, said Wendy Norvelle, associate director of the Southern Baptist Foreign Mission Board's personnel selection department.

Norvelle's office, which works with people considering career missions, has responded to numerous letters from people upset over requirements and policies that don't even exist.

Regularly people ask the mission board how it can defend such non-existent policies as appointing single

women only if they promise never to marry; never appointing ordained women; never allowing women to work in evangelism assignments; and targeting only married couples for career missions.

The mission personnel office stresses at mission conferences and meetings that such statements are false.

To counter the misconceptions, Norvelle explains the board has 37 openings for females in evangelism and church development assignments. Currently 20 women missionaries work in evangelism and church development as their primary assignment. Eight ordained women serve in the foreign missions force, although ordination was not required for their appointment. And no one has to promise to remain single to be appointed a foreign missionary.

"As singles come through the application process, we do talk at length with them about their single identity and whether they're comfortable in serving overseas as a single person," Norvelle said. "We have a responsibility to make sure the people we send overseas aren't going to stay on the field one or two years and then resign."

In the early 1980s, after a sudden increase in resignations of young single women missionaries, the personnel office renewed an emphasis on asking all young single missionary candidates to realistically consider life adjustments they face overseas.

"We do not have any age guideline

(applied only to women)," she said. "It depends on a person's maturity ... and if they are content with singleness. However, we also give close scrutiny to a couple's marriage and communication to make sure it can withstand the pressures of a new culture. This is probably scrutinized more closely than single identity."

Since Biblical times women have played an important role in spreading the Gospel, said Clark Scanlon, director of the board's research and planning office. In the early Christian church, Priscilla and her husband, Aquila, helped Paul establish and strengthen churches in Ephesus and Corinth. "It started out with Aquila being first and by the end the ministry, it was Priscilla first. It seemed that this tentmaker team was an important part of Paul's team," he said.

Southern Baptist mission history offers numerous examples of single

women who have developed powerful ministries. In addition to Lottie Moon, who worked as a missionary in northern China for nearly 40 years before her death in 1912, Scanlon cited modern-day examples such as Frances Crawford, a medical missionary who has worked in Colombia, Gaza, and now Honduras, and Margaret Fairburn, who worked in evangelism in Liberia for many years and is currently temporarily working in a similar assignment in the Ivory Coast.

Single females represent 5.8 percent of the Southern Baptist foreign mission force, or 228 of 3905 missionaries in the latest count. Of 5155 Southern Baptist home missionaries, 221 — or 4.3 percent — are single women. In a recent SBC survey, the Baptist Sunday School Board found single adult females who have never been married account for 8.8 percent of Southern Baptist church membership.

## Retreats for ethnic groups canceled by convention

The Cambodian/Laotian/H'mong Fellowship Retreat scheduled for Aug. 31-Sept. 2 and the Korean/Hispanic Fellowship Retreat to be held Sept. 13-15 have been canceled, reported Terry Sharp of the Tennessee Baptist Convention's Missions Department.

The cancellations are due to budget restrictions, he said.

Sharp encouraged leaders of language groups to attend the statewide Language Leadership Conference Oct. 11-12 at Belmont Heights Church, Nashville.

For additional information, contact Sharp at (615) 371-2032.

## Convention leadership affirms Salt Lake City site . . .

(Continued from page 1)

just been employed by the HMB.

Mike Reynolds, a former pastor in Hawaii, started work as director of the organization the week the editorial appeared. Reynolds said Smith, as editor/publisher of *The Evangel*, had accepted complete responsibility for the editorial.

Reynolds said he did not agree with the editorial and that he supported the SBC's plans to meet in Salt Lake City because it offers a "great opportunity" to educate Southern Baptists on Mormon beliefs and witness to them.

Other SBC leaders defended the decision to go to Salt Lake City.

"Southern Baptist messengers are not spiritually passive," said Mark Coppenger, vice president of public relations for the SBC Executive Committee.

"Time and time again they've proven themselves effective in witnessing

## Prayer ministry requires planning . . .

(Continued from page 1)

"So it is absolutely necessary that prayer warriors are trustworthy. Once they leave the prayer room, they should never, ever mention what was prayed about to anyone."

Prayer warriors are not even allowed to speak with the person who made the prayer request, Hunt said.

"In some cases it is all right for the prayer warrior to write a note (or a prayergram) to the person they are praying for," he said. "But prayer warriors have to build up a reputation of being trustworthy."

If a prayer warrior is discovered to have broken the confidentiality of a prayer request, Hunt said, "then you have to ask them to drop out of the prayer ministry because of a breach of

and in strengthening and planning churches in convention cities," Coppenger said.

Charles Sullivan, recently elected executive director for the Indiana Baptist Convention, and former pastor of First Church, Lenoir City, was vice chairman of the SBC Executive Committee at the time the Salt Lake City recommendation was discussed. He had vigorously opposed the earlier recommendation of Las Vegas, Nev., as a SBC meeting site.

"Three times I voted against going to Las Vegas. I didn't think it was an appropriate site for the convention," Sullivan told Baptist Press. "After the fact, I'm convinced it was one of our finest convention experiences ever. It did more for the kingdom and left more of a witness than in any other place we have ever gone. I see Salt Lake City as offering us the same sort of opportunity."

contract."

Prayer warriors must be responsible. If they have to miss their hour of scheduled prayer, then they must call the prayer leader, Hunt said.

"You need a substitute who could fill in your spot if you're going to be absent," he said. "A teacher of a Sunday School class would notify someone if he was going to be absent."

"The purpose of an intercessory prayer ministry in a church is to keep prayer as continuous as possible before God for the causes that touch the church," he said.

One goal of Bold Mission Thrust is to have one prayer coordinator in every association by 1995 and to have a prayer ministry in every church by the year 2000, Hunt said.

## Vestal considers return to Texas

ATLANTA — Daniel Vestal, pastor of Dunwoody Church in Atlanta, who played a pivotal role in establishing the new Cooperative Baptist Fellowship, asked his congregation to pray for him as he considers a possible move to a Houston church.

Vestal, a native Texan, told the 3800-member Dunwoody church during Sunday night services Aug. 11 he would be "preaching in view of a call" to become pastor of Tallowood Church in Houston on Sunday, Aug. 18.

A spokesperson for Tallowood later

confirmed Vestal is scheduled to preach in view of a call on that date.

Vestal, an unsuccessful candidate for president of the Southern Baptist Convention in 1989 and 1990, pointed out he was not resigning as pastor of Dunwoody Church, nor had he been called as pastor of the 5500-member church in Houston.

Vestal was the first chairman of the interim steering committee for the Cooperative Baptist Fellowship, which was organized in Atlanta in May of 1991. Vestal convened the first session of "The Fellowship" convocation in August 1990 and was active in organizing the group which many observers see as the forerunner to a new Baptist convention controlled by "moderates."

Vestal has been pastor of the Dunwoody church, located in an affluent suburb of Atlanta, for three years. Before coming to Dunwoody, Vestal was pastor of the 7800-member First Church, Midland, Texas. — ABP

## One Word More

By Wm. Fletcher Allen, editor

It was built on the edge of a forest, quite adequate in its day. Sturdy it was, a home constructed painstakingly. It was nourished into existence by the owner's careful and loving hands.

