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Lonnie Wilkey, editor
(615) 371-2046,
lwilkey@tnbaptist.org

Connie Davis Bushey, news editor
(615) 371-7928,
cbushey@tnbaptist.org

Susie Edwards, financial/circulation coordinator
(615) 371-2003,
sedwards@tnbaptist.org

Mary Nimmo, advertising/church pages coordinator
(615) 371-7929,
mnimmo@tnbaptist.org

Marcia Knox, special features assistant
(615) 371-2089,
mknox@tnbaptist.org

Office – Baptist and Reflector,
5001 Maryland Way, Brentwood, TN 37027

Mailing address – P. O. Box
728, Brentwood, TN 37024

Phone – (615) 371-2003

FAX – (615) 371-2080

Website – www.tnbaptist.org

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Tennessee DR efforts continue

Baptist and Reflector

BRENTWOOD — Tennessee Baptist Disaster Relief is continuing its two hurricane feeding responses in Houma, La., and Buna, Texas, this week, according to state disaster relief director, David Acres.

Following the onslaught of Hurricane Ike the state disaster relief feeding unit resumed its feeding operations Sept. 13 in Houma where it had already been serving the victims and volunteers of Hurricane Gustav but “hunkered down” to ride out the storm.

Tennessee Baptist disaster relief efforts are part of the larger Southern Baptist DR efforts.

Southern Baptist DR volunteers are serving in 30 locations in Texas and already have served more than a quarter of a million meals in response to Hurricane Ike. One Louisiana unit continued to serve in Sulphur, La., with at least two more ministry locations planned for the state. Another 13 locations were planned to begin ministry in Texas on Thursday or soon after.

In response to Hurricanes Ike and Gustav, Southern Baptists have to date prepared more than 1.3 million meals, logged 10,369 volunteer days, made 11,562 ministry contacts, and seen 99 professions of faith in Christ.

At least 20 Tennessee Baptist disaster relief volunteers relieved current workers last week on the state feeding unit where it has prepared over 160,167 meals.

Assisting the state feeding unit were American Red Cross Emergency Response Vehicles (ERVs) serving rural areas. Meals have also been served on the feeding lines since Sept. 5 following Hurricane Gustav.

The feeding unit is serving at Coteau Baptist Church, Houma, where it was assisted last week by a church shower/laundry unit and two Baptist association recovery units. The First Baptist Church of Concord, Knoxville, shower/laundry trailer reported almost 1,038 showers were provided and 306 loads of laundry were done. Recovery units — Nolachucky Baptist Association, Morristown, chain saw team and Bradley County Baptist Association, Cleveland, chain saw team reported over 106 jobs were completed.

The Sullivan Baptist Association feeding unit from Kingsport was sent to Buna, Texas, where it arrived Sept. 17.

At least 30 volunteers relieved current workers last week on the Sullivan Association unit which is stationed at First Baptist Church, Buna. The Bradley County Baptist Association, Cleveland, shower/laundry unit is in operation at the site. The Nolachucky Association chain saw team moved last week from Houma to Buna where six

jobs were completed. Three chaplains were on site.

The Sullivan Association feeding unit reported 25,750 meals served to victims and volunteers of Hurricane Ike. The Bradley County shower/laundry unit provided around 383 showers and did 85 loads of laundry.

A laundry unit from First Baptist Church, Hendersonville, also left Sept. 21 for Vidor, Texas, where it will operate at the First Baptist Church.

Individuals interested in making donations to the 2008 Hurricane Response fund, may do so online at www.tndisasterrelief.org or by mailing a check made payable to Tennessee Baptist Disaster Relief to Tennessee Baptist Convention, P.O. Box 728, Brentwood, TN 37024-0728. Please note “2008 Hurricane Season” on the memo line of the check. □

U.S. hunger needs stretch ministries

Baptist Press

ALPHARETTA, Ga. — With unemployment and consumer food prices rising, gasoline costs at near-record levels, and the possibility of more job layoffs looming on the horizon, business is sadly booming for the 1,500 domestic hunger ministries that receive support from the Southern Baptist World Hunger Fund.

While 80 percent of the World Hunger Fund is earmarked for the International Mission Board to fight world hunger, the remaining 20 percent is dedicated to feed the hungry of North America and is administered by the North American Mission Board.

Some 3.5 million meals were served to North America's hungry in 2007 and as a result

35,000 professions of faith were recorded throughout the continent. Because of careful management and low overhead, the cost of a meal at a Southern Baptist hunger ministry averages about 40 cents, according to Sandy Wood, hunger ministry specialist on NAMB's servant and ministry evangelism team.

More than 67,000 volunteers assisted at hunger ministry sites throughout the United States in 2007, Wood said. Some 7,200 new hunger ministry volunteers were trained in evangelism during the year as well. The gospel was shared with more than 580,000 visitors to SBC hunger ministries.

On Oct. 12, Southern Baptists will observe World Hunger Sunday and congregations across the United States will collect offerings for the Southern Baptist World Hunger Fund. Since its inception in 1974, Southern Baptists have given \$230,877,650 through the fund. In 2007, Southern Baptists gave more than \$5.5 million; in the first six months of 2008, \$2.3 million has been received. For information on the Southern Baptist World Hunger Fund, visit worldhungerfund.com. □

HBU receives \$10 million in damages from Ike

Baptist Press

HOUSTON — Hurricane Ike scarred Houston Baptist University with an estimated \$8 million to \$10 million in damages, HBU President Robert Sloan reported on the university's website Sept. 15.

The damage estimate “is expected to rise,” Sloan noted, “as building and infrastructure

inspections continue through the coming weeks.” □

ABP news service undergoes change in leadership

Associated Baptist Press

JACKSONVILLE, Fla. — Greg Warner, who has shepherded Associated Baptist Press since its infancy 18 years ago, is stepping down for medical reasons.

Warner, 53, has been an independent Baptist news service's executive editor since 1991. He recently underwent seventh spinal surgery in 2002. Afterwards, he began a day sick leave that is expected to transition into permanent disability.

In a letter to ABP's board of directors he noted they were aware that his chronic back condition “is increasingly limiting my ability to work and travel.”

“The inevitable day has come when I must tell you I am no longer physically able to do my job. I cannot give ABP the performance that it expects of its chief executive or I require myself.”

On Sept. 8, the ABP board elected veteran Baptist communicator David Wilkinson as executive director of the news organization. He will not be the editorial duties that Warner had so he can focus on “strengthening ABP's vision, function, and financial stability,” according to Marv Knox, editor of *Baptist Standard* in Texas, who chaired the committee that changed the position.

Wilkinson, currently development director for the Baylor University School of Social Work, will assume the post on Sept. 1. □



TBC staff recognized for tenure

The Executive Board of the Tennessee Baptist Convention recognized the following employees for their years of service to the Executive Board during their meeting in September. From left are Phyllis Bates, executive assistant, Executive Leadership, 35 years; Anne Maer, accounts payable, Shared Ministries Group, 10 years; Joy Clay-Corby, group assistant, Church Health Group, 2 years; Steve Roper, collegiate minister, UT-Chattanooga, 20 years; Dan Ferrell, production services specialist, Shared Ministries Group, 25 years; Steve Hixson, collegiate minister, Pellissippi State Technical Community College, Knoxville, 25 years; Morgan Owen, collegiate minister, U of Martin, 5 years; Heather Beard, missions/ministry assistant, Church Health Group, 10 years; and Andy Gunn, maintenance assistant/facility/support services, Shared Ministries Group, 30 years. Not pictured are Steve Holt, ministry strategist/leadership, and Larry Gilmore, state evangelist director, both in Church Health Group, 5 years; and William Maxwell, administrative director, Shared Ministries Group, 15 years.

