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## '95 Pastors' Retreat

# Rest for the weary in body, soul, emotions

By Wm. Fletcher Allen, Editor  
*Baptist and Reflector*

NEWPORT — The old song says, "Come ye sinners, poor and needy; weak and wounded, sick and sore."

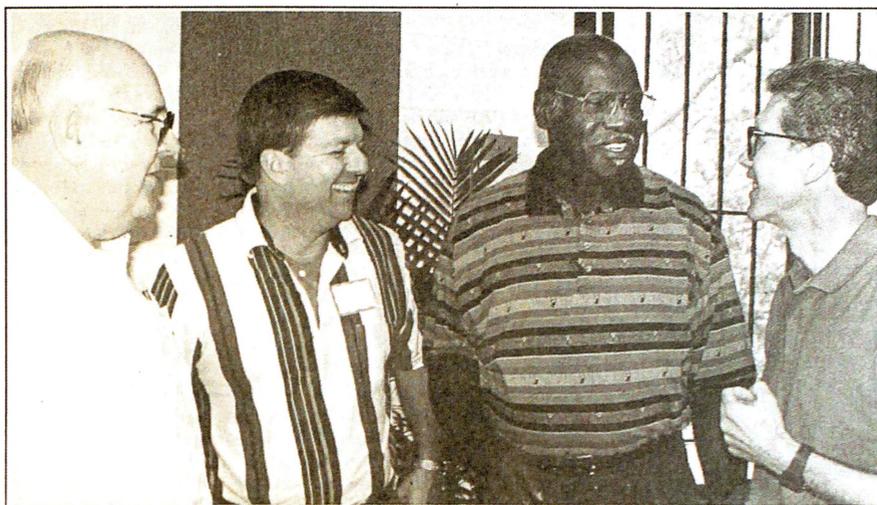
So they came, these Tennessee Baptist pastors, Aug. 28-31, almost 200 of them. They enjoyed three days of therapy at the Tennessee Baptist Pastors' Retreat at beautiful, restful, isolated Camp Carson, near Newport.

They listened well, they talked with old friends and made new friends. They heard about Amos of the Old Testament. They stretched their muscles, bent their minds, and enriched their spirits.

To get there, you turn off the main street into Newport and head toward the green, refreshing foothills at the end of Carson Springs Rd.

Sponsored by the Evangelism Department of the Tennessee Baptist Convention, the retreat is well-planned, in a relaxed atmosphere that also lends itself to intense self restoration. There is a spirit of revival and renewal.

Jerry King, director, and Jay Austin, associate, will tell



**RETREAT LEADERS** take a moment to discuss the week's events. From left, Jerry King, TBC evangelism director; David Daugherty, Shellsford pastor; Lawrence Hudson, pastor of Monument of Love Church, Memphis; and Kenneth Mathews, Samford University professor.

you they had little to do with the outcome. Truth is, they planned to allow speakers, participants, and the retreat itself to be blessed with much-needed ministries.

As do most other Christians who practice servanthood, pastors get weary. To continue neglecting that weariness is detrimental, says Georgia pas-

tor Ron Barker, one of the retreat speakers. "Take a vacation," he urged his listeners. "The church will suffer if you don't," he said, "and you will too." Other speakers included Lawrence Hudson, pastor of Monument of Love Church, Memphis; Kenneth Mathews, divinity professor, Samford University; David Daugherty,

pastor of Shellsford Church, McMinnville; and James Porch, TBC executive director.

Music was provided by Bud and Barbara Lee and their son D.J., of Blue Springs, Mo. Daugherty, who is vice president of the TBC Pastors' Conference, served as camp pastor, giving six messages.

— See Rest, page 7

## Fill children's 'emotional tanks,' Tennessee layman urges

Baptist Press

GLORIETA, N.M. — Most children growing up today don't feel their parents really love or care for them.

But the vast majority of parents do truly love and care for their children.

What's the problem?

"Children are behaviorally oriented, and parents are verbally oriented," explained Ross

Campbell, a psychiatrist at Southeastern Counseling Center, Chattanooga. Campbell, a member of Signal Mountain Church, Signal Mountain, is author of *How to Really Love Your Child*, which has sold over one million copies.

Campbell led sessions on parenting recently at Glorieta Baptist Conference Center.

As an example, Campbell said when a parent is away

from home and calls to tell a young child he loves him, the child may enjoy hearing the words but much of the meaning of the verbal message is lost on the child.

"Of course, we should tell our children we love them, but this will not be sufficient" to meet their emotional needs, he emphasized. Children have emotional tanks that must be filled by parents, primarily in behavioral ways.

"Parenting is something that must be done all the time. We have to keep that emotional tank filled all the time. The child who grows up with a full emotional tank is going to turn out OK," Campbell said.

He listed four behaviors through which parents can communicate love to their children — eye contact, physical contact, focused attention, and discipline. While eye contact

and physical contact take little concentration, "focused attention takes sacrifice," he said.

"Focused attention is spending time with the child in such a way that the child, at the moment, feels he is the most important person in the world to the parent," he said.

Parents should think of discipline more as training than punishment, Campbell said.

Campbell noted that when a child's emotional tank is full, there is less compulsion to misbehave. "The No. 1 reason a young child misbehaves is not feeling loved.

"Once we understand how a young child loves, we can understand how to discipline the child. Discipline has to be logical and rational," he said.

Campbell observed most Christian parents are doing a better job with their children than they think. □

### August good month for Tennessee CP gifts

Tennessee Baptists gave \$2,637,669 to the Cooperative Program in August, compared to \$2,320,935 the same month a year ago.

Year-to-date gifts are \$22,453,307, up \$1,297,026 or 6.13 percent over the same time last year.

With two months to go in the budget year, CP gifts are

2.9 percent over budget.

"We are excited about the giving of Tennessee Baptists over the summer. We are confident we can meet budget this year," said TBC Executive Director James Porch. "This is dependent, of course, on the continued disciplined giving through our churches to the Cooperative Program." □

# Rankin letter is 'inflammatory ... divisive,' says O'Brien

Baptist Press

BIRMINGHAM, Ala. — Calling it "inflammatory, misleading, and divisive," Woman's Missionary Union Executive Director Dellanna O'Brien issued a reaction Aug. 31 to a letter Foreign Mission Board President Jerry Rankin mailed to nearly 40,000 local Southern Baptist churches.

"We are furious with the letter sent by Jerry Rankin, at the encouragement of Foreign Mission Board trustees, to pastors and WMU directors," O'Brien said at the outset of her response to Rankin's Aug. 25 letter.

Rankin, addressing the churches' "Pastor/WMU Director," called for prayer for the national WMU organization to reverse its plans to produce "missions education supplements" for the Cooperative Baptist Fellowship, an organization of Baptist moderates opposed to the Southern Baptist Convention's conservative leadership.

WMU announced July 12 it would produce the CBF supplements. Churches will have to specifically order the materials, to be available early next year with WMU's coed missions curriculum. In its key magazines, however, WMU said only information on FMB- and Home Mission Board-

appointed missionaries will appear.

O'Brien predicted "the timing of this unwarranted attack" on WMU "will have negative impact on the 1995 Lottie Moon Christmas Offering. When we are attempting to reach a challenging \$100 million goal, many Southern Baptists will have second thoughts about giving because of this new criticism of WMU from the Foreign Mission Board."

Nevertheless, O'Brien said, "Nineteen point nine percent of what we do is, and will remain, related to the Home and Foreign Mission boards. Rather than 'promoting and publicizing' the Cooperative Baptist Fellowship, we are simply responding to a request from churches for materials which include information about what the CBF is doing in missions. ... It is our desire and purpose to equip all Southern Baptists to fulfill the Great Commission."

O'Brien said the WMU Executive Board "has taken into consideration the concerns Dr. Rankin has put forward from time to time. Likewise, we have forwarded our own concerns about recent steps by the Foreign Mission Board toward relying on outside assistance, such as Global Focus, which erodes confidence in the promo-

tion and missions education efforts of WMU. These non-traditional methods have totally left out the significance of prayer support in favor of 'raising money' for missions."

Global Focus was founded earlier this year to help churches design a comprehensive program of global evangelistic vision as well as personal involvement in local, home, and foreign missions. The organization received a \$200,000 grant from FMB trustees in mid-August for FMB-related expenses in 1995 and 1996.

Carolyn Miller, WMU's national president, also issued a response to Rankin's letter. "I am appalled that Dr. Rankin would assume by our action that we have deviated from our historic role. We have never intended to change our relationship with the Foreign Mission Board nor our support for Southern Baptist missionaries," Miller said.

Concerning the FMB's networking with various Christian ministries, Miller added, "If the Foreign Mission Board can work with evangelical groups — some of which have been viewed in years past as 'competing' with Southern Baptist efforts — why cannot we work with a group of Southern Baptists?" □

- Wm. Fletcher Allen, editor
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## Baptist man wins settlement from Wal-Mart over Sunday work

Baptist Press

BOLIVAR, Mo. — Scott Hamby hopes his victory in a lawsuit against the nation's largest retailer will encourage Christians to stand up for their beliefs in all aspects of life. In recent years, the 23-year-old said, Christians "have kind of become known as pushovers."

Because Hamby acted on his convictions, Wal-Mart Stores Inc. is under a court order to train the managers of its 2,200 stores to avoid religious discrimination against employees. *The Wall Street Journal* predicted the outcome of the Hamby case "could have far-reaching implications for other companies with weekend

staffing needs that conflict with workers' religious practices."

