



BECOMING THE PEOPLE OF GOD

VOLUME 2, APRIL - JUNE 2018

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A NOTE FROM THE PASTOR

I am grateful we are taking time to deliberately mark our 175th Anniversary. I know many churches choose to celebrate anniversaries with a single-day event. We have chosen a different path, claiming this whole year as a time to remember, celebrate, and prepare for the next great season of ministry for First Baptist Knoxville.

The first volume of this *Becoming the People of God* magazine set the stage for our beginning celebrations. This volume comes three months later and finds us in the midst of our story. It carries us into the midst of our nation's Civil War where our church found itself on a precipice - its future in doubt. Yet, we came out on the other side and into a new season of vibrant ministry.

This volume invites us into the birth of the Deaf Congregation - a revolutionary idea at that time. This bold move has allowed First Baptist Knoxville to touch the lives of thousands and provides the foundation for a continuing story within our church family.

This volume invites us to see our church both as a child of mission and a mother of mission. We, who were born because of the mission commitment of others, celebrated mission and extended it ourselves in the birth of other congregations in our community. Today, that same mission call remains for us. We are called out of our walls and into the world.

It is important to remember and celebrate our history. It tells us where we come from and offers a witness of where this church family has been called to live out its mission and ministry with boldness in days gone by. May this witness encourage and propel us as we look to the future where God beckons us.

Grace and Peace,

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175th ANNIVERSARY CAMPAIGN

We did it! You did it! Together, with generous matching dollars, we have raised the full amount of \$175,000, and we did it in 90 days - 2 months faster than our initial goal!

Here, you'll see the projects that have been fully funded by the campaign. Work has already begun and will continue throughout 2018. (Turn the page to see the finished former Blue Room.)

Haven't had a chance to give yet?
Well, with a facility as large as ours, there will always be areas to improve and update. To the right, you'll also see a section devoted to projects we'd love to undertake if we raise over and above our goal. Check out what can be done with \$25,000 more dollars.

Thanks for being part of this journey with us. We look forward to all the ways this work will help us become the people God is calling us to be.

fully funded projects!

\$175,000

ADDITIONAL UPDATES / MEZZANINE

\$164,000

MAIN FLOOR & OFFICE RE-CARPETING
Sanctuary Building

\$144,000

INTERN SCHOLARSHIP
This money will fund internships for 1 academic year.

\$140,000

GROUND FLOOR BATHROOMS
Dave Ward Education Building

\$120,000

TRENTHAM HALL

\$50,000

BLUE ROOM

+\$25,000 projects!

New Children's Bathroom Flooring

We'd love to partner with our children's ministry to maintain a safe and clean environment for our kids!

Dwell Entry Accessibility

This entrance is one of the few places that isn't handicapped-accessible. We'd like to update it.

Mezzanine

With additional funds, we will complete this space, making it a welcoming place for mission partners.

INTRODUCING the 230Centre



Did you know the former Blue Room is actually Room 230? It's also at the center of our church and is a venue for a variety of event types. For this reason, we chose to call it 230Centre - a name indicative the room's of placement and function.

Thanks to your generous donations, 230Centre has all new paint, electricity, sound system, furniture, carpeting, and video equipment!



Since 1868, First Baptist has had the privilege to have a Deaf congregation within our walls. Throughout the years we have learned from each other and grown together. Read on to see how 150 years of Deaf ministry has impacted this church.

150 YEARS OF DEAF MINISTRY

Helen Trentham
teaching Deaf
Sunday School.

WELCOMING SPIRIT

how our Deaf community has been reaching out since 1868

BY MASON THORNTON



Our Deaf congregation singing a worship song together on a Sunday morning.

As a junior at the University of Tennessee, I did not attend First Baptist. Truly, I had no church home, and because I had no place of community or true belonging, I was really struggling. At that time, I began taking American Sign Language courses because of a sparked interest in both the language and culture. These courses required attending a certain number of “Deaf events” in order to gain a greater cultural perspective. Because of a friend who already attended First Baptist, I knew of the Deaf service led completely in sign language. I decided that would be a great place to go for my assignment. This was my first encounter with First Baptist Deaf Church.

An Inaccurate Perception

According to the International Mission Board (IMB), there are approximately 35 million people in the world who use some form of sign language as their first language. However, the IMB also states only ~1.5% of the world’s Deaf have the opportunity to be educated in sign language formally. This

is because in many societies and cultures, including here in the United States, Deaf people are sometimes overlooked, viewed as lesser than, or perceived as having a disability. This is not at all true. Yet, because of these perceptions, an unacceptable number of our brothers and sisters may never find a place in their own community. This also means a greater part of those millions may never see the name “Jesus” signed to them.

Perhaps the predominant reason Deaf in our society go unseen is the simple fact that their communication and our own are different. Hearing people communicate primarily through auditory processes (i.e. speaking orally and hearing with our ears). The result is set of specific sounds put together in a specific way to create our spoken languages. Our brain couples that input with body language and determines meaning. The Deaf communicate in a different manner - through a kinesthetic and visual process. The shape one makes with his or her hand, how it is moved, where it is located, which way the palm is facing,

and facial expressions are all contributing factors to what meaning is conveyed. Because of the perceived disparity between the two communication systems, the Deaf are often left unengaged in our hearing-centric society.

Deaf History

Regardless of this disparity, churches and ministries have the opportunity to become bright beacons of accessibility and equity. Historically, the Deaf were not fully accepted in Hebrew society. Often, they weren’t allowed full engagement in places of worship. Mark’s account of Jesus’s miracles is the first witness of a Deaf person being personally engaged in Scripture (Mark 7:31). Following this occurrence, the mission of many churches has been to ensure Deaf

people can access worship and have a place to call home. Lucky for First Baptist, our church has been enriched and diversified by the presence of our Deaf congregation.

That presence at First Baptist began in 1868 with just four Deaf, African American maids who came to our church, boldly asking to become members. Using pen and paper to communicate, church members asked them a few preliminary questions, and they were accepted as members with open arms. Six years later, in 1874, 12 students from the Tennessee School for the Deaf (TSD) came to our church seeking a home away from home and a place to worship. A man by the name of Thomas L. Moses, and the Moses family in general, played a large role in bringing TSD students to First Baptist because of their deep ties with both the church and the school. Their interest in connecting with Knoxville’s Deaf sparked the church’s participation and led to a flourishing ministry. The following years were filled with amazing leaders and pastors (both Deaf and hearing). This created an accessible space for a Deaf community whose contribution has impacted our church and the Kingdom at large. I myself experienced this when I visited the Deaf congregation for class.