More than likely it fulfilled the needs of those who lived there. There would be a story to it. There would be tales of family conflict and the healing conversation that comes afterward. There would be children's laughter on the wind, the welcoming bark of the family pet, sounds of noisy play or dishes rattling.

Bedtime stories would be heard, and a recounting of the day's activities.

There would be the aroma of apple pie and savory chicken dumplings. There would be smiles and some tears.

All that is gone now. All that remains of the house is a pile of rubble that once was the foundation of a great stone chimney, a few scattered bricks. In the springtime, exploration of the tangled undergrowth reveals some jonquils poking golden heads toward the sky, and a neglected peach tree bursting with its phosphorescent pink.

A brown thrush scratches for a morsel, and a squirrel skitters across the stones. All that is left otherwise is

fantasy and legend.

Across the road stands a house that has managed to survive the rigors of time and being lived in. But its walls beg for paint and the doors and windows sag. What was once a garden is trampled and pitiful. The sounds lifted by the breezes are not happy sounds.

A skip and a hop down the road is yet another house, modest but modern. It is plainly structured, stately in its appearance, and yet it seems to exude a warmth that lends it personality. Laughter is heard and the noisy chatter of a family at work and at play.

What is the difference? Is there a comparison with people's lives? You live joyfully and leave impressions of joy — after you are gone. You live and exhibit a sour attitude and need painting and uplifting or you live, roll with the punch, and add something to the lives of others, letting them see Christ in you. We are all relics of time, but how we live counts now and hereafter.



ALLEN

# Kurtz 'still excited' after 50-year ministry

By Connie Davis, assistant editor  
**ANTIOCH** — John Kurtz was a 17-year-old high school dropout working in a tobacco barn in Kentucky when he felt God wanted to use him in the ministry. Just two years later he was serving as a pastor and attending Georgetown (Ky.) College. That was 50 years ago.

"I'm still excited about the ministry.



**KURTZ AND AN OLD FRIEND** — John Kurtz and "The Professor," who was made by the same artist who made Edgar Bergen's dummies, visit church, civic, and business groups.

I still love it," said Kurtz, who continues his work at 69 years of age. Kurtz is pastor of Mount View Church, Antioch, and director of Pioneer Missions, Inc., a foundation which assists small churches in the United States.

A pioneer himself in Ohio, Kurtz was pastor of a church in Dayton before Baptists organized in the state. To plan pioneer mission efforts in the state, he met with Southern Baptist Home Mission Board officials S. F. Dowis and L. O. Griffin and convention leaders W. A. Criswell, pastor, First Church, Dallas, Texas, and R. G. Lee, pastor, Bellevue Church, Memphis. In 1954 he helped form the state convention and served as its first president.

"The Lord just 'blazoomed' the work," said Kurtz of his 23 years in Ohio. When he arrived in Dayton in 1949 he found many Southern Baptists working in Ohio's defense industry who lacked a Southern Baptist church. And he found Ohioans receptive to the Gospel. To reach them, he hosted a daily radio show.

Without convention assistance, Kurtz led Westwood (now Far Hills) Church to grow from 200 in morning worship service to 2500 and to start 12 other churches during a ten-year span. It remains the largest church in Ohio, add-

ed Kurtz.

He remembers baptizing 49 people one night. "Then we took them out and put them in a mission," said Kurtz, explaining his strategy for church-starting. Church members would begin services in a school or accessible building and soon it would be a mission congregation, he noted.

His work in pioneer missions also enriched him. Faced with a need to entertain groups, Kurtz learned the art of ventriloquism. From the artist who made Edgar Bergen's dummy, Kurtz bought his sidekick, "The Professor," who resembles Bergen's Mortimus Snure.

He and "The Professor" have traveled as far away as Oregon to perform for business, civic, and church-related groups. They always have to travel by car because of the risk of losing "The Professor" if he were checked as airline baggage, explained Kurtz.

The duo will visit a meeting of Ohio Baptist Men in August. Several weeks ago they met with a Vacation Bible School and senior adult group. They also lead revivals together.

When Kurtz, and his wife, Martha Prather Kurtz, came to Tennessee in 1972 to pastor a church in Mount Juliet near Nashville, he couldn't forget the

plight of small churches in northern states. Though he continued to pastor and start churches, he joined the Mission Service Corps of the Home Mission Board and formed Pioneer Missions as a funding channel for his volunteer work. He has delivered office equipment and hymnals to churches on his trips.

He believes members of small churches are the unsung heroes of the Lord.

"We are so quick to put someone up front who has beaten a drug habit or drinking habit or had several divorces and written a book, and yet we have an awful lot of fine ministers of music and pastors who oftentimes are passed up in our recognition and service call."

Kurtz also believes a "readiness to the Gospel" remains in the northern U.S.

On Aug. 4 Mount View Church celebrated his anniversary with his family and friends. His service as pastor has included Republican Church, Lexington, Ky.; Mount Freedom Church, Wilmore, Ky.; Westwood (now Far Hills) Church, Dayton, Ohio; Fairview Church, Dayton; Cherry Hill Church, Dayton; Green Hill Church, Mount Juliet; and Tulip Grove Church, Old Hickory.

## Tennessee Baptist churches call new pastors

### First Church, Lafayette

Steve Nelson joined the staff of First Church, Lafayette, July 7 as pastor.

Although this is Nelson's first pastorate, he has preached in Paraguay and Guatemala as a part of mission teams.

Nelson graduated from Southwestern Baptist Theological Seminary, Fort Worth, Texas, in May. He was ordained by his home church, First Church, Collierville, in July.

He and his wife, Marty, have two children.

### First Church, Lawrenceburg

First Church, Lawrenceburg, welcomed its new pastor, Terry L. Sutton, on Aug. 11.

Sutton comes to the Lawrenceburg church from Hillview Church, Birmingham, Ala. He was born in Everett, Wash., and has served churches in Sylacauga and Birmingham, Ala.

He is a graduate of Samford University, Birmingham, New Orleans (La.) Baptist Theological Seminary, and The Reformed Theological Seminary, with post-graduate studies from Princeton Theological Seminary.

He is married to the former Kathryn Eileen Knight of South Carolina. They have a son, Reginald Lee Sutton, and a daughter, Helen Paige Sutton.

### Morris Hill Church

Pat Fortner began serving as pastor of Morris Hill Church, Chattanooga, June 30.

Fortner has served as pastor of Goshen Church in Wilkesboro, N.C.; Asbury Church, Seagrove, N.C.; Open

Door Church, Culpepper, Va.; and Central Church, Victoria, Va.

Fortner was ordained in 1978 at Thomas Road Church in Lynchburg, Va. He graduated from Liberty Baptist University in Lynchburg, and earned a master of divinity degree from Liberty Baptist Seminary.

### First Church, Decherd

First Church, Decherd, recently called John H. Norman Jr. as pastor.

Norman formerly was pastor of First Church, Lynchburg. He also has been pastor of Calvary Church, Smithville; Gum Springs Church, Sparta; Rome Church, Lebanon; and Jarred Church, Carthage.

The Tullahoma native has been in the ministry since 1973 and has studied at Belmont College in Nashville.

Norman is married to the former Micky Caplenor of Lebanon. They have three children.

### Westwood Church

Jerry Lynn Foust recently became pastor of Westwood Church, Nashville.

Foust has served as a pastor since 1964 when he began his ministry at Beulah Church, Union City. Since then he has been pastor of Union Church, Greensburg, Ind.; Cool Springs Church, Beaver Dam, Ky.; Toone Church, Toone; and, most recently, Mt. Tirzah Church, Newbern.