In spring 1993 Hamby was working part-time in the electronics department at a Wal-Mart in Bolivar when the county's repeal of Missouri's "blue laws" allowed the store to open for business on Sunday. Although he told his supervisors he did not want to work on Sundays for religious reasons, Hamby recounted, he was put on the schedule to work the first Sunday the store opened.

Hamby said his supervisor later showed him a written document from a district manager stating every employee must be available to work Sundays, with no exceptions. "At

that time I didn't know the legal ramifications of what was being put in front of me," Hamby said. "I just knew it was wrong."

Hamby began to feel stress knowing he was going to have to "choose God and my convictions, or choose my job."

Subsequent meetings with supervisors failed to rectify the matter.

In November 1993 Hamby filed suit against Wal-Mart Stores Inc. His lawyer, Jay Kirksey of Bolivar, asked for \$5 million in damages. At the time, Hamby said, he didn't realize any punitive damages were involved. "All I wanted to do was stop Wal-Mart."

The settlement Hamby reached with Wal-Mart Stores

called for the company to pay Hamby an undisclosed amount for damages. Both parties in the settlement agreed to keep the amount confidential.

Kirksey said the case had the potential for a multi-million-dollar jury verdict against Wal-Mart. "But our purpose was not the money. It was to prevent this happening to someone else."

Hamby acknowledged some of the people he consulted advised him not to sue. Some Christians have criticized him since the July 28 settlement, citing the apostle Paul's injunction in I Corinthians 6 against Christians suing their brothers.

Hamby's answer: "Wal-Mart is not my brother." □

## Fired BSU leader sues association, BGCT

Associated Baptist Press

GALVESTON, Texas — A woman who was fired from her job as a Texas Baptist Student Union director after being ordained to the Gospel ministry is suing her former employer, claiming gender discrimination.

The woman, Raye Nell Dyer, 44, who now lives in Houston, was removed from her campus ministry position at the University of Texas Medical Branch in Galveston because of controversy over her ordination. Later, after turning down a demotion, she was terminated by the Baptist General Convention of Texas, her employer for 10 years.

The suit names as defendants the BGCT, Galveston Baptist Association, and Jack Greever, who recently resigned

as the Texas convention's director of student work.

While several controversies have erupted in the past over the issue, Dyer's is thought to be the first lawsuit in Southern Baptist life involving women's ordination, said a spokesperson for Baptist Women in Ministry, a national clearinghouse based in Louisville, Ky.

The suit alleges that Dyer's removal from her director's position and subsequent termination were based on gender and that she was paid at a rate "substantially lower than male counterparts," both in violation of the Texas Labor Code.

BGCT Executive Director William Pinson said he respected the right of Dyer to file suit, but said he does not "believe the convention has discriminated against her." □

## Daily Partnership Prayer Requests September

TENNESSEE BAPTIST  
PARTNERSHIP MISSIONS



- 6 — Give praise for the more than 452 volunteers who did mission work in Michigan through the partnership this year.
- 7 — Pray for Dr. and Mrs. Clarence Chestnut as they travel today to Prince Edward Island, Canada, to work at Community Baptist Church for one month.
- 8 — Pray for resources and volunteers to complete the Polish Seminary.
- 9 — Pray for Mike and Juanita Bridges as they return today from Warsaw, Poland, where they installed a new computer system at the Baptist Union and led *Experiencing God* workshops in the area.
- 10 — Pray for those who were reached through evangelism last month in Radom, Poland.
- 11 — Pray for the new start churches in Michigan and those who work in these areas.
- 12 — Pray for Creely Wilson as she leads training for associational WMU leaders in Cochrane, Alberta, Canada.

## ANALYSIS

# Continent full of examples challenges Christians

By Craig Bird  
For Baptist Press

NAIROBI, Kenya — Africa is an example. What kind of example depends on your perspective.

Mission experts note 20,000 people a day are becoming Christians across the continent.

Muslims declare Africa the indigenous home of Islam and insist its sufferings result from white man's religion being force on it. Environmentalists defend Africa's flora and fauna. Tourists tout the sunsets and natural splendor. Economists recite countless statistics telling another kind of story: countries rich in natural resources and cheap labor getting progressively poorer.

Critics of U.S. foreign aid see the continent as a bottomless pit where millions of dollars disappear with no visible improvement in the lives of common people.

An incredibly wealthy African upper class lives behind reinforced walls patrolled by private guards (or armies), while slum populations swell and death rates in almost all medical categories soar. AIDS wipes out more and more professionals, those best-equipped to make a mark. Dehydration and malaria, polio and leprosy ravage the poor and the isolated.

Arms merchants think Africa is heaven. Ethnic groups victimized by those who buy the guns call it hell.

Positive examples are scarce, the negative ones uncountable. How can one very important plus — the massive, long-term response to the Christian Gospel in Africa — brighten such a dismal picture?

That question probably has at least 1,000 answers — one for each of some 1,000 Southern Baptist missionaries working in almost every country on the continent.

But here are realities the Christian world in Africa faces:

■ **Religious conflict.** Africa is a bloody battleground between Islam and Christianity as well as between African traditional religions and Christianity. In urban areas, the secularism-versus-Christianity conflict appears. Hindus, Mormons, Jehovah's Witnesses, and Buddhists also actively propound their faiths.

Add the traditional hurling of biblically-based barbs by various Christian groups at each other, and you have an ideal environment for spiritual confusion — the preferred working space of Satan, the father of lies. Christians kill each other in Rwanda and Burundi and steal each other's churches and members elsewhere. Muslims kill Christians in Somalia and Sudan. Fetish priests put pythons in houses where Christian parents have had a new baby.

■ **Economics.** During the colonial era, African countries generally were expected to provide raw materials to the European countries ruling them and to be dependable markets for products from those same countries. When independence came, many African countries found themselves overly dependent on a handful of cash crops, lacking the strength in diversity.

Burundi, for example, gets 80 percent of its foreign exchange from the sale of coffee. When prices fall, there's nothing to sustain the economy. Formerly popular crops such as hemp no longer have much of a market.

Shortsighted profit-taking has left ecologically valuable forest denuded by the exporting of exotic woods, the making of charcoal, and slash-and-burn agriculture.

For example, rain forest used to cover 60 percent of Sierra Leone; now the figure is set at 6 percent. Add overgrazing, and endemic erosion results in the steady expansion of desert southward across the Sahel — the vast region of central Africa bordering the Sahara periodically ravaged by drought.

■ **Corruption.** Spiritual bankruptcy and desperate economic conditions cause this malady. Kenyan businessmen claim they can't make a profit if they have to pay 20 percent of their incomes for bribes. In eastern Zaire, it's common to pay a bribe even before stating your business in an office.

Poorly paid policemen sometimes earn supplemental income by hassling motorists until they are paid off. Poorly paid teachers may require students to take extra tutoring sessions (at extra charges). "Tip" custom officers and you can speed through airports; refuse, and you spend hours — even if your suitcase contains only dirty clothes.

Each year African countries domi-

nate the lists of poorest countries and the rankings on the world "misery index." Yet capital cities swarm with Mercedes-Benzes, and their suburbs boast mansions with satellite dishes and swimming pools.

Major relief agencies debate if they should continue projects — knowing 60 to 80 percent (or more) of the money is being lost through graft.

Missionaries, as a rule, refuse to pay bribes. But they have to pay unspecified "miscellaneous charges" to companies that handle their freight shipments. Or, to get through the most mundane tasks of daily life, they make such distinctions as this: "A bribe is when you give someone money, but it's just a tip if you give them money to do their job."

■ **Civil wars and ethnic hatred.** In the first half of this decade alone, violence in the form of civil wars, coups, or ethnic killings has exploded — or dragged on — in Algeria, Ethiopia, Somalia, Liberia, South Africa, Senegal, Sudan, Angola, Namibia, Mozambique, Comoros, Madagascar, Congo, Zaire, Togo, Kenya, Uganda, Mali, Gambia, Rwanda, Burundi, and others.

It may come from ancient tribal animosities, irrational borders drawn by former colonial rulers, hangovers from the Cold War, brutal regimes, or simple human evil. The fighting destroys infrastructure, decimates skilled labor, diverts resources from development to buying guns, chases away potential investors, strengthens ethnic hatreds, and shatters struggling democratic institutions.

The African challenge to Christians is immense.

How do you love a Somali who spits in your face as you give him food that will keep him alive? How do you love street kids in Lagos or Nairobi who threaten you with needles taken from hospital garbage if you don't give them money? How do you love a government official who won't grant you a permit to dig a life-giving water well in Zaire unless you bribe him? How do you love a young man dying with AIDS in Zambia who remains sexually active even after he knows he has the disease?

By following God's example. He loved the world through the love of Jesus Christ. □

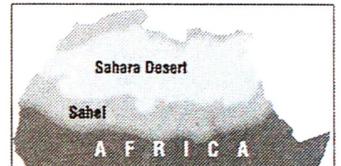
## AFRICA: HOPE IN CRISIS

### WAR AND ETHNIC SLAUGHTER

In Sudan alone, 1.5 million people have lost their lives due to civil war. Sudanese are plagued with slavery, bombing of civilians and refugee camps and forced Islamization. And Sudan is not alone. Across the continent, war is the rule.

