

Baptist & Reflector

Wide Edition

Telling the Story of Tennessee Baptists

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In Spirit & Truth conference

Worship leaders urge discussion beyond styles

By Lisa Lawson
Staff Writer and Reflector

MEMPHIS — While many churches have dealt with the changes generated by choice of worship style and moved on, musicians emphasized the importance of raising the level of discussion to larger issues.

Ben Stofer, worship pastor, Living Hope Baptist Church, Bowling Green, Ky.; Kyle Matthews, local contemporary composer and artist; and

Terry Taylor, minister of music, First Baptist Church, Dothan, Ala., spoke on a panel during the In Spirit & Truth worship conference, April 29-30.

The conference, held at Forest Hills Baptist Church, here, and sponsored by the Tennessee Baptist Conference's Leadership Development Group.

Approximately 270 worship music leaders from 70 churches attended the conference that included sessions for leaders, pastors, technical creative arts personnel, children's and youth leaders.

"In 20 or 30 years ago we became more interested in trying new methods and trends that were brought in, regardless of where our churches were," Taylor said. "I think it was a

lack of wisdom on the part of churches to do that. We probably had a quantum leap to make, but I think it was too much change too quickly.

Matthews, who performs in churches throughout the nation, warned, "The issue is for the people of God not to let something like style become the issue. If we're going to divide a church, segregate a congregation, separate the fellowship over a style concern, what does that say about us?"

Taylor urged developing the "ability to bring our tastes under the lordship of Christ and accept a broad range of styles of music that relate to a lot of people. Just because I'm not worshipping with something doesn't mean someone else is not.

"When we sing older songs that are part of people's spiritual soundtrack and heritage, we're bearing witness to the fact that God's Spirit has been working in their lives," Taylor continued. "But then we need to do the new and fresh, the relevant and contemporary."

Stofer said music he selects for worship must receive a positive answer to four questions: Does it reinforce biblical truth? Is it "singable"? Is it appropriate for the church? Will it help us connect to God?

Every church and music minister must grapple with prefer-



KYLE MATTHEWS, left, artist and composer from Nashville; **Terry Taylor**, minister of music, First Baptist Church, Dothan, Ala.; and **Ben Stofer**, worship pastor, Living Hope Baptist Church, Bowling Green, Ky., participated in a panel discussion on "The State of Worship Music Today" during the In Spirit and Truth worship conference, April 29-30.

ences regarding music and worship style, Taylor said.

"I used to think trying to do blended or convergence or whatever the name of it is was kind of a compromise," he said. "Really, it's not. You have to take your stand in the middle and take your shots from both sides."

Matthews said, "praise is important, but it's not the whole diet." He urged including music "about confession, about mission, and about all these other aspects of the disciple's experience."

For the future, Stofer said worship leaders will continue to make choices from a wide

range of musical styles.

"They're all resources to us, but it still comes down to the fact that we have a responsibility to God and our churches to know who we are and to find the resources that will help us go where we're going in the body and utilize the gifts within the body."

Taylor urged increased focus on music education with children.

"What they learn in the fourth, fifth, and sixth grades stays with them for a lifetime. And the Holy Spirit will bring that to remembrance in times of sorrow, difficulty, and celebration. We need to be creative and

prepare children for life."

Matthews said churches should give priority to intergenerational experiences.

"One of the few things a church can offer that it doesn't seem to appreciate is the intergenerational experience that people will find nowhere else in a demographically designed, marketed culture. When we choose a style that is generationally specific, we throw out one of the great gifts we have to offer."

In the area of contemporary Christian music, Matthews warned the future is unknown. Within five years, he said, music products such as CDs sold in stores will no longer be produced as music becomes a downloadable commodity. Second, he noted the emergence of satellite radio as a staple in new cars in the next few years will mean "that radio for the first time in 100 years will no longer be the primary medium through which the public is forced to be introduced to new music."

With satellite radio, Matthews said people will be able to tune their radios to the station they prefer and listen to it wherever they travel.

Instead of music being produced by large companies, it may become a product of local church ministries, Taylor and Matthews agreed. □

this week's news

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In Lottie Moon receipts

Projection convinces IMB to add 200 missionaries

Baptist Press

RICHMOND — An "extremely promising" outlook for the 2003 Lottie Moon Christmas Offering convinced trustees of the International Mission Board to send an additional 200 workers overseas this year.

During their April 26-28 meeting in Nashville, board members also elected a new vice president for overseas operations, voted to consolidate eight of the board's regions of work into four and appointed 76 new long-term missionaries for overseas service.

David Steverson, IMB vice president for finance, told the board that prospects for the 2003 Lottie Moon Christmas Offering for International Mis-

sions look "extremely promising."

With still more than a month to go before the books close, the offering stands at almost \$127 million — about \$19 million ahead of the previous year's pace. Steverson said he believes the final total May 31 would exceed the base goal of \$133 million.

Toward that end, the trustees adopted a recommendation from their finance committee to add \$13 million to the 2004 budget, including an additional \$5 million to send 200 long- and short-term missionaries who would not otherwise have been sent because of appointment restrictions imposed in 2003. Another \$4 million in additional funds was allocated

for capital expenditures such as missionary housing and vehicles.

The remaining \$4 million was added to missionary support, a move made necessary because missionary attrition has been lower than expected this past year. It appears, Steverson said, that missionaries who were planning to retire, resign, or complete terms decided to stay when they heard last year that new missionaries were being held up for lack of finances.

The trustees responded to the news with an enthusiastic round of applause and shouts of "Hallelujah!"

The IMB was forced to limit appointments and cut stateside staff in June 2003 because income from churches was not

keeping pace with strong growth in the number of new missionaries coming forward for overseas service. Rankin had promised to loosen restrictions on appointments if Southern Baptists rose to the funding challenge.

Receipts for the offering appear to be running more than 18 percent ahead of the same period last year.

Fort elected

The trustees also elected R. Gordon Fort, regional leader for IMB work in the southern Africa region, to fill the position of vice president for overseas operations from which Avery Willis retired in February.

Fort's name was brought to the full board as the unanimous — Projection, page 3

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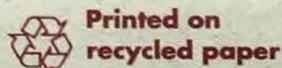
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IMB worker dies in northern Africa

Baptist Press

LONDON — Keith Alton Telg, a representative of the International Mission Board in northern Africa, died May 3 in London.

He was hospitalized April 23 with a severe headache. The cause of death will be determined by an autopsy.

Telg, 32, and his wife, Michelle, have two sons, Kevin, 6, and Kyle, 3.

"Our hearts go out to Keith's and Michelle's families," said Gordon Fort, vice president for overseas operations at the International Mission Board. "Everyone is grieving this loss. We pledge our love and prayers." □

Arkansas Baptist killed in Iraq

Baptist Press

LITTLE ROCK, Ark. — An Arkansas Baptist was among five Arkansas soldiers killed in Iraq April 24.

Staff Sergeant Stacey Brandon, a member of First Baptist Church of Hazen, died early Saturday, April 24, in a rocket

strike against Arkansas' 39th Infantry Brigade at Camp Cooke, north of Baghdad. The blast seriously injured five others, according to the *Arkansas Democrat-Gazette*.

