



The Torch

MONTHLY NEWSLETTER 2023 – JUNE VOLUME 67 NUMBER 8

Pastor's Pen

In 1988 there was a commercial put out by Kellogg's Corn Flakes that stated, "Taste it again, for the first time." The intent of the commercial was for people to rediscover Corn Flakes without all of the frills of other cereals with marshmallows and fruit and a bunch of other things that other cereals may have. They were simply trying to remind people of the goodness of the cereal and to get them to rediscover it (again). I would like to invite you to "taste church life again, for the first time." I know that this is not your first time, but because of what we have gone through the past few years and the ways we have had to accommodate to get a semblance of a church year, it has caused us to fall into some patterns that miss the mark of what is intended in the church. The anonymous writer of Hebrews tells us *"And let us consider how we may spur one another on toward love and good deeds, not giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching"* ([Hebrews 10:24 – 25](#)).

Church life involves worship, Sunday School, Bible Study and praying together. Church life involves fellowship, church socials and picnics. Church life involves sharing with one another, speaking with one another, laughing with one another, comforting one another, and encouraging one another. Church life involves embracing one another. I was listening to a message this week where the pastor was mentioning that people miss the things that made church church for them. Touching and agreeing with one another ([Matthew 18:19](#)). We need to taste it again, for the first time.

But there is another part of that commercial that has merit for us. It is the "taste" part. The Bible tells us to "taste and see that the Lord is good" ([Psalm 34:8](#)). When we taste something, we are using our discernment to see if it is something we like. There are those who taste, anticipating that it will be something that they like. They go all in. Others will taste with caution, just a little bit at a time. Regardless, the invitation is still there to taste. And the constant tasting helps us to gain the appetite to taste it again and again. I am asking each of us to taste (again) the Lord. Though there are some who have constantly been tasting, that should not be enough to stop you from tasting more. Those who have been slack in their tasting this is a great time to start tasting again.

To taste the Lord is to find enjoyment in the things of the Lord. That includes what is mentioned above. But it also means developing a commitment to be a disciple of Christ and to model what it means to be a disciple. You will find the goodness in all of it and should keep you constantly being drawn to Him. Part of the beauty is that the taste of the Lord lingers with us like a good meal. Also, the taste plants within us triggers, like passing a bakery or a cookout, so that when we are in the space our minds are reminded of the taste. That is what church life should be like. Let's get back fully into the swing of things at First Baptist Church, Capitol Hill. Taste it again, for the first time.

Kelly M. Smith Jr.

Pastor

DISCIPLESHIP MOMENT

El-Shaddai

“When Abram was ninety-nine years old, the Lord appeared to him and said, “I am God Almighty; walk before me faithfully and be blameless. ² Then I will make my covenant between me and you....” ~Gen 17:1-2a

As a child, I remember hearing one of my older cousins sing the song *El-Shaddai*; he would sing it with so much passion. It was years before I knew the meaning and significance of his passion and the significance of calling God by this name.

Many of us are familiar with Abraham and Sarah’s story. Abraham, then called Abram, received a promise from the Lord that he would have a son. For 25 years he waited on that promise. During that time of waiting, Abram believed God, but it certainly was no walk in the park; it was indeed a journey of faith that led him to experience God intimately.

Genesis 17:1-2, tells us that when Abram was ninety-nine years old, The Lord appeared to him and introduced himself as “I am God Almighty” which means *El Shaddai* in Hebrew. As God identifies himself, God also instructs Abram to walk before him faithfully and be blameless. God continues to say that he will make a covenant between himself and Abram, increasing his numbers. Abram’s response was to fall facedown (verse 3). In this posture of humility, God went on to outline his covenantal commitment to Abram, even changing Abram’s name to Abraham (verse 5) declaring his commitment to that promise. God’s covenant with Abraham would be an everlasting covenant between the two.

