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## Pastors' views on denominations vary, survey shows

Baptist Press

NASHVILLE — Just how "denominational" are denominational churches in the United States? A new survey shows that most Protestant pastors are committed to their denomination. But they also are frustrated at the lack of agreement within their denomination as well as the lack of interdenominational cooperation.

Results from the study have been released in *Facts & Trends*, published by LifeWay Christian Resources of the Southern Baptist Convention. The research, in the magazine's January/February issue, was conducted by Ellison Research of Phoenix among a nationally representative sample of 567 ministers from all Protestant denominations. Baptists were included in the survey's "Protestant denomination" designation.

The independently funded study asked pastors from denominational churches to agree or disagree with a number of statements about denominations.

Fifty-eight percent of all ministers agreed strongly with the statement, "You feel committed to your denomination." Another 33 percent agreed somewhat with the statement, while 8 percent disagreed (7 percent somewhat and 1 percent strongly). Ministers 60 or older, as well as those from Pentecostal/charis-

matic denominations, were particularly likely to be committed to their denominations.

While many pastors are committed to their denomination, there was no overwhelming feeling that "Your denomination is an important part of the identity of your church." Just 38 percent agreed strongly with the statement, although another 45 percent agreed somewhat.

Lutherans and Pentecostal/charismatic ministers were particularly likely to feel that their denomination is an important part of their church's identity, while Methodists were less likely than average to feel this way. Older pastors were more than twice as likely to agree strongly with the statement than were young ministers (55 percent among those 60 or older, 36 percent among those 45 to 59, and 26 percent among those under 45).

On the recent trend among some churches to omit a denominational reference in the church's name (e.g. "Medford Community Church" rather than "Medford Baptist Church"), such a practice remains relatively uncommon among denominational churches. Just 11 percent of churches associated with a denomination did not reference the denomination in their name.

Although more than nine of 10 pastors felt at least somewhat committed to their current denomination, that didn't stop some from saying they might consider leading a church in another denomination. Fifty-nine percent agreed with the statement, "Your current denomina-

tion is the only one you would consider pastoring in" (31 percent agreed strongly, 28 percent agreed somewhat), but 41 percent disagreed with the statement (30 percent somewhat, 11 percent strongly). Interestingly, although Lutherans were no more likely than other ministers to feel committed to their denomination, they were much more likely than others to say their current denomination is the only one in which they would consider serving.

Fifty-three percent of all ministers agreed with the statement, "There are too many differences of opinion among churches in your denomination." While only 10 percent agreed strongly with the statement, 43 percent agreed somewhat. □

## Wives of Columbia astronauts testify of God's provision

Baptist Press

HOUSTON — It has been the most horrific year of their lives, and yet, they say they have not grieved as ones who have no hope. Theirs has been a public grief following the tragedy that took the lives of their husbands on Feb. 1, 2003, and left a mark on millions of people around the world.

The loss of the Space Shuttle Columbia — just 16 minutes from touchdown in Florida after a 16-day mission in space — gave Evelyn Husband and Sandy Anderson a global platform for spreading the gospel.

It is not a platform they stepped upon voluntarily. They are determined to honor the memories of their husbands and set an example for their children by proclaiming faith in Jesus Christ through their shared testimonies.

During a tribute Jan. 2 to the lives and testimonies of Columbia Shuttle Commander Rick Husband and Payload Specialist Mike Anderson, the wives of the two astronauts testified of God's provision during the past year. Grace Community Church, where the Husband and Anderson families attend, held the memorial concert featuring Steve Green and the church choir. Green had become friends with the Husband family years earlier, making his tribute more than a professional overture.

Steve Riggle, pastor of Grace Community Church, introduced Evelyn Husband and Sandy Anderson during the concert as the audience gave the women a standing ovation.

"It has been such a blessing to celebrate Mike's and Rick's lives," Husband told the crowd. "We have grieved so horribly but not without hope."

"It's [God's] strength that gives us the power to start over," Anderson added. "He gives us a future and a hope."

Anderson said she was proud that both men knew the Lord, that they had answered life's deepest question of who God is. Noting the uncertainty of life and its end, she said, "It doesn't matter how many days we have. It's the content of the days." □

## 'Liberalism' is in eyes of the beholder, says BWA's Kim

Associated Baptist Press

ATLANTA — On a tour of American churches, the head of Baptist World Alliance said Southern Baptist Convention leaders' attacks against his group could be turned on themselves.

An SBC study committee recently recommended the denomination break all ties with the worldwide umbrella group for Baptists. BWA President Billy Kim and BWA General Secretary Denton Lotz have spent several days speaking in prominent moderate Southern Baptist churches to rally support for the organization.

The BWA connects 211 national and regional Baptist denominations comprising 47 million baptized believers.

Meeting with reporters prior to a Jan. 28 appearance at Atlanta's Second Ponce de Leon Baptist Church, Lotz and Kim said the SBC study committee report claiming the BWA advocates "aberrant and dangerous theologies" gives an inaccurate portrayal of the group.

"The Korean church, by in large, is very conservative," said Kim, pastor of the 15,000-member Central Baptist Church near Seoul, South Korea. "[O]ur church is much more conservative, fundamental than probably the average Southern Baptist church in the United States.

"Everybody carries their Bible; everybody carries their own hymnbook. If you don't go to early morning prayer meeting, 5 o'clock [a.m.] every day, then [we] don't consider you conservative or biblical. [But]

you cannot [say] that we are conservative and the U.S. church is liberal. We just practice different.

"So when they [SBC leaders] label a group [as] liberal, it don't set too well with me," said Kim. "Because the fellows who call me liberal are so far out there in left field [compared to] what we practice in Korea."

Lotz also said the charge of liberalism against the BWA is unfair and that the term is relative.

"That's a generalization," said Lotz. "Baptists in Russia and Baptists in the Ukraine are much more conservative than Baptists over here. They think Americans are liberals because their women wear lipstick, earrings, jewelry, miniskirts, and things like that."

Kim said theological diversity exists within the BWA, but it does not justify the accusations in the report.

"There might be within Baptist World Alliance some liberal-leaning people, and I don't deny that — people in Europe or somewhere," Kim confessed, "but we cannot put them all together and say that Baptist World Alliance is liberal."

Lotz said that is the problem with generalizations. "Because somebody stands up in a Baptist World Alliance meeting and says something that someone doesn't like, it doesn't mean that [position represents] the Baptist World Alliance."



KIM

During earlier appearances in Texas, Kim brought a Korean Baptist children's choir to perform at Southwestern Baptist Theological Seminary in Fort Worth. While Kim is reportedly close friends with the seminary's president, Paige Patterson, Patterson is a member of the SBC committee that recommended the BWA be defunded.

According to a Jan. 28 *Fort Worth Star-Telegram* story on the appearance, Kim hoped the children's performance would "soften the hearts" of SBC leaders toward the BWA. While the singing did, according to the paper, move Patterson's wife, Dorothy, to tears, it didn't change her mind on the BWA issue.

"Dr. Billy Kim has made every effort to bring conservatives into the makeup of the Baptist World Alliance," to no avail, Dorothy Patterson said. "Paige and I kept participating [in BWA meetings], but in almost every meeting, we heard the Southern Baptist Convention denounced."

Paige Patterson, in a letter that also appeared in the Jan. 28 *Star-Telegram*, complained about religion reporter Jim Jones' portrayal of international Baptist critics of the study committee's decision, noting they have given coverage to negative responses but have not mentioned "the tremendous support from equal numbers of Baptists around the world."

Patterson and other SBC leaders, however, have not offered any specific examples of international Baptist leaders who support the SBC's defunding of BWA. □

# Emphasis on intentional evangelism needed ...

Continued from page 1

## John Bisagno

John Bisagno, pastor emeritus, First Baptist Church, Houston, Texas, spoke twice at the conference.

During the opening-session Bisagno emphasized the need for being a witness.

He observed that witnessing is the pre-eminent ministry of the believer." He explained that witnessing is a legal term which gives a first-hand report of what someone has experienced.

Bisagno observed that "witnessing is the one single thing Jesus conditioned us to do" and that it is essential to evangelism.

Yet, he continued, "our people are so uptight and afraid to witness that the majority of them have never opened their mouths to do it."

Witnessing involves watching for opportunities, Bisagno suggested. "Just listen every day. It will give you an opportunity to say something about Jesus with every person you talk to," he said.

"If you don't witness with a personal testimony you are not using the essential ingredient," he stressed.

In his second message Bisagno considered the Great Commission in the four gospels. He suggested Matthew (28:10-20) emphasized that Christians couldn't miss anybody. Mark (16:15-17) focused on the fact that Christians shouldn't be afraid. Luke (24:46) said not to go alone. And John (20:20-23) said the commission is a serious matter.

Bisagno said to understand the Great Commission, Christians must consider all four approaches. He added the Great Commission is important because it was the last thing Jesus said on earth.

To reach everybody, as directed in Matthew's version, Bisagno encouraged church members to identify the area within a five mile radius of their church and develop ministries to reach the different groups in the area.

"The message never changes, but the methods must be always changing." For example, of course church music changes,



**KAREN RUSHING** of Northside Baptist Church, Columbia, shows a letter of encouragement to John Bisagno that he wrote to her 40 years ago. Rushing sang at a revival Bisagno conducted in Oklahoma in 1964. Bisagno, pastor emeritus of First Baptist Church, Houston, spoke twice during the State Evangelism Conference.

Bisagno noted. If it hadn't change the world, "we need to build intentional relationships."

He observed there are millions of people in the world today whose spiritual plight is death. "We are not getting the job done," he observed.

Hood encouraged the pastors to be passionate about the task of reaching the state and world for Christ.

"If you are going to lead an evangelistic church, you are going to have to set the bar," he said.

Get passionate for Christ, Hood challenged. Change the world.

