

# Baptist and Reflector

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News journal of Tennessee Baptist Convention

## July mission giving reaches \$1,393,429

### Cooperative Program receipts catch goal for nine months

Tennessee Baptists' missions giving through the Cooperative Program during July reached \$1,393,429.56 — making it the fourth highest Cooperative Program month in the history of the Tennessee Baptist Convention, according to Tom Madden, TBC executive secretary-treasurer.

July's gifts to missions through the Cooperative Program were surpassed only by January 1980 (\$1,541,314.64), April 1981 (\$1,438,962.92), and December 1980 (\$1,433,193.67).

Madden said that July's \$1,393,429.56 was 1.7 percent above the gifts in July 1980, when \$1,370,605.56 was received.

The monthly goal for the current convention year (November 1980-October 1981) is \$1,191,666.67. Messengers to the 1980 state convention set a \$14.3-million Cooperative Program budget-goal for the convention year. July's contributions were 11.7 percent above the monthly goal.

Cooperative Program receipts for the convention year through July total \$10,658,159.18, which is 8.1 percent greater than the \$9,871,052.48 given during the same nine months of the previous convention year (November 1979-July 1980).

The goal for the nine months would be \$10,725,000 which is nine-twelfths of \$14.3-million. Cooperative Program gifts for these nine months were less than one percent below the nine-month goal, the TBC executive secretary noted.



**LANGUAGE MISSIONS DAY** — Marcie, a New Mexican Nescalero Apache Indian, knows "good news" because of James and Joan Huse, two of more than 1,200 language mission workers sponsored by the SBC Home Mission Board. Language Missions Day will be observed Aug. 9 to emphasize the board's ministry to 79 ethnic groups speaking 77 languages and dialects.

Madden said that July's Cooperative Program gifts by Tennessee Baptists were especially significant "when one considers that this tremendous month in mission support follows directly the outstanding gifts in June." The Cooperative Program receipts in June were \$1,304,936.46, which is the tenth highest month in TBC history.

A church-by-church listing of Cooperative Program and designated gifts for the first three quarters of the convention year will be printed in next week's issue of the Baptist and Reflector.

## Deed lawsuit heard on Paynes property

A lawsuit concerning the deed to the property of Bethel Baptist Church, Estill Springs, (formerly Paynes Baptist Church) was heard July 29-30 in Chancery Court at Winchester.

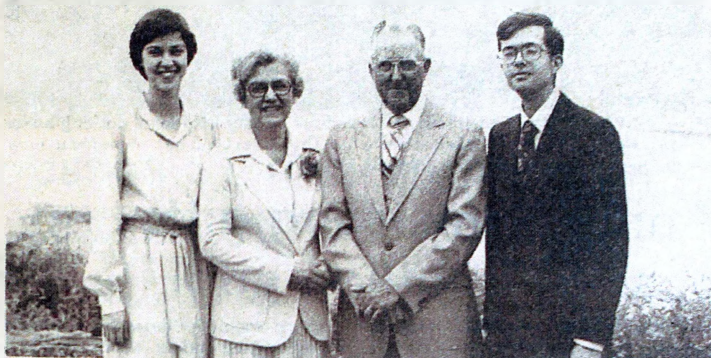
A group of members and former members of the church is seeking to regain the property, charging that the present congregation does not fulfill a provision of that deed which requires the church "to adhere to, maintain, and propagate the doctrines, faith, and practices of Missionary Baptist churches and to cooperate with the local Baptist Association, Tennessee Baptist Convention, and Southern Baptist Convention."

The deed contains a reversionary clause that if the church ceases to meet this condition, the property will go to the group of members who do meet this condition or will revert back to the Executive Board of the Tennessee Baptist Convention.

The Executive Board voted Dec. 12, 1980, to respond to a request for support from the group which is seeking to regain the property and is a plaintiff in the case.

In 1963, First Baptist Church of Estill Springs, which was sponsor of the new mission in the Paynes community, and Duck River Baptist Association requested financial assistance from the Executive Board in purchasing property for the Paynes congregation. The board granted \$1,500 and also provided financial aid for the new church's pastor for four years.

Earl H. Henley, Chancery Court judge, said that the case would be decided on the basis of legal documents, rather than doctrine or the exercise of religion, adding that he considers the case to be precedent-setting. He did not declare his ruling at the end of the two-day trial, but is expected to hand down his decision later this summer.



**LARGEST GIFT** — The R.J. Leeper family has donated land appraised at \$350,000 to Carson-Newman College, the largest gift from individuals. From left are Lisa, Mrs. Leeper, R.J. Leeper, and Terry.

## Carson-Newman receives largest gift from Leepers

**JEFFERSON CITY** — The R.J. Leeper family of Jefferson County has made a gift of real estate valued in excess of \$350,000 to Carson-Newman College as part of the institution's Vision '80 Campaign.

In accepting the gift, Cordell Maddox, president of the college, said, "This is the largest gift ever made to the college by an individual and exemplifies the true spirit of sacrificial giving. The Leeper family is helping to provide the much-needed support for strengthening Carson-Newman and is setting an example for others to follow. We are extremely grateful for their generosity and commitment to Carson-Newman."

Leeper was in the hardware business in Jefferson City for 30 years.

He is married to the former Mary Couch, also a Jefferson County native, who is a 1940 C-N home economics graduate.

The Leepers have two children; Lisa, a general studies major at C-N, and Terry, a senior English major.

"Through the years the Leepers have been supportive of Carson-Newman and active boosters of the athletic programs. Their involvement with Carson-Newman is further evidence of their belief in Christian higher education," concluded Maddox.

Leeper, a member of the college's ad-

visory board, is a deacon at French Broad Baptist Church where he and his family are active members.

The property is to be of beneficial use to both the college and Jefferson County. Commenting on the gift, Leeper said, "We are making this gift in gratitude to our Lord and as a means of expressing appreciation to the people of Jefferson County, Jefferson City, Carson-Newman, and others who have made it possible for us to make this contribution. Without them, none of this would have been possible."

Vision '80: Carson-Newman's Campaign for Greatness was officially launched in December 1980 and in just seven months has passed the \$2.2-million mark. With a base goal of \$2.5-million and a challenge goal of \$4-million, projects to be funded include: \$1-million for the new music building; \$900,000 for academic program enrichment; \$500,000 for scholarships; \$500,000 for on-going support; \$400,000 for renovations to include a student center; \$250,000 for improvements of the energy system; \$250,000 for the expansion of the Henderson Humanities Building; and \$200,000 for intramural facilities.

The campaign is scheduled to conclude in mid-1983 following a series of community campaigns and a national alumni campaign.

## Surveyors find friendly welcome

**CADILLAC, Mich. (BP)** — The survey team was apprehensive.

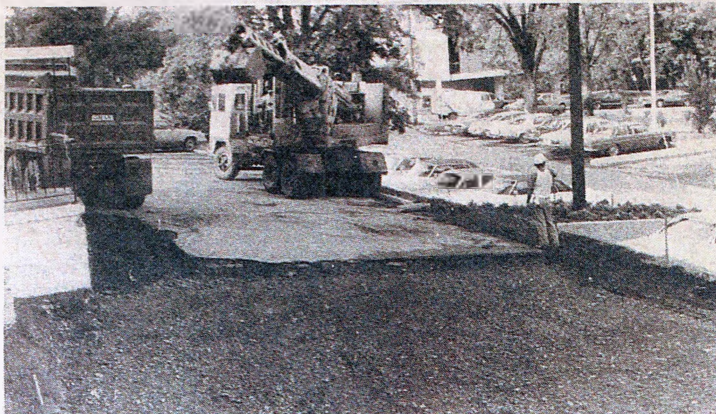
Four couples from a young married class at Woodmont Baptist Church in Nashville were in Cadillac, Mich., to conduct backyard Bible clubs and survey the city for church prospects.

None of the eight had done the difficult door-to-door confrontation before. And they had heard people in the North just were not as friendly as Southerners.

So when Penny and Alan Terry were greeted at their very first house with handshakes and a kiss and invited into the living room, they thought, "Hey, these folks are really friendly after all!"

But after a moment's conversation, the man who greeted them suddenly got a quizzical look on his face and said, "Wait a minute. You're not my grandchildren!"





**BELMONT PARKING** — Construction is underway on four additional parking areas on the campus of Belmont College, Nashville. The project will be completed in time for the expected 1,800 students this fall.

## Annie Armstrong gifts pass \$17-million goal

ATLANTA (BP) — Southern Baptists exceeded the \$17.25-million goal for the Annie Armstrong Easter Offering for Home Missions in July, the second earliest the goal has been reached in the past decade.

Total contributions through the offerings in Southern Baptist churches received by the SBC Home Mission Board reached \$17,274,088 on July 27.

If giving through the offering continues for the rest of the year at the same rate as during the past five years, total offerings by the end of 1981 may exceed \$18.5-million, predicted Leonard Irwin, Home Mission Board vice-president for planning.

HMB President William G. Tanner observed that in the light of today's economy and inflation, the record gifts are an indication that Baptist churches are continuing to take seriously Jesus Christ's great commission "to preach the gospel to every living creature."

In Birmingham, Carolyn Weatherford, executive director of the SBC Woman's Missionary Union, which promotes the offering nationally, expressed thanks to Southern Baptists for supporting the offering, adding she hopes surpassing the goal will enable a breakthrough in home mission efforts.

Last year, Southern Baptists gave almost \$16.5-million through the Annie Armstrong offering, exceeding the \$15.5-million goal.