In the Lexicon, *Shaddai* means almighty, most powerful; according to the Strong’s concordance, this naming of God occurs 48 times in the King James Version. Genesis 17:1 is the first time *El Shaddai* is mentioned in scripture. In studying, I learned that this occurrence was 13 years after the birth of Ishmael, son of Hagar, Sarah’s slave given to Abram in hope of fulfilling God’s promise. Some scholars say God had not talked to Abram since the birth of Ishmael, but of course we don’t know for sure, we just know it was not recorded. Some scholars add that God saying I “am” the Almighty God speaks to God stating that he is the “all sufficient” God who can and will fulfill His promise. In and of himself, God will do just what God said and doesn’t need any help! God just asked Abram to walk before Him faithfully and be blameless.

The KJV writes blameless as perfect, but blameless here means without fault but even that is limited in meaning. In Hebrew, blameless means to be more sincere, upright, and mature. I see it as God calling Abram, in that season, to walk before Him in faithfulness and sincerity not again trying to take things into his own hands as he and Sarah did with Hagar. This season was about trusting the Almighty to display His power and might, fulfilling the promise regardless of Abraham’s age.

When we call God *El Shaddai*, we are speaking to God’s sameness. As the song reminds us that from age to age God is still the same and that sameness is both seen and experienced through the power of His name. God is the “I AM” and we can read God telling Abraham “I am most powerful. I am all sufficient.” And because of the power and strength in his name, Abraham is called to walk before Him and trust Him. To add an exclamation point, God entered a covenant with Abraham!

This encourages me! I know there are things that I feel God has promised me and at times I’ve grown weary in waiting. I have, like Abraham and Sarah, taken things into my own hands and unfortunately, I have felt and seen the consequences of my choices. Yet, I’m still encouraged that God still wants to reveal God’s self to me and wants me to experience Him as *El Shaddai*, the powerful and all sufficient God who keeps His promises.

What promises are you waiting for God to fulfill? Are you growing weary as you wait? Are you tempted to create what I call “hagarian” experiences because it’s too difficult to believe or perceive how God will bring to pass what He’s spoken? If this is you, please join me in crying out to *El Shaddai*, putting God in remembrance of His word yet also walking before God faithfully and sincerely. Share with God how you feel, but don’t allow your feelings to overshadow what the All Mighty is doing. We must trust that the ALL sufficient God is working even in the darkness. The same God who entered covenant with Abram is the same God who longs to be in covenantal relationship with us. May you experience the All Mighty God and learn He is enough!



First Baptist Church, Capitol Hill HIGH SCHOOL SCHOLARSHIP GUIDELINES



First Baptist Church, Capitol Hill is excited to offer you this scholarship to help you begin a new journey in your life. This scholarship is available to all members graduating from High School. Graduates must meet the following criteria to be eligible AND all items in the guidelines must be completed to be considered for the scholarship.

- Be an active member of First Baptist Church, Capitol Hill for at least one year.
- Comply with the requirements and deadline dates set by the Scholarship Committee.
- Submit the application for the church scholarship the current semester/year of high school graduation.
- Attached with your completed application, please submit the following:
 - Submit a copy of your admission letter **AND** be enrolled in the institution of the student's choice.
 - Submit a copy of your full-time schedule (12 hours or more) from the institution to obtain a \$1000 scholarship.
 - Submit a copy of your part-time schedule (6 to 11 hours) from the institution to obtain a \$500 scholarship.
- **To be considered, the application and ALL materials must be submitted to the church office or emailed at fbch13@gmail.com by June 30, 2023**
- **NOTE:** The Fort Scholarship is awarded to High school graduate with the highest GPA.
 - The Fort Scholarship is a competitive award for \$500.
 - To apply, submit a current copy of your high school transcript with application.

If you have questions, please leave a message for Bro. Paul Luter at the church office (615- 255-8757) or email him at fbch13@gmail.com. Thank you for attention to the application.



