

■ this week's news

global:

- Two Tennesseans will teach Ukrainians about God in August. — See page 6.
- The Southern Baptist Brotherhood Commission is seeking volunteers to help rebuild a village in Turkey that was devastated by an earthquake. — See page 5.

national:

- The Home Mission Board needs 250 "key churches" to sponsor missions. — See page 5.
- Eudora Church in Memphis will host a Convocation on Mississippi River Ministry Aug. 7-8. — See page 6.
- Author offers tips for dealing with difficult people. — See page 3.

state:

- An outreach program at Grace Church in Tullahoma involves more than visiting homes. — See page 6.
- Baptist Memorial Hospital in Memphis selects fourth president. — See page 3.

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SSB begins executive management search

Baptist Press

NASHVILLE — The Southern Baptist Sunday School Board is seeking persons to fill key leadership positions in five business-related areas, President James T. Draper Jr. has announced.

The search, including advertisements in cities known for concentrations of business and publishing companies and personnel, includes upper-middle management positions in Bible and book publishing, bookstores, advertising and marketing, distribution and business, and finance.

Advertisements in Nashville's *The Tennessean*, *The New York Times*, *Philadelphia Inquirer*, *Chicago Sun Times*, *Grand Rapids Press*, *Atlanta Journal-Constitution*, and *Dallas Morning News* cite minimum requirements of ten years of successful, high-level experience in

the specified fields. The display ads, at a cost of approximately \$25,000, were placed by the board's human resources department.

"We want the best people available," Draper said, "and while, by law, we are an equal opportunity employer, we prefer Southern Baptists for these openings."

Steve Lawrence, the board's human resources director, said the board "operates under the 1972 amendment to the Equal Opportunity Employment Act which allows religious corporations an exemption from religious discrimination in choosing to reject a job applicant. However, the employer must be able to show that the requirements for a job are reasonably necessary for the performance of that particular job."

Draper said the board is looking for persons who can support the

board's vision statement and core values and who best match a leadership profile developed by one of several employee-staffed task forces for reorganizing the agency.

The vision statement is: "We will assist local churches and believers to evangelize the world to Christ, develop believers, and grow churches by being the best worldwide provider of relevant, high-quality, high-value Christian products and services."

The core values include statements on leadership, quality, people, performance, integrity, and growth. An overarching statement for the core values is: "The foundation upon which all our values, processes, relationships, and policies are based is that we, as Christians, are personally committed to Jesus Christ as Lord and Savior and strive to be faithful to His Word."

Among the 23 characteristics included in the leadership profile are church and denominational knowledge, customer-oriented, strategic thinker, inspiring leader, business results orientation, interpersonal skills, innovative, sense of calling, general business knowledge, and industry knowledge.

Advertisements similar to those in the daily newspapers will appear in trade publications such as *Book Store Journal*, *Christian Retailing*, *Publishers Weekly*, and state Baptist newspapers within the next few weeks, Lawrence said.

Resumes with salary history and names, addresses, and phone numbers of references should be addressed to Senior Search Committee, Baptist Sunday School Board, Human Resources Department, MSN 121, 127 Ninth Ave. N., Nashville, Tenn., 37234.

Greater Tabernacle moves to forefront

By Wm. Fletcher Allen
Baptist and Reflector

LAWRENCEBURG — History will note that it all started with a meeting of several Baptist leaders in early 1989 — and that it culminated with dedication of a new building for a black congregation on July 19, 1992.

It was more than that — much more.

June 17 was the day the people of Greater Tabernacle Church and friends met to worship in a new church house for the first time — and they moved from a storefront building on Waterloo Street on July 19 and dedicated the building and themselves to God.

In between those dates, there's a story.

Seven or eight years ago, Greater Tabernacle Church was a dream in the heart of a Lawrence County school administrator named J. C. Barnett — but it didn't have a name.

Faith Church, Barnett's home church, and Meadow View Church, had welcomed numbers of black children to Vacation Bible School, and black families attended crusades. Church members saw a need — there was not a single black Baptist church in Lawrence County.

Others in the churches caught the dream, and strategy was mapped early in 1989. In January, Jimmy Terry, pastor of the black Southern Baptist congregation of Tabernacle Church in Clarksville, and others agreed that a survey would be beneficial.

Terry "sort of" volunteered

workers from his church to help survey the Lawrenceburg's black community. Enter Willie Freeman, Terry's associate, and about seven others. Freeman was to become the pastor of the new work.

Looking back, he says, "Until I went to conduct that survey I had never heard of Lawrenceburg."

And J. C. Carpenter, then an associate in the Tennessee Baptist Convention's Missions Department, was heavily involved in the church start. He did not know he would later replace Bob Polk as Lawrenceburg's director of missions when he left for the same post in Wautaga Association.

Perhaps that's the reason Pastor Willie Freeman called on DOM J. C. Carpenter for the dedication sermon when the church moved July 19.

The survey confirmed the need, Freeman was called as pastor of the fledgling work, and in April 1989 he and wife Jo Ellen began visiting prospects. Just a few months later the church began making its first contributions to the Cooperative Program, TBC.

Amazing things happened along the way to the completion of the building and the July dedication. White families began opening their homes to the Freemans. Pastor Freeman was given residence at several places.

The Lawrence County Association churches cooperated in many ways — special prayer meetings, financial assistance, volunteer labor to build, supplies, and furnishings for the building.

The church history, though brief, was handed out to the congregation on dedication day. One paragraph speaks volumes: "In May 1989 a temporary place of worship was rented for \$350 a month. The building was made ready with furniture and equipment donated by other churches in Lawrence County Association and Tabernacle Church in Clarksville."

It was a small and cramped building near the old town square

black and white, marched together for two miles to the new church house on Suzanne St.

As Freeman's sister, Carolyn Hankerson, pinned a flower on his coat, she appropriately remarked, "When you put your hand in the hand of God, he moved you from the storefront to the forefront."

Carpenter says that more than 20 churches provided supplies, funds, or volunteers for the project. Every church in the associa-



GREATER TABERNACLE Church, Lawrenceburg, marched from its downtown storefront facility to a new church building on July 19. Leading the way is Pastor Willie Freeman, third from left, and some of the marchers.

— that first building. But from Jan. 1 until July 1992 — the Lawrenceburg people banded together to do a mighty work, empowered as they say, by God's Holy Spirit.

Pastor Freeman called the congregation together on Dedication Day, and many of the people,

tion helps Greater Tabernacle by way of the \$500 line item in the monthly association budget.

Faith is the sponsoring church, and along with Meadow View began the first black ministries in the county.

During the dedication many — Greater Tabernacle, page 2

about your newsjournal

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For birthday girl

Printed plan — points the way to salvation

By Frank Wm. White
Sunday School Board
For Baptist Press

NASHVILLE — Without the plan of salvation printed in the front of a Southern Baptist Sunday school quarterly, Lisbet Ward would have had a difficult time in the early hours of her 21st birthday when she accepted Christ as her Savior.

"I don't know my way around the Bible real well. The sample prayer gave me a guideline," Ward said.

A student at William and Mary College in Williamsburg, Va., Ward had started attending York River Church at the invitation of a college friend.

She enjoyed the few Sundays she had attended before going home to Big Stone Gap, Va., for spring break. "I was excited with the Sunday School lessons. They helped me understand the back-

ground," she said.

During the spring break at her home 500 miles from school, Ward missed her friends and the new church relationships she had developed.

"I had my Bible and Sunday School book (given to Ward by church friends) so I didn't feel totally alienated," she said.

Late on March 8, the day before her birthday, Ward heard a program on a Christian radio station that talked about Christ returning to earth and the importance of not waiting to accept him, she recalled.

"I went back to my Sunday School book for more information. I wanted to be sure," she said.

The inside cover of the January/February/March issue of Adult Bible Study had a personal presentation of the plan of salvation, Ward said. "It had the Bible verses to refer to. I used it to dispel any last doubts I had."

