

# Baptist and Reflector

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STATEWIDE EDITION

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## For Tennessee Baptists

# New partnerships among 1994's top stories

Baptist and Reflector

Tennessee Baptists' foreign missions partnerships highlight 1994's top news stories in the state.

On Dec. 31 Tennessee Baptists officially ended a three-year partnership with Baptists in Chile. During that time about 700 volunteers worked in the areas of evangelism, construction, and medical projects in the South American country.

Jarvis Hearn, who retired Dec. 31 as TBC Partnership Missions director, noted there were about 3,000 professions of faith and around 3,500 other decisions during the partnership effort.

At their annual meeting in November Tennessee Baptist messengers approved two new partnerships with Poland and Canada, and agreed to continue a home missions partnership with Baptists in Michigan, effective Jan. 1.

The new partnerships will be coordinated by Terry Sharp, new director of the TBC Partnership Missions Department.

There were many significant events in the life of Tennessee Baptists in 1994. Among them, in no particular order, were:

■ Preliminary reports indicate an increase in baptisms after two years of decline.

■ The TBC Executive Board approved a Family Ministries program as part of the Discipleship Training Department.

■ Kingsport pastor Frank Hawkins was elected convention president.

■ Tennessee Baptists increased their giving to the Cooperative Program, exceeding their 1993 gifts by \$550,722.

■ A black and a white congregation in Clarksville joined together in October to



THE ANNUAL MEETING of the Tennessee Baptist Convention in November brought convention approval for new partnerships with Canada and Poland and the extension of a home missions partnership with Michigan. Participating in the signing ceremony at Bellevue Church, Cordova, were, from left, Terry Sharp, TBC Partnership Missions Department director; FMB President Jerry Rankin; Ryszard Gutkowski and Konstanty Wiazowski of Poland; James Porch, TBC executive director; and Gerry Taillon of Canada

share facilities in what is believed to be the first effort of its kind in the state.

■ Carson-Newman College was cited in *U.S. News and World Report* in the publication's eighth annual "America's Best Colleges" issue.

■ A record number of 1,100 attended the 20th annual Senior Adult Conference in Pigeon Forge.

■ Tennessee Baptists exceeded the 1993 Golden State Missions Offering goal of \$1,050,000 by \$10,089.

■ Tennessee state senators defeated a referendum in April which would have al-

lowed Tennesseans to vote on whether to have the word "lottery" removed from the state constitution. TBC consultant Bill Bates, the *Baptist and Reflector*, and numerous Tennessee Baptists helped in the fight against a legalized lottery.

■ National media attention continued to focus on True Love Waits, a Sunday School Board-sponsored sex abstinence until marriage program which was begun in Tulip Grove Church, Old Hickory.

■ A January ice storm forced postponement of the annual State Evangelism Conference until April. □ — Lonnie Wilkey

## Dilday's dismissal at SWBTS, Henry's election as SBC president cited by state paper editors as 1994's top SBC news events

Associated Baptist Press

JACKSONVILLE, Fla. — The dismissal of Russell H. Dilday Jr. as president of Southwestern Baptist Theological Seminary and the election of Jim Henry as president of the Southern Baptist Convention topped a ranking of news stories of 1994 by editors of Baptist state papers.

Editors, responding to a request to rank the top stories in the Southern Baptist Convention for the year, overwhelmingly tabbed four stories as the top news events of 1994. They were:

(1) The March 9 firing of president Russell Dilday by

trustees of Southwestern Seminary in Fort Worth, Texas.

(2) The election of Jim Henry, pastor of First Church, Orlando, Fla., as SBC president. Henry, a conservative who supported the "conservative resurgence" in the SBC defeated another conservative, Fred Wolfe of Mobile, Ala., who represented conservatives who have held convention leadership for the past 15 years.

(3) The SBC's action in structuring its agencies to refuse contributions from the Cooperative Baptist Fellowship, an organization of moderate Baptists.

(4) Action taken in November by Texas Baptists to broaden their definition of the Cooperative Program beyond the traditional unified budget of the state convention and the SBC. With the change, Texas Baptists now also allow churches to restrict their gifts for in-state use only or channel money to selected non-SBC ventures, including the CBF.

Rounding out the editors' top news stories were: the resignation of Florida editor Jack Brymer who claimed "harassment" by members of his board, a record year of gifts to the CP following three years of decline, the March release of

the "Catholics and Evangelicals Together" document which drew criticism against two SBC agency heads among its signers, Southern Seminary professor Molly Marshall's decision to resign rather than face heresy charges, Baptists' response to civil war in Rwanda, and recent action by Virginia conservatives to study forming their own state convention as an alternative to the moderate-controlled Baptist General Association of Virginia.

Twenty-two editors responded to the poll by ABP asking them to rank the year's five top stories in order of importance. □ — Bob Allen

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# Choice of music school dean pleases faculty, trustees

Associated Baptist Press

FORT WORTH, Texas — Southwestern Baptist Theological Seminary has chosen Benjamin Harlan to fill the controversial position of dean of its School of Church Music.

Harlan, who holds a doctorate from Southwestern, has been assistant professor of church music at New Orleans Baptist Theological Seminary since 1989. He was elected dean by Southwestern's trustee executive committee on the recommendation of the seminary's new president, Ken Hemphill, and the trustee academic affairs committee.

Harlan, 40, also won the endorsement of the music faculty he will lead, despite a history of differences between trustees and faculty over the philosophical direction of the music school.

While Harlan was trained at South-

western in traditional and classical disciplines, he also is an accomplished composer, arranger, and performer who is committed to contemporary music styles and large-scale musical productions. Both trustees and faculty found that blend pleasing.

"The trustees and music faculty are both enthusiastic about him, and I think that is significant," said Scotty Gray, acting dean. The selection of Harlan was "almost miraculous," Gray said. "It could have gone a lot of different directions, (but) all parties feel good about this decision."

T. Bob Davis of Dallas, a member of the trustee executive committee, described Harlan as "an excellent composer-arranger, excellent keyboard artist, with an excellent personality." Davis, a frequent critic of the music school, predicted Harlan's "effervescent, gregarious ap-

proach" will be just what the program needs.

Hemphill agreed, saying Harlan brings both the necessary commitment to classical training and an openness to "a little more contemporary fashion of music."

"At times the music schools were not preparing men and women to be flexible enough for our churches," Hemphill said. "We have an excellent music school here. Benji will just add to that."

Harlan succeeds James McKinney, dean for 37 years, who recently retired.

Harlan's election ended a long-running dispute over the dean's post. Trustees twice blocked former Southwestern president Russell Dilday's recommendations for McKinney's successor.