According to the report, Brandon and three others were standing in the mouth of a bunker when a rocket hit dead-on. The bunker and surrounding trailers where soldiers live were scarred with shrapnel from the rocket.

Brandon's funeral service was held May 1 at the Hazen church where he and his wife, April, have been members since 1999. A 13-year veteran of the National Guard, Brandon had been on active duty since last October. □

Moore loses final appeal

Associated Baptist Press

MONTGOMERY, Ala. — Alabama's "Ten Commandments Judge" lost his final chance to keep his job April 30.

In a unanimous opinion, a specially appointed temporary Alabama Supreme Court upheld a November decision by the state's Court of the Judiciary removing former Chief Justice Roy Moore from office. He was removed for violating the state's



National Day of Prayer

President George W. Bush speaks during a ceremony for National Day of Prayer in the East Room Thursday, May 13, 2004. "A prayerful spirit has always been a central part of our national tradition, and it remains a vital part of our national character. Americans of every faith and every tradition pray daily to God in reverence and humility," said the President in his remarks. — White House photo by Tina Hager

judicial ethics code.

The judge, long an outspoken advocate for displaying the Ten Commandments on government property, had been suspended since August, when he defied a federal judge's order to remove a massive monument to the commandments.

In a statement released

shortly after the decision, he attacked both the decision and the process that produced it. "The elected representatives of the people, the eight justices of the Alabama Supreme Court, hid behind robes of an illegally appointed and politically selected court," he said. □

Protestant ministers favor NIV, KJV versions of Bible

LifeWay Christian Resources News Office

PHOENIX, Ariz. — Newly released study results show that the Bible version most likely to be used by Protestant ministers in their work is the New International Version (31 percent), followed by the King James Version (23 percent), the New Revised Standard (14 percent), the New King James (13 percent), and the New American Standard (10 percent). Together, these five Bible versions represent nine out of 10 Bibles ministers rely on most, even though there are dozens of other versions available.

Study results being released for the first time in the May/June edition of *Facts & Trends* magazine show the version of the Bible Protestant ministers are most likely to rely on for their work is the New International Version, or NIV. Thirty-one percent of all Protestant ministers name this as the Bible version they rely on most.

Facts & Trends is published by LifeWay Christian Resources of the Southern Baptist Convention. The study was conducted for the magazine by Ellison Research, a full-service marketing research firm here. The research was conducted among a representative sample of 700 senior pastors of Protestant churches throughout the United States.

Preferences vary considerably among different types of churches. Pastors of smaller churches, and pastors who are 60 or older, more often lean toward the traditional King James Version. The King James is also the favorite of ministers in the southern United States. The New International Version is strongest in the Midwest and the western U.S., while the New Revised Standard has its greatest popularity in the Northeast.

Much of the geographic difference is due to differing strengths of certain denominations in various regions of the country, and the fact that Bible preference differs strongly by denomination.

Methodists tend to rely either on the NIV (45 percent) or the NRSV (38 percent). Those two versions are also dominant among Lutheran ministers, but in reverse order (48 percent NRSV, 23 percent NIV). Southern Baptist ministers are split almost equally among four versions: 26 percent NIV, 25 percent New King James, 23 percent King James, and 22 percent NASB. Other Baptist ministers (American Baptist, Conservative Baptist, General Baptist, etc.) are strongly on the side of the King James (51 percent), with the NIV a second-place finisher (24 percent). Pentecostal and charismatic ministers are similar; 45 percent rely most on the King James, while 23 percent prefer the NIV.

Ministers tend to select their top Bible versions based on the perceived accuracy of the translation (40 percent), its readability (16 percent), their preference for its language style (14 percent), and its solid reputation (13 percent). Very few said the main reason they rely on a specific version is because their congregation prefers it or their denomination requires it.

The top reasons for using the NIV are readability and preference for the language style, while the New King James is preferred for a variety of reasons, the most common of which is accuracy. Those who prefer the KJV like it for its accuracy and its solid reputation. The NASB is preferred primarily due to its accuracy.

In the study, ministers were also asked to rate 12 different Bible versions for members of their congregation to use. They used a five-point scale, from poor to excellent. Versions rated included the Contemporary English Version, Holman Christian Standard Bible, King James Version, Living Bible, The Message, New American Standard Bible, New Century Version, New International Version, New King James Version, New Living Translation, New Revised Standard Version, and To-

day's New International Version.

Among all Protestant pastors, the version most likely to be rated as excellent is the NIV (rated as excellent by 48 percent of ministers), followed by the King James (33 percent), the NASB (23 percent), the King James (31 percent), and the NRSV (23 percent).

The research also points out that many ministers lack familiarity with the range of Bible versions available. One out of every four ministers included brand-new Holman Christian Standard Bible (65 percent), the New Century Version (55 percent), Today's New International Version (37 percent), the Contemporary English Version (31 percent), the New Living Translation (30 percent), and The Message (28 percent).

Which versions ministers would recommend differ strongly by denomination. For instance, the New Revised Standard Bible is considered excellent by 60 percent of Methodists, but only 5 percent of Pentecostals; the Holman Christian Standard Bible would be strongly recommended by 60 percent of Southern Baptists, but by only 10 percent of Lutherans.

The three top versions recommended by Southern Baptist ministers are the King James Version, followed by the New International Version and the New Living Translation.

Ron Sellers, president of Ellison Research, said the study found that there are many different Bible versions available today, at least among the versions that are available in the market. The market continues to be dominated by just five.

"The NIV, King James, New Living Translation, New American Standard, and the New Revised Standard are clearly the top choices for most clergy, as well as the versions they would recommend to their congregations," Sellers noted. □

Tennesseans document stories of Christians at war

nda Lawson
st and Reflector

URFREESBORO — Open newspaper or news magazine days and you find photos of mangled and burnt American soldiers hanging from bridges or humiliating snapshots of dead Iraqi prisoners. Listen to news radio and you hear war stories about death, destruction, and desperation. Many of my media colleagues seem intent on ... coming that troop morale is dropping or proving that our effort to bring democracy to Iraq is fraught with failure," best-selling author, U.S. Marine and news correspondent Oliver North wrote in the forward of *A Greater Freedom: Stories of Faith from Operation Iraqi Freedom*.

Best reporters are blinded to the fact that American soldiers offering Iraqis the hope of freedom and of celebrating their own faith, he claimed. Reporters are also ignoring "the acts of Christian charity and compassion that are part and parcel of everyday activities these young Americans."

North served as executive editor for *A Greater Freedom*, a collection of essays by Christian men and women who are risking their lives in Iraq. But the real work was done by Sara Horn, a reporter for LifeWay Christian Resources' corporate communications in Nashville, and Jim Veneman, a photojournalist at Union University, Jack-

son. They are active in Tennessee Baptist churches: Horn at First Baptist, Franklin, and Veneman at Poplar Heights Baptist, Jackson. The two also endangered their lives and left behind families to document how Christian servicemen and women handle war. "I went because I felt this was something God called me to," Horn said. "I didn't seek out any of this.