LifeWay research examines Southern Baptist 'hot topics'

By Mark Kelly
LifeWay news office

NASHVILLE — New research into several questions that often dominate Southern Baptist debates — from the rise of Calvinism and prevalence of elders in congregations to speaking in tongues and baptism practices — offers some hard numbers to inform those discussions. LifeWay Research, a division of LifeWay Christian Resources of the Southern Baptist Convention, conducted the study in Spring 2008 among a representative sample of 778 Southern Baptist pastors.

The issues in question — and the results uncovered by the survey, show that Southern Baptists have strong opinions in several areas.

Concern about Calvinism

LifeWay Research has previously reported a sharp rise in the number of self-identified five-point Calvinists among recent seminary graduates. In a related question, LifeWay Research asked Southern Baptist pastors if they were "concerned" about this increase, asking them to agree or disagree with the statement, "The rise of Calvinism among recent seminary graduates concerns me."

Among Southern Baptist pastors, 27 percent strongly agreed and another 36 percent somewhat agreed with the statement indicating that they were "concerned." Sixteen percent strongly disagreed with the statement and another 17 percent somewhat disagreed. The remaining 5 percent indicated they "don't know."

Speaking in tongues

In a LifeWay Research release in 2007, half of Southern Baptist pastors answered "yes" to the question, "Do you believe that the Holy Spirit gives some people the gift of a special language to pray to God privately? Some people refer to this as a Private Prayer Language or the 'private use of tongues.'" In a follow-up to that question, LifeWay found that practice is much less common than the belief in its existence. Among Southern Baptist pastors, only 4 percent said they "personally speak in tongues or have a private prayer language," while 95 percent said they did not and 1 percent "don't know."

Baptism

Pastors were also asked about their church's practice of receiving members who were baptized in other churches. The question was, "Our church admits people into membership of our church who have been sprinkled or baptized in the following ways (without requiring baptism in OUR local church)."

A full 92 percent of Southern Baptist pastors said they would not require baptism of new members who were immersed after conversion in another church that has the same beliefs as a Southern Baptist church.

If the candidate for membership had been immersed after conversion in another Southern Baptist church, 84 percent of Southern Baptist pastors said they would not require baptism.

If the prospective new member had been immersed after conversion in another church that does not believe in eternal security, 26 percent of Southern

Among Southern Baptist pastors

Opinions on various topics of interest

Percent who strongly agree

The rise of Calvinism among recent seminary graduates concerns me.	27%
Having the name "Southern" in the "Southern Baptist Convention" is a hindrance to the work of SBC churches.	7%
Having the name "Southern" in the "Southern Baptist Convention" is a hindrance to the work of SBC churches outside of the South.	16%



20 40 60 80 100
www.lifewayresearch.com

Baptist pastors said they would not require baptism.

If the prospective new member had been immersed after conversion in a church that believes baptism is required for salvation, 13 percent of Southern Baptist pastors said they would not require baptism.

If the prospective new member had been baptized by sprinkling or pouring after conversion, 3 percent of Southern Baptist pastors said they would not require baptism prior to admittance into membership.

If the prospective new member had been baptized as an infant by sprinkling, pouring, or immersion, 1 percent of Southern Baptist pastors said they would not require baptism.

"Baptism is always an important question for a denomination that values baptism so much that the word 'Baptist' is included in their name," said Ed Stetzer, director of LifeWay

Research. "The results here are interesting. First, there is a small percentage of SBC churches that do not accept the baptism from other SBC (or like-belief) churches. Second, more than one-fourth of SBC pastors indicate they would receive into membership someone baptized in a church that does not believe in eternal security, possibly including such churches as a Free Will Baptist or an Assemblies of God church.

"Finally, and I am guessing most surprising, one-eighth indicate their church would accept a baptism from churches that believe baptism is required for salvation, possibly including such churches as a Church of Christ," he said.

'Southern' in SBC

Among Southern Baptist pastors, 7 percent strongly agreed — and another 20 percent somewhat agreed — with the statement, "Having the name 'South-

ern' in the 'Southern Baptist Convention' is a hindrance to the work of SBC churches." Forty-one percent strongly disagreed with the statement while 27 percent somewhat disagreed and 5 percent "don't know."

To further clarify opinions on the denomination's name, Southern Baptist pastors were also asked their level of agreement with the statement, "Having the name 'Southern' in the 'Southern Baptist Convention' is a hindrance to the work of SBC churches outside of the South."

As the focus shifted to Southern Baptist congregations outside the convention's historic strongholds, 16 percent of Southern Baptist pastors strongly agreed and 26 percent somewhat agreed, while 29 percent strongly disagreed, and 21 percent somewhat disagreed. The remaining 9 percent "don't know." □

Contending for The Faith in a Religious World

There will be an Apologetic Evangelism Workshop at the TBC on October 10-11. The title of this workshop is "Contending for the Christian Faith in a Religious World." This workshop is jointly sponsored by the TBC and North American Mission Board. It will be led by Rob Phillips, Certified Apologetic Instructor, Nashville, Tennessee. The workshop will be held at the TBC Baptist Building and there is a \$20 registration cost. The deadline for registration is Friday, October 5. To register or to get more information you may contact Tim Hill or Ana Sura at (615) 371-2032 or (800) 558-2090, ext. 2032.

Senior Adult Fall Rally Tusculum Hills Baptist Church Oct. 2, 2008 6:30-8:30 p.m. Cost: \$10

Registration deadline is Sept. 29, 2008. Call the Nashville Baptist Association office to register at (615) 259-3034.

Come enjoy:

The Golden Heirs Quartet, Brentwood Baptist Church; John & Karen Waddell, First Baptist Church, Donelson; and Jennifer Prince, Woodmont Baptist Church, Nashville

Children's minister finds unusual ...

— Continued from page 1

The truck has done what she thought it would do — enable her to share the gospel of Jesus Christ outside the church walls.

"I would never be able to reach the same number of kids without this venue," Flowers said, estimating that she gives out approximately 400-500 tracts each week during peak summer months. As summer winds down, she still goes out whenever the weather is warm.

"The ice cream truck draws the kids to me so I can put something in their hands that is a witness to them." She also has tracts that she gives to adults as well.

While she has not seen direct results of her ministry, Flowers is content with "planting seeds." "Some plant, some water, and God gives the increase," she observed.

Flowers goes into all areas — both lower and upper income subdivisions because "we all need Jesus," she said.

Flowers has made sure that her ice cream truck can be distinguished from any other that might be the various towns throughout Gibson County, her target area. The truck blares Christian music from its speakers as she drives down the street. On the side she has painted a "smiley face" with the message "God Loves You."

On the rear of the truck is this Scripture passage from Psalm 34:8a, "Taste and see that the Lord is good." Taste and See also is the name of her business.

While she does not know how long the ministry

will last, Flowers stresses that it is in the Lord's hands.

"The Lord called me to do this and it will accomplish what He wants to accomplish. When He is done with it, He will provide another vision for me. Until then, this is part of my extended children's ministry."

In addition to being a witness for Jesus Christ, Flowers has gotten a lot of joy from just seeing the excitement of children (and adults) when they see her coming down the street.

"I love putting smiles on faces," she said. □



IN ADDITION to proclaiming the gospel with the message on her ice cream truck, Letitia Flowers distributes thousands of gospel tracts each year throughout Gibson County.

Song reminds: 'Everyone dies famous in a small town'

By James Porch

Dear Aaron and Anna:

"He passed!"

"She passed!"

Two, two-word sets simply paired together announced only one defined message to the good folk of my home town — a death.

Kids, your 21st century days offer quite a contrast with your constant over-exposure to pain, suffering, and dying while you abide somewhat shielded from the reality — real death happens.

Television plus various other communications heap more loads of death on you in a few days than I heard of in a decade. Except, in my home community, I knew death personally and up close in sight, sound, and even smell being present by simply listening to unprotected conversations about the death and dying process.