Harlan conceded he will walk into a volatile situation when he assumes his duties this month, but "I think the future is bright." □

- Wm. Fletcher Allen, editor
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## CLC gives Congress input on school prayer amendment

Baptist Press

NASHVILLE — The Southern Baptist Christian Life Commission is lending a hand to incoming Speaker Newt Gingrich's announced plans for the House of Representatives to vote on a proposed amendment to the U.S. Constitution by July 4, 1995, to permit voluntary school prayer.

Three CLC leaders — Executive Director Richard Land, James Smith, government relations director, and Michael Whitehead, general counsel —

met in early December with Rep. Ernest Istook, R-Okla., who has been designated by Gingrich to draft a suitable proposal.

Istook is holding several meetings to discuss proper constitutional wording, his press secretary, Steve Jones, said, adding it is too early to predict when the proposed amendment will be ready for a vote.

Gingrich's activism for school prayer — undergirded by Republican control of both houses of Congress for the first time since the 1950s — has

rekindled the controversial issue, which dates back to much-debated 1962 and 1963 Supreme Court rulings striking down government-sponsored prayer and Bible reading in public schools.

According to Whitehead, the first draft of a proposed amendment by Istook states: "Nothing in this constitution shall be construed to prohibit individual or group prayer in public schools or other public institutions. No person shall be required by the United States or by any state to par-

ticipate in prayer. Neither the United States nor any state shall compose the words of any prayer to be said in public schools."

Land said "such an amendment would prohibit the government from sponsoring religion as was done prior to 1963, but would also forbid the government and the court system from censoring or segregating voluntary student religious expression from the public school milieu." Land said most Southern Baptists favor a "carefully crafted prayer amendment." □

## Courtney joins Fullilove, Howard as SS writers

Brian Courtney, pastor of First Church, Sneedville, since 1987, will write the Convention Uniform series for the winter quarter.

Two writers from the fall quarter — Elizabeth Howard and Ray Fullilove — will continue their commentaries.

Courtney holds a bachelor of arts degree from Carson-Newman College, Jefferson

City, and the master of divinity degree from Southern Baptist Theological Seminary, Louisville, Ky.

The Loudon native also has served as pastor of Reed Springs Church, Philadelphia, where he was ordained into the ministry in 1982.

Courtney has served on the TBC Historical Committee and the Committee on Arrange-

ments. He is a former moderator of Holston Valley Association.

He and his wife, Julia, have two children.

Howard, a member of Cumberland Homestead Church, Crossville, will continue writing the Life and Work Series.

Fullilove, writer of the Bible Book Series, is pastor of Poplar Avenue Church, Memphis. □

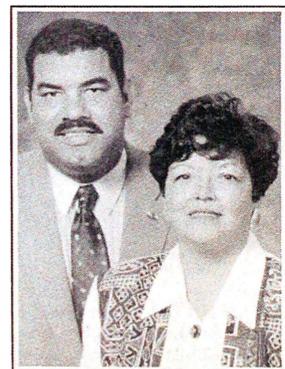
## HMB appoints Brittons as missionary associates in state

HMB News Service

ATLANTA — Estriberto and Isabel Britton were appointed in December by the Home Mission Board to be statewide missionary associates in Tennessee. The board also appointed two Tennessee natives to serve in other locations.

Britton, a native of Colombia, will be a catalytic missionary associate to start Hispanic churches. He is a graduate of International Baptist Theological Seminary in Cali, Colombia, and of Miami Christian College in Florida.

Britton has been interim missionary associate in the Tennessee Baptist Convention Missions Department since Ju-



THE BRITTONS

ly. He also has been pastor of the Hispanic Mission of Tulip Grove Church, Old Hickory.

Mrs Britton, a native of Peru, will be a family and church

missionary associate. She also is a graduate of the International Baptist Theological Seminary in Cali. She has been a teacher for the Mother's Day Out program at Tulip Grove Church.

The Brittons have three children: Jose, Andy, and Rebecca.

The HMB appointed Rob Freshour of Memphis and his wife, Donna, as missionary apprentices in Ohio. They will start a new church in the Hilliard area.

Cookeville native John Shepherd and his wife, Joy, were appointed as missionary apprentices to Palm Coast, Fla. Shepherd has served churches in Alabama, Tennessee, and Mississippi. □

## Holston Association hosts conference

Holston Association will host a Career Assessment Conference Jan. 31-Feb. 1, conducted by the Church-Ministers Relations Department of the Tennessee Baptist Convention.

The meeting will be a group conference provided for ministers who would like a review of their leadership styles and a period of reassessment of their ministries.

Conference leaders are James Royston, pastor of Colonial Heights Church, Kingsport, and Aubrey Hay, director of TBC Church-Ministers Relations.

Persons interested in attending the conference should call Mike Oaks at (615) 926-5841 or Holston Association Director of Missions Tal Thompson at (615) 929-1196.

Deadline for registration is Jan. 15.

Similar conferences are scheduled for Shelby County Association (March 2-3) and Hamilton County Association (March 28-29).

For more information about the conferences, call Hay at (615) 371-2010. □

# Southern Baptists look anew at cooperation amid diversity

By Marv Knox  
For Baptist Press

**Editor's Note:** This is the sixth part in a 12-part series in "The Spirit of Southern Baptists, 1845-1995," produced by the SBC Historical Commission.

NASHVILLE — Although conceived in schism and born in diversity, the Southern Baptist Convention was bred on cooperation.

The SBC endured a traumatic delivery in 1845, when Baptists split over slavery and the right of Southerners to chart their own course. Still, Southern Baptists cooperated from the beginning.

Their charter proclaimed they created the SBC "for the propagation of the Gospel." So, they immediately founded foreign and domestic mission boards. Later they formed 18 additional agencies to do other work. And they created their Cooperative Program unified budget in 1925 to fund the lion's share of state and national ministries.

Even before they launched their convention, Southern Baptists were a diverse people.

Early Baptists in the South divided into at least three theological subgroups, observes Walter Shurden, head of the Christianity department at Mercer University. He and Albert McClellan, a longtime SBC executive and historian, also categorized Southern Baptists according to state/regional strains, each with its own polity and style.

More recently, 20th-century societal shifts have provoked diversity. These diversities have been compounded by the focal points of recent SBC controversy, particularly Scripture, the role of women in the church and the authority of the pastor.

Still, Southern Baptists received and extended a rich legacy of cooperation.