He served on the Tennessee Baptist Convention Executive Board from 1976-1983, and has been involved in associational work since that time.

The Greenfield native was ordained in his hometown at First Church. He graduated from Union University, Jackson, with a bachelor's degree and

Southern Baptist Theological Seminary, Louisville, Ky., with a master of divinity degree.

He and his wife, Patsy, have two children.

### Fairlawn Church

Frank Huddleston recently accepted the full-time pastorate of Fairlawn Church, Memphis, after serving as interim pastor.

Huddleston, a native of Wichita, Kansas, has served churches in Memphis, Nebraska, Oklahoma, and Kansas.

He earned a bachelor's degree from Oklahoma Baptist University in Shawnee. In addition, he holds a master of divinity from Midwestern Baptist Theological Seminary, Kansas

City, Mo., and a doctorate of ministry from Luther Rice Seminary, Jacksonville, Fla.

### Candies Creek Church

Bradley County native David Landrith is now serving as pastor of Candies Creek Church, Charleston.

Before returning to Tennessee, Landrith served as associate pastor of First Church, Prosperity, Texas, where he was ordained to the ministry in 1990.

He earned a bachelor's degree in history at Belmont College, Nashville, and a master of divinity at Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Landrith and his wife, Jennifer, have one daughter, Rachel.

## TeamTalk

By D. L. Lowrie

Being the preacher for a Discipleship Training Week at Ridgecrest (N.C.) Baptist Assembly can be a special treat. I had this privilege a few days ago. The spirit of the worship times was like a revival.

Tennessee was well represented in the week. In my humble judgment our Youth Bible Drill representative was the best. I have never seen anyone handle the Bible more skillfully. Bridget Diggs is a member of Southside Church, Jackson, and her pastor, Jimmy Horton, brought her to Ridgecrest.

Our youth speaker, Chad Segraves, also was the best. He is a member of First Church, Huntingdon. He plans to be a pre-med student at Vanderbilt this

fall. He received a standing ovation from the audience when he finished. I was proud of these young people.

Several Tennessee pastors were there preparing themselves to lead their churches in Discipleship Training. This was so encouraging.

The team that leads Discipleship Training for the Baptist Sunday School Board are all members of our churches. Some of them serve as pastor of some of our churches. They are doing a great work.

One new program they have is being mightily used of God. Henry Blackaby and Claude King have put together a new LIFE course entitled, "Experiencing God." It can be done individually or as a group in your church. It can be a life changing experience.

Do you sense that I am excited about Discipleship Training? I was excited before I went to Ridgecrest, but I am even more excited now.



SUTTON



NORMAN



LOWRIE

# Union graduate sows Gospel seeds in Wales

By Joe Westbury

TENBY, Wales — As hundreds of school children pour out of their Welsh classrooms and into the parking lot, a dozen push against the crowd to make their way into Room 6.

Though classes have ended for the day, the handful of students at Greenhill Comprehensive School gather for one more lesson. This time, however, it's not to learn about math or grammar but about Jesus Christ.

And, though the students are six time zones and nearly 5000 miles from West Tennessee, their teacher is a former Tennessee Baptist and graduate of Union University, Jackson.

"Last week we learned that Jesus was someone who lived a long time ago. But who did we learn He was?" asks John Jicka, who graduated from Union last summer.

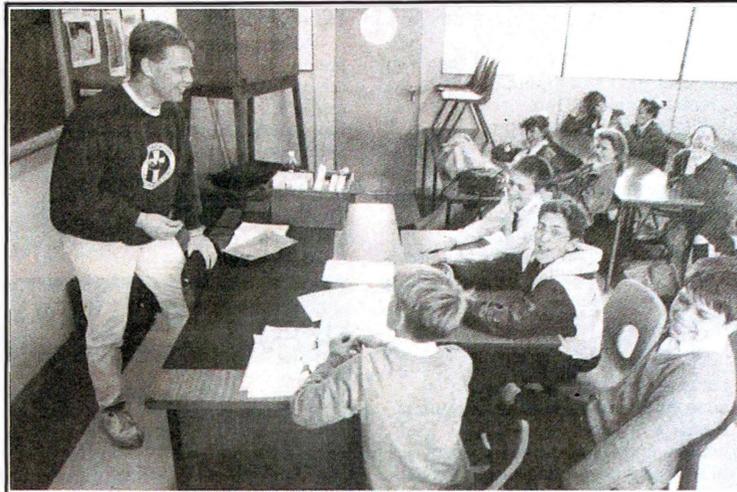
Jicka is pummeled with a barrage of correct answers.

The first question was easy, but Jicka toughens up as the hour continues. Following a brief review of the past week he leads the youth in Bible study, again sown together with a series of questions and answers.

At age 23, Jicka is serving as a missionary journeyman through the Foreign Mission Board. His two-year stint will expose him to career mission service and, he hopes, help answer questions about God's leading in his life.

But more importantly, he says, is the opportunity it will give him to share his faith with others.

Jicka serves as a youth worker and pastoral assistant for two Baptist churches in south Wales — 50-member Deer Park in the coastal resort of Tenby, and 23-member Ebenezer-Cole Inn, five miles inland in rural Dyfed County.



IN WALES — Union University graduate John Jicka, a missionary journeyman with the Southern Baptist Foreign Mission Board, leads Bible study for a group of youngsters in Wales.

Though he's now receiving experience on the foreign mission field, he first received ministerial experience during his ministry with Tennessee Baptists while a student at Union.

In 1987 he served as youth minister at First Church, Pulaski. The following summer he served as a TBC summer missionary to Venezuela. In 1989 he was a youth minister intern at Westwood Church, Cleveland. While at Union, he attended Woodland Church in Jackson.

Now his responsibilities on the foreign mission field include teaching "Life After School" at Greenhill school; leading an informal discipleship class; regular visitation; teaching 30 unchurched young people weekly; and leading group Bible study one night a week.

It's a full week of ministry that

keeps him going until late most evenings.

"When I first applied for a journeyman position during my senior year at Union I was prepared for a hot two years in some place like South Africa. I never even considered Western Europe," he remembers.

But the FMB offered him an opportunity to serve in the small country tucked onto the western side of England.

And, though he didn't know anything about the country when he arrived there last August, that has changed. Since then it's been a year of education that is slowly beginning to pay dividends in ministry. He feels he is being trusted more now in the town and is making inroads with new relationships.

"I've always had a strong desire to

do missions. Even as a young kid I was concerned about lost people who had never heard the Gospel," he says.

"While I'm here I want to establish an on-going youth program that will continue long after I've returned to the States. You don't accomplish a harvest by throwing a handful of seeds into a field. You have to prepare the ground, pray, cultivate, weed, and find the best place to sow the seed."

As Jicka has been sowing seeds on foreign soil, Union University classmates he left behind have been just as active on mission projects sponsored through the campus Baptist Student Union.

During the just completed school year, 220 students participated in Home Mission Board missions trips through the SPOTS (Special Projects Other Than Summer) program.

In addition, 80 students served in part-time church staff positions throughout West Tennessee and others served on weekend revival teams.

At year's end, revival teams reported 32 professions of faith and 283 other decisions; summer missions reported 167 professions and 391 other decisions; and SPOTS teams reported 14 professions and 17 other decisions.