It was after midnight, during the first hour of her 21st birthday that Ward followed the sample prayer provided on the plan of salvation page of the quarterly.

'I don't know my way around the Bible real well — the prayer gave me a guideline!'

All Sunday School periodicals and many other literature items from the Sunday School Board include a discussion of the plan of salvation on the inside front cover. The feature was added to literature beginning in 1987 to pro-

vide an additional evangelistic feature to the material.

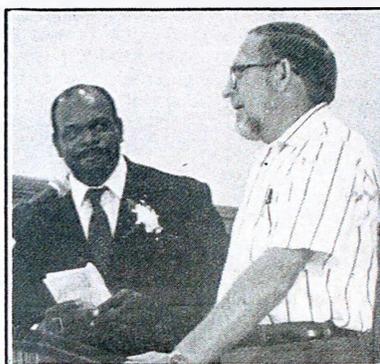
Ward now is working through the "Survival Kit for New Christians," a discipleship guide for new Christians published by the board's Discipleship Training department.

In the fall, Ward will be entering her senior year at William and Mary College where she is majoring in English and anthropology.

This summer, she is a volunteer at Colonial Williamsburg where she works in the office of visitor services assisting disabled visitors. The past six years, Ward has used a wheelchair because juvenile rheumatoid arthritis has limited use of her arms and legs.

Bill Cashman, pastor of York River church baptized Ward on Easter Sunday. "The congregation was moved by her commitment to the Lord," he said. □

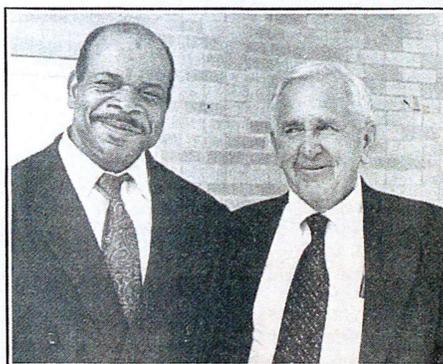
Greater Tabernacle moves to forefront



PASTOR Freeman and J. C. Barnett, the "dreamer."



DENISE McCROSKEY reads from the Bible.



PASTOR Willie Freeman and Osteen Smith, on-site supervisor.



RICKY COTTON, left, pastor of Beech Grove Church, one of the "marchers," greets J. C. Carpenter, director of missions.



SOME MEMBERS of the Junior Choir.

— from page 1
who led in the building were recognized. Osteen Smith, retired contractor and member of First Church, Lawrenceburg, was the on-site supervisor. Travis Gray and Johnny Eledge, both of Leoma Church, coordinated the volunteers — who numbered at least 77. Gray is associational Brotherhood director.

Others besides Carpenter who were on the dedication program included Ricky Cotton, pastor of Beech Grove Church; Jack Taylor, pastor of Oak Hill Church; Terry Sutton, pastor of First

Church, Lawrenceburg; Richard Deluna, pastor of OK Church; James Bond, pastor of Leoma Church; and Gray and Eledge.

Scripture was read by Tabernacle members Denise McCroskey and Rene Green.

Freeman was gracious in thanking churches and volunteers who had helped with the building.

The churches in the association are not finished with dreaming. There is an idea now taking shape, a dream to build a home for the Freemans and their two daughters. There may be another building dedication in the not-too-distant future. □

Author offers tips on dealing with difficult people

By Chip Alford
Sunday School Board
For Baptist Press

NASHVILLE — Not long ago, William Diehm sat down and made a list of different types of difficult people. He came up with 77.

"There is more stress in our world today than ever before," Diehm, a 73-year-old retired clinical psychologist and pastor, explained. "We live in a fast-paced world where people are constantly being pushed to be the

best, in their education, in their business, in everything they do."

Not surprisingly, Diehm said, many people are finding it difficult to get along.

"Everyone is a difficult person at one time or another. We've all been manipulators, con-artists, hypersensitive, or overly aggressive. The key is to recognize that in ourselves and in others and learn how to deal with it," he said.

Diehm himself began learning to deal with difficult people as a young boy. After contracting polio at age 5, he spent most of his

childhood at St. Luke's Hospital for Crippled Children in Spokane, Wash. But instead of withdrawing from those who looked down on him or treated him "special," he decided to search for guidelines on how to deal with them more effectively.

As an eighth grade student he was introduced to two books that would provide the help he was looking for — the Bible and *How to Win Friends and Influence People* by Dale Carnegie.

From the Bible he learned about God's love and how to

become a Christian. From Carnegie's book he learned the art of making friends. Over the years he learned to combine Biblical principles with practical rules and psychology to develop techniques for getting along with difficult people.

He shares those techniques in his new book, *How to Get Along With Difficult People*, released in June by the Southern Baptist Sunday School Board's Broadman Press.

In the book, Diehm discusses more than 20 different types of difficult people, how to deal with them, and how to avoid becoming one yourself. He also shares Scripture verses that deal with each type.

Some of the "difficult people" covered in the book include:

- Nitpickers: people who look for faults, not achievement. They fail to recognize priorities, have a poor sense of timing, and are often unkind, cruel, tactless, impatient, and judgmental. In dealing with those who have "slipped into pettiness," Diehm suggests: 1) let them fuss; 2) if they are right, be quick to say so; 3) communicate in a friendly way; 4) appreciate the person, if not the nit-picking; 5) start a program of self-improvement; and 6) avoid letting people convert you to "littleness."
- The Hypersensitive: people who are always getting their feel-

ings hurt. To get along, Diehm suggests: 1) be quick to say, "I'm sorry," or "forgive me," but don't reward petulance by begging; 2) pay close attention to what they are saying; 3) don't gossip about people around them; 4) compliment them as liberally as possible; 5) leave them alone while they're having their "fit"; 6) don't overrespond to their overresponsiveness; 7) be sensitive but control your emotions.

■ Complainers: people who "get into the obnoxious habit of negative, griping complaints as their only means of acknowledging life's existence." Ignoring or confronting complainers won't work, Diehm contends. Instead, he suggests: 1) listening with sympathy, empathy, and Christian understanding; 2) using hyperbole, irony, dramatization, and exaggeration to indirectly teach the stupidity of complaining; 3) always speaking in terms of possible solutions; 4) setting an example by your own problem-solving techniques; and 5) making "endless comments" about things that are going right, people whom you like, and blessings you have received.

But whatever difficulty people encounter in their relationships with one another, Diehm said there is always hope for a peaceful solution. "We can handle difficult people with Christian grace or Satanic ugliness. It's our choice."

Alcohol should be target in drug war

Baptist Press

WASHINGTON — The federal government should target alcoholic beverages and alcohol advertising to succeed in the war against drugs, the Southern Baptist Christian Life Commission's executive director recently told the president's Office of National Drug Control Policy.

Until we "deal decisively and forcefully with alcohol in America, most of our efforts to

curb the availability of illegal drugs will be nearly futile," Richard Land wrote in a July 17 letter. "Our society is ready to take drastic measures against the powerful alcohol lobby."

Land cited a Gallup poll showing 74 percent of adults support health and safety warnings in alcohol advertisements and nearly half favor a total ban on such advertising.

Land's letter was in response to a request for input on the presi-

dent's 1993 National Drug Control Strategy. Ingrid Kolb, acting deputy director of demand reduction, asked Land to recommend content and priorities for a strategy aimed at reducing the demand for drugs.

Calling alcohol a gateway to other drugs, Land mentioned some studies' findings reflecting the extent of alcohol's impact on the United States:

- By age 18, most children have seen 180,000 beer commercials on television.
- 85 to 93 percent of unwanted teen pregnancies occur as a result of the influence of alcohol.
- As many as 4.6 million teens between 14 and 17 are problem drinkers.
- An average of 300 persons die daily from alcohol-related causes.
- An estimated \$85.8 billion annually is spent as a result of alcohol problems.