Before Baptists created organizations beyond churches, congregations cooperated to ordain ministers, Shurden reports. Later, they worked together in organi-

zations of various sizes and purposes. District associations formed within small geographic boundaries and with theological purposes. In the 18th century, societies pooled resources for common tasks. Then state conventions arrived, organized primarily to do missions. Finally, the SBC formed in 1845. Despite its name, it retained much of the societal structure until 1925, when the SBC centralized funding through the Cooperative Program and codified beliefs in the *Baptist Faith and Message* statement.

The "grand compromise" made such cooperation possible until about 15 years ago, says Bill Leonard,

"The 'grand compromise' (is) so far gone now," Leonard says, reflecting on erosion of denominational loyalty, dissipation of a cohesive Southern culture and loss of common ground between moderates and conservatives.

Chapman sees a rosier future: "The thread of cooperation running through the denomination will help us remain intact, with perhaps few exceptions. ... We have struggled in recent years, but we struggled before. It may take time, but the convention will emerge much stronger in order to reach the world."

The new "struggle" will involve determining how to expand cooperation with integrity, predicts Ike Reighard, pastor of New Hope Baptist Church in Fayetteville, Ga.

"Most young conservative pastors were educated at Southern Baptist seminaries and are committed to being Southern Baptist and emphasizing the Coop-

erative Program," Reighard notes. "They'll be asking: 'How can we reinvolve these people? How do you bring them in without compromising your own convictions?' That's where the tension lies." The key, he adds, will be achieving a balanced focus on "reaching people for Christ and making an overall impact on society."

And at the grass-roots level, Southern Baptists are reasserting their intention to cooperate.

At Dunwoody Church in suburban Atlanta, pastor Jim Johnson says he feels "like a man without a country," between political poles of the SBC.

But the church decided to cooperate broadly. "We are going to cooperate with any Great Commission church or organization that invites us to or we sense God leading us to," Johnson explains. "We're not in competition with anybody if we're trying to lead people to Christ. We're going to work with both groups and others as well." □

To receive free guidelines and to purchase resources to help celebrate the SBC's 150th anniversary, write the SBC Historical Commission, 901 Commerce St., Suite 400, Nashville, Tenn., 37203-3630.

## The Spirit of Southern Baptists 1845-1995

chair of the religion department at Samford University. "Southern identity, denominational loyalty, and a sense of universal mission combined to create an institution built on compromise and motivated by the rhetoric of pietistic, populist triumphalism," he explains.

Morris Chapman, president of the SBC Executive Committee, emphasizes Leonard's final point and adds another: "Southern Baptists have a singular purpose — to fulfill the Great Commission in preaching Christ to a lost world. ... (But) we've cooperated on the basis of a common bond of belief. Southern Baptists are a Bible-believing, Christ-honoring people."

What Chapman touts as a path to cooperation — uniform belief — SBC moderates have decried as a road to division. They have argued doctrinal uniformity has not been part of the Southern Baptist consensus and will be achieved only as a byproduct of denominational purging.

As the SBC approaches its 150th anniversary, Southern Baptists ask, "What is the role of cooperation in our future?"

### Generators sent

## Food distribution continues in Haiti

Baptist Press

MEMPHIS — Despite no electricity and transportation problems, Southern Baptist volunteers are continuing food relief efforts in Haiti.

"We now feel good about what we've done, but it will just take time to get the new equipment into the country," said Mickey Caison of the Brotherhood Commission, who is serving as manager of the Haiti relief project.

Two new generators were shipped to Haiti the week of Dec. 19, but it could be days before the equipment clears Haitian customs, Caison said. Electricity in Port-au-Prince, Haiti's largest city, has been spotty since a fire swept through a major power plant Nov. 29.

Water and electricity will continue to be limited until the new generators arrive, Caison said. But volunteers are exhibiting the true meaning of Christmas as they work under difficult circumstances.

"I encourage all Southern Baptists to pray for the volun-

teers and the ongoing effort in Haiti," Caison said.

Harry Campbell of Killeen, Texas, is serving as on-site coordinator in Haiti. His wife, Nancy, also is serving as a volunteer there. Campbell reported the contents of family food packets — rice, flour, beans, and oil — continue to be available, but the price of food is fluctuating.

Southern Baptist missionary Mark Rutledge of Murfreesboro "is working hard to find the best price. Prices in most cases will not be quoted until the food is in the warehouse," Caison said.

He added transportation problems continue because of the damage done by Tropical Storm Gordon. Damage to already pothole-filled Haitian roads outside Port-au-Prince has made transporting the family packs to the churches difficult.



CAISON

Caison said the two pickup trucks flown to Haiti by the Brotherhood Commission have been licensed, but trucks owned by the Foreign Mission Board still need repairs. Campbell is assigning volunteers with appropriate skills to help repair the trucks.

Volunteers still are needed for teams set to go to Haiti in January, Caison said. The Dec. 16 team was staffed with only two of the 10 volunteers needed.

Plans continue for the construction team that will leave Jan. 6, with block layers and carpenters still needed. Also needed is a mechanic who can work on the well-drilling trucks to be used.

Information about the Haiti relief effort may be obtained by calling the Brotherhood Commission at 1 (800) 280-1891 or (901) 272-2461.

Financial contributions for the Haiti relief project may be sent to the Brotherhood Commission, 1548 Poplar Ave., Memphis, Tenn., 38104, or to the Foreign Mission Board, Box 6767, Richmond, Va., 23230. □

### Daily Partnership Prayer Requests



#### January

- 4 — Central and Londale Associations in Michigan is seeking pastors for Island City and Bethel churches.
- 5 — Pray for the ethnic work in Oakland Association in Michigan.
- 6 — Remember Slawa, a woman who is attending Poland missionary Susie Edworthy's women's meeting in Warsaw.
- 7 — Pray for the McNiels, a missionary family who are learning Polish in Warsaw.
- 8 — PRAISE — Baptists in Poland are grateful for our partnership with Tennessee. It is an encouragement and hope for them as they seek to win Poland for Christ.
- 9 — Peter Harrison is a Canadian Southern Baptist university student at Mennonite Bible College in Manitoba who is serving as volunteer assistant to the BSU director there. Pray that his ministry with students there will provide spiritual growth for him as well as reaching students with the Gospel.
- 10 — Community Baptist in Charlottetown, Prince Edward Island is the only Canadian Southern Baptist church in the Maritime provinces of Canada. Pray for them as they purchase land and make preparations for building in the spring.

# Union DOM saddened by hopelessness in Russia; overjoyed at opportunities to share Gospel message

By Lonnie Wilkey  
Baptist and Reflector

SPARTA — Union Association Director of Missions Ray Maynard has seen people without hope before.

Having taught MasterLife in prisons in Tennessee, he has known folks with seemingly little hope.