SARA HORN admits to being overwhelmed at sharing a book cover with Oliver North. She says she is grateful for the opportunity to have worked with North, who she says "has a passion for the military and for sharing Christ with them." Horn wrote the stories and North served as executive editor of *A Greater Freedom: Stories of Faith from Operation Iraqi Freedom*, released recently by Broadman & Holman.

I believe the stories we brought back can minister to people — whether they are soldiers themselves, family members of soldiers, or even people with no connection to the military.

"We all face struggles every day that test our faith. I think that if men and women who are literally put in harm's way, like our military, can keep a strong faith, then what's our excuse not to here in America?"

Horn's 2-year-old son Caleb helped to inspire her to make the trip.

Because she felt strongly that she was called by God, Horn said she knew that if she said no, "what would I be teaching my little boy?"

"I am looking forward to the day when we can pull the book out, look at it, and talk about

why I went." Award winning writer and photographer, Horn and Veneman, traveled to the war zone twice: once in March 2003 to document stories of Christian Navy personnel aboard the USS Harry S. Truman on the East Mediterranean Sea and again in November 2003 to Baghdad where they followed an Army Reserve unit attached to the 1st Armored Division and an Army regiment in the 82nd Airborne.

The stories and photos range from a young Navy man who received Christ on the Truman and was baptized in a metal munitions container to an Iraqi pastor who risked his and his family's lives to spread the gospel through an illegal media ministry run out of his home.

Horn said she finds it difficult to choose a favorite story from the book. "I love the story of the Navy aviator who flew night missions the first week of the war. Most pilots can be pretty cocky as we saw on the



BAPTIST JOURNALISTS Sara Horn and Jim Veneman were aware of the risks involved when they agreed to write and photograph Christians involved in Operation Iraqi Freedom. Horn writes for LifeWay Christian Resources and Veneman is a professor and staff member of Union University, Jackson.

ship, but this one was extremely humble and really relied on God, not himself, to get through."

She also liked the story of the baptism. "This was special because it was a first for the ship and it's always exciting to see someone follow in the step of faith, particularly a sailor in front of all his peers."

After some thought, Horn concludes that, "OK," one story does touch her heart more than the others; it's the tale of the Iraqi pastor with whom she retains e-mail contact.

"This man was arrested by Saddam's agents before the war for having a media ministry that stretched throughout Iraq," Horn said.

"Now that the war is officially over, he's started a church and is actively trying to minister to his fellow Iraqis, a witness to God's love and protection on him and his family. If anyone has doubts to why coalition forces invaded Iraq, they need to read this man's story."

Horn said her standard question to Christian soldiers was: "Has your faith been tested here?" Most said it had grown stronger. Exceptions included two medics who saw

their friends killed, she said.

"Some of the soldiers even said they were grateful for the circumstances of being in war because it caused them to rely heavier on God."

True, as a civilian Horn didn't handle a gun; her weapon of choice was reliance on God. "I've never prayed harder the night we took off out of Baghdad with the high chance that a missile might shoot us out of the sky. But the closest I felt to Him was when we were attending this Iraqi worship service in this old Anglican church in the middle of Baghdad."

"Seeing these Iraqi Christians, many of them new believers since the combat phase ended, worshipping with hands and voices raised, was powerful. I felt like God was saying in a really clear way, 'This is the Greater Freedom — to worship freely without fear.' And it's a freedom He wants everyone in the world to have. It's not reserved just for us."

A Greater Freedom is published by Broadman & Holman, the trade book division of LifeWay Christian Resources. □ — Editor Lonnie Wilkey contributed to this article.

Projection convinces IMB to add 200 missionaries ...

Continued from page 1

Recommendation of an eight-member search committee that worked for six months to select a candidate, said Jay Fort of Roanoke, Va., chairman of the board's overseas committee. After two interviews with Fort, the committee was "thoroughly and completely satisfied" and agreed with IMB President Jerry Rankin in nominating Fort for the position.

After a unanimous vote, Fort pledged to do his best to communicate with the board members as they exercised their tremendous responsibility" as trustees. He expressed gratitude for the board's regional leaders, saying his seven years of working with them has been "the best season" of his life.

Reconfiguring regions
During their April 27 plenary session, the trustees also adopted several recommendations intended to streamline and sharpen the focus of the

IMB's overseas structure:

They elected Tom Williams, regional leader for the Western Pacific region, as the new regional leader for the Western Europe region. Williams replaces Eddie Cox, who recently resigned to join the board's stateside staff as director of the International Prayer Strategies office.

Trustees also voted to consolidate the board's Western Pacific and Southeast Asia and Oceania regions into one Pacific Rim region. They also voted to elect Don Dent, the current leader in Southeast Asia and Oceania, to lead the combined region.

In addition, trustees approved the consolidation of the board's Eastern Africa and Southern Africa regions into one Eastern and Southern Africa region. They also voted to elect Jon Sapp, the current leader in Eastern Africa, to lead the combined region.

Both consolidation ballots were taken

on voice votes with a handful expressing opposition.

Trustee R.G. Wilson of Clinton, Okla., then brought a motion from the floor to consolidate four other regions into two, unifying the Middle America and Caribbean Basin regions, merging the Western South America and Eastern South America regions and transferring Venezuela and Colombia from the Middle America and Caribbean region to the new South America region.

Proposals to consolidate those regions had been discussed the previous day in three regional committees, although none of the committees had been asked to vote on them. The committees reported they had not yet come to a consensus about the proposals.

Trustee Chuck McAlister of Hot Springs, Ark., a member of the Eastern South America committee, voiced opposition to the motion to consolidate.

"We talked about those issues that

were specifically relative to our region, and ... we have some reservations," he said. "I would ask that the trustees respect the process that we have established."

The trustees voted for the additional consolidations on a show of hands by a margin of 43 to 29. Rankin said the question of who would lead the combined regions would be addressed during the board's May meeting in Atlanta.

Prayer committee appointed

After the vote, board members approved a motion by trustee Gary Crawford of Gainesville, Fla., to appoint a three- to five-person committee to promote "the private and collective practice of prayer among our trustees and staff during and between board meetings." At the conclusion of the April 28 session, chairman Doug Sager of Knoxville appointed a committee which includes John Adams of Humboldt. □

Involve children, youth in corporate worship, leaders urg

By Linda Lawson
Baptist and Reflector

NASHVILLE — Instead of sitting as quiet spectators in worship, children and youth should be involved to feel a vital part of worship and the life of the church, according to two conference leaders at the In Truth and Spirit Worship Conference held April 29-30 at Forest Hills Baptist Church, here.

Alec Cort, minister of youth at Tulip Grove Baptist Church, Old Hickory, led a session on "Incorporating Youth in Church Worship," and Vicki Hulseley, former minister to children at Hermitage Hills Baptist Church, Hermitage, led "Children in Worship: Tips for Leaders" in the conference sponsored by the Tennessee Baptist Convention. Hulseley be-

gan May 1 as TBC childhood education specialist.

"There should never be a separation between the youth and the rest of the church," Cort said.



CORT

"Making youth a regular part of the worship life of the church helps them establish their identity in the body of Christ. Youth should be doing something worship related almost every week."

He suggested using youth in dramas, reading Scripture, praying, giving testimonies, and singing in the youth choir.