A Warm Welcome

Upon arriving, I’ve never felt a greater welcome than that from the Deaf congregation. I was asked to stand and introduce myself (something that generally doesn’t happen in a hearing church service). I timidly signed my name and attempted to sign why I had chosen to come visit. Regardless of the fact that I was just another hearing person, regardless of the fact that I had come for a school assignment, regardless of the fact that I could barely sign my name and basic personal information at that time, every single person I met that day was genuinely glad to meet me,

and they were genuinely excited to have me come and experience worship with them. I was even invited to lunch with everyone after the service!

So, the next week, I decided to come back. And then I returned again. And again. And again. At one point, I (a hearing person) was almost exclusively attending Deaf worship services, and I loved every minute of it. At first, I thought I was just doing so to get more experience and practice in signing, but as it turns out, the true reason was I had found a loving community with them, even though I was different from them. That welcome, that acceptance, was the truest image of Christ I had in my life at that time. I would still say to this day that my experience with the Deaf congregation at First Baptist is a huge part of the reason I chose to stay at First Baptist. Those who are so often seen as people who need to be “reached out to” reached out to me.

Reaching Out

That first Sunday, walking into a room full of people who communicated and related in a totally different way than I was capable, was a terrifying experience. Perhaps, that is how those first four women felt when they walked into First Baptist in 1868. Though I can never fully understand their experience, maybe I got just a taste. Despite the possibility of being viewed as outcasts in a community of people different from them, they chose to boldly walk through those doors and ask for a place to belong. What beauty and growth came from that decision. Maybe, if we boldly reach out to those different from us – if we all chose to “listen” in a different way – more beauty and flourishing growth will sprout in our community. 🌈

a different community

an interview with Arthur Clayton

BY JOSH DURHAM



J: What is your history with the Deaf community? Am I right in thinking one or both of your parents is deaf?

A: Both my parents are Deaf, big D. My father lost his hearing at age 2 and my mother's hearing never fully developed as a child. I grew up in a Deaf community and learned sign language before I could speak. I consider Sign as my primary language and spoken English as my secondary language. I have interpreted for either my

parents or others in need all my life. I have been able to serve the Deaf community in different capacities and be involved with different Deaf organizations on and off all of my adult life. In 2011 I began serving at the International Mission Board as the communications liaison and traveled the world working with and interpreting for Deaf missionaries. Now I am the Minister of the Deaf and actively involved with the Deaf community at large.

J: What is the difference between “big D” Deaf and “little d” deaf?

A: “Big D” Deaf refers to a person who was either born without the ability to hear or lost their hearing very early in life - let's say, before age two or so. This is important because Deaf people belong to a group that has its own culture. They have never known hearing, exact English as taught in hearing schools, and never grew up in a hearing culture. They grew up in a

Deaf culture – Deaf school, Deaf church, Deaf friends, etc. “Little d” deaf refers to someone who might have either lost their hearing later in life but could also refer to someone who was born without the ability to hear but they might have been afforded the opportunity of a hearing life by way of cochlear implants, attending hearing schools and having hearing friends – all despite the fact they cannot hear. These are not necessarily negative factors, but deafness is simply the inability to hear and not necessarily a condition that needs to be fixed. (Big D) Deafness is an identifying factor to a culture that holds its own worldview.

J: Why is that distinction important?

A: The distinction is important for many reasons. It would be similar to a Chinese couple having a child born in America. Is the child (Big C) Chinese or (little c) chinese? The child was born in America and will most likely attend an American school and learn American traditions and culture. The child will be exposed (mostly) to the American way of life and by most measuring factors would be, in fact, an American who held physical appearances of Chinese heritage. This example is a little hard to process but one could say the parents were Chinese and the child is chinese.

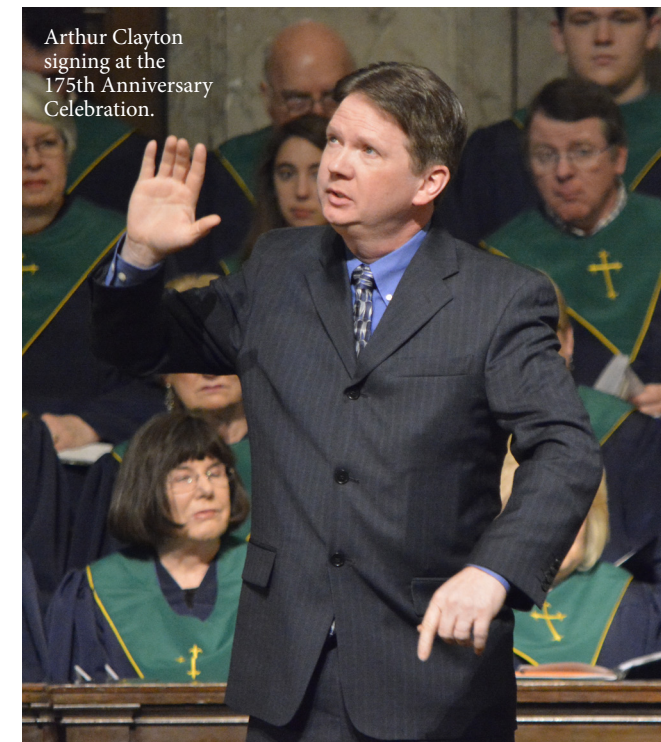
J: How do the two groups (Big D and little d) differ in the way they view being deaf?

A: Big D Deaf mostly think nothing of it. They were raised in an environment where the inability to hear was never looked upon as a disability (the kind with negative connotations). Deafness is all they know. ASL (American Sign Language) is their primary language. Their friends are Deaf (and maybe deaf). They were educated in a Deaf system. Many have successful careers surrounded by hearing co-workers but never felt the need to be “hearing” in order to function. Little d deaf perspectives vary greatly for many reasons: did the person lose their hearing at age 5 or 15? 25? 35? Age 5 might think nothing of being deaf but losing hearing at age 25 could tend to cause anger

and bitterness because of their newfound deafness (or disability). Completely different worldviews evolve depending on when a person loses their ability to hear.

J: What attitudes from the Hearing are harmful to the Deaf community?

A: Some common attitudes are viewing Deafness as a disability that prohibits a Deaf person from being just as “able” as a hearing person. I do realize a Deaf person cannot hear, but a hearing person that does not know ASL – are they “disabled”? Maybe they are to a Deaf person. The assumption that Deaf are not as capable as hearing is very harmful to any Deaf community. The most common misconception among



hearing regarding the Deaf is that Deaf need hearing folks to help in more areas than are actually needed.

J: Are there things the Hearing do with good intentions that are actually harmful to the Deaf?

A: Many times, hearing folks tend to take over or take control of a situation, event or program to help “expedite” matters or “make it less stressful” for the Deaf person. Many times, hearing folks will step into situations when not necessary. They are just trying to “help” but “help” is not necessary.