But, he had not experienced total hopelessness until he went to Russia late in 1994.

Maynard was among 24 people from the United States who taught MasterLife workshops in various locations throughout the former Soviet Union. MasterLife is an in-depth discipleship study. The trip was sponsored by the Sunday School Board and the Foreign Mission Board. In addition, churches in Union Association banded together and financed Maynard's trip.

When Maynard first arrived in Moscow he got on an escalator to go down and ride the underground train.

"I started looking at the faces on the other side. They were stone, no smiles. I had seen people without hope, but none like this. When I got to the other side, I cried.

I recognized those people did not know Christ and had never had the opportunity to know him."

Maynard shared the story of a 29-year-old Russian man who by his own admission had



**RUSSIAN CHRISTIANS** gather for one of the MasterLife workshops taught by Ray Maynard, director of missions for Union Association, based in Sparta. **THIS SCRIBBLED**, at right, note on a column in Russia exemplified looks of hopelessness Ray Maynard saw while in the country teaching MasterLife workshops.

been seeking "a supreme being" all his life. Despite being educated and having the opportunity to travel he never found that "supreme being," he said. But six months ago someone introduced that young man to Jesus Christ and his longing for God was fulfilled, Maynard related.

He noted that story can be repeated over and over in Russia — those who are atheists and those who are dedicated Christians. There is very little in between, he said.

Maynard observed there are two types of people in Russia — those who are atheists and those who are dedicated Christians. There is very little in between, he said.

Christians in Russia are hungry for God's Word and are

eager to learn, Maynard said. He led workshops in two locations — at a church in Samaria and at the Olympic Village in Moscow.

In Samaria they were supposed to have only 40 participants in the workshop, but ended up with around 80.

He noted that Russians will take off from work for learning opportunities and get upset and "yell" if they are turned away. He contrasted the Russian Christians with Southern Baptists in the U.S. who have so many learning opportunities, but fail to take advantage of them.

"The folks there are so hungry for the Gospel and we don't take advantage of our opportunities. It's sad," he said.

Maynard observed one unique thing about the Russians' worship.

Upon entering the sanctu-



ary, the Russians stand at the end of the pew and ask God to cleanse them of their sins and forgive them before they sit down, he related. "They have a reverence we don't seem to have here," he said.

He observed that while people from the U.S. are going there to teach MasterLife and the Bible, "we certainly don't need to send anyone over there to teach worship. In fact, we need to have some of them come over here to teach us how to worship," he said.

As for the country itself, Maynard saw the great poverty that exists. In fact, their team was told not to change clothing but one time during the week because many of those who attended their workshops had only one change of clothing.

He noted that in Samaria the average income is \$28 per

month, but the cost of living is equal to that in the United States. "We think we have a hard time here," he said.

Maynard said he expected the country to be on the level of the U.S., but discovered the opposite. The Union DOM, who also has taught in Venezuela, noted that country is even ahead of Russia.

Even after he returned home, doors are continuing to open for his witness in Russia.

He already has agreed to return to Russia in 1995 to teach religious education for one month in a Preachers School sponsored by the FMB.

In addition, Maynard met a young lady name Yana who is the press release secretary for the Latvian Embassy in Moscow. She attended a workshop Maynard led.

She contacted Maynard after he returned to let him know she got permission for him to write articles on MasterLife for the Latvian state newspaper.

So far, Maynard has sent two articles — one on abundant life and the other on what Christmas means to a believer.

The trip exceeded his expectations as to the Russians' hunger for the Gospel and their commitment to Christ and reminded him of a valuable lesson.

"Those folks taught me it's not how much you know about God that counts, but how much you're willing to follow him and serve him."

The two-week experience "changed my life. I never encountered anything like that," he said. □



MAYNARD

## Tennessee team from Millington ministers in various ways in Chile

For Baptist and Reflector

MILLINGTON — A 17-member team comprised primarily of members from First Church, Millington, recently returned after a 12-day evangelistic trip to Temuco, Chile.

The team, led by Ed Jent, minister of education at First Church, worked with 18 churches in the area. There were 220 decisions to receive Christ as Savior.

One volunteer — Rebecca York — could speak very little Spanish, but she was able to communicate to one high school girl through sign language.

York was not sure the sign language would be the

same in Spanish, but after a few trial runs, the girl's eyes lit up with understanding. York spoke with the 14-year-old girl in a common language, sharing about the love of God and about Jesus Christ as Savior. The girl lives in a boarding school for deaf children in Temuco.

Another Millington volunteer, Chase Weldon, 13, was too young to be a worker, but he accompanied his mother, Sherry, and gave his testimony and shared with the youth of two churches where they were assigned.

"It was a wonderful trip," Jent said, noting the missionaries in Chile "were well prepared and the Lord really blessed us." □



**13-YEAR-OLD Chase Weldon** plays a drum which was given to him by youth in Chile.



**ED JENT**, left, minister of education at First Church, Millington, and **Rebecca York**, WMU director at the church, presented a Spanish Bible and souvenirs from Millington to **Luis Arias**, the mayor of Freire, Chile. The mayor presented them with a banner.

# Stepping into the New Year with courage

The calendar has moved us into a new year, and there is something compelling about the clean page, the new adventure. Sometimes there are mixed feelings of dread, fear, excitement, courage.

At any rate, 1995 is here. Sydney Smith wrote that, "To do anything in this world worth doing, we must not stand back shivering and thinking of the cold and danger, but jump in, and scramble through as well as we can."

Reinhold Niebuhr prayed, "O God, give us serenity to accept what cannot be changed; courage to change what should be changed; and wisdom to distinguish the one from the other."

The vitality of effort and quality of life which we apply to this new year will help determine success or failure.

Smith was partially right. He was addressing enthusiasm. He omitted any reference to the certainty of confidence in a good plan.

A Dutch proverb reminds us that, "He who is outside the door has already a good part of his journey behind him."

That means, get a head start. Be ready at the door when it opens. Don't pretend to be a leader if you want to follow. Say goodbye to the warmth of the fire. The only security a Christian needs for overcoming is a strong hold on the hand of Jesus Christ.

It has been said, that the most important part of the journey is not the destination, but the journey itself.

As the journey through 1995 begins, a look back is important. When we determine how far we have strayed from the path, we can see more easily how far back we have to travel to get on track.

The first page of an old daily devotional book, *Daily Light*, says January 1 is a good day to adopt Philippians 3:12-14:

"...I press on to take hold of that for which Christ Jesus took hold of me. Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus."

A few verses later in chapter 4, Paul adds that, "I can do all things through Christ who strengthens me."