FIRST BAPTIST CHURCH

CAPITOL HILL

900 Nelson Merry Street, Nashville, TN 37203

The application must be submitted to the church office or emailed (fbch13@gmail.com) by Monday, June 30, 2022. **Complete the full application to be considered for this scholarship.

Name of Applicant _____
Last First Middle

Date of Birth _____ Current Email Address _____

Home Telephone _____ Cell Telephone _____

Home Address _____
City State Zip Code

Parent(s)/Guardian(s) _____

Address _____
City State Zip Code

Name of High School _____

Guidance Counselor _____

School Activities _____

How long have you been a member of First Baptist Church, Capitol Hill? _____

Church Activities _____

Community Activities _____

College Attending, Major, and Career Goals _____

JUNE ANNOUNCEMENTS

Thank You

Counseling and Wellness Ministry

Dear Friends,

I am deeply appreciative of being remembered with the lovely Nurses Day card, and also the Mother's Day card and gift.

Thank you so much,
Clara Elam, RN

Deacons of the Week for June 2023

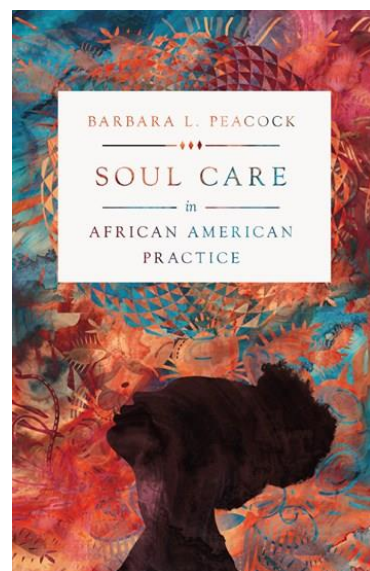
Week of	Deacon	Phone#
4 th	Pamela Wood	615.259.0623
11 th	Carol Boone	615.851.1527
18 th	Derek Howard	615.717.5835
25 th	Martin Currie	615.832.9662

CHRISTIAN EDUCATION SUMMER READING

"Soul Care in African American Practice"

by Barbara L. Peacock.

Books are \$8 and will be available soon. Please contact Rev. Joe Ella Darby if you have questions via email: fbchdiscipleship@gmail.com.



NO Summer Bible Study Classes

During the summer break from our **Noonday** and **6:00 p.m. Wednesday Night Live** Bible study classes, we encourage all members and friends to be intentional in scheduling your personal time to read, meditate, and study God's Word.