"Youth should be a visible part of worship. That gives them a sense of trust and being a part of the church," Cort said.

In a related area, Cort said "youth need to be taught that worship is not limited to music and preaching on Sundays. Worship is anything we do in the body of Christ to edify the body and glorify God."

Also, he noted that leaders must "help youth to understand that when they participate in leading worship their purpose is to direct all focus and attention to Jesus Christ. It's not about us. We need to say that hundreds of times."

Hulseley offered several tips for worship leaders to include children.

First, she said, leaders should occasionally address children from the platform. For example, she suggested saying, "Boys and girls, men and women" in inviting people to turn to a Scripture verse.

Also, Hulseley encouraged worship leaders "to take time before and after the service to greet children in the halls. Get down on their level and look into their eyes. That will make them feel important."

Hulseley's additional tips included the following:

(1) Use older children to fill roles such as taking the offering, reading Scripture, greeting people, and handing out worship guides.

(2) Explain terms whenever possible.

(3) Use drama, stories, and other methods to attract children.

(4) Ignore distracting noises and movement.

(5) Observe time limits. "Avoid lengthy services wear down children as we parents."

(6) If the service includes children's message, "focus the children and make them feel like they're the only sons in the room. Avoid lessons that literal-minded children are unable to connect with God."

(7) At the end of occasional services, invite children to come to the front to be greeted by the pastor.

(8) Prepare for worship planning a variety of methods in addition to listening.

Church leaders should cooperate with parents, Hulseley said. "Help them be equipped to what God has called them to in teaching their children about God." □



HULSEY

Miller encourages Christians to share their testimonies with others

By Linda Lawson
Baptist and Reflector

NASHVILLE — "The most important thing about you is your testimony about God," Calvin Miller told participants during the "In Spirit and Truth" worship conference, April 29-30 at Forest Hills Baptist Church, here.

Miller, professor of divinity at Beeson Divinity School of Samford University, Birmingham, Ala., spoke at two worship sessions and led a session for pastors during the conference sponsored by the Tennessee Baptist Convention.



MILLER

Other leaders included Kyle Matthews, a singer-songwriter from Nashville, who led music for worship and the touring theater company, Peculiar People, Charlie and Ruth Jones, who performed dramatic sketches.

Miller commended Alcoholics Anonymous for helping people recover by telling their stories. "They heal people by

the millions in groups of five or six.

"A huge sickness sweeps across evangelicalism when people fail to stand and tell the story that makes us well," he said.

Miller, a prolific author whose recent books include *Into the Depths of God*, cited an "authenticating inwardness that Jesus puts into our lives."

"I don't think people go to church primarily to learn the Bible," he said. "I think people come to church because they have a hungry heart for inwardness."

However, he warned that churches can allow their structure and organization to result in providing people with "lots of information" and not offering compassion and listening ears for those in pain.

"I love those days (in churches) I can least explain," Miller said. "I love those days when the altar is filled with people weeping. Sometimes in church it's better to see something you don't understand than always to see things you do understand."

He urged participants to develop a



RUTH AND CHARLIE JONES, the Peculiar People touring company based in Franklin, presented a dramatic sketch during the In Spirit and Truth worship conference, April 29-30, at Forest Hills Baptist Church, Nashville.

devotional life that empowers their daily walk with God.

"Mother Teresa saw God in every person that she met and she changed the world," Miller said.

In another message, Miller emphasized the importance of the wash, cleanse, and blot from Peter 51 where David cried out to God after he committed adultery with Bathsheba.

"These are powerful verbs suggest God has an agenda for when we most need Him," Miller said.

In times when people experience the loss of joy and approach "with a sense of depletion, the ways walk away filled up again."

He urged pastors to consider professional preaching which he termed "the most powerful form of preaching. If you want your people to listen, confess."

To move beyond sin requires repentance, forgiveness, and a willingness to return to serving God, Miller said.

"When all the devotion is done and done, it seems to me we say, 'I'm cleansed. I will serve others ever I'm going to be God's representative in the world, I must understand it's a matter of serving.'" □

Preaching must be biblically driven, Brady tells conferees

By Linda Lawson
Baptist and Reflector

NASHVILLE — "Our primary calling is to be biblically driven in our preaching," Todd Brady told pastors during the In Spirit and Truth worship conference, April 29-30, at Forest Hills Baptist Church, here.

Brady, university minister at Union University, Jackson, said biblically driven preaching "must be rooted in our understanding of God's revelation."

Regardless of a pastor's style of preaching, Brady said he must proclaim "the same God. His role is to communicate the Scripture, the truth of God."

He acknowledged the temptation to grab and hold the attention of hearers with contemporary stories or personal experiences without laying a biblical foundation.

"Our experiences are valid, but our experiences will not lead anyone to Christ," Brady said.

"We must give people truth that God has already communicated."

He urged the use of Bible stories, not only to communicate truth but also to educate people about the Bible.

"We cannot assume they know the stories of our faith," Brady said.

In planning a sermon, he said, "we must always begin with the text. The meaning of

the text is what shapes and directs the meaning of the sermon."

Brady said he begins sermon planning by developing a "15-to-18-word sentence on the central idea of the text."

"As I move from meaning to message, I change the tenses of the verbs to the present tense and make the sentence the thesis of the message. That's the thing that takes me the longest time."

While every sermon should include application to life needs, the application must be

preceded by explanation of the biblical truth and its context, he noted.

"I believe the primary thing we need to do is give people an accurate and a big vision of God," Brady said.

For example, he noted, "The story about Noah and the ark is not about Noah and the ark. It's about God."

He warned that preachers can unintentionally lead people "to self-centered Bible reading."

"When we say the Bible is God's love letter to you, we need to be careful. The Bible is not all about us. It's all about God."

Also, Brady said preachers must help their people understand that God is not just

someone to talk to. He speaks.

"God didn't create the world through action," he said.

"From the beginning he accomplished His action speaking. We speak because He has already spoken, continued."

Brady acknowledged busy schedules make quite time for Bible study and sermon preparation difficult.

"It's so easy in ministry to be so busy doing it that we get about what we are doing and how we are doing it said."

The worship conference sponsored by the Tennessee Baptist Convention's Leadership Development Group.



BRADY

SBC committee should nip resolution 'in the bud'



Lonnie Wilkey, editor

anti-Christian, so that children taught in the government schools are receiving an anti-Christian education."

The resolution goes on to say, "Just as it would be foolish for the warrior to give his arrows to his enemies, it is foolish for Christians to give their children to be trained in schools run by enemies of God."

There are several problems I see with this proposed resolution.

First, it lumps all public schools under one very large umbrella.

I have no doubt there are some public schools that may fit the description painted by the proposed SBC resolution.

But, there are also very good public schools that are very much "Christian" in orientation because they have strong Christians who teach and work on the staffs of those schools. Many of our public schools have strong Christian students who are not afraid to share their faith and to take a stand for righteousness.

Second, the resolution seems to me to contradict the word of God which commands all Christians, not just those of a certain

age, to share the good news of Jesus Christ with everyone.