So, after recognizing failures of the past few months, excuses for getting off the track, and seeing the need to get busy where God is at work, what is possible in this bright new year?

**Personally:** Every Christian can strive for a closer walk with Christ. To walk in his presence will take perhaps more courage, more strength, more faithfulness. But the closer the walk is, the more He gives us what we need for the journey.

For each individual Christian, the learning should never cease. Spend more time in prayer, Bible study, ministry.

Make certain your family knows you

love them — by loving them. Plan family time with real quality. Avoid the temptations that others delight in. Let children (of all ages) know what's wrong about books and movies and videos that promote violence, sexual promiscuity, profanity, horror, and unnatural events.

**Churches:** Reach out. Touch the lives of people in the community. Minister to those inside the church body as well. Plan church family time with real quality. Be friends to the lonely, hurting, aged, youth.

Include everyone in church life. Keep high standards. Let the Bible be the only guidebook. If you are Baptist, love and live as if you are.

Don't overspend — but don't be stingy about things that are important and Christ-centered.

Determine to love your pastor and the pastor's family. Lift them up constantly in prayer. Affirm them often. Be alert to know when they need that special assurance that they are loved.

Pay the pastor enough. Remember his faithfulness to the Lord and to the church. Don't "grade" him as though he should be perfect. Plan to take care of the entire pastor family with adequate health insurance, annuity, and vacation.

Recognize that being a pastor's spouse sometimes is very difficult — because of the constant demands on his time without consideration for family.

Perhaps these ideas can help us get a good start in 1995. May God bless every good effort for Christ this New Year. □

■ one word more  
By Wm. Fletcher Allen  
editor

## Wrong place, time?

Most of us have favorite stories about martyrs for Christ. We read of people who have walked lock-step with him, never counting the cost.

Their names pop up on the Baptist honor roll — through the years, with regularity.

None of them would seek or desire that sobriquet. They would say, "We were just obeying our Lord."

Like the fabled Unknown Soldier of military recognition, some martyrs are little known except to God.

They do not suffer from jealousy or envy. To them, serving Christ is all that matters.

They follow, they serve, they often are marked for anonymity.

And then they pass from the scene and who remembers?

In January 1987 I met three who were to become martyrs, and several others who brushed close to it.

Katrina Knox, missionary from Columbia, was at her nursing post at Mukoma when I visited Rwanda. She was new on the job, full of great expectations. She introduced me to Pastor Ruhanya Silas and his lovely wife Marta, also a nurse. They proudly told us about the work being done for many, many rural Rwandans at Mukoma. We visited the clinic and saw the church house.

Back in Kigali, the Rwandan capital city where Southern Baptist work was coordinated, Larry Randolph and John Faris introduced us to Vincent, a handsome, courageous Rwandan "who makes this mission tick," the missionaries said. I can see him in front of a map, pointing out all the little places for Baptist ministry, current and future.

We are all aware of the atrocities that have overtaken Rwanda — but we don't take into account fallen martyrs.

Katrina, on furlough with her parents for a while, told me that Silas, Marta, and Vincent joined that unsung band when the violence erupted.

They were in the wrong place at wrong time, the novelist would write. No, not so. The place was right, and so was the time. That should be a goal for us this New Year.

I also know this: they did not flinch. They were ready. ■

By Wm. Fletcher Allen, editor



ALLEN

■ just for today

By Fred Wood  
pastor emeritus  
Eudora Church, Memphis

### Start with a smile

Carl: "Why did you adopt such an instant dislike for me?"  
Carla: "It saved lots of time!"

### Take this truth

In this busy world, we sometimes think we cannot afford to waste time on trivialities. Often, we fail to weigh all the evidence in a situation before taking an action. The "old timers" called it "rushing in where angels fear to tread." They called such people "fools."

### Memorize this Scripture

"Test everything; retain what is good" (I Thessalonians 5:21 NAB).

### Pray this prayer

So many people have so many characteristics—both good points and bad points. Help me to be careful before I form opinions about them that will affect my conduct toward them. For Jesus' sake. □



WOOD

# Intimacy in marriage

This column is the first of two on certain aspects of marriage relationships.

In Genesis 2:24 God establishes the marriage covenant in the parameters of "leaving" one's father and mother and "cleaving" to one's mate in building a relationship in which the two become "one flesh."

On one side of this coin, we have the independence of marriage and on the other we have intimacy.

Let's explore the intimacy side. This oneness of spirit in marriage is developed by *truce-making, team-building and talk-sharing* in the relationship. These activities are intentional and not accidental.

When two individuals attempt to share the same space, much work is required to establish the intimacy in the relationship that God intended.

One area uniquely affected by this *truce-making* is the use of pronouns. Instead of *my car and your car* or *my money and your money* we use the pronoun *our* to describe the possessive.

The intimacy desired in

## ■ families matter

By Paul Barkley, counselor and professor

marriage requires some compromise. Even though this is a bad word in some circles, we are not talking about concession on important moral or theological issues, but negotiation and agreement on the every day issues of life.

Normally husband and wife come to marriage with a set understanding of what it means to be "husband" or "wife" and they assume that theirs is the "correct" view. Thus truce-making is a necessary part of the relationship.

Another need in building a Godly marriage is *team-building*.

The couple must realize they are pulling together in the same direction for the same goal.

Each will possess different skills which can help the team reach the desired goal.

Society used to assign masculine and feminine duties. But the team is better built when each player plays to his or her own strength.

With some couples the man

manages the finances but in others they would have gone bankrupt if the husband had handled the checkbook.

To develop true intimacy, the couple must develop a relationship in which each does what he or she does best and lets the other to do the same.

*Talk-sharing* is an area of development desperately needed by many couples today. Brian Harbor tells a story about two friends who were talking. One said, "My wife and I are getting a divorce." "Why?" asked the other. "My wife hasn't spoken to me in three months," the first replied.

His friend paused for a moment, then said, "I'd give it some serious thought. A woman like that is hard to find." The "joke" is that women talk and men don't. But men and women need to talk and listen to each other.

I recommend these skill areas in developing the intimacy that God intended: *truce-making, team-building, and talk-sharing*. □



BARKLEY

## FMB appoints Tennesseans

RICHMOND — A couple with strong Tennessee ties were among 44 people named as Southern Baptist missionaries in December by the Foreign Mission Board.

Richard and Cindy Bowers of Hartwell, Ga., were appointed to serve in south Brazil where he will start and develop churches and together will be involved in outreach ministries.

The son of Southern Baptist missionaries, Bowers lived in Ducktown and Chattanooga while growing up.

Mrs. Bowers is the daughter of Mr. and Mrs. Jimmy Utley of Jackson.