Bills requiring health and safety messages to be included in all alcohol advertising on television and radio as well as in newspapers, magazines, and promotional materials have been introduced in both the Senate and House of Representatives. S. 664 received a subcommittee hearing in the Senate in April. H.R. 1443 received a hearing in the House in 1990. Neither bill has been acted on.

The Christian Life Commission has joined with health, anti-drug, education, and other religious organizations to support the legislation which is sponsored by U.S. Rep. Joseph Kennedy of Massachusetts and Sen. Albert Gore of Tennessee, among others. □

Young, CLC to name committee

Baptist Press

HOUSTON — Southern Baptist Convention President H. Edwin Young of Houston has agreed to work with the Southern Baptist Christian Life Commission to establish a denomination-wide multiethnic advisory committee to address ethnic diversity in the denomination.

One of the goals of the task force would be to develop a plan to increase multiethnic representation on the boards and professional staffs of Southern Baptist agencies and institutions.

The idea of the task force grew out of a race relations consultation sponsored by the Christian Life Commission in the spring of 1991.

"Through evangelism and commitment to Scriptural principles, Southern Baptists have become the most racially diverse denomination in America today," Young said. "We are grateful to God he has allowed us to minister to such a wide variety of people.

"Now, we need to identify ways to include our people of all colors

in positions of leadership throughout the denomination. I look forward to working with the Christian Life Commission staff in assembling this advisory committee and then working in this important area."

In a June 15 letter to Young, Southern Baptist Christian Life Commission Executive Director Richard Land had encouraged Young to establish the multiethnic advisory committee.

The letter applauds E. W. McCall's resolution, adopted at the 1992 SBC in Indianapolis, on evangelizing America's urban centers. McCall is pastor of St. Stephen Church, La Puente, Calif., and serves as a leader in the newly formed Southern Baptist African-American fellowship.

The recommendation from the consultation calls for an advisory committee to help achieve the goal of having "significant (more than token) multiethnic representation on the boards and professional staffs of our Southern Baptist agencies and institutions" by the year 2000. □

Trentham killed in accident

Baptist Press

ALAMOSA, Colo. — Knoxville native Charles A. Trentham, President Jimmy Carter's pastor at First Church in Washington, D.C., was killed July 22 in a triple-fatality afternoon auto accident near Alamosa, a south-central Colorado city 30 miles from the New Mexico border.

Trentham, 73, was pastor of First Church in Washington from 1974-79. The previous 20 years, he was pastor of First Church, Knoxville. He had been pastor of Church of the Redeemer near Knoxville since the mid-1980s.

Trentham's wife, Betty "Ann," 52, was driving when an oncoming car on U.S. 160 drifted into their lane and hit head-on. The Trenthams' car was struck head-on again by a third car. An airbag helped Mrs. Trentham survive the crash; she received only a broken ankle. A Missouri couple in the second car were killed; the driver of the third car was uninjured, according to the Colorado State Patrol.

Trentham is survived by sons, Robert, a Nashville attorney, and David, a medical researcher at Harvard Medical School. □

Memphis hospital taps Reynolds

MEMPHIS — Stephen C. Reynolds has been named president and chief executive officer of Baptist Memorial Hospital in Memphis, effective Oct. 1.

Reynolds, a deacon at First Church, Memphis, will succeed Joseph H. Powell as president of the Memphis hospital. Powell will continue as president and chief executive officer of the Baptist Memorial Health Care System, which is the parent corporation of the Memphis hospital.

While assuming the role of president, Reynolds will also continue as executive vice president of the system.

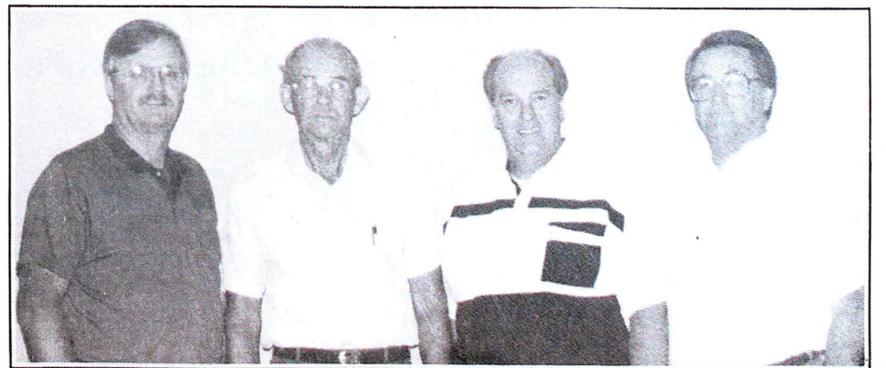
The Arkansas native joined the Baptist Memorial Hospital staff in 1971 as an administrative resident and has since moved up through



REYNOLDS

the management ranks.

Reynolds becomes only the fourth individual to hold the position of chief executive officer of Baptist Memorial Hospital since its founding in 1912. □



PARTICIPANTS AT THE West Tennessee Summer Preachers' School elected officers during their annual meeting at Union University. From left, are John Fields, pastor of Sharon Church, Savannah, president; Noel Edwards, pastor of Walnut Grove Church, Kenton, president-elect; Dewey M. Dick, pastor of Cypress Church, Booneville, Ind., secretary/treasurer; and Doyle W. Neal, director of missions, Beech River Association, music director.

■ about letters to the editor

- Make it concise, no more than 250 words. Letters may be edited for length.
- Name may be withheld for sufficient reason. Include address and phone number.
- Avoid personal attacks on the character or integrity of anyone.
- Send original copy. Form letters and "open" letters will not be published.
- Only one letter in a three-months period per writer will be published.
- If letter does not conform, it will be returned. □

■ team talk

By D. L. Lowrie
TBC executive director

Joy of baptism

I did something last Sunday night I had not done for almost six years — I baptized! I had not had the privilege of taking a new convert into the baptismal waters since 1986. While I was in Lubbock preaching in First Church, I had the joy of baptizing two precious young people who received Christ as Lord and Savior and enabling them to bear witness to their new found faith in Jesus Christ. It was a pure joy.

The observance of the ordinance of baptism does something for a church. It means that new life is being injected into the body of the church. Each new convert brings something fresh to the life of a church. Every time someone is baptized it stirs up the memory of the other believers. It takes them back to the beginning of their walk with the Lord.

While we do not attach saving power to baptism as some would do, it does not mean that baptism is not significant. Jesus our Lord did nothing insignificant during his life. Since he chose to inaugurate his ministry by submitting to baptism at the hands of John the Baptist, every child of God should hold in high esteem baptism. It was also the pattern of the early church to baptize each new believer in the Lord Jesus publicly by immersion in the name of the Father, the Son, and the Holy Spirit.

We ought to wear proudly the name Baptist since we receive the name because of insistence upon the place and practice of believers baptism. I am looking forward in the months ahead to baptizing many new converts.

May God give to your pastor that same privilege each week. □



LOWRIE

Get to it

In reflecting on the Kingdom of God, we find growth. Either a tree grows or it withers and dies. We need to do all we can to keep the church alive and on its feet.

We can make all the excuses we want to, but none of them seems to make much sense in the light of God's eternal word.

It is easier to say than to do when it comes to the Kingdom of God, but we need to get hold of the reins and pull or tell the horse to move.

We need to see the task at hand to do and to get to it.

Terry Lawrence
3751 E. Abercrombie Circle
Chattanooga 37415

Another view

As a lawyer, former judge, and lifelong Southern Baptist, I was disappointed by SBC attorney James Guenther's recent letter describing as "bogus" the Baptist Joint Committee's claim to the disputed \$300,000 account at the Southern Baptist Foundation. Mr. Guenther fails to mention that this

account, set aside in 1964, had only one condition placed on it — that it be used to purchase a building for the BJC.

The BJC fulfilled this condition on Sept. 12, 1991, when it submitted to the Foundation a valid real estate contract for the purchase of an office building on Capitol Hill. Mr. Guenther also ignores the fact that for two decades this account has borne the name of the BJC, not the SBC or its Executive Committee. No wonder state foundation executives expressed strong disapproval of the Executive Committee's attempt to divert these funds to Baptist agencies controlled by the "fundamentalists."