J: Other than speech versus Sign, what is different about the way Hearing and Deaf communicate?

A: For the most part, Deaf seem to be more direct in their communication. This is oftentimes perceived by hearing as rude, short or even curt. Hearing folks are acutely aware of how their words can be perceived by others. Will it offend someone? What will they think of me? Deaf, in general, are just direct and usually don't mince words.

J: So, would actual word choice be different?

A: Not necessarily, but Deaf usually communicate by using fewer “words”. For example, a typical question after a church service in the hearing world might be “Hey, do you want to go out to eat with us?” Eleven words. Deaf sign “You come eat?”. Three words. Words used to express feelings are fewer but used with body language and facial expressions. Body and facial expressions are an exponentially greater part of Deaf communication than the actual “words” (signs) used. Another example might be a hearing person saying “Man, I really enjoyed worship today. It was very inspiring.” Whereas a Deaf person could sign “Wow! Worship awesome, inspired!” Both spoken and signed expressions are equally accurate, just in different languages.

J: What is the most important thing the hearing need to know about the Deaf?

A: That's pretty difficult to answer but I'll try. Just as there are white communities, Muslim communities, African American communities and Latino communities - there are Deaf communities. Not better or worse. Not smarter or less educated. Not more or less skilled. Not more or less needy. Deaf communities are just that – a different community. 🌈

HISTORY

THE CIVIL WAR YEARS

First Baptist, along with all the Knoxville Area churches besides St. John's Episcopal, was seized during the Civil War for use of the Union Army. Emerging from the ruins of war was not an easy task, as our church was practically in shambles. Read on to see how perseverance from our predecessors made it possible to resurrect the First Baptist Church after the war.



NOVEMBER 30, 1864.—UNION (GEN. SCHOFIELD) LOSS: 189 K², 10,333 W², 1104 PRIS.—CONF. (GEN. HOOD) LOSS: 1750 K², 3800 W², 702 PRIS.

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THE CIVIL WAR

weathering tumultuous years during the great conflict

BY PATRICK WALSH

Knoxville Baptist's (later renamed First Baptist) plight during the Civil War was poignantly described as follows:

"...the tragic war years were a prolonged struggle for mere survival—a contest in which it seemed more than once as if the church had perished. During these years as the constant marching of armies' feet trampled the fertile plowed fields of Tennessee into hard-packed, unproductive wasteland and the war-borne twin passions of fear and hatred in a region of divided loyalties snapped the ties of fellowship and community, the Knoxville Baptist Church, its ranks decimated by the departure of young men to fight and kill and the flight of refugees to the North and to the South, faced its test alone."¹

In describing "the dangerous and divided town of Knoxville" in the Civil War's early years, Knoxville historian Jack Neely noted, "...the old capital became more a staging ground for army operations than an economically vital town; the businesses that thrived were those that served the Confederate soldiers. By 1862, [houses of ill repute] in Knoxville reportedly outnumbered legitimate businesses." The old Market House was commandeered as barracks and ammunition storage. As the war continued raging, overcrowding resulted in food shortages and disease.

Unlike Knox County as a whole, Knoxville overwhelmingly supported secession. Given the political circumstances and with slavery being a point of church controversy, Knoxville Baptist could no longer count on the support it had once received from the neighboring counties' churches. From 1860 until 1867, the church also lost ties with the Tennessee Baptist Association. From April 1860 through June 1862, the church had a pastor for only three months. In July 1862, Reverend Lucien Woolfolk arrived in Knoxville, where all but one of the pastors were Confederate supporters. Rev. Woolfolk remained true to the Confederacy when the Union invaded in September 1863, but left town in December of that year. During the war, people fled as did church co-founder John Moses, who returned to New Hampshire after his house was burned. Others were subject to conscription. Thus, church rolls, including Knoxville Baptist's, dwindled as congregants left to flee from or to fight in the war. Those who fought once prayed alongside one another and may very well have raised their swords against each other on the battlefield, so strong were their beliefs.

When Confederate officials took charge of the city in 1861, they required churches to pray for the Confederacy's success. Sometimes "union" (i.e., combined) services were held solely for worshipping God. For one such service, posters advertised a "Union Prayer Meeting." However, when the Southern soldiers thought the service's purpose was to pray for the Union cause, they shot at the posters, indicative of the turmoil plaguing the city. During this time, the rector of St. John's Episcopal Church, Thomas Humes, who staunchly defended his Christian belief in all men's freedom, refused to comply and resigned. When the Union army later occupied Knoxville in September 1863, General Burnside rewarded Humes by reinstating him in his pulpit and allowing his church to resume services, rather than being occupied by Union troops as was the other churches' fate.

The Union occupation resulted in the return of several of the Northern sympathizers who had fled, including the editor of the

Knoxville Whig and Rebel Ventilator², William Brownlow, who had been imprisoned by the Confederacy for his "treasonous" political views. Bitter toward Confederate sympathizers, he expressed his angst in a November 1863 article: "There has been no religion in Knoxville since the rebellion ..., and we Christians were driven [out] ..." This diatribe intensified in a January 1864 article: "The Presbyterian, Methodist and Baptist churches here would be used for better purposes if turned into grog shops selling mean corn whiskey for rebel money, than to be used to preach and to pray such treason, blasphemy and blackguardism, as have disgraced their walls and pulpits for the last three years."

By then, however, the Union army had seized all of Knoxville's churches, except St. John's Episcopal, to use for the war effort; thus, church functions were suspended. Knoxville Baptist was used as a hospital for the wounded until 1864, when it became a school and housing facility (under the auspices of a Northern interdenominational organization) for freedmen who had streamed into the city.

During the war, Northern churches saw conditions in the South, including the abandoned churches and the needy freedmen, as opportunities for missionary work. As a result, the Baptist Home Mission Board sent Dr. Daniel Phillips to Knoxville in September 1864 to reorganize Knoxville Baptist, a daunting task because only nine or ten members remained. At those members' request, Dr. Phillips successfully petitioned to have the church turned over to them in October 1864, when—despite that success—Dr. Phillips voiced his discouragement to the Home Mission Board: "There has been no Baptist preaching here for nearly a year. Only one of the former pastors of the city remain[s]—the Episcopal minister—all the rest have gone, and the churches have been turned to other uses." In describing what happened before his arrival, he provided valuable insight regarding the interconnectedness between the political and the religious: "When the Federals came in, all the ministers and nearly all the members of these churches were rebels. Some of the ministers were exceedingly violent, indeed all were except the Baptist minister [Rev. Woolfolk], who was as much a secessionist as any, but was more careful in public."