Host pastor Jerry Sutton of Two Rivers Church reminded conference attendees that "people don't get saved unless they are invited to come to Christ."

Using Revelation 22:17, 20-21 as his text, Sutton observed that the Bible uses the word "come" as an important, key, critical word. "Over and over people are invited by Scripture to come," he said.

Churches and individual Christians have a responsibility to invite people to come to Christ, he continued. "Every Christian is to be a witness."

Sutton noted that "you and I have been given the responsibility of inviting people to Christ. "We don't know who will be saved and who won't, but you and I have been called to share the gospel of Christ with everyone."

Scott Thomas, pastor, Beaver Dam Baptist Church, Knoxville, asked pastors if they were both fishing for men and fixing nets in preparation for fishing for men by equipping the saints. He referred to Matthew 4, Ephesians 4:11, and Titus 3.

"We are called to do both," said Thomas.

Some pastors major on one task or the other, he explained. Some pastors do both, but end up burned out because they try to do it all by themselves. For instance, speaking

metaphorically, they fix the nets and then jump in the water to fish, said Thomas. But they forget to involve church members who are ready to fish and want to fish.

Thomas referred to an experience in Turkey with a fisherman. The man said he spends about 50 percent of his time fixing his nets and the other 50 percent fishing.

That may be a good guide for pastors, stated Thomas.

He sometimes feels he is running around trying to keep plates spinning at his church as he tries to witness, minister, and motivate people. Yet the spirit of God can motivate people, he said.

"Our churches are so full of division and diversions that we're not doing what God has called us to do," he said.

He also reminded the crowd that there is as much "being as there is doing in Christianity."

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## Tennessee evangelists

Phil Glisson, president of the Fellowship of Tennessee Evangelists, exhorted pastors not to quit or give up. "You can have an evangelistic church."

He encouraged pastors and ministers to persevere in their work to reach the lost. "By perseverance the snail reached the ark," Glisson reminded.

Glisson also encouraged pastors to "let the Scriptures keep your passion hot for lost souls."

He challenged pastors to preach the gospel with plain language that people can understand. "The Bible needs to be the primary force that keeps us going," he said.

Benny Jackson, evangelist of Germantown who is president of Southern Baptist Evangelists, observed that a subtle universalism grips many Americans.

When asked about a faith, they won't admit they are without faith. When asked if they would go to heaven if they died, many say they hope so or suppose so.

He believes the anchors of the Christian faith are being loosened as people tamper "with the Word of God." People are changing it to meet the situation, rewriting it, and softening it in hopes that "it's going to be acceptable," said Jackson.

Other signs of universalism are that preachers are bypassing the exposition of the Scripture. Seeker-friendly churches are not allowing people to experience conviction for their sins.

Churches are changing the way people respond to God by eliminating invitations at the end of services. And people are turning to some force or Scientology rather than Je-

sus, said Jackson.

Jerry Spencer, an evangelist from Brownsville and author of *Soul Chasers*, said the task today is intentional evangelism.

Basing his message from Romans 1:16, Spencer observed Christians should not be ashamed of the gospel and that they have a relationship with Christ that qualifies them to give a testimony.

"We have been sent to be witnesses for Him," Spencer said.

Spencer cited the passion of Paul. "He loved the Lord Jesus."

"Whether we are soul winners or not hinges on whether we love the Lord," Spencer said.

"How can we not want to share Jesus who loved us so undeservedly?"

## Bob Roberts

Bob Roberts, founding pastor, Northwood Baptist Church, Keller, Texas, spoke three times during the conference.

In his opening message Roberts talked about the kingdom of God and stressed the need for transformation.

He compared the kingdom of God to a river that "must flow in you, through you, and within you. It must transform you."

"We can't just talk about how transformed we are," Roberts said, noting that is arrogance.

"Our transformation should be so real that it cannot be hidden," he said.

Roberts cited how the early church made a difference in its day because of transformed lives who shared their faith.

The early church had no money, no seminaries, no church planting schools," Roberts said. "But they turned the world upside down."

Roberts observed that today "converts find Christ not because of the church, but in spite of the church."

In both his second and third messages Roberts spoke on the need for church planting to fulfill the Great Commission.

"It's inconceivable to live in the kingdom and not plant churches and not to lead people to faith in Christ," he said.

"When the kingdom gets inside you, you will connect with the rest of the world."

Just as a Christian is not healthy if he or she is not sharing their faith, a "church is not healthy if it is not producing other congregations," said Roberts.

He noted churches will naturally reproduce and that church planters are enabled by God because "they know it's up to God. If you're willing to work and work for cheap, talk to me," said Roberts.

"Instead of holding onto our ministries, if we're going to see massive multiplication we're going to have to let them go."

— See Emphasis, page 6

If you don't witness with a personal testimony you are not using the essential ingredient. — John Bisagno



**OFFICERS OF THE Fellowship of Tennessee Baptist Evangelists** include, from left, Floyd "Lammie" Lammersfeld of McKenzie, vice president; Billy Edmonds of Oliver Springs, president; and Phil Glisson of Memphis, outgoing president. Not pictured is Gary Buck of Nashville, music coordinator.

# Element of grief needed in simple prayer formula

## prayer matters



By Don Pierson

James O. Fraser of the China Inland Mission, a missionary, preacher, linguist, musical genius, engineer, prayer warrior, and a witness to the Shantung revivals of China wrote:

"How much of our prayer is of the quality we find in Hannah's bitterness of soul, 'when she prayed unto the Lord?' How many times have we ever 'WEPT SORE' before the Lord? We have prayed much perhaps, but our longings have not been deep compared with hers. We have spent much time upon our knees; it may be without our hearts going out in agony of desire. But real supplication is the child of heartfelt desire, and cannot prevail without it; a desire neither of earth nor issuing from our own sinful hearts, but wrought into us by God Himself. Oh, for such desires. Oh, for Hannah's earnestness, not in myself only, but in all who are joining in prayers for these poor heathen aborigines."

For several years, I have taught a simple formula about prayer:

Great Faith (in the God who answers prayer) plus

Great Love (for the one being prayed for) plus

An Awareness of Need (in the life of the one you are praying for) equals

Greater Frequency and Greater Fervor in Prayer.

Yet, I have always felt that something was missing. I have noticed this in my own prayer life as I have prayed for revival and spiritual awakening. I believe this missing element is a catalyst or an activating agent, which is critical for triggering fervent prayer.

For example, many in our churches have "Great Faith" in the power of prayer. Many of them believe God answers their petitions because of the personal relationship they share with God. The "Great Faith" appears to be in place.

Equally it is true that most in our churches have "Great Love" for America. The "Love" issue is settled. Likewise, there are few that would not agree that America is desperately in need of a true revival and spiritual awakening.

We know that the number of unchurched in Tennessee has grown from 3 out of 5 to 4 out of 5 and that 75 percent to 80 percent of our churches are plateaued or dying. We are very aware of the serious moral and spiritual decline in our nation. In fact, we are aware of how this is affecting our children and grandchildren, so we have the "Awareness of Need."

Thus, one would assume that if the formula were true, then the result would be "Greater Frequency and Greater Fervor in Prayer." But here in lies the problem: I am witnessing a "Greater Frequency" in praying for revival and spiritual awakening. In fact, among many prayer meetings it is a major focus.

However, where is the fervor? What has happened to our fervor in praying for revival? Notice, I include myself in this, for I am very aware that the fervor is missing in my praying for revival as well.

All the elements are in place, but fervor has not been the result. Something is missing. Without this element there is no fervor, and without the fervor there is no effective praying that can avail much. As I looked at Scripture and studied revivals of the past, I quickly realized that the catalyst frequently carried with it other dimensions that were easier to detect.

In the book of Jonah, "fear" with a sense of "urgency" drove the people of Nineveh to fervent praying expressed by a desperate fast of repentance. In Joel, one cannot miss the "fear," the "urgency," and the "desperateness" in the commands and cries to pray. In David's plea for his son, one becomes very aware of his "urgency" and "fear."

In Nehemiah, chapter one, all the elements of the principle are present, and the result is greater frequency and greater fervor in prayer. For Nehemiah, the words he heard pierced his heart, and he could not restrain his confession and his plea for deliverance.

The common element in all the fervent prayers of Scripture is grief, agony, or sorrow. In each case the fervor flows from pain. This pain forces them to cry out. "Weeping and mourning" are not self-generated; they come from a heart that hurts. Have you not noticed that we pray for those things that cause

pain or anguish? We pray the strongest in the midst of sorrow. We ask for prayer for what concerns our hearts. Could it be the reason we receive so many prayer requests of the physical nature is because we hurt for the physical? Could it also be true that we receive so few prayer requests of the spiritual needs of people, because we have not come to the place to truly hurt for the spiritual needs of people? Could it be that we do not sense the same urgency for the spiritual needs of people as we do the physical?

Where is this catalyst, this activating agent in my life? I hear the cry of Joel: "Blow ye the trumpet!" "Sanctify ye a fast!" "Call a solemn assembly!" "Cry unto the Lord!" "Therefore also now, said the Lord, turn ye even to me with all your heart, with fasting, with weeping, and with mourning! And rend your heart (Let your heart be broken), and not your garments."

We can call for prayer meetings. We can call for a special concert of prayer. We can call for a solemn assembly. We can call for a fast. We can do all these things. But what about the "weeping" and "mourning?" The heart holds the key.

Until I begin to have the heart of God, until I turn to Him with all my heart, I will not begin to see what He sees and to hurt where He hurts. If I don't hurt where He hurts, I will not even begin to pray with the fervor that comes from the agony that causes me to "pray through." Do you remember that phrase? It means more than just praying for a long period of time;

it includes the idea of a despatch to be with and to be from God.

Revival praying requires hearts that have been "rended." In my Bible I carry a small card I don't even remember where I got it, but its questions are piercing. "Are you convinced that it is the will of God to bring a great spiritual awakening to your nation?"