The death news spread quickly, usually accelerated by word of mouth due to the inaccessibility to few telephones. Along the way, the cause of a death whether by accident, following illness, or unknown reasons, ratcheted folks' interest up to intrigue. Suddenly, life in the community changed. Citizens of all ages, Baptist, Methodists, and the one Roman Catholic family, churchgoers, non-attendees, black, and white experienced a genuine touch of the inevitable, inescapable to all lest the Lord reappear first. Within an hour, if not minutes, a rush to the home or place of dying seemed to seal our sense of community tight as the energy of the people blended into a help mode. One of ours, now lost, left a hole in the small community. So, a certain process, a local culture trait unfurled undirected by any one person but shared by the rush to

care involvement of the town folk.

Among the first calls, possibly from the pay phone at the City Hall, the only one in town, a family member summoned either Ott and Lee, Baldwin, or Wright and Ferguson Funeral Home. Each of these mortuaries, all in distant towns, catered to a different economic clientele in the respected order, po' folks, frugal folks, or the hoity-toity. By now both the Methodists and Baptist pastors had arrived at the home regardless of the deceased's denominational preference.

Once the undertakers arrived and expressed standard sorrow, they selected a time for the family arrangement visit to the funeral home, and accepted chosen burial clothes (specifying clean underwear and socks), quickly a gurney bearing the deceased would be borne away by two men and lifted into the hearse. Two

or three days later, six or eight pallbearers would be required to tote the casket. I never understood the change in man power. Funeral home arrangements, then a package deal, included embalming, grave tent, carpet grass over red mud if it rained, and the casket. The regimen of caskets ranged from cloth over wood, several gauges of metal, furniture grade wood (usually oak or cherry), and the optional concrete or steel vault.

At the selected time, the once body returned to the home embalmed as a corpse in the casket.

Pardon my interruption of the process, but a word must be spoken concerning the better dying times. Mid-March to mid-October offered a better chance to miss rain or cold weather. A Friday before noon demise usually meant a Sunday afternoon big crowd funeral. My dad repeatedly dared my momma not to bury him on a Sunday. His reason — too convenient. He wanted his mourners to put out some special effort. He died early on a Saturday. Momma and I honored him with a 11:00 a.m. Monday memorial service. Dying Monday through Thursday limited the crowd to older folk and house wives, and quite possibly narrowed the musical selections. I'm talkin' pre-eight track and pre-reel to reel tapes. Most soloists and instrumentalists couldn't take off from work. So often, especially in the rural churches, only hymn book music and congregation a cappella singing preceded the obituary and sermon.

Now returning to the routine. Once the family left to make arrangements, a local militia of community women swept, mopped, dusted, changed beds, washed windows, cleaned out the refrigerator, and attended to all measures needed to disguise all evidence someone had died in the house. The just lived-in look took over except for the clean vacant spot left for the returning casket and corpse. Occasionally men folk had to inspect the underpinning of a house to insure the proper positioning of a casket over the floor joist, thereby insur-

ing support for the heavy casket. On more than one occasion, my dad volunteered his house jacks to level out a swaging floor for a casket.

Usually, the funeral home hearse delivered the body within 24 hours. The two attendants positioned the casket placing a pink electric glow lamp both at the head and foot. I do recall coal oil pink glow lamps out in the country beyond any electric service. Immediately, 10-12 black folding chairs appeared, each bearing the initials of the funeral home stenciled on the back, chairs designed only for light-weight mourners. A summertime death and a no window screen house required a viewing veil over the head end of the casket lest someone be appointed to fan the casket shooing away mosquitoes, fillies, and other critters. Departing the house, the funeral home boys left a supply of fill-in-your-family name thank you cards, a white wreath for the front door, and the promise to cut off the cards from the flowers the following day just before the service.

Immediately, the initial family viewing followed the casket set-up. Comments included the need for more makeup, glasses on or off, hands folded or by the sides. This step cannot be undervalued. Once the family viewed, they officially accepted the corpse as their dead relative.

Late one afternoon, the Hinton boys walked into dad's shop. Dad, knowing his long time friend and their father had died the day before, stopped work to express his sorrow. They responded, "Mr. Milton, could you come over to the house? The funeral home brought paw's body back and mamma ain't sure it's him." Hastily Daddy washed up, and still wearing soot and grease spotted clothes followed the brothers back home. Once past the apologies for his appearance, he viewed his friend. Agreeing with Mrs. Hinton's doubt, he responded, "Years ago Coon (Mr. Hinton) and I cut a load of fire wood and his ax slipped and hacked a deep gash behind his left knee, leaving a deep scar. Assisted by the undertakers, the Hinton boys turned their paw over in the casket and pulled down his pants. No scar! The funeral home had accidentally switched the bodies. Another family in the north end of the county was experiencing similar doubts. The exchange occurred prior to time to receive friends. No hard feelings. No law suit. A problem corrected. Years later, a big laugh and a priority hometown story.

Once receiving time began, a steady stream of folks moved through the house. Men folk having expressed condolences moved on out onto the porch or clustered in the front yard while the women kept the vigil inside. Quickly, the two groups offered distinctly different conversations.

The ladies posed perceptive interrogation, "How'd he look to you?" "He looked pale." "He seemed puffy." "I thought he was awfully bloated." "He looks as if he could speak." All seemed reluctant to express the reality, he looked dead. Soon, ladies took to reading cards on the floral sprays and stands, mentally noting size, type of flower, and especially cards with multiple family names. Such flower tributes often received scorn

as cheap. Oh well, all that final talk would receive ample grief the following Friday — church set day at Margie's Beauty Parlor.

Men folk rehearsed stories retelling their friend's life, at 8:00 p.m. conversation turned to "Who's gonna sit up tonight?" Each man voiced willingness in various degrees, and soon the old arrived upon a schedule. Young men or boys including me begged to sit up. Such honor marked an early rite of passage to manhood.

The following day, or two days later depending on the visitation schedule, the procession began forming. Somebody always carried jumper cables, a flat fix kit, and air pump, and an extra can of gas — all standard equipment to prevent any interruption once the procession to the church left the house. Anyone low on gas topped off by a "Bubba" type refrained on drawing on his cigarette while pouring in the gas.

Nearing the church, folk in the procession peered ahead seeking to size up the crowd. Oh yeah, a funeral during an election year added a good 10-15 percent of all candidates mourned.

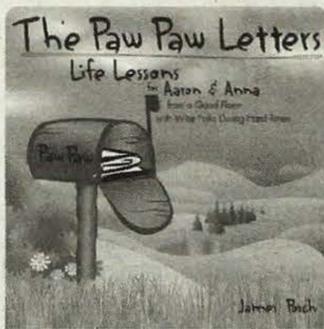
The Christian memorial service featuring the best possible response to requested music, selected Scripture, features of the life of the deceased, assurance of heaven, and a simple presentation of the wondrous Plan of Salvation. Pastors gave dignity and honor to the service, spoke with compassion, and called the community to aiding and bearing the new load on the family. In the 40s and 50s the sense of celebration even for a devout Christian had not ended the standard funeral service.

Once the service ended and the procession moved through town, merchants not attending the service stopped business, closed doors to stores, and assisted in developing a shadow of sorrow to cast over the town. My father considered merely closing for the procession a hypocritical act. To him, you closed tight and went to the service or stayed open, and outside your business and saved the passing line of cars.

Cemetery sites on bare hillsides offered little or no protection from sun, rain, or wind. Spectacular graveside services could include military rites, Masonic, Order of the Eastern Star rituals, or Vespers of the World readings. I remember one service attended by members of the Ku Klux Klan — all in clean sheets and standing beside the "Great Pubba."

Following the final graveside prayer, folks slowly expressed their parting word of comfort to family members. Usually, close friends received the honored invitation, "Ya'll come on by the house for awhile." Those words echoed more than a summons. The person had been chosen to keep a vigil of presence with the family facing an empty place in their family. The time to be alone had not arrived. The family wanted you near. The family needed you.