Lamenting the Baptist church's deplorable condition, including the many missing pews, Dr. Phillips also wrote, "Very much must be done to the whole place before it will



A group of Union officers in Knoxville after escaping confederate prison in 1865.

be fit to worship God in." Finally, he reemphasized his concerns about the church and the community in general:

"I have been advised that the times are not propitious for denominational work exclusively, the churches and civil society have been so completely upheaved and broken to pieces that the very first thing to be done is to preach the gospel. ... I should much rather preach in the Baptist House, but I have no idea when the house will be cleaned and set in order." In fact, during the few months he was in Knoxville, Dr. Phillips never preached in the Baptist church, but instead delivered sermons to multiple denominations in the Presbyterian church, which had been returned to its congregants and repaired. Regarding his role in that church, Dr. Phillips explained, "There was one pulpit and no

preacher to occupy it, and I stepped into it." He left Knoxville in late 1864, a few months before the war ended. Knoxville Baptist was not officially reorganized until 1866, when the hard work of restoration began. 🌈

¹From Cecil Egerton's 1960 thesis on the church's history. Cecil was the grandson of Reverend Montraville Egerton, First Baptist's pastor from 1899 to 1904.

²Brownlow "intended to 'ventilate' the rebels," publishing "lists of persons who were given notice to leave Knoxville and not to return until after the war" (*The French-Broad Holston Country*, p. 141).

Sources not otherwise noted are from First Baptist's archives.

Describing Knoxville in the Civil War's aftermath, historian Jack Neely noted, "Progress was slow, especially at first. With its raw trenchwork, muddy streets among shot-scarred and army-abandoned buildings, postwar Knoxville could appall some visitors, who remarked that Knoxville appeared to be, 'in a manner finished.'" Among those buildings was Knoxville Baptist's church house with its unusable sanctuary and missing pews.

Knoxvillians faced desperate times resulting from epidemics as well as food and housing shortages with freed men flocking into town. The opposing forces' bitter hostilities also lingered. One writer noted, "Those who had recently worked and sacrificed to slay one another could not immediately learn to pray, worship, and work side by side in brotherly harmony."¹ According to church historian, E.E. McCroskey, the reorganization efforts during the three years after the war were of "social and political conditions first, and church interests afterwards."

Nevertheless, a small group began holding prayer meetings in the Baptist church's basement in 1865. In May 1866, an interdenominational Sunday School convened but was reorganized for Baptists later that year. The following year, Captain William Woodruff, a new member and a Union veteran, became the Sunday School superintendent, thus beginning his long history of church involvement.² Other efforts were made to revitalize the denomination in town. At the close of a one-week revival to rally Baptists in February 1867, "the banks of the Tennessee River once again echoed with the sounds of hymns as its waters were disturbed by the baptismal ordinance."³

Reoccupying the church house was fraught with difficulties. An article entitled "Hogs Quartered in First Baptist Church During the War Left Plague Behind," published in 1923, describes hogs being chased from the basement, leaving fleas behind.⁴ The article recounts the first Sunday morning gathering after the war: "Nearly everyone in the congregation was scratching ... The white hose worn by some of the women ... were so thickly covered with fleas that all looked polka-dotted and some looked black, as some remember it." Afterwards,

the response was to do what Baptist churches do—a committee was formed. When various concoctions failed to combat the fleas, the problem was finally remedied by flooding the basement.

The church's post-war years were marked by a series of short-lived pastorates. The church was officially reorganized in November 1866, when Dr. S.H. Smith agreed to serve as interim pastor. In the fall of 1867, Dr. Smith retired. In February 1868, Reverend D.M. Breaker answered the call as pastor and served for a year while he and his family lived in the church basement. In June 1869, Reverend Frank Johnson was hired, but was asked to resign in November because of "inadequate support and a lack of unity," according to church minutes.

Amid this instability, division within the membership caused some to leave and form Second Baptist Church in 1869. (Thus, Knoxville Baptist's name was changed to First Baptist Church in December of that year.) However, the quarrel⁵ that divided the church was resolved in 1870, with the congregations reunited in harmony. Among the many resolutions identified in the church minutes are the following: "... we will mutually forgive and forget any injuries, real or supposed which we have sustained ... Let us therefore ever manifest toward each other ... a spirit of love and forbearance remembering that we are but humans." Dr. Joseph Lloyd's arrival in January 1870 resulted in more stability.

Financial obligations burdened the church and slowed restoration. Before the war, the church had borrowed \$700 to pay on the church debt; afterwards, a lawsuit sought the loan's balance plus \$500 interest. In September 1867, the church trustees adopted a resolution "to obtain an appropriation [of \$1,200] from the Quartermaster-General U.S.A. for damages ... caused by the United States soldiers when they occupied the church building." The following month, the \$1,200 in reparations was used to

AFTERMATH

emerging from the ruins of war

BY LINDA WALSH

retire the church loan, leaving no money for sorely needed repairs. That same fall, however, church co-founder John Moses, who had left during the war when his house was burned, returned with a New Hampshire church's \$800 donation for church repairs, including painting and plastering the interior and purchasing a new pulpit.