## Tanzania notes growth in giving, baptisms

IRINGA, Tanzania — Tanzanian Baptists, meeting in annual session, cheered as their treasurer reported that giving by churches in the 10-year-old Baptist Convention of Tanzania increased 80 percent over last year.

The report indicated receipts of more than \$20,000, permitting the convention to fund a new youth department, increase salaries of its two home missionaries from \$1,150 to \$1,500 per year, and acquire a manager for the recently opened Huruma Baptist Conference Center in Iringa, where the convention met.

Reports also showed substantial increases in baptisms through the Eastern African nation's "Bega Kwa Bega" ("shoulder to shoulder") program, now in its second year. Twelve new churches were started last year with 123 baptisms, according to Evelyn Knapp, Southern Baptist missionary press representative.

Irwin warned, however, against resting on past laurels. Next year's goal will be \$22-million, an increase of 27.5 percent over this year's goal. "That means Baptists will have to stretch really hard to reach and exceed the goal next year," Irwin said.

Tanner added that by surpassing the goal this year, it might enable the board to grant some salary increases to the 3,000 missionaries across the nation in an effort to offset inflation. In the past 10 years, missionary salary increases have not quite kept pace with inflation, Irwin said.

"We still have tremendous needs, especially in the large metropolitan areas of America," Tanner said. "Just because we have met the goal this year does not mean we have met all the needs."

## WMU prepares training kit for preparing witnesses

Woman's Missionary Union of the Southern Baptist Convention has produced the first-ever Christian witness training program designed exclusively for women.

Witnessing Women is a personal witnessing training kit. Each kit contains eight Learner's Manuals, a Leader's Guide, and an audiocassette, all in a box.

The author is Ophelia Humphrey of Amarillo, Tex., a former president of the Texas WMU.

A distinguishing feature is that it is designed to be taught to women by a woman, rather than by a man. The plan for witness relies on natural conversation rather than memorized rules and pat answers.

## Shelby association plans music workshop

MEMPHIS — The Shelby County Baptist Association and Memphis-area Baptist Book Stores will sponsor a music reading workshop at Trinity Baptist Church here, Aug. 28-29.

The workshop includes listening to and singing new music, sharing with other musicians, special sessions for the vocational minister of music and small church choirs, and a mini-concert of piano and organ duets.

Various music publishers will be represented.

## Family Protection Act draws disagreement over freedoms

WASHINGTON (BP) — A revised "Family Protection Act" has been introduced in the 97th Congress, but supporters and opponents disagree over the central question of whether the measure protects or jeopardizes family freedoms.

Modeled after a 1979 bill sponsored by Sen. Paul Laxalt, the new bill introduced by Roger W. Jepsen as S.1378 and Rep. Albert Lee Smith Jr. as H.R.3955 contains a collection of conservative social and educational positions which sponsors claim is designed to get the federal government off the back of the American family.

Critics of the bill — including a pair of Baptist leaders — claim the Jepsen-Smith proposal is more threat than protection to the American family.

At a news conference announcing the bill's introduction, Smith called it "a first step in removing government intrusion from the lives of American families."

Jepsen said: "Government policies interfering with the family have increased over the past decade under the guise of 'solving' human problems in the areas of health, education, and social services."

To remedy the situation, Jepsen and Smith have proposed more than 30 specific provisions in the areas of parental rights, taxation, federally-funded education, school prayer, and rights of religious institutions.

The bill, among other things, provides for what it calls "voluntary" prayer in public school, and prohibits the use of federal funds for educational materials which "tend to denigrate, diminish, or deny role differences between sexes."

It also would establish an education savings plan whereby parents or other relatives of a child could deposit up to

\$2,500 annually tax exempt. Though not as direct as tuition tax credits, the proposal would be likely to benefit the nation's private schools.

The bill also would require schools receiving federal moneys to allow parents or community representatives to participate in decisions related to the "establishment or continuation" of religious courses, and would prevent such schools from limiting parental visits or prohibiting parental review of textbooks.

Former Alabama Congressman John Buchanan attacked the bill, declaring that the underlying philosophy of the Family Protection Act "is that of a federally enforced system of family life" ... and "would be more apt to do violence to the rights of American citizens than to protect them."

Buchanan, a consultant to the Southern Baptist Convention Christian Life Commission, added that the bill would "extend the heavy hand of the federal government into the homes and into the very personal and private lives of American citizens."

Referring to a section of the bill which prohibits federal interference with state child abuse statutes, Buchanan said the Jepsen-Smith proposal would "specifically exclude physical punishment administered by a parent from the definition of child abuse, no matter how severe that corporal punishment may be."

"I hardly think this is a service to the American people or something that will strengthen family life in our country," Buchanan added.

Further concern about the Jepsen-Smith bill was expressed by Baptist Joint Committee on Public Affairs Director James M. Dunn who described the measure as an "unwieldy patchwork quilt of attempts to find loopholes in the pattern of guaranteed constitutional liberties."

"Especially offensive," Dunn said, "are the oblique attacks on church-state separation found in the thinly-veiled attempts to provide aid for parochial schools and to offer permission for the exercise of religion in public schools."

Supporters and opponents disagree on the bill's chances in Congress.

Buchanan told Baptist Press he did not think passage of the bill was "in the realm of possibility" but Laxalt, joining Jepsen and Smith at a press conference just before introduction of the bill, was expectedly optimistic.

The Nevada senator said chances of securing passage in the present political climate were "excellent," but admitted that the bill's sponsors had no "specific commitment" from President Reagan to back the measure and that it "would be well into next year before we're ready for floor processing."

## Prospect names Bayer as new pastor

Prospect Baptist Church, Hollow Rock, has voted to call David Bayer as its new pastor.

Bayer, who began the ministry on June 14, came to the church from the pastorate of Calvary Baptist Church, Dresden. He also was previously pastor of Johnson's Grove Baptist Church, South Fulton, Ky.; associate pastor of Southside Baptist Church, Martin; and minister of youth at Wingo Baptist Church, Wingo, Ky.

A native of Fulton, Ky., Bayer is currently taking courses at the University of Tennessee at Martin.



## SBC survey reflects rise in female, lay messengers

LOS ANGELES (BP)— Participation by female and lay messengers increased slightly at the 1981 annual meeting of the Southern Baptist Convention in Los Angeles, according to the annual messenger survey.

The survey, conducted by Martin Bradley of the Southern Baptist Sunday School Board research department, is based on 11,376 responses from the 13,549 registered messengers at the convention.

Bradley said the survey showed there was "no great change" in the characteristics of 1981 messengers, as compared to previous meetings of the 13.6-million member denomination. "There is an amazing stability over the years," he commented. "The 1981 meeting reflects a slight rise in lay participation, and by women messengers, but other than that, there is no great change."

Of those who participated in the survey, 59 percent were male, 39.1 percent were female, and 1.9 percent did not indicate sex. This compares with the St. Louis SBC when 60.2 percent were male, 38.1 percent female, and 1.7 percent not indicated.

Of the male messengers, 65.2 percent serve on church staffs, compared to 72 percent in St. Louis. An additional 14.6 percent indicated they were denominational employees, working in home, foreign or associational missions, state conventions, agencies, institutions, or other denominational service. This compared with slightly less than 10 percent denominational employees attending the St. Louis meeting.

For female messengers, only 6.6 percent indicated they are on church staffs, 6.8 are in other denominational service. The predominant occupation is homemaking, with 57.2 percent of the female

messengers indicating that as their vocational area.

For the total messenger participation, 41.4 percent indicated work on church staffs, compared with 46 percent in St. Louis. Denominational workers accounted for 11.5 percent of the registration and laypersons accounted for 40.9 percent.

The messengers also came predominantly from churches with more than 500 members. The survey indicated 37.6 percent came from churches with more than 1,000 members, compared with 28.7 in 1980; 26.4 came from churches with 500 to 999 members, compared with 25.8 in St. Louis, and 16.1 percent came from churches with 300 to 499 members, compared with 21.5 percent last year. The remainder came from churches with 300 or less members.

In contrast to the St. Louis meeting, when 75.7 percent of the messengers traveled by car, the overwhelming choice of mode of travel to Los Angeles was by air. The survey showed 58.7 percent arrived by airplane, while 42.3 percent came by car.

The meeting also was more costly: 70.1 percent indicated expenditures in excess of \$150, compared with 55.1 percent of the St. Louis messengers. Also, in Los Angeles, only four percent indicated they spent less than \$25 to attend.

Of messengers, 67.2 percent of the men attended the pre-convention Pastors' Conference, compared to 73 percent in St. Louis. They were joined by 52.7 percent of the women. The Woman's Missionary Union annual conference was attended by 26.5 percent of the women and only 8.7 percent of the men. Last year, 23 percent of the women and 9.1 percent of the men attended the WMU meeting.

Texas provided the most messengers, with 13.7 percent of the total. California contributed 12.7. North Carolina was third with 9.0 percent; Georgia, 6.6; Tennessee, 6.3; South Carolina, 5.2; Alabama, 5.1; and Virginia, 5.0. In 1980, Missouri provided 11.4 percent of the messengers, Texas 9.6, Tennessee 7.5, and Kentucky 7.2.

The survey also showed there were no registered participants from Maine, Rhode Island, or Vermont. Five other states showed less than 0.1 percent participation: Delaware, Massachusetts, New Hampshire, North Dakota, and Puerto Rico.



