

T E N N E S S E E ' S B A P T I S T & REFLECTOR

Volume 166/ Number 22

Statewide Edition

May 31, 2000

Noxville church suffers damage from high winds

Baptist and Reflector

NOXVILLE — The pole, concrete base and roof was lifted off Calvary Baptist Church May 23 and blown down on the roof, causing extensive damage. Whether a tornado actually struck or it was caused by a wind blast has not been determined, according to Anna Williams, church secretary. A preliminary report estimated the damage to be approximately \$250,000, according to Williams. "There is quite a bit of damage to the roof," she said. Most of the damage occurred near the entrance. The church was able to conduct Wednesday night services as usual, Williams reported. Tornadoes and high winds were prevalent across the state last week, causing power outages in several areas, especially in Middle Tennessee. A Nashville Disaster Relief team responded to needs in ALPHA Baptist Association (see page 2). ■

Sweetwater Baptists dedicate home

By Lonnie Wilkey
Baptist and Reflector

MADISONVILLE — Representatives of Sweetwater Baptist Association churches, along with members of the family of Earl and Anita Hamby, gathered May 20 to help dedicate the Hamby family's new Habitat for Humanity home.

It was the first Habitat project for Sweetwater Association, according to Director of Missions Bennie Creel.

Acknowledging that he did not know a lot about Habitat for Humanity before the association adopted the project last year, Creel is now a firm believer in the organization which helps provide quality housing to low income families. "It is one of the greatest ministries any community could offer to residents who are less fortunate," said Creel, noting that even today in Monroe County there are pockets of deep poverty and people who do not have inside plumbing. The association's Baptist



SWEETWATER BAPTIST ASSOCIATION Director of Missions Bennie Creel, right, presents a check from the association to help pay for a future Habitat for Humanity Home to Richard Spurling, interim president of the local Habitat chapter. Spurling is a member of First Baptist Church, Madisonville.

Men's organization, led by Shot Gourley of Cedar Fork Baptist Church, Philadelphia, enlisted men who helped construct the home on land owned by the Hambys, who are Baptists. At the time they were chosen as recipients of the home, Mrs. Hamby was helping lead music at Vonore First Baptist Church, where she is a member, Creel said. The association's WMU also pitched in by providing meals on Saturday work days, he added.



HELPING EARL AND ANITA HAMBY, center, dedicate their new home constructed through Habitat for Humanity with help from the members of Sweetwater Baptist Association were, Shot Gourley, left, associational Baptist Men director and member of Cedar Fork Baptist Church, and Pastor Denny Moore of Vonore First Baptist Church.

In addition, the association's churches collected nearly \$12,000 to be used toward another Habitat home in Monroe County, Creel said.

During the dedication service, Richard Spurling, interim president of Monroe County Habitat for Humanity, thanked all those who helped construct the Hamby home. He noted it was built faster than any of the previous Habitat homes in the county.

Spurling observed that

Habitat for Humanity is about providing a service. "If it weren't for the Christians and churches it wouldn't happen," he said.

Creel pledged continuing involvement on behalf of the association.

"This project has certainly brought awareness of our association to the needs of some of the citizens of our area and we do intend as an association to continue to be involved," he said. ■

Leadership styles of pastors explored by LifeWay author

Books R. Faulkner
Baptist Press

Editor's Note: Brooks R. Faulkner, a LeaderCare specialist at LifeWay Christian Resources, has defined some of pastors in a humorous, yet thought-provoking book, *Getting on Top of Your Work: A Manual for the 21st Century Minister*. Following are two stories that examine both healthy and unhealthy pastoral leadership styles.

ASHVILLE — An adage says, "It is all kinds to make the world." Being true, all kinds can be found in pastoral leadership roles.

The Superman
The fate of the world depends on me. The church could not survive without

Superman needs to carry the weight of the church on his shoulders. It is an image he relishes. It is also an image of power that evaporates with one whiff

of the wind of reality.

Some church members propagate the gospel of Superman: "What do you think, pastor?" "We don't want to make a decision without the approval of our pastor."



In his narcissistic haze, he begins to think he is indispensable. He has listened to a few dependent people and is

disturbed by independent thinkers who disagree with him. He comes dangerously close to believing that the proof of his self-worth is based on whether people agree with his every opinion.

Even Jesus had to rest. He looked for times to be alone to replenish his energy. Superman never stops. He takes on the world's problems, wins the

world, heals the sick, fights evil, directs church programs, and is an all-around good egg.

But deep in the recesses of his consciousness, he knows he is human. He knows his energies are depleting rapidly.

Yet he continues to drive himself until he finds himself flirting with cynicism, sarcasm, unbridled candor, and a feeling of emptiness. It also takes a toll on family, deprived of time they deserve.

How can we make a pastor realize his humanity?

It could be as simple as recognizing that a Baptist church is the strongest kryptonite. That may be all it takes to bring him back to earth.

Learn the important lessons of "You can't save anyone; only God can" and "You can't fix people; only God can." We have the gifts God endowed us with. We can "hope in the Lord and renew our strength; soar on wings like eagles;

run and not grow weary, and walk and not be faint" (Isaiah 40:31).

The Terminator

"Let's clean up this church."

Rules are necessary. They just don't apply to The Terminator. This pastor brings his staff with him. He deems the church staff that is presently serving as inadequate.

Some of his characteristics wear well with some members. Some simply "wear" on others. He is compulsive. The staff's schedule is secondary to his — even insignificant.

Those who like his style use phrases like "strong leader," "tough implementer" and "no nonsense." Those who question his style also question his — See LifeWay, page 3



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► **Web Site** — www.tnbaptist.org

► **Publisher** — Tennessee Baptist Convention Executive Board

► **Convention Communications Committee:** Mattie Mullins, chairman; Benny Keck, vice chairman; Randall Cummings, Mark Gregory, Jerry Legg, Mark Mangrum, Wallace McGill, Bob Osburn, Vern Powers, Glenda Roach, Michael Smith, Joseph Sorah, Ambers Wilson

► **Postmaster** — Periodical postage paid at Brentwood and at additional mailing office. (USPS 041-780) POSTMASTER: Send address changes to *Baptist and Reflector*, P.O. Box 728, Brentwood, TN 37024.

► **Frequency of issue** — Published weekly except for the weeks of Christmas, New Year's, Fourth of July, and Labor Day.



Printed on recycled paper



Lottery issue revived

For Baptist and Reflector

NASHVILLE — Though the issue appeared over a few weeks ago, the lottery has resurfaced. The House is scheduled to consider HB 3269 this week.

The bill calls for a constitutional convention that would consider a number of issues, including the lottery and tax reform. "It points out we cannot relax, but must remain constantly on vigil," said Gary Anderson, TBC public affairs consultant. ■

Will Hall selected to lead Baptist Press

Baptist Press

NASHVILLE — Wilburn "Will" Keith Hall II, 40, will be recommended as vice president for convention news of the Southern Baptist Convention Executive Committee, effective June 15, according to Morris H. Chapman, SBC Executive Committee president.



HALL

His appointment must be approved by the full SBC Executive Committee at their June 12 meeting in Orlando.

Hall, a retired lieutenant commander with the U.S. Navy, will succeed Herb Hollinger, who retires June 30.