### DESERT SPREAD & DROUGHT

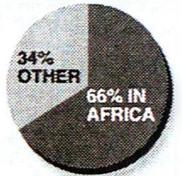
The Sahara Desert, the largest in the world, has an area nearly the size of the continental United States. The Sahel, a semi-arid stretch of poor soil, cuts across Africa, spreading as overpopulated land fails to support increasing numbers of people and livestock. Vegetation is stripped and the dunes of the Sahel advance.



### HEALTH CRISIS

#### AIDS IN AFRICA

About 12 million people worldwide are HIV-positive. Eight million of them are in Africa.



### THE GOSPEL MARCHES ON

Despite turmoil and suffering — or perhaps in part because of it — the gospel continues its march through some of Africa's toughest terrain. Example: Nigeria, where political strife threatens everyone and northern Muslims violently persecute Christians, still finished near the top in 1994 baptisms related to Southern Baptist missions.

SOURCES: FMB Research, World Press Review, World, Europe, The Atlantic Monthly, Population Crisis Committee, AIDS in the World, National Geographic, The Universal Almanac RESEARCH by Erich Bridges

GRAPHIC by Stephen Rountree

# Calvinism versus Arminianism is empty argument, Vines

By Dwayne Hastings  
For Baptist Press

WAKE FOREST, N.C. — Facing the debate between those who call themselves Calvinists and Arminians head on, Jerry Vines, co-pastor of First Church, Jacksonville, Fla., cautioned it is easy for a believer's personal theology to become man-centered instead of God-centered.

He warned the students gathered for Southeastern

Baptist Theological Seminary's fall convocation service that it is possible to seemingly be educated beyond one's own intelligence — "absolutely smarter than God."

Vines, a former Southern Baptist Convention president, asked Aug. 22, "Are you a Calvinist or are you an Arminian?"

Then responding to his own query, he said: "If you are either, you are a religious humanist because that is a man-

centered theology instead of a God-centered theology. I could care less what Calvin believed and I could care less what Arminius believed — I want to know what the revealed Word of God has to say."

Saying he enjoyed his seminary experience, Vines fondly



VINES

recalled times when he and other students would gather together informally to talk about matters of theology.

Smiling broadly, Vines asked, "Do they still have Calvinism and Arminianism? Is that still around?"

"Boy, we had that stuff when I was in seminary," he said, recalling the discussions centering on divine sovereignty and human responsibility.

To those who ask how do you reconcile sovereignty,

Vines said. "The Bible teaches divine sovereignty." And to those who ask you to reconcile human responsibility, he continued, "The Bible teaches human responsibility."

"I don't worry about reconciling them. I just preach them and God takes care of the reconciliation," Vines said.

There is a lost and dying world out there and it is not impressed with such theological discussions, the former SBC president added. □

## ■ 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.
- Opinions and ideas expressed in letters are not necessarily shared by the *Baptist and Reflector* and its staff. □

## Rich heritage

Congratulations on the 160th birthday of the Tennessee state Baptist paper and the interesting special issue dated Aug. 16. I appreciate the rich heritage and the current stewardship of information, inspiration, and editorial comment that characterizes your work.

My best wishes to the entire staff.

Paul W. Powell, president  
Annuity Board, SBC  
Dallas, Texas 75221

## Enough compensation

Tennessee Baptist churches should be sure to provide adequate compensation for their pastors. Usually, most of the church budget is prepared first and then the pastor is given any leftovers. This year, why not make the pastor's compensation both foremost and equitable?

Many people look at the total "pay package" and erroneously assume a much larger level of support than is actually there. Business expenses and fringe benefits are not included in a lay person's pay. Why should they be included in a pastor's pay? Financial support such as salary and housing should be separated from ministry-related expenses to identify true personal income. Budget committees should also remember that a minister is required to pay "self employment" taxes on both his income which is almost double what a lay person pays.

According to I Timothy 5:17, a pastor who is doing his job well should receive "double honor." A pastor should not receive twice that of a lay person, but dual increases for both inflation and merit are appropriate. Unfortunately, excellence is often rewarded with a move to a more generous congregation. Why not reward quality labor for the Lord in the current setting and increase the longevity and thus effectiveness in ministry? I hope all Tennessee Baptist churches will remember that "the laborer is worthy of his hire" (Luke 10:7).

Nathan Livingston  
Seymour 37865

## Appreciates news

We want to thank you for

allowing us to receive *Baptist and Reflector*. Since we have retired we have more time to read the Bible and Christian material.

We attend church regularly and enjoy worship with other Christian people.

May God bless your people for the good work you are doing for others.

Jim and Beulah Hubbs  
Knoxville 37918

## A 'Northerner'

I am subscribing to your nice Baptist paper for myself. I have been receiving it through the courtesy of our church here — First Church, Lenoir City. I enjoy the articles in it of interest to Baptists. And being a Northerner, this is my first experience in a Southern Baptist church, although I have been in Baptist work for over 50 years. I am 87.

Moving here, a complete stranger, I hesitated about joining such a large church, always having been in small mission churches wherever I have lived. But I have enjoyed the friendliness of First Baptist so much. Whether the church is large or small, the Word is still preached and that I enjoy.

Nina Hope  
Loudon 37774

## Laborers are few

I am astounded that the Home Mission Board would voice opposition to Woman's Missionary Union leaders' decision to produce materials for a "competing missions organization" (*Baptist and Reflector*, 8/23/95). I did not know that Christians are "competing" in sharing the Gospel to win the lost to a saving faith in Jesus.

I am astounded and offended that the Home Mission Board voted that Pres. Larry

Lewis write a letter to Mrs. Dellanna O'Brien protesting WMU's production of mission education material for the Cooperative Baptist Fellowship.

I am astounded, offended, and saddened that leaders of the Home Mission Board demonstrate this attitude toward other Christians. I have been a Southern Baptist for 68 years, and am presently an active member of First Church, Manchester. I have always believed that we do not have a monopoly on the spread of the Gospel. The Lord Jesus I have served for these many years said "the harvest is plenteous, but the laborers are few." I do believe that He would want us to share any materials we have that could aid in one lost soul being saved.

If I were a lost person, and someone told me about Jesus, and gave me literature that resulted in my salvation, and Christian growth, I would be eternally grateful. Who published the literature that influenced my life for God would be the least of my concerns when I meet my Savior face to face.

Ruth H. Spaulding  
Manchester 37355

## Proud of WMU

It was with sadness that I read in the Aug. 23 issue of *Baptist and Reflector* about the Home Mission Board's decision to officially protest WMU's production of mission education materials for the Cooperative Baptist Fellowship.

Included was a quote by Texas pastor John Avant who said: "Our concern is over this serious mistake by the leadership of the national (WMU) organization..." I believe Mr. Avant needs to reflect on the very serious mistake which occurred in June when the restructuring committee report was adopted.

It was ironic that one of your front page stories cited the Foreign Mission Board trustees' vote to challenge the Southern Baptists to "new heights of mission involvement and to cooperate with other evangelical groups to fulfill in this generation the biblical Great Commission mandate to reach the world for Jesus Christ..."

What a contrast this is to HMB board members' criticism of WMU's production of mission education material for "other evangelical groups" such as CBF.

I am proud to be a part of Woman's Missionary Union, an organization based on the Great Commission. I pray that we will all seek to be more Christ-like, do less judging and criticizing, and seek to cooperate more with fellow Christians.

Lola Byrd  
Powell 37849

## ■ Baptist beliefs

By Herschel Hobbs,  
Baptist theologian

### Heaven (II)

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." — Revelation 22:1

I like W.A. Criswell's imagery. In Revelation 21:1-21a the saints, approaching the "new Jerusalem," view it in its massive splendor. In verse 21b they enter the gates of the city and see it as a beautiful garden — a restored Eden, if you please.

The Bible begins with a garden (Eden) in which man lived in perfect fellowship with God. Evil marred that fellowship. Man was expelled from Eden. The Bible closes with redeemed people in a restored Eden in perfect fellowship with God. Someone noted that this was made possible because of another garden — Gethsemane — where Jesus fully dedicated himself to the father's redemptive will.

The parallels between Eden and the restored Eden are marked and with definite design. Genesis 2:10 speaks of a river to water the garden. Revelation 22:1 pictures "a pure river of water of life proceeding out of the throne of God and of the Lamb." In Genesis 2:9 there was one tree of life.

Following their sin Adam and Eve were expelled from Eden and a guard was placed to prevent them from eating the tree's fruit (Genesis 3:24). In Revelation 22:2 there are two such trees, one on either side of the river, so readily accessible to all the saints. The trees yield fruit monthly, and their leaves are for healing. It depicts life (water), sustenance (fruit), and healing (leaves).

Expelled from Eden a curse was placed on Adam. It was not work, for he had tended the garden. It was to fight a hostile nature for life's necessities (Genesis 3:17-19). In heaven the curse is removed. There will be work in heaven, for we will serve God and the Lamb without becoming weary (Revelation 22:3). ("Serve" translates the verb for priests serving in the temple.) On earth man cannot see God's face and live. In heaven the saints will see his face as he is (Revelation 22:4).

And they will "reign" (live victoriously) "for ever and ever." This translates the strongest Greek words for eternity.

When we've been there ten thousand years, Bright shining as the sun, We've no less days to sing God's praise, Than when we first begun. — John Newton

## Reader informs us of 'Brother Ball'

I've been reading with much interest your issues featuring the 160th anniversary of your excellent publication.

My father was the late Fleetwood James Ball who wrote the column, "Among the Brethren" for many years. I remember it well, because it was my job as the eldest of his four girls to take the article to the post office every week.