**LEAVING UNION BOARD** — Receiving plaques noting their service on the Union University Board of Trustees are (from left) Thomas Lillard, George Hill, Howard Kirksey, Ben Langford, and Jesse Price.

## Union Expansion Program passes \$1-million plateau

JACKSON— Union University has raised \$1-million toward its \$1.75-million Expansion Program goal, the college trustees were told last week by Larry Stewart, development director.

Reporting that "we are right on schedule" for the campaign which was launched in April, Stewart said that the drive is being conducted with the assistance of nearly 400 volunteer workers throughout western Tennessee.

The Expansion Program will raise funds for the first major expansion of Penick Academic Complex and the construction of eight additional student apartments and is necessitated by Union's growth of nearly 40 percent in the past five years.

Current construction will add 7,500 square feet to the 160,000-square-

foot complex in the form of four additional classrooms and more cafeteria space. The eight apartments are also included in the summer project.

In other business, trustees re-elected board officers and hired nine faculty members.

Re-elected as trustee officers were chairman, Jim Austin, Maury City; vice-chairman, Jerry Glisson, Memphis; and secretary, Argyle Graves, Milan.

The board also approved the employment of Douglas Armstrong, assistant professor of chemistry; Jim Lee Austin, instructor of business administration; John Scott Bennett, instructor of music; Louise Davis Bentley, associate professor of English; Donald L. Hollin, assistant professor of business administration; C. David McClune, instructor of music; Nancy Ross, instructor of business administration; Jennifer Scott, instructor of English and speech; and George Wayland Taylor, assistant professor of languages.

## SWBTS graduates eight Tennesseans

FORT WORTH, Tex. — Eight Tennesseans were among the 146 July graduates during summer commencement at Southwestern Baptist Theological Seminary.

Receiving the master of divinity degree were Michael Ashford of Moscow, Kathy Banks of Brentwood, Michael Bell of Memphis, Mike Miller of Hendersonville, Harry Nolen of Alamo, and Christopher Ward of Halls.

Thomas Atkinson of Nashville and Steven McFarland, who has served as minister of music at First Baptist Churches in Kingston, Clinton, and Rockwood, received their master of church music degrees.

## Foreign Mission Board revises policy on missionary associates

RICHMOND, Va. (BP)— A new policy enabling long-term missionary associates to transfer to career missionary status will prove a "significant morale booster" to associates on foreign fields, according to Bill Marshall, Southern Baptist Foreign Mission Board vice-president for human resources.

Adopted during the board's July meeting, the new policy will allow associates who successfully complete two terms of service, meet educational requirements, and gain board approval to transfer to career status.

"Although the support level for associates has been equal to the career program for several years, this action should eliminate any feeling of 'second classness' among associates," said Marshall. "In the long haul, it will strengthen our career base."

Other new guidelines allow persons as old as 60 to begin associate service, set minimum educational requirements at 60 hours of college-level course work, provide for separate orientations and debriefings for associates, and authorize increased language study for certain assignments.

Launched in 1961, the missionary associate program employs Southern Baptists past the 39-year-old eligibility age for career mission appointment, and sometimes lacking full educational qualifications, to meet urgent specialized needs on mission fields, usually for single, four-year terms.

In the two decades since, more than 500 associates have worked in mission assignments ranging from maintenance and mechanics to English-language church leadership.

## Black HMB leader dies in Georgia

ATLANTA (BP)— Roland T. Smith, the first black to have an executive position with the Southern Baptist Home Mission Board, died July 23. He was 79 years old.

Smith was appointed associate to the director of Negro work in 1942 and served until 1949. He also was among 18 Southern Baptist leaders honored by the board in 1979 for "outstanding contributions to racial reconciliation."

A native Georgian, Smith earned degrees from Morehouse College, Atlanta; Selma (Ala.) University; Arkansas Baptist College, Little Rock; and Atlanta (Ga.) University.

Prior to HMB appointment, Smith was pastor of churches in Georgia and Alabama. He also was pastor in Arkansas following his service with the board, and later resettled in the Atlanta area.

## Grenada Baptists form national association

ST. GEORGE'S, Grenada — Baptist witness on the tiny Caribbean island of Grenada took a step forward when the growing body of Baptist believers organized the Grenada Baptist Association last month.

Delegates representing the four constituted churches and three mission churches voiced the will of some 400 members in electing the association's first officers.

Southern Baptist work in Grenada began in 1975.

## Indiana board elects chairman as editor

INDIANAPOLIS, Ind. (BP)— David Simpson, pastor of First Southern Baptist Church, New Whiteland, Ind., has been elected editor of the Indiana Baptist by the Executive Board of the State Convention of Baptists in Indiana. He will assume the editorship on Sept. 1.

Simpson is chairman of the Executive Board and chairman of the board's executive committee. Gene Medaris resigned Feb. 2 following censure by the executive committee.

Simpson was also chairman of the committee to recommend an editor to the board.

He has served as vice-president of the state convention on two occasions.

A native of Indiana, Simpson is a graduate of Oakland City College, Oakland City, Ind., and Southwestern Baptist Theological Seminary, Fort Worth, Tex. He plans to enroll in journalism courses this fall at the Indianapolis branch of Indiana University.

Other pastorates have been in Princeton, New Harmony, and New Palestine, Ind., and in Fairview, Tex.

The Indiana Baptist is published weekly and has a circulation of 9,600.

## Singapore crusade brings 205 professions of faith

SINGAPORE— Sixty Texans recently led a week of special services in three Baptist churches in Singapore.

Approximately 5,000 people attended, and 205 made first-time decisions for Christ. Also, there were 133 rededications and 21 decisions to go into full-time Christian service.



## EDITORIAL

# The Ark of the Covenant

The current motion picture hit, "Raiders of the Lost Ark," deals with a fictitious attempt by the Allied and German forces to find the ancient Ark of the Covenant in the World War II era.

Because of the interest generated by the film, it might be well to review the history of this significant chest and what we learn from the Bible about what happened to it.

The creation of the ark was by command of God. It was a chest of acacia wood about 47 inches long, 27 inches wide and about 27 inches high. It was overlaid with pure gold.

On the lid of the ark was a mercy seat, fashioned between two cherubims.

Originally the ark was made for the purpose of holding the two stone tablets on which the finger of God had engraved the Ten Commandments (Deuteronomy 10:1-5). Also placed in the Ark of the Covenant were Aaron's rod which budded and a golden jar of manna — both reminders of the power and provision of God (Hebrews 9:4).

The ark was placed in the Holy of Holies room of the tabernacle. Here the high priest entered once each year to claim God's forgiveness by pouring the blood sacrifice on the mercy seat (Exodus 30:10; Hebrews 9:4). Even though the Israelites never saw the ark while it was in the tabernacle, they were reminded that it was there as God hovered over it with a pillar of cloud in the day and a pillar of fire by night.

The ark was not only a symbol of the presence of God, it was the power of God. When the Israelites crossed the Jordan River to enter the Promised Land, the Levites entered the water carrying the ark. As their feet touched the water, the river parted and the Israelites walked through on dry ground (Joshua 3). The ark was carried around the city of Jericho (Joshua 6), and God's power caused the walls to fall down.

The Ark of the Covenant was kept in several places before it was finally placed in the Jerusalem temple (1 Kings 8:1-16).

During the period of the judges, the Israelites began to place some mystic power on the ark. When they were losing a war with the Philistines, the ark was brought from Shiloh with the belief that its presence

would insure victory (1 Samuel 4-6). Not only were the Israelites defeated, but the ark was captured and placed in the Philistines' temple of Dagon. God sent physical affliction on the Philistines, and they sent it back. The people of Beth-shemesh found it, but God killed over 50,000 of them who looked on it.

The Israelites took the ark, and a great revival was experienced (1 Samuel 7).

David brought the ark to Obed-edom (2 Samuel 6) and Solomon placed the ark in the Holy of Holies of the temple when it was completed (1 Kings 8).

This is the last mention of the Ark of the Covenant on earth. The ark apparently remained in the temple until the time of the prophets. When God revealed to Jeremiah the coming captivity of the nation, He notes the callousness of the people who will forget the Ark of the Covenant (Jeremiah 3:16). It would seem that the ark, along with "the valuable articles of the house of the Lord," was taken by Nebuchadnezzar to Babylon when he conquered Jerusalem in 586 B.C. (2 Chronicles 36:10).

We do know that God has taken or will take the Ark of the Covenant to heaven, for He revealed to John that it will be in the heavenly temple (Revelation 11:19).

Why did God remove this powerful symbol and instrument of His power from Israel?

The ark had been provided by God as a symbol of His power and majesty. As the generations passed, the Israelites began to substitute the symbol for the Sovereign God — the revelation for the Revealer. The power was thought to be in the material manifestation of God, rather than in God Himself.

This concept led the people to believe that God was confined to the innermost part of the temple, so they could do as they pleased — as long as they did not do it in the temple where they thought God was "localized."

Israel's experience with the Ark of the Covenant has a great lesson for today's Christians, we must be extremely careful that nothing — not a church building, nor a preacher, nor a denomination, nor a form of worship, nor a past experience with God, nor even the Bible itself — be substituted for a personal, continuing relationship with God.

CIRCULATION THIS ISSUE — 82,433

Alvin C. Shackelford, Editor

Charlie Warren  
Associate Editor

**Baptist  
and  
Reflector**

Eura Lannom  
Advertising, Subscriptions

Steve Higdon  
Assistant Editor

Martha Buster  
Production Assistant

Established 1835

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Telephone: (615) 373-2255

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## Cicero's comment



By the editor

"Cicero, the Baptist and Reflector is still in the Dark Ages," pronounced R.K. Vest, noted historian and archivist, as we talked in my office. "Don't you realize what changes are being made in publications and advertising these days?"