The town grieved together. And, borrowing a line from country music singer Miranda Lambert, "everybody dies famous in a small town." □ — Copyright by James Porch, executive director-treasurer of the Tennessee Baptist Convention.



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- Paint Ball
- Field Events
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Market drop not a time for panic for long-term investors

Guest columnist



By Roy Hayhurst

Long-term retirement investors should keep their focus on their goals, and not on short-term market fluctuations, including even the recent Sept. 15 sell-off that resulted in the single worst trading day since the Sept. 11, 2001, terrorist attacks.

Bad news in the financial services sector of the market — the bankruptcy filing of investment bank Lehman Brothers, the purchase by Bank of America of Merrill Lynch, and reported cash problems for insurance giant AIG — led jittery investors to flee stocks and caused the market's drop. While the 500-plus point drop in the Dow Jones Industrials was significant, there was a modest re-bound on Sept. 16. Also, the Federal Reserve announced late that late that it would lend up to \$85 billion to AIG in order to protect the financial system.

Additional negative news was announced on Sept. 16 as shares of a large money market mutual fund "broke the buck" — fell below the standard \$1 a share net asset value due to holdings in Lehman Brothers securities. Money market funds have long been considered relatively safe because of their investments in

high-quality, short-term securities. GuideStone Funds' Money Market Fund strives to provide safety and security for its participants' cash investments. The Money Market Fund continues to maintain a constant \$1 per share net asset value and seeks to maintain that value in the future. The fund has no exposure to any Lehman Brothers obligation.

"Certainly, many investors are alarmed by what happened with the markets Monday," says Rodric E. Cummins chief investment officer of GuideStone Financial Resources. "The important thing for investors is to remain calm, consider your financial goals and not to let your emotions guide investment decisions."

GuideStone continues to stress important principles for navigating today's troubled markets:

- Always focus on your objectives, not your emotions.

- Specifically regarding retirement participants, these assets are to serve needs for a long period of time. Make sure your objectives and actions are consistent with your time horizon.

Consider that over long time periods the stock market has been friendly, yielding many more positive returns than negative ones. Industry research firm Ned Davis Research, Inc., looked at stock performance over an 80-year period, 1926 and 2006. What it found was:

- (1) 88 percent of the five-year periods and 97 percent of the 10-

year periods yielded positive returns.

- (2) 100 percent of the 20-year periods yielded a positive return.

Essentially, you could choose any five-year period of time between 1926 and 2006, and almost nine out of 10 of them would show growth in an investor's portfolio.

While past performance is no guarantee of future performance, the market itself has been resilient through the years.

- Avoid making impulsive decisions.

Guard against making ad hoc changes in your portfolio. Making changes based on short-term market movements is almost a guarantee for failure as it promotes "buying high and selling low."

The performance of your account moving forward will be determined based on results of the financial markets in the future, not the past. Selling today cannot avoid yesterday's losses in a down market. Likewise, in an up market, you cannot buy yesterday's performance by investing in the hottest fund.

If you absolutely have to make changes in your portfolio, consider making them in small increments. This allows you to dollar cost average and gives you time to more seriously consider your actions.

Getting out of the market during roller-coaster rides is seldom a smart move. What happens if you're out of the market and the market goes up? Consider an investor who invested in

an S&P 500® Index fund from January 1985 until March 2007. An investor who parked his money there for all 5,607 trading days would have an average annualized return of 12.8 percent. That period includes "Black Monday," Oct. 19, 1987, the tech bubble burst of 2001, and the Sept. 11, 2001, terrorist attacks.

On the other hand, consider another investor who got jittery every time the market pendulum swung from profit to loss. He missed the 10 best days over the course of those 12 years and the average annualized return drops to 10.2 percent; miss the 30 best days, and the average annualized return is 6.6 percent. If one misses the 50 best days of market performance, the annual average return drops to 3.7 percent — barely above the rate of bank certificates of deposits.

- Don't count your losses.

Tallying up how much has been lost in your account serves no purpose. If you want to measure the progress/status of your investment account, focus on the gains realized in the equity (stock) markets over longer periods of time.

"It may seem difficult as investors watch their account balances decline, but the reality is that a focused investment discipline, diversification, and persistence will likely be the key to weathering this and other storms," Cummins says. "While lower market prices do cause uncertainty, this can also be an excellent time for opportunistic investors to move into the mar-

ket while values are off their highs."

Market volatility and indiscriminate selling of assets by others often creates investment opportunities that can be captured by insightful investors whose long-term financial objectives are properly tuned to long-term investment strategies. Consistent contribution to a retirement plan affords investors a systematic way of taking advantage of investment opportunities as markets ebb and flow.

- Maintain realistic expectations about market behavior.

Financial markets move up and down over time in response to social, political, and economic events. Further, equity investments are by nature more volatile than other asset classes such as cash and bonds. Equity investors should be able to accept significant short-term fluctuations in the value of their portfolios.

"Markets negatively react to uncertainty," Cummins notes. "As situations begin to return to normal, we expect to see the markets stabilize and, if history is any guide, begin to return to profitability."

Investors may still be confused. GuideStone offers a simplified approach to investing over the long-haul. GuideStone participants can call 1-888-98-GUIDE (1-888-984-8433). □ — Hayhurst is the senior marketing communications editor for GuideStone Financial Resources of the Southern Baptist Convention.

Just to Touch the Hem of His Garment -Mark 5:28



West Africa Fall Summit
November 5-7, 2008
Hendersonville, FBC
Hendersonville, TN



Registration

- Opens: August 4
- Fee: \$50 per person August 4-October 4; \$75 per person October 4-27
- Registrations deadline: October 27
- Register at www.tngowestafrika.org
- For additional information or questions please contact the Tennessee Baptist Convention, Volunteer Missions office 800.558.2090 ext 2021 or email kmargrave@tnbaptist.org or Greg Queen at gqueen@imb.org

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MINISTRY — STUDENT

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♦ ♦ ♦ ♦

Part-time youth pastor for Lakewood Baptist Church, 400 Donelson Pike, Nashville, TN 37214. Fax or e-mail resume to (615) 883-3295 or Lakewoodbc@aol.com.

♦ ♦ ♦ ♦

Miracle Baptist is seeking a full-time youth minister who is mission-minded and passionate about developing and equipping teens for kingdom work. Minimum 2-4 years experience ministering to youth, degree preferred. Please send resume to Miracle Baptist Church, Attn: Bob Adkins, P. O. Box 10, LaVergne, TN 37086 or e-mail bobkadkins@comcast.net.

♦ ♦ ♦ ♦

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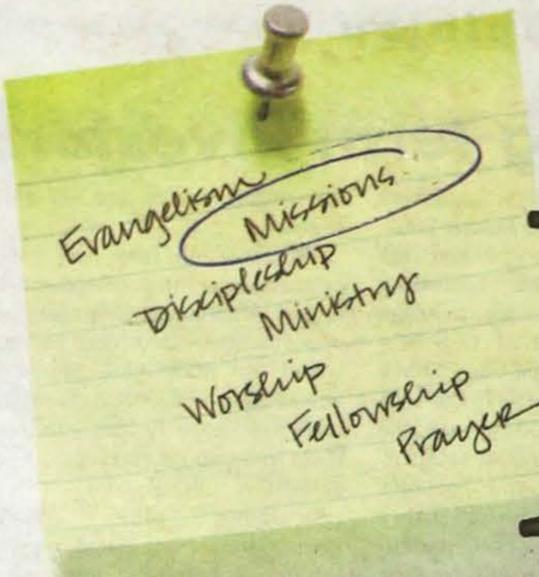
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Missions Matters

More than 30 Baptist Collegiate Ministries (BCM) exist on college and university campuses in Tennessee. BCM provides students the opportunity to grow and serve through mission opportunities, worship, small-group Bible study, volunteer opportunities, outreach to the campus, and leadership opportunities.