Through all programs, students and faculty reported 1278 decisions, which included professions of faith and other commitments, said John Adams, vice president for religious affairs.

The missions trips were underwritten by funds raised by the BSU, reported Tim Wheat, assistant director of religious activities. Students, faculty, and staff surpassed the goal of \$34,500 by raising \$35,400 for missions.

During the summer, 300 individuals from Union served in various ministry positions.

## Tennessee students learn to expect the unexpected

By Sarah Zimmerman

CHICAGO — When Tennessee native Bob Webb enrolled at Southern Baptist Theological Seminary in Louisville, Ky., he didn't expect to visit a Buddhist temple as a course requirement. He has since learned to expect only

the unexpected in the ministry.

Webb was among 31 students from Southern and New Orleans (La.) Baptist Theological seminaries who spent ten days in Chicago in July to gather first-hand information about ministry in an urban setting.

The group witnessed three drug busts, visited Southern Baptist churches with an array of worship styles, and toured community ministries sponsored by other denominations. They also visited the Buddhist Temple of Chicago and the Nation of Islam worship center to experience the religious plurality of metropolitan areas.

"I'm totally intrigued by what is required to minister in the city," said Webb, who is from Johnson City. "I've been impressed with the credibility of the men and women who are working here.

Another Tennessee native, Eileen Campbell-Reed of Knoxville, said she was overwhelmed by the variety of churches.

"We've seen so many models of how to do church. Not every model works everywhere, so affirming lots of models is important," she said. A church that uses a different order of worship or a different style of music "is no less Biblical, genuine, or faithful to God," Campbell-Reed observed.

One of the students' assignments was

to role-play a homeless person for a day. They wore tattered clothes and went to various parts of the city looking for food and shelter.

Paul Holbrook of Bristol went to a downtown area where office workers ate their lunch in a public park. As one woman tossed bread crumbs to pigeons, the Southern Seminary student realized if he were truly homeless, the bread thrown on the sidewalk would be appetizing. He said the experience was "incredibly humbling."

Campbell-Reed said her day as a homeless person reminded her that "in every case, we must minister as if (the person in need) were God." She also observed the necessity of including people seeking help in the ministry to "give them dignity and take away

patronizing attitudes."

David D'Amico, Billy Graham professor of evangelism at SBTS, was one of three professors accompanying students on the trip. He said he wanted students to recognize the urgency of evangelism in cities due to population density.

He also reminded students to "be flexible and non-judgmental of different types of churches." The Southern Baptist churches the students visited varied from ethnically diverse inner city congregations to apartment high-rise Bible studies to traditional suburban churches.

D'Amico also stressed the need to include different aspects of ministry in the evangelism task. "Don't think evangelism is only proclamation," he said.

## Knoxville church site of CML meeting

The 1991 Church Media Library Convention will be held Oct. 4-5 at Central Church, Bearden, in Knoxville.

Featured speakers include Jacquelyn Anderson, Barbara Freese, and Jack Lewis, all with the Baptist Sunday School Board's church media library department.

Former Southern Baptist missionary Roberta Door, an author from Maryville, will give the keynote address.

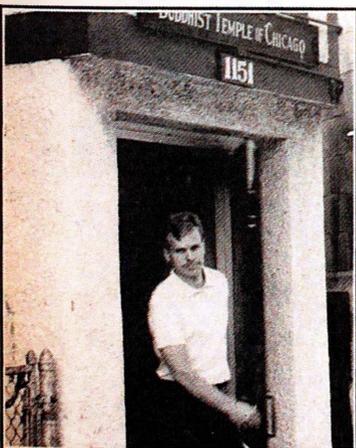
The convention will include

numerous conferences on all aspects of church media library work.

The convention is sponsored by the church media library office of the Tennessee Baptist Convention.

Registration for the event is \$25 per person if postmarked before Sept. 25. After that date, registration is \$30 per person.

Contact Eleanor Yarborough at the TBC at P.O. Box 728, Brentwood, Tenn. 37024, for registration forms and additional information.



URBAN CLASSROOM — Tennessean Bob Webb visits the Buddhist Temple of Chicago as part of an urban mission and evangelism course from Southern Baptist Theological Seminary. The Johnson City native was one of 31 students who discovered the ethnic and religious diversity of urban settings during ten days in the nation's third largest city.

# House, Senate bills reinstate abortion counseling

WASHINGTON — The U.S. Senate has approved a bill that mirrors a House bill reinstating abortion counseling at federally funded clinics.

Both bills are intended to reverse White House-supported regulations banning such counseling.

The Senate approved the Title X Pregnancy Counseling Act (S. 323), sponsored by Sen. John Chafee, R-R.I., that allows federally funded health clinics to provide pregnant women with complete information about their options when asked for such information.

Established in 1970, the Title X program serves about five million women

## Missouri executive board approves funds

JEFFERSON CITY, Mo. — After lengthy debate, the executive board of the Missouri Baptist Convention has voted to recommend a \$15,000 allocation to the Baptist Joint Committee.

The amount will be part of the \$15.7 million 1992 convention budget that will be presented to the state convention for approval in October. However, the money will not come funds targeted for the Southern Baptist Cooperative Program, the denominational budget that supports missions and ministries worldwide.

Missouri board members debated the BJC allocation for more than an hour before approving the recommendation on a show-of-hands vote, with an estimated six members voting in opposition. — ABP

every year and is the only federal program specifically for family planning.

The U.S. House of Representatives attached a similar measure to an appropriations bill (H.R. 2707) that would prevent the Department of Health and Human Services from denying women information about abortion.

The Reagan administration proposed the ban on abortion counseling at federally funded clinics in 1988. The ban was ruled constitutional by the U.S. Supreme Court in May.

While the House attached the provision to the \$203 billion HHS appropriations bill, the Senate approved a separate, free-standing bill that has bipartisan support.

The Senate Appropriations Committee also has included the abortion-counseling provision in its version of the HHS appropriations bill.

President George Bush has promised to veto any legislation that weakens current regulations for abortion-related activities.

Chafee said most people would assume doctors give patients complete information about their medical options as standard procedure. "This is the standard procedure for those of us who can afford a private physician," he said.

"But for millions of women in America who do not have enough money to pay for health-care services, there is a new and different standard," Chafee continued.

"Those low-income women will only receive information which is censored by the government. The government

has determined it has this right because the government is paying for those services."

Chafee said the regulations are "bad policy" for several reasons. First, they conflict with the professional ethics of major medical organizations, such as the American Medical Association, he said. Second, the regulations create a two-tiered system of health care determined by financial status, he said. Third, the counseling ban also places health-care professionals at risk for medical malpractice.

"This is not about abortion rights," he emphasized. "That is already an established legal right in our country that is protected by the Constitution. This is an issue about health care."

Sen. Orrin Hatch, R-Utah, opposed Chafee's bill. Hatch noted that "the vast majority of people in this country do not want abortion used as a family-planning device."

"It is difficult for me to recall an issue that has been more distorted than raised by the pending bill," Hatch said. — ABP

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Many churches are currently working on a new budget. The question needs to be asked, "What percentage will your church give to missions through the Cooperative Program this next budget year?" Several questions are worthy of consideration before this question is answered.

1. How great is my church's missionary commitment? A mystery of giving is that it strengthens the giver. Churches are given new stability and increased vision for greater service when they practice giving through the Cooperative Program.