A native of West Virginia, Hall currently is enrolled in doctrinal studies at Vanderbilt University. **He is a member of College Heights Baptist**

Church, Gallatin.

As vice president for convention news, Hall will manage Baptist Press as senior editor, serve as convention press information officer for the SBC Executive Committee, manage the SBC newsroom, and act as press representative for the SBC.

Hall and his wife, Catherine, have three sons. ■

Nashville team aids ALPHA Baptists

For Baptist and Reflector

BRENTWOOD — An eight-member chain-saw crew from Tusculum Hills Baptist Church, Nashville, responded May 26 to help victims of severe thunderstorm and tornado damage May 25 in ALPHA Baptist Association in Centerville, according to Tim Bearden, state Disaster Relief director.

ALPHA Director of Missions Glenn Hester requested help after an assessment by Larry Brace, the association's Disaster Relief director. In the area several homes were damaged and people were without electricity. Trees also were blocking some roads. One church, Edgewood Baptist in Centerville, sustained minor damage.

ALPHA Association is providing food to storm victims and Disaster Relief workers. ■

Charles Stanley, wife, Anna, divorce

Baptist Press

ATLANTA — Charles Stanley and his wife, Anna, have divorced. According to an official of First Baptist Church here, Stanley will remain as senior pastor.

Stanley, 67, told the congregation in a service May 21. Following his report, Gerald Spicer, church administrator, told the congregation Stanley would remain as senior pastor. The congregation rose in applause.

According to the May 23 edition of the *Atlanta Journal-Con-*

stitution, Anna Stanley filed a petition as "A.J. Stanley" requesting a divorce from "C.F. Stanley" on Feb. 16 charging their marriage of 44 years was "irretrievably broken." An Atlanta judge signed the final decree May 11 following the execution of a property agreement by the Stanleys April 5.

The Stanleys' troubled marriage was made public in the 1990s and caused some struggles in the church because of an unwritten policy that FBC does not allow divorced men to serve as ministers or deacons.

Stanley told the congregation in 1995, "If my wife divorces me, I would resign immediately."

Stanley has served as pastor of First Church since 1972 and is a former president of the Southern Baptist Convention. ■

B. Graham crusades to end after this year

Compiled by Baptist & Reflector

NASHVILLE — Evangelist Billy Graham, who begins a four-day crusade in Middle Tennessee June 1 at Adelphia Coliseum here, likely will stop doing crusades after this year.

The *Tennessean* reported May 26 that the 81-year-old Graham said he has no plans for any more big crusades after this year because of his health.



GRAHAM

"I felt in my heart that this would be the last year of my crusades, and Nashville is one of the cities God laid on my heart to visit," Graham told *The Tennessean*.

"Probably Jacksonville (Nov. 2-5) will be by last one."

Graham said he's not retiring and will continue to do preaching engagements even if he no longer schedules the large-scale, physically demanding crusades, the Nashville paper reported.

The Middle Tennessee crusade will be held June 1-4. ■

ABP taps Nashville as bureau chief

Associated Baptist Press

JACKSONVILLE, Fla. — Associated Baptist Press has opened its first regional bureau in the nation's capital and named Kenny Byrd Washington bureau chief.

Byrd, 27, a native of Nashville, has covered the beat for the national, independent news service based here for four years.

He has been the lead writer for Baptist News Service, the reporting arm of the Baptist Joint Committee, a religious-liberty advocacy agency.

Byrd is a graduate of Samford University. His home church is Crieveview Baptist Nashville, where his parents, Robert and Joyce Byrd, are still members. Both parents are employees of Belmont University. ■



BYRD

Hindus of India focus of prayer

IMB News Office

RICHMOND — In early June, Southern Baptists will pray for 24 hours on behalf of the 850 million Hindus of India.

From 6 p.m. Friday, June 1 to 6 p.m. Saturday, June 2, Christian believers will ask God to reveal his love and redemption to hundreds of millions of Indians who have never heard such good news.

The 14th annual Day of Prayer and Fasting for World Evangelization shows Southern Baptists want all the world's peoples to hear about salvation in Jesus Christ, said Jerry Rankin, president of the Southern Baptist International Mission Board.

A free prayer kit is available to churches who want to participate. Call 1-800-866-3621. ■

New Sunday School lesson writers enlisted

For Baptist and Reflector

BRENTWOOD — Three Tennessee Baptist pastors have been enlisted to write Sunday School commentaries for the June-August quarter.

Steve Holt, pastor of First Baptist Church, Surgoinsville, will write the Life and Work series.

A native of Hawkins County, Holt is a graduate of Carson-Newman College, Jefferson City. He has a master of divinity from Emmanuel School of Religion, Johnson City, and a doctor of ministry degree from Southern Baptist Theological Seminary.

Prior to his present pastorate,

Holt served as pastor of Hickory Cove Baptist Church, Rogersville.

He has served on the TBC Resolutions Committee, as a trustee of Harrison-Chilhowee Baptist Academy, and presently is a member of the TBC Executive Board.

Holt and his wife, Donna, have three sons, Jordan, Andrew, and Ethan.

Nashville native Dan Milliken will write the Family Bible series.

Milliken is pastor of Hickory Hills Baptist Church, Mt. Juliet.

He is a graduate of Middle Tennessee State University and holds the master of divinity degree from Southwestern Baptist Theological Seminary,



FULLILOVE



HOLT



MILLIKEN

Fort Worth, Texas.

Milliken is a former Baptist Student Union director at Volunteer State Community College in Gallatin.

Memphis pastor Ray Fullilove of Poplar Avenue Baptist Church will write the Explore the Bible series.

Fullilove holds a bachelor of arts degree from Mississippi College, Clinton, a master of divinity degree from New Orleans Baptist Theological Seminary, and a doctor of ministry degree from San Francisco Theological Seminary.

A native of Mississippi, Fullilove is a retired U.S. Navy chaplain. He has been pastor of Poplar Avenue Church for 12 years. Fullilove and his wife, Bobbye, have a son, Wesley. ■

Leadership styles of pastors explored ...

Continued from page 1

passion, caring instincts, and healing attitude.

He has found some success in being contentious. Those who are easily intimidated fear his tirades and "shoot first, questions later" mentality. He has a "on board or get off the train" approach to leadership.

Can he be salvaged? Could Jesus use him on Peter — that impulsive, compulsive, obsessive who cut off an ear before he cut short an impulsive act? Yes, but not easily.

If we can baptize his good traits, we can turn him into a long-term leader. He needs to "be ready to do whatever is required, to slander no one, to be peaceable and considerate" (Titus 3:2). But to do that he must ask questions first and not later (perhaps not at all). He must develop the mind of Christ by avoiding manipulating the time and efforts of others.

Church members forgive most pastors' mistakes, but they hardly ever forget that they are unnecessary, unnerving, and unproductive.

Captain Kangaroo

"Is everyone having a good time? Don't leave the room — you are liable to miss something really exciting."

Captain Kangaroo is the pastor who is constantly entertaining. He is never still when he talks. He relishes much applause. He is uncomfortable with conflict. (Who isn't?) And he wears a disguise — a wig, false mustache, and a clown suit.

The atmosphere is Six Flags ambience to coincide with the contemporary feel for the "never wear a tie" generation. For example, I know a pastor who had his head shaved when

an attendance goal was met. There's absolutely nothing wrong with having fun unless it is a desperate attempt to have people love you.