The BCM missions program is responsible for the sending of summer and semester collegiate missionaries and also providing opportunities for students to serve during fall, winter, and spring break. For information about the BCM missions program, visit www.lightmessengers.org.

BCM campus ministers are here to help continue with the spiritual investment Tennessee Baptist Convention churches have been making in their youth. BCM campus ministers in your area partner with you as students make the pivotal transition from high school to college. For information about BCM in your area or across the state, contact your local BCM campus minister or visit www.tnbcm.org.

- Bill Choate** (615) 371-2057
State Collegiate director
- Stacy Murphree** (615) 371-2056
Collegiate Program specialist
- Julie Heath** (615) 312-1993
Collegiate Ministries assistant

TBC Churches Partner with Knoxville BCM Renovation

By Stacy Murphree

This fall about 260,000 students have arrived on college and university campuses in Tennessee. More than 30 Baptist Collegiate Ministry programs continue to reach out to students, faculty, and administration on these campuses.

The beginning of the semester provides a unique opportunity for the BCM to assist students returning to campus by helping them move in to dorms, providing food, giving rides to area churches and other ways to reach out to students early in the semester.

Although welcome week activities are completed, construction still continues at the BCM at the University of Tennessee, Knoxville. As construction continues, other ministry related activities will proceed as planned.

Even though BCM continues to be one of the most active student organizations on the campus, renovations to the building will provide much more adequate space for ministry and outreach.

"This is a base from which ministry takes place across campus and around the world," said Bill Choate, Tennessee Baptist Convention Collegiate Ministries coordinator. "Students will be disciplined and trained, will worship, will find Christian community, and will go out to reach the campus and be a mission around the world."

A groundbreaking ceremony took place in April to begin the first phase of the three phase project. Phase one, the main renovation, includes building handicap accessible restrooms, installing an elevator and an addition of a 300 seat meeting space. This will double the seating capacity of the current large group space.

Phase two and three will consist of a renovated parking area and turning the current large multipurpose room into new space for student housing, staff offices, and smaller meeting rooms. For information on the construction phases or to view drawings of the new plans, visit www.bcmlegacy.com.

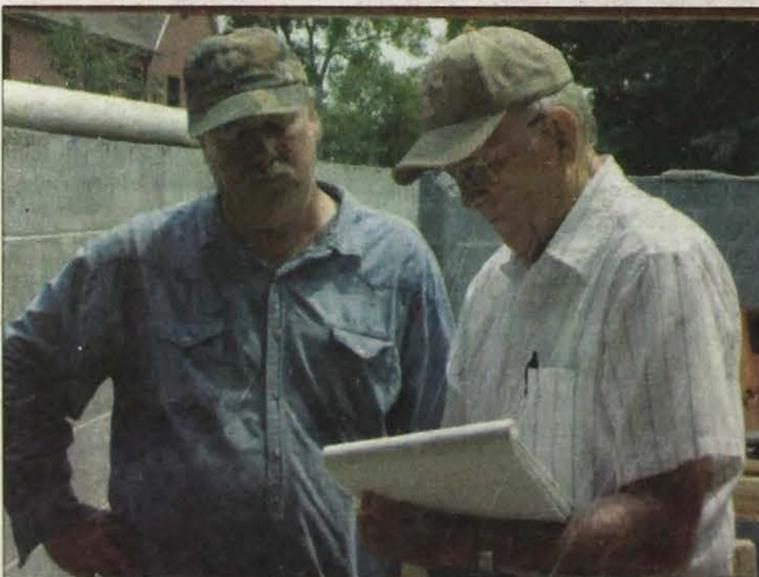
The financial funding and hands-on renovation has been a cooperative effort with alumni, individuals in the Knoxville community, and TBC churches. In the fall of 2005, the fundraising campaign began with an alumni banquet. Numerous churches in the Knoxville area have committed to giving more than \$10,000 directly to the project. The Executive Board of the Tennessee Baptist Convention has committed \$250,000 to the renovation.

Several TBC churches, such as First Baptist Church, Powell; First Baptist Church, Knoxville Valley Grove Baptist Church, Knoxville; Bartlett Baptist Church, Memphis; Central Baptist Church of Fountain City, Knoxville; Central Baptist Church Bearden, Knoxville; Wallace Memorial Baptist Church, Knoxville; Sevier Heights Baptist Church, Knoxville; and First Baptist Church, Dandridge have given hours of volunteer work to construction needs.

These churches have assisted with many construction needs including exterior wall insulation, electrical work, sheet rock installation, demolition of walls, new framing, and painting.

"The presence of this facility states clearly that Tennessee Baptist churches are serious about being part of the university community and that we care about the spiritual life of the university," noted Bill Choate.

Churches, interested in donating services to help complete the project, can contact Bob Hall, TBC Collegiate Ministry specialist at UT-Knoxville, at (865) 546-8272 or baptist@utk.edu for information.



Working on the renovation at the BCM at the University of Tennessee at Knoxville, are: from left, Bob Hall, TBC Collegiate Ministry specialist, and Charlie Guthrie, a member of Concord Baptist Church, Farragut. Guthrie has given a lot of time to the engineering details and to overseeing the project.

What Is College Life Really Like?

By Damon Billings

Imagine a period in an adult's life when most of the very biggest decisions of life are being made. This period of life really exists; it's called college.

The most important period of adjustment and change will occur during the first semester of college. College is an amazing place to make many of the decisions that truly shape a life. But college life can also be full of obstacles, which can derail a student's successful transition into college.

The question then is how does a student transition successfully into college? The answer is complicated slightly by the fact that there is no longer any single dominant pattern of college life. Many students still pack up their car and head off to life on campus at a state university. But many students live at home, work full-time, and take as many classes as they can fit in at their local community college.

Despite their choice of college experience, the truth is that there are some very clear tips that if followed will greatly increase the likelihood of a successful transition for any student.

The tips to a successful transition can be put into two major categories, campus life and the classroom. It is important to remember the following few suggestions related to campus life in general.

1) Really Go to College: Many students physically go to college, but they never emotionally leave their hometown, family, or high school life. To get the most out of college, students should realize there is much more to the experience than taking classes.

2) Get Involved: Students should join a club or student organization related to their interests. They should take part in campus sponsored activities, student government, or better yet the Baptist Collegiate Ministry. Studies show the most successful college students are the ones involved in campus life.

3) Establish Good Habits Early: The patterns that a student sets during their first week on campus are likely the patterns they will follow their whole first year. Students should start out making sure they keep a healthy balance in their lives, eat reasonably healthy, and get enough sleep.

4) Choose Friends Wisely: Students can sometimes jump into friendships with the first people they meet. They should consider what values and priorities that they are personally committed to and then seek out people of similar interests and character.

5) Go to Church: A campus ministry is a great place for a student to grow in their faith, but it is not a replacement for local church involvement. The first semester of college is when many students step away from active fellowship in the body of Christ. Students need to establish a pattern from week one of looking for a church at college.

Although campus life is a huge part of college, the reason students go to college to begin with is to learn. Students can sometimes be overwhelmed with the challenges of college work coupled with the freedom that is afforded them compared to high school.

Here are a few tips, that if followed will put them ahead of their fellow students.

1) Go to Class: It seems like a simple concept, but the fact that no one makes them go has been the pitfall of many students. No one will make a student attend class in college, but if they miss regularly then they miss covered material as well as irritate their professors.

2) Talk to The Professors: Many are willing to help if the student shows a genuine interest in the material. At the very least, it can never hurt if the professor actually knows a student's name.

3) Take Basic Classes: Students should be cautioned to start their college career taking classes that can be applied to any major. The average college student changes their major no less than three times. If they take classes specific to a major and then change majors, they could be unnecessarily adding extra semesters to their college career.