Cicero tried to recall changes in other publications and in advertising.

Vest continued, "Cicero, these are the Light Ages. Do you have any idea what is the opposite of light?"

Based on my theological training, I observed that the opposite of light is dark.

"Bah," reacted R.K. Vest. "Can you imagine what would happen if you used the slogan, 'He ain't DARK; he's my brother.'? Why, you would have all the civil rights groups filling your 'letters to the editor' page. The new trend is from heavy to light!"

Cicero wondered the advantages of saying, "He ain't light; he's my brother," figuring this would offend somebody.

"The trend today is to use 'light' instead of 'heavy,'" Vest ventured. "You and the Baptist and Reflector continue to deal in heavy issues, when the reading population now is being guided toward things that are light."

Cicero asked for examples.

"The most obvious examples are the tobacco and brewing industries," noted R.K. Vest. "These people are getting ahead of you Christians in the use of the word light."

My brain was not enlightened.

"Cigarettes are now light. Can you imagine anyone asking for a 'menthol heavy' brand? This is a tremendous psychological advantage. I smoke 'lights,' so I can claim to be a light smoker — even though I smoke four packs a day!"

Cicero nodded.

"And," continued R.K., "can you imagine a person sideling up to a bar and demanding, 'Give me a heavy'?"

I had not thought too much about it.

"Of course not," my visitor responded. "You Baptists live such a sheltered life. The beer companies are heavily pushing their light beverages. With this designation, no person can be called a 'heavy drinker' because he is drinking light beer — even though he might be drinking 15 bottles of it!"

Cicero agreed that the term "heavy drinker" does have some negative characteristics.

"Right," voiced Vest. "Now a person can only be drunk, rather than drunk with guilt feelings."

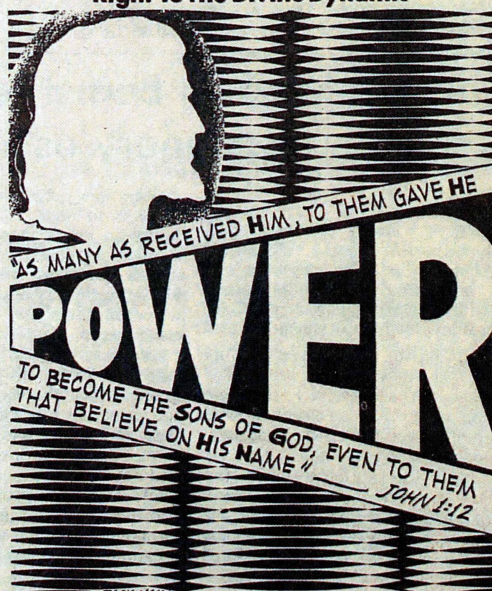
The historian observed that this rejection of heavy smoking and heavy drinking is carrying over into reading. "For someone to admit that he is a 'heavy reader,' gives the connotation of an intellectual nut."

Cicero asked how this should affect the Baptist and Reflector.

"You need to recognize that 'heavy' is out and 'light' is in," R.K. Vest advised. "Stay away from those heavy articles about doctrine, theology, and money — and give your readers a comic strip page, a joke page, and fill the rest of the paper with amusing anecdotes."

Cicero decided to give the idea some heavy thought.

## Right To The Divine Dynamic









# Tennessean named 'top banana'

MOBILE, Ala. — It takes a bunch of love to be "top banana" at Centrifuge youth camp at Mobile College here.

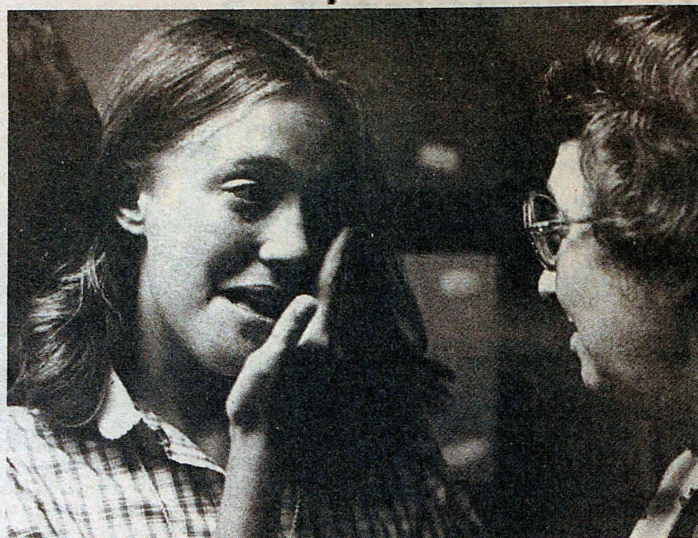
Edna Rhea Vaughn of First Baptist Church, Murfreesboro, recently received the "top banana" award given weekly by the camp staff to an outstanding chaperone.

For Mrs. Vaughn the week in Mobile was a learning experience. "I have worked with young people in church training but have not been on a trip with them in 10 years. I have come to know each of them as individuals. You can't do that until you live with them for a week because one hour on Sunday is just not enough," she explained.

Commenting on the impact of the weeklong camp, Mrs. Vaughn said, "At the time, you don't see the impression the week will make on the young people but when they get home, maybe six months or more, it will begin to mean more."

Even though this is her first Centrifuge, Mrs. Vaughn's family has received some of the long-term effects of the camps. In 1979, Mike Vaughn, Mrs. Vaughn's youngest son, attended Centrifuge at Ridgecrest (N.C.) Conference Center and made a commitment to summer missions.

"He felt the Lord wanted him to do more this summer than work," she explained. "So this summer Mike is working in summer missions at Harrison Chilhowee Baptist Academy in Seymour, as recreation and assistant dorm director."



**A SHARED DECISION** — Tears of joy run down Mollyann Holland's face as she shares her Christian rededication with her chaperone, Edna Rhea Vaughn, at Centrifuge youth camp. Both are members of First Baptist Church, Murfreesboro. Photo by David Haywood.

"Several things have led to this point in Mike's life but Centrifuge was the pivotal point," said Mrs. Vaughn.

In addition to her volunteer responsibilities at the Murfreesboro church, Mrs. Vaughn is the educational secretary there.

Centrifuge began two years ago at Ridgecrest (N.C.) and Glorieta (N.M.) conference centers and has expanded this year to Hannibal-LaGrange College, Hannibal, Mo. and Mobile College. The camp, which focuses on Bible study, worship, recreation, and special interest groups, is sponsored by the church recreation department of the Southern Baptist Sunday School Board, Nashville.

## Homebound persons 'plug in' to mission prayer effort

BIRMINGHAM Ala. (BP)— For perhaps the first time in Southern Baptist history, homebound persons have the opportunity of belonging to a mission support team.

This team, which is called "Missions Prayers," invites the homebound to participate in a worldwide prayer ministry for Southern Baptist missions.

Since its initiation last fall by Woman's Missionary Union, response has been excellent says Eljee Bentley, who coordinates the program.

It was launched after WMU staff realized that many people who had at one time been actively involved in missions are no longer able to leave home.

"We wanted these people to feel they were a part of a team effort, that they were really doing something for Bold Mission Thrust," says Bentley, referring to Southern Baptists' plan to confront every person in the world with the gospel by the year 2000.

"Many people who are active and who work, don't have a lot of time to pray. Many homebound people do, and after all, prayer is the most important thing if Bold Mission Thrust is to succeed," she says.

According to Bentley, more than 1,500 requests for information about the program have been received at the national headquarters of Woman's Missionary Union in Birmingham, Ala. Requests came from as far as Brazil.

"What has surprised me," says Bentley, "is the number of requests we've gotten from people who've thought up ways to use this program — ways we never thought of."

"A social director of a nursing home where there were a number of Southern Baptists saw it as a way to involve people there. A number of people who work with

the homebound in Sunday School also want the kits to take to the homebound in their departments."

Evidence that the program is meeting need among the homebound can be seen in the number of people who have written letters.

A Georgia woman wrote, "At 78 I am not traveling or driving, but I believe so firmly that prayer is the most valuable privilege Christians have, I would like to be a part of this emphasis."

"Prayer may seem inactive, but God isn't," a Virginia woman wrote. "I can no longer go to meetings or church, but I can contribute through prayer."

Another woman indicated that her blind husband was joining her in this ministry of praying for missionaries.

One foreign missionary wrote for the kit so she could adapt the material for use with people in Brazil.



**WHO NEEDS A FORK?** — Clare Jenkins, daughter of Mr. and Mrs. Wayne Jenkins of Nashville, attacks a slice of watermelon during an activity at a church training leader-

## Young sister aids missionary brother

SPARTANBURG, S.C. (BP)— Rebecca Adams, too young to be appointed a summer missionary, is working this summer so her older brother can be.

Her brother Dan, a senior at the University of South Carolina, was named summer missionary in Lakeside, Ore. But a car he bought last year required most of the earnings from his part-time job. If he went to Oregon, he lost the car.

So Rebecca, 15, gets up at 4 a.m. to work in a breakfast biscuit place. She makes the car payments to keep her brother in an Oregon community where the only Protestant pastor is confined to a wheelchair.