The resolution does take note of Baptists who work in the school system: "Whereas, many adult members of our congregations teach in government schools, this resolution should not be construed to discourage adult believers who labor as missionaries to unbelieving colleagues and students; rather, they should be commended and encouraged to be salt and light in a dark and decaying government school system."

Christian students are more likely to influence non-Christian students than an adult will.

Also, if we take all of our Christian students out of the public school system, what is that telling those students? On the one hand, God is telling them, through His Holy Word, to be salt and light to those around them who do not know Him. On the other hand, a Baptist resolution is telling them not to associate with the "godless."

Third, it takes individuality out of the equation. I have nothing against homeschooling or private schools. That wasn't always true. I used to say I would

never homeschool my children or send them to a private school. God has taught me not to say "never."

My daughter went to a very large high school and simply had a terrible experience. We took the homeschool route, but only because we were able to be in a Christian cooperative setting where she had qualified instructors helping her. Joanna flourished in homeschool and has done extremely well since, having finished her first year of college. On the other hand, her brother, Daniel, is doing well in a public high school.

There are some students not equipped to handle the pressures of public schools and they should be considered on an individual basis. Others, however, excel in school and are a positive influence on their peers.

Public schools are not for everyone, but neither are private schools or homeschools. It depends upon the student.

Fourth, the resolution assumes that everyone who attends a Christian private school automatically is immune to bad influences. That's not always true. Evil can rear its ugly head anywhere, whether

it be public or private schools.

Fifth, private Christian schools are simply not an option for some parents because of the expense. Passing this resolution would cause some to feel "guilty" because they cannot afford private schools. Does this mean they are "bad" parents or Christians? Of course not. It does place a greater burden on parents to make sure their children are protected as much as possible, but that's something we need to do regardless of where our children attend school.

Should this resolution be dismissed by the Resolutions Committee, it could still be presented on the floor of the convention and be considered if it garners a two-thirds majority vote of the messengers.

My feeling is this resolution does not need to be given validity by even being considered for adoption. Yet, I hope the discussion of it will remind not only Baptists, but all Christians, that we do need to pray diligently for our teachers, workers, and students who attend public schools. They are on the front lines, carrying the torch for Jesus Christ. □

John 17 — A prayer for the followers of Jesus Christ



David S. Dockery

to leave in protest in the middle of the speech and 70 faculty members signed a stinging letter charging Cardinal Arinze with "inappropriate remarks."

Jonathan Rausch and David Brooks, who write for the *Atlantic Monthly*, have recently described such responses in the Church in this country as pictures of flexodoxy that they say have infiltrated the church. No longer, they observe, is the church concerned with orthodoxy — that is the true teaching, the sound doctrine, the faith once for all delivered to the saints (Jude 3) — much less with false teaching — but these authors contend that the church in America wants to be able to be as flexible as the shifting currents of our society. The result they say is another new category of people — not convictional theists or antagonistic atheists, but apatheists, which is shorthand for apathetic theists.

Thus, borrowing from these writers, the church in America overall can be described by ideas like "apatheistic flexodoxy." Yet Jesus, in John 17, prays something very different for Christ-followers.

John 17 is the Lord's own prayer where we see Him pouring out His heart to the Father for His followers. This prayer is certainly the "Holy of Holies" of the gospel record as Jesus prayed not only for His immediate followers, but for His followers through the ages — for all true believers for all time.

The first five verses of John 17 provide one of the truly high water marks of New Testament

Christology. It reminds us that this one who is praying today for His followers is the one, true, exalted, majestic, cosmic Lord of heaven and King of earth.

Thus beginning at verse six, to the end of the chapter, Jesus prays for His followers — for the true Church through the centuries. In Romans 8:34 and Hebrews 7:25 we are reminded that Jesus prays for His own still today at the right hand of God. And I believe this prayer in John 17 is still what He prays for us today.

If you have traveled around the world or just across the country, or observed the recent changes in this region you know that Christ followers are different and diverse — red, yellow, black, and white — young, old — small, large — short, tall — thin, overweight — urban, rural, suburban — educated, uneducated — well known, anonymous — rich, poor — and on the list could go. But in spite of our many differences, geographical and otherwise, we belong to the same Lord — and thus to each other.

Yet believers especially in this country often exhibit a petty spirit, one of selfishness, competition and disunity — and if we take this prayer seriously — such division, such a spirit, such actions break our Savior's Heart.

One of the things that gains the attention of the world and authenticates our message is the way Christians love each other and live and serve together in harmony. I believe it is this witness that our Lord

wants and expects from us in the world. The lost world cannot see God, but they can see Christians. It is true that the secular media and secular press so often present Christians in the worst light, but sadly on more than one occasion we have provided the ink for their stories.

So often what the unbelieving world sees in us is what they believe about God. If the world sees love and unity, they will believe that God is love. If they see constant fighting, bickering, and discord, they likely will misunderstand and reject the gospel message.

In verse 20, Jesus says that some will believe because of our witness — because Christ's followers are to be both loving and true. There is every reason we should love one another and live in unity.

Yes, there are differences, but those things that we share in common should bring joy to our hearts and encourage us to love one another, promoting genuine Christian unity among one another at every opportunity.

We cannot miss the second theme of the prayer — the importance and emphasis on truth and holiness in this prayer — for ultimately true unity is based on true truth! Any other kind of unity is earthly, worldly, temporal, and ultimately empty.

The Word brings joy and love to us, and it also imparts God's power for righteous and holy living — a righteous and holy living that distinguishes the Church from the world. Je-

sus' prayer then is not only for spiritual unity, but also for sanctified truth. Verse 17 is the key, where he prays, "Sanctify them in truth, Your Word is truth!"

Thus the Church is to be in the world as a witness to the truth — not to be of the world — not to think or live like the world. The Church, according to both the Church's early confession, and according to the prayer of Jesus, is not only one and universal, but also holy and apostolic.

Just as it saddens the Father and the Son when we demonstrate discord rather than unity, so it saddens the Father and the Son and harms the witness of the Church when we look to the world to be our guide rather than looking to God's Word!

While our postmodern world encourages the church in the direction of an "apatheistic flexodoxy," Jesus calls for sanctifying truth!!

Today we must commit ourselves to becoming agents of reconciliation and agents of grace in a fractured and broken world. For some that will require grace to overcome painful hurts of the past and for others it will require grace to overcome the baggage of cultural prejudices.

This is not a call for some politically correct multiculturalism, but rather it is a faithful response to Christ's prayer for His followers — a prayer for joyful unity among all of Christ's followers! □ — Dockery is president of Union University, Jackson.

Tennesseans selected for SBC boards, committees

Baptist Press

NASHVILLE — Nominees to serve on the Southern Baptist Convention Executive Committee, the four denominational boards — International Mission Board, North American Mission Board, LifeWay Christian Resources and Annuity Board — the Ethics & Religious Liberty Commission, the six seminaries, and the Committee on Order of Business have been selected by the 2004 SBC Committee on Nominations. In addition, SBC President Jack Graham has released names of members selected to serve on the Committee on Committees.