Finally, Mr. Guenther offers no explanation for the Executive Committee's refusal to resolve this dispute in accordance with Scripture. The BJC offered to submit the matter to a panel of disinterested Christian arbitrators as suggested by the apostle Paul in I Corinthians 6. Mr. Guenther's client refused. The only thing "bogus" is the Executive Committee's claim to be Biblical in-

terantists. Sadly, the Convention's callous act may result in a costly lawsuit.

Abner V. McCall
President Emeritus
Baylor University
Waco, Texas 76798

No endorsements

I was appalled at the article on Clinton and Gore. The writer practically endorsed them and implied that since they attend Southern Baptist churches we probably would want to vote for them.

The writer mentioned that their pro-choice views might spark controversy. There should be no controversy for true believers in Christ. Their position is clear on abortion, gay rights, and other things which go against Scripture.

The most controversy is you allowing the article to be printed. You lead us to believe that if we're Southern Baptist, vote for them. We should first ask for examination of their walk with Christ, not just talk. How can anyone who says Jesus lives inside of them be

for killing an innocent baby? The Bible is clear on sanctity of life.

We as true Christians must stop accepting people's views just because they go to a Baptist church. We must look at their morals and convictions. If we ever hope to put an end to the killing of babies and hope to get prayer back in schools we must have people like Bush and Quayle running this country.

During Clinton and Gore's speeches they referred to Scripture some. It reminded me of how Satan will put just a little bit of truth on something to deceive the believers.

Chris Thomas
4939 Owen
Memphis 38122

■ The story was used only because it is news. Never before have two Southern Baptists been nominees for these two high offices at the same time. The story has no implied or intended endorsement or persuasion in it. We apologize if it were perceived otherwise. — Editor

Tennesseans organize group in Nashville

By Connie Davis
Baptist and Reflector

NASHVILLE — About 200 Tennessee Baptists gathered July 24 in Nashville to form a Tennessee chapter of the Cooperative Baptist Fellowship, an Atlanta-based organization directing a "moderate" agenda for Southern Baptist efforts in missions and education.

Joel Snider, one of four Tennessee representatives serving on the CBF Coordinating Council and pastor of Creevewood Church, Nashville, explained the state fellowship, if organized, would provide a "network" for support and to nurture our Baptist heritage. It in no way would compete with the Tennessee Baptist Convention or other Baptist agencies, he told the gathering meeting at Woodmont Church, Nashville.

One hundred and fifty-four people registered as potential members of the organization, which will hold its next meeting Nov. 17 in conjunction with the Tennessee Baptist Convention in Gatlinburg.

The group elected a nine-member interim steering committee to develop a mission statement, organizational plan, and name for the proposed fellowship.

Members include Elizabeth Richards, member, First Church, Memphis; D. P. Brooks and David Lockard, members, First Church, Nashville; David Crocker, pastor, Central Church, Johnson City; Melba Lambert, member, First Church, Jefferson City; Andrew Magill, member, Brainerd Church, Chattanooga; Kenny Cooper, pastor, Bellevue Church, Nashville; Betty Dunn, member, First Church, Knoxville; and Barbara Donaldson, member, First Church, Dandridge.

Elected as interim moderator

was Steve Witt, pastor, Mountain Creek Church, Chattanooga.

Tennessee representatives on the CBF coordinating council presided at the meeting. In addition to Snider, they are Howard Olive, pastor, Monte Vista Church, Maryville; Bill Savell, member, First Church, Maryville; and Nanette Avery, member, First Church, Chattanooga.

Snider spoke in the absence of Carolyn Weatherford Crumpler, former executive director, Southern Baptist Woman's Missionary Union. He explained Crumpler was attending an emergency meeting of a missions committee of CBF.

History, even religious history, is being rewritten in the Commonwealth of Independent States, said Snider. He added, "You don't have to travel to experience the rewriting of history. Our heritage has been rewritten."

Those areas threatened are soul competency, priesthood of the believer, the congregational church, and the non-creedal church, he said.

Effective worship entails change, leader says

Baptist Press

GLORIETA, N.M. — Anyone who believes Southern Baptists don't have ritual in their worship services should try changing the order of service, a drama specialist told participants in a session on drama and worship during the July 11-17 Church Music Leadership Conference at Glorieta (N.M.) Baptist Conference Center.

"Southern Baptists have always been against ritual," Ev Robertson, drama consultant in the Southern Baptist Sunday School Board's church recreation department said. "Instead, we have



ATTENDING THE FELLOWSHIP after the organizational meeting of CBF are, from left, Joseph Nickell, Cedar Grove Church, Maryville; Joyce Byrd, Creevewood Church, Nashville; and Mary Nickell, Cedar Grove Church.

No longer is individual responsibility for spiritual decisions honored by all Southern Baptists, said Snider. No longer do we believe "all may interpret Scripture for ourselves."

Snider quoted B. H. Carroll, the founder of Southwestern Baptist Theological Seminary in Fort Worth, Texas, who is often quoted by "conservatives," he added.

created our own ritual.

"The original purpose of everything we do in worship was exciting but when we do it over and over, it becomes ritual," Robertson said.

"If we get into simply repeating worship forms, it gets burdened down with baggage. We get the idea that we can't have worship without all of these elements present," he said.

Describing worship as dialogue with God, Robertson listed five basic elements, beginning with the story.

"We have the greatest story ever told, but too often we present

Carroll said Baptists should not go to a "priest" for interpretation, as suggested by some Baptist ancestors, noted Snider.

Other speakers included Robert Parham, director, Baptist Center for Ethics, Nashville; Ron Jackson, Smyth and Helwys, publishers, Greenville, S.C.; and David Rogers of Ruschlikon Seminary, Switzerland. □

it with dullness. Worship occurs when we have good planning that allows for spontaneity and for the Holy Spirit to move," he said.

The second element, conflict, creates interest when used properly, he said. "The kind of conflict that causes us to address our own sin and imperfection is good. Drama is a powerful element to create conflict."

Dialogue, the third element, begins with communication between the worshippers and God. For worshippers to hear God speak, there must be times of silence, Robertson said. □

Write the vision, and make it plain

In his book *Experiencing God* Henry Blackaby notes that Baptist churches are prone to be overzealous about the wrong things at times.

When church leaders meet and eat in planning sessions, there is a tendency to depend too much on man's ideas and methods. If we want to grow, says Blackaby, it is easy to send out teams to research and discover the successful growth programs of other churches.

In other words, we may get on the horse and ride off in all directions.

What we are doing, then, is surveying the countryside for methods that have worked. It is true that God used the Gideon Plus Three Hundred Good Men plan only once. It is true that he enabled the Israelites to conquer Jericho by marching around the city walls as he knocked down the walls — but only once.

But never mind. We tend to think that if something works elsewhere even once, surely it can work here among us. Haven't we got a noble dream — to grow? Isn't growth a part of God's plan?

Supposedly one church found that getting more people into Bible study would result in growth. Then someone else said, "We can get them in buses." It didn't work for all of them.

In more than a century, thousands and

thousands of individuals have traveled to Lourdes, France, hoping and praying for a duplication of the healing miracles there associated with Bernadette.

In all that time, the Catholic Church has confirmed only sixty-five miracles. The waters obviously did not heal all who made the journey.

The Quality Steering Team of the Tennessee Baptist Convention staff in Brentwood has been assigned the task of producing a "vision statement" for the convention. We have statements of purpose and program statements; we even have special statements to lead us in ImpacTennessee toward 2000.

This Vision Statement is different. Church analyst George Barna says that vision is neither nebulous nor elusive. He says "pastors who actively seek to fulfill God's vision for their ministry are a treasure for the church." He says that dreams shun reality while vision builds upon it.

Might we add that the church also needs leaders, deacons, teachers, and a people who are not overawed by vision? Vision reflects a realistic perspective, says Barna.