He was called "Brother Ball" by every one in the town and country. While he was pastor of First Baptist Church in Lexington from 1902 until his death in May 1941, he was more of an area-wide "pastor," available to all. He was trying to decide which of the "calls" to other areas to respond to, when my mother, Flossie Lee Melton, died during the massive flu epidemic of 1918.

She left four young daughters;

his mother-in-law lived next door; he just couldn't push himself to undertake the upheaval the change would incur. So, until his death on May 1, 1941, he continued his service in Lexington, plus Saturday and Sunday afternoons with his country churches nearby.

Summer months were devoted to revivals which went beyond Tennessee: Oklahoma, Mississippi, Kentucky, and so on. He was much in demand, and greatly appreciated.

We children would laugh as we helped him plant his garden each spring, knowing full well that, come July, the weeds would take over while he preached the Gospel in many other places.

It was my good fortune to be his guest, after Mama's death, on his trips to the Southern Baptist Conventions. Enlighten-

ing too, as I sat with him at the press table where I could be with him in the middle of things.

He reported the convention activities for your paper, plus the *Commercial Appeal* in Memphis, and the Lexington papers.

From his happy union with "Miss Flossie" Melton, as Mama was called, he had four girls. I am the oldest. Flossie Melton was next (a marvelous musician), Lily McKay was third, and Martha Joe was born just five days before Mama's death from the horrible flu epidemic of 1918.

He left a wonderful heritage — all four of us are/were active members of the Baptist church in the towns where we each now live.

Mary Elizabeth Ball Holmes  
McKenzie 38201

# Being fit for times like these, best and worst

■ one word more

By Wm. Fletcher Allen  
editor

## Being commissioned

When the Korean War was upon us, I was preparing for college.

Well, that's a slight exaggeration. I had dropped plans for college because it just didn't interest me anymore.

Any college that offered the journalism and writing curricula that I wanted (and needed) was far, far away.

And every one of those miles would have put me far, far away from my sweetheart.

With the prodding of God's Holy Spirit and some choice words of my pastor, Davis Sanders, I went on to college. It was strange being away from her, and also difficult.

We survived, and have been blessed.



ALLEN

To avoid the National Draft before completing college, we had to maintain a C average and successfully complete four years of Reserve Officers Training Corps courses.

I survived that — but it was much tougher than marriage.

One extremely hot and dusty day in August, my ROTC class came to graduation day — when we would receive a certificate testifying we'd really done it.

Major Chuck Yeager, the fastest pilot alive, was the speaker for the ceremony. I only remember that his message was strong and convincing. He believed in what he had been doing. He knew the dangers of aerial combat, which he had experienced, and he knew "whoosh" of breaking the sound barrier.

He told us to be faithful to what we believed in. For me, because of Davis Sanders, a few others, and Christ Jesus, it was "who" more than "what."

We marched out to the parade ground where the Big Boss, the general himself, led us through the oath of allegiance, exchanged with us a smart salute, and declared us officers in the United States Army.

We had pledged to honor the flag, respect and protect and defend the nation, if necessary, with our lives.

I feel now as I did then, ready and proud. But even moreso, I gladly honor the pledge of allegiance to the commission in His Army.

He said he had always loved her. From the first day, yes, even the first hour, he had always loved her.

A stranger to the community, he had met her because of a silly accident. He wrecked his motorcycle, and she had happened along to help him get cleaned up and back on his way again.

But he had met the family and he loved them too, her parents and uncle — who was yet a young man.

Though they pledged themselves to each other forever, his career as a physician and researcher took him away for more than a few years.

Circumstances carried him back to the little village where he resumed the courtship.

But her life had changed as much as his. Her father had died, and her mother, by example and teaching, had brought her ever closer to God. It was not by chance then, that she chose to follow her uncle to the African mission field, forsaking all that was dear and precious, including home and the beloved suitor.

He made, one night, a final appeal. She could do both, he told her. She could be a missionary at home — and not give up the familiar way of life. He could not go, he said, because of his career. Would she leave him and home?

Her answer was simple yet eloquent. She had looked at the predicament of the world, and decided for Christ.

"We are living at a terrible time,

dear," she said to him, "and we just seem to be drifting towards self-destruction, moral and physical. Beneath the surface we are all terrified, yet the world keeps moving away from God.

"We will never get through unless everyone, every single person does something about it, each his own part, no matter how small.

"I'm not clever, but it is so obvious that we must prove love is stronger than hatred, show that courage, self-denial, and above all charity can defeat brutality, selfishness, and fear."

It would be nice to say that they lived happily ever after. Only half of the equation did so. He could not give up the world, choosing to be of the world. She could not give up helping the helpless of the world.

The story is similar to that of young Charlotte (Lottie) Moon and countless others who choose to be in the world, but not of the world.

They have seen the desperate condition of the world, and decided to contribute to lifting up people rather than gaining from their losses. They have chosen to give rather than receive, and in so doing their bounty is secure.

The wounded and weary of our world do not know how to solve problems perhaps as others do. But they do want so badly to be rescued.

Choosing to be a problem-solver rather than a problem-maker always draws rebuke and criticism from those

who do not care about the weary and wounded.

Paul would call out to us a stern, uncompromising warning, "For me to live is Christ."

And he would say, "I beg of you, by God's mercy, present yourselves a living sacrifice, totally acceptable to Him. This is reasonable. Do not be like the world, but be transformed from the world, by the renewing of your mind which is in Christ."

Everything Paul wrote in his letters is more than good advice, more than a 101 course in Christianity. The Gospel according to Paul is like the news of Matthew, Mark, Luke, and John.

But he is telling the first church people how to do church (get out to the market place), and witnessing from a hands-on lifestyle.

Every problem in Baptist life, every situation, can be solved if ordinary people make the right choices.

When we choose for Christ, as did the young missionary in the previous example, we choose life.

And, what is more, we choose life for wounded and weary people as well.

Because Christ lives, we can also and we can pass the Gospel on to others.

When we choose life, we move from the mundane to the magnificent, from the petty to the precious, from the grime to the greatness.

Every person must do something about the world's desperate condition, no matter how small, *everyone must*. □

By Wm. Fletcher Allen, editor

■ just for today

By Fred Wood  
pastor emeritus  
Eudora Church, Memphis

# Anger always has its causes

■ families matter

By Paul Barkley, counselor and professor

Last week we looked at anger and I pointed out that anger is a natural part of our make-up as human beings made in the image of our God.

Our choice is not whether or not to get angry, but rather how to respond to our anger. Today I would like for us to consider the cause of our anger.

There are four general areas of our lives that produce the majority of our anger.

These areas are exhaustion, embarrassment, exasperation, and exclusion.

You probably remember a situation where you were extremely tired and flew off the handle for little or nothing.

That reminds me of the story of two flies who were flying around a messy kitchen and landed on a knife handle.

They gorged themselves on the left-over particles of bologna.

They then became airborne again, felt dizzy, and dropped to the floor dead.

The moral of this story is this: Don't fly off the handle when you are full of bologna!

My 21-year-old daughter was babysitting four little boys that belonged to her co-work-

ers. They were playing and scuffling like little eight-to-twelve year old boys will do. I was busy trying to install a new dishwasher.

As usual with my Mr. Fix-it jobs, if it can go wrong, it will. The water supply had to be rerouted, and I crimped a piece of copper tubing in the process.

I didn't have a tubing cutter so I had to go to the hardware store and buy one along with some other pieces to fix the mess I made.

The heat index was 110. I was amazed at how angry I became at these little boys for simply being little boys.

Another source of anger which is often overlooked is embarrassment.

When you and I are put in situations where we are made to look foolish, stupid, or in some way inadequate, the result is embarrassment and the response is often interpreted as anger.

A real spring of anger for most of us is exasperation.

Many a golf club has been wrapped around a tree or thrown into a lake in a fit of anger engendered by frustration.

When pushed to the limits of our abilities or when Murphy's Law has come into play, the resulting exasperation often produces anger.

The final source of anger that I want to discuss is exclusion. I think it was William Congreve who said, "Hell has no fury like a woman scorned."

Women do not have a corner on that market.

Exhaustion, embarrassment, exasperation, and exclusion do produce anger for most of us.

Next week we will consider the cures for this when it becomes a problem. □

Dr. Barkley is a licensed psychologist now in private practice. He also teaches. A former Baptist pastor, he has served in several leadership capacities in associational and state convention work.

Dr. Barkley welcomes comments and questions from readers of this column. — Editor



BARKLEY

## Start with a smile

College girl to roommate: "I need some advice on what to wear. I'm going to apply for a loan at the bank. I need to look poor enough to get the loan." Roommate: "No, you should look rich enough to convince the banker you can pay it back."

## Take this truth

We never have a second chance to make a first impression. Enthusiasm and confidence have their advantages. At what point do they become a liability? Wise people study others to evaluate the impression they are making on them. One student said he studied the professor as much as he studied the lesson.

## Memorize this Scripture

"When they saw the boldness of Peter and John ... they marvelled; and took knowledge of them, that they had been with Jesus" (Acts 4:13).

## Pray this prayer

"Lord help me not to think more highly that I ought; and to think soberly, realistically, and honestly." □

## Archie, Mary King help West Africans, missionaries

By Steve Butler  
For Baptist and Reflector

A grief-stricken man approached Southern Baptist missionaries in Niger Republic, West Africa, shortly after a lion had fatally mauled his 13-year-old son, taking the boy from the family hut while he lay sleeping.