Tennesseans chosen to serve on various boards and committees include:

Executive Committee — Melissa Gay, Hendersonville (second term)

Annuity Board — Larry A. Standridge, Martin (second term)

International Mission Board — Phil Nelson, associate pastor, First Baptist Church, Concord, Knoxville, replacing, Doug Sager, pastor, First Church, Concord, Knoxville

North American Mission Board — Ted J. Ingram, Knoxville (second term), Bobby R. Hathcock, Martin (second term)

LifeWay Christian Resources — Debbie A. Ramage, Goodlettsville (second term)

Southern Baptist Theological Seminary — Marion B. Smother

ers, Pinson (second term)

New Orleans Baptist Theological Seminary — Steve Lingfelter, Townsend (second term)

Committee on Committees — Charles Hannaford, Bellevue Baptist Church, Cordova; Chuck Herring, First Baptist Church, Collierville

Nominees will serve if elected by the messengers to the annual meeting of the Southern Baptist Convention, June 15-16 in Indianapolis. □

SBC CP gifts show increase

Baptist Press

NASHVILLE — Year-to-date contributions through the Southern Baptist Convention's Cooperative Program are up 5.43 percent compared to the same time frame in 2003, according to a news release from SBC Executive Committee President and Chief Executive Officer Morris H. Chapman.

As of April 30, 2004, the year-to-date total of \$112,998,223.06 for Cooperative Program (CP) Missions is \$5,824,834.66 ahead of the \$107,173,388.40 received at this same point in 2003. For the month, receipts of

\$17,543,338.45 were 24.77 percent, or \$3,482,721.75, above the \$14,060,616.70 received in April 2003.

Designated giving of \$131,542,624.74 for the same year-to-date period is 17.64 percent, or \$19,722,027.31, above gifts of \$111,820,597.43 received at this point in 2003. The \$13,427,169.63 in designated gifts received last month is \$3,338,459.45 above the \$10,088,710.18 of April 2003, a 33.09 percent increase.

For the SBC Cooperative Program Allocation Budget, the year-to-date total of \$112,998,223.06 is 106.25 percent of the \$106,355,147.50 budgeted, or \$6,643,075.56 above budget to support Southern Baptist ministries globally and across North America.

The SBC operates on an Oct. 1-Sept. 30 fiscal year.

The Cooperative Program is Southern Baptists' method of supporting missions and ministry efforts of state and region-

al conventions and the Southern Baptist Convention. □

Portrait of Bible translator given to Union University

Union University News Office

JACKSON — The last surviving child of the late Dr. Charles B. Williams has commissioned and donated a portrait of her father to Union University, which will hang in the university's R.C. Ryan Center for Biblical Studies.

"Charles Williams was a very prominent person in Southern Baptist life," Dr. Ray Van Neste, assistant professor of Christian Studies and director of the Ryan Center, said.

Williams is best known for the Williams translation of the New Testament, first published in 1937 while he was serving as professor of Greek and ethics at Union. He is also noted as a founding Greek professor at Southwestern Baptist Theological Seminary.

Williams' daughter, Char Williams Sprawls of Monticello, N.C., has worked to keep her father's New Testament translation in print. "It is appropriate that present-day and future Union students, as well as graduates, should know of the importance of his translation the past 65 years," she said.

Williams' *New Testament in the Language of the People* was reprinted in 2000 and is available from the Lifeway Books on Union's campus. □

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MINISTRY — COMBINATION
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◆◆◆◆
Lynn Garden Baptist Church is seeking a minister of youth and education. Send resume to lgbc@chartertn.net or mail to Lynn Garden Baptist Church, 301 May Ave., Kingsport, TN 37665.

MINISTRY — STUDENT
Gardenside Baptist Church, Lexington, Ky., is seeking a full-time youth minister. We ask that all applicants please send resume and the names of three references to Jeff Stringer, Personnel, Gardenside Baptist Church, 1667 Alexandria Dr., Lexington, KY 40504 or respond to position advertisements: www.ministry-search.com, www.church-staffing.com, www.ministrycareers.com, www.churchjobs.net. For more information, go to www.gardensidebaptist.com.

MISCELLANEOUS
Chairs: Church wanting to buy 100 or more used, stackable, steel-framed sanctuary chairs. Please call (931) 363-0169.

◆◆◆◆
Baptist church looking for used folding chairs and tables, and a conference table. Please call (931) 796-7447.

CLASSIFIED

MINISTRIES — MUSIC
Hillhurst Baptist Church, Ewing Dr., Nashville, TN 37203, is seeking a full-time keyboardist/pianist. Send resume to Attn. Bill Laarz or call (615) 488-0713.

◆◆◆◆
Bells Campground Baptist Church, Powell, Tenn., is seeking a part-time music director (15-20 hours per week) to blend worship services with traditional hymns. Please send resume to jillmoore@frontiernet.net, Bells Campground Baptist Church, frontnet.net, jillmoore@frontiernet.net, or (865) 947-6254.

MINISTRIES — PASTOR
Mt. Ararat Baptist Church, Darden, Tenn., a small rural church in Henderson County, is accepting resumes for the position of bivocational pastor. Persons available. Please send resume to Hugh Russell, 4470 Mt. Ararat Rd., Darden, TN 38328.

MINISTRY — CHILDREN
First Baptist Church of Madisonville, Ky., is prayerfully seeking a full-time minister to children and families. This individual will become an integral part of the ministerial team and will continue an established children's ministry for ages birth through 5th grade. Seminary education and prior experience in children's ministry is preferred. A competitive compensation and benefits package is available. Interested applicants may send a resume to First Baptist Church, 424 North Main St., Madisonville, KY 42431, Attn. Diann Wilson, or email ddwilson@charter.net.

MINISTRY — OTHER
Cumberland Homesteads Baptist Church, Crossville, is seeking a part-time secretary. For more information call (931) 455-523 or send resume to 444 Hwy. 127 South, Crossville, TN 38572, Attn. Personnel Committee.

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minister's corner

David Willard

One of the joys of my position is the opportunity afforded me to be associated with all age groups in the church. I find that each segment of the spectrum has unique qualities which endear to me. I love the innocence of preschoolers, the honesty and energy of children, the budding vitality of youth, the strength of young adults, the accomplishments of middle age, and then, the wisdom of senior adults. What's left, you may ask? I'll tell you what I have found to be true.

Seniors love life. I mean they really "love" life. I have seen and experienced enough of the difficulties and trials of life to recognize the beauty of a new day. They know the value of companionship and friendship. They know that tomorrow is promised and there are no assumptions! They are in a state of readiness — ready to go, ready to enjoy memories of the past, living with as much "zest" as the present allows, yet looking forward toward what is to come, with confidence that heaven will be even better!

Seniors know how to have fun. It doesn't take much to entertain them. Give them a rocking chair and a front porch and they have it made. Give them a friend or two to chat with a few minutes each day and life is full. Give them a grandchild to dote on and they feel they are already in heaven. Take them a few miles down the road and let us go. You don't have to see much of significance. It is enough to have spent time with them and to have given them an opportunity to escape from the oft-times lonely confines of their homes and be around their friends.

Seniors are forgiving. They allow you to make mistakes. They are patient with the inexperienced, and they encourage developing maturity with a sweet sense of confidence. They will pray for you. They can see the potential in youth and adulthood. They inspire and set examples for those who follow after them. They have a sense of what things are really important in life, and they are not looking the trivial.