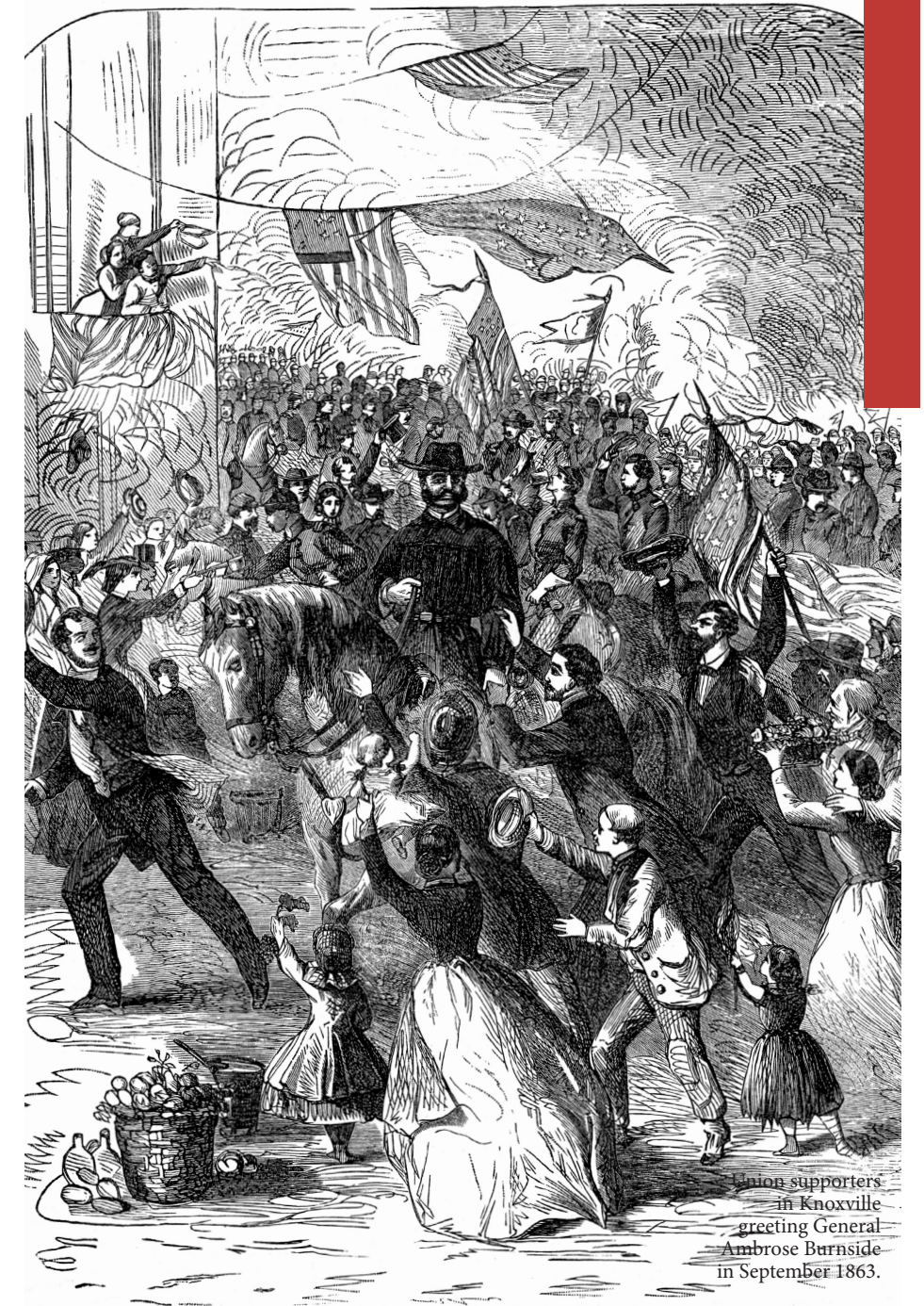
To help fund additional improvements, the church sought various revenue sources. Church minutes during the post-war years refer to soliciting subscriptions, "as much as ... every member felt disposed to give." A Strawberry Festival, which generated \$465, was held in June 1870 in the sanctuary from which all furniture was removed. Church historian E.E. McCroskey, writing in 1903, provided details: "Some features of this entertainment would not be considered entirely orthodox ... The 'Post Office' feature was very entertaining but was altogether void of any spiritual, helpful influence, though not totally bad. A brother contributed a sewing machine, and the manner in which this machine was disposed of, in the amount of \$100, would not be recognized ... as altogether legitimate. Yet the 'festival' went on for two days and two nights uninterrupted." McCroskey explained that he provided those last details "with the purpose of showing ... the decided gain that has been made in church morals, and to express the hope that the improvement ... will be still marked and continuous." This event was so well attended that it continued at strawberry-picking time each year until no longer profitable.

The church minutes provide other noteworthy information about 1870. In June of that year, church co-founder James Moses died at age 53. Extensive

comments, such as the following, reflect the respect he had earned: "...we who survive are thereby called to greater diligence and faithfulness in view of the serious loss sustained by his death." The minutes also reveal improvement efforts, including organizing a committee on pew cushions, remodeling the pulpit, and reducing the pews' backs because "they were so high that one would have to sit in a strained position to see over them."⁶ Other enhancements were a chandelier "for the center of the house," gas fixtures placed on each side of the pulpit, and a new communion service.⁷ In addition, plans were initiated to construct a pair of two-story buildings in front of the church, which sat 25 feet from the street, with a church entrance between them. Captain Woodruff funded those buildings and was reimbursed from their rent. A dispute over taxation arose; but the church taxes were rescinded in 1873 because the rental proceeds were for benevolence funds. Plans were also underway to fund a mission in North Knoxville.

In 1861, the year the Civil War began, the church's enrollment was 130; by 1864, only 9 or 10 members could be located, indicative of the war's effect. Five years after the war, membership had grown to 118. Under Rev. Lloyd's leadership, the church had 166 members in 1872.⁸ Rev. Lloyd preached his retirement sermon in January 1873 to a congregation who had survived the atrocities of war and many other struggles. First Baptist, like Knoxville itself, was positioned for greater growth and a brighter future. 🌈

Sources listed on pg. 33



Union supporters in Knoxville greeting General Ambrose Burnside in September 1863.

Mission is an integral part of the life of First Baptist. Read on to see how our church was formed by men and women with hearts for mission and how we've channeled that grace into mission endeavors of our own throughout the years.



ALL ABOUT MISSION

a mind for missions

what it really means to be 'mission-minded'

BY SUSAN ROBERTS



"The mission field is everywhere we go, everywhere we look."

- Susan Roberts

We need to be more missions-minded." This phrase, oft-repeated by a long-time friend, has always grated on my nerves. Perhaps because of the sanctimonious way in which it is invariably delivered, I immediately dismiss it with an inward eye-roll. It could be that this gut response is a holdover from my childhood, where I was very content to not think about other people, especially if they were different from me. A voracious reader, I had zero interest in books about people of other cultures, even the Cherokee Indians who had once inhabited my home town. Similarly, I shunned Roman and Greek mythology because it was just so dumb. Where did those people even get those ideas?

But at church, through regular involvement in Sunbeams (forerunner to Mission Friends) and GA's, I was forced to learn a lot about people who were very different from me living in other countries. I read about Lottie Moon and Annie Armstrong, strong leaders in Baptist missions who are about as close to saints as a Baptist can get. I was secretly horrified by Lottie Moon's call to China. Why would anyone in her right mind voluntarily exchange her comfortable life for a miserable existence in China? For years, my biggest fear was fueled by my Sunbeams teacher, who was fond of saying, "Who knows, maybe God will call one of you to serve him in a foreign land!" What if God

did indeed plan to send me far away from my parents where I would have to subsist on gross things like fish and beans until I succumbed to a premature and tragic death without ever returning to the land of my birth? No thanks, God. You can just take my name right off that list.

As an adolescent, I did heed God's call – not to China, but to decidedly un-exotic places like Oklahoma, West Virginia, and inner city Chattanooga where I did mission work with my church youth group. Our most memorable trip took us to a small town in rural Pennsylvania, where we spent a week in July leading backyard Bible clubs and constructing a church. I learned the only thing worse than having your parents along on a mission trip was performing puppet shows in the sweltering parking

lot of a strip mall. Lame puppet shows notwithstanding, we were energized that week by the work we did, the people we met, and the children we taught. We were excited about giving our home church a full account of our activities when we returned. But, nothing prepared us for the news we received when we got back home. Nine hours after we left that small town, a tornado touched down and scattered our partially-constructed church across four counties. A week's labor of blood, sweat, and tears was reduced to splinters in a matter of seconds. It was difficult to put into words the devastation and loss we felt for the people we'd grown to love in the brief time we'd been together.