"You are truly in this mission project," Dan wrote her recently. "Because without you I would not be here."



ship conference at Ridgecrest (N.C.) Baptist Conference Center. Clare's father is a youth church training consultant at the Sunday School Board, Nashville.



**PRISON POPULATION** — "The number of people in prisons in the United States is larger than the population of Tucson, Arizona; Charlotte, North Carolina; or Albuquerque, New Mexico. It is also larger than 14 different nations that are members of the United Nations ... the states with the highest per capita prison populations are South Carolina, Florida, North Carolina, Delaware, and Georgia. Leading all states, however, is the District of Columbia, where one out of every 233 people lives in a prison cell. In fact, the nation's capital has five times as many prisoners as it does legislators. In 1978, the latest year for which complete figures are available, one of every 43 prisoners in the United States managed to escape. However, 94 percent were recaptured." (PARADE, 6/14/81)

**ANOTHER RECORD FOR TV VIEWING** — "TV viewing, TV households, and prime-time TV network audiences are running at record high levels, the Television Bureau of Advertising (TVB) reported in an analysis of A. C. Nielsen Co. data. Television viewing in May averaged six hours 19 minutes per TV home per day — a record for May and the 12th consecutive month in which the monthly averages reached record proportions. For the first five months of 1981, TVB added, the average was seven hours one minute per home per day, or seven minutes more than in the same period of 1980. Prime-time network audiences in the first quarter of 1981, TVB said, averaged 44.6-million households per minute, another record. And Nielsen's updated estimates put total TV households at 79.9-million as of January 1, a gain of 2.1-million over Nielsen's previous estimates. What it all means, said TVB President Roger Rice, is that 'advertisers investing in commercial television have been enjoying a sizable audience bonus and lower costs-per-thousand than previously realized,' and that 'commercial television is being watched by more people than ever before.'" (BROADCASTING, 6/15/81)

## BAPTIST AND REFLECTOR

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# Our People and Our Churches ...

## LEADERSHIP ...

Shelia Willis is the summer minister of youth and pianist at Third Baptist Church, Nashville. Miss Willis, a sophomore at Union University, Jackson, is the daughter of B. L. Willis, pastor of Broadmoor Baptist Church, Nashville. Oran Collins is the pastor at Third.

Bethel Baptist Church, Greenfield, recently called Eddie Mallonee as minister of youth. Mallonee came to the church from First Baptist Church, Dresden, where he was also minister of youth. The Trezevant native is a graduate of Union University, Jackson. Wayne Perkins is the pastor of the Greenfield church.

Danny Jones resigned the pastorate of Henning Baptist Church, Henning, to enter Midwestern Baptist Theological Seminary, Kansas City, Mo.

Cypress Creek Baptist Church, Martin, accepted the recent resignation of its pastor, Jim Robinson.

Virgil Allen resigned as pastor of Johnson's Grove Baptist Church, South Fulton, Ky. (Beulah Baptist Association). James Holt, also of South Fulton, was called as interim pastor.

Floyd O. Mooney recently resigned the pastorate of Nance's Grove Baptist Church, New Market. Carl Ogle, director of missions for the Jefferson County Baptist Association, was called by the church as interim pastor.

Mike Evans accepted a call from Richland Baptist Church, Memphis, to be minister of education and children. Evans, a native of Memphis, attended Memphis State University in that city. He began the church position, his first, July 6.

New Union Baptist Church, Medon, accepted the resignation of Pastor Lester Stone, effective June 28.

North Fork Baptist Church, Shelbyville, recently called Clay Starr of Tullahoma as interim pastor.

Jack Horner, minister of music and youth at Brownsville Baptist Church, Brownsville, resigned to enter Southern Baptist Theological Seminary, Louisville, Ky. The church's pastor is H. K. Sorrell.

E. B. Bowen is currently interim pastor at Allen Baptist Church, Brownsville.



**HEADING RENOVATION EFFORT** — Central Baptist Church, Johnson City, began a quarter-of-a-million-dollar renovation of its facilities in July. From left to right: Lee Gray, chairman of the finance committee; Parker Sutherland, contractor; Janice Shelton, chairman of the renovation committee; Dick Mason, architect; and James Sorrell, pastor of the church.

Trafalgar Village Baptist Church, Memphis, called Dale Gravatt as assistant pastor and minister of youth and activities. Gravatt was assistant pastor of Crestview Baptist Church, Memphis. R. B. Thetford is the pastor at Trafalgar Village.

Charles Lipe resigned as pastor of Liberty Baptist Church, Memphis, to begin a Southern Baptist mission in Hopewell, Penn.

First Baptist Church, Greenfield, accepted the recent resignation of Pastor John Harrison.

David Sims is the summer minister of youth at Clark Street Baptist Church, Johnson City. Sims, a native of that city, teaches vocational education at Davy Crockett High School, also in Johnson City. James Cambron is the pastor of the church.

John McCain is the summer minister of youth activities at First Baptist Church, Lewisburg. McCain, a native of Brentwood, is a recent graduate of Vanderbilt University, Nashville. Joseph McGehee is the pastor of the church.

First Baptist Church, Smartt, called Joe Miller to be interim pastor.

## REVIVALS ...

Park Grove Baptist Church, Lawrenceburg, recently observed a week of revival with day and night services. Michael Samples of Somerset, Ky., and Stephen Brasher, pastor of North Hills Baptist Church in Knoxville, alternated the preaching duties. Pete Roberts, pastor of Park Grove, reported four additions to the church.

First Baptist Church, Athens, had a week of revival services with Evangelists Henry Linginfelter and Dick Barrett. Pastor Ansell Baker reported 26 additions by baptism, three by letter, and a large number of rededications.

## Thomas Myers accepts Erwin First call

Thomas A. Myers accepted a call to assume the pastorate of First Baptist Church, Erwin, a ministry he began June 28.

Myers came to the church from the pastorate of First Baptist Church, Oak Hill, Fla. He was formerly a pastor of churches in Texas and West Germany, and held offices in the West German Baptist Convention.

A native of Gloucester, Va., Myers is a graduate of Virginia Polytechnic Institute, Blacksburg, Va.; Southwestern Baptist Theological Seminary, Fort Worth, Tex.; and New Orleans Baptist Theological Seminary, New Orleans, La.

## Round Lick issues call to Jim Manly

Round Lick Baptist Church, Watertown, issued a call to Jim Manly to fill the pastorate of the church.

Manly, who began July 26, came to the church from Mount Vernon Baptist Church, Tupelo, Miss. He was previously pastor of Midland Baptist Church, Jackson.

A native of Jackson, Manly is a graduate of Jackson State Community College of that city, and attended New Orleans Baptist Theological Seminary extension courses while in Tupelo.

## REVIVAL PRAYER REQUESTS...

New Hope Baptist Church, Nashville, will have revival services August 2-7 at 11:30 a.m. and 7:30 p.m. daily. Bob Norman, pastor of Northway Baptist Church in Dallas, Tex., and former pastor of Belmont Heights Baptist Church in Nashville, will be the evangelist. David Head, New Hope's minister of music, will lead the revival music. Steve Atwood is the pastor at New Hope.

## PEOPLE ...

Danny McCollum was recently ordained as a deacon by East Ridge Baptist Church, East Ridge. Thomas E. Lovorn is the church's pastor.

## Willingness to try new ideas brings change in worshiping

GLORIETA, N.M. — The climate for change in worship in Southern Baptist churches is increasing today because congregations will try new ideas to enrich and broaden the worship experience.

James Barry, consultant in preaching and worship for the church administration department of the Southern Baptist Sunday School Board, said there is more interest in planning and implementing effective worship in all three weekly services.

Traditionally, Southern Baptists have been slow to adopt changes in established worship services, Barry said, because they have been comfortable with the status quo.

"Church members have had a rich experience with the Lord in traditional worship patterns," Barry explained. "For instance, 'The Old Rugged Cross' brings back good memories and members are not inclined to try a contemporary hymn with which they have no experience."

"The new is untried and uncertain and causes certain amounts of risk," he said. "Therefore, Southern Baptist churches are changing by planned action, not impulse."

Today, he continued, change is being experienced by Baptist churches because "we are more open to follow the leadership of the Spirit to make changes conducive to worship. There is more participation by laymen in worship services. Church members are showing a new willingness to express feelings openly."

Also, Barry said, "Churches are discovering that a change in the order of worship doesn't destroy the service, but gives more meaning for members."

To achieve these changes, planning is the primary new element for Southern Baptists, Barry told a group attending a conference on Worship in Growing Churches at the Bible Preaching Conference at Glorieta Baptist Conference Center.

## Christopher called by Wrigley church

Joe Christopher was called by Wrigley Baptist Church, Wrigley, to come as its pastor. He began July 5.

Christopher was previously pastor of Buffalo Baptist Church, Rutledge, and Edgewood Baptist Church, Centerville.

A native of Petros, Christopher attended Carson-Newman College, Jefferson City.

Rocky Point Baptist Church, Russellville, recently ordained Charles Vaughn as a deacon. Glenn Toomey, director of missions for the Nolachucky Baptist Association, questioned the candidate, and the charge was given by Rocky Point Pastor Stan Vespie.

Stephen J. Pressley, pastor of Unaka Baptist Church in Elizabethton, received the doctor of ministries degree in June from the Southern Baptist Theological Seminary, Louisville, Ky. Pressley received the master of divinity degree from Southern seminary in 1974.

Eastview Baptist Church, Shelbyville, recently ordained Dale Smith and Jackie Bassham as deacons. Robert Mizell, director of missions for the New Duck River Baptist Association, brought the ordination message. The pastor of the church is Bruce Smith.