2. What are my church's priorities? Each church must determine its own priorities as God's leadership is sought. Local needs and wants must not exclude world needs and ministries. Elaine Herrin in Royal Service said, "A church does not 'cut back' on long-term regular giving in order to go and

do personally a short-term project. This is as unreasonable as selling the wagon to buy the horse to pull the wagon."

3. How does our church compare to other churches? No two churches are the same, and there is no scale or schedule for Cooperative Program percentage giving. However, we do have the example of some New Testament churches. They gave "beyond their power" (II Cor. 8:3) and they gave "out of their deep poverty" (II Cor. 8:2).

4. Will my church's gifts to mission ministries through the Cooperative Program make a difference? YES!

Every dollar your church gives through the Cooperative Program strengthens and expands our mission work at home and around the world. The genius of the CP is the strength that comes through Tennessee churches joining together and cooperating with one another in a unified plan of mission support. Together, we are sending foreign missionaries to more than 120 countries. Together, we are ministering to the United States through home and associational missionaries. Together, we perform educational ministries and provide support for the homeless, sick, and aged. Together, we support a radio and television ministry, six

seminaries, and much more. Together, we can IMPACT Tennessee by establishing 175 Southern Baptist church starts in the next five years.

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Our IMPACT Tennessee goal is for all Tennessee Baptist churches to increase their giving through Cooperative Program by .25 percent per year of total undesignated tithes and offerings over the next five years. "What percentage should my church give through the Cooperative Program?" can only be answered as your church answers the four questions for itself.

\*\*\*\*\*

NOTE: An easy to follow guide entitled, "How to Figure the Cooperative Program Percentage" is available to your church treasurer or stewardship/budget committee by calling (615) 371-2018 or writing Archer Thorpe, Cooperative Program and Stewardship Promotion, TBC, P.O. Box 728, Brentwood, Tenn. 37024



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on to Orlinda ...

## Ordinations ...

Johnny Weaver was ordained July 14 to the deacon ministry at East Lake Church, Chattanooga.

First Church, Bethel Springs, ordained Richard Christian to the Gospel ministry July 14. He is a student at Union University, Jackson.

Earl Taylor was ordained as a deacon July 14 at First Church, Christiana.

Blairland Church, Loudon, ordained Tim Watson to the Gospel ministry July 28. He has been called as pastor of Stockton Valley Church, Loudon.

Joey Clifton was recently ordained at Second Church, Memphis, where he is minister of education.

Richard Gilmore, Austin Jewell, and Joel Reynolds were ordained as deacons Aug. 4 at New Bethlehem Church, Dyer.

New Salem Church, Sevierville, ordained Trent Williams to the deacon ministry Aug. 4.

Richard M. Christian was recently ordained to the Gospel ministry at First Church, Bethel Springs, where he is minister of music and youth. He is a senior at Union University, Jackson.

First Church, New Tazewell, ordained Clarence F. Overton as deacon.

King Springs Church, Johnson City, recently ordained Gene Stinnett.

Hollis Goodwin and J. B. Dunn were ordained to the deacon ministry June 23 at Pistole Church, Sparta.

Charlotte Road Church, Nashville, ordained Rodney Scott as deacon July 28.

## Colleges ...

Union University, Jackson, will expand its seminary offerings in September through Southern Baptist Theological Seminary, Louisville, Ky., with the introduction of a doctorate of

ministry program. Entrance requirements include a master of divinity degree or its equivalent from an accredited institution; a minimum grade point average of "B;" acceptable scores on the Graduate Record Exam and the Miller Analogy Test; and a ministry essay. For additional information, candidates should call Wade Rowatt at 1-800-626-5525 at the Louisville seminary

## Leadership ...

Central Church, Oak Ridge, recently called Stephen C. Hodges as associate pastor/minister of second singles and counseling. Hodges holds degrees from Carson-Newman College, Jefferson City; Eastern Michigan State University, Ypsilanti, Mich.; and Southern Baptist Center for Biblical Studies, Jacksonville, Fla.

He has been director of the Christian Counseling Center in Alcoa for 11 years, and has been pastor of two churches. In addition, Hodges has hosted several weekly radio and television talk programs focusing on counseling issues.

Jerry W. Taylor has resigned as pastor of Ridgeview Church, Knoxville, after serving 13 years. He is leaving the pastorate to become a full-time evangelist, associated with Henry Linginfelter. Taylor has formed the Jerry Taylor Evangelistic Association and Harvest Evangelism.

Clayton Joyner is now serving Mt. Pisgah Church, Bradford, as interim pastor.

Poplar Grove Church, Trenton, called Jamie Kay as minister of youth.

Mark Warren recently joined the staff of White Hall Church, Trenton, as minister of music and youth.

Bob Swift is serving Orlinda Church, Orlinda, as interim pastor.

Excell Church, Clarksville, called Billy Chitwood, a Baptist Sunday School Board employee, as interim pastor.

Holmes Street Church, Memphis, called Ron Rhea as interim pastor.

George Campbell has been called to Westhaven Church, Memphis, as minister of music.

Several articles written by church staff members in Shelby Association have been published recently. Church Administration published "Catching the Little Foxes that Steal Our Time," by Paul Barkley, pastor of Ardmore Church, Memphis, in June; "Multiplying Your Time through Mass Enlistment," by Steve Wisner, Ardmore Church's education minister in August; and "The Pastor as an Example," by Ray Gilder, pastor of Speedway Terrace Church, Memphis, in July. In the July, August, September issue of Growing Churches, the article "The Pastor as a Leader for Sunday School Growth?" by Brunswick Church, Brunswick, Pastor Mike Thrower appeared.

Unity Church, Ramer, called Brent Smith as music and youth director.

Bobby Burress, Corinth, Miss., recently joined the staff of First Church, Counce, as interim pastor.

Harmony Church, Whiteville, recently called David Reeves as interim pastor.

H. Franklin Paschall, has been called to serve as interim pastor of First Church, Lenoir City.

Balmoral Church, Memphis, called Stephen White as director of education and youth music. He formerly served Woolmarket Church, Biloxi, Miss., for seven years.

Quin Bernhardt has been called as associate pastor to Ridgedale Church, Chattanooga.

## Churches ...

Members of Smyrna Church, Humboldt, will celebrate homecoming Aug. 18 with music by the Long Brothers in the afternoon.

Homecoming will be held Aug. 25 at West Side Church, Trenton. J. O. Smothers will deliver the message, and the Long Brothers will provide music in the afternoon.

Homecoming will be held Aug. 18 at Cane Creek Church, Cookeville. Revival services will begin that day and continue through Aug. 21.

Members of Temple Church, White House, celebrated the church's third anniversary July 28. The church began with 50 charter members and has grown to 150 Sunday School members.

Two churches in Clinton Association, First Church and Beech Park Church, both in Oliver Springs, joined to have Vacation Bible School in July. Beech Park Church was organized in 1904 by a group that broke from First Church.

The two-week school was broken into one week of evening classes at Beech Park Church and one week of morning classes at First Church.

On Aug. 17 and 18, "Celebrating Our Heritage," a homecoming and 85th anniversary celebration, will be held at Merton Avenue Church, Memphis. Saturday activities will be held at Camp Cordova in the Mark Harris Pavilion, 10 a.m.-4 p.m. Lloyd Lawrence will speak at a special worship service on Sunday, with Tim and Debbie Parrish providing special music.