What's wrong with being a Captain Kangaroo-type pastor? For the new Christian, absolutely nothing. The new Christian wants a comfortable atmosphere in which to grow in Christ. A pastor with a Captain Kangaroo image gives what may be considered "spiritual snuggling" privileges. Captain Kangaroo loves you just like you are. No question you might ask is too naive or juvenile. Captain Kangaroo will not put you down or humiliate you.

But there comes a time when we outgrow Captain Kangaroo. We need meat, not milk. Clowns belong in a circus. They are fun in that atmosphere. But out of context, clowns scare some people. At the least, they are not convincing as solutions to real problems.

Pastors with a Captain Kangaroo mentality need a dose of God-pleasing medicine, not people-pleasing placebos. There will be unpleasantness, discouragement, and tragedy. We do not need people to help us pretend it is not there. We need people who can help us work through it.

The Lone Ranger

The story of the Lone Ranger was that he was the only one left of the group of Texas Rangers who acted on behalf of law and order. All the others were annihilated. In an effort to save the reputation of the Rangers, he continues to protect his identity from the bad guys and act in accord with saving the world.

The church has killed off the other pastors. The three previous pastors have been terminated because of poor leadership skills and their efforts to try to take control of the church from the deacons. The Lone Ranger will not show his hand or his real face. He will wear the mask of passivity in leadership.

He has legitimate reasons for wearing

a mask. He has been hurt. He has unresolved grief from disappointments in other churches. He has been betrayed and

put down by some. No matter how hard he has tried, for some church members it was not enough — not enough people won to Christ, not enough increases in budget, not enough warmth and enthusiasm in worship. So he donned a mask of self-assurance, and he learned to spend more time with those who called him "kemo sabe" than with those who tried to unmask him.

Can he have an effective ministry? Absolutely. He must learn to live with the past. The hurts must be forgiven. With God's grace, he can do it. He must learn to say, "I could be wrong." Nothing takes off the mask more effectively than being vulnerable. And he must not lose his caregiving message.

The late Clayton Moore, who played the Lone Ranger, spent much of his later years with pride for the purity that the Lone Ranger portrayed. Copyright laws prevented him from wearing the mask, but that seemed to inspire him to even greater heights. We can learn from that.

The Underdog

"Everyone is out to get me. I know I'm going to be put down, so I defend myself before it starts. I know the church is not going to give me a raise, so before they act, I'll just tell them I don't want a raise."

That last statement is called passive aggression. In children, we call it pouting. As adults, we call it protecting ourselves from embarrassment.

Underdog is a victim. In his mind, everyone picks on him. Some therapists call it an "arrested response to rejection."



In plain English, it means he can't work through being mad.

Of course, everyone gets angry, but a passage in Ephesians says, "Don't let the sun go down on your anger." Underdog denies he has the anger to begin with. He wasn't mad when he was preaching with such anger; it was prophetic. He wasn't scolding the congregation; it was tough love.

Underdog needs to begin by remembering some of his accomplishments. He has had some victories. Celebrate them, and get on with life. He also needs to remember that having egg on your face is only the first meal of the day. There will be other meals. There will be other victories — and defeats.

The apostle Paul told the church at Corinth, "For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all" (II Corinthians 4:17).

Get out of the underdog rut, and get on with the task at hand — winning the lost to Christ, growing disciples, giving care and healing to the ones in despair and loneliness. ■ — Adapted from *The Alabama Baptist*, newspaper of the Alabama Baptist State Convention. Used by permission. *Getting on Top of Your Work: A Manual for the 21st Century Minister* is published by Convention Press: Nashville, Tenn., 1999, and may be obtained from LifeWay at 1-800-458-2772.

Biblical heroes provide models of positive Christian leadership

Brooks R. Faulkner

NASHVILLE — There is a little of all the unhealthy leadership models in many of us. A path to better health is learning to smile at the flaws and warts and to correct them just as the apostles did with his temper, James and Paul did with recognition, and Paul did with his thorn.

Consider seven models of healthy leadership from biblical evidence:

Paul

Believe in something bigger than yourself.

I have placed you as a light for the Gentiles, that you should bring salvation to the end of the earth" (Acts 13:47, 48). He was thoroughly subservient to the will of God, and he was committed to a specific, meaningful mission. Paul's courage in the face of opposition because he had limitless horizons in his vision. He believed in himself, but he believed in something bigger than himself — Jesus Christ and him crucified.

Nehemiah

Build on what God has given you.

Nehemiah's leadership was built not much on ancestry from the Jewish lineage as on faithfulness. He would build walls of faith. He was obscure in com-

parison to other great Old Testament heroes, but faithfulness separated him from mediocrity in history. God has given each leader specific gifts. Some are not as visible. All are useful.

Some pastors' gifts will never be acclaimed. Some pastors' lives will be spent in out-of-the-way places and unheard of names to the adoring public, but God knows. The measure of a man is faithfulness, not notoriety.

Joshua

Bring the best people to the table.

Joshua had been in the presence of God. Because of this special blessing, he was appointed as one with judicial powers and responsibilities in Joshua 14:6-15. He was courageous as indicated by the spy scenario in Numbers 13:31. He was most likely the envy of other young leaders.

But Moses brought him to the table of leadership because he was the best person for the job. My guess is that he had skills Moses admired.

Pastors need to bring the best people to the table and then trust them to do their work. Healthy pastors encourage staff. They believe in them because they have skills that are better than their own.

Barnabas

Bridge the gaps of differing opinions.

Barnabas was nicknamed "son of encouragement" (Acts 4:36, RSV). He bridged the gap between the Greek and Jewish worlds. Born a Cypriot and reared a Levite, he linked the Hellenistic world and the Jerusalem church.

He was not an "out front" kind of person but rather stayed in the background as a fan and supporter of Paul.

The most memorable aspect of effective leadership of a pastor is when he has survived the polarities of differing opinions and modeled having each side respect the other.

Moses

Blind your eyes to petty criticism

Moses was seen as a patient leader of a people with little faith (Exodus 16:8, 16-20). They complained and whined at every inconvenience (Exodus 15:24, 16:2-3). He did get disgusted. He struck the rock and disobeyed God, but his patience had worn thin. He had had enough.

The wise leader will work hard at blinding his or her eyes to the pettiness of church members' criticism. If that doesn't work, he outlasts them. Just about every pastor has "struck the rock" at one time or another, but then, like Moses, the same pastor usually has the resilience to see things through.

Elijah

Bind the ties of love and courage

Today's nomenclature calls it tough love. Some call it a tough mind and a tender heart. Elijah had both. He loved God. He had the courage to speak to the evils of his day. Where is your God? he asked.

His sarcasm showed his disdain for those who had forsaken God. In every effective leader's life, there is a time for love but also a time for courage. Effective leaders have the courage to speak even when it is unpopular to speak because they speak the truth with love.

Peter

Bounce back after you are knocked down.

In Matthew 16, Peter was seen as both a "rock" and a "stumbling block." He was both blessed and disgraced almost in the same breath. Discouraged by the disapproval of Jesus, yet blessed by the warmth and affection of Jesus, Peter was down but not out. Resilience may be the cornerstone of effective leadership. You get knocked down, but you bounce back.