4) Get Organized: Students should get a calendar and then use it. It is very helpful for a student to block out regular consistent time each week in their life for areas like class, study, sleep, and recreation.

5) Know Your Limits: A student doesn't have to take the maximum number of hours allowed. A student should take the number of hours that they think they can handle or less their first semester. If a student does struggle and cannot pull up their grade, dropping a class is much smarter than getting a poor grade and then having to take it over.

(Billings is a TBC Collegiate Ministry specialist for Lincoln Memorial University, Harrogate, and Walters State Community College, Morristown.)



The Baptist Collegiate Ministries building at the University of Tennessee at Knoxville campus is in the process of expanding with an addition for a multipurpose room capable of seating 300 people.



Working on the addition to the building of the Baptist Collegiate Ministries at the University of Tennessee at Knoxville was a team from First Baptist Church, Powell, including Chris Ogle, far right.

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- Sept. 27 Church Library Fall Clinic,
First Baptist Church, Knoxville
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- Oct. 2 Minister of Music Roundtables
Middle Tennessee, Grace Baptist Church, Nashville
- Oct. 3-4 Appalachian Bivocational Celebration,
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- Oct. 3-4 Royal Ambassador (RA) Leader's Reunion,
Carson Springs Baptist Conference Center, Newport
- Oct. 4 Journey into Adventures in Missions (JAM)
Middle Tennessee, Tusculum Hills Baptist Church, Nashville
- Oct. 9-10 Chaplains Retreat,
Linden Valley Baptist Conference Center, Linden



A Stewardship and Cooperative Program Campaign

Majority of churches are congregation-led, pastors say

LifeWay news office

BRENTWOOD — LifeWay Research, a division of LifeWay Christian Resources of the Southern Baptist Convention, has released the results of research conducted in 2007 among 405 Southern Baptist senior pastors.

The pastors were asked, "Which of the following best describes the primary decision-making process at your church?"

Among the pastors polled, 42 percent said their church was congregation-led, while 30 percent said their church was pastor-led.

The other options and responses, in descending order of frequency include: Committee- or team-led (6 percent); deacon-led (4 percent); elder-led (4 percent); led by a board or council other than elders (3

percent); staff-led (2 percent); and trustee-led (0 percent). Seven percent responded "other."

Scott McConnell, associate director of LifeWay Research, explained, "I think some will be surprised that so few SBC churches actually utilize elders to lead the decision-making process. Southern Baptist pastors primarily see their church as either congregational- or pastor-led."

"For the purpose of this study, pastors indicated who led their church's 'primary decision-making process,' which is not the same as 'final authority,'" McConnell noted.

"So some may be pastor-led while still requiring the approval of the congregation or other groups of leaders. In the end, most Southern Baptist churches are primarily led

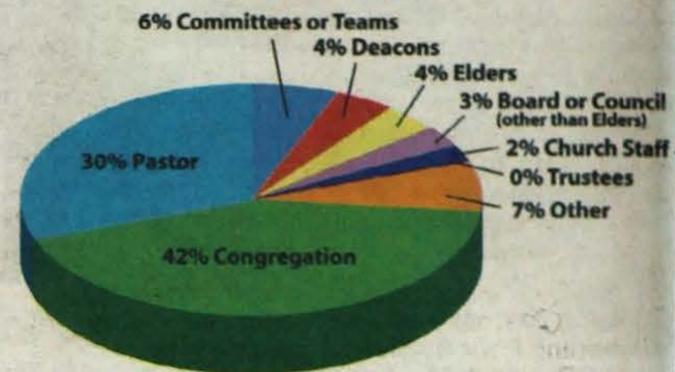
by the congregation or the pastor in their decision-making."

When the survey results were sorted by average primary worship attendance, a significant difference became apparent in the primary decision-making process. The larger the church the less likely they are to be congregation led. While the congregation may still be a part of the decision-making process in a large church, the leadership of this process shifts toward smaller leadership groups.

In churches with average primary worship attendance of 250 or more, 8 percent identified "staff-led," compared to 2 percent in churches under 250 in attendance. By the same token, only 24 percent of churches with average primary worship attendance of 250 or more identified "congre-

Among Southern Baptist pastors

What is the primary decision making process at your church?



LifeWay RESEARCH

Note: Figures do not equal 100% due to rounding.

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gation-led" as the primary decision-making process, compared to 45 percent of churches under 250 in attendance.

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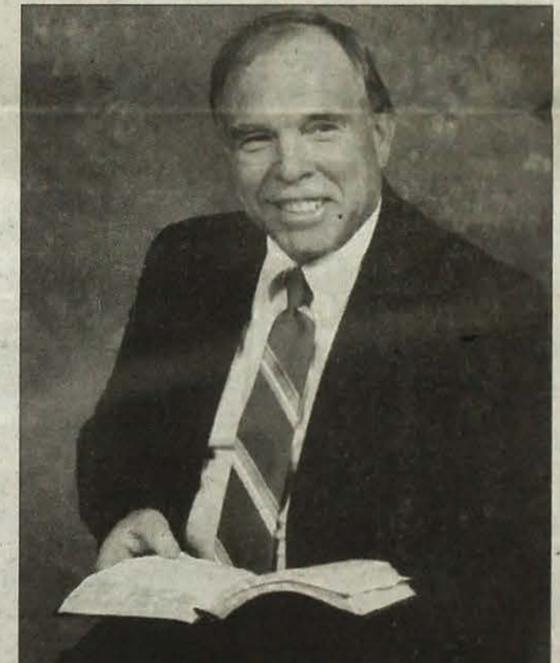
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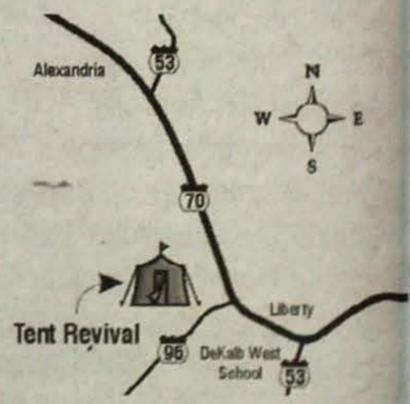
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Union dedicates housing complex

Union University news office

JACKSON — Less than seven months after massive tornado damage forced the demolition of multiple student housing buildings, Union University dedicated 14 new residence life buildings in a special ceremony Sept. 12.

"Peace be to this new residential complex, and to all who enter and abide here," Union University President David S. Dockery said to

start the ceremony.

Dockery thanked those people who served as "God's agents and instruments of grace and mercy" during the rebuilding process that began after a Feb. 5 tornado caused massive destruction to the former Hurt and Watters residential complexes. Those two complexes were demolished in the days after the storm.

"It is hardly possible to thank everyone appropriately," he said. "We begin with 5,000 volunteers who came to help us. We begin with 6,500 donors who have given more than \$16 million to help us in the recovery. For each

and every one of those, we are thankful.

"For the amazing generosity of so many that continues to compound itself project after project, we offer our thanks to God."

The four quads in the new complex have been named Ayers, Grace, Hurt, and Watters.

The two-story buildings in the residence life complexes house about 700 students. A 15th residential building in the complex is under construction, and is scheduled for completion later this fall. A final building scheduled for construction will serve as a commons building.

Total cost for the project was about \$30 million. □

FBC, Paris, holds 175th celebration

Baptist and Reflector

PARIS — First Baptist Church here celebrated its 175th anniversary on Sunday, Sept. 7.

The church began in a private home in Paris in 1833 when four men and six women gathered to discuss forming a "new body of Christians in church capacity," according to a report on HenryCountian.com.

It took two years, but the church's first building was erected between 1835 and 1836 on a small lot on South Market Street in Paris, the report continued.

The cost of the first building was \$568.90 and candles provided the lighting at a cost of 12 and one-half cents per month.

The church has been in its present facility on the corner of Poplar and Ruff Streets since 1922 and has had several additions in the years following.