Officially a Moslem, the man said he had come to believe there was something very real about Christianity. He wanted prayer for his family and himself.

It was only one of many memorable encounters for Archie King, former Tennessee Baptist Brotherhood director, on his trip this summer to conduct spiritual retreats for West African missionaries.

Among other experiences for King and his wife, Mary:

- A man in Liberia saying, "They can burn our houses. They can separate us from our loved ones. But they can never separate us from our God." He was at a camp for the homeless at Ricks Institute, a Southern Baptist school which itself carries bullet holes from a long-running civil war. An estimated two-thirds of all Liberians have lost their homes in the upheaval.

- In Mali a man was desperate for the equivalent of \$5.30 to get his new-

born child and wife home from the hospital. That arranged, it developed that there was no food for their large extended family in the one-room dwelling. More aid was given. Such grinding poverty and multitudes of beggars were common sights throughout the region.

- In one country government bulldozers razed thousands of huts, hundreds of wells, and the local church. That left the people to scrounge for a place to live, the church to hunt for a place to meet, and King to ponder new meaning for James 1:1 and I Peter 1:1, in which God's people are scattered abroad.

- Throughout the region, roadblocks were common, bullet holes pockmarked many buildings — including a Lutheran church where 500 had been massacred — and cameras were discouraged in several places, he added.

- Before the Kings' arrival, missionaries in Sierra Leone were advised to leave as anti-government guerillas drew near in attempts to take over diamond mines. Returning later, missionaries found that 82 people had been killed, among them a tailor whom a missionary repeatedly had tried to win for Christ. The missionary agonized over whether he had done everything possible.

- Disease was rampant. Projections

are that among one tribe, AIDS will wipe out certain villages entirely in the not-too-distant future.

Despite such scenes, King said communication from the area indicates God is moving in West Africa more powerfully than ever. For example, prior to a retreat in Niger, an African had asked workers what God they served. Hearing the answer of the God of Jesus and the Holy Spirit, he responded: "That's the God I want to know about." He was saved and since personally has been responsible for 42 other conversions.



KING

A total of 72 missionaries from Sierra Leone, Chad, Guinea, Mali, and Niger Republic were invited to retreats led by King in five different countries.

"While the primary focus of these retreats was to encourage and help renew the missionaries spiritually, they also take care of business matters and fellowship with one another. For most of them there is no one like them for hundreds of miles, and most almost never get to eat out, stay in a hotel, or do a lot of things we take for granted," he observed.

The Kings also met Tennesseans serving as missionaries in the area including John McPherson of Knoxville, on the faculty at Liberian Baptist Seminary; Rickey and Lori Funderburk, formerly at First Church, Manchester, now in Sierra Leone; and Billy and Tracy Crosland, both from Sparta, married and now serving two years as missionary journeymen in Mali.

King stressed that along with the overriding need for prayer for the area is a need for increased financial support. He is told that offerings and gifts from the Cooperative Program are up slightly, but buying power is slipping in many parts of Africa. The same amount of money will buy only about 85 percent of what it did a year ago in many places, and common needs like gasoline can cost three to four dollars per gallon.

"I was deeply touched by the dedication of the missionaries," King summed up. "They face daily spiritual warfare, even witchcraft, and many different philosophies. They are under constant pressure, and I salute people who feel the call of God so strongly.

"I wish more and more volunteers could go there. Missionaries live in danger every day. We felt that if they can live with it all the time, the least we could do was go and do our part." □

## Baptist Men from Halls help Indian church



SCOTT SPILLER, president of Baptist Men at the church, moves a piece of equipment into the church.



MEMBERS OF THE BAPTIST MEN of First Church, Halls, from left, Howard Dean, Scott Spiller, Tim Buffaloe, Nelson Young, Joey Griggs, Curtis Robertson, Ray Nolen, and Wayne Belton, pause during their work at First Indian Church, Ripley. On Aug. 12 they installed new ceilings and ceiling fans in classrooms and repaired the roof.

## Former state minister of music plants churches in Venezuela

By Robin E. Tinley, missionary in Venezuela  
For Baptist and Reflector

VENEZUELA — The dark Venezuelan night got darker. Two loud explosions had been followed by the electricity going out. Then the wail of police sirens started. As William Burton of Rutledge startled awake out of his first comfortable night's sleep since arriving in the hot coastal city of Maracaibo, his first thought was, "Colombian terrorists have crossed the border!"

It was at that point that Burton realized, "I'm not in control. I haven't been in control since I got here. But," thought Burton, "God is."

Burton can trace God's work in his life further back than his arrival in Venezuela. After graduation from Carson-Newman College in Jefferson City, Burton served as minister of music at Calvary Church, Morristown.

During a Venezuela/Tennessee Baptist Partnership program in a church, the pastor of Burton's church asked him if he would go. He hadn't ever expressed an interest in missions work, but when the opportunity arose in 1987, he went. He found he liked the work so much he returned three times.

Burton said God began to change his view of his ministry. One morning while he was reading Isaiah 6:1-8, he received a clear call from God to church planting. He began studying at Southeastern Baptist Theological Seminary in Wake Forest, N.C.

About this time the seminary and the Foreign Mission Board began a church planting program through its International Service Corps, allowing students to earn seminary credit while getting field experience. Burton was accepted in the program and arrived in Venezuela Feb. 1.

It's very practical to study theology this way, af-

firmed Burton. "Every day is a surprise," he said. One day Burton and a friend went to visit a Guajiro Indian man with the intention of discipling the man, a new believer. When they arrived, they met Fernando, a 95-year-old man, and his 92-year-old wife, Maria. The couple had traveled by public transportation for two hours to hear the Gospel presented.

The group sat under a tree, and a woman was recruited to translate Burton's halting Spanish to the Guajiro dialect. Rain forced the group to seek shelter on a porch. As the rain poured over the tin roof, Burton told the couple about salvation. Maria fell to her knees in tears to pray. Still kneeling, she turned to her husband and asked him to repent as well. He joined her in praying for salvation.

Burton explained he knows who gets the glory for such a miracle. He "just happened to be there when God was going to work," he said. □

## ■ Tennessee features

# Rest for the weary in body, soul, emotions

## 'Sanctuary on the mountain'

By Wm. Fletcher Allen  
Baptist and Reflector

There is something about getting away from it all. The annual Tennessee Baptist Pastors' Retreat allows that.

Set in the foothills near Newport, Camp Carson's locale provides for pastors opportunity to relax and rest. And there was "soul food too."

The Aug. 28-31 session at Camp Carson was no exception. Retreat attendance was up from last year, and Jerry King and Jay Austin of the Evangelism Department, TBC, were elated at the turnout.

Kenneth Mathews, led the Bible Study, with Amos as the subject.

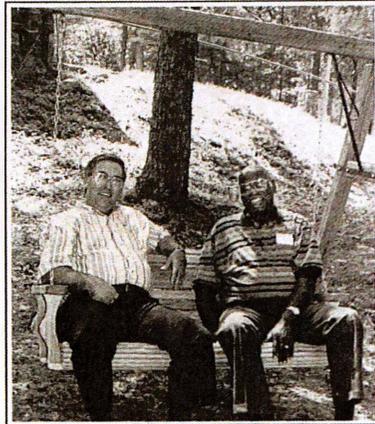
Archie Fendley, staff member at Central Bearden Church, Knoxville, provided good recreation time. He said 99 participated.

Winners included Ronny Jones, singles in horseshoes; Rodney Jarvis and Damon Corley, horseshoes doubles; table tennis singles, Kirk Casey;

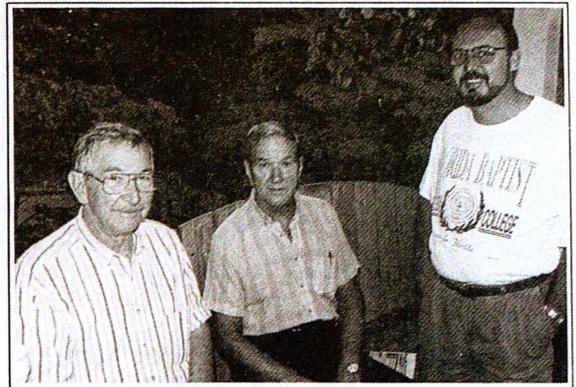
Golf, Mike Breeden and Richard Lee, with Ken Clendanic, seniors; Four-man golf winners, Bill Roberts, Bill Beck, Gary Rickman, and Stan Young; Three-man basketball, Bill Roberts, Richard Lee, and Jimmy Arms. Winners in rook were Ronny Jones and Larry Young.

It wasn't all fun, however. More than one pastor commented the stimulating messages were reminders of how uncomfortable it can be sitting on the pew, listening.

Renewed pastors can perform better, others added. □



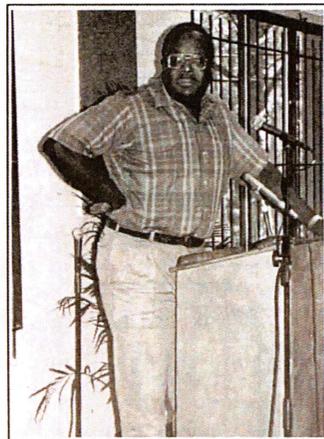
**GARY SHOCKLEY**, Cumberland Drive Church, and Lawrence Hudson, Monument of Love Church, Memphis, 'swinging'.