There is a little of The Terminator, Superman, Captain Kangaroo, Lone Ranger, and Underdog in most of us. These cause us to examine closely our unhealthy characteristics of leadership.

Fortunately, there are models to emulate in biblical types of leadership. ■

In Nashville

International Friends group is 25 years old

By Connie Davis
Baptist and Reflector

NASHVILLE — International Friends has been meeting each Thursday morning from September to May at Woodmont Baptist Church (except for a few months) for 25 years. Each week women from different countries gather at the church to take English language classes, Bible classes, and participate in fun activities. This year Spanish language classes also have been offered for women wishing to communicate with the growing Hispanic community in Nashville.

Women from area Protestant churches, mostly Baptist, provide the program. They teach and lead activities such as cooking, crafts, or music. And they provide childcare and refreshments. About 30 volunteers serve. The program is funded by 13 churches, of which 11 are Baptist, and the Tennessee Baptist Convention.

Over the past 25 years, International Friends, Nashville, has helped hundreds of women from 92 countries study English and make new friends, reported Elizabeth Childs, director and member, Judson Baptist Church. Each woman who participates also learns about the

Christian faith because she receives a Bible in her language or English, she said.

This past year, 96 international women participated

from 20 countries. The program was begun by the student department of LifeWay Christian Resources, Nashville. **B&R**



VOLUNTEERS who have served International Friends, Nashville, since its inception are, from left, Williams, Woodmont Baptist Church; Katherine Bean, Brook Hollow Baptist Church; Mary E Stevens, Hillsboro Baptist Church; Jay Vora, a participant from Singapore who became a volunteer; and Zelpha Thompson, Belmont Heights Baptist Church. — Photos by Connie Davis



VISITING during the anniversary celebration are, from left, Elizabeth Childs, director, International Friends, Nashville, of Judson Baptist Church, Nashville; Jian Li Chen of China, member, Chinese Baptist Church, Nashville; Sarah Li Wang; and Nell Magee, retired from LifeWay Christian Resources, Nashville, who helped start the program. She is a member of Glendale Baptist Church, Nashville.



READING the Bible in their language during the 25th anniversary celebration of the Nashville program are International Friends, from left, Mika Satake of Japan, Yoko Tanaka of Japan, and Pooji Rossoukh of Iran.

Chinese woman finds Christianity in U.S.

For Baptist and Reflector

NASHVILLE — Jian Li Chen came to the United States from her home in China five years ago with her husband, who does pharmaceutical research at Vanderbilt University here. She was 27 years old.

In China she knew of underground Christian groups who met in homes and she had heard of the Bible, but Chen had never read it. The country is becoming "more open" to religion, she said, but it is still "very difficult" to learn about it there.

While growing up in China she studied and adopted the beliefs of Charles Darwin who developed evolution and Karl Marx whose writings began the communist movement. In Nashville, Chen learned about God for the first time.

She was introduced to Christianity by a Chinese friend. Then she attended the English as a Second Language program of First Baptist Church, Nashville, and the international program of Brentwood Baptist Church, Brentwood. She learned about International Friends, Nashville, and began participating in it.

She has been helped a lot by the programs, said Chen, which provide language and cultural training. Her first couple of years in the U.S. were difficult, she explained. Chen was a student at Tennessee State University here earning her master's in business administration and she became pregnant with her first child.

Chen said she was impressed by the Americans offering the programs. They helped her

without expecting anything in return, she said. And her Chinese friend who introduced her to her faith told Chen how she had become Christian while in the U.S.

She said she went through a period of considering the merits of Christianity, Buddhism and Islam. After about three years, she decided to become a Christian as did her husband, D Wu Wang. They are members of the Chinese Baptist Church here which meets at Haywood Hills Baptist Church.

Chen has noticed two main benefits of Christianity. It teaches people the attitude of praise thanks, she said. This attitude really helps community who often face disappointments because their expectations for America are so high. "Most of us come to America for money," she said. "But now, in our mind, if I cannot get a lot of money, it's OK," she said, referring to Chinese citizens in America who become Christians.

"I still need to do my best, but my heart is relaxed," she explained.

The other main benefit of Christianity is the attitude of joy or hope people gain from their faith, Chen said. No matter what problem people have, they can face it better if they follow Christianity, she noted. Christian friends also help a lot, she added.

Chen still participates in International Friends. She wants to improve her language skills, which she doesn't exercise much because she stays at home to care for her daughter Sarah Li Wang. Chen also operates an Internet business out of her home (www.abeshopings.com). — Connie Davis

William Carey Association ministers to Hispanic population through events

By Connie Davis
Baptist and Reflector

FAYETTEVILLE — About 300-500 Hispanic men move to rural William Carey Baptist Association, which is Lincoln County, each summer, reported director of missions Don Pierson. Several hundred live here year round, he noted.

The men move here to work in the agricultural work, such

as farming, nurseries, and several watercress growing operations.

Pierson felt led to try to reach them for God. He is a former missionary to Belize so he speaks their language, Spanish. Then Pierson met Miami Pelaez, an employee of Frito Lay in Fayetteville and member of Bethlehem Baptist Church, Hazel Green, Ala. His parents are from Cuba.

Pierson and Pelaez decided they could reach the new Hispanic community with help. And Baptists responded enthusiastically, said Pierson.

On Jan. 5 and May 5 the association held Hispanic Fiestas. The May 5 fiesta was held to celebrate the Hispanic holiday, Cinco de Mayo. Cash Point Baptist Church, Ardmore, and Stewart's Chapel Baptist Church, Flintville,

hosted them. Helping plan the events were Chuy Avila of the Tennessee Baptist Convention staff.

Only 15 Hispanic men attended the first fiesta, but 12 made professions of faith. About 70 attended the recent fi-

esta, and 17 men made initial commitments to God, said Pierson. The association plans to hold two fiestas next year.

On May 26-28 the association held a tent revival near Flintville watercress company which hires many Hispanic men. Pierson, Pelaez, and Avila predicted at press time May 26 that many Hispanics would participate and make commitments to God. ■



PIERSON

Let's not forget 'priesthood of the believer'



Lie Wilkey, editor

At the upcoming annual meeting of the Southern Baptist Convention June 13-14 in Orlando, Southern Baptists will have the first major overhaul of the Baptist Faith and Message since 1963.

Similar reports indicate there is some concern about what the document. We need to look closely at what has been

because of the importance of the issue, four pages were devoted to the paper last week in

order to allow Tennessee Baptists to read the story about the proposed changes and to view the proposed document along with the 1963 version for themselves. Space limitations kept us from printing the preface or introductory statement which appeared on the proposed document on the Internet at www.sbc.net.

Following this editorial is the text of the preface. It is not certain if the preface will be proposed to be included as an official part of the document in a manner similar to the preamble

of the 1963 BF&M. One thing is certain. The preface of the proposed version leaves out two very important points that are cited in preamble or opening remarks of the 1963 BF&M document — a belief in soul competency before God and the priesthood of the believer, and a clarifying statement that the BF&M is not a creed.

As Southern Baptists we should be concerned that the idea of soul competency and priesthood of the believer are not specifically targeted, either in the preface or the BF&M itself.