Back to Henry Blackaby for a moment. He believes that church growth (and that could also be individual and convention growth), or any other vision, comes not by the method — but by God's own hands. That means, for one thing, that we love God so realistically that

he is able to call us to join him where he is working.

What about the vision for a convention like Tennessee? Habakkuk 2:2 tells us, "And the Lord answered me: 'Write the vision; make it plain upon the tablets, so he may run who reads it.'" We need to do that.

In the very first issue of *The Baptist*, our venerable forerunner, dated January 1835, Editor R. B. C. Howell wrote that "The field before us is, indeed large and white unto harvest. For wisdom, and strength to cast in the sickle and reap, our confidence is in the Lord God of Hosts."

Our vision must be a highway, a ladder, a bridge equipped for making that vision a reality. The vision also is for people to discover God's love — not some other one-time successful plan, and getting involved with him.

What about you, the reader — do you have a vision for the Tennessee Baptist Convention? What is it? Barna says that a vision statement is not "a copy of the usual basic aims of a church."

He says that a vision statement has "foresight with insight based on hindsight." It's based on an accurate understanding of God, self, and circumstances.

What do Tennessee Baptists think a TBC vision statement should be? Think and pray about it. □



A useful tool

Our hands are made for service, expressions, protection.

For some people, hands are lethal weapons or theft. For others they arrange flowers, salute the flag, open the Bible, touch a baby, write a poem or essay, or hold someone else's hand.

Hands are important tools — and often we use our hands to pick up items and temporarily store them until we find a place more secure. I was thinking one morning recently about the hands' ability to reach out and grasp something and to hold it tightly.

Along my usual running route, I paused briefly to pick up lost pennies, nails, nuts, and bolts. After several pauses I realized my "holding" hand was nearing capacity. I had to carefully arrange new items — so none would drop.

Soon I had to begin making choices. What would I hold onto, what would I discard, or toss aside? Then I spotted a piece of shiny metal. It would be good for use on the work bench, I thought.

To make room for the new discovery, I would have to enlarge the space between fingers and palm. I could not do that: the space was taken.

I thought then about the way God picks us up from the lostness of the world around us. For those who will come to him, those willing to be picked up or rescued, there is always room.

Like some ever-expanding galaxy, God's hands are always making room for one more lost person. That is the marvel of his precious salvation. There is always room enough, greater than all the galaxies.

As he picks us up, he sorts us out for service. He is able to discern the depth of our needs, the vitality of our witness, the extent of our love for him.

And so he makes room for us. When we say lost, we can compare ourselves to items lost beside the roadway, lost in varying degrees of disrepute and disarray. We are there — helpless to rescue or renew ourselves. We may be dirty or rusty, embedded in dirt, or bright like a new coin.

There by the road, we are all equally lost until the Master comes to pick us up in his gigantic, all-encompassing, loving hands. And then we are safe and secure. □



ALLEN

HMB working to enlist 250 'key churches'

By David Winfrey
Home Mission Board
For Baptist Press

ATLANTA — A new Home Mission Board program hopes to enlist 250 Southern Baptist churches to sponsor five or more church

missions by the end of 1995, the project director said.

Congregational starts and ministry programs are at the heart of the "Key Church" program, said J. V. Thomas, national director for the new Home Mission Board strategy.

Last year, 73 churches supported five or more churches or missions, according to the Baptist Sunday School Board's Uniform Church Letter survey.

The Key Church program offers resources and guidance to churches committed to supporting new congregations and ministry programs, said Thomas, who directed the project in Texas where it started in 1977.

"It is the most effective way of doing what we have said we want to do: evangelize, congregationalize, and minister to the people of America," Thomas said.

The program also encourages

stronger churches to assist their state convention or younger state conventions with church starting, said David Bunch, HMB assistant vice president for strategy development.

A key church, as defined by the program's outline:

- Prioritizes missions to the level of the church's religious education or music programs.
- Establishes a missions development council.
- Elects a director or minister of missions.
- Starts five church missions or ministry programs each year.
- Sponsors at least five missions on a continuous basis.

Thomas claims it's logical to dedicate emphasis and resources to such churches because missions-oriented congregations are responsible for a large percentage of baptisms and Cooperative Program giving.

Texas's 45 key churches had 21,032 people in a Sunday School or Bible study class last year, Thomas said. The satellite congregations of those 45 churches were responsible for 9375 baptisms the past two years, he said.

"When 45 churches have been able to reach 21,000 in Bible study in six, seven years time, that's a pretty good testimony," he said. A study of 837 churches that had more than 1000 members and sponsored at least one satellite congregation found that these 0.2 percent of Southern Baptist Churches were responsible for 21 percent of the total Cooperative Program receipts, 14 percent of all baptisms, and 15 percent of all people in a Southern Baptist Sunday School program in 1990, according to the Uniform Church Letter.

The program also should result in the planting of more indigenous congregations in and around the church buildings of the older state conventions, Thomas said.

Areas of the oldest and strongest churches often are in transition, he said. While members drive from the suburbs back to church, the congregation should offer worship and ministries to the new residents living near the church building, Thomas said.

Bunch said the emphasis on ministry projects also will allow a church to publicly express its desire to minister to the community.

"The church then begins to be perceived as a group of concerned people rather than an exclusive colony," he said.

More information is available about the HMB's Key Church strategy by contacting Thomas at (404) 898-3002. □

just for today
by Fred Wood
pastor emeritus
Eudora Church, Memphis

Start with a smile

"So you want to be my son-in-law," said the older man to the young man. "Well, not exactly," he replied. "All I really want is to marry your daughter."

Take this truth with you

Every action in life also produces a reaction. When a pendulum swings too far in one direction, you can be certain it will adjust by swinging back to the other side quickly. Likewise, we must accept some things in life if we receive others. We enjoy many luxuries because dedicated men have lived. Therefore, we must reap some suffering because sinful people have lived.

Memorize this Scripture

"I know both how to be abased and how to abound . . . how to be full and to suffer need" (Philippians 4:12).

Pray this prayer

Lord, help me to remember we are all bound together in a bundle of life. What we do affects others and what others do affects us. If we receive the undeserved blessings, we must not fret if we are forced to accept the undeserved adversities. This is a part of living. In Jesus' name. Amen. □

Volunteers needed in Turkey

Brotherhood Commission

MEMPHIS — Through Cooperative Services International, a Southern Baptist aid organization, the Southern Baptist Brotherhood Commission has been asked to enlist 40 volunteers to go to Erzincan, Turkey, to help rebuild a village that was devastated by an earthquake in March.

The people in the village lost everything and their homes are in rubble, said Jim Furgerson of the Brotherhood Commission.

"Baptist men have the opportunity to demonstrate the love of Jesus to a group of people that are not even familiar with his name," Furgerson said.

The commission is seeking four teams of ten men to travel to Turkey. The dates are the weeks of Aug. 15, 22, and 29 and Sept. 5.

Travel cost for the trip is approximately \$1850 from Atlanta, Furgerson said. The project is being funded through the CSI general fund. Funding includes housing and food for the teams while they are in Erzincan.

Interested persons should contact Jim Burton or Susan Smith at the Brotherhood Commission offices in Memphis at (901) 272-2461 for more information.

"This is a rare opportunity to share with an unreached people group who need our help desperately," Furgerson said. □

Tullahoma church's program offers something for everyone

By Lonnie Wilkey
Baptist and Reflector

TULLAHOMA — There's something for everyone in the outreach program of Grace Church in Tullahoma.

For those who are not comfortable in door-to-door visits, there are other ways to be involved, said Pastor Jerry Tidwell.

"We have something any committed Christian would feel comfortable doing," he observed.

On Tuesday nights softball, committee meetings, or other church functions are out. That night is reserved solely for outreach.

About 120 people are involved in outreach on a monthly basis, Tidwell noted.

During outreach night one group visits, another group writes personal letters to newcomers in the community, another writes "caring" notes to people who have lost loved ones, and yet another writes to Sunday School absentees.