## Willingness to try new ideas brings change in worshiping

"Planning for worship is new for Southern Baptists," he said. "The pattern for planning formerly was to prepare the preaching and let the rest of the service just fall into place and take care of itself."

"Preaching was considered the 'worship' part of the service, with singing, introductions, offering, special music, and other ingredients of worship merely a way of setting the mood for the only really important part."

"In some churches, there hasn't been an item changed on the order of service in 15 years," he said. "In those churches, change must come slowly under the leadership of a trusted pastor and planning with the minister of music. The longer a pastor stays at a church the more able he is to make changes."

"I am excited about the openness of pastors and lay persons to make changes because it creates a climate of freedom where God can work in our midst," Barry said.

"We have validated through experience that it does help to change and allow for new and broader elements in worship," Barry added.

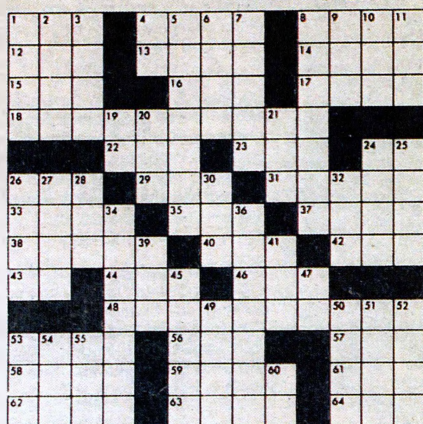


**ON TO COLLEGE DAY** — Moving day is fast approaching as college students prepare for the fall term. Churches will observe "On to College Day" this month to recognize students like David Harbeson (left) and Fritz Wilson, students at Mobile (Ala.) College.



## Bible Puzzle

Answers on page 10



### ACROSS

- 1 He went out of Sodom (Luke 17:29)  
4 Miss Piggy's mother: pl.  
8 He who judges (1 Cor. 4:4)  
12 Turkish chamber  
13 Judgment, of a kind  
14 Musical instrument  
15 Preacher's forte: abbr.  
16 Guido's note  
17 "the clusters of the —" (Rev. 14)  
18 "was there the — —" (Rev. 22)  
22 — Grande  
23 Man's nickname  
24 Horsepower: abbr.  
26 State: abbr.  
29 Academic degree: abbr.  
31 "money of the sons of —" (Acts 7)

- 33 Summer refreshers  
35 Prefix for agree or allow  
37 Feminine name  
38 God (1 John 1:5)  
40 "I see a seething —" (Jer. 1)  
42 Coal fish: Eng.  
43 Military man: abbr.  
44 Long time  
46 O. T. book: abbr.  
48 " — — of water of life" (Rev. 22)  
53 "and the — of your god" (Acts 7)  
56 N. T. book: abbr.  
57 Oklahoma town  
58 The Emerald Isle  
59 Early Irish tenant  
61 Swedish district  
62 "The waters — the stones" (Job 14)

### CRYPTOVERSE

PCIHSC UCQJ HGR WHG QNBMU RBX  
JDSBXVD NDMUBQBNDH HGV OHMG  
VCLCMJ

Today's Cryptoverse clue: V equals D

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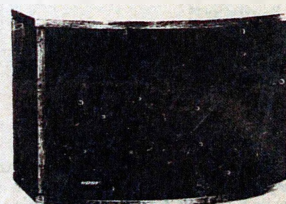
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## Interpretation

### Life's proper emphasis

By Herschel H. Hobbs

"Therefore I say unto you, Take no thought for your life, what ye shall eat ... drink ... put on. Is not the life more than meat, and the body than raiment?" Matthew 6:25.

Jesus has spoken of the single-eye and serving one owner (vv. 22-24). These are bound up in "therefore" which renders Greek words: "because of this."

"Take no thought" does not mean irresponsible living or a hand-to-mouth existence. The Greek verb means "to divide the mind" or to be overly anxious. With the negative particle (*me*) it means to stop being overly anxious.

"Life" (*psuche*) may mean soul, purpose of life, or the animal principle of life common to man and beast. The last of

these meanings applies in verse 25a; the other two apply in verse 25b, with emphasis on the purpose of life.

The body needs food and clothing, but to focus on these things alone is to live at the animal level. The purpose of our lives is far more important. We should provide food and clothing, but these are only to keep the body alive and healthy in order that we may achieve the higher purpose of our being.

Jesus illustrates this with fowls and flowers (vv. 26, 28-29). Birds are not idle, but neither are they overly anxious. Flowers grow from within, not merely by placing outward adornment on the plant. Christians should work to provide life's necessities. But they should not be an end, only a means to enable them to live in keeping with God's will — the purpose of their being.

In verse 27 Jesus shows the futility of being overly anxious. "Stature" may refer to height or length of life. The context here favors the latter. Being overly anxious will not lengthen your life. On the other hand, more likely it may shorten it.

### Remote Togo village sets baptism record

ATAKPAPE, Togo — The Baptist congregation in the Togolese village of Kpe Kpleme recorded the largest single baptismal service in Togo Baptist history when it baptized 108 new believers in late May.

That baptism followed similar services in the neighboring villages of Homa, where 68 were baptized in February, and Katome, where 28 were baptized in April. The growth occurred even though the congregations have no pastors and are in villages virtually isolated from the rest of the country several months of the year during rainy season.

When travel is possible, Southern Baptist missionary Mike Key and Togolese Pastor Benard Laye visit the villages every few months to train and encourage lay leaders. On other occasions, the congregations send representatives to Atakpame, where Key is stationed, for several days of intensive training.

### Nigerian church opened for English-speaking

ZARIA, Nigeria — Muciya Baptist Church, Zaria, Nigeria, launched an English-language congregation, the city's third, on July 21.

Bitrus Gani, a physiotherapist at Ahmadu Bello University Hospital, Zaria, urged the new church to undergo itself with prayer to become a growing and effective church.

Eighty people, including representatives of four sister churches who had pledged prayer support for the new work, attended.

Bert Dyson, Southern Baptist missionary and director of adult education for the Nigerian Baptist Convention, will lead the new congregation. Most Baptist churches in the city are Hausa-speaking.

### McDonal accepts call of New Hope church

Jerry McDonal accepted a recent call from New Hope Baptist Church, Hohenwald, to fill its pastorate.

A native of Hohenwald, McDonal is a former pastor of Pine Grove Baptist Church, Duck River.

McDonal is currently attending college in Athens, Ala.



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# 1981 Annual Associational Meetings

(Associations arranged in order of dates of meetings)