**THE BOWESES**

She considers Jackson her hometown and Cross Roads Church her home church.

The have three children. □

## Union to offer seminary extension courses

JACKSON — Union University will offer seminary extension courses in nine West Tennessee locations beginning this month.

Costs of the 13-week courses vary in each association. All courses meet one night per week.

Sites, meeting dates, and instructors are as follows:

Memphis — "Developing Leaders for Ministry," Feb. 9, 7-9 p.m., Ardmore Church, Wrex Hauth

Lexington — "History of Christianity," Jan. 10, 7-9 p.m., Beech River Association Center, Michael Moore

Covington — "Contemporary Christian Preaching," Feb. 6, 7-9 p.m., Big Hatchie

Association Center, Paul Moore

Dyersburg — "Acts," Feb. 6, 7-9 p.m., BSU Center, Dyersburg State Community College, Charles Halliburton

Trenton — "Acts," Jan. 31, 7-9 p.m., Gibson Association Center, Wayne Perkins

Hardeman Association — for details, call the association office at (901) 658-9378.

Adamsville — "Evangelism," Feb. 16, 7-9 p.m., Shiloh Association Center, Jimmy Garrett

Dresden — "Pastoral Care," Jan. 10, 7-9 p.m., Weakley County Association Center, Richard Skidmore

Paris — "Old Testament Survey," Feb. 2, 7-9 p.m.,

Western District Association Center, Bill Holbrook

Union also will offer three courses for seminary credit this spring through its seminary studies program.

Those classes meet for 13 weeks from Feb. 13 to May 15.

For more information on any of these programs, contact Union's office of religious affairs at (901) 661-5160. □

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**Clinton takes White House as coach of Cowboys**

**Republicans gain control of Congress**

**Jimmy Johnson resigns as coach of Cowboys**

approves tampering with benefits for the elderly, doesn't sound in the least about the point. "There is no support for Social Security and Medicare," Clinton says. "I don't know what to do about it, but I know what I think it is."

Clinton's resignation as coach of the Dallas Cowboys was announced in a letter to the team's owner, Tom Hicks, on Monday. Clinton had coached the team since 1989. He was expected to be named head coach of the Dallas Cowboys for the 1995 season.

The Republican Party won control of both the House and the Senate in the November 6 elections. Clinton's resignation was announced on Monday.

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# ■ Sunday School lesson commentary

Life and Work Series  
for Jan. 8

Focal Passage:  
Mark 1:16-18,  
21-27, 32-34a

## Authority of God's Son

By Elizabeth Howard

One's position or office often empowers him or her with authority over certain individuals or in certain matters. Some persons in authority respond to their power in a conscientious manner, while others abuse their position, caring little for the victims of their neglect or chicanery.

Once in a while, someone seems to express authority, not because of a position or an office, but simply because of the nature of the individual. That is certainly true of Jesus. He held no earthly position or office which would empower him with authority. The authority came from within him, from the nature of his being, "the Holy One of God," as the demon knew (v. 24).

**Authority in selection — vv. 16-18**

Soon after Jesus began preaching in Galilee, he chose his disciples. He first chose Peter and Andrew and James and John (v. 19), two sets of brothers who were fishermen. Andrew had been a follower of John the Baptist. Possibly all four had heard Jesus preach before.

Jesus' invitation (command) to follow him involved a promise: "I will make you fishers of men."

Imagine these rough, half-naked men, smelling of fish and the sea. What more unlikely candidates as preachers and missionaries? But the men left their nets at once (possibly Andrew and Peter left theirs lying on the shore) and followed Jesus. And we know Jesus kept his promise to them. What might he make of each one of us if we, too, were willing to leave our "nets" and follow him?

**Authority in teaching — vv. 21-22**

Jesus went to Capernaum with his fishermen-disciples, and on the Sabbath he went to the synagogue, as his practice was. Evidently, word of his teaching had preceded him, and he was asked to teach. It was customary for either a scribe or an invited guest to read an Old Testament Scripture and explain its meaning. The scribes taught by quoting the words of well-known rabbis, but Jesus' teaching came from his own insight as the Son of God: ("Verily, I say unto you ..."). The people were astonished, for they had never heard such teaching.

**Authority in healing — vv. 23-27, 32-34a**

In the synagogue was a man possessed of an evil spirit. Whether we believe the man was mentally ill or truly possessed by one of Satan's demons, we must agree that he was not in control of his own thoughts and actions. He needed help just as much as the blind, the lepers, and the paralytics.

According to verse 24, the evil spirit was the only one in the crowd who recognized Jesus as the Son of God, but Jesus did not want testimony of his identity from such a one. He ordered the demon to hush and come out of the afflicted man, but the demon did not go quietly. He shook the man violently (possibly a convulsion) as he left him. Again the people were astonished. This was no ordinary healing; even the evil spirits obeyed Jesus.

After sunset, as soon as the Sabbath was over, streams of people came, bringing the sick and the demon-possessed. Everyone from town gathered at Peter's door, and Jesus healed many who were afflicted. What an evening! Everyone talking, laughing, and rejoicing because they or their loved ones were made whole. But accepting Jesus' healing did not mean they recognized him as the "Holy One of God." Only the demon did that. □ — Elizabeth Howard is a member of Cumberland Homestead Church, Crossville.

## Jesus, the Son of David

By Brian Courtney

Christians live amid tension. On the one hand, Christian responsibilities and commitments such as church attendance and positions of leadership are important. But on the other hand, people and their life situations are important. Knowing how to respond to our commitments and people can be difficult at times. However, Jesus in his controversies about Sabbath observance with the Jewish religious leaders gives helpful instruction and shows why he is the "Son of David."

**What does Scripture say? — vv. 1-8**

The first controversy centers around Jesus' disciples harvesting grain and eating it on the Sabbath. The Pharisees question Jesus about the disciples' action because he is the disciples' Master and responsible for their conduct. After all the Scripture — the Ten Commandments

— said clearly "but on the Sabbath day you shall not do any work." Yet the disciples are doing on the Sabbath what workers did the other six days, picking grain. So for the honor of God as revealed in Scripture, the Pharisees question this practice.

Jesus responds to his opponents with Scripture. The Pharisees have said that the disciples are doing something that is not biblical to do. But with three more questions Jesus' drives them back to their Scriptures: "Haven't you read?" (v. 3); "Haven't you read the law?" (v. 5); "And if you had known what this means ... 'I desire mercy ...'" (v. 7). The Pharisees' strength was Scripture knowledge. But quickly Jesus pulls out examples to show what Scripture teaches — the Sabbath commandment is really kept when its inner meaning is kept.