Church historian James Cox has researched the church history and a "museum" is set up in the church with artifacts and information.

The Sept. 7 service included special vignettes, written by Peggy Williams, and a message by former pastor Carroll Owen. □

Alabama Baptists surpass \$1 billion in CP contributions

Baptist Press

MONTGOMERY, Ala. — Churches affiliated with the Alabama Baptist State Convention set a milestone Sept. 8: recording \$1 billion in gifts through the Cooperative Program since the Southern Baptist Convention's unified budget was founded in 1925.

"Sept. 8 was in so many ways a normal and routine occasion," said Rick Lance, executive director of the Alabama Baptist State Board of Missions. "I was in the office on the phone, answering e-mails and doing consultations, when our associate executive director, Bobby DuBois, came into my office with a big, broad smile. He said, 'We made it! We have reached the \$1-billion dollar mark.'"

DuBois, who is the state board's chief financial officer, had been tracking progress toward the billion-dollar goal in cumulative CP receipts for several years.

"We are blessed with some great churches in Alabama," DuBois noted. "Some are pace-setters in the number of dollars given to missions, while others lead the way in per capita giving or giving as a percentage of undesignated receipts. The bottom line is clear: The reaching of this milestone is the result of Alabama Baptist churches of all sizes and geographic locations cooperating together to reach the world for Christ. ..." □

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Dr. Hunt will be conducting a Q&A session beginning at 4:30 P.M. on Friday Nov. 7 for all pastors and church leaders.

Register Online At: www.hawkcreekbaptist.com

or

Register By Phone: 606-877-9682

CLASSIFIED

MINISTRY — PASTOR

New Salem Baptist Church Soddy Daisy, Tenn., is seeking resumes for the senior pastor. Send resumes to the attention of Pastor Search Committee, New Salem Baptist Church, 9806 Dallas Hollow Rd., Soddy Daisy, TN 37379.

◆◆◆◆

Unicoi Baptist Church in Unicoi, TN is seeking a bivocational pastor to serve in our community. Please send resume to Walter Burkett, 5001 Unicoi Dr, Unicoi, TN 37692.

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Central Baptist Church of Kingston, Tenn., is actively accepting resumes for a bivocational pastor, one that would be available for various activities of the church, including visitation programs. Send a resume to P. O. Box 298, Kingston, TN 37763 or call for more information (865) 376-6866.

◆◆◆◆

Seeking full-time pastor for First Baptist Church, Mayfield, Ky. Degree from a Southern Baptist seminary. Please send resume and non-returnable video or DVD to Pastor Search Committee, First Baptist Church Mayfield, 118 West South St., Mayfield, KY 42066.

◆◆◆◆

First Baptist Church, McMinnville, Tenn., is actively seeking a full-time senior pastor, called by the Holy Spirit, who loves God, loves people, and above all has a passion for Christ. For more information or to send a resume, please contact Gregg Garrison, gregg_garrison@blomand.net, First Baptist Church, 403 N. Spring St., McMinnville, TN 37110.

◆◆◆◆

Gap Creek Baptist Church, a conservative member of the Cumberland Gap Baptist Association in Claiborne County, Tenn., is accepting applications for a full-time pastor. Experience is preferred. Gap Creek has an active membership of over 300 and is growing. If possible, send a CD or DVD of your sermon along with a resume. Send resume to Gap Creek Baptist Church, Attn: Troy Poore, P. O. Box 177, Arthur, TN 37707. You may send your resume by e-mail to tpoore@hotmail.com or fax to (423) 869-8777.

◆◆◆◆

Auburn Baptist Church, Tupelo, Miss., is searching for a full-time pastor. Education and experience desired. Please forward resume to Auburn Baptist Church, 1138 Road 931, Tupelo, MS 38804 or e-mail auburnbaptistchurch@comcast.net.

MINISTRY — ASSOCIATE PASTOR

First Baptist Church of Rogersville is accepting resumes for a full-time associate pastor. Experienced in administration and education. Send resume to Search Committee, P. O. Box 146, Rogersville, AL 35652.

MINISTRY — COMBINATION

Nolensville First Baptist Church, Nolensville, Tenn., is seeking a Bible-believing, teaching, and preaching minister to work with youth and children for a small church in a fast growing community. This position is part-time joining three other part-time ministers. Resumes are to be sent to Nolensville Baptist Church, Attn: Search Committee, P. O. Box 635, Nolensville, TN 37135.

MINISTRY — FAMILIES

Woodmont Baptist Church in Nashville, Tenn., is seeking a full-time minister to families to work with children in grades 1-5 and young families. Job description and requirements available at www.woodmontbaptist.com. Please send resumes to staffsearch@woodmontbaptist.com or MTF Search Committee, Woodmont Baptist Church, 2100 Woodmont Boulevard, Nashville, TN 37215.

MINISTRY — CHILDREN

Miracle Baptist is seeking a part-time director (15-20 hrs. per wk.) to grow children in God's Word and re-enforce through application. Minimum 2-3 years leading children's department. Some college or training preferred. Please send resume to Miracle Baptist Church, Attn: Bob Adkins, P.O. Box 10, LaVergne, TN 37086 or e-mail bobkadkins@comcast.net.

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Use it or lose it

By Ray Newcomb

Focal Passage: Matthew 25:14-30

Introduction. This parable is different from the previous one. The virgins gave emphasis to getting into the kingdom. This parable teaches the importance of gain and loss within the kingdom. We see the contrast of the diligent servants with the complacency and content of the one who was lazy and wicked. The Lord is represented by the man traveling to a far country and then after a long time returns to see what his servant has done with their abilities. All will give an account of their service to God when He comes again.

The servants' abilities (v. 14). Each servant received the talents he had the ability to use. The master gave one five talents, to another he gave two talents and to another one talent; to every man according to his ability.

The Scriptures teach us that every person has a talent given by God. It should be used for His glory. The Lord expected each person to be faithful to use the talents.

The servants' activity (vv. 15-18). The servants can be divided in two categories: faithful and unfaithful. The faithful servants traded their talents. Their talents were being used to produce more talents.

The unfaithful servant hid his talent in the earth. He should have used his talent rather than hiding it. He did nothing and was committing sin and robbing his lord of service and increase.

The servants have been assigned ministries according to the abilities and gifts God has given them. It should have been a privilege to faithfully serve the Lord and multiply his goods.

The servants' accountability (vv. 19-24). The master came back and reckoned with them about their activity while he was gone.

The worthy servants brought their talents plus what each had earned. The talents had doubled. The lord commended the two servants for their faithful service. He rewarded them for being faithful over a few things and made them ruler over many things. They were invited to enter into the joy of the Lord.

The Scriptures mention different rewards for the faithful: a crown (II Timothy 4:8), a throne (Revelation 3:21), and a kingdom (Matthew 25:34).

The worthless servant shared his attitude toward his master by saying "thou art a hard man, reaping when thou hast not sown and gathering where thou hast not strewed" (vv. 24-25). He charged his master with unmerciful and dishonest leadership.

**Sunday School Lesson
Bible Studies for Life
Sept. 28**

His erroneous view of his master's character was sufficient proof that this slave had no intimate or reliable knowledge of him. This slave is a portrait of the unregenerate person who has no spiritual fruit in his life and no spiritual worship in his heart. He represents a professing Christian whose view of God is corrupt because his unredeemed heart is still corrupt. He is a mouth professor and not a heart possessor.

His lord recognized who he was and what he was, wicked, slothful (lazy), and wrong about his master (v. 26). His talent was taken away and given to the one with 10 talents. Then he was cast into outer darkness where there shall be weeping and gnashing of teeth (vv. 29-30). This is the New Testament description of Hell.

Conclusion. The opportunity is given to each Christian to serve the Lord with the ability or spiritual gift God gives us. We will be rewarded for our good works (I Corinthians 3:14). God uses the faithful, humble, caring, and loving servant.