Members of Pleasant Grove Church, Maryville, will hold a "Family Heritage Homecoming" and 159th anniversary celebration Aug. 18. The day's activities will begin with coffee and rolls at 9 a.m., followed by Sunday School. The Gospel Choir from Keesler Air Force Base in Mississippi will provide a special concert in the 10:30 a.m. worship service, followed by a pot luck luncheon and recognition of families.

## Revivals ...

The following churches in Salem Association have revivals scheduled for the coming weeks: Mt. Zion Church, Liberty, Aug. 25-30, Archie King, speaker; Dowelltown Church, Dowelltown, Aug. 25-30, Tom Britton, speaker; Shiloh Church, Woodbury, Sept. 8-13, Thurman Seber, speaker; and Plainview Church, Bradyville, Sept. 9-13, Tom Britton, speaker.

Several churches in Gibson County Association will have revivals during August. Churches, dates, and leaders follow: Beech Grove Church, Dyer, Aug. 25-30, Bill Oakley; China Grove Church, Rutherford, Aug. 11-16, Wayne Perkins; Clear Creek Church, Dyer, Aug. 11-16, Kyle Rudd; Eldad Church, Trenton, Aug. 25-30, Kelly Campbell; Hickory Grove Church, Trenton, Aug. 11-16, Eddie Mallonee; New Bethlehem Church, Dyer, Aug. 11-16, W. B. Oakley; and Oakwood Church, Milan, Aug. 11-16, Ed Griffin.

## Grassland Heights cited for CML work

Grassland Heights Church, Franklin, has been cited as one of four Southern Baptist small churches nationwide for excellence in church media library administration.

The Southern Baptist Sunday School Board's church media library department noted that Grassland Heights' media library is the fastest growing program in the church, supporting rapid growth of other church programs.

Barbara Freese, a church media library consultant at the board, made the presentation during Church Media Library Leadership Conference at Ridgecrest (N.C.) Baptist Conference Center recently. Freese said department personnel evaluated nominations by state media library directors based on church size, library budget, and accomplishments.

"Instead of saying, 'we can't because we're small,' they have worked hard and accomplished much," she said.



**BARTLETT GIFT** — Russell Griffin, right, of the Southern Baptist Brotherhood Commission, Memphis, receives a check in excess of \$1000 in support of the agency's McCall Center for Global Studies from Jackie Kay, left, pastor of Bartlett Church, Bartlett, and Brenda Steinman, children's director at the church. The money, raised by more than 800 children and workers during the church's recent Vacation Bible School, will be used to further the McCall Center's efforts in agricultural research in Third World nations.

# Parents owe children chance at healthy self-esteem: Hester

RIDGECREST, N.C. (BP) — The task of parenting is exhausting and the work never stops, but parents owe it to their children to nurture within them a healthy self-esteem, a family enrichment leader said.

Discipline and self-esteem are constantly at the top of the list of major concerns of parents, said Jimmy Hester, an editor in the family ministry department of the Southern Baptist Sunday School Board.

Hester led a conference based on the new Lay Institute for Equipping course, "Christian Self-Esteem: Parenting by Grace," during Discipleship Training week at Ridgecrest Baptist Conference Center. The 13-week course is the second in a series on parenting. The first deals with Christian discipline.

"Christians with a low self-esteem will not feel confident in sharing their faith," Hester said. "Our good feeling about ourselves as Christians is based on our strengths God gave us. We must realize how important we are to God because He gave His son to die for us."

He said the parenting course lists six ways parents and adults can help children gain a healthy self-esteem.

1. Teach children they are created in

the image of God and they are "wonderfully made."

2. Take time to listen to your child with your heart as well as your head. Catch the feelings behind their words.

3. Let the child know you believe in him or her. Give deserved praise for deeds and traits.

4. Use every opportunity (and even create some) to allow the child to experience success rather than failure.

5. Allow the child to have as much control over his or her life as possible, expanding the limits as maturity increases.

6. Model healthy self-esteem.

Christians should strive for a balanced, healthy self-esteem, Hester said.

"People with healthy self-esteem see themselves as worth as much as

others, and they are challenged by the difference between self-concept and ideal self.

"They strive to work toward their ideal self," Hester explained.

"Healthy self-esteem should be the goal of Christian parents, both to be that themselves and to help their children have a healthy self-esteem," Hester said.

Parents who did not see healthy self-esteem when they were children will find it more difficult to become "a witness of a healthy self-esteem to

their children," Hester said.

Adults who grew up under the roof of abusive or violent parents will find it difficult to shake that pattern, Hester said.

"It's not easy to build a healthy self-esteem in our children unless we have witnessed it," Hester said.

"Yet, through hard work and dedication, a lot of parents can and are developing a healthy self-esteem in their children even though they didn't see it."

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# The kingdom divided

By C. David Brown, pastor; Mine City Church, Ducktown

Elihu in his conversation with Job rightly stated "multitude of years should teach wisdom." This does not always prove true.

With Solomon, the disruption of the kingdom began in his old age with the very unwise decision to listen to his pagan wives rather than God's instruction. Rehoboam, Solomon's son, was young, inexperienced, proud, and would not give heed to the advice of the wise old counselors (vv. 6-7). Like his father Solomon, Rehoboam would not acknowledge his sin and repent. Thus, the kingdom that had been united for 120 years was divided.

Ten tribes formed the northern kingdom, called "Israel." Judah and Benjamin formed the southern kingdom called "Judah." The northern kingdom lasted a little more than 200 years and was destroyed by Assyria in

721 B.C. Every one of the 19 kings of the northern kingdom followed the worship of the golden calf. What Jeroboam began as a selfish tactic to protect his political interest eventually resulted in Israel's downfall. Not one of the 19 kings of the northern kingdom ever attempted to bring the people back to God. All the kings of Israel served the calf; the worst served Baal.

**BIBLE BOOK**  
**August 18 Lesson**  
 Basic Passage: I Kings 12:1-33

The southern kingdom lasted a little more than 300 years and was destroyed by Babylon about 600 B.C. Although most of the southern kings served idols, some of Judah's kings served God, and at times there were great spiritual reformations in Judah.

The particular incident which marked the division of the kingdoms was Rehoboam's meeting with the elders of northern Israel at Shechem. Rehoboam had been crowned king at Jerusalem, but it was still necessary for him to go to Shechem to receive the allegiance of the northern tribes.

The northern tribes still thought of themselves as separate from the southern tribe of Judah. For many years there had been rivalry between the two groups. Tired of heavy taxes and tyrannical treatment under Solomon, they demanded a statement from the new king as to how they would be treated (vv. 3-4).

Using good judgment, Rehoboam asked for three days to consider his answer. He "consulted with the old men that stood before Solomon," (v. 6). They wisely advised Rehoboam to speak kindly to the people and take a servant role as king (v. 7). Rehoboam did not like their advice (v. 8), so he "consulted with the young men that had grown up with him," (v. 8). His young friends advised him to speak

roughly to the people (v. 10) and to add to the burdens of King Solomon's administration (v. 11). As a result of following his buddies' advice, the kingdom divided. Rehoboam was left as king of the tribes of Judah and Benjamin.