When tensions between our commitments and people's needs call for a decision, let's ask ourselves a question, "What does Scripture say?" Usually this will bring order out of chaos and support to our decision.

**What do experience, common sense say? — (vv. 9-14)**

The second controversy centers around Jesus healing a man with a withered hand. The Pharisees no doubt wanted

to save face from the first incident, so they question Jesus about whether or not it was biblical to heal this man on the Sabbath. This question was asked to trap Jesus. It was the conviction of the religious leadership that the Sabbath law forbidding work meant that only life-threatening sicknesses could be treated on the Sabbath day. The man's withered hand posed no such threat.

This time, rather than use Scripture, Jesus used experience to respond to his opponents' mistaken Scripture knowledge. He asked, if one of them had one sheep and found that sheep in a hole on the Sabbath, wouldn't he pull it out? Jesus is asking his critics, in effect, "Would you yell down to the sheep, 'Just another 14 hours and I can help you without breaking the Sabbath law?' " The obvious answer is "No." Jesus' final word to them has irony, "So it is lawful to do good on the Sabbath." God's purposes in giving the Sabbath were for the good of human beings, to give

rest, to give physical health, spiritual health, and to give time for worship.

When tensions between our commitments and people's needs call for a decision, let's ask ourselves a question, "What does experience and common sense say?" This will prevent us from falling into our own pits of legalism.

**How would Jesus respond? — vv. 15-23**

Sensing his life was being threatened, Jesus withdrew from his opposition to more ministerial surroundings — the needs of people. Matthew states that this was to fulfill Isaiah 42:1-4. In a way this quotation covers almost the entire career of Jesus up to this point in Matthew's Gospel. He was anointed by the Spirit at his baptism, proclaimed justice through teachings and miracles, and did so with dignity, power, and compassion. In the highest way, Jesus sought to deliver and liberate people from burdensome ways and rules. No wonder the people asked, "Can this be the Son of David?" (v. 23)?

When tensions between our commitments and people's needs call for a decision, let's ask, "What would Jesus do based on what I know about him in Scripture?" □ — Brian Courtney is pastor of First Church, Sneedville.

Convention Uniform Series  
for Jan. 8  
Focal Passage  
Matthew 12:9-23

## Jerusalem's sorrow, plea for restoration

By Ray Fullilove

The small book of Lamentations in the Old Testament is penned by the prophet Jeremiah who had a burden because of the brokenness of God's people. His heart pleaded for the perdition of God's people, and his message pointed to the path of deliverance in God's mercy and grace. These words written in the power of the Holy Spirit tell of sorrow, sin, and the saving grace of God. They tell of the path of sin, but also the power over sin. The pleas of Jeremiah seem to be tears which tell a story surfacing the words of the wanderer from God, "Thou tellest my wanderings; put thou my tears into thy bottle; are they not in thy book?" (Psalm 56:8)? The book is written with preciseness of the sorrowful complaints called laments. "Chapter 1-4 are made up of sections consisting of two or three lines in the Hebrew text. The sections are in alphabetical order according to the Hebrew alphabet in a form called an acrostic. Chapter 3, the most elaborate, including each of the first three verses (the first section), the next three verses (the second section) and so on until it completes the 66 verses using all the 22 letters of the Hebrew alphabet." Such precise writing caught the attention of God's people and left them with conviction. It was written with personal feeling. Any child of God who has sinned against

Bible Book Series for Jan. 8  
Focal Passage: Lamentations 1:1;  
2:13-16; 3:22-26; 5:17-22

God cannot easily get away from the fact that "your sins will find you out!" It is written with prophetic warning to God's saints in the present that, "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Corinthians 10:12). Then it is written with a prophet's plea for God's people to come back to God who forgives sin and gives freedom from guilt.

**Of regret — v. 12**

The cry goes from God's people who say in shame and grief for us to see what sin can do. Thus, when we, as God's people take lightly God's command to love him with all our heart to remain loyal to him with all our strength, and to lead others to him with all our might, let us consider these tears in the bottle. It is a lesson to burn in our hearts, to be impressed on our minds, and to move our spirit toward continuous repentance and revival. It is one of regret. May we never forget what it says to us.

**Of remorse — ch. 2:15**

The tears in the bottle tell us of remorse which clings to the spirit of God's sinful people. The rebellious frown upon them; the self-righteous laugh at them; the resentful make fun of them; and the rejecting shrug their

shoulders as they, gladly, choose hell rather than heaven. All of this because God's people have sinned against God and left a legacy which leads others to hell. Let us take notice of these tears in the bottle and may its imprint freeze in our mind.

**Of return — ch. 3:22-24**

But how gracious is our God. Even though there may be regret, there can be restoration; or remorse, there can still be repentance; or resignation, there can still be redemption. There is a way for the wayward; a word for the weary; and a wonder for the wayfarer saint. When we grasp the grace of God, it will be new every morning, new in meaning, new in matchless love, and new in motivation. The grace of God in Jesus Christ is still sufficient, still substantial, and still satisfying.

**Of restoration — ch. 5:21**

The tears in the bottle tell us that we, as God's people, can be restored. Sadness can turn to gladness; sorrow to joy; and silence to song. Thus, our plea should be "turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old." □ — Ray Fullilove is pastor of Poplar Avenue Church, Memphis.

## ■ the people

■ **June Grammer**, organist at East Lake Church, Chattanooga, has celebrated 37 years of service.

## ■ the leaders

■ **William Taylor** has accepted the call as pastor of Midway Church, Johnson City, effective Oct. 30. He has studied at Holston Baptist Bible Institute and Carson-Newman College Pastoral School in Jefferson City.

■ **Walker Robertson** has begun serving as pastor for a second time of Hulen Church, Erwin.

■ **Gary Addington**, former pastor of West Hills Church, Bristol, is available for supply work and can be reached at (615) 968-7079.

■ **Charles Ingram**, pastor of Macedonia Church, Lawrenceburg, has been called as pastor of Wales Church, Pulaski.

■ **Bobby Helton**, pastor, Barnard's Grove Church, Bean Station, has resigned.

■ **Richard de Luna**, pastor, OK Church, Lawrenceburg, has resigned.

■ **Leoma Church**, Leoma, has called **Michael (Mickey) Zalewski** as minister of music and education.

■ **New Hope Church**, Decaturville, has called **Bunis Smith** as interim psator.

■ **East Cooper Church**, Mt. Pleasant, S.C., has called **R. Carl Schooling**, minister of education/administration, First Church, Union City, as church administrator, effective Nov. 6.

■ **Walter W. Smith** of Pleasant Green Church, Hopkinsville, Ky., has been called as pastor of Kenwood Church, Clarksville, effective Nov. 1.