Tidwell brought the idea of total church involvement in outreach with him when he and his wife Kathy left a Texas pastorate to move to Tullahoma.

The idea was part of his project dissertation which he was working on at the time at Southwestern

Baptist Theological seminary in Fort Worth, Texas. He has since earned his doctorate from the seminary.

Tidwell said the first thing he did was to make a priority list of things that needed to be done. And at the top of that list which includes an emphasis on worship, Bible study, and children and youth was evangelism.

The members who were at Grace when he came adopted those priorities and have led in this, Tidwell said.

The results have been evident.

Average Sunday School attendance has gone from 85 to 305 in about two years, Tidwell said. On Easter Sunday the church had a high Sunday School attendance of 486.

Recently the church had to go to two worship services to accommodate the more than 450 people who attend weekly.

Grace Church is one of the fastest growing churches in Duck River Association, affirmed Director of Missions Baylon Hilliard.

Hilliard said the church led his association with 60 baptisms during the last church year.

"The people of the church have caught a vision of what it means to grow," Hilliard observed.

Tidwell noted that the church's growth has not yet plateaued. "The only thing that will hurt us is a lack of Sunday School space," he said, adding that Sunday School space "is so cramped I'm surprised people have continued to come."

To alleviate that problem the church has begun a building program. Under construction is the Grace Outreach Center, a 15,000-square-foot facility which will contain educational space and a gymnasium. Total cost of the facility is expected to be about \$425,000, Tidwell said.

The people of Grace, including the newcomers, have responded to the challenge to build. "We've been good stewards of our money," Tidwell said, noting that even during the building program the church has been able to add a full-time staff person — Ken Hindman, minister of music and youth. The church also is considering the addition of an associate pastor.

Tidwell admitted he has been surprised at the growth. "When I came I thought 200 in Sunday School would be a great challenge, but we exceeded that in six months," he said.

The Alabama native anticipates Sunday School attendance will average around 400 when the new



CONCRETE BLOCKS signal progress at Grace Church in Tullahoma. Pastor Jerry Tidwell, left, and Ken Hindman, minister of music and youth, are looking forward to ministering with the addition of the Grace Outreach Center which will provide needed educational space and a gymnasium.

building is completed if things go according to present trends. The church will continue to offer two

worship services, Tidwell added. "The Lord has blessed our efforts," he affirmed. □

Tennesseans volunteer for missions effort in Republic of Ukraine

Two Tennesseans will spend two weeks in the Republic of Ukraine as part of a volunteer SBC-partnership arrangement with the Southern Baptist Foreign Mission Board.

They are Hazel Dunn of Hixson and Everett Kerr of Chattanooga.

The Tennesseans will be part of a group of 50 leaving Aug. 12 in an evangelistic effort organized by Florida Baptist evangelist Jim

Ponder of Orlando. The group will return Aug. 27.

The group will engage in evangelistic efforts centered around the Ukraine city of Donetsk. □

Eudora Church hosts convocation

A Convocation on Mississippi River Ministry will be held Aug. 7-8 at Eudora Church, Memphis.

Baptists from Tennessee and six other states which border the lower Mississippi River will meet to discuss ways to meet the economic and social needs which exist in the region.

The Lower Mississippi River Delta Region comprises 219 counties in the seven states. In Tennessee, 21 counties with a population of more than 1.3 million people live in the area, said Ray Gilder of the Tennessee Baptist Convention's Missions Department.

The convocation is sponsored by

the state conventions of Tennessee, Illinois, Kentucky, Missouri, Arkansas, Louisiana, and Mississippi, along with the Southern Baptist Convention's Home Mission Board, Brotherhood Commission, and Woman's Missionary Union.

The conference begins on Aug. 7 at 1 p.m. and concludes on Aug. 8 at 3:30 p.m.

Major speakers include Wilbur Hawkins, president of the Lower Mississippi Delta Development Commission; Tommy Tutor, pastor, Oakhurst Church, Clarksdale, Miss.; D. L. Lowrie, TBC executive director; and Nathan Porter, national hunger consultant

for the Home Mission Board.

The two-day meeting will include conferences and a ministry fair.

The purpose of the Mississippi River Ministry is to commit Southern Baptists and their resources to provide ministries, evangelization, strengthening of existing churches and starting of new churches in the seven-state region of the lower Mississippi River.

For registration information, contact Ray Gilder in the TBC Missions Department at (615) 371-2044. □

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Daily prayer requests for Chile/Tennessee Partnership — August



1 — Happy Birthday to missionary Ruth Driggers who serves as mission hospitality coordinator in Santiago for our Tennessee volunteers.

2 — Retiring missionary Ken Park today, who after serving in Chile since 1964, is in the states with his wife, Divina, adapting to retirement.

3 — Birthday blessings for missionary Terry Boston, a music promoter in Santiago.

4 — The Tennessee WMU team of seven members, led by Carolyn Outland of Murfreesboro, as they lead prayer retreats in Temuco.

5 — WMU team members Patty Seal of Smithville and Deborah Tyler of Morristown as they share their missions testimonies.

6 — Missionary evangelist Eddie Graves on his birthday.

7 — Volunteers Betty Wiseman of Nashville and Doris Humphreys of Huntingdon as they serve in unfamiliar surroundings today in Temuco.

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■ Sunday School lesson commentary

□ Joash's reformation in Judah — Bible Book Series for August 2

By Leonard Markham, pastor; Bluegrass Church, Hendersonville

The Bible is filled with several stories about God accomplishing His purpose through the birth of a child. One such example is in this Sunday School lesson. We read, "But Jehosheba, the daughter of King Jehoram and sister of Ahaziah, took Joash, son of Ahaziah, and stole him away from among the royal princes, who were about to be murdered. She put him and his nurse in a bedroom to hide him from Athaliah; so he was not killed." (ch. 11:2). Jehosheba hid the child in her apartment in the temple for six years until he was anointed king of Judah (ch. 11:12). Miraculously Joash's life was spared and he entered into a covenant relationship with God and the people (ch. 11:17).

Isn't it interesting how God will often reveal His message and

direction to people through the birth of a baby? We recall the promise God made to Abraham, "I will make you into a great nation and I will bless you." (Genesis 12:2). Yet, at the age of 100, Abraham and his wife Sarah, age 90, were childless. Had God failed to keep His promise? No, at this unheard of age of child bearing, Sarah gave birth to a son whose name was Isaac. God reaffirmed His covenant with Abraham when He said, "I will establish my covenant with Isaac, whom Sarah shall bear to you," (Genesis 17:21).

On another occasion in the history of Israel, the birth of a child played a great part in God's plan of deliverance. It was a time of suffering and bondage. God was aware of the suffering of His children and He decided to act.

God said, "I have seen the affliction of my people who are in Egypt and have heard their cry because of their taskmasters: I know their suffering and I have come down to deliver (save) them out of the hand of the Egyptians." (Exodus 3:7-8). How did God accomplish His purpose? Exodus 2:2 tells us, "The woman conceived and bore a son . . . and she named him Moses." God saved

Basic Passage: II Kings 11:1-12:21

His people through the birth of a son.

There was another crisis for the children of Israel. They had been captives of the Philistines for 40 years. How was God to bring victory? Again, it was to be through the birth of a child. "And the woman bore a son and called his

name Samson; and the boy grew and the Lord blessed him." (Judges 13:24).

One other birth in salvation history must be mentioned. Like the others, the circumstances surrounding the birth were much the same. It was a day of despair and hopelessness. Miraculously, and I might add unexpectedly, God brought His eternal message to mankind. The baby was born in meager surroundings in the city of Bethlehem. The prophet, Micah, speaking these words several centuries before His birth, said, "But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times." (Micah 5:2).