"Does your prayer life reflect this conviction? If revival in your nation depended on your prayer life, do you believe God would bring it? Has revival praying become a passion, and are your prayers desperate?"

September 2004 is a call to Tennessee Baptists to unite in simultaneous prayer for revival and spiritual awakening across Tennessee. Revival will not come just because we gather to pray. God will be doing more than listening to our prayers; He will be looking at our hearts. What will He see?

The Great Commission Prayer Conference on Feb. 20-21 at Englewood Baptist Church in Jackson, is devoted to "Seeking His Face." It will be a time asking God to help us hurt where He hurts, to weep where He is weeping, and to burden ourselves to intercede in prayer and plead where He is interceding. Join us as we seek His face and ask Him to rend our hearts.

For registration and information, contact the Prayer Strategies office of the Tennessee Baptist Convention at 1-800-555-2090 ext. 7925. □ — Pierson, prayer strategies coordinator for the Tennessee Baptist Convention.

# Even with a style that works, continue worship discussion

## helping churches



By Paul Clark Jr.

Editor's Note: This is the first of a series of articles on worship leading up to a statewide worship conference on April 30-May 1.

I count it a great privilege and a humbling responsibility to consult with pastors, ministers of music, worship leaders, and others who have responsibility in the areas of worship planning and leadership in their church. A lot of my time is spent on the phone, answering e-mail, preparing for conferences, or making personal visits to church staff members, or churches to talk about worship.

Worship has been a hot topic for a number of years now. Sweeping changes in many churches' corporate worship environments and practices have made worship a conversation piece. Though some skirmishes remain, I believe we have come through the major battles in the "worship wars" that relate to music style, service format,

dress code practices, and the like.

Some of our churches have decided to divide into different "kinds" of services, allowing those who want to worship in a particular environment to have that provided for them.

Other churches have changed their worship environment completely to an atmosphere that they believe reflects and is appealing to the culture in which they are located, recognizing that some of their regular members will need to make sacrifices for what they feel is the greater cause of relevance to reach non-members.

Still others have determined that their worship environment will clearly reflect their heritage in a way that reminds their own members, and declares to their surrounding community that they are "in the world, but not of the world."

And still other churches have allowed their worship services to incorporate elements of different styles in order to keep the church body unified in its worship language and message to the community.

The purpose of this article is not at all to argue a "correct" approach from among these adjustments that churches have made

in their corporate worship services. In fact, I have personally had the opportunity to assist church leaders with all of these approaches at one point or another, and understand there are points to be made that may lead a congregation to adapt to one of these approaches.

Instead, my purpose is to plead that we not end our discussions regarding worship life in our churches once we seem to have found a corporate worship environment that works in our particular church setting. Many church leaders may tire of talking about worship, because the topic can be controversial and emotionally charged. However, I believe the discussion must continue in order to keep our motivations and purposes in check.

Worship is at the heart of what we do as individual believers, and as a gathering body of Christ in our local church settings. The standards for this faith practice of worship in our churches must be biblically sound, God-pleasing, Christ-exalting, and Spirit-driven, at the same time they are relevant to the culture. This calls for ongoing prayer, consistent study of God's Word, and open dialogue with leaders and members in our church. It calls for an under-

standing of our unique church culture and setting. It calls for interaction and honest discussions with those who lead other congregations, and with those who provide appropriate scholarship and research that can benefit our understanding.

It is easy for our discussions about worship to center on surface issues that honest revelation would show are more about our desires than God's pleasure. We can talk about "how many we had in worship," especially as it compares to another church who had less. We can talk about changes we are making, or are not making, with a boastful spirit that implies we are "large and in charge." Musical offerings can easily turn into personal trophies for the musicians. Impassioned sermons can turn into platforms of pride for the preachers. Tools can become toys for the technicians. These are the discussions that often dominate talk about worship. They are the subjects that are most certain to lead us toward divisive small talk. They appeal to our opinionated, self-serving egos that express pride in the particular way I worship, precisely because it is me.

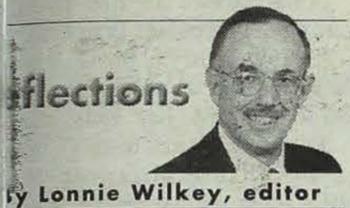
We need to continue to talk about worship, but not with an

attitude that says, "I'm right, do it my way." We need to share with one another in a spirit of love with concern for what God desires of us. We need to discuss the quality of our private and corporate worship to evaluate its worth in edifying and admonishing the body to the glory of God. Leaders need to help the church evaluate the sincerity and appropriateness of our expressions of corporate worship.

Above all, we need to be sure that God is the center of our worship, and not worship itself. D.A. Carson, professor at Trinitarian Evangelical Seminary states well, "Although there are things that can be done to enhance corporate worship, there is a profound sense in which excellent worship cannot be attained merely by pursuing excellent worship."

On April 30-May 1, there will be a statewide conference on worship, In Spirit and Truth, at Forest Hills Baptist Church in Nashville, sponsored by the Tennessee Baptist Convention staff. For specific information contact the Worship & Music Team at 1-800-558-2090, or visit the website at [www.tnbaptist.org](http://www.tnbaptist.org). □ — Clark is worship/music specialist for the Tennessee Baptist Convention.

# Super Bowl halftime — accident or spiritual warfare?



By Lonnie Wilkey, editor

As I drove into work on Monday morning I flipped over to a radio talk show. As one would expect the primary topic was the Super Bowl, but most of the discussion centered not around the game, which, in my opinion, was one of the better Super Bowl games in recent years, but the halftime entertainment. I use the word "entertainment" loosely. What is shown during "prime time" is a major sporting event which draws millions of viewers, many of them children and teenagers, is appalling. I will confess up front. I never saw the end of the halftime show where the singer's name and I intentionally do not use her name because publicity is probably what she wants. Her blouse came undone,

exposing a bare breast. I had already stopped watching the halftime performance because it was disgusting from the very beginning. Besides, halftime is when you go back to the kitchen for more food.

My hope is that the great majority of people didn't see it, but even if only one person did, it was one too many.

Yet, are we really surprised? After all, it happened on network television which has reached a point where "anything goes" or at least so it seems. In addition, the halftime was planned and conducted by MTV. Those three letters used together should have sent up red flags from the beginning.

What is really galling is that everyone (CBS, the NFL, MTV, the singers) is "passing the buck" and issuing statements that it was unintentional and no one knew anything like that was going to happen, etc.

Baloney. Americans are not as stupid as some people would like to think.

The other singer involved in the action (again no names)

said it was an accident and was caused by a "clothing malfunction."

Give me a break. If his hand hadn't been where it was, I don't think the clothing would have "malfunctioned."

If the entire program had been "clean" I might have bought the story that it was unintentional and that it really had been an "accident."

But when the MTV web site promises some "shocking moments" the week prior to the event, that cannot be a coincidence.

I will give the National Football League some credit.

Joe Browne, NFL executive vice president, did say, "It's unlikely that MTV will produce another Super Bowl halftime."

Let's hope so. Cartoonist David Ayers, a pastor in Gatlinburg, drew this cartoon prior to the Super Bowl. Lit-

tle did he know his use of humor portraying "spiritual warfare" with a little brother caught between his other two brothers pulling for different teams would manifest itself in such a real and poignant way.

The halftime show was spiritual warfare. Satan fired his best shot at an unsuspecting nation tuning in to watch one of the year's top sporting events.

What do we do next? Do we "fire back" or ignore it and hope it will never happen again? Don't be fooled or misled. In spiritual warfare, Satan never gives up. He keeps firing.

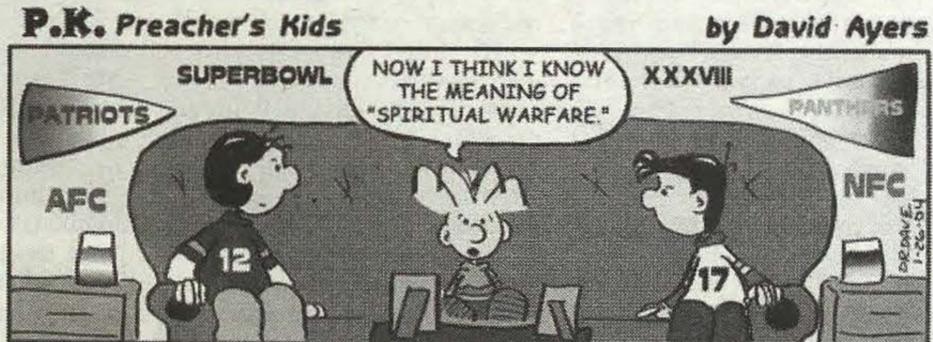
I would encourage readers to go to [www.cbsnews.com](http://www.cbsnews.com) and

register your views about what aired on their network. After you are on the site, scroll to the very bottom of the page and click on "feedback." Instructions will pop up on how to send a message.

Be "Christian" in your comments, but make it plain that you did not appreciate what happened on their network in programming which had a potentially large viewing audience of children and youth.

Meanwhile, pray for our nation and for leaders who will help turn our nation to God.

Prayer is our best ammunition in spiritual warfare with the enemy. □



# Personal witness flows out of daily relationship with Jesus



By Jerry Essary

Many Tennessee Baptists are beginning to wake up to the fact that we have over three million lost people in our state. They are also beginning to realize that the over three million mentioned above are their friends, neighbors, schoolmates, family members, and work associates. So, the question is no longer "where are the lost people?" but "where are the witnesses?"

Dawson Trotman, founder of the Navigators organization, believed that our witness for Jesus flowed out of our personal relationship with Jesus. Following this to be true in my own life I want to share some thoughts with you about being

involved daily with Jesus and the lost about us.

The Acts 2 story of the early church has always fascinated me. I must admit that there are times that I have found myself daydreaming about the picture of the early church that is painted in this passage. Everything seemed to be so balanced. What a time this must have been.