Our regular
Wednesday Bible
Study Classes will
resume
September 2023

	<u>TOPIC</u>	<u>SCRIPTURE</u>
Your God Reigns		
Thursday, June 1	“God Will Not Forget You”	Isaiah 49:1-13
Friday, June 2	“God Desires that You Live in Purity”	1 Thessalonians 3:11-4:8
Saturday, June 3	“Clothe Yourselves with Love”	Colossians 3:8-17
Sunday, June 4	“You Shall Be Redeemed”	Isaiah 52:1-12
God’s Kingdom of Peace		
Monday, June 5	“The River of Life”	Ezekiel 47:1-13
Tuesday, June 6	“Receiving Everlasting Joy”	John 16:20-33
Wednesday, June 7	“The Right Kind of Spirit”	James 3:13-18
Thursday, June 8	“Peace in the Midst of Distress”	Psalms 4
Friday, June 9	“God Is Our Refuge”	Psalms 46
Saturday, June 10	“Christ Is Our Peace”	Ephesians 2:11-22
Sunday, June 11	“A New Heaven and Earth”	Isaiah 65:17-25
God’s Servant-King		
Monday, June 12	“The Confidence of God’s Servant”	Isaiah 50:4-9
Tuesday, June 13	“God’s Servant Will Make Many Righteous”	Isaiah 52:13-53:12
Wednesday, June 14	“Forsaking All for the Kingdom”	Mark 10:17-27
Thursday, June 15	“The Greatest Must Be a Servant”	Mark 10:35-45
Friday, June 16	“Who Is Like the Lord?”	Psalms 113
Saturday, June 17	“A Humble Act of Love”	Mark 14:1-9
Sunday, June 18	“God’s Servant David Shall Be King”	Ezekiel 37:15-28
Renewed in God’s Love		
Monday, June 19	“Love with an Everlasting Love”	Jeremiah 31:1-9
Tuesday, June 20	“A New Covenant”	Jeremiah 31:27-34
Wednesday, June 21	“We Walk by Faith”	2 Corinthians 5:1-11
Thursday, June 22	“Renewed in Christ”	2 Corinthians 5:12-21
Friday, June 23	“God Abounds in Steadfast Love”	Psalms 86:1-7, 9-16
Saturday, June 24	“Love Is the Greatest”	1 Corinthians 13
Sunday, June 25	“The Lord Is in Your Midst”	Zephaniah 3:14-20
Peace to the Nations		
Monday, June 26	“God’s Servant Will Establish Justice”	Isaiah 42:1-7
Tuesday, June 27	“Live by Faith, Not Works”	Galatians 2:16b-21
Wednesday, June 28	“My Servant Shall Restore Israel”	Isaiah 49:1-13
Thursday, June 29	“God’s Peace Will Be with You”	Philippians 4:4-9
Friday, June 30	“God Makes All Things New”	Revelation 21:1-14
Saturday, July 1	“Glory and Honor of the Nations”	Revelation 21:15-27
Sunday, July 2	“Rejoice! The King is Coming!”	Zechariah 9:9-17

MINISTRY OF STEWARDSHIP MANAGEMENT

Year of Revival

“The Cost of Discipleship”

Matthew 16:24-26

April
16

Pastor Kelly M. Smith Jr.

Submitted by Kathy Harrell

Last week was Easter, the high season of the Christian year that focuses on the death, burial, and resurrection of Jesus Christ as our Lord and Savior. We are taught that when we understand, believe, and accept Him as our Lord and Savior, then we are saved from sin, and we now become Christians. All who are Christians become disciples (followers) of Jesus. You cannot be a Christian and not be a disciple. And we cannot be disciples in name only; there is a cost of discipleship. We want to have forgiveness *without* repentance, or communion *without* confession, or grace *without* discipleship. We must learn of the strong connection that exist between grace and sacrifice. In many aspects of our lives, we are here because of the sacrifice of others. What is the cost of discipleship?

Point 1-The cost of discipleship is to be self-denying. Jesus tells us that we must first deny ourselves to be His disciple. To deny yourself means to make the conscious decision to give up or sacrifice your own desires and behaviors in order to promote the causes of Jesus Christ. Self-denial is not easy. We have the mind-set that we have worked too long and too hard to give up some of the things that we want. The pandemic forced us to shelter at home and become isolated from family and friends. And we developed some unhealthy lifestyles around these changes. We only had to think of “me, myself, and I”. We didn’t even have to go out of our homes and interact with others; food and groceries were delivered right to our front door. Things became very convenient and comfortable for us, and it changed how we worshipped as a church family.

Point 2-The cost of discipleship is to be cross bearing. We know that cross bearing is suffering, humiliating, and opens us up to public ridicule. It causes other people to judge us. But we must focus more on the *why* of cross bearing rather than the what. The why is because there are people who need others to sacrifice for them. The why is a symbol of how much we love and care for others. Cross bearing is a voluntary act of disciples.

Point 3-The cost of discipleship is to be Christ following. Many don’t follow Christ because we don’t know how Christ leads. In the childhood game of Simon Says, all the kids had to ‘follow’ or do exactly as Simon (the leader) said, or they would lose the game. In real life, we must be guided by doing what “Jesus Says”. We will know how Christ leads by reading and studying His word. Yes, we must deny ourselves and sacrifice for others. But there will be no greater joy than when we fully understand and live as Jesus Says.