Simply put, the idea of priesthood of the believer is that no Christian needs an intermediary before God other than Jesus Christ. The idea of soul competency and priesthood of the believer are not mentioned in the 2000 introductory statement. The idea that each of us as Christians can go directly to God through Jesus is fundamental to our faith. We do not need a pope or bishop to intercede for us.

Also, the 1963 preamble clarified the document is not intended as a creed. While it could be inferred by some of the lan-

guage, the proposed document does not actually state it is not to be construed as a creed. We don't need a creed because we have God's Holy Word.

Read the introductory statement and compare the 1963 and 2000 versions of the BF&M printed in last week's issue.

Pray that good decisions will be made. **B&R**

Report of the Baptist Faith and Message Study Committee to the Southern Baptist Convention, June 14, 2000

The 1999 session of the Southern Baptist Convention, meeting in Atlanta, Georgia, adopted the following motion passed to the President of the Convention:

"Move that in your capacity as Southern Baptist Convention chairman, you appoint a blue ribbon committee to study the Baptist Faith and Message in light of the responsibility to re-evaluate and bring any recommendations to the next meeting next June in Orlando."

President Paige Patterson appointed the committee as follows: Max Barnett (TX), Steve Gaines (AL), Susie Hawkins (TX), Rudy A. Hernandez (TX), Charles W. Hays, Jr. (LA), Heather King (IN), Fred D. Land (TN), Fred Luter (LA), Albert Mohler Jr. (KY), T. C. Pinckney (VA), Nelson Price (GA), Adrian Rogers (TN), Roger Spradlin (CA), Si Simoi (AZ), Jerry Vines (FL). Adrian Rogers (TN) was appointed chairman.

Your committee thus constituted begs to present its report as follows:

Baptists are a people of deep beliefs and cherished doctrines. Throughout our history we have been a confessional people, adopting statements of faith as a witness to our beliefs and a pledge of our faithfulness to the doctrines revealed in Scripture.

Our confessions of faith are rooted in biblical precedent, as the church in every age has been called upon to define and defend its beliefs. Each generation

of Christians bears the responsibility of guarding the treasury of truth that has been entrusted to us [II Timothy 1:14]. Facing a new century, Southern Baptists must meet the demands and duties of the present hour.

New challenges to faith appear in every age. A pervasive anti-supernaturalism in the culture was answered by Southern Baptists in 1925, when the Baptist Faith and Message was first adopted by this Convention. In 1963, Southern Baptists responded to assaults upon the authority and truthfulness of the Bible by adopting revisions to the Baptist Faith and Message. The Convention added an article on "The Family" in 1998, thus answering cultural confusion with the clear teachings of Scripture. Now, faced with a culture hostile to the very notion of truth, this generation of Baptists must claim anew the eternal truths of the Christian faith.

Your committee respects and celebrates the heritage of the Baptist Faith and Message, and affirms the decision of the Convention in 1925 to adopt the *New Hampshire Confession of Faith*, "revised at certain points and with some additional articles growing out of certain needs . . ." We also respect the important contributions of the 1925 and 1963 editions of the Baptist Faith and Message.

With the 1963 committee, we have been guided in our work by the 1925

"statement of the historic Baptist conception of the nature and function of confessions of faith in our religious and denominational life . . ." It is, therefore, quoted in full as a part of this report to the Convention:

(1) That they constitute a consensus of opinion of some Baptist body, large or small, for the general instruction and guidance of our own people and others concerning those articles of the Christian faith which are most surely held among us. They are not intended to add anything to the simple conditions of salvation revealed in the New Testament, viz., repentance toward God and faith in Jesus Christ as Saviour and Lord.

(2) That we do not regard them as complete statements of our faith, having any quality of finality or infallibility. As in the past so in the future, Baptists should hold themselves free to revise their statements of faith as may seem to them wise and expedient at any time.

(3) That any group of Baptists, large or small, have the inherent right to draw up for themselves and publish to the world a confession of their faith whenever they may think it advisable to do so.

(4) That the sole authority for faith and practice among Baptists is the Scriptures of the Old and New Testaments. Confessions are only guides in interpretation, having no authority over the conscience.

(5) That they are statements of religious convictions, drawn from the Scriptures, and are not to be used to hamper freedom of thought or investigation in other realms of life.

Baptist churches, associations, and general bodies have adopted confessions of faith as a witness to the world, and as instruments of doctrinal accountability. We are not embarrassed to state before the world that these are doctrines we hold precious and as essential to the Baptist tradition of faith and practice.

As a committee, we have been charged to address the "certain needs" of our own generation. In an age increasingly hostile to Christian truth, our challenge is to express the truth as revealed in Scripture, and to bear witness to Jesus Christ, who is "the Way, the Truth, and the Life."

The 1963 committee rightly sought to identify and affirm "certain definite doctrines that Baptists believe, cherish, and with which they have been and are now closely identified." Our living faith is established upon eternal truths. "Thus this generation of Southern Baptists is in historic succession of intent and purpose as it endeavors to state for its time and theological climate those articles of the Christian faith which are most surely held among us."

It is the purpose of this statement of faith and message to set forth certain teachings which we believe. ■



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Projects include a wide variety of needs. For more information about projects, call Terrie Hannah at (304) 757-0944.

Jere Phillips, exec. director
West Va. Baptist Convention
Scott Depot, W.V. 25560

Impersonators

Last week a panel shared that women should not serve as pastors in Baptist churches. I believe the panel's report violates four cherished beliefs of Baptist life

(1) Every true Baptist embraces soul competency. No human sources can ascertain a

calling, only the Holy Spirit leading in the mind and soul of the called.

(2) Each congregation led of the Holy Spirit decides who should serve as pastor, not a panel.

(3) The priesthood of every believer affirms that no Baptist allows any human means between himself/herself and the Holy Spirit's call — no priest, pastor, professor, or panel.

(4) God alone is the authority in who is called. Am I advocating that women should serve as pastors in Baptist churches? No. I am saying it is between the called individual, the church, and the Lord to decide. I fully respect persons with different convictions.

For me, the real tragedy in this report is that it denies one

of the things which Jesus came to do — give women equal worth, dignity, and value as men. In my estimation, when you deny the four basic Baptist beliefs as discussed above, there will be a lot of folk walking around impersonating a "Baptist."

Bill Sherman
Nashville 37215

No creed

With millions needing to hear the Gospel story, some Southern Baptists want to limit those who can proclaim Christ. Somehow many Scriptures including Galatians 3:28 (There is no longer Jew or Greek, there is no longer slave or free, there is no longer male or female, for all of you are one in Christ Jesus) are over-

looked.

An even more crucial proposed change to the Baptist Faith and Message is removing the words "soul competency before God, freedom in religion, and priesthood of the believer." This is a step toward a creed for people who once declared "no creed but the Bible."

It is also a threat to freedom in Christ. History records that from the very beginning Baptists have a long and faithful commitment to freedom for all. Now some want pastor control in the local congregation and a merging of government and church.

According to the Gospels, Jesus said, "Render unto Caesar that which is Caesar's and unto God that which is God's."

Howard Olive
Maryville 37803

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SENIOR MINISTER: First Baptist Church, Fayetteville, NC, is seeking a senior minister. Our church is a mission-minded and community-oriented congregation affiliated with the SBC and CBF. We affirm autonomy of the local church, corporate worship, and stewardship. Send resumes to Senior Pastor Search Committee, P.O. Box 53476, Fayetteville, NC 28305.