Several months ago while preparing to lead a conference dealing with evangelism strategies I was drawn to the Acts 2 passage again. This time one word seemed to be fixed in my mind. It was the word "daily." I began to realize that everything was balanced in the Acts 2 church because of their daily relationship with God and each other.

A daily relationship with God does give balance to my life and ministry. Taking the word **balance**, and making an acronym, consider how we can develop a daily approach in our lives when it comes to being a wit-

ness for Jesus Christ.

First of all I must **Believe** God. Believe when it comes to His provision for my salvation through Jesus Christ His Son. Believe that He is able to supply all of my needs. Believe that He will empower me to be His witness through the Holy Spirit. Believe God.

**Align** with what God is doing. Henry Blackaby, in *Experiencing God*, taught the importance of finding where God is working and joining Him. I must admit there have been times that I tried to cook up new ways to serve God when all along I should have looked for where God was already working. Many times the very place God was working was in the everyday parts of my life such as home, work, school, and play. Align with God.

**Live** Christ before others. Those I will have the greatest influence on for Christ will be those I spend time with doing everyday tasks. Once I see

where God is working I should be conscious of living for Christ before them. When they look at me, my prayer is they will see Jesus.

**Act** on the opportunities God gives me to witness. If I am not careful I will become too busy to spot those that God will put in my life. Praying for God to open my eyes to those around me is a good everyday practice. However, when I notice the divine appointments God has put in my life I need to act on them.

**Nurture** relationships. I can nurture my relationship with God by meeting with Him every day. I can do this by developing the habit of a personal quiet time. My witness for Him flows out of my daily personal relationship with Him. I need to nurture my relationship with others also, my lost and unchurched friends, as well as my Christian brothers and sisters.

**Compassionate** and caring attitudes are needed. I need a com-

passionate and caring attitude about the lost in my community and world. I am always overwhelmed when I hear the number of lost individuals in our state. If they do not receive Jesus as their Savior and Lord they really will spend eternity separated from God. I certainly need an attitude of compassion and caring if I am to reach them.

**Evangelize** intentionally. If I believe God, align with God, live Christ, act on opportunities, nurture relationships, have a compassionate and caring attitude, I will find myself being a witness for Him on a daily basis. My goal is to become focused and intentional in evangelism.

What I desire is to have a daily balance in my life of sharing my witness. Acts 2 shows me that when this balance takes place it is a beautiful thing and the **Lord adds to the church daily!** □ — Essary is evangelism strategist for the Tennessee Baptist Convention.

# Lawrenceburg pastor answers question, 'What is a conservative?'



By Leland Johnson

I observed at the last annual meeting of the Tennessee Baptist Convention that saying, "I am a conservative" is very popular. However, it is also quite different from the comments some people made and the manner in which some people voted that

the term "conservative" needs defining.

I am unashamedly affiliated with the Concerned Tennessee Baptist Movement (CTB). I realize CTB is portrayed by some as a group of narrow-minded, mean-spirited; power-hungry tire slashers. However, nothing could be further from the truth. When we call ourselves "conservatives" it causes great disdain to those in other camps. Therefore, let me articulate our definition of conservative in simple terms.

(1) A conservative is one who

is of the conviction that the Bible is the Word of God and therefore is the final authority. It is not a matter for debate. One either obeys or disobeys the Bible. That is it — period. This is the fundamental conviction that governs every other CTB position.

(2) A conservative is one who, because of the first conviction, is of the position that loyalty to Jesus cannot be divorced from loyalty to the Bible. To overlook what the Bible says is to deny our only Master and Lord. Therefore, loyalty to

Scripture takes precedence over unity, harmony, emotional sentiment, the status quo, and tradition. The fact of the matter is, these things can be realized by a group of people if, and only if, everyone in the group agrees with the first conviction.

(3) Since the Bible forbids the tolerance of erroneous teaching, Christians must forbid it also. To do otherwise is sin. Jesus told the church at Thyatira, *I have this against you that you tolerate that woman Jezebel, who calls herself a prophetess, and she teach-*

es and leads My people astray (Revelation 2:20). So, according to Jesus, not only is what you stand for important, but also what you stand against.

Well, there you have it in a simple summary. Everything that CTB stands for, everything we stand against, and every change we desire to see in the TBC is because of these convictions. Are you truly a conservative? □ — Johnson is pastor of New Prospect Baptist Church, Lawrenceburg, and vice president of Concerned Tennessee Baptists.

## Emphasis on intentional evangelism needed ...

— Continued from page 3

He said to fulfill the Great Commission Baptists will need to work with other evangelical Christian groups.

He encouraged the crowd to strive to be highly successful people. One of the characteristics of such people is that they master a domain and then enter another domain.

He encouraged the crowd to look for what God is doing around them, referring to Henry Blackaby. They also should take a long-term view of the world. "Jesus may not come back soon."

He questioned the effectiveness of crusades if the new Christians don't have churches to grow in. Roberts recommended the approach of Christians who began working in South Korea in the 1960s. They started schools, universities, and held medical clinics. Now the country is the second largest sending nation of missionaries in the world, stated Roberts.

"If they (non-Christians) think all we do is preach our religion yet ignore their suffering we have no credibility with them."

He also encouraged the crowd to serve in other countries even though it may seem unsafe.

Northwood Church, which started 60 churches last year,

has a goal of starting 2,000 churches to reach the 2,000 unreached people groups in the world. The church also plans to start 200 churches to reach the 200 countries of the world. Those churches will work through diplomats, businessmen, and education officials in the targeted countries.

He noted that today "the church is going to be global like it or not" because "the world is global."

### Other speakers

Michael Spradlin, president of Mid-America Baptist Theological Seminary, Germantown, spoke on the elements needed for revival. Those are ministerial leadership, deacon servanthood, and congregational involvement based on Acts 6.

He noted the early church had just experienced the resurrection of Jesus and Pentecost in which thousands of people were saved. Yet a conflict arose over the program of support for Hebrew vs. non-Hebrew widows.

Ministers should realize it is not necessary for them to "make all the decisions," Spradlin stated.

In the early church the 12 disciples who were the church leaders called a church meeting to present an option and ask members to choose men to serve the widows. Spradlin observed



**THIS HOPE**, a five-member male vocal group from Woodstock, Ga., ministered through music during the State Evangelism Conference held last week at Two Rivers Baptist Church, Nashville.

the disciples did this although the congregation was made up of new Christians.

Congregational members should realize they are responsible for the business of the church. He doesn't agree with elder boards or deacons serving as a board of the church.

Although churches try to avoid trouble, when churches have trouble leaders can "recognize new leadership," he said.

Relying on the congregation also allows the minister to focus on pointing people to Jesus and prayer, said Spradlin.

Finally, he spoke about the Cooperative Program, the funding program of Southern Baptists. If those present are "seri-

ous about evangelism," he said, they will give more to the Cooperative Program.

Even though Mid-America seminary doesn't receive CP funds, Spradlin encouraged the crowd to support it and to educate people about the CP. He noted many of the seminary's students "don't know anything about the CP."

Gary Frost, a former vice president with the Southern Baptist North American Mission Board who became executive director of the Metropolitan New York Baptist Association on Feb. 1, reminded those attending the conference that God doesn't give "canned strategies" to reach America's cities.

"The power is not in the strategy. The power is in God."

"Allow God to be God as He obeys Him in whatever He calls you to do and to be," Frost said.

Taking his text from Genesis 12:4-8, Frost observed that while most people prefer "mountain top" experiences, they need to get used to the valleys.

"We spend more time in the valleys than we do on the mountains. The valleys are not bad places," Frost maintained.

God wants His people to go to the valleys of life because that is where the problems are," he said.

"Rather than complaining about the valleys, let's use them as opportunities to bring glory and honor to Jesus Christ," said.

### Other features

Testimonies were given throughout the conference. Russ Cooper, pastor, Watson Chapel Baptist Church, Madisonville; Joey Hancock, American Tract Society; Gene Large, pastor, College Heights Baptist Church, Gallatin; Kent Shington and Jerry Essary, TBC staff and Carolyn Outland and Arden Davenport, TBC women's evangelism volunteer consultants.

During the sessions church and associations also were singled out for accomplishments in church planting and evangelism. □

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# Clarksville church ministers to hungry, poor weekly

By Connie Davis  
Baptist and Reflector

CLARKSVILLE — Every Saturday Crossland Avenue Baptist Church here opens at

11 a.m. People start filing into the church's fellowship hall from outside. People also move in and out of a clothing room. Other folks work in a small kitchen.

A group of church members started singing hymns accompanied by guitars on a recent Saturday. After a few hymns, Bobby Kail, pastor, spoke for a few minutes, introducing himself,

the church, and Jesus Christ who offers a "free pardon from sin."

Then Kail invited everyone to join in the meal. About 40 people ate turkey, dressing, gravy, and other fixings that day.

The Saturday event began about two years ago. The church had a block party. It was so successful several members suggested the church hold it every week.

Kail warned them of the work involved, but said he would support it if the members wanted to continue it.

That was two years ago and the church has held it every Saturday since.

The meal has drawn as many as 104 and as few as a 36. About eight people have made professions of faith and been baptized at the church as a re-

sult of the ministry.