Seniors know a lot. Some are well-schooled, others have invisible diplomas verifying survival in life, but all have gained wisdom through observations, trials, and endurance. It hasn't been easy for them. Life was hard for many — in a financial way, with loss of a spouse or child in other situations, with limitations because of health for others. But seniors are resilient. They know that in order to survive in the life game, one has to get up every morning, regardless of aches (both physical and emotional) and go at it again.

Guess that's the attribute which most impresses me. They are indomitable in spirit! That impresses me! □ — Willard is minister of music and coordinator of senior adult ministry at First Baptist Church, Dyersburg.

just for today

Fred Wood, retired pastor, Memphis

Start with a Smile: Lady to dentist: "I want a tooth pulled. I don't want gas or Novocaine or anything because I am in a hurry. Just pull the tooth as quickly as possible." Dentist: "You certainly are a lady. Now, show me which tooth it is." Lady, turning to her husband: "Open your mouth, dear, and show him which tooth it is."

Take this Truth: He was a "dude" before marriage now he is "subdued."

Remember this Scripture: *Submitting yourselves one to another in the fear of the Lord.* — Ephesians 5:21

Pray this Prayer: Lord, help me to remember the value of teamwork and cooperation in building a happy home. □

Nurturing family relationships

By Jim West

Focal Passage: *Ephesians 6:1-4; 1 Timothy 5:1-8*

In 1978, Thomas Hansen of Boulder Colorado, sued his parents for \$350,000 on grounds of "malpractice of parenting." Mom and Dad had botched his upbringing so badly, he charged in his suit, that he would need years of costly psychiatric treatment.

This sad story illustrates perfectly American perceptions of family, parenting, and children. Parents sued by their children and children who feel that suing their parents is appropriate! To be sure, there is plenty of parental malpractice going on, but the proper response is to teach parents the biblical method of child rearing. That is what the lesson this week strives to do.

Honor (Ephesians 6:1-3)

That children today need to be told to honor their parents seems in itself a bit unfortunate. For, it seems, children (young and old) have forgotten that their parents are deserving of being honored.

Make no mistake, this passage does not merely speak to youngsters who still live at home; it also describes children who have grown into adulthood. Grown children too are called upon to show their parents honor by supporting them materially when they cannot support themselves.

Let me put it bluntly. If your par-

ents changed your diapers when you were a baby it is only right that you change theirs when they become infirm. This is precisely what the Bible means when it talks about honor. No one honors their parents when they have nothing to do with them in their time of need.

Train (v. 4)

This verse is singularly important for it reminds fathers that they are not allowed to be tyrants who torment their children merely for the sport of it. No, instead of tormenting, fathers are to train their children. And training means showing them an example to follow.

In fact, anytime we speak of training we are talking about showing someone how to do something by doing it and then helping them do it themselves. Fathers are given the biblical mandate not merely to order their children around from the throne of authority; they are to model Christianity and hence "train" or "demonstrate," or "show" their children how it is done.

Exhort (1 Timothy 5:1-2)

In Paul's first letter to Timothy he describes how Christians are to treat one another. The passages in this lesson so far have dealt with the nuclear family. At this point our horizon expands and we learn how we are to treat the extended family.

In the church, the family of God, we are to exhort, not denounce. Christians are to be encouragers not discouragers! As Will Rogers said,

Sunday School Lesson
Family Bible Series
May 16

"We can't all be heroes because someone has to sit on the curb and clap as they go by." Sit on the curb and cheer others rather than patting yourself on the back and you will have nicely in hand what Paul encourages here.

Train (vv. 3-8)

There are some who use the church for financial support because they have wasted their living or their welfare benefits on foolish purchases. To such the church needs to repeat the word of Paul to the Thessalonians: *if they will not work, let them not eat.*

On the other hand there are genuinely needy people who rightly turn to the church for assistance. In a no-holds-barred passage Paul here specifically delineates the requirements for those who would receive church assistance. Assist we must! But not everyone. If we took seriously the instructions in the passages from our lesson today, our children and our world would rightly honor the God who so teaches. □ — West is pastor, First Baptist Church, Petros.



WEST

Excellent leadership

By Ken Polk

Focal Passage: *Titus 1:1-16*

God delivered a ministry assignment to Titus through the Apostle Paul. He was to "set in order" all the unfinished work on the island of Crete and then he was to appoint "elders" in every town. Once again, we see in these Bible books we call the "Pastoral Epistles" God's detailed standards for Christian leadership. Some may debate the exact definition of the position of elder, but the standards are quite clear. We can safely accept the traditional interpretation which sees these leaders as the pastor and other ordained teaching/preaching ministers in a congregation. The pastor and all other elders must provide excellent leadership.

Excellence in leadership demands excellence in character. God means to develop character and the likeness of His Son in every Christian (Romans 8:29; Ephesians 2:10; Philippians 1:6). Every church and every leader must, in faith, join the Father in this quest for character. There is a high standard for the leader's family life. He must have a pure and blameless relationship with his wife. As a leader in his home he should produce children who both believe and behave (v. 6). The standard is also high for his personal life. Paul uses 11 different personal character traits to define the bishop or overseer (synonymous with elder). Five are negative (v. 7) and six are positive (vv. 8-9). Finally, he must meet a high standard for his public ministry. He does this by "holding fast the faithful word" or, in other words, by holding

himself accountable to the very word he preaches.

Excellent leadership is a critical need in the local church. God has set in place the principle of godly leadership as an umbrella of protection in every area of life — the government, the home, and the church. There were many false teachers or "want-to-be leaders" in the Cretan Church (v. 10). They were "unruly," which likely means they were rebellious toward the clear teaching of the word of the Apostle Paul (the Bible) and the God-ordained leadership in the church. These "vain talkers" talked a lot but did little, and their talk ultimately proved to be lies. The dominant faction is described as "they of the circumcision." This designation is normally ascribed to "Jewish Christians" who taught that the path to being a good Christian was to follow the Jewish legal and ritual system.



POLK

They further believed that the outward rituals were essential in order to produce inward spiritual purity (see Mark 7:1-23). They were pharisaical "know it alls" who were disturbing the church families and obviously abusing them financially (v. 11). These arrogant people were power-hungry and greedy, trying to assert their leadership instead of earning it from the people. Godly leadership and discerning church members needed to silence them. The original language literally says "it is necessary to silence them by stopping their

Sunday School Lesson
Explore the Bible
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mouths." These people must not teach, and the God-ordained elder must insure that they do not.

When any leader fails, the church must take action to correct the leader and protect the church. Sometimes, in a humble and biblical fashion, a sharp rebuke is required (v. 13a). As always, the goal is to restore them (Galatians 6:1) and to bring them back to a place where *they may be sound in the faith* (v. 13b). Every Christian teaching is important, but of supreme importance is how one becomes pure and forgiven before God (v. 15). The more serious the error, the more quickly good leadership must act. Genuine purity comes when, by faith, we are cleansed from our guilt by the blood of Jesus Christ and we are born again by the Holy Spirit. Any other approach to purity is actually defilement, unbelief, and an abomination (vv. 15-16).