**THREE PASTORS** from Sweetwater Association, from left: Marvin Millsaps, Ebenezer Church; Joe Caldwell, interim at Island Creek Church; and Randall Jarnigan, Chestua Church.



**TOMMY FERGUSON**, Hickman Church; Jonas Taylor, East Lake, David Thompson, Alta Loma.



**BUD LEE**, evangelism musician, and wife Barbara, with son D. J. are familiar to Tennessee Baptist pastors. They have blessed many state meetings with their music.



**MICHAEL PEARSON**, Clinton Association DOM; Howard Hannah, Childs Memorial Church; Mark Caldwell, Union Church, Wartburg; and Bill Edmonds, evangelist from Oliver Springs.



**FORREST CREEKMORE**, Chestnut Grove Church; Jim Millsaps, Royce Church, and Ron Barker, featured speaker.

## Bowmantown Church observes 125 year anniversary

For Baptist and Reflector

**JONESBOROUGH** — In one of the oldest cities in Tennessee Bowmantown Church could be found remembering its heritage Aug. 6.

To celebrate the 125th anniversary, members had decorated the church building with wild flowers and kerosene lamps, and had worn period dress. A display included original charters, records of clerks and treasurers, and photos of the history.

The church traces its history, said Gerry Glover of the historical committee, to a Bible study in Campbell's

Store in Bowmantown. The group began meeting at Civil Gap School, and on Jan. 29, 1870, they organized a Baptist Church known as the Philadelphia Church, which was later changed to Bowmantown Church.

Glover noted the church met in one building for 100 years. On Jan. 10, 1880, the church voted to build a house for worship, and on June 6 of that year, began meeting in the new building. Although the building was turned and additions were made to it, the congregation continued to meet in it until 1980.

At the celebration, former pastor David Tydings, director of missions,

Grainger County Association, spoke during the morning worship service, which was followed by a luncheon.

"It was a good day in the Lord and everyone attending had an enjoyable time," said Glover. □



**PASTOR CHRIS RUSSELL**, right, receives a plaque during the celebration from the Tennessee Baptist Historical Society presented by Tal Thompson, director of missions, Holston Association.

# Tennessee Baptist churches report growth in music enrollment

For Baptist and Reflector

**BRENTWOOD** — Fifty-one Tennessee Baptist Convention churches have shown growth in their music ministry enrollment for five consecutive years, according to Julian Suggs.

The figures reflect total music enrollment and could include choirs ranging from preschool through senior adults. Many churches will only have an adult choir and perhaps one other, Suggs noted.

Overall, 348 churches in the state have shown growth in four of the five years from 1990 through 1994. This number is up from 214 last year, Suggs said.

Suggs pointed out that many of the churches which showed growth during that time were led by part-time or bivocational music leaders.

Churches recognized for the five-year Honor Roll include the following. Listed along with the church name was the enrollment at the beginning of the five-year period and the

enrollment at the end.

First, Linden, 59-120; Sand Ridge, Lexington, 31-63; South Fulton, 112-199; Liberty, Wartburg, 0-47; Council, Charleston, 0-35; Shellsford, McMinnville, 71-105; First, Maryville, 130-239; New Faith and Hope, Knoxville, 2-21; First, Murfreesboro, 265-342; Cumberland Drive, Clarksville, 47-97; Hilldale, Clarksville, 274-405; First, Estell Springs, 75-96; First, Halls, 73-138; Mt. Vernon, Halls, 30-91; First, Somerville, 175-295; Hickory Grove, Trenton, 41-

54; First, Milan, 247-297; Silverdale, Chattanooga, 107-212; First, Soddy Daisy, 124-183; First, Whiteville, 21-40;

Snow Memorial, Johnson City, 18-40; Shepards Chapel, Rogersville, 51-88; Green River, Waynesboro, 89-150;

Grace, Knoxville, 183-390; North Acres, Knoxville, 25-92; Rocky Hill, Knoxville, 23-69;

Macedonia, Lawrenceburg, 4-25; Mars Hill, Lawrenceburg, 55-165; West Broadway, Lenoir City, 22-55; Meridian, Jackson, 49-171; Zion Hill, Englewood, 46-58;

First, Donelson, 257-369; First, Joelton, 63-242; First, Nashville, 547-717; Brown Springs, Mosheim, 18-90; Whitesburg, 19-39;

First, White House, 106-142; Flewellyn, Springfield, 25-39; Elizabeth Chapel, Smith-

ville, 0-65; First, Pigeon Forge, 142-234; First, Sevierville, 333-456;

Georgian Hills, Memphis, 69-151; Second, Millington, 54-95; Wells Station, Memphis, 61-128; Lakeview, Selmer, 31-77; Trinity, Michie, 17-35;

Poplar Grove, Cookeville, 39-60; First, Roan Mountain, 39-70; Fairview, Lebanon, 36-126; Gladeville, 33-387; Shop Springs, Lebanon, 35-41.

"These churches are to be commended for their outstanding work in music ministry enrollment," Suggs said. □

## Women's Retreat slated for Union University campus

For Baptist and Reflector

**BRENTWOOD** — A Retreat for Women on Mission is set for Sept. 15-16 at Union University's chapel in Jackson.

The theme for the Tennessee Woman's Missionary Union-sponsored meeting is "Risk the Journey."

Beverly Miller of Montgomery, Ala., will be the Bible teacher for the weekend event.

Missionary speakers include Vel Cross of Namibia and Diana Lewis of Arkansas. Karla Worley of Franklin is guest musician for the retreat.

Registration for the retreat is \$10. The event begins at 7 p.m. on Friday, Sept. 15, and ends at noon on Saturday, Sept. 16. The Baptist Nursing



CROSS



LEWIS



MILLER



WORLEY

Fellowship will meet following the evening session on Friday.

For more information about the retreat or a list of hotels,

call the Tennessee Woman's Missionary Union office at (615) 371-2038. □



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# TenneScene ■ the people, their work

## ■ the work

■ A group of 15 youth and adults from **First Church, Oliver Springs**, worked in Indianapolis, Ind., July 29 – Aug. 4. Their Home Mission Board assignment was with Metropolitan Baptist Center there. They led children's clubs, attended worship services, and presented puppet shows at a nursing home and children's crisis shelter.

## ■ the leaders

■ **Jeffrey Calloway** of Knoxville has been called to his first full-time church staff position as pastor of Clear Branch Church, Lake City.

■ **Steven Taylor**, pastor, Glenwood Church, Kingsport, has been called as pastor of Cornerstone Church, Clinton.

■ **Leonard Russell**, pastor, Center Hill Church, Counce, has been called as pastor of Mount Pleasant Church, Mount Pleasant, Miss.

■ **Chuck Gartman**, minister of youth, Bluegrass Church, Hendersonville, has resigned.

## ■ the churches

■ **First Church, Tullahoma**, will hold homecoming Sept. 15-17. A golf outing at Henry Horton State Park will be on Saturday. Activities on Sunday will begin with a breakfast. Recognized during the morning worship service will be former pastors Oley Kidd of Birmingham, Ala.; Tom Madden of Murfreesboro, former Tennessee Baptist Convention executive director; and James Porch of Tullahoma, TBC executive director.

■ **Harsh Chapel Church, Nashville**, will hold homecoming Sept. 10. Harlan Reynolds will speak. During an afternoon program musicians Terrie Weeks and the Radnor Baptist Singers will perform.

■ **Ken Hemphill**, president of Southwestern Baptist Theological Seminary, Fort Worth, Texas, will speak Sept. 17 at **Hermitage Hills Church, Nashville**, during the morning worship service.

■ **Ridgeview Church, Chattanooga**, will celebrate its 50th anniversary Sept. 10.

■ **Virginia Avenue Church, Bristol**, will begin using its new building Sept. 24.



**MEMBERS OF THE YOUTH** of First Church, Franklin, pose with other volunteers from Indiana who did missions work in Indianapolis. The group distributed a publication produced by the State Convention of Baptists in Indiana entitled 'Sports Spectrum' near the Indianapolis Speedway and in the community of a new congregation. Over 165,000 pieces were distributed. The Tennesseans also repaired a congregation's building and led Backyard Bible Clubs.

■ **Silver Springs Church, Mount Juliet**, will celebrate its 40th anniversary Sept. 24.

■ **Forest Hills Church, Nashville**, will celebrate its 35th anniversary Sept. 17. Activities include celebration of the debt-free status of its sanctuary and a luncheon.

■ **Calvary Church, Lebanon**, will hold homecoming Sept. 10. Speaking during the morning worship service are Hubert and Eugene Murray. A luncheon will follow.

"Tour" Sept. 30 from 9:30 a.m. – noon. Participants will view association office, Woodcock Church and Mission Center, Toy Store and ministries of Shelby Avenue Church, and Truck Stop Ministry of Inglewood Church. For more information, call (615) 259-3034 by Sept. 22.

lis, died Aug. 9. The couple retired in Nashville, where they were members of Inglewood Church. He was pastor in Springfield, Rutledge, and Knox County.

## ■ the hospitals

■ **Baptist Hospital of Roane County's** new Chapel was dedicated Aug. 8. Before the chapel was opened, meeting rooms were used, said Chaplain Bob Peek.

## ■ death

■ The wife of retired pastor Herman Ellis, **Louise El-**

## ■ the associations

■ **International Friends of Nashville Association** will hold a coffee Sept. 7 from 9-11:30 a.m. at Woodmont Church, Nashville. Meetings will begin the first Thursday in September to second Thursday in May from 9-11:30 a.m. Childcare is provided. Conversational English, Bible, and Spanish classes are offered. For more information, call Ruth Spraker at (615) 352-5751.