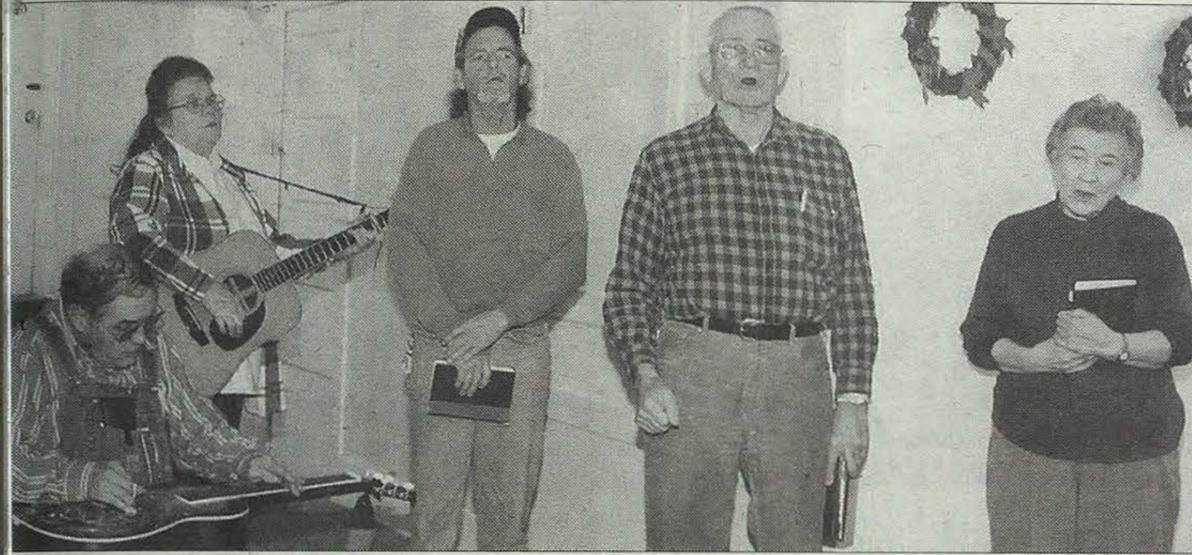
Debbie Pressnell said being involved has helped her see the needs of people. She participates because her family has the food to provide and because the Bible tells Christians to feed the hungry, she added.

Rowena Kelly said she enjoys the time each Saturday.

Linda Odom noted the food is provided mostly by church members. The church has received gifts such as turkeys which members have cooked. To buy paper products, the church has held one singing and begun receiving gifts of money from participants.

Some members have dropped out but other members have joined in, explained Kail.

"If you stop, you're going to miss ministering to some," said Kail. □



**SINGING TO THOSE** attending a recent Saturday meal are church members, from left, Kenny Groves; Jo Roberts; a male singer; Bobby Kail, pastor; and Rowena Kelly.

## Pastor ministers at nursing home for 35 years

For Baptist and Reflector

CLARKSVILLE — Each week Bobby Kail, pastor, Crossland Avenue Baptist Church, here, leads a worship service at the Montgomery County Nursing Home. He's done so for 35 years.

Kail, 71, used to visit two other nursing homes each week but he's had to cut back.

He misses rarely, just for funerals, his annual trip to Jamaica, which he has done for 12 years, and other such commitments. He especially likes to hear "Hi, Brother Bobby" when he visits folks at the home.

Kail said he wishes more ministers would visit nursing homes regularly. □



**BOBBY KAIL** visits with Mary Turney, center, and Opal Atkins, residents of the Montgomery County Nursing Home. Turney is a member of First Baptist Church, Clarksville.



**BOBBY KAIL**, pastor, Crossland Avenue Baptist Church, Clarksville, receives a hug from Diana Jones, activity director of the nursing home.



**JO ROBERTS**, left, of the church serves a man lunch on a recent Saturday.



**CHURCH MEMBERS** James Pressnell, center, and Linda Hansen, right, visit with some visitors to the church on a recent Saturday. The couple had recently lost their jobs.

## Students find Harrison-Chilhowee after escaping turmoil in Africa

For Baptist and Reflector

SEYMOUR — Three African students currently attending The King's Academy of Harrison-Chilhowee Baptist Academy experienced a perilous journey on their way to Seymour. Their courage was put to the test at the International Christian Academy Cote d'Ivoire (Ivory Coast) in western Africa in the fall of 2002. These students were forced to evacuate their school with a military escort.

Angela Maro, 10th grade, and sisters Ogechi, 9th grade, and Akuna Ibe, 8th grade, were students at the international school when the political climate in the Ivory Coast became volatile. Rebel forces surrounded the town and cut off communications and travel.

At the school, guerrillas fired shots across the campus grounds, forcing students to crawl inside their dorm rooms for safety. Akuna vividly recalls, "We could see red bullets flying back and forth across our windows. We were all having a hard time breathing thinking that at any moment, someone could break our window, pop their head in, and shoot us."

During the raid, rebels seized the ICA headmaster, holding him at gunpoint in view of all the students. The experience was intensified for the girls because their dormitory dad had fallen ill and died just days before the siege and attack.

French military guards made their way onto the campus, evacuated the students, and escorted them to safety. U.S. military troops continued the escort, taking the students to Abidjan, capital city of the Ivory Coast.



**OGECHI IBE**, left, and Angela Maro, students of The King's Academy of Harrison-Chilhowee Baptist Academy, pause on campus.

The escape trip over rough terrain, which normally takes two hours, took over 10 hours to complete, due to a long stop for refueling from a French military helicopter. On the first leg of the journey, the girls credit the French soldiers for their safety. The girls saw the soldiers repeatedly jump off the buses and clear out enemy rebels from bushes along the road.

Angela, Ogechi, and Akuna attribute their flight to safety to the troops who

took care of them and to God's protection. Angela notes, "Through it all, I am grateful to the Lord for being with me and for protecting our school through the evacuation."

Their story does not end there, however. Through this ordeal, these students found a new place to call home, The King's Academy. Angela's mother learned about TKA through a former TKA student, Bohima Harris, originally from Liberia, and sent her daughter to TKA.

Ogechi and Akuna's parents heard a positive report about the academy from Mrs. Maro. The Ibes chose to send their daughters, as well as a son, to TKA to receive a Christian education.

"Because of the evacuation, I learned that God has a purpose for everything and He will never leave your side," Akuna relates. "God has sent us here to be a living testimony to everyone at TKA." □

# June SBC meeting to include F. Graham, the Gaithers

By Art Toalston  
Baptist Press

INDIANAPOLIS — The Southern Baptist Convention's annual meeting, June 15-16 in Indianapolis, will be anything but one-dimensional, reflecting the depth of this year's theme, "Kingdom Forever."

It will continue to build on the SBC Kingdom Family emphasis from last year's annual meeting in Phoenix, with activities scheduled for family members of all ages.

The closing session Wednesday evening will feature:

(1) Franklin Graham, who is following in his father's evangelistic footsteps while also working at the forefront of human needs crises worldwide;

(2) the Gaither Vocal Band, led by Bill Gaither, one of the most beloved and prolific songwriters in Christian music; and

(3) an overview of Southern Baptists' worldwide missions through 5,000-plus workers sent out by SBC churches under the auspices of the International Mission Board.

There are still other important reasons to attend the SBC annual meeting, noted Jack Graham, the Dallas-area pastor who will conclude his two terms as convention president.

"The annual convention in Indianapolis is an opportunity for Southern Baptists to experience the heart and passion of our ministry across America and around the world," Graham said. "In a world facing terrorism and global unrest, we must rise to the challenge of our times.

"This great gathering in June is at a crucial time in our nation's history, and we have been called to the kingdom for such a time as this," Graham continued. "I want to encourage pastors and church leaders to join us in the great city of Indianapolis, which is in the heart of our nation. I especially want to encourage seminarians, students and young pastors, and leaders to participate. It is important that we connect the emerging generations to the cooperative missions of Southern Baptists.

"We will hear powerful preaching, experience Christ-exalting worship, share life-changing testimonies, transact kingdom business, and commit to world evangelism and missions," Graham said.

"Please begin praying for the Southern Baptist Convention, asking God to pour out His Spirit upon us," the SBC president said. "Kingdom Forever will be our focus and now is the time for us to be at our best for our Redeemer King."

In addition to Franklin Graham, "Kingdom Challenge" messages will be delivered by Roy Fish, longtime professor of evangelism at Southwestern Baptist Theological Seminary; David Jeremiah, senior pastor of Shadow Mountain Communi-



**KINGDOM FOREVER** will be the theme of the 2004 annual meeting of the Southern Baptist Convention, to be held June 16-17 in Indianapolis.

ty Church in El Cajon, Calif.; and evangelist Jay Strack with the Student Leadership University in Orlando, Fla. This year's convention sermon will be preached by Steve Gaines, pastor of First Baptist Church in Gardendale, Ala.

Online messenger registration, introduced for last year's annual meeting, opened Feb. 1 at the SBC's web site, [www.sbc.net](http://www.sbc.net). Hotel options and reservation information currently are posted on the web site.

The June 13-14 Pastors Conference preceding the SBC annual meeting will focus on the theme of "Jesus Came Preaching" with such speakers as Adrian Rogers, pastor of Bellevue Baptist Church in Cordova;

Bible teachers Stephen Olford and Voddie Baucham; and Mike Haley from Focus on the Family.

The Woman's Missionary Union annual meeting, focusing on the theme of "Christ Followers," also is slated June 13-14 in Indianapolis and will feature a number of missionaries with the SBC's International Mission Board and North American Mission Board.

Convention manager Jack Wilkerson of the SBC Executive Committee, noted the family activities being planned in conjunction with the annual meeting.

"At this year's convention in Indy, activities for the entire family are being planned, starting with preschool childcare, an



**BILL GAITHER**, left, and the Gaither Vocal Band will sing during the SBC annual meeting in Indianapolis.

age-graded enhanced children's conference, and a specially designed Centrifuge for teens."

Details will be posted on the SBC's web site, [www.sbc.net](http://www.sbc.net), beginning Feb. 15.

Childcare for infants through children who have completed kindergarten will be available from Sunday afternoon through Wednesday.

The SBC Children's Conference for children in grades one through six Monday through Wednesday, with the theme of "Hearts Under Construction," will be led for the second year by Denton Brothers, a team of three brothers from Swift Creek, Mich.