Year of Revival

“Rescuing the Church”

Acts 8:1-4

April
23

Pastor Kelly M. Smith Jr.

Submitted by: Beverly M. Brown

Pastor Smith provided a historical perspective of Acts 8:1-4. He encouraged those present to not play down the value of the church and he cited how historically black colleges and universities have affirmingly impacted higher education, the community, and society as a whole. Also, he shared the church is often misused versus being seen for the positive intent of the church. Prayer is to be one of the tools to fight Christian nationalism and God’s people are not to allow the church to be held hostage. Furthermore, giving is to come from the heart and not out of duty and the church is not to be held hostage by tradition(s). Christianity is worldwide. He cited that some persons state they are spiritual and not religious. The Church is still surviving. Read Acts: Chapters 6, 7, and 8.

The Three take a-ways are:

Point 1 -The church can be rescued by staying on message. How? Teaching and preaching about Jesus Christ, showing love toward each other, and demonstrating Christ-like behaviors in one’s actions.

Point 2 -The church can be rescued by adjusting the strategy. How? Fellowship and preaching the word just like Jesus Christ did wherever He went. Even Jesus changed his methodology, approach, or strategies. Just as most congregations inclusive of FBCCH had to change how worship was conducted and is still being conducted during and after the Covid-19 pandemic such as via zoom, you tube, and streaming are examples.

Point 3- The church can be rescued by embracing unexpected sources. How? Transformation of the church did occur now and in the past; for example, Saul’s name changed to Paul. God has unexpected resources to help His people. People must have trust in the ideas presented to them as a body of Christ. They must trust God and His vessel(s) to bring about salvation through Jesus Christ who died on calvary for humankind, and He demonstrated that He could be trusted, just as His Father God has demonstrated in both his actions, behavior, and love for human beings.

Amen, Amen, & Amen.

Year of Revival
“The Peace He Brings”
John 20:19-20
Minister Jordan Griffin

**April
30**

Submitted by: Sheila Littleton

Many things have transpired in our state and world that have brought uncertainty. If we ever needed peace, we need it now. In this environment, we all could use a little peace that surpasses understanding, a state of mindfulness and social well-being, and contentment. Peace is hard to locate when you don't know where to find it. True peace is available with Christ.

In the text, Jesus comes to the house where his disciples were locked inside due to their fear of the Jewish people. They were disappointed and believed Jesus was still dead. While they were together in fear, Jesus appeared before them.

What We Learn About the Peace Jesus Brings-Sermon Points

Point 1- The Peace He Brings Can Come in Times of Chaos.

The disciples expected their fate to end like Jesus' life. We may be able to identify with circumstances in our life going well and then suddenly everything changes for the worst. They sought refuge in the house but were not at peace due to the chaos and fear still in their minds. Coming to the house of the Lord allows peace to meet us right where we are. Jesus brought the disciples peace when he met them.

Point 2-The Peace He Brings Is Evidence of His Victory.

Jesus spoke victory over chaos. He showed them his hands and sides. Mary told the disciples of his resurrection, but Jesus still showed them evidence. We don't know if they believed Mary or if a woman could share the gospel due to the gender inequity. Jesus brought evidence of his victory, but it did not come easy. Jesus told them that in this world you will have trouble, but he would overcome this world.

Point 3-The Peace He Brings will Shift our Emotions.

The disciples were in fear of their lives because of the Jews. They were in a locked house and concerned for their safety, as they had ignored the good news. They thought their faith was firm, but experienced uncertainty. Many people appear to have their lives together but are unsure of their fate. Fear has everything to do with it. Jesus has the power to shift emotions because he brings peace to our fear and uncertainty. Once Jesus appeared, they rejoiced. Their emotions shifted from fear to rejoicing, fear into peace, and from burden to blessing. Let us rejoice in the Lord.

Year of Revival
“The Payback”
Psalms 116:12-14
Pastor Kelly M. Smith Jr.