■ **Nashville Association** will host a "Power Partner



**HAVING CUT THE RIBBON** to dedicate the new Activities Center of Alpha Church, Morristown, are, from left, Clay Frazier, pastor emeritus, Nell Murrell, Paul Whaley, Thomas James, pastor, and Bob Coulter. The building houses a gym, walking track, kitchen, stage, classrooms, and a daycare.



**PLOWING WITH his grandfather's plow** to break ground July 30 for the Family Life Center of Dixie Lee Church, Lenoir City, is Jerry Wilkerson, right. His grandfather was former pastor Sam Munsey, who served the church in the 1920s. Assisting Wilkerson are members of the building committee and pastor Bruce Yates, center. The church also celebrated its 113th anniversary that day.

# Tennessee Sampler ■ views, insights

## Thanks for helping family

By Dee Drake, minister of youth and education  
First Church, Manchester

On a recent Sunday night we learned about a family of SBC appointed foreign missionaries who had car trouble on the interstate. They were enroute to Louisville, Ky. Their children were scheduled to begin their first day of school in America the following day.

They asked for directions to First Church in order that they may have transportation to a hotel.

We shared their situation with you and you responded. With your help,

someone loaned them a vehicle and just hours after arriving in Manchester they were on their way to their missionary house in Louisville. Others unloaded their only belongings in America from a trailer to the truck.

Thank you for your servant attitude. □

## About Labor Day

By Roy Fisher, pastor  
First Church, Donelson

In observing Labor Day we should consider how we perceive work. I'm sure at some time you will have seen the popular bumper sticker: "I owe, I owe, so off to work I go!" In other

words, working to pay off debts.

Others view work as a mere necessity — void of any pleasantness or reward. God's Word gives us a loftier view of work. "Let him labor, performing with his own hands what is good, in order that he may have something to share with him who has need" Ephesians 4:28.

Work provides us the opportunity to be responsible and to minister to others. Work then becomes more of a sacred opportunity than a necessary drudgery.

For example, Joseph of the New Testament was a carpenter; Luke a doctor; and Paul, a tentmaker. Whatever our chosen work, we have worth before God.

Whatever the work, the Christian is to "do it heartily, as to the Lord" (Colossians 3:3). Nothing less than the pursuit of excellence pleases the Lord and is honoring to him. As Charles Haddon Spurgeon once said: "Pray, and keep the hammer going."

The valuable thing is to see our job, as well as our other activities, as an adventure directed by God. □

Articles included in "Tennessee Sampler — views, insights" are written by Tennessee Baptist church and associational leaders. The articles are chosen for publication from newsletters of churches and associations. The *Baptist and Reflector* does not necessarily concur with the views expressed.

# Tennessean coordinates Ridgecrest project

By Mark Kelly  
For Baptist Press

RIDGECREST, N.C. — The whine of a table saw and the smell of sawdust fill the tent pitched on the front parking lot at Ridgecrest Baptist Conference Center.

Inside, a dozen men or so lean intently over their work benches — measuring, remea-

suring, cutting, piecing, nailing, staining — as they concentrate on the task at hand: building furniture for a Choctaw Indian mission congregation in Mississippi.

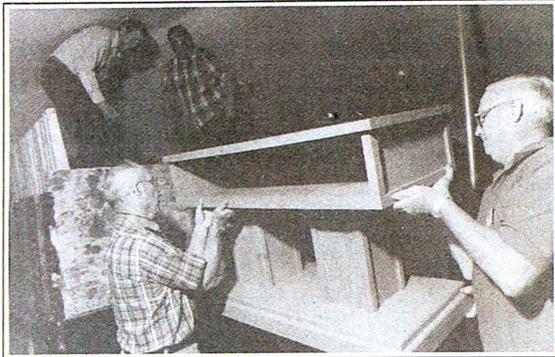
The crew consists of men attending the Jericho missions festival held each year at Ridgecrest. The festivals seek to break down barriers to missions involvement by giving

people hands-on missions experiences.

"Some men come with their wives to a conference like this and dread sitting through the seminars and workshops," said crew foreman M.B. Howard, a Mission Service Corps volunteer from Oak Grove Church, Covington. Howard coordinates construction projects for the SBC Brotherhood Commission.

"A lot of them are excited to get here and find something like this they can get their hands on."

Howard sets up shop at Baptist meetings like Jericho and invites men to pitch in. His 14-foot trailer, with its "Carpenter Shop" logo emblazoned on the side carries all the tools he needs. The Ridgecrest project will benefit Calvary Indian Baptist Church of Union, Miss., which ministers in the shadow of a Choctaw casino on the nearby reservation. □



A VOLUNTEER CREW loads a communion table headed for Calvary Indian Baptist Church in Union, Miss. The table, as well as a pulpit and pews, were built during the recent Jericho missions festival at Ridgecrest, N.C., by volunteers in 'The Carpenter Shop.' — Photo by Jim Veneman



## Cloverport breaks ground

Members of Cloverport Church, Toone, recently broke ground for a new church building to be built at a new location on a two-acre lot about two-tenths of a mile north of its present location. Assisting in the groundbreaking were five charter members and H.K. Sorrell, right, the church's founding pastor in 1948. With him are, from left, Mrs. Oren Byrum, Oren Byrum, Sarah Daniel, Carmen Bishop, and Annabelle Vernon. Construction will begin in about a month, according to Pastor George Clark.

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Bette Stalnecker

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# ■ Sunday School lesson commentary

**Life and Work Series  
for September 10  
Focal Passage:  
Romans 3:20-30**

## Salvation: how do I get it?

By C. William Palmiter

The word "therefore" in verse 20 conveys the meaning of "because"; it expresses why the whole world is guilty before God. And "justified," which is courtroom terminology, means to be declared righteous, to be saved, to meet God's standards. For no weak human being would dare ask God to judge him on his fidelity to the Law. It laid upon man heavy obligations without giving the strength to observe them. The Law served only to make one conscious of his weakness and to label his inevitable failings as sin. Paul destroys the Jews' last argument for finding salvation in religious laws.

But the world has now entered a turning point in how God accomplishes salvation. Having exposed man's bondage to sin in Romans 1:18-3:20, Paul now declares the grace of God that delivers us from sin. In Romans 1:17 Paul introduced the theme of this letter: the righteousness of God. *There is no greater need for anyone than a right relationship with God!* Now God has gloriously revealed a new and gracious way of salvation by believing wholeheartedly in Christ the Savior. All men, both Jews and Gentiles, are in sin and need to believe in God's saving activity in Jesus Christ.

All of man's justice must come from the grace that God revealed and accomplished once for all in the redemptive work of Jesus Christ, his Son. In liberating Christ from death and empowering him with all authority on his heavenly throne, God receives all sinners who believe as Christ's brothers, and offers them the full pardon and peace of an eternal covenant of salvation. In verse 24, the Greek word translated "freely" is translated in John 15:25 as "without a cause." We are justified without a cause. In other words, there is no cause in us that would earn the salvation of God. It is all by his grace!

"Propitiation" means the satisfying of God's holy law, the meeting of its righteous demands, so that God can forgive those who come to Christ. Paul uses the sacrificial languages of the Old Testament to explain what has taken place. Paul identifies the death of Christ on the cross as the actual propitiatory throne sprinkled with his own blood whereby all sins are expiated, repented, and forgiven, and all believers are brought into a saving relationship with God. The writer of Hebrews shows Christ entering not "into the holy places made with hands" (Hebrews 9:24), but into heaven itself, offering his own blood, not the blood of animals, for the redemption of man.

"Redemption" is slave terminology. It means purchasing of the slave of sin at great cost and setting him free. If one believes in the redemptive work of Christ on the cross and accepts him as Savior, he becomes just in the eyes of God. God's only Son, Jesus Christ, is the costly sacrifice that sets us free from the bondage of sin!

This divine grace strikes radically at all pretension to attain salvation by one's own strength and good deeds. Man now lives where his primary obligation is to believe in Christ rather than to rely on his own works. For he comes into a right relationship with God not by all the good he does, but through the gift of God which he accepts by faith. This holds true for all men. There is only one way of salvation for both Jew and Gentile: it is the way of God's grace through faith alone! □ — William Palmiter is pastor of Bethel Church, Greenbrier.

## The Holy Spirit's coming in power

By Jerry Barker

Our focus this week is on an event that marked a moment of great significance in the life of God's people. That momentous event was the coming of the Spirit at Pentecost. The Spirit of God had been mentioned earlier in Scripture as the Spirit of God come with new power since the Son of God had completed his mission.

We will focus on three portions of this chapter. The coming of the Holy Spirit in chapter 2:1-13 will be our first emphasis. The second emphasis will be on the sermon of Peter in verses 14-41. Our third focus will be on the fellowship of the believers in verses 42-47.

### Coming of the Holy Spirit — vv. 1-13

The term Pentecost means "fiftieth" in Greek and occurred 50 days after Passover. There were three signs of the coming of the Spirit: (1) The people heard what sounded like a rushing powerful wind. (2) They saw what looked like tongues of fire rest upon them. (3) They began to speak "with other tongues." The verses that follow seem to indicate that the tongues in this passage refer to the languages of the people rather than ecstatic speech such as in I Corinthians 14.

Verses 5-13 tell how the people began to witness and speak. The people were amazed to hear people speaking in their own languages. Some of the crowd thought the believers were drunk.