The Centrifuge-type camp — offered for the first time at an SBC annual meeting — will be akin to the popular summer camps for students in grades seven through 12 offered nationally by LifeWay Christian Resources. It will be "a life-

changing camp," said J. Palmer, director of LifeWay student events department. "a classic summer camp experience where each thing we do designed to help kids respond God's call on their lives." It will begin on Monday night and continue through Wednesday. □

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Ballwin Baptist Church in W. St. Louis County seeking full-time associate pastor singles/college/evangelist. Send resume to 15101 Manchester Rd., Ballwin, MO 630 Attn. Personnel Committee. mail: [ballwinb@swbell.net](mailto:ballwinb@swbell.net), (636) 227-3438.

**MINISTRIES — EDUCATION**  
We are now accepting resumes for the full-time position of minister of education/associate pastor in a mid-sized suburban church. Send resume to Alice Bell Baptist Church, 3305 Alice Bell F. Knoxville, TN 37917, Attn. Search Committee.

**MINISTRY — OTHER**  
Full-time church secretary needed, Parkway Baptist Church, Hernando, Miss. Send resume to 50 N. Parkway, Hernando, MS 38632.

**MINISTRY — STUDENTS**  
Bivocational youth leader position at Valley View Baptist Church, Nashville. Person will lead youth in Bible study Sunday morning and evening and Wednesday evening. Person will plan and direct youth retreats and missions. Send resume to Search Committee, 2442 Eastland Ave., Nashville, TN 37206. ♦♦♦♦

Grace Baptist Church in Morristown, Tenn., is seeking a full-time minister of students. Send resume to Grace Baptist Church, Attn. Search Committee, P. Box 416, Morristown, TN 3781. ♦♦♦♦

Charleston Baptist Church in Covington, Tenn., is prayerfully seeking a part-time youth director. Persons interested in this position may contact the pastor Paul Moore at (901) 476-8479 by mail to Charleston Baptist Church, 8642 Hwy. 179, Stanton, TN 38069-5065.

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# Fewer families eating together, Gallup poll reveals

By Michael Foust  
Baptist Press

NASHVILLE — Could the breakdown of the American family be traced to the dinner table?

According to a Gallup poll, it's at least a sign. A poll re-

leased Jan. 20 showed that only 28 percent of American families with children eat together seven nights a week — a drop of 10 points from three years ago.

While seven nights a week may be a lofty goal, the poll also showed that fewer families — 75 percent — are meeting a

smaller standard of at least four nights week. That is a decline from recent years: In 1997, 83 percent of Americans ate together at least four nights a week; in 2001 it was 79 percent.

Tom Elliff, an Oklahoma pastor who chairs the Southern Baptist Convention's Council

on Family Life, said that time around the dinner table is important.

"It's around the table that you learn a lot of the graces of a civilized society," said Elliff, pastor of First Southern Baptist Church in Del City, Okla. "You learn a little bit about manners. You learn how to listen to one another."

The Gallup poll showed that the percentage of families eating together three nights or less a week has increased: from 16 percent in 1997, to 22 percent in 2001, to 24 percent today.

Communication within families is "very important," Elliff said, adding that a meal provides family members an opportunity to talk and to learn about one another without any distractions — no television, no video games, no telephone.

"One of the greatest evidence of the disintegration of our culture is that families no longer take the time to eat together," he said. "There are many, many factors that come into play, obviously. Many homes have single parents or both parents are working."

Elliff and his wife Jeannie raised four children. Realizing early in their marriage that school and church activities would prevent a regular family dinner, they decided to have their family meal at breakfast. So every day, Monday through Friday, the parents and children ate together at 7 a.m.

The family's faith played an integral part: Elliff read a verse and prayed.

Attendance was a "fairly rigid" rule, he said.

"[W]e knew that it was important for our family to spend a portion of every day together eating," he said. "And so my wife and I just bit the bullet and we determined that we were going to make breakfast time that time for our family."

Eating together has biblical significance, Elliff said, noting that Christ used a dining analogy in Revelation 3:20 in referring to His relationship with the believer: *I ... will dine with him, and he with me* (NASB). In addition, Elliff said, Jesus detractors made note of His meal guests during His earthly ministry.

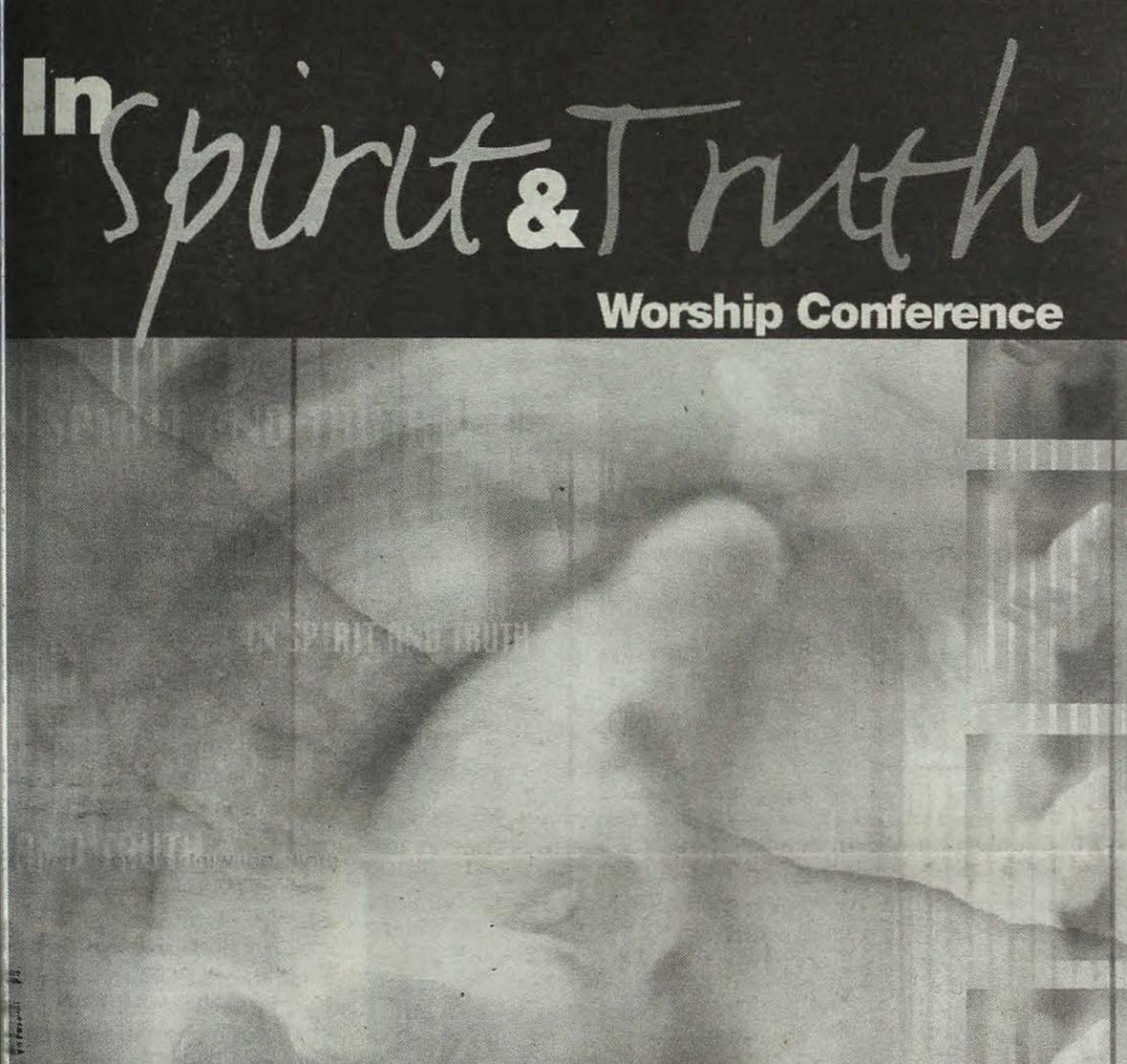
"Eating is one of the ways in which any civilization reveals the esteem it holds for individuals," Elliff said.

Interestingly, Gallup found that families in Canada and Great Britain are more likely than families in America to eat a nightly meal together. In Canada 40 percent of families eat together seven nights a week, while in Great Britain 38 percent of families did the same. Additionally, 80 percent of Canadian families eat together at least four nights a week.

The American poll was based on telephone interviews with 331 adults with children under the age of 18 and was conducted in December. The Canadian poll was based on 348 interviews, the Great Britain poll 328 interviews. □



ELLIFF

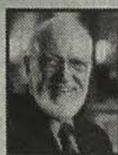


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The Tennessee Baptist Children's Homes — West Region have the following open positions:

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## TBC offers 'family values' workshop for ministers

Baptist and Reflector

BRENTWOOD — A "Family Values" workshop for ministers and spouses is planned for March 12-13 at Fall Creek Falls State Park in Pikeville from 1 p.m. on Friday through noon the following day.

The workshop, sponsored by the Leadership Development Group of the Tennessee Baptist Convention, is designed for church staff ministers and their spouses.

The seminar will explore Christian family money management, investment strategies, estate planning, and long-range planning for retirement.

Conference leaders include Archer Thorpe and Richard Skidmore, ministry specialists in the Leadership Development Group, and Gary Coltharp, executive vice president of the Tennessee Baptist Foundation.

The conference is limited to the first 18 couples who register. Participants must pay a \$50 refundable deposit (after attendance with spouse at all sessions) plus travel expenses.

For more information or to register, call Thorpe at (615) 371-2017 or 1-800-558-2090, ext. 2017. □

## Mohler radio program goes nationwide

Baptist Press

BRENTWOOD — Radio listeners across the United States soon will have the opportunity to hear biblical perspectives on current issues from Southern Baptist Theological Seminary President R. Albert Mohler Jr.

"The Albert Mohler Program," formerly titled "Truth on the Line," began running on selected stations from coast to coast Feb. 2. The show went daily on Sept. 2, 2003, in Louisville and is taking the

next step in confronting the culture with biblical truth.