ASSOCIATION	DATES	PLACE	ASSOCIATION	DATES	PLACE
Mulberry Gap	Aug. 12 (M) Aug. 13 (M)	Oak Hill, Rt. 1, Thorn Hill Oak Hill, Rt. 1, Thorn Hill	Cumberland Plateau	Oct. 19 (N) Oct. 20 (M) Oct. 20 (N)	Cumberland Homestead, Crossville Wesley, Rockwood Cumberland Homestead, Crossville
Midland	Sept. 21 (N) Sept. 22 (M,Aft,N)	Highland, Rt. 5, Knoxville Highland, Rt. 5, Knoxville	Duck River	Oct. 19 (N) Oct. 20 (Aft & N)	First, Cowan First, Estill Springs
Holston Valley	Sept. 24 (N) Sept. 25 (M & Aft)	East, Rogersville Henard's Chapel, Rogersville	Dyer	Oct. 19 (N) Oct. 20 (N)	Fowlkes, Dyersburg Woodville, Rt. 2, Ripley
Hiwassee	Sept. 25 (N) Sept. 26 (M)	Concord, Rt. 1, Ten Mile Concord, Rt. 1, Ten Mile	Hardeman	Oct. 19 (N) Oct. 20 (Aft & N)	Dixie Hills, Rt. 3, Bolivar Parrans Chapel, Bolivar
Union	Oct. 1 (M,Aft,N)	First, Sparta	Indian Creek	Oct. 19 (N) Oct. 20 (Aft & N)	Calvary, Waynesboro First, Waynesboro
Truett	Oct. 1 (N) Oct. 2 (N)	Trace Creek, Rt. 1, New Johnsonville Cedar Grove, Rt. 1, Hurricane Mills	Knox	Oct. 19 (M & N) Oct. 20 (M & N)	Union, Knoxville Broadway, Knoxville
Northern	Oct. 2 (M,Aft,N) Oct. 3 (M & Aft)	Union, Rt. 2, Luttrell Hickory Valley, Rt. 3, Maynardville	New Duck River	Oct. 19 (N) Oct. 20 (N)	East Commerce, Lewisburg First, Shelbyville
Judson	Oct. 2 (M,Aft,N) Oct. 3 (M,Aft,N)	Liberty, McEwen Liberty, McEwen	New River	Oct. 19 (N) Oct. 20 (M) Oct. 20 (N)	First, Robins New River, New River Antioch, Huntsville
Copper Basin	Oct. 8 (M & Aft) Oct. 8 (N)	Isabella, Isabella Zion Hill, Turtletown	Polk	Oct. 19 (N) Oct. 20 (M,Aft,N)	First, Benton First, Benton
Maury	Oct. 8 (M & N)	Southside, Mt. Pleasant	Robertson	Oct. 19 (N) Oct. 20 (M & N)	Cherry Mound, Whitehouse Hopewell, Springfield
Beech River	Oct. 12 (N) Oct. 13 (M,Aft,N)	First, Perryville First, Perryville	Sevier	Oct. 19 (N) Oct. 20 (M & Aft) Oct. 20 (N) Oct. 21 (M)	First, Sevierville Zion Grove, Rt. 9, Sevierville Knob Creek, Seymour Paw Paw Hollow, Strawberry Plains
Cumberland Gap	Oct. 12 (N) Oct. 13 (M,Aft,N)	Walnut Hill, Hwy 58, Ewing, Va. Walnut Hill, Hwy 58, Ewing, Va.	William Carey	Oct. 19 (N) Oct. 20 (Aft & N)	Lexie Cross Roads, Belvidere First, Fayetteville
Shelby	Oct. 12 (M & N) Oct. 13 (M & N)	Germantown, Germantown Oakhaven, Memphis	Sullivan	Oct. 20 (M,Aft,N)	Colonial Heights, Kingsport
Weakley	Oct. 12 (N) Oct. 13 (Aft & N)	Ruthville, Rt. 3, Martin Macks Grove, Dresden	Gibson	Oct. 20 (Aft & N) Oct. 21 (M & Aft)	First, Humboldt First, Rutherford
Haywood	Oct. 13 (Aft & N)	Allen, Brownsville	Nolachucky	Oct. 20 (M & Aft) Oct. 20 (N) Oct. 21 (M)	Calvary, Morristown Beulah, Mohawk Lebanon, Talbott
Holston	Oct. 13 (N) Oct. 14 (M & Aft)	Chinquapin Grove, Rt. 2, Bluff City Calvary, Bristol	Salem	Oct. 20 (N) Oct. 21 (M & Aft)	First, Smithville First, Woodbury
Alpha	Oct. 15 (M,Aft,N)	Fairfield, Hwy. 100, Centerville	Bledsoe	Oct. 22 (Aft & N)	First, Gallatin
Big Emory (tentative)	Oct. 15 (M) Oct. 15 (N)	Kellytown, Oliver Springs Riverside, Harriman	Chilhowee	Oct. 22 (M & Aft) Oct. 22 (N) Oct. 23 (M)	First, Alcoa Beech Grove, Rt. 4, Louisville Cedar Grove, Rt. 3, Maryville
McMinn-Meigs	Oct. 15 (M & Aft) Oct. 15 (N)	First, Athens South Liberty, Riceville	Clinton	Oct. 22 (N) Oct. 23 (M) Oct. 23 (N)	Poplar Creek, Rt. 5, Clinton First, Briceville First, Norris
Stone	Oct. 15 (M,Aft,N)	First, Algood	Concord	Oct. 22 (N) Oct. 23 (N)	Westgate, Murfreesboro Stones River, Smyrna
Crockett	Oct. 15 (Aft & N) Oct. 16 (Aft & N)	Gadsden, Gadsden Johnson Grove, Rt. 2, Alamo	Fayette	Oct. 22 (N) Oct. 23 (N)	First, Oakland Morris Memorial, Moscow
Grainger	Oct. 15 (N) Oct. 16 (M & Aft)	Oakland, Rutledge (off 92, Lakeshore Dr) Sunrise, Rt. 4, Rutledge	Hamilton	Oct. 22 (M) Oct. 22 (N) Oct. 23 (M)	Oak St., Soddy Concord, Chattanooga Calvary, Chattanooga
Lawrence	Oct. 15 (N) Oct. 16 (M & Aft)	First, Loretto Leoma, Leoma	Jefferson	Oct. 22 (M,Aft,N) Oct. 23 (M & Aft)	Dumplin, New Market Pleasant Grove, New Market
Sweetwater	Oct. 15 (N) Oct. 16 (M & Aft)	First, Tellico Plains Watsons Chapel, Madisonville	Loudon	Oct. 22 (N) Oct. 23 (N)	Oral, Lenoir City Blairland, Loudon
Tennessee Valley	Oct. 15 (N) Oct. 16 (M & Aft)	First, Dayton Central, Spring City	Riverside	Oct. 22 (N) Oct. 23 (N)	First, Livingston Etter, Rt. 2, Byrdstown
Wilson	Oct. 15 (N) Oct. 16 (M & Aft)	Calvary, Lebanon First, Watertown	Sequatchie Valley	Oct. 22 (N) Oct. 23 (M & Aft)	Laager, Laager Cold Springs, Pikeville
Beulah	Oct. 19 (N) Oct. 20 (Aft & N)	Pleasant Hill #2, Union City First, Martin	Shiloh	Oct. 22 (N) Oct. 23 (Aft & N)	Falcon, Rt. 3, Selmer New Harmony Rt. 6, Savannah
Big Hatchie	Oct. 19 (N) Oct. 20 (M & Aft)	Pleasant Grove, Rt. 2, Covington Brighton, Brighton	Watauga	Oct. 22 (Aft & N) Oct. 23 (M)	Unaka, Rt. 5, Elizabethton Bethany, Mountain City
Bradley	Oct. 19 (N) Oct. 20 (M) Oct. 20 (N)	New Friendship, Rt. 5, Cleveland Big Spring, Cleveland Phillipi, Cleveland			
Campbell	Oct. 19 (N) Oct. 20 (M & Aft) Oct. 20 (N)	Lakeview, Caryville First, Coolidge Calvary, LaFollette			
Carroll-Benton	Oct. 19 (Aft & N) Oct. 20 (Aft & N)	Prospect, Hollow Rock First, Atwood			
Central	Oct. 19 (N) Oct. 20 (M & N)	Madison St., McMinnville First, Morrison			

(Continued on page 11)



# BIBLE BOOK SERIES

## Lesson for Aug. 9

# Christ's sacrifice

By James W. Best, pastor  
First Baptist Church, Greeneville

Basic Passage: Hebrews 10:1-39

Focal Passages: Hebrews 10:7, 10-14, 23-29, 35, 39

This passage teaches us two great truths. It shows us the ineffectiveness of the sacrifices of the law and the perfect efficacy of the sacrifice of Jesus Christ. This sacrifice provides for us a bold confidence whereby we enter the holy of holies and a clear challenge to holy living.

The law's inherent weakness makes the sacrifice of no value. The repetitive sacrifices demonstrate that they only remind of guilt and never cleanse the conscience. Being merely a shadow and not even an image of that which is real, there is no way for the law to show us the grace and the mercy of God (1-3).

Many Christians believe that through the law and the sacrificial system of the Old Testament, the saints of old found their redemption. Quite to the contrary, our author is bold to proclaim that neither the law nor the sacrificial system could ever cleanse the human conscience from guilt, provide redemption and an eternal hope, or create any unity between a man and his God (1, 4). The thought that the blood of bulls and goats was of no value in the purging of sin was certainly a radical, if not heretical, thought in the minds of the Jewish recipients.

The author appeals to Psalms 40:6-8 to strengthen his argument that a man's relationship with God does not depend on the sacrificial system. This is not the only Psalm in which sacrifices are declared non-essential.

David's penitential Psalm 51 also declares this. In verse 2, he asked God to wash him and cleanse him. In verse 7 he asked God to purify him. In verse 10 he asked God to create in him a clean heart, and in verse 14 he requests that God deliver him. He also declares in verse 7 that his cleanness depends upon what God does. In verse 16 and 17 he declares that God does not desire sacrifice and burnt offerings but says, "the sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise" (NASV).

Jesus Christ came into the world to act out God's will. He did this in the sacrifice of His body. The sacrifice of Jesus Christ was not limited to the cross but entailed a life-long crucifixion of those fleshly desires which are so typical of men. Unlike the Old Testament sacrifices, the

sacrifice of Christ was to have moral value and therefore He must be perfectly moral in every aspect of His life.

The "meat" that He had to eat of which no man knew was the work of His Father. Doing the will of God brought Him great joy and personal satisfaction as it should us. But it was necessary for Him to do the will of God not merely in activity but also in the inward recesses of His mind and His heart. Even His intentions and motives were involved in His perfection.

He was constituted as we are so that His flesh constantly tugged at His divinity and the full satisfaction of that flesh would have been a disobedience of the Father's will. He was tempted as we are, yet, without sin. Because of His complete perfection and purity, He was able to do His Father's will.

Christ's death on the cross was efficacious simply because of His absolute obedience even to the death on the cross. In this He had what the animals did not have: moral character. Because the wrath of God has been appeased and the will of God satisfied in the sacrifice of Christ, men can be sanctified by that death (10).

That which had been a ritual in the Old Testament had become a reality in the New Testament. By this once for all sacrifice we have been released from our uncleanness and have been enabled to enter into the very presence of the living God. More than that, we do not merely enter His presence but His fellowship. Through Christ there is unity between us, because that ever conscious sense of guilt is gone.

In one masterful stroke of perfection, Christ accomplished what centuries of sacrifice could never begin to bring to pass (12-14). Not only is that one single offering efficient, but it is also forever! Salvation is provided. Nothing else needs to be done and nothing else can be done.

Christianity by the grace of God has provided what Judaism never could. Christianity has provided a way for our sins to be forgiven, for guilt to be removed, and for us as priests to walk in the holy of holies (19-25). If God has been so adequate in His provision, certainly it falls our lot to be grateful and to express that gratitude by tenaciously grasping what He has given and not rejecting the holy life which He extends to us. We must never fail to use the benefits of His grace for the exaltation of His name.

The veil which is His flesh was torn that we might draw near through His sacrificed body.