When you read these verses, you can sense a great power, a boldness, an energy. This was a spiritual happening. When we receive Christ we have the Holy Spirit. However, all of us need to be empowered by the Holy Spirit of God.

### The sermon of Peter — vv. 14-41

Remember this is the same Peter who had denied his Lord some days earlier. This same Peter empowered

**Convention Uniform Series  
for September 10  
Focal Passages: Acts 2:1-4, 14a, 29-33, 37-39, 44-45**

with the Holy Spirit now proclaimed boldly for his Lord.

The heart of the message of Peter's sermon is a focus on exalting Jesus Christ. He speaks of his life (v. 22), his death (v. 23), and his resurrection (vv. 25-28).

In verses 37-41, we see conviction, invitation, and response. As Peter preached with the power of the Holy Spirit, the people were convicted and asked, "what shall we do?" Peter responded, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of your sins ..." (v. 38). Did Peter mean that baptism is essential for forgiveness? The answer is no. The word translated "for" can also be translated "on the basis of." Also, other references in Scripture link forgiveness to repentance with no mention of baptism (Luke 24:47; Acts 3:19, 5:31). Baptism is important. We are baptized not to receive forgiveness but because we have been forgiven.

To be perfectly honest, Peter's sermon was not flashy or fancy. His message was simple — "Repent." But friends look at the results of a message empowered by the Holy Spirit. The results are in verse 41. "And the same day there were added unto them about three thousand souls."

### The fellowship of believers — vv. 42-47

Please notice that when God's people are in a right relationship they share, give voluntarily, care for the poor, worship together, have a unity of spirit, and God blesses. Churches should be places of fellowship and love. The fellowship was committed to God and to one another. God can do great miracles with a people who not only possess the Holy Spirit but are empowered by the Holy Spirit. □ — Jerry Barker is pastor of First Church, Alamo.

## Daniel continuing faithfulness to God

By Clay Austin

This lesson focuses on another great demonstration of power that comes from faith in God. This power is well demonstrated through the life of Daniel. Already it had been established that Daniel had great wisdom and discernment. Darius recognized Daniel's God-given ability and placed him in a position of power in his court. The king even planned to appoint him over "the entire kingdom." It was inevitable that someone would become jealous. Daniel's subordinates tried to find something to use against him.

Even though Daniel was living a life holy and was blameless before God, he was not immune to the evil plans of those whose lives were not so dedicated. Daniel's reward for his faithfulness comes not in freedom from problems, but in God's presence in the midst of undeserved circumstances. Finally, when his co-workers and subordinates can find nothing to blame on him, they resort to a devious conspiracy. The plan led them to appeal to the vanity of Darius. As a result, the king passed a law that made worship of anyone except him a crime punishable by death in the lions den.

Up to this point Daniel had been loyal to Darius, however when presented with the choice of God or Darius, his decision had already been made. Daniel had a previous commitment that superseded any law of the land. Even though breaking the law meant certain death, verse 10 tells us that Daniel continued his practice of praying three times a day.

Daniel's witness of constant prayer

**Bible Book Series for September 10  
Focal Passage: Daniel 6:3-7, 10-11, 19-22**

should challenge us. We are free to pray at any time yet our greatest obstacle is our own complacency and our greatest excuse is that we do not have the time. During Hitler's reign of horror, there were some who claimed to be people of faith and believed he could best be dealt with by negotiation and accommodation. However, there were the faithful such as Dietrich Bonhoeffer who used their voices to sound a warning. Even in prison Bonhoeffer continued to speak out in witness of his faith. The Nazi medical doctor who witnessed his execution later wrote, "In the almost 50 years that I have worked as a doctor, I have hardly ever seen a man die so entirely submissive to the will of God." Like Daniel, Bonhoeffer was faithful even when he knew the consequences of expressing that faith might mean death. If called on to make a difficult stand, could we like these people of faith pay the price? If the cost of demonstrating our faith meant that we should pay with our lives, would we regard the price too high?

Ultimately, Daniel faced the lions. After a restless night the king asks, "... has your God whom you constantly serve, been able to deliver you from the lions?" (v. 20). The question Darius asked acknowledged that Daniel's faithfulness had been observed, the question now in the king's mind concerns the power of

Daniel's God. From the den the response came back, "My God sent his angel and shut the lion's mouth ..." (v. 22). The power of God was now evident in Darius.

God always acknowledges faithfulness. Daniel's story comes to a wonderful and positive ending. The resolution of all stories concerning faithful people are not always as obvious. It seemed to some who witnessed Jesus on the cross that his death was the end. He did not come down from the cross and no one came to save him. Yet, to those continuing to look to God, the "rest of the story" was revealed.

At times when we are tempted to waiver in our faithfulness to God we must remember that even though we do not understand how God is going to deliver us from the current circumstance we now are only able to "see through a mirror darkly." God however is "working for the good." Our task is to remain faithful, God's promise is for deliverance.

Daniel decided that his prayer life was so important he was willing to die in order to maintain it. He had no idea how God would deliver him and yet he was faithful. A wise teacher of mine once said, "Faith that fizzles in the finish was not the faith from the first." Daniel's faith was from start to finish. □ — Clay Austin is pastor of First Church, Blountville.

## CLC's Smith resigns; Dodson recommended

Baptist Press

WASHINGTON — James A. Smith, Christian Life Commission director of government relations for the past six years, has resigned effective Sept. 30 to pursue full-time studies at Midwestern Baptist Theological Seminary, Kansas City, Mo., this fall.

Smith was the CLC's first staff person in Washington, D.C.

Richard Land, CLC executive director, has announced he will recommend William C. Dodson as Smith's successor and as CLC associate general counsel when the CLC board



SMITH

meets Sept. 12.

Dodson, 39, spent eight and a half years as a judge in Lubbock, Texas, before resigning his position this summer to enter Southeastern Baptist Theological Seminary, Wake Forest, N.C., in preparation for full-time Christian service. □

## Be quiet, listen to God, seminar leader advises

Baptist Press

RIDGECREST, N.C. — Many people's prayers are like a one-side telephone conversation, Doug Beggs believes.

"We talk and talk and God can't get a word in edgewise," said Beggs, who led a conference on "Developing Your Personal Prayer Life" during Jericho missions festivals.

"We spend our prayer time telling God what's wrong and never stop to listen to him tell

us what he's doing," said Beggs, vice president for program services at the SBC Brotherhood Commission. □

## WMU set grant application deadline

Baptist Press

BIRMINGHAM, Ala. — Southern Baptist Woman's Missionary Union is now accepting applications for Second Century Fund grants. Applications will be accepted through Oct. 1.

The Second Century Fund is an endowment fund begun in 1988 as a gift to future generations of women in missions. All contributions are permanently invested with only the interest given annually as grants.

Grants are awarded in three categories: to develop missions organizations abroad;

to enhance WMU leadership development in the United States; and to foster education about missions and WMU among Southern Baptist seminary faculty and students.

Grant recipients will be announced during the January 1996 WMU executive board meeting.

Grant applications are available from Second Century Fund, Woman's Missionary Union, P.O. Box 830010, Birmingham, Ala. 35283-0010. □

## Revival takes place at Midwestern

Baptist Press

KANSAS CITY, Mo. — The Aug. 29 chapel service at Midwestern Baptist Theological Seminary ended with about 40 students and faculty packing the altar to pray for spiritual awakening. Some wept openly

while others gathered in groups to pray aloud.

The outpouring of God's Spirit was prompted by a testimony from John Avant, pastor of Coggin Avenue Church, Brownwood, Texas. In 30 minutes he detailed how God has used a spiritual awakening in Brownwood to spark a mighty work across the country.

Following the service, Midwestern President Mark Copenhaver said, "We've talked about prairie fire of revival at Midwestern. John Avant has seen prairie fire of revival and described it to us. We now have a clearer vision of where we might go. We have seen the first fruits of a harvest."

In January widespread spiritual renewal started at Coggin Avenue Church and moved to Howard Payne University in Brownwood and then to Southwestern Baptist Theological Seminary, Fort Worth. □

## God is at work all around, Willis tells Jericho group

Baptist Press

RIDGECREST, N.C. — Many Christians just can't see that God is at work all around them every day, so they leave him out of their everyday lives, Avery Willis told a conference group at a Jericho missions festival.

"The Biblical Basis of Missions" was one of 70 conferences offered participants in the Jericho festivals at Glorieta (N.M.) and Ridgecrest (N.C.) Baptist conference centers this summer. The festivals seek to break down barriers keeping Southern Baptists from joining God's mission by giving them firsthand experience and a challenge to get involved.

Almost 3,000 people registered for the two conferences, held July 29-Aug. 4 at Glorieta and Aug. 12-18 at Ridgecrest.

"The average Christian doesn't see God at work around him and concludes God only shows up at church on Sunday," said Willis, Foreign Mission Board senior vice president and author of the MasterLife discipleship materials. He added that the average Christian doesn't see how God relates to the "workaday world" and to family, finances, and relationships.

People may not see him, but God is there, Willis affirmed. □



WILLIS

## IT'S BUDGET PLANNING TIME IN TENNESSEE!



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The *Baptist and Reflector* could be the answer for your church newsletter as you plan for the new budget year. Clip this form and discover how you can make the *Baptist and Reflector* work for you. We will send you information about the Church Page Plan and a special offer. Mail form to: *Baptist and Reflector*, P.O. Box 728, Brentwood, Tenn., 37024.

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