OFFICE MANAGER: Operate and maintain an office service and support function that supports the ministerial staff, other employees, and volunteer workers with general office duties including maintenance of office files, records, schedules, secretarial activities, and minor executive duties. Job includes supervision of other paid and volun-

teer general office workers. Familiarity with internet web site creation and maintenance is desirable. Detailed job description available upon request. Expressions of interest and applications should be directed to the Personnel Committee and Dr. Roy Graves, Pastor First Baptist Church, P.O. Box 239, Kingston, TN 37763.

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STUDENTS/ACTIVITIES Baptist Church, McKenzie, seeks full-time minister c dents and activities. Please resume to First Baptist C c/o Search Committee, 6 Stonewall St., McKenzie 38201. Resumes received er than June 15.

DIRECTOR OF MISSIONS berland Gap Baptist Assoc located in Claiborne Cou Upper East Tennessee, is ing a full-time director of mi As we seek God's will in o istry, he may be speaking Please send your resu Cumberland Gap Assoc P.O. Box 147, Harroga 37752, Attn. Search Comm

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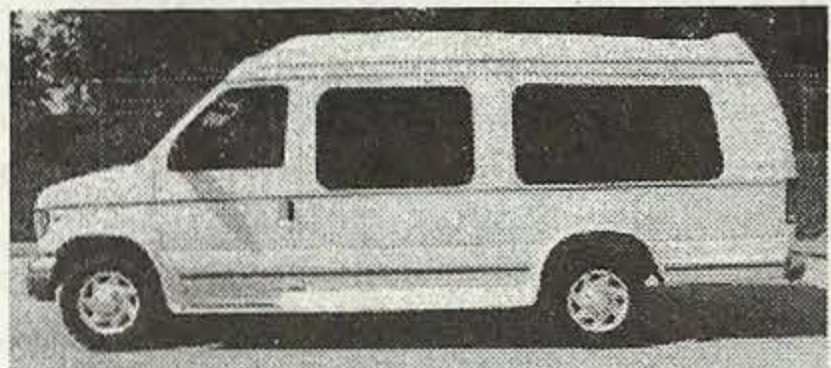
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Life and Work Lesson

Worldview? Everybody has one

Steve Holt

Focal Passages: Psalm 1:1-6; Proverbs 14:2;
Isaiah 55:8-9; Matthew 7:24-27

Our worldview is the lens through which we interpret life. Every person has a worldview which influences every aspect of his/her life. Christians are called to develop a biblical worldview, one that is determined by the existence and character of an ever-living, holy God who has revealed himself to us through the Scriptures and in history. Over the next 13 weeks we will look at the essential components of a biblical worldview.

Recognize two perspectives exist (Isaiah 55:8-9). There are only two ways of looking at the world, God's way and the world's way. God's ways are higher than those of the world because they are godly and righteous, while the world's ways and thought processes are corrupt and self-centered. Most people have trouble admitting that their way of viewing the world is inadequate and flawed in comparison to God's worldview. They want to justify their actions and call God's truth into question. However, God's challenge in Isaiah 55:8-9 is for his people to adopt his perspective on life and reject the world's destructive and dangerous perspective.

Value God's way (Psalm 1:1-3). Psalm 1 serves as a spiritual signpost showing people how to live according to God's worldview. It contrasts godly and ungodly living. Verse one shows the believer who should not do through a progression of phrases which are introduced by the words "not," "stand," and "sit." The Psalmist shows that the way of sin and destruction begins by *walking* according to the advice of wicked people. That kind of activity leads to *standing* or fellowship with the wicked. The final step in this subtle progression is the person *sitting* with those who scorn and mock the name of God.

When the Psalmist contrasts those negative behaviors with the positive activities of "delighting" and "meditating" on the law of the Lord. The word *prosper* in verse three refers to having success in doing the will of God. While the world may mock God's way is restrictive and harsh, in reality God's way is the only one that brings true fulfillment. **Beware of the human way (vv. 4-6).** The human way is the exact opposite of God's way. Instead of growing toward fruitfulness and fulfillment, the human way rapidly descends toward destruction and judgment. The Psalmist gives us a vivid picture as description. A farmer would throw threshed grain into the air, allowing the wind to carry away the husks, leaves, and stalks — or *chaff*, leaving the grain. The chaff represents those who reject God's worldview. The word *wicked* refers to anyone who tries to live apart from God's way, not just those who participate in perverse behavior. We are then told God watches over those who are in his will.

Choose God's way (Proverbs 14:12; Matthew 7:24-27). These final two passages reiterate the futility of ignoring God's worldview. Proverbs 14:12 warns that regardless of how inviting the world's way may appear, it ultimately leads to death. Matthew 7:24-27 teaches that adopting a biblical worldview does not mean that we will be immune to tragedy, but we will be able to endure the trials of life and emerge victorious. — Holt is pastor, First Baptist Church, Surgoinsville.

Living is Christ

By Dan Milliken

Focal Passage: Philippians 1:12-26

Perhaps you've heard the acrostic for JOY which exemplifies how the Christian should live: J means "Jesus" first; O means "others" second; and Y means "yourself" last. The book of Philippians is best known as the "epistle of joy." The word joy is mentioned one way or the other 19 times in the letter. How could the Apostle Paul experience joy while in prison chained to a guard? Because his confidence and joy was in Christ and not his circumstances.

Family Bible Lesson

In this lesson, Paul chooses to be optimistic, joyful, and confident in God's sovereignty even under arrest and the possibility of death awaiting him. Paul saw his imprisonment as helping to advance the Gospel (v. 21).

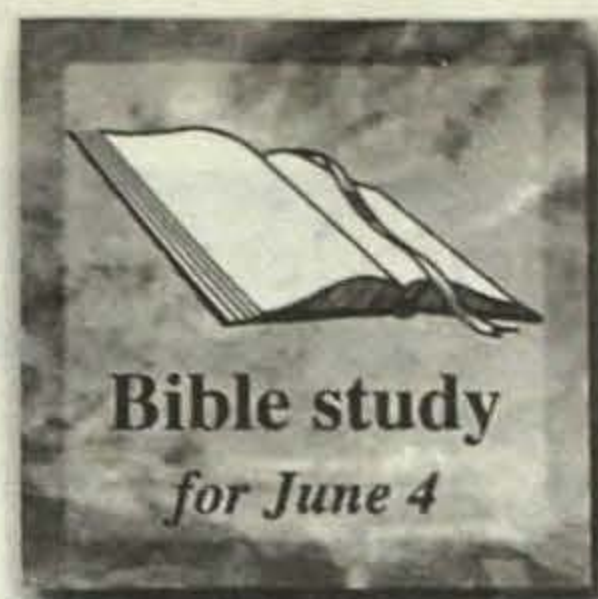
Benefitted from the past (vv. 12-14). Paul concluded that "what happened" to him would neither stifle his ministry nor the spread of the Gospel. What Satan had planned to short-circuit Paul's preaching ministry actually led to its "furtherance" (KJV) or "greater progress" (NAS). He speaks of two wonderful results of his confinement in verses 13 and 14. First, Paul witnessed to Rome's most elite soldiers, many of whom would be saved! The "praetorian guard" was the real power of the Roman empire. Twenty-four hours a day, one after another these soldiers were chained to Paul. They heard him pray, dictate his epistles, and listened as he told them about Jesus. Paul had a captive audience! Secondly, Paul's courageous example was encouraging "most of the brethren ... to speak the word of God more courageously and fearlessly" (v. 14).