Best

# UNIFORM LESSON SERIES

## Lesson for Aug. 9

# Basis of covenant renewal

By John H. Tullock, chairman, department of religion and philosophy  
Belmont College, Nashville

Basic Passage: Deuteronomy 29:1-15

Focal Passages: Deuteronomy 29:2-15

It was the week of the annual revival at Delano Baptist Church. The pastor was a farmer preacher, Brother Will Smiley, who came two Sundays a month from his home at Madisonville to preach for us. As the evangelist, he had brought Brother Ransom Haun to preach.

I was ten years old that spring and had begun to have thoughts about my relationship to Jesus Christ. On Thursday evening I found my way to the altar where Brother Frank Burris witnessed to me and told me the simple story of salvation.

Although I did not know what a covenant was, that hot steamy night in August 1938, I made a covenant with Jesus Christ to let Him be my Lord and for me to be His servant. That long ago decision is one I still cherish and try to live by.

It is refreshing when things are not going as I would have them, to go back to that night and remember what happened then. But even more important, is the sense of renewing that vow today that I made originally 43 years ago.

A sense of the importance of past commitments is a good foundation for future decisions. So it was with Israel and so it is with us.

## Remember your heritage (29:2-9)

Deuteronomy's third sermon of Moses starts with a common Old Testament theme, "Remember what the Lord has done for us." The events of the exodus from Egypt grew in importance as the generations passed. Other historical experiences were to be interpreted in the light of what God had done in Egypt and in the wilderness.

In Christian history, New Testament writers even interpreted events in the life of Christ using references to the Exodus. Matthew, for instance, used an Exodus reference to comment on Mary and Joseph fleeing to Egypt with the baby Jesus when he said, "Thus was to fulfill what the Lord had spoken by the prophet, 'Out of Egypt have I called my son'" (Matthew 2:15).

No wonder Israel was told concerning the significance of the Exodus event, "... to this day the Lord has not given you a mind to understand or eyes to see, or ears to hear" (29:4). Their needs had been supplied (29:5-6); their battles had been won (29:7-8). On the basis of divine

leadership, they had ample evidence of the power and reality of the Lord (29:6b).

If they hoped to enjoy the future blessings of God then they should be faithful to the obligations that they agreed to in becoming the Lord's covenant partners (29:9).

In our day, we would not expect a business partnership to do well and stay in a healthy condition if the partners ignored the terms of the agreement. Neither can we expect our relationship to the Lord to remain healthy and subject to His continued blessing if we ignore the responsibilities of the covenant we have made in Jesus Christ.

## Renewing the covenant (29:10-15)

One of the measures taken to impress upon the Israelites the importance of what had happened at Sinai was a ceremony of covenant renewal which was held periodically. It is believed that such a ceremony took place at least once every seven years in early Israel.

Two such ceremonies that had a dramatic effect on the community are described in 2 Kings 22 and 23, during the reign of Josiah, and in Nehemiah 8 and 9, during the post-exilic period when Ezra, a priest, returned and led the community in renewing the covenant. In such ceremonies, regardless of how far removed in time it was from the original ceremony at Sinai, the covenant was spoken of as if it had been made with the generation who was alive, not with their long-dead ancestors.

So here it is said, "You stand this day all of you ... that you may enter into the sworn covenant of the Lord your God, which the Lord your God makes with you today" (29:10-12).

So it should be with us. Our relationship to the Lord should be looked upon not only as a past event that we can point to for reassurance, but it should also be looked upon as a present reality, one which we reaffirm repeatedly. In so doing we keep the relationship alive and spontaneous, assured that the One with whom we have entered into covenant is able to more than keep His promises to us.

## BIBLE PUZZLE ANSWERS

L	O	T	S	O	W	S	L	O	R	D
O	D	A	S	N	A	P	O	B	O	E
S	E	R	E	L	A	V	I	N	E	
T	R	E	E	O	F	L	I	F	E	
C	A	L	R	I	O	N	E	D	H	P
A	D	E	S	D	I	S	E	R	M	A
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A	P	U	R	E	R	I	V	E	R	
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E	I	R	E	S	A	E	R	L	A	N
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"Beware lest any man spoil you through philosophy and vain deceit" (Col. 2:8).

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# LIFE AND WORK SERIES

## Lesson for Aug. 9

# When you are betrayed

By E.E. Carrier, pastor  
First Baptist Church, Mountain City

Basic Passage: Psalms 55

Focal Passages: Psalms 55:1-7, 9, 12-14, 20-22

One of the most devastating experiences in life is to be betrayed by a friend. In this Psalm, David confesses the heartbreak of such an experience. He does not disclose the identity of the intimate acquaintance who betrayed him, but Bible readers suspect that it was his own son Absalom.

One expects treacherous behavior from an adversary, but the betrayal of a friend or a son would crush the spirit of any man. David expresses his rage and cries against his deceitful friends. He believes their deeds are the acts of hatred, a sinister plot to destroy him. They have become his enemies.



Carrier

A continued point of tension for the believer is how to deal with his enemies. Anyone who is active in life will have to face this problem. After a few days at summer camp a child wrote to her parents complaining, "I don't have any friends." A second letter was soon received by her parents. It contained a happy note, "I've made some friends." Later a third letter was received, and the child dutifully reported, "I've been at camp three weeks. I've made some friends and some enemies."

How shall we deal with our enemies? A negative way is to fret over our misfortune and work ourselves into a nervous breakdown. As I read this Psalm, I have the impression that this was David's initial reaction. Perhaps, it was inevitable. To be betrayed by a trusted associate is a grievous thing. The experience brings in its wake shock, dismay, bitterness, and certainly thoughts of revenge. David urged God to "let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them" (v. 15).

To fret over our injury is not to resolve it. Cursing our luck will not bring lasting relief. David struggles with another possible solution - flight. In his agony he wishes, "Oh that I had the wings like a dove! For then would I fly away, and be at rest. Lo, then would I wander far off, and remain in the wilderness" (vs. 6-7).

Many have tried to deal with the disappointments and hardships in life with flight. A recent statistic reported that 100,000 men run away from home every year. The strains of family responsibilities become too heavy. But where do you go when you run away? Can we flee from hurt and bitterness that life often thrusts upon us? Men have searched in vain for "Shangrila," that

remote, beautiful, imaginary place where life is serene and carefree.

Why can't we run from our troubles? The truth is that we carry the germ of our heartache with us. Our greatest chance for happiness is not running, but rather staying and working out our difficulties. As a pastor I have talked with many discouraged ministers who are troubled with many interpersonal conflicts in their congregations. They want my recommendation to the Shangrila Baptist Church at Utopia Grove. We must learn, as David did, that flight does not solve problems. There is a much better way to handle our difficulties.

When you are betrayed, forgive. Turn your hurt feelings over to a loving heavenly Father. David's faith leads him to the only real solution for life's disappointments and heartaches: "Cast thy burden upon the Lord, and He shall sustain thee; He shall never suffer the righteous to be moved" (v. 22).

We hesitate to forgive our enemies because we are afraid if we forgive them, they shall go unpunished. The offended believer must forgive his enemies and trust God's wisdom as to the manner and degree of their punishment.

David is confident that his cause is just and courageously trusts that God will deal with his enemies: "But thou, O God, shalt bring them down into a pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust thee" (v. 23).

When we deal with our enemies God's way, there is real possibility that the hurt can be healed and the fractured relationship restored.

Such was the experience of the famous preacher Henry Ward Beecher. The story is told of a young man who hated Beecher so much that he would have nothing to do with him. Later, however, he and Beecher became devoted friends. How was it accomplished? Whenever the man did Beecher an ill turn, Beecher was not happy until he had done the offender a good turn. It came to be a saying in Beecher's Brooklyn, "If you want a favor from Beecher, kick him." You overcome evil with good.



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# Associational meetings . . .

(Continued from page 9)

ASSOCIATION	DATES	PLACE
Western District	Oct. 22 (N)	Spring Hill, Paris
	Oct. 23 (M & Aft)	Point Pleasant, Rt. 1, Buchanan
Giles	Oct. 23 (N)	New Zion, Rt. 3, Pulaski
	Oct. 24 (M & Aft)	New Zion, Rt. 3, Pulaski
New Salem	Oct. 25 (Aft & N)	Brush Creek, Brush Creek
Cumberland	Oct. 26 (N)	Hillcrest, Clarksville
Madison Chester	Oct. 26 (N)	East Union, Jackson
	Oct. 27 (Aft & N)	West Jackson, Jackson
Nashville	Oct. 26 (N)	Forest Hills, Nashville
	Oct. 27 (N)	Lincova Hills, Donelson
Stewart	Oct. 29 (N)	First, Dover
	Oct. 30 (N)	East Oak Grove, Dover
East Tennessee	Oct. 30 (M & Aft)	Northport, Newport
	Oct. 30 (N)	Point Pleasant, Rt. 5, Newport
	Oct. 31 (M)	Centerview, Rt. 3, Newport

Note: Please check dates and places before going. Sometimes they change after printing.

# Missionaries consider new work in Caprivi

WINDHOEK, South West Africa - Southern Baptist Missionary Charles Whitson and South West African Pastor Edmund Kandume are examining the possibility of starting Baptist mission work in the Caprivi, a strip extending from the northeast corner of South West Africa and touched by Angola, Botswana, Zambia, and Zimbabwe.

On a recent trip to that area, the two men met on three evenings with 19 to 25 people interested in starting a Baptist church.

Whitson and Kandume plan to return in August to seek local authorities' permission to start Baptist work in the area.

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