The talents are ours to use or lose. □ — Newcomb is pastor of First Baptist Church, Millington.

Seek God's guidance

By Brad Shockley

Focal Passage: I Samuel 8:4-6; 10:20-24; 12:13-15, 20-23

I have three beautiful daughters who have me wrapped around their little fingers. One argument they regularly use to coerce me into getting them a puppy, a cell phone, an outfit, and the like is — and you parents know what's coming — "All the other kids have one." Whenever I read the account of Israel's plea for a king in I Samuel 8, it's déjà vu.

As the end of Samuel's days as a judge approaches, the Israelites, like children, demanded a king. They wanted a monarch because Samuel was too old, his sons were too wicked, and — here it comes — "all the other nations had one." Moses had predicted this in Deuteronomy 17. Though there is no indication in that text God disapproved, Samuel certainly was not happy. As we all should, Samuel took his concern to God in prayer (v. 6).

The Lord revealed that Israel was not rejecting Samuel as judge but God as king. He reminded him that Israel had a history of rejecting prophets. And then God said, "Warn them of the dangers, but give them what they want." Samuel obeyed, counseling the people against having a king other than God, warning that their sons would be drafted, their children

would become servants in the king's court, their best property would be seized, and their assets would be taxed (yes, death and taxes are inevitable).

It wasn't convincing enough for the foolish people, and they again demanded a king "that we may also be like all the nations" (v. 20). You can feel the disappointment when God acquiesced, "Listen to their voice and appoint them a king" (v. 22). Instead of trusting in God and enthroning Him as Lord, the Israelites watched and suffered as one earthly king after another led the nation into idolatry and wickedness (with a few exceptions like David and Hezekiah).

Did God cave like an exasperated father conceding to the stubborn will of His children? No, of course not. Sometimes a concession can in fact be a form of discipline itself, a truth I experienced many years ago.

I will never forget my first overnight stay away from mom and dad. My Granny and Granddaddy Carl (my mom's parents) were brave enough to take on a 6-year-old little boy for a week. They lived above an old fashioned grocery store; I had been cruelly deprived of youthful pleasures like cokes and candy — what bliss! The first day there I convinced them to buy a six-pack of soft drinks, the kind that came in glass bottles.

**Sunday School Lesson
Explore the Bible
Sept. 28**

Just before bed, I turned into a Coca-Cola® wino, guzzling one bottle after another. Every drop of refreshing, bubbly goodness was gone. I spent the rest of the night running to the bathroom, which was diabolically placed at the end of a long, spooky, dark hallway. I was miserable.

Why on earth did Granny and Granddaddy let me do that? I found out later they intended for me to learn a lesson by letting me have what I wanted. That's what God intended for Israel.

Another relevant life lesson awaits here. As our King and Lord, we should seek God's will in all matters by examining our motives, seeking and following wise counsel, and praying for guidance. Because if we stubbornly move ahead to spite God's leading, He might discipline us by allowing us to actually have what we want.

"My son, do not reject the discipline of the Lord or loathe His reproof, For whom the Lord loves He reproves, even as a father corrects the son in whom he delights." Proverbs 3:11-12 (NASB95). □ — Shockley is pastor of Cedar Hill Baptist Church, Cedar Hill.

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Leaders

◆ **Beverly Smothers**, community ministry specialist, Tennessee Baptist Convention, will retire Oct. 31. Smothers has served on the TBC staff for 13 years. Prior to that she was director of church/community ministry, Holston Baptist Association, Johnson City, from 1983-1995; and missionary, North American Mission Board of the Southern Baptist Convention, in Phoenix, Ariz., 1980-83, and in eastern Kentucky from 1977-80. Smothers plans to retire in Paris.



SMOTHERS

◆ **Eastview Baptist Church**, Shelbyville, has called **Timothy Forsythe Sr.** as pastor effective Sept. 7.

◆ **Glenwood Baptist Church**, Powell, called **Randy Troutman** as pastor effective Aug. 24. He previously served the church as interim pastor.

◆ **Maple Hill Missionary Baptist Church**, Rogersville, recently called **Eddie Elkins** as pastor. He was recently ordained to the ministry at Pleasant Hill Baptist Church, Rogersville.

◆ **Big Creek Baptist Church**, Rogersville, recently called **Blake Montgomery** as pastor. He is a candidate for a master's degree from Liberty Baptist Theological Seminary, Lynchburg, Va.

◆ **Robert Mallory**, bivocational pastor, Beech Creek Baptist Church, Rogersville, recently resigned.

◆ **Erin Baptist Church**, Erin, recently called **Truitt L. Cockrell Jr.**, as pastor.

◆ **Legacy Baptist Church**, Indian Mound, has called **Doug Barnes** as pastor.

Churches

◆ **Parkview Baptist Church**, Clarksville, has changed its name to **Dunbar Cave Baptist Church**, Clarksville.

◆ **Midland Baptist Church**, Bell Buckle, will hold a revival Nov. 9-14. For information, call the church at (615) 233-5424.

◆ **Hawk Creek Baptist Church**, London, Ky., will host a men's conference at the London Community Center, London, Nov. 7-8. "Guarding the Gate: Protecting Moral Integrity" will feature Johnny M. Hunt, president of the Southern Baptist Convention. Group discounts and give-

aways are offered. Register online at www.hawkcreekbaptist.com or call (606) 877-9682.

◆ **Bethel Baptist Church**, Palmyra, will hold revival Oct. 12-15. Phil Glisson, evangelist of Memphis, will speak.

◆ **Zion Baptist Church**, Elizabethton, will hold a fall festival Oct. 11. Events include gospel singing, yard sale, bake sale, food, and apple butter making. For information, call Juanita Woodard, (423) 542-9286, or Shirley Cole, (423) 542-6689.

◆ **Brentwood Baptist Church**, Brentwood, will present "An Evening with Denise Jackson," wife of country superstar, Alan Jackson, Oct. 9. Jackson will share her

personal story of tragedy and triumph. She is author of *It's All About Him: Finding the Love of My Life* and *The Road Home*. For information, contact Steve Smith, communications minister, at (615) 324-6104 or smith@brentwoodbaptist.com.

◆ **First Baptist Church**, Morristown, will hold its 205th anniversary and homecoming Oct. 5. A combined morning worship service will be held. The church will move back into its refurbished worship center. Dinner on the grounds will follow the services. For information, call the church at (423) 586-0522.

◆ **South Seminole Baptist Church**, East Ridge, hosted a revival Sept. 21-24. Morris Anderson, evangelist of Maryville, spoke.



MARY RUTH MITCHELL receives a plaque on her retirement at serving 50 years as church clerk of First Baptist Church, Beth Springs, from Ben Martin, pastor. She was honored on Sept. 7.



THIS TEAM FROM EAST LAFOLLETTE Baptist Church, LaFollette, pause in Wayland, Iowa, where they served this summer to support the Tennessee/Iowa Baptist Partnership. They worked on projects related to the Mississippi River Ministry and presented

the drama, "The Champion," to several congregations, report Greg Chandler, pastor. The group was called the M & M Team, which stood for Missions & Ministry Team.



THIS TEAM FROM TRUE LIFE Church, Jefferson City, of 24 people along with Jeff Harvel, evangelist, pause in McMinnville this summer where they worked with Bridges of Hope Fellowship. The volunteers practiced servant evangelism door-to-door, helped

hold a block party, and helped lead a Sunday morning worship service. As a result Bridges of Hope had several new families, it, reported DeWayne Howard, pastor.



HAROLD GRIFFIN, holding plaque, retired minister, celebrated his 76th anniversary of ministry on Aug. 31. He was honored by members of Fayette Baptist Mission, Williston, where he is a member.

Griffin is 91 years old and still leads Bible studies at the assisted living center in Somerville, where he lives, reported Mike Morris, pastor.