Can we possibly imagine the

difficulties the birth of Jesus presented to the people of His day? You see, the Jewish people were looking for the Messiah, but they were not looking for Him to be born in a manger. They were looking for a savior and a conqueror. Surely, God would not provide deliverance through the birth of a helpless baby. Yet, this is exactly what God did for all people of the world. God's great revelations, God's most intimate dealings with us is again marked by the birth of a son. Matthew said, "She will bear a son, and you shall call His name Jesus, for He will save His people from their sins." (Matthew 1:21). The clearest and fullest revelation of God is in Jesus Christ (Hebrews 1:1-2). What is God continuing to say to us through His Son? □

□ Train yourself in Godliness — Convention Uniform Series for August 2

By Gary Coltharp, pastor; First Church, Jackson

This summer we are witnessing the gathering of many of the world's finest athletes in Barcelona for the Olympics. It is safe to assume none of them got to the Olympic level of competition without years of training involving physical and mental conditioning. Without self-discipline and dedication, Olympic athletes quickly lose their competitive edge. Paul used this metaphor in calling forth God's best in Timothy's life and ministry (v. 8). **False teaching (vv. 1-5)**

Chapter four opens with Paul giving more specific information about the false teachings in Ephesus. "In later times" refers not to some far off future, but to the time between the ascension and second coming of Christ. Characteristic of the expectations of the early church, Paul believed the second coming was near. (See II Timothy 3:1.) Those who would "depart from the faith" were professing Christians in Ephesus.

Thomas Lea comments in *The New American Commentary*, volume 34, p. 129: "They would turn from the doctrinal content of Christianity they had earlier accepted. A mere profession of faith does not guarantee the actual possession of eternal life. The emptiness of mere profession would become clear by the departure from Christianity of some of the Ephesians." The "deceiving spirits" of verse one most likely refer to these apostate church members who, controlled by Satan's demonic powers, were teaching and promoting false doctrine.

Two specific examples illustrate Paul's charge of heresy in Ephesus. First, false teachers were promoting the position that marriage should be forbidden. Gnosticism held that the spirit is altogether good, while matter is altogether evil. Celibacy was a natural response to the Gnostic belief that the body is part of the

evil material world and must be subjected to a rigorous asceticism in order for one to attain higher levels of gnosis (knowledge) known only in the spirit. That Paul's theology included permission, even encouragement, to marry can be seen in I Timothy 5:14 and Titus 2:4.

Second, some false teachers demanded abstinence from certain foods. Jewish dietary law could very well be the source of this error. Elsewhere we find controversy between Jewish and Gentile Christians over dietary issues. (See Galatians 2, Acts 15, Romans 14, and Colossians 2.) Paul's corrective to the dietary heresy is his affirmation that "everything created by God is good," (v. 4), and is to be received by the Christian with gratitude and consecrated by "the Word of God and prayer;" (v. 5).

Spiritual training (vv. 6-10)

Spiritual training, like physical training, begins with proper diet

and the right environment. Timothy was encouraged to be "nourished on the words of the faith and of the good doctrine;" (v. 6), which had been his heritage. Further, his training would be enhanced by resolutely refusing to have anything to do with Godless and silly myths;" (v. 7). Rather, he would spend his time and energies developing a positive spiritual life

Basic Passage: I Timothy 4

which would be of the highest value both now and forever (v. 8).

This word needs to be heard in our day: Our society could well be characterized by the title of the popular game, "Trivial Pursuit." Our fast-paced lifestyles leave us with little time or energy for "spiritual pursuits." Our misplaced priorities place tremendous emphasis upon "pursuit of pleasure," while "pursuit of Godliness" is given low priority when not ignored altogether.

Positive role model (vv. 11-16)

If Timothy followed Paul's instructions, he would be required to confront members of the Ephesian congregation with the errors of their ways. That would be painful and risky. Some would turn against Timothy: Some would try to destroy the young leader's credibility by attacking him on the basis of his young age or some other point of vulnerability. Therefore, Paul counseled his spiritual son to be careful in all his ways to be a positive example to the believers. He was cautioned to guard his speech; watch his steps; and project love, faith, and purity (v. 12). Timothy was not to back down (v. 11), but rather to be diligent in preaching and teaching the Word of God (v. 13). By focusing on these positive things, some would be influenced to salvation (v. 16). Good advice, then and always! □

□ Serving in humility — Life and Work Series for August 2

By James Hutson, pastor, First Church, Rockwood

We begin a second unit of study entitled "Ways of Serving God" under the theme of "David: Serving God."

This lesson from II Samuel 7 is about humility. It is not hard to define humility. It means meekness and submissiveness. The best explanation I know is that humility is two-sided. (1) A humble person sees himself as he is in God's sight — a sinner who needs forgiveness. All the trappings of culture, wealth, and position are erased. Before God we are all sinners in need of a Savior. (2) God looks upon every human being just as He looks at us.

Jesus described Himself as "gentle and humble in heart," (Matthew 11:29, NAS). The apostle Paul wrote of Jesus, "He humbled Himself by becoming

obedient to the point of death, (Philippians 2:8, NAS). Thus, Jesus is our example of humility. But David? A warrior, king! This lesson will reveal to us a side of David's character that is reflected in the phrase, "a man after God's own heart." (I Samuel 13:14). David's longing to build a house for God (vv. 1-17)

After a long struggle with Saul and those loyal to him, peace had come to Israel (v. 1). David wanted to build a house of worship for God. The prophet Nathan encouraged David in this desire. But then God sent a message to David through Nathan. The message was a promise of peace during David's reign, and a promise that the throne of David would endure forever. God also informed David his descendant, not David, would

build God's house. David showed his real character by how he responded to this disappointment. David's response to God's message (vv. 18-21)

David did not complain that his desire to build a house of worship for God was denied. Instead, he prayed to God and thanked Him for all the goodness and blessings he had received. It is here we see David's genuine goodness and humility. David acknowledged that everything he had and the position he held was the result of God's graciousness to him.

Basic Passage: II Samuel 7

One of the tests of life is how we deal with what happens to us. It is so easy to think our prosperity is our own doing and to blame God

for every misfortune. All of God's children should read and re-read I Corinthians 4:7, — "For who regards you as superior? And what do you have that you did not receive? But if you receive it, why do you boast as if you did not receive it?"

David praises God (v. 22)

When David realized how good and gracious God had been to him, he broke out in praise to God. "When you and I "count our blessings," we too should sing forth the praises of God.

David's prayers (vv. 25-29)

A. David prayed God would accomplish His purposes through David's descendants, (vv. 25-27). A study of the kings of Israel and Judah who followed David indicate that only a few of them honored these words of David. Yet

God honored His promises through David's greatest descendant — the Lord Jesus Christ, who was called the Son of David

B. David prayed for God's continued blessing (vv. 28-29). David declared God's promises and blessings were certain and true. David sought God's continued blessings upon himself and his descendants.

II Samuel 7 teaches us about the spirit of David. He was disappointed when God refused to let him build God a house of worship. But his disappointment in his own desire became the avenue of gratitude and praise to God. Real humility is acknowledging we are the recipients of God's bountiful blessings, and all honor and praise belong to Him

■ the work

■ An evangelistic and construction team from First Church, Milan, will be in South Africa Sept. 11-25 to build a church and conduct a crusade.

■ Dyer Association will hold a Sunday School revival Aug. 9-14 in the Dyersburg State Community College gymnasium. Danny O'Guin will lead the revival.

■ A WMU team will leave July 31 for a 15-day assignment in Temuco, Chile. Volunteers are Vetril Cole, Second Church, Union City; Doris Humphreys, Eastview Church, Huntingdon; Carolyn Outland, Belle Air Church, Murfreesboro; Patricia Seal, Elizabeth Chapel Church, Smithville; Creely Wilson and Betty Wiseman, Brentwood Church, Brentwood; and Deborah Tyler, Manley Church, Morristown.

■ Ricky and Doris Ayers of Antioch Church, Humboldt, will leave Aug. 21 to install the interior wallboard in a church in Santiago, Chile. The volunteers will return Aug. 31.

■ Sunnyside Church, Kingsport, provided the funds and a team of 15 volunteers, along with Pastor Jack Parrott and his wife, Bettye, for a ten day construction trip coordinated by missionaries Don and Edith Kennedy in Mexico. The mission team will construct a church in Puebla July 28-Aug. 6.