There have been other trips since then, both domestic and foreign. As I've

Susan's husband, Micky, and children, Laura Beth and David in South Africa.

Right: Laura Beth serving in South Africa, a sign at a local church near Susan's house, Laura Beth and a group of First Baptist and BCM students service in Texas.



reflected on my mission experiences, and on those of my husband and children, it seems to me there are a couple of common denominators: discomfort and connection.

Regardless of our destination, when we embark on a mission trip, we leave the familiar and – more often than not – the comfortable. Thrust into strange surroundings, we see how other people live, how they dress, what they eat, where they work, what they like to do. We begin to see life through their eyes. They are no longer abstract – no longer just someone we may have heard about on the news. They are right there in front of us – flesh and blood just like we are. We are reminded that we are all people, broken people whom God loves and with whom He longs to have a relationship.

So, what if my friend is actually onto something when she talks about being "mission-minded?" Missions really is a mindset, isn't it. If we love Jesus – if we celebrate a resurrected Savior – our daily mission is to do His business. Maybe it is in the form of an organized trip to another city, or state, or country. First Baptist has always taken the Great Commission seriously, and our history is rich in preparing and sending people to minister in all sorts of places. In just a couple of months, we will commission a group to serve in Canada.

Or maybe, and much more often, mission opportunities arise when you're just living your life, doing the mundane. Going to work. Buying groceries. Mowing the lawn. Taking children to soccer practice and piano lessons.

A few miles from my neighborhood there is a church that issues a thoughtful reminder to its parishioners whenever they exit its parking lot. Just before they pull onto the road, there is a large stop sign, with a smaller sign below it that reads, "You are now entering the mission field."

The mission field is everywhere we go, everywhere we look. When we "do" missions, God uses us to change the little piece of the world we touch. And in so doing, He also changes us.

Breathe on me, Breath of God, fill me with life anew, that I may love what thou dost love, and do what thou wouldst do. -Edwin Hatch

child of missions

how the fervor of missions brought First Baptist into being
AN EXCERPT FROM DR. CHARLES A. TRENTHAM'S "A FOUNTAIN-HEAD OF HOPE"

The Fervor for Missions Brought this Church into Being.
 The story of the First Baptist Church is a story of missions. It is a story of a child of missions who became the mother of missions.

Southern Baptists did not spring up like topsy. They are the child of missions. To coordinate all mission work, one year after the formation of the Southern Baptist Convention in 1845, the Foreign Mission Board was placed in Richmond, Virginia and the Home Mission Board was established in Marion, Alabama.

Before this time the Baptists of East Tennessee were rural. There were seven Baptist churches established in Knox County before First Baptist was formed in Knoxville. The two oldest were begun in 1797.

The fervor for missions brought [First Baptist Knoxville] into being. Motivated by their motto, "North America for Christ," the American Baptist Home Mission Society in New York sent R.B.C. Howell to First Baptist in Nashville in 1834. The influence of this church reached into East Tennessee through Howell.

The media has always shaped our society. It was the establishment of "The Times" by Perey Dickinson who brought to Knoxville the men who would be most used by God in the formation of First Baptist. James C. Moses came from Exeter, New Hampshire to be the printer for "The Times". In 1841, he became its owner and brought his brother, John, who had graduated from Watersville College to join him. Though neither were Christians at the time, their father had sown the seed of faith in them. Their father was a deacon and Sunday School Superintendent.

The First Presbyterian Church played a major role in the formation of First Baptist. James Moses attended church there and became their choir leader. When a revival broke out, James accepted Christ but because of his Baptist background did not join First Presbyterian.

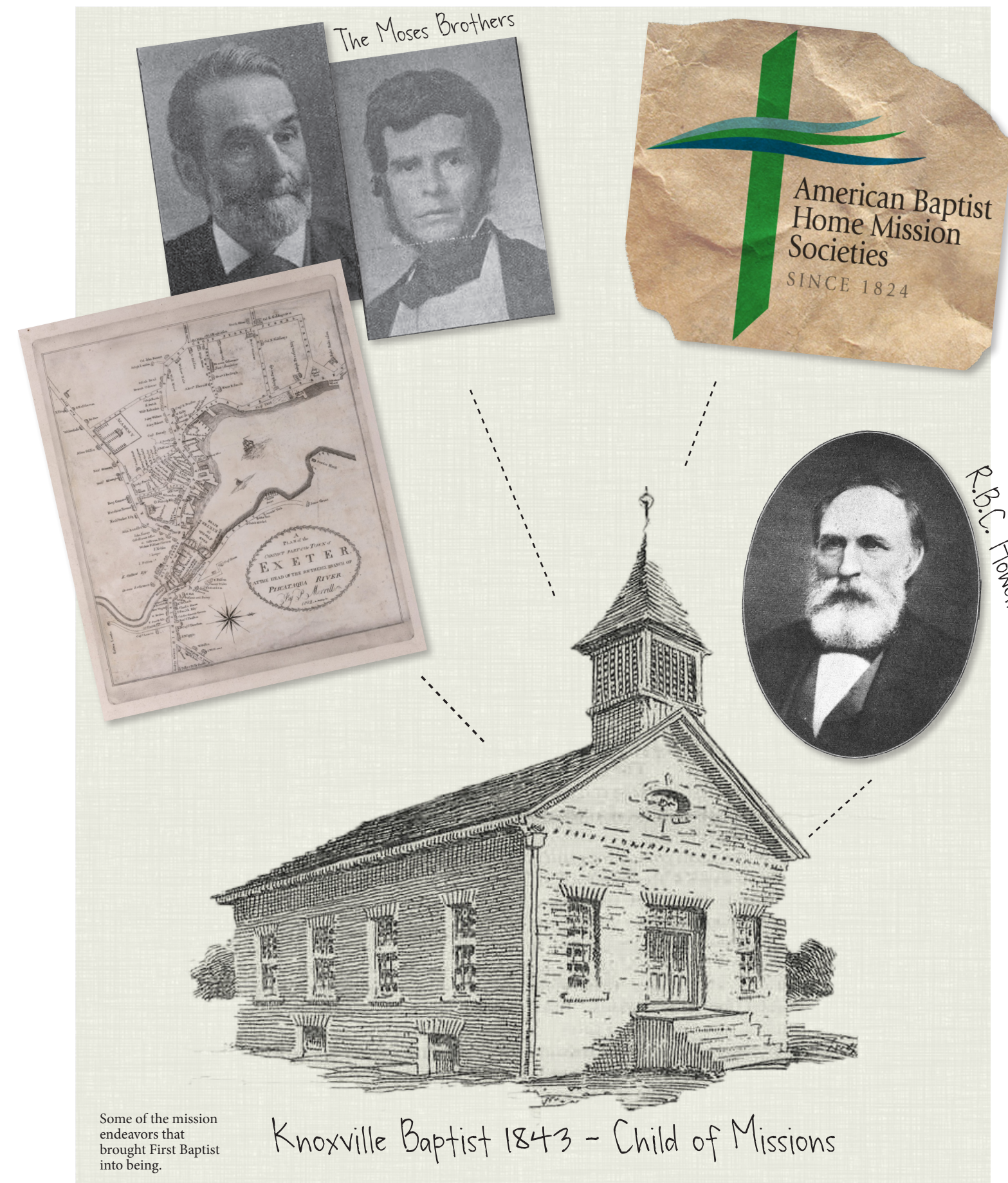
One day, seated in his office [located on Gay Street], [James C.