The subsequent events of Jeroboam being made king of the northern tribes, his rival religious cult with worship centers conveniently placed in Dan and Bethel, and the tragic mistake of instituting idolatry to replace Jehovah worship earned for Jeroboam the title, "Jeroboam, the son of Nebat, who made Israel sin."

Jeroboam used religion to accomplish his selfish and political purposes. The wise counsel of the old men was to be servant-hearted. In order to maintain integrity in any leadership position in the church, denomination, or any oversight of others as a Christian, one must seek to please God (not men), but also strive to serve the people. In order to please God while serving the people, we must keep communication lines open to both.

# Vowing to keep God's law

By Gary Williams, director of education and promotion; Madison-Chester and Crockett County Associations

One of the greatest deterrents to the spread of the Gospel is the lack of consistency and commitment among Christians. No matter what our work or daily calling, we should reflect our commitment to Christ in everything that we do. However, it is evident that far too many Christians give only lip service to Christian commitment.

Nehemiah 9:38 serves as an introduction to Nehemiah 10. The people reaffirmed their covenant relationship with God. In spite of their repeated disobedience, God responded with unfailing mercy. The covenant was written on clay tablets or a papyrus scroll with either a thumb print or signature to seal the covenant. Nehemiah's name led a long list of those signing the

document. These apparently were representatives of the priests and Levites (ch. 10:1-27).

Nehemiah 10:28-29 tells us that the rest of the people joined in the covenant to live by the law. That they actually signed the document is doubtful, but their sentiments and support of the covenant were not diminished. An important part of the covenant was their vow not to enter into marriage relationships with foreign peoples. "Peoples of the land" in verse 30 is a phrase used to describe heathen inhabitants.

The Jews also resolved not to buy produce or other marketable goods from these "peoples of the land." To these heathen inhabitants, the Sabbath

or other holy days were no different than any other day of the week. Perhaps, these "foreigners" would respect the Jews for their religious convictions. In most communities today, "blue laws" are a thing of the past. Most people, Christians included, shop on Sundays just like any other day of the week. When our convictions as Christians cannot be distinguished from those values of the world around us, our influence is greatly diminished.

**CONVENTION UNIFORM**  
**August 18 Lesson**  
 Basic Passage: Nehemiah 9:38; 10:28-39

Jews of the exile had returned home to rebuild the wall and restore the tem-

ple. Persian kings had been very generous in helping out with expenses. But this assistance would not continue indefinitely. Nehemiah 10:32-39 details how the Jews were to dig deep into their own resources and support the work of the temple.

Everyone 20 years of age and older paid an annual contribution of 1/2 shekel. This contribution was a reduction from that mentioned in Exodus 30:11-16. Wood was needed for the constant flames which burned on the altar of sacrifice. It is significant that the first fruits of the harvest and the firstborn of animals were also brought to the temple.

Nehemiah 10:39 concludes this passage: "We will not neglect the house of our God." (NAS). It is a major responsibility of Christians to support the work of our churches and their staffs. May we never fail so that the work of the Lord may always go forward!

# Motives for service

By Billy Cooper, minister of education; Woodmont Church, Nashville

Our lesson today tells about a powerful commander in the Syrian army. Naaman had received many honors for his military skill, but he had leprosy.

A young Israelite woman captured in a Syrian raid was a maid for Naaman's wife. She told Naaman's wife about the prophet in Israel, Elisha, who could heal Naaman.

Upon hearing this news, Naaman went to his king and told him what the Israelite maid had said. The king of Syria wrote a letter requesting Jehoram, the king of Israel, to cure Naaman. Jehoram reacted in fear, because he knew he could not bring about this kind of cure. Jehoram said, "Am I a God? Can I kill and bring back to life?"

When Elisha heard of Jehoram's difficulty and Naaman's need, he sent word for Naaman to come to him. Elisha knew that through the power of God Naaman could be healed.

When Naaman reached Elisha's home, Elisha sent a message telling Naaman, "Go wash yourself seven times in the Jordan. Your flesh will be restored, and you will be cleansed."

Naaman a proud man, went away angry. He felt washing in the Jordan seven times would be humiliating. His

servants persuaded him to follow Elisha's instructions. Naaman was completely healed.

Naaman and his servants went to Elisha, stood before him, and said, "Now I know that there is no other God in all the world, except in Israel." Out of gratitude for what he had received, Naaman wanted to give gifts. Elisha realized it was God's power which healed Naaman. Elisha could not accept gifts. Naaman had received a free gift from God.

The Bible tells us an unfortunate thing was taking place in the mind and heart of Gehazi, Elisha's servant. Gehazi saw an opportunity to take advantage of the situation and became greedy.

**LIFE AND WORK**  
**August 18 Lesson**  
 Basic Passage: II Kings 5

Naaman had left for Syria, and Gehazi ran after him. When Gehazi caught up with Naaman, he claimed Elisha had sent him to request something to give the sons of the prophets. The Bible says he asked for talents of silver and two sets of clothing. Naaman, taking him at his

word, let him have what he needed.

Our sins will find us out, and that is what happened to Gehazi. When he went back to Elisha, the prophet asked him where he had been. Gehazi lied, saying, "Your servant did not go anywhere." Elisha perceived what had happened and knew that Gehazi had deceived Naaman.

Elisha tried to make Gehazi understand that accepting gifts from Naaman implied God's gifts could be bought.

Gehazi had acted out of a sinful motive of greed and dishonored the name and cause of God. Elisha pronounced judgment, saying Naaman's

# HBCA schedules Preachers' School

SEYMOUR - The opening session of the 1991-92 Preachers' School at Harrison-Chilhowee Baptist Academy will begin Aug. 17 at 8 a.m. in the Ogle Building on the Seymour campus.

Preachers' School is a weekend educational opportunity offered by Harrison-Chilhowee Baptist Academy to area ministers and ministerial students. The school seeks to meet the needs of Christian leaders who have limited access to comprehensive training in all areas of pastoral ministry.

Although classes are scheduled only for Saturday mornings, the curriculum is designed as a four-year course of study. Students are welcomed at any

point during a session. The school is directed and taught by Raymond Smith, who has almost 50 years of experience as a pastor, teacher, evangelist.

The only cost for the Preachers' School is the textbooks. For additional information, contact the academy at (615) 573-8321.

leprosy would cling to Gehazi and his descendants forever. Gehazi went out from the presence of Elisha a leper. Too often in the world in which we live, people serve God for unworthy motives. We are aware of many in the ministry who have done so in the past few years, misusing people's gifts intended for God's purposes and using for personal advantage the monies given for God's work.

When we serve the Lord, we need to serve Him with pure motives - not wanting anything in return, or public acclaim. Our motive should be to glorify His name. We are to build up the church and one another.

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# Churches urged to start ministries to the homeless

By Jim Newton

GLORIETA, N.M. (BP) — Lamenting that few churches minister to homeless Americans, a Baptist center director offered practical suggestions on how to address their physical and spiritual needs.

Tobey Pitman, director of the Brantley Center in New Orleans for the past two years, said 240 people accepted Christ during his first year at the center and 352 accepted Christ last year.

"We were praying for one person a day to accept Christ, and we almost reached our goal," Pitman said. From January until June this year, 309 people accepted Christ at the Brantley Center.

Pitman suggested four possible church-based ministries for the homeless during a workshop at Glorieta (N.M.) Baptist Conference Center.