The church also recently sent 22 youth to Charleston, S.C., to work with migrant children in Vacation Bible School and Backyard Bible Clubs.

■ Thirty members from Grace

Church, Elizabethton, will leave Aug. 1 for Myrtle Beach where they will conduct Vacation Bible School and evening services which will include music, drama, and puppets.

■ the churches

■ Raymond Boston will lead revival beginning Aug. 2 at Spring Hill Church, Trenton.

■ Members of First Church, Humboldt, will celebrate the church's 125th anniversary Aug. 2-5. Aug. 2 will be Old-fashioned Day and will include a fellowship dinner.

■ Construction work has begun on a new fellowship hall at Keely Mill Church, Dyer. Work will proceed as funds become available and with volunteer labor.

■ Revival will be Aug. 2-7 at Zion Church, Benton. Evangelist will be Benny Creel, Sweetwater Association director of missions.

■ Homecoming will be Aug. 2 at Unity Church, Allardt.

■ Philadelphia Church, Waynesboro, former pastor Steve Bain, now pastor of East Heights Church, Tupelo, Miss., will speak at the church's homecoming service Aug. 2. Bain will then lead the church in revival Aug. 3-5. Joe Brown will lead music.

■ Evangelist Harold Hunter recently conducted revival services at Gath Church, McMinnville, resulting in 41 professions of faith. Bill Weaver is pastor of the church.

■ The congregation of First Church, Maynardville, will

celebrate the church's 150th anniversary Aug. 9. The church was originally known as Liberty Baptist, but the name was changed in 1856 when the town of Liberty became Maynardville. The church, presently occupying its third building, has been located on the present site since its founding. The present building was completed in 1948.

■ Jerry Drace, Humboldt, will lead revival Aug. 2-5 at Harmony Church, Whiteville. Music evangelist will be W. David Evans.

■ the people

■ Miller's Chapel, Tellico Plains, ordained Ronnie Odell to the deacon ministry July 19.

■ Henry Lancaster and James Williams were recently ordained as deacons at Hickory Grove Church, Trenton.

■ Rogersville native Timothy Lowell Stanton was licensed to the Gospel ministry by Clark Street Church, Johnson City, July 12. Stanton, who will be a senior at East Tennessee State University, Johnson City, was formerly director of the church's college department. His brother, Tom Stanton, is pastor of the Clark Street congregation.

■ Jim Phillips, pastor of recreation at First Church, Clarksville, was ordained to the Gospel ministry July 12 at West Paris Church, Paris, his home church.

■ First Church, Trenton, recently ordained Randy Dodd, Jim Horne, Mark Johnson, and John Stovall as deacons.



MEMBERS OF Brook Hollow Church, Nashville, observed "Bob Mulloy Appreciation Day" July 19 in honor of Mulloy, left, who has served as interim minister of music for three years, plus two additional periods of service as a full-time staffer. He was presented a red sportcoat in the morning worship service preceding a churchwide luncheon in his honor. He also was given a book of appreciation letters from Pastor Pierce McIntyre. Mulloy heads the music business department at Belmont University.

■ West Jackson Church, West Jackson, ordained Todd Brady to the Gospel ministry July 19.

■ the leaders

■ Courtney Hill is the new youth director at First Church, Bethel Springs.

■ Central Church, Crossville, has called Billy Kemp as youth pastor.

■ David Jett was ordained into the Gospel ministry June 28 at West Jackson Church, Jackson.

■ Scott Patty recently joined the staff of Park Avenue Church, Nashville, as associate pastor.

■ Charles McMin, church development director for Nashville Association, will retire Aug. 31 after six years on staff. He will

serve on an interim basis until Dec. 31.

■ Barry Johnson has resigned as pastor of Immanuel Church, Maryville, to accept a pastorate in Commerce, Ga.

■ Broadmoor Church, Memphis, has called Johnny Layton as associate pastor.

■ Marty Blakely recently accepted the call as minister of activities and singles at Bartlett Church, Bartlett.

■ Hollywood Church, Memphis, has called Ray Van Neste as associate pastor and youth minister.

■ Bill Holbrook recently accepted the pastorate of Big Sandy Church, Big Sandy. Holbrook and his wife, Sheryl, have three daughters.

Tennessee Sampler ■ views, insights

Ask questions where you live

By David Clay, pastor
Spring Creek Road Church,
Chattanooga

In the book, *Renew My Church*, the author, David Haney, says, "The church is slowly losing its ears to hear and its eyes to see! The time is short! We must move now."

Thomas Muller has said concerning the mission of the church, "There is work to be done. It is high time we get at it, for it is our Father's business we are now neglecting."

Jesus said, "The harvest truly is plenteous, but the labourers are few: Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest." (Matthew 9:37-38)

God has richly blessed us in revival and there is an exciting spirit of enthusiasm concerning the lost and hurting in our community. Let us pray and be obedient to God's directives for us.

Let us combine our personnel and resources to reach our city for Jesus Christ.

Have you noticed any "for sale"

signs in your neighborhood? Have new people moved in already? Have you met them? What's their name? Are they saved?

Where do they attend church? Have you done something nice for them to let them know you care? Have you invited them to Sunday School and church? Have you provided your church with their name and address? Will you visit them with the pastor or another person? Are you praying for that family and those attempting to minister to them?

These are appropriate questions and the answers you give demonstrate our desire to reach those living in our community with the message of salvation through Jesus Christ. □

Churches experience spiritual death

By Billy Skinner, pastor
First Church, Union City

There was a time when the church was not only the center of community life but it was also the center of the individual's life. That's tremendous if people understand the church represents God, and God is actually the

center or hub of our life. God created us and we cannot be healthy, happy, and holy if our lives don't revolve around him.

We are experiencing a spiritual death in many churches. As Charles Shedd has said, "The problem is not the churches are filled with empty pews, but the pews are filled with empty people." Finley Edge says, "Undoubtedly the reasons are numerous and complex. However, from my perspective, one fundamental aspect of the problem is that a majority of church members have no clear understanding of who they are or what they are called to be as the people of God."

Why don't we understand who we are and what we are called to do? Simply because God and church is no longer the hub of our life, family, and community. People see the church (and therefore God) as just another activity among many activities. Since it is just another activity, it does not demand priority and can be omitted without guilt or remorse.

The first teaching of the Hebrew child was "Love the Lord your God with all your heart, mind, soul." That command is still a prerequisite for Christianity.

God and church is not just another "activity" encroaching on your time. For the servant of Jesus Christ, it is the hub around which everything revolves. Without the hub the wheel is useless, just a pile of rubble with no direction.

Some individuals and families make God and church a priority or hub of their life; these people demonstrate a love and peace that most of the world does not understand. □

Realize God's call where you are

By Ron Murray, pastor
First Church, Kingston

Abraham, patriarch of the Hebrew people, is often cited as an example of a person of great faith. He responded to God's call to set out, "not knowing where he was to go." He went on faith alone.

But must our faithfulness and obedience to God's call always be expressed by setting out? Can it also be expressed by settling in? Sometimes, when circumstances get difficult, it takes great faith and courage to stay where we are. Think of people who have re-

mained with a demanding job, or a troubled marriage, or a perplexing situation. By staying with the troubling circumstance, they have discovered that fulfillment came from taking root, rather than pulling up roots. Endurance, steadfastness, and loyalty became the means of demonstrating Christ-like faith. Often, faith demands that we persevere.

Sometimes God's call is to set out, and sometimes it is to settle in. He told Abraham to go to a different place. Later, through Jeremiah the prophet, He told Israel to settle in and be faithful: "If you are willing to go on living in this land, I will build you up and not tear you down." (Jeremiah 42:10)

Look around you. Have faith to see God's will for you within your present environment. Celebrate your relationships and opportunities. Remember that you do not have to be transplanted in order to bloom. Settle in, and realize that God can use you for his glory right where you are! □