Moses] proposed to his brother, 'Let's have a Baptist Church in Knoxville.' They wrote to R.B.C. Howell in Nashville for advice on how. [Mr. Howell] urged them to make an application to the American Baptist Home Mission Society of New York and ask for a missionary.

First Pastor - 1843. They sent Joseph A. Bullard who was approved by the faculty of the Home Literary and Theological Institution of Hamilton, New York which is now Colgate University.

Upon arriving, Bullard found only two young men and three females who were Baptists. He borrowed members from Third Creek, Beaver Dam, and Beaver Ridge (now Ball Camp). John Hillsman served as moderator. They adopted the Articles of Faith of the Philadelphia Confession. Forty-six charter members; fifteen white men and eleven white women and 20 'colored persons' elected J.A. Bullard pastor with James C. Moses and John Smith as the first deacons, and in February of 1843 [Baptist Church of Knoxville] was formed. ¹ 🌈

¹This article is an excerpt selected by Don Rairdon from Dr. Charles A. Trentham's "A Fountain-Head of Hope - A Story of a Hundred Years of the Mission Work of the First Baptist Church of Knoxville, Tennessee" (p. 7 -9). Dr. Trentham was the pastor of First Baptist Knoxville from 1953 to 1974. It is estimated that this document was written in the late 1970's or early 1980's. The article discusses mission work and the planting of Southern Baptist churches in the 1800's and why First Baptist Knoxville is a "child of missions".



mother of missions

from child of mission to mother of mission

BY DON RAIRDON

First Baptist Knoxville began as a “child of missions” yet quickly evolved into a “mother of missions”. Its mission work started four major area churches: Broadway Baptist, Deadrick Avenue Baptist, Calvary Baptist, and West Hills Baptist.

Broadway Baptist: In the summer of 1870, First Baptist rented the Caldwell School house for six months in what was then North Knoxville. A year later a lot was given by Col. Charles McGhee for a mission chapel. In 1881 W.W. Woodruff, a member of First Baptist, gave the new mission deeds for two lots on Broad Street to build a mission church. In the years 1882-1883, First Baptist Knoxville continued to raise money to support a Sunday School, prayer meetings, and the employment of an Assistant Pastor at the Broad Street Mission.

In 1884 a decision was made to organize an independent church, instead of a mission, and the State Mission Board was asked to send a missionary to the North Knoxville field. The Board agreed to send a missionary, i.e., the Reverend O.L. Hailey of Aberdeen, Michigan, and to contribute \$500 toward his salary if First Baptist would match the monies. The church raised the money, and Reverend Hailey became the first pastor.

In 1885 First Baptist granted 28 members a joint “letter of dismission” to join the church. Broadway Baptist was officially organized in 1885 with 53 members.

Deadrick Avenue Baptist: In 1888, with

the new church on Broad Street well under way, First Baptist began collecting money to establish another mission in a new area. They collected \$140 and then decided to wait a little over a year for the next step. A mission Sunday School was organized in April of 1890 at the home of Alexander Meek on 1200 Asylum Street. The group met for a while in a storeroom and elected Reverend J. Pike Powers as Superintendent. In 1891 First Baptist assumed responsibility for the mission and called it the Asylum Street Baptist Mission. Once again W.W. Woodruff provided a lot for building a church on Deadrick Street. In addition, he provided two dollars for every dollar raised for building a church. A church organizational meeting was held at the mission on September 13, 1892, and the church was to be called Centennial Baptist Church. Members from Second Church, Third Church, Mt. Olive Church, and East Knoxville Church attended the meeting. In 1905 the name was changed to Deadrick Avenue Baptist Church. Four years later the church was destroyed by fire but was rebuilt. For many years the church enjoyed a “prosperous condition” with a membership of 1,400 and celebrated a Golden Anniversary in 1942. Unfortunately, the church is no longer in existence.

Calvary Baptist: In 1907 First Baptist Knoxville was considering a mission Sunday School at either Circle Park or East Mabry Street. Both were desirable locations. Two years later the church purchased a lot for \$425 at the corner of

12th Street and Cornell Avenue for the purpose of establishing a mission church. This church was to be called Calvary Mission. In 1911 Calvary Mission became Calvary Baptist Church. This was the beginning of the present Calvary Baptist Church now on Kingston Pike.

West Hills Baptist: As early as 1956, several Baptist ministers in the Bearden community were suggesting a new church be established in West Hills. First Baptist Knoxville organized a Sunday School and provided financial needs for the church. The first service was held in the West Hills Elementary School on October 4, 1959. There was a strong nucleus of First Baptist members in the West Hills neighborhood, and they quickly joined the new church. Eight acres of land was donated by the Schubert and Ellison families who were First Baptist members. First Baptist Knoxville gave thousands of dollars directly to the building of the church and supported a building loan. West Hills Baptist Church was recognized as an independent church in 1961 and celebrated its second anniversary in the handsome new building on Winston Road where it is today.

Other children of First Baptist include Bell Avenue, Ninth Ward Mission, Athens, Meridian, and Peoples Tabernacle. 🌈

Nancy J. Silers’s “First Baptist Church, Knoxville, Tennessee 1843-1993,” published by First Baptist Church, Knoxville, Tennessee in 1992.



First Baptist - Mother of Missions



Deadrick Ave. Baptist

Broadway Baptist



Four churches First Baptist has planted over the years.

GIVING TIME

learning from 55 years of membership and service

BY RACHEL BELL

Ned and Judy Russell have been members of First Baptist for over 55 years, during which they have both served and led in multiple ministry areas. Their involvement in missions has extended across most of their time as members sending them locally, nationally, and around the globe.

Share and Care Center

The Share and Care Center was started in 1977 as a way for First Baptist to impact the downtown area. Church members donated, sorted, and distributed clothes, shoes, and bibles to people in need. Judy sorted clothes twice a month and ran the center once a month. She remembers winters where people lined up in droves to receive warm clothing.