**May
7**

Submitted by: Deborah Luter

In reading the whole Psalm 116 we see that the writer found himself standing at death's door, but the Lord spared him. We are not sure what was going on in his life, but God stepped in and made things right. But in the midst of his reflecting on how the Lord spared his life he begins to ponder the question, “How do I repay the Lord for all his goodness towards me?” In other words, he felt that he could not let the Lord's goodness go by without doing or saying anything. That should probably be how we feel every morning when we wake up. How can I repay the Lord for all the goodness he bestows toward me?

Point 1-The payback is a matter of choice. Verse 12.

Note how the psalmist engages the question. It was not a question of if he should repay the Lord. But HOW he would repay the Lord. He recognizes the goodness of God and all that the Lord has done for him. It is not by obligation, force, shame or coercion that he chooses to repay the Lord. It is by desire. He chooses to do it. It is what he wants to do. That is what our worship of God should be about. We have the desire to worship. No one should be forced to worship and praise God. It should be that when we think about the goodness of the Lord and all He has done our souls should cry out.

Point 2-The payback is a matter of communion. Verse 13.

The psalmist states that because of the goodness of the Lord, that he would lift up the cup of salvation and call on the name of the Lord. The Passover has a cup of sacrifice. Jesus has a cup of communion. To lift the cup of salvation is to acknowledge that there is a God who we honor who is able to make all things sweet. God is that God who is with us when our lives are entangled. God is the God who will make a way out of no way.

Point 3-The payback is a matter of commitment. Verse 14.

The psalmist says I will fulfill my vows to the Lord in the presence of all his people. He is saying I am committed to the Lord, because the Lord has been committed to me. When you became a Christian there are some commitments that come with the territory. You are committing to be a disciple of Jesus Christ. You are committed to following in his way. You are committed to Love the Lord your God. You are committed to the light of the world and the salt of the earth. You commit to the vows of what it means to be a follower of Jesus Christ. You are committing to walk, talk and live differently. You do it in a way that lets others see what you are doing, so they can see what the Lord has done in your life.

Year of Revival

“Accountable Motherhood”

Exodus 2:1-10

**May
14**

Pastor Kelly M. Smith Jr.

Submitted by: Adrienne Fancher

Mother’s Day

All of us are products of mothers – who we are today is the product of all the mothers and mother-figures in our lives. There is no manual for “perfect” motherhood. Every situation is unique. We know that not all mothers have been accountable. Not all are able to do what is needed.

Moses’s mother, Jochebed, was accountable even to the point of self-sacrifice to assure her son’s survival. Modern-day mothers also make grand sacrifices for the survival and success of their children.

Point 1- Accountable motherhood equips children for survival.

Pharaoh ordered male Hebrew babies to be thrown into the Nile River to die, but Jochebed prepared a basket for Moses to survive being put into the Nile. There are “Nile Rivers” out there that can destroy a child – drugs, violence, and other things – but parents prepare them to get out there and survive. Mamas: teach them, train them, equip them to survive!

Point 2- Accountable motherhood prepares children for their destiny.

Everyone has a destiny and a purpose. Moses thought his destiny was to care for his father-in-law’s sheep, but God informed him that he had another destiny: to free and lead his people.

Point 3- Accountable motherhood is the hand of God.

Without calling the name of God in this passage, we see God at work in Jochebed, Pharaoh’s daughter, and Miriam. God does not always need to add firm evidence of God’s work to be seen. We see the impacts. There have been times when YOU have been the hand of God when you sat with the sick, prepared food for someone, helped someone’s career, or ministered to others in some way. Every time we see the hand of God, we ought to shout, “Thank You Lord!”

The hand of God allowed Jesus to be born in a stable, to perform miracles, to suffer on Calvary, and to rise up 3 days after death. God’s hand gets us up in the morning. What a blessing to see accountable motherhood in their sacrifice. God has a purpose for each of us. What a blessing to see accountable motherhood in our lives!

Year of Revival

“Do You Have Zacchaeus Syndrome?”