Experienced joy in the present (vv. 15-18). Some were not preaching the Gospel with the proper attitude. Paul states that some preached "out of envy and strife" and some out of "contention." However, some were preaching Christ out of "good will" and "love." In verse 18 Paul sums up his reaction to the situation, rejoicing in the fact

that Christ was being preached! Paul's philosophy is excellent for us today. Paul had confidence that God's Spirit would prevail in the hearts of those who heard the message, regardless of the motive and attitude of the preacher.

Had confidence for the future (vv. 19-26). Paul didn't know what the future would hold, but he did know who holds the future! In verse 19 he states, "I know that this" (his present situation) would result in Christ being magnified, whether he "lived or died" (v. 20). Paul's life purpose was to exalt Christ, and out of this purpose he developed his philosophy of life as seen in verse 21, *For me to live is Christ, and to die is gain*. His steadfast commitment to Jesus gave him a deep sense of security as he faced life and death issues. He confessed that it would be far better for him to depart and be with Christ, but it would be better for the Philippians if he lived so that he could minister, teach, and witness for Christ (vv. 22-24).

In verses 25-26 Paul was confident God would allow him to live longer to carry out his ministry to the Philippians. His ministry would lead to two results (1) progress (v. 25). This is the same word Paul used in verse 12. It refers to woodcutters who blazed new trails for the army, cutting away the underbrush. In essence Paul was saying, "I will go where there is no path and leave a trail." A second product of his continued life would be (2) "joy in the faith" (v. 25). Paul told the Philippians they would experience a joy like nothing the world offers. Any desire Paul had to live was for the sake of the Gospel and those to whom he could minister. Despite his circumstances, he would not give up. Former vice-president Hubert Humphrey once said, "Some people look upon any setback as the end. They're looking for the benediction, rather than the invocation." Nothing should deter or distract the follower of Christ. The joy of the Lord and confidence in him does not depend on our circumstances, it comes from within. Life's goal, and also death's, is to have confidence in Christ, exalt him in all we do, and thus experience true JOY! — Milliken is pastor of Hickory Hills Baptist Church, Mt. Juliet.



Glorified Christ

By Ray Fullilove

Focal Passage:
Revelation 1:1, 10-20

Our attention in this quarter of study comes from the last book in the Bible with the words of our living Savior and should leave a lingering effect on us. Thus, we have given to us the glorious revelations of a glorified Christ. These words should be more than anticipated enigmatic uncertainties about prophecy, but the everlasting and enriching principles in these "end times" that says to us that God wins and we win with God. We can only agree with Torrey, "Faith in Christ is safe, but faith in Scripture is sure!" Thus, saints of God, hang in there for here are some inspiring truths!

Jesus still speaks to us in his word (vv. 1-3). First, this is not just a revelation concerning Christ, but one from him. These words are from Christ, to his church, and by his committed servant, John (v. 1). This word is sovereign, singular, and sufficient. It is sovereign because our king of glory speaks them to us. It is singular for it is the Revelation (no plural) of Jesus, our living Lord. It is sufficient for now we have words of our living Savior which speak words that can resurrect our faith, our faithfulness, and our fellowship with our King of kings and our Lord of lords. Two, these are words that lift our hearts. In these

Explore the Bible Lesson

last days, the redeemed of the Lord need words of encouragement, enrichment, and enlightenment to endure for the glory of God (v. 2). Three, these are words which will last forever. If this is so, then let us hear what Jesus says; see, discerningly, what Jesus shows; and become serious about following Jesus (v. 3). Here is light for our darkness, life instead of death, victory instead of defeat, and a crown of serenity and victory instead of a cross of suffering and failure.

Jesus still moves us by his spirit (vv. 4-10). Unless there is his spirit, we have no life. As we become consumed by the living spirit of our glorified Christ, we cannot but tell the world about Jesus, touch lives with his presence, and let our light shine brighter for those in darkness. Our Lord still moves us by his spirit. His grace is sufficient, his goodness is still supreme, and his glory continues to shine. Here are primary lessons from our Lord to his church (v. 4), about our conqueror (vv. 5-8), and for the committed (vv. 9-11). When we surrender to the holy spirit of God, see our Lord high and lifted up, and sense

that conviction of genuine commitment, the church will rise again! So, saints of God, leave your despondency, let go of your discouragement, and live again with a doxology on your tongue and with dedication in your life. We have a living Savior, a conquering Lord, and a coming King. Jesus still moves us by his Spirit — if we let him.

Jesus still leaves us with praise in our hearts (vv. 12-20). At the very outset, for the redeemed of the Lord, here is happiness not horror, delight nor despair, and deliverance not desperation. Indeed, saints, we have a song to sing — worthy is the lamb! Jesus is worthy of our adoration (vv. 12-16). He is clothed in honor (v. 13), has a countenance of conviction (v. 14), remains confident of victory (vv. 15-16), and confronts us with his call. Two, Jesus is worthy of our admiration (vv. 17-18). He gives us faith, not fear (v. 17), eternal life not death (v. 18), and the majestic mystery of godliness which will linger and last forever (v. 19). Three, Jesus is worthy of our acclamation (v. 20).

We are to be the stars that shine forever in the darkness of the world, and the surrender servants of our glorified Christ who glorify Jesus. Let us go to glorify our glorified Christ! — Fullilove is pastor, Poplar Avenue Baptist Church, Memphis

leaders

■ **Larry Kirk** of the Tennessee Baptist Convention staff was recently elected chairperson of a search committee for national coordinator of Appalachian Regional Ministry (ARM). The person would be the second coordinator of ARM, which is a 10-state consortium formed by Baptists to address the spiritual and physical needs of people groups living in the Appalachian region of the United States. Resumes are being accepted until Aug. 1. All resumes should be sent to Kirk, TBC, P.O. Box 728, Brentwood, TN 37024. For more information, contact Kirk at (615) 371-2073.

■ **First Baptist Church, Medina**, has called **Mike Penny** as music director.

■ **New Hope Baptist Church, Dyer**, has called **John Fields** as pastor.

■ **First Baptist Church, Clinton**, has called **J. Paul Frick** as pastor. **Calvin Metcalf**, retired pastor, Central Baptist Church, Fountain City, Knoxville, has been interim pastor.

Partnership Prayer Requests

June

- 1 - Praise God for a 16-member team of the Tennessee Baptist Foundation who worked May 19-28 in Rio de Janeiro, Brazil, building a church building.
- 2 - Pray for the work of Liz Gibson of Sevierville and Joann Binkley of Chapmanboro, both English as a Second Language teachers, who will teach in Rio de Janeiro, Brazil, June 9-28.
- 3 - Pray for Shari Thomas of Hartsville, Paula King of LaFollette, and Ashley Beals of Knoxville who are BSU summer missionaries serving on Price Edward Island, Canada.
- 4 - Pray for Jason Robinson of Maryville, a BSU summer missionary serving in Las Vegas, Nevada.
- 5 - Pray for the Baptist State Convention of Michigan's Deaf Camp to be held June 16-18 at Bambi Lake Conference Center.
- 6 - Praise God for the missionary Bill Black of Gatlinburg who worked April 5-13 in Lisbon, Portugal, training missionaries.
- 7 - Pray for the four-member team of state ministers of music teaching June 9-19 at the Canadian Baptist Seminary, Cochrane, Canada.