“We were supposed to talk to the people about Christ,” says Judy. “Well, that sounds all great, but when the room got full and we had children coming in the dead of winter barefooted, we knew we needed to get everyone who was there outfitted in some warm, appropriate clothes.”

Judy says she and the other volunteers realized their Christian example was simply treating people with love and respect, the way Jesus would.

Judy Russell House

Over a two-year period starting in 1984, First Baptist’s Women’s Missionary Union, in partnership with Volunteer Helpers, renovated a house on Tulip Street for at-risk, underemployed women. Judy was chosen to oversee the project.

“I don’t even remember what my title [with WMU] was at the time, but it fell in my hands,” says Judy. “I knew nothing about renovating a house.”

She soon learned, however, which church members knew about plastering, electricity, and construction. Together, they got to work tearing down and rebuilding the front porch, removing seven layers of wallpaper, re-plastering, redoing the kitchen, and transforming one of the bedrooms.

At the end of the project over 60 church members, college students, and youth had given time to renovate the house. When they turned it over to Volunteer Helpers, it was fully furnished all the way down to silverware in the kitchen and linens in the closet.

The house was endearingly nicknamed the Judy Russell House because Judy put so much time and effort into making it happen. For her, however, being able to provide a home and a fresh start for women was what made it worth it.

“It’s hard to get a job if you don’t have an address. It’s hard to get a place to live if you don’t have a job. It goes back and forth,” says Judy. “So, we all felt really good after it was done.”

Family Mission Trips

The Family Mission Trip was a dream of Mary Hutson, “a dear, sweet lady who everyone loved.” She wanted the entire family unit to be involved in making a difference in our community and world. Unfortunately, after preliminary plans were made to serve in Union City, TN,

Mary passed away.

“After Mary died everybody was determined - we were gonna make this happen,” says Judy. “And we did.”

On the first trip, 63 First Baptist members (including parents, grandparents, and children) made up a medical team, a building team, and a Backyard Bible School team. Ned & Judy, along with Mary Louise Maples, did the cooking for the group.

After an initial huge success, First Baptist planned other Family Mission Trips to Muncy, IN and Winchester, KY. Judy’s three-year-old grandson joined them once.

“Even the children went and painted a fence,” laughs Judy. “Then Dr. Hull repainted it the next day and the kids never knew about it!”

On the trip to Winchester, First Baptist’s Deaf congregation joined in. Judy remembers what a wonderful experience it was serving alongside them.

“The Deaf worked on construction and in Bible school interpreting the stories for the kids,” says Judy. “The kids were just entranced with the Deaf so it was beautiful watching them tell the story.”

The years Ned and Judy have spent serving have been rewarding ones. They’ve given much of their time but perhaps received more than they gave.

“You always get a lot more out of something when you’re trying to help others,” says Judy. “You come back feeling like you got a lot more out of it yourself.” 🌈



upcoming events

MORE INFO
FBCKNOX.ORG/EVENTS



SUNDAY, MAY 6, 12 PM | TRENTHAM HALL

Come support our young musicians and enjoy a family lunch at their baseball-themed spring musical - Sermon on the Mound! Everyone is welcome! Lunch is \$6 for adults and \$3 for children.



WEDNESDAY, MAY 9, 6 PM | SANCTUARY

At this service we'll celebrate our children's accomplishments throughout the past year in music and mission. Let's support our children and their leaders!



YOUTH STUDENT LIFE CAMP
 JUNE 22-26





FIRST BAPTIST KNOXVILLE
VBS 2018
 JULY 9-13

**VOLUNTEERS
 NEEDED!**

CONTACT SUSAN TATUM
 TODAY TO GET INVOLVED
 AT [STATUM@FBCKNOX.ORG](mailto:statum@fbcknox.org)



"VBS is our largest opportunity to open our doors to children and families for an entire week and share God's love with both."

- Susan Tatum

WAYS TO SERVE

VBS is one of our biggest outreach events of the year. By serving with us, you'll be able to touch the lives of children all over the Knoxville area in just one week! Whatever your gift is, we have a place for you to serve!

Small Group Leaders

As a small group leader, you'll work with one age group of children, progressing from recreation to crafts to our large gatherings. You'll be the consistent face for the children each day.

Small Group Assistants

Assistants are assigned to a small group and help each class have fun while maintaining order.

Recreation Team

As part of the recreation team, you will stay in one station and classes will rotate to you throughout the day. You'll help lead the daily game, which normally takes place outside. If you love being active and having fun with kids, this is for you!

Storytelling/Drama Team

Help us make the Bible come alive for our children. As part of the drama team, you'll get to dress up, act out, and involve the kids in telling a daily Bible story. Each class will rotate to your station throughout the day.

Craft Team

As part of the craft team, you will stay in one station and classes will rotate to you throughout the day. You'll help lead a craft designed to further illustrate the daily Bible story.

Registration Team

The registration team checks in and registers children as they come to VBS each morning. You help us start our day off right by staying organized and making sure children are in their correct classes.

Hospitality Team

As part of the hospitality team, you'll help us serve snacks, interact with the children and their families, and help staff our faculty hospitality room each day. You'll be an important part of the overall atmosphere - offering a smile and helping people find their way.

Contact Susan Tatum to get involved today at statum@fbcknox.org.

SCOOP & SWIM

July 29 | 6-10 pm

The Beach - National Fitness
Center Alcoa

Bring a side dish and a lawn chair.
Fried chicken and homemade
ice cream will be provided!



SOURCES FROM PG. 16

¹Cecil Egerton, 1960 thesis, *A History of the First Baptist Church—Knoxville, Tennessee*

²During his tenure, denominational literature was introduced, and enrollment grew with an average attendance of 250 in 1875, when he retired.

³Cecil Egerton

⁴Even with an anti-hog ordinance as late as 1875, “hogs were still walking the streets with impunity”(Jack Neely).

⁵Although this quarrel was unexplained in the church minutes, researcher Cecil Egerton speculated in 1960 that it could have been a denominational dispute, common to the period. However, in 1992, church historian Nancy Siler attributed it to Rev. Johnson and “lack of unity.” Another factor might have been lingering resentments regarding the war.

⁶E.E. McCroskey

⁷A letter provides additional images of the church’s sanctuary: “I recall the bucket of water with the tin dipper, which sat up near the organ The old church had a center block of seats, with an aisle on each side, then on seats to the left as one entered the church (facing east) sat the men, and on the right sat the women. In the center block of seats, they really did sit together!” (Mrs. J. Jones to Dr. Fred Brown)

⁸According to the U.S. Census, Knoxville’s population grew from 5,300 in 1860 to 8,682 in 1870.



FIRST BAPTIST

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