Luke 19:1-10

**May
21**

Pastor Kelly M. Smith Jr.

Submitted by: Kathy Harrell

Do you remember a time, especially as a child, when you would do whatever you could to see your favorite float in a parade, or marching band, or a movie star, or even Santa Claus in the city’s big Christmas parade? Kids would be sitting on their parent’s shoulders, and they would be held high in their parent’s arms, straining to see something they adored.

We can understand how Zacchaeus felt when he heard Jesus was coming thru Jericho and he wanted to see him. What a blessing it would be if we got that excited about our encounters with Jesus. But, we have allowed our encounters with Jesus to become routine. We can learn some valuable lessons from Zacchaeus. Do you have the Zacchaeus Syndrome?

Point 1- Do you overcome obstacles to see Jesus? Then you may have the Zacchaeus Syndrome (verses 3-4).

Many things in his life could have kept Zacchaeus from seeing Jesus. He was short in stature, he was a grown man, he was a tax collector, and all the people knew him. He was also a determined man who wanted to see Jesus, so he climbed a fig tree. This was not something that someone with Zacchaeus status would do. What obstacles have you allowed to get in your way of seeing Jesus? Are you concerned about your image, or are you just too busy, or do you give priority to other things?

Point 2-Do you allow Jesus into your personal space? Then you may have the Zacchaeus Syndrome (verses 5-6).

It does not appear that Jesus knew Zacchaeus, yet Jesus invited himself into Zacchaeus home. Our home is our personal space, and we have every right to guard that space. We don’t mind seeing Jesus in His own space- “we’ll see you at church Jesus between 10:00 and 11:30 on Sunday”, or “we’ll see you Jesus at Bible Study and maybe at Sunday School”. But we don’t want to take up too much of our personal space and time for Jesus.

Point 3-Do you seek to make right whatever you’ve done wrong? Then you may have the Zacchaeus Syndrome (verse 8).

There is something about being in the presence of Jesus that causes a transformation in us. Our encounters with Him should compel us to change. And not to only change when we around certain people or in certain places, but a permanent change that lets us know that we are treating people right, or, lets us know when we are not been fair to all people. It is up to you to resolve past conflicts and do everything we can to avoid future conflicts. Follow these 3 sermon points and then you can say: “Yes, I have the Zacchaeus Syndrome!”

First Baptist Church, Capitol Hill

900 Nelson Merry Street | Nashville, TN 37203

www.firstbaptistcapitolhill.org

Kelly M. Smith Jr., Pastor

Our Mission

First Baptist Church, Capitol Hill is Building, Restoring, and Revitalizing lives through Jesus Christ.

Our Vision

Love God, Make Disciples, Serve Community

Looking for a Church Home?

If you are looking for a church home, we encourage you to come and visit us! There are several ways to become a member of FBCCH.

Baptism - when a person is willing to initially express a belief in Jesus Christ as Lord and Savior and is willing to live one's life according to His will. Baptism is the symbolic initiation into the Christian faith.

Christian Experience - when a person who has previously been a member of another church chooses to unite with FBCCH, believing this to be the place for one's spiritual nurturing. These people have already been baptized and have committed a faith relationship with Jesus Christ.

Watchcare - when a person wishes to have his or her membership with FBCCH while he or she is temporarily living in the city.

Associate - when a person who has a membership in another church wishes to have a membership in FBCCH.

Restoration - when a former member chooses to rejoin FBCCH.

Torch Staff

Editor-in-Chief

Kelly M. Smith Jr.

Editor

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Sharanda Smithl

Sermon Digest Reporters

Beverly M. Brown

Susan Howard

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Scheduling Access to Church Buildings

To all groups needing entry and use of the church, sanctuary, and Ennix-Jones Center during the week, please call the church office at 615-255-8757 in advance of your event. This is to ensure personnel are available to allow entry and to have a record for security purposes. Your cooperation is highly appreciated.