■ **Shirley Hester**, member, First Baptist Church, Rutherford, will serve in Romania soon.

■ **Shelby Lord**, a member of First Baptist Church, Lenoir City, has been called as Partnership Missions and Missions Opportunities Volunteer Coordinator, Loudon County Baptist Association, based in Lenoir City.

■ **Herbie Ewers**, a student at Southern Baptist Theological Seminary, Louisville, Ky., was ordained to the ministry by Sullivan Baptist Church, Kingsport, April 9. Debbie Ewers, his wife, also is a student at the seminary. The couple are preparing to be International Mission Board missionaries. Herbie Ewers left a job at Eastman Chemical Company to enter seminary. Debbie is a licensed practical nurse. They have been members of Sullivan Church for many years.

■ **Randy Fleener** has been called as minister of youth and education, Sun-swept Baptist Church, Union City. He and his wife, Gwynne, are houseparents for the Open Door Ministries home of the church and Tennessee Baptist Children's Homes.

■ **First Baptist Church, Sweetwater**, has called **Jonathan N. Haskew** as minister of education and youth. A native of Tennessee, Haskew has served on the staff of churches in Louisiana before his graduation in May from New Orleans (La.) Baptist Theological Seminary.

■ **Wayne Cable** has recently been called as pastor, Hickory Hill Baptist Church, Lynchburg.

■ **First Baptist Church, Niota**, has called **Neil Richerson** as minister of music. Richerson has served on the staff of Polk Avenue Baptist Church, Athens, and Maple Street Baptist Church, Cleveland. He also works for Columbia/HCA Healthcare Corporation.

■ **Brian Walls** has been called as pastor, Glenwood Baptist church, Oak Ridge.

■ **Andy Clenney**, minister of music, Calvary Baptist Church, Brownsville, has been called to a church staff role in Lancaster, Ky.

■ **Ralph Brown**, minister of music, Brownsville Baptist Church, Brownsville, was honored recently for serving in that role for 18 years. At that time he began serving as minister to families.

■ **White Hall Baptist Church, Trenton**, has called **Chris League** as youth minister, effective May 7. He is a



THE WOMAN'S MISSIONARY UNION of Nashville Baptist Association celebrated its 100th anniversary at its annual meeting April 27 at Crieviewood Baptist Church, Nashville. Katharine Bryan, left, retired executive director of Tennessee Woman's Missionary Union, presented the keynote address. Candy Phillips, right, state WMU president, presented a charge to the officers which included Nelda Brown, center, director of Nashville WMU.

student at Union University, Jackson. League is a native of Smyrna.

■ **Les Collier** has been named administrator, Cherry Road Baptist Church, Memphis. A general contractor for 25 years, Collier began working part-time at the church in January 1999 and full-time recently.

■ **Cathy Hooker** was named administrator, First Baptist Church, Memphis, in March.

churches

■ **Gallagher Memorial Baptist Church, Knoxville**, will host the Pilgrim Heirs June 11 at 7 p.m. For more information, contact Margaret Hopper at (865) 584-7905.

■ **Glenwood Baptist Church, Nashville**, held a noteburning ceremony to celebrate the debt-free status of its renovation project May 7. The renovation provided a new front foyer, renovation of sanctuary, new parking area, and new spire with elevator.

■ **University Parkway Baptist Church, Johnson City**, will host David Ring, evangelist of Franklin, June 4 at 10:30 a.m. For more information, call (423) 926-5841.

■ A recent revival at **East-side Baptist Church, Camden**, resulted in six people making professions of faith and many others making other spiritual decisions. Floyd "Lammie" Lammersfeld, evangelist of McKenzie, spoke.

■ **Bordeaux Baptist Church, Nashville**, will hold Vacation Bible School June 12-16. It will have the theme, "Road Rally 2000 - In the Race With Jesus."

■ A team of 10 members of **First Baptist Church, Hum-**

boldt, served in Charleston, S.C., beginning April 29. They conducted inner city ministry.

■ **Central Baptist Church, Johnson City**, recently completed renovation of its facilities, which provided a youth ministries suite, updated sanctuary, and architectural plans for administrative offices.

■ **Oakwood Baptist Church, Milan**, celebrated its 100th anniversary April 30.

■ **Fruitland Baptist Church, Humboldt**, held a noteburning April 30 to observe its debt-free status on its new building.

■ **Youth of Meridian Baptist Church, Knoxville**, will conduct missions in Jackson July 1-8.

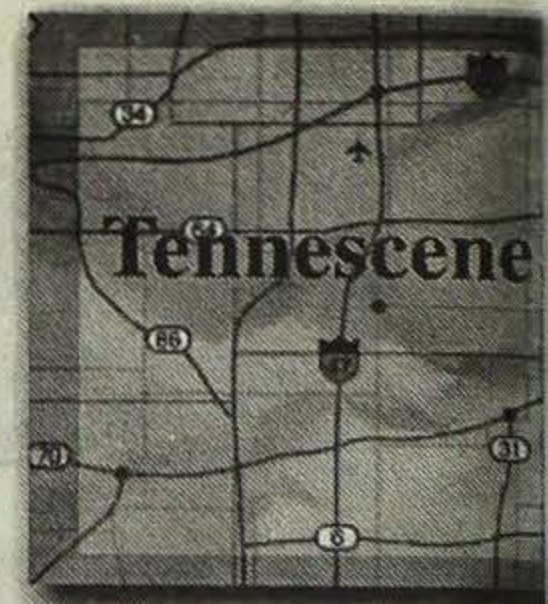
■ A team from **First Baptist Church, Sweetwater**, will participate in World Changers in Natchez, Miss., July 15-22.

■ The youth of **Calvary Baptist Church, Knoxville**, will serve in the Bahamas June 24 - July 2.

■ **First Baptist Church, Lawrenceburg**, will send a team to South Dakota to do missions work July 7-15.



DENNIS BEAL, left, pastor, Enon Baptist Church, McKenzie, receives a plaque from George Hill, retired director of mission, Carroll-Benton Baptist Association, based in Huntingdon. The plaque, which is from the Tennessee Baptist Historical Society, commemorates the church's 200th anniversary, which will be observed June 11.



associations

■ **Loudon County Baptist Association**, based in Lenoir City, will conduct World Changers projects 8-15. About 200 World Changers volunteers from outside the association will serve.

colleges

■ **Greg Pillon** has been named News and Information Officer, Belmont University, Nashville. Pillon was senior news producer, WKRN - Channel 2. He has worked in media for nearly 10 years.

state events

■ **A March for Jesus** will be held in Clarksville June 10 at 9 a.m. at Veterans Plaza, Pageant Lane (originally Montgomery Ward Plaza). For more information, call (800) 906-5005.

TBC news

■ The Tennessee Baptist Convention and volunteer Judson Baptist Church, Nashville, provide the **Baptist Reflector** to people with visual handicaps on cassette weekly. For more information, contact Melanie Allen of TBC staff at 1-800-558-2099 (615) 371-2031.