We must have excellent leadership and sound biblical teaching in our churches. Without these we will suffer dire consequences. Warren Wiersbe writes, "The attitude of some church members is, 'it makes no difference what you believe, just as long as you believe something.' ... It makes all the difference between life and death whether or not you believe the truth of the Word or you believe lies." The charge to church leaders is to hold forth this truth. □ — Polk is pastor, Northside Baptist Church, Murfreesboro.

Deaths

◆ **E.W. "Shorty" Barnes**, 82, treasurer of Holston Baptist Association for 25 years, died April 19. He was retired pastor of Boone Trail Baptist Church, Gray.

Leaders

◆ **Kerry Smith** has been called as pastor, Lincoln Heights Baptist Church, Tullahoma, effective May 2. He is the former pastor of Westwood Baptist Church, Nashville.

◆ Antioch Baptist Church, Humboldt, has called **Calvin Moore** as interim pastor.

◆ **Wayne Miller** has been called as youth director, Clark Street Baptist Church, Johnson City. **Les Smith**, former youth director, has accepted the job of sound technician of the church.

◆ Cherokee Baptist Church, Jonesborough, has called **Lynn Hartsell** as pastor. He is a graduate of Carson-Newman College, Jefferson City, and has been pastor of several Baptist churches.

◆ Skyline Heights Baptist Church, Johnson City, has called **Wayne Fortner** as music director.

◆ **Eddie Leonard** has been called as pastor, Valley Hills Baptist Church, Bristol.

◆ First Baptist Church, Sweetwater, called **Philip Holmes** as pastor, effective May 23. He is senior pastor, First Baptist Church, Drexel, N.C. He is a graduate of Jacksonville State University, Jacksonville, Ala., and Southeastern Baptist Theological Seminary, Wake Forest, N.C. He also was a missionary in Peru for two years with his wife, Leslie. He is the former senior pastor, First Baptist Church, Niota.

◆ First Baptist Church, Clinton, has called **Charles Wade Bibb** as interim pastor, effective April 25. He is assistant professor of religion at Carson-Newman College, Jefferson City. Bibb is a graduate of Southeastern College, Lakeland, Fla., and Southern Baptist Theological Seminary, Louisville, Ky., from which he earned a master of divinity and doctor of philosophy degree. He also has served as interim pastor, First Baptist Church, Newport, and two churches in Florida; pastor of two churches in Kentucky; youth pastor of a church in Kentucky; pastoral counselor at a Kentucky hospital; and associate pastor of a church in Florida.

◆ **Alton and Grace Garrard** will celebrate their 50th wedding anniversary May 22 at Stephens Street Baptist

Church, Cookeville, from 1-3 p.m. Alton Garrard is pastor, Cane Creek Baptist Church, Cookeville.

◆ **Scotty Davis** has been called as pastor of West Paris Baptist Church, Paris, effective May 2. He is the former pastor of Laneview Baptist Church, Kenton.

◆ **Charlie Hyder**, pastor, Hickory Valley Baptist Church, Chattanooga, for 12 years, has resigned to serve in full-time evangelism, effective April 17.

◆ **Don Pharris** has been called as interim director of missions, New Salem Baptist Association, based in Carthage. He also is interim pastor, Riddleton Baptist Church, Riddleton.

◆ Calvary Baptist Church, Tellico Plains, has called **Kenny Taylor** as pastor.

◆ Piney Grove Baptist Church, Madisonville, has called **Ollie Lankford** as pastor.

◆ Union Hall Baptist Church, Tellico Plains, has called **Tony Curtis** as pastor.

◆ Victory Baptist Church, Madisonville, has called **Tony Grayson** as pastor.

◆ **David Clark**, minister of music, Southwestern Baptist Church, Johnson City, will be deployed to Iraq June 18 with an Armored Calvary Regiment. Clark, who has served the church for 11 years, is chaplain of the regiment.

Churches

◆ **Shelby Avenue Baptist Church, Nashville**, will hold a Fifth Sunday Singing May 30 at 10:45 a.m. Calvary Construction Company will be in concert. For more information, call the church at (615) 227-2961.

◆ **Gateway Baptist Church, Atoka**, will hold a revival with the theme of "Let's Have Church" May 16-19. Phil Glisson, evangelist of Memphis, will speak.

◆ **Eva Baptist Church, Eva**, will hold revival May 23-27. Brett Miles of Northside Baptist Church, Murray, Ky., will speak and Max McGinnis, also of Northside Church, will lead the music.

◆ **Oak Grove Baptist Church, Gray**, held a note burning ceremony May 2 to represent the debt-free status of its Dr. E.E. Carrier Educational Wing.

◆ **First Baptist Church, Camden**, is sending a team of eight to Russia July 19-27.

◆ **New Lebanon Baptist Church, Greeneville**, dedicated its new educational/fellowship building April 18. It is dedicated in memory of **John Perkins**, long-time member and church bell ringer for more than 50 years.

◆ **Burem Missionary Baptist Church, Rogersville**, will hold its Fourth Annual WinSome Youth Ministries Car/Truck/Bike Show



MIKE BAYLY, right, Franklin LifeWay Christian Store manager and member, Hermitage Hills Baptist Church, Hermitage, has an award presented to him April 19 by his regional director Michael Houston. Bayly received the Bronze Pacesetter award for dollar sales gain at the chain's corporate national sales meeting held at LifeWay Ridgecrest Conference Center in Ridgecrest, N.C. Bayly also was a Manager of the year Runner-Up. LifeWay Christian Stores owns 118 stores in 22 states.

May 15. Lunch will be provided. For more information, call the church at (423) 272-7479.

◆ A recent revival at **Northside Baptist Church, Columbia**, resulted in six people making professions of faith and many making other spiritual decisions. Floyd "Lammie" Lammersfeld, evangelist of McKenzie, spoke.

Schools

◆ **Belmont University, Nashville**, recently met the Kresge Foundation challenge

by raising \$2.9 million in donations and pledges required order to receive an \$800,000 grant from the foundation. The funding will help pay for the school's new multipurpose complex that includes the Bowman Student Life Center, Community Event Center, and Maddox Grand Atrium. The Kresge Foundation challenge grants require a diversified portfolio of donors, including alumni, faculty, staff, friends, parent foundations, and corporations. The foundation is private and is located in Troy, Mich. It focuses on helping organizations help themselves.



New church staff members visit Baptist Center

About 60 people attended the New Church Staff Orientation of the Tennessee Baptist Convention May 3-4. It was held at the Baptist Center, Brentwood, for church staff members who had been called to Tennessee churches in the past year and their spouses. **ABOVE LEFT**, participants, from left, Jeff Brantley, minister of youth and activities, First Baptist Church, LaFollette; Kent Shingleton, TBC staff; and Sharon Smith, First Baptist Church, Sneedville, visit. **ABOVE RIGHT**, Ray Gilder, left, TBC staff, visits with Lawrence Ragland, pastor, Progressive Baptist Church, Paris. **LEFT**, participants select tracts which were available. They are, from left, Randy Hommel, pastor, First Baptist Church, Sneedville; Brenda Hommel; and Rachel Myers, Laurel Bluff Baptist Church, Kingston.