"This is a major commitment but it's an incredible opportunity," Mohler said. "From the beginning our hope was to take what we're doing with Truth on the Line to a national audience.

"Our agenda was to confront the culture and help Christians to think through the issues of the day and, as important as that is in the city of Louisville, it's exciting to take that mis-

sion from coast to coast."

The individual radio stations that will carry The Albert Mohler Program still are being determined but will include stations in major cities on both coasts.

The show also will be heard



on XM (satellite) radio channel 170. Salem Communications, the nation's leading provider of radio programming, online resources and magazines targeted to a Christian audience, will syndicate the program. □

To the best of our knowledge all ads in the *Baptist and Reflector* represent legitimate companies and offerings. However, one should always use caution in responding to ads.

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#### MINISTRIES — MUSIC

Galilee Baptist Church is prayerfully seeking a bivocational minister of music. Please send resume to 8622 Pickens Gap I Knoxville, TN 37920 or fax (865) 573-7175, Attn: Personnel Committee.

♦♦♦♦

New Union Baptist Church Medon, Tenn., is seeking a part-time minister of music. Please submit your resume to Nominating Committee Chairman C. W. King, 1125 Ebenezer F. Toone, TN 38381.

♦♦♦♦

Bivocational worship leader position at Valley View Baptist Church, Nashville. Person will lead music in Sunday morning and evening services and Wednesday service. Choir practice follows Wednesday service. Send resume to Search Committee, 2442 Eastland Ave Nashville, TN 37206.

♦♦♦♦

Growing church seeking a part-time or bivocational minister of music with experience in leading worship and choirs. Send resume to Search Committee, First Baptist Church, 114 West Main St., Newbern, TN 38059.

♦♦♦♦

First Baptist Church, Mayfield Ky., is seeking a full-time worship music minister. Average attendance 500+. Blended worship style with worship team. Position will give leadership to grand music program, 65 member sanctuary choir, worship team and worship planning. Send resume to Bob Swift, Pastor, First Baptist Church, 118 W. Scott St., Mayfield, KY 42066.

♦♦♦♦

FBC, Lebanon, Mo., a theologically conservative SBC church is prayerfully seeking a full-time minister of music. FBC is a growing, mission and ministry oriented church. Responsibilities include coordinating and/or directing children's, youth, adult choirs, praise teams, instrumental groups, and special music or drama events. Candidates may also have opportunity to utilize spiritual gifts in another ministry area such as senior care, family, or evangelism. Inquiries may be directed to Jim Davis (417) 588-8626 (D), or (417) 532-6629 (N). Please send resume to FBC, P.O. Box 11 Lebanon, MO 65536.

#### MINISTRIES — PASTOR

First Baptist Church of Warren Ridge, Ark., is accepting resumes for pastor. Masters degree preferred, 5 years past experience required. Send resume by March 1, 2004 to Personnel Search, P.O. Box 3476, Warren Ridge, AR 72476.

# Dramatic Arts Festival

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## remember in prayer

Editor's Note: The following prayer requests are from Don Pierson, prayer strategist for the Tennessee Baptist Convention. These prayer requests will be printed monthly in the *Baptist and Reflector*.

## How do I pray for the lost?

## Pray believing ...

First, that God desires for them to be saved (I Timothy 2:1-4)

Second, that God can save them (Isaiah 59:1)

Third, that God answers you (James 5:16)

## Pray Specifically For Their Spiritual Needs —

## Ask the Lord

To draw them to Himself (John 6:44)

To open their eyes so that they may see their need for Him (II Corinthians 4:4)

To give them ears to hear, faith to believe, and the will to respond (Matthew 13:15)

To break Satan's hold on them (II Timothy 2:25-26)

To send laborers to them (Matthew 9:38)

To give the laborers boldness and a clear message as they enter the doors of opportunities that He provides (Colossians 4:3)

To cause the lost to wonder at the mighty things He does (Habakkuk 1:5)

To send you to them (Isaiah 6:8)

## Portugal

Pray for a team from First Baptist Church, Clarksville, who will be going to Portugal on Feb. 13 on a vision trip.

**Please Note:** Mark your calendar for the Great Commission Prayer Conference on Feb. 20-21 in Jackson and 2004 September Prayer Saturation Month, which is a time of prayer for revival and spiritual awakening. □

## just for today

by Fred Wood, retired pastor, Memphis

**Start with a Smile:** Hostess, to little Willie at the birthday party: "Won't you have some more cookies?" Willie: "No thank you. I am full." Hostess: "Well, put some in your pockets to eat on the way home." Willie: "No thank you. They are full too."

**Take this Truth:** "The first years of man must make provision for the last." — Samuel Johnson

**Memorize this Scripture:** *Prepare to meet thy God.* — Amos 4:12

**Pray this Prayer:** Lord, help me to prepare for whatever life brings to me. □

## CHURCH OF THE COVERED DISH by Thom Tapp



When Pastors Dream

## Disciplined prayer

By Bill Sims

**Focal Passage:** *Ezra 8:21-23; I Thessalonians 5:16-18; James 5:13-18*

Georgia Harkness in her book *Prayer and the Common Life* made an astounding statement. She said, "Of all the things the world now desperately needs, none is more needed than an upsurge of vital God-centered, intelligently grounded prayer." Luther once remarked, "I am so busy now that I find if I did not spend two or three hours each day in prayer, I could not get through the day. If I should neglect prayer but a single day, I shall lose a great deal of the fire of faith."

Both of these statements remind us of the call of God-centered prayer. Our Lord emphasized the importance of prayer when He said, *Men always ought to pray and not lose heart* (Luke 18:1). We owe our families, friends, and even our faith quality time to seek the Lord's face. As believers, do not allow a month, week, day, hour, and even a second to go untouched by the prevailing power of holy prayer.

**Exercise humility (Ezra 8:21-23)**

Remember the history of Ezra when reading this vital text. Ezra described in detail the reestablishment of the community of Judah from about 538 to 433 BC. Ezra described the dramatic return of various groups of exiles. The first of these groups restored the altar of sacrifice in Jerusalem and laid the foundation of the Temple. Ezra and his associates began the long and difficult process of

renewing the life of the people and bringing it into line with the law. With this massive assignment from the Lord, Ezra will lean on prayer. Ezra proclaimed a fast before the people as they set out to accomplish God's work. No matter how difficult the task, no matter the weight of our load, our time with God in prayer will be our main weapon. Like Ezra, we have special needs, and when we go to God in prayer, direction will be given to light our way. God will never abandon His people.

**Establish consistency (I Thessalonians 5:16-18; James 5:13-14)**

Paul urged the Thessalonians to rejoice, pray, and give thanks in all things. As life for the early believers was difficult, there were sufficient reasons to rejoice. Paul wanted the believers to be totally dependent upon the Lord. Life then and now will have moments of serious peril. God never promised smooth sailing, only a smooth landing. Prayer will surround us with a protection that not even Satan can penetrate.

James (vv. 13-14) asked three different questions which probed three different situations. In all three occasions, James admonished the people to pray. The first life experience James mentioned was times of trouble. The word "suffering" in verse 13 means the misfortunes in life. During various times of trouble, the proper attitude is to pray. The second life experience James mentioned was the time of joy. These are times when things go well for the Christian. When we have a good day, we are to sing praises. The third experience

Sunday School Lesson  
Family Bible Series  
Feb. 8

James noted was during times of sickness. During this experience, leaders in the church had the awesome responsibility to "pray over him."

Both Ezra and James detail for us the various experiences in life. Prayer is for both days of hurting and days of healing. Our Lord is ruler of all.

**Engage in faith (vv. 15-16a)**

Confessing sins to each other should privately prompt believers to pray for each other. This is the ministry of intercession. Hearing a need of a fellow believer and believing in faith that God will answer. Remember, listening to the needs of others, should always prompt us to pray and not condemn. Power comes when we lift up the fallen, not lower the fallen into social sharing. People are hurting with needs beyond our imagination, and prayer will restore and renew their broken heart.

**Earnestly pray (vv. 16b-18)**

Jacob prayed so earnestly that his thighbones were twisted. Jesus prayed so fervently for God's will that He sweated like great drops of blood. A righteous person's prayer is very powerful. Notice in each of these prayers, something powerful happened. Elijah expected God to answer, Hannah expected God to answer, and as His children we need to have a spirit of expectancy. □ — Sims is pastor of First Baptist Church, Union City.

## Be wise about alcohol

By Sam Creed

**Focal Passage:** *Proverbs 20:1; 23:19-21, 29-35; 31:4-7*

This may be a difficult lesson to teach because of the general acceptance of the use of alcohol in our culture. The liquor industry pumps billions into advertising popular sports and contributes millions to causes that evoke positive reactions from the general public such as sports facilities on college campuses and even student centers. There is a very carefully calculated undertow in how liquor is presented by the media that drags the passive public into a world of supposed pleasure and style. This Sunday School lesson correctly warns of the deception of alcohol from the standpoint of alcohol's capacity to turn a person into a brawler, a mocker, and loss of self-control. However, a more sinister deception is the liquor industry's deception that use of alcohol enhances one's social life, makes life more fun — indeed one big party.

It is difficult for me to be objective about the use of alcohol because I grew up in a home that was almost destroyed by alcohol and its friends — gambling, carousing, bootlegging, physical abuse, family embarrassment, and loss of income. Fifty years later the emotional scars are very real. On the other hand, it is not difficult to be objective about the warnings in Scripture about alcohol. The book of Proverbs, in summary, teaches that it is wise to avoid the use of alcohol. The same wisdom must be applied to illegal drugs.