Possible food ministries include soup kitchens, bag lunches, food pantries, meals on weekends or holidays when other food programs are closed, voucher systems providing free meals at local restaurants, and mobile feeding units similar to the disaster relief units of state Brotherhood organizations.

Examples of medical and hygiene ministries include clinics providing free medical and dental care, tuberculosis testing, shower facilities at local churches, free haircuts, clothes closets (especially providing warm coats in the winter), and washers and dryers where people can wash clothes.

Support groups offer another valuable ministry to the homeless. Examples include Alcoholics Anonymous; discussion groups; cultural worship services; adult literacy programs; English as a second language classes; vocational rehabilitation groups; air conditioned, heated reading room where people can relax; a mailing address and telephone for the homeless,

and a job referral service.

Temporary housing may be the most complex and least practical ministry, Pitman said. He suggested some churches consider providing housing only during bad weather.

A one-page list of practical suggestions of ministries to the homeless is available from the church and community ministries department of the Florida Baptist Convention, 1230 Hendricks Avenue, Jacksonville, Fla. 32207, Pitman said.

Pitman urged Baptists to conduct a community survey to determine the extent of the problem and to discover what others are already doing before starting a ministry.

He cautioned those interested in such ministries not to fall into the trap of feeling they shouldn't do anything unless it is the biggest and best program anywhere. He also warned against getting discouraged when op-

position develops.

"Many church people are afraid of the homeless. They think they will mess up the church building, or steal, or destroy church property if you let them inside the church door."

Strressing the response of homeless people to the Gospel, Pitman declared: "Now is the time for churches to get in on the ground floor of developing ministries to the homeless that will become models for others to follow."

Most advocacy organizations which work with the homeless claim there are about three million homeless people in America, Pitman said.

Pitman, however, told workshop participants the official 1990 census reported only 228,621 homeless Americans. "Most people don't believe that figure is accurate," he said.

The American stereotype of homeless people as drunks and bums is inaccurate, Pitman said. The three million homeless Americans includes

those who lost their homes because of an emergency such as fire, tornado, or eviction; stranded travellers; the unemployed; individuals and families on public assistance and welfare; the "lifestyle homeless" such as runaways, dropouts, prostitutes, and alcoholics who have chosen to be homeless; the disabled (both physical and mental); and the "hidden homeless" who live with other family members but have no homes.

He cited research which indicates 30-40 percent of the homeless are families, 67 percent are single men, 30-50 percent are veterans, 25-33 percent are mentally ill or handicapped, 10-15 percent are single women, 44 percent are addicted to drugs or alcohol, and all are very poor.

"There is no such thing as a typical homeless person," Pitman said. "About 75 percent of all Americans are just two paychecks away from being homeless."

## Teach children to pray early, leader says

By Susan Todd Doyle

GLORIETA, N.M. (BP) — Preschool leaders can give an eternal gift to the children with whom they work by teaching them how to pray, said a national preschool magazine editor.

"By teaching a child to pray, we are setting the pattern for life," said Kathryn Kizer, editor of two preschool publications for leaders, *Start* and *Share*.

Both publications are resources for Mission Friends, the mission organization for preschoolers sponsored by Southern Baptist Woman's Missionary Union. *Start* is a quarterly magazine that includes learning activities, mission stories, and articles about missions and child development. *Share* is a take-home activity leaflet for 4-5 year olds, which includes songs, games, notes to parents, etc.

"Prayer gives a child security and dependence on someone who can help them for a lifetime. That is someone

with a capital 'S.' Even greater than money in a will is the ability to talk with God," Kizer said.

Teaching preschoolers to pray can be a very natural process instead of a scary one, she said. Perhaps more than anything, the way adults view prayer will affect their ability to teach children how to pray, she added.

Children need to be taught God always hears prayers, Kizer said.

"We don't want to give the misconception that He will always give us what we ask for," she said. "He knows what we need better than we do." Children can learn at an early age God sometimes says "no" or "wait," Kizer stressed.

Preparation for prayer is important when teaching preschoolers how to pray. Children often need directions to help them think through their prayers before beginning.

"Discuss things for which you want to thank God," Kizer said. "Many times children will pray about the little things in life. We find ourselves praying about the big things of life, but God is concerned about all of life."

Adults shouldn't teach a misconception that a person has to be in a certain form to pray, she said, citing folding hands and kneeling as examples.

"Teach them to know that they can talk to God walking down the street."

Memorized prayers can be cute when said by children, but they may lay the foundation for a greater problem later in life, she said.

"It's important for children to start early telling God just exactly what they think," Kizer said. "I think that's why many adults feel inhibited about praying. They didn't start early."

Children are imitators and will follow whatever their adult models show them. If adults close their eyes to pray, children will probably do so, too, she said. They will understand the reason better if told that it will help them to just think about God and not the other children around them.

Simplicity of words can also help preschoolers as they learn to pray. "Don't expect a preschooler to pray like a second-grader," Kizer said.

"There are words they just will not understand. 'In Jesus' name' has no meaning for preschoolers."

Other guidelines which will help preschoolers learn to pray are:

- Begin with a simple salutation, such as "Dear God."
- Keep the vocabulary simple.
- Use short sentences.
- Keep prayers short.

Teachers of preschoolers should never use prayer as a crutch to quieten a roomful of children, she said.

"If you think prayer is a significant time, they will, too."

## Baptist Beliefs

By Herschel Hobbs

### Misunderstood: Thomas

"And Thomas answered and said unto him, My Lord and my God." — John 20:28

Did you ever hear anyone speak of "Heroic Thomas?" Or "Inquisitive Thomas?" I dare say not. Only "Doubting Thomas."

When Jesus would go to Mary and Martha when their brother died, the apostles warned him that the Jews in Jerusalem sought His death. Finally Thomas said, "Let us also go, that we may only die with him" (John 11:16). Heroic indeed! The night before Jesus' death He told the apostles that they knew where He was going and the way there. It was Thomas who said, "Lord, we know not whether thou goest; and how can we know the way?" (John 14:5). Inquisitive indeed! His question evoked the immortal words, "I am the way, the truth, and the life: no man



HOBBS

cometh unto the Father, but by (dia, through) me" (v. 6).

But what about Doubting Thomas? He was absent when Jesus first appeared to the apostles on resurrection Sunday night. Hearing about it, he said unless he saw and felt the wounds of the crucifixion he would not believe the apostles' account. He did not say that under no circumstances would he believe. Charles Kingsley said we should not fear to doubt if we have a disposition to believe. Thomas had that disposition.

He only asked for the same evidence the others already had. He saw the soldiers inflict the wounds in Jesus' hands and side. This new evidence must agree with what he already knew. Furthermore, if he was to preach the risen Christ he must be able to say, "I know," not "I heard."

The next Sunday night when confronted by the evidence, he did not examine it. He confessed, "My Lord and my God." Thomas is the only person in the Gospels who called Jesus "God." He should be called "Thomas, the Great Confessor!"

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Question: What do you learn when buying a load of topsoil?  
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My grandfather was a farmer. He didn't claim to know much, but he always had a good crop. Once a student from the state agricultural college came out. "Your methods of cultivation are hopelessly out of date," the young man said. "Why I'd be surprised if you get ten pounds of apples off that tree."

"So would I," my grandfather responded. "It's a pear tree!"  
Tal D. Bonham and Jack Gullede, The Treasury of Clean Senior Adult Jokes. All rights reserved. Used by permission.