■ **Milburn White** has resigned as pastor of Friendship Church, Sevierville, where he served 16 years.

■ **Shiloh Church**, Seymour,

has called **Mike McNutt**, pastor of Holston Memorial Church, Strawberry Plains.

■ **Leon Mayo** is serving as pastor of Beech Springs Church, Kodak. Mayo is the retired pastor of Dupont Church, Seymour.

■ **David Fowlkes** has been called as minister of music and youth at Macedonia Church, Ripley, effective Nov. 6.

■ **Forest Hills Church**, Nashville, has called **Wayne Causey**, minister of music,



CAUSEY

First Church, Princeton, Ky., as minister of music. Causey served the Kentucky church for 12 years. He is a graduate of Stetson University, De-

Land, Fla., and Southern Baptist Theological Seminary, Louisville, Ky.

■ **Ron Phillips**, pastor, Central Church, Hixson, has



**CARSON-NEWMAN COLLEGE'S** new Student Activities Center was chosen by Athletic Business magazine as one of the top 10 new facilities in the country. The Jefferson City-based institution competed with 53 projects which ranged in cost from a \$1.3 million health club to a \$130 million 28-acre park. The \$12 million center was selected from factors including cost, ease of operation, use of space, traffic flow, and the spatial relationship of components.

celebrated his 15th anniversary there.

■ **Al Miller** has been called as pastor of Meadowview Church, Georgetown.

■ **Old Salem Church**, Delano, has called **Joe Mullins** as pastor where he will serve his first church.

■ **Gary Anderson** has

been called as interim pastor of Hickory Valley Church, Hickory Valley.

■ **Brad Henson**, associate pastor, Walnut Grove Church, Kenton, and a student at Union University, Jackson, has been called as pastor of Ebenezer Church, Toone, effective Nov. 20.

# Tennessee Sampler ■ views, insights

## Do you have a leash?

By Tom Suiter, pastor  
Indian Springs Church, Kingsport

Last week while walking I noticed a lady walking with a beautiful German Shepherd dog. When I came along side her I commented on her dog. She said, "I try to walk her as often as I can." I was a bit amused because the dog was literally pulling her along and I thought to myself, "the dog is walking her!"

Just ahead of us a squirrel was playing in the street and the dog lunged toward the squirrel, nearly dragging the lady with it. At least the dog was on a leash and the squirrel was safe. The hunter instinct of the dog was not nullified by the leash, but her activity was.

That put me to thinking. Every day we take the dog of "flesh" walking. Or does it take us for the walk? Well anyway, we should have the flesh on the leash of the spirit. When the flesh wants to chase a "squirrel" then the spirit can curtail its activity. We are not able to change the nature of the flesh, but the spirit can keep the flesh on a leash.

Don't walk the flesh without the spirit's leash! "Walk in the spirit and you will not fulfill the lust of the flesh" (Galatians 5:1). □

## Hymn from horror

By R. Steven Taylor, pastor  
Glenwood Church, Kingsport

Martin Rinckart, author of the hymn, "Now Thank We All Our God," lived in the time of the pilgrim fathers and mothers. His home was in a little

village. Unlike the pilgrims who journeyed from England to Holland to New England, he was caught in the middle of the Thirty Years War.

Because his little village had a big wall around it, thousands of people crammed inside for protection. Adequate sanitation facilities and medical supplies were lacking. Food and water supplies became contaminated — conditions not unlike those of the pilgrims in the belly of the Mayflower.

As a result of all the inadequacies, the plague came. Eight thousand people died during one period of epidemic. For part of this time, Martin Rinckart was the only Christian clergyman in the village. He personally buried more than 4,000 bodies — sometimes as many as 50 in a single day according to his journals.

It was in this dismal period of his life that Rinckart wrote his great hymn:

*Now thank we all our God with hearts and hands and voices,*

*Who wondrous things hath done, in whom the world rejoices;*

*Who from our mother's arms, has blessed us on our way,*

*With countless gifts of love, and still is ours today.* □

## Expect God's best

By Keith Weaver, pastor  
Bethany Church, Knoxville

Hebrews 11:1 states: "Now faith is the substance of things hoped for, the evidence of things not seen."

As Christians, when it comes to doing God's work, we tend to forget, neglect, or just refuse to accomplish much

for God. When this happens, we begin to falter and fail in our spiritual lives. We may ask, Where is God?

We cannot expect to have God's best unless we do our best!

James 2:17 sums up how we can have God's best. "Even so faith, if it hath not works, is dead, being alone."

To coin a phrase, we need to "just do it." Give your best and expect God's best! □

## An 'eye for the individual'

By Kevin C. Hall, minister of education and youth  
First Church, Bolivar

Do you have an "eye for the individual" as Jesus did? As Jesus ministered to crowds of people, he always kept an eye for the individual. It did not matter where he went or who he was with he always kept the individuals around him in focus. Even in the midst of his death on the cross, he was concerned about his mother's welfare (John 19:26-27).

As Christians (Christ followers), we should always look for those individuals around us, even those who call us by name, whom Christ may want to touch through us. We may be the only person that Christ can use at that moment to help that person. The key is to be willing to follow Christ's leading in each situation.

Be alert to those who you come in contact with each day. Then as you go about your day look for all those opportunities to minister and ask God, How can you use me in this situation.

It may be a word of encouragement in time of crisis. It might mean just our

presence. It may mean sending a card or letter, making a phone call, giving a ride, telling someone you are proud of them, making a visit, or simply introducing them to your Savior, Jesus Christ, by explaining how you became a Christian.

As we begin to have an eye for the individual as Jesus did, we will be amazed at all God can accomplish through a willing spirit. Who will care enough to invite your family or friends to church if you won't? □

## Finding 'baloney' in life

By Leonard Markham, pastor  
Bluegrass Church, Hendersonville

Two construction workers sat down to have their lunch. One opened his lunch box and began to scream angrily, "Baloney again! I can't believe it! This is the fourth time this week that I've had baloney. I can't stand baloney!"

His friend tried to settle him down, "Take it easy. Why don't you just tell your wife that you don't like baloney. Ask her to fix something else."

"Wife?" replied the first, "I make my own lunches."

The fact is we have put most of the baloney in our lives there ourselves.

Abraham Lincoln, sixteenth president of the United States said, "I have found most people are about as happy as they make up their minds to be."

Jesus said our attitudes are determinative of our happiness. In the Beautitudes (Be Attitudes), Jesus gives us a formula for happiness (Matt. 5:3-10). If we will duplicate these attitudes in our life, indeed we will be happy. □