It is true that the Bible does not contain a direct command against drinking alcohol, the lack of a direct command doesn't indicate passive biblical acceptance. Proverbs warns of alcohol's deceptive ability to take a normal person and produce a foolish, immoral, even wicked personality (20:1). Solomon also warns that alcohol will destroy, i.e., homes, families, friendships, not to speak of physical ailments produced by alcohol (23:29-30). Solomon is careful to warn of the addictive nature of alcohol by illustrating the unappealing, nauseating behavior of someone under the influence (vv. 31-35), not to mention the ability of alcohol to distract from important decisions and choices (31:4-5).

Other Scripture continues the exhortation to be wise about alcohol. This is a serious matter on which the Bible is definitely not silent. Drunkenness is clearly forbidden in Ephesians 5:18. Two biblical examples of the destructive power of drunkenness are Noah (Genesis 9), and Lot's drunkenness that resulted in incest. Paul is very clear in Romans 14:21 that believers are to be very careful not to behave in such a way as to cause a brother to stumble. Among the behaviors, which can cause someone to stumble is the use of alcohol. In verse 21, the loud, obnoxious talker is saying, "I insist on my rights and freedom to drink what I please, and no one is going to stop my unfettered freedom." Paul is saying defer out of love to the weaker brother; don't cause someone to stumble. In this matter, serve your

Sunday School Lesson  
Explore the Bible  
Feb. 8

fellowman, not yourself. This is an obvious ethical issue generated by whether consumption of alcohol is wise or unwise. That ethical issue involves choices. God's will is that we make choices that lead to a disciplined, rich, fulfilling life that does not need outside stimulus substituting for the Holy Spirit (Ephesians 5:18-19).

Phaedra's story should be enough to warn of the dangers of alcohol use. Phaedra was a beautiful young 21 year old lady who loved to sing, enjoyed her family, and had a good future. Then a drunk driver crashed into the car she was driving nearly taking her life. After years of torturous treatment and rehabilitation, Phaedra is now able to live well, with the assistance of a specially trained dog, from the confines of the wheelchair she will be in for life. She works for MADD (Mothers Against Drunk Driving) in the State of Missouri, and has become a successful person. However, the drunk driver, a school teacher celebrating a promotion, has denied her a large measure of her life. An ironic twist is that this drunk driver had DARE literature laying on the seat beside him when he lost focus from the influence of alcohol. Wisdom says don't give yourself over to a very dangerous drug called alcohol. □ — Creed is pastor of First Baptist Church, Ashland City.

## Leaders

◆ **Rob Burns**, pastor, New Prospect Baptist Church, Adamsville, is serving in India Jan. 29 – Feb. 8.

◆ Kirk Baptist Church, Collierville, has called **Ira Singleton** as interim pastor.

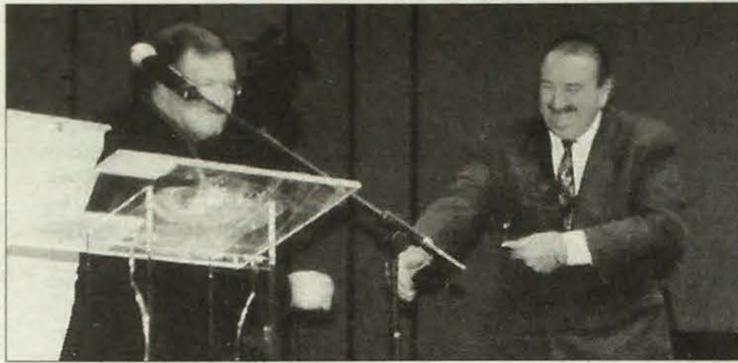
◆ **Geneva Farris** of Colonial View Baptist Church, Cookeville, recently received a Sunday School perfect attendance pin for 45 years of perfect attendance. She is the widow of Guy Farris, long-time pastor and member of the Tennessee Baptist Convention Executive Board for seven years. Guy Farris died in 1998.

◆ First Baptist Church, Adamsville, called **Michael Hale** of Malesus as minister of music effective Jan. 25.

◆ First Baptist Church, Humboldt, has called **Steve Babcock** as minister of education.

◆ Immanuel Baptist Church, Trenton, has called **Bill Damron** as interim pastor.

◆ Calvary Baptist Church, Oak Ridge, has called **Jeff Atkins** as minister of education and evangelism. **Bruce**



**MICHAEL BROOKS**, right, director of missions, East Tennessee Baptist Association, based in Newport, receives an award for church planting efforts in his association from **Fred Davis** of the Tennessee Baptist Convention staff during the State Evangelism Conference Jan. 26-27 in Nashville.

**Gouge**, minister of music and education for the past 13 years, will serve as minister of music.

◆ Laneview Baptist Church, Trenton, will honor **Nickey McMinn**, pastor, Feb. 15 on his 25th anniversary in the ministry.

◆ Several Tennessee students have been named to the dean's list of Clear Creek Baptist Bible College, Pineville, Ky., for their work during the fall semester of 2003. They are **Kristen "Jamey" Bolding**, **Kenneth Rutherford**, and **James Wilcox**. Students must have achieved a grade point

average of 3.5 or higher to be named to the dean's list.

## Churches

◆ **Union Avenue Baptist Church, Memphis**, will dedicate its repaired building Feb. 8. For more information, contact the church at (901) 276-5421 or [www.unionavenue.org](http://www.unionavenue.org). The church, especially the sanctuary, was damaged last year by a storm.

◆ The Hymnsmen Quartet of Cleveland will be in concert Feb. 8 beginning at 6:30 p.m. at **Delano Baptist Church, Delano**, south of Etowah. For more information on the free event, call (423) 263-7743.

◆ **Belmont Heights Baptist Church, Knoxville**, will hold revival Feb. 8-11. **Morris Anderson**, evangelist of Maryville, will speak.



**DENNIS PULLEY**, left, director of missions, Cumberland Baptists Association, based in Clarksville, and **Larry Thomas**, pastor, Allons Baptist Church, Allons, hold awards received for church planting efforts in their association and church, respectively, during the State Evangelism Conference Jan. 26-27 in Nashville.

◆ A team from **Blessed Hope Baptist Church, Troy**, will serve in Mexico Feb. 28 – March 6.

◆ **First Baptist Church, Troy**, will hold revival Feb. 29 – March 3. **Mike Mason** will be the guest speaker.

◆ A group from **Second Baptist Church, Union City**, served in Honduras Jan. 9-17.

◆ **Mt. Gilead Baptist Church, Bethel Springs**, will hold revival Feb. 22-27. **Jeff**

**LaBorg**, pastor, Sharon Baptist Church, Savannah, will speak and **Allen Guyer** will lead worship.

◆ **Gibson Station Baptist Church, Ewing**, held a revival Jan. 4-11. As a result, four people made professions of faith, six joined the church by requesting baptism, and others joined by letter. In addition, many people made other spiritual decisions. **Clayton Dugan**, director of missions for Cumberland Gap Baptist Association, based in Harrogate, spoke.

◆ **West Shiloh Baptist Church, Stantonville**, recently added a new steeple to its building and bought more than three acres of land adjoining the church property.



**KYLE WISHERT JR.**, right, pastor, Bethlehem Baptist Church, West Point, was ordained to the ministry recently by First Baptist Church, Clifton. He stands on that day with **Donnie Craig**, pastor of the church, and his wife, **Jennifer**, and son **Timothy Paul**.



**MEMBERS OF ROCKY VALLEY Baptist Church, Lebanon**, prepare to kiss a goat as part of a fundraiser for the Lottie Moon Christmas Offering for International Missions. They are, from left, **Pastor Jason Lohorn**, **Charles Scott**, **Tutti Conatser**, **John Henderson** holding **Rae Rae** the goat, **Erin Mitchell**, **Harold Williams**, **Kathy Kemp**, and **J.T. Crook**.

## Schools

◆ **Belmont University, Nashville**, will host the 2004 Atlantic Sun Men's Basketball Championship March 4-6 at the school's Curb Event Center. It is being sponsored by State Trust Banks. Five of the seven games will be televised. For more information, contact the school at (615) 460-6793 or <http://forum.belmont.edu/um>.

# Students with Tennessee ties graduate from NOBTS, SWBTS

Compiled by B&R staff

**BRENTWOOD** — Several students with Tennessee ties are among recent graduates of New Orleans (La.) Baptist Theological Seminary and Southwestern Baptist Theological Seminary in Fort Worth, Texas.

December graduates from Southern Baptist Theological Seminary, Louisville, Ky., and Southeastern Baptist Theological Seminary, Wake Forest, N.C., were printed in the Jan. 7 issue of the *Baptist and Reflector*.

Listed below are Tennessee graduates along with information provided by each of the two seminaries. Photos were not available for all the students.



**ALLISON**



**CAWOOD**



**HOWELL**



**JULIAN**



**J. KIMSEY**



**LOWE**



**MASSEY**



**PARVIN**

New Orleans graduates included **Michael Cawood**, North Cleveland Baptist Church, Cleveland, bachelor of arts in Christian ministry; **Laura Marie Howell**, Germantown Baptist Church, Germantown, master of arts in Christian education; and **Leslie Alyse Parvin**, First Baptist Church, Milan, master of divinity degree (July 2003 graduate).

Southwestern graduates included **Jason C. Allison**, First Baptist Church, Huntingdon, master of arts in Christian education; **Rachel Huff Julian**, Germantown Baptist Church, Germantown, master of arts in Christian counseling and master of arts in Christian education;

**Judith Sparks Kimsey**, Orebank Missionary Baptist Church, Kingsport, master of

**Kimsey**, Piney Baptist Church, Rockwood, master of divinity; **Matthew Park Lowe**, Louisville, master of divinity; **Jeanette Ryals Massey**, First Baptist Church, Nashville, master of arts in Christian education; and **Matthew M. Whisnant**, Kingsport, master of arts in Christian education.

Listed as graduates from

but with no additional information, were **Amy Alline Carter**, **Clare Sevier Heineman**, **Chad Arthur Poe**, **David Alan Russell**, **Brian Lamar Smith**, and **Jeffrey To**.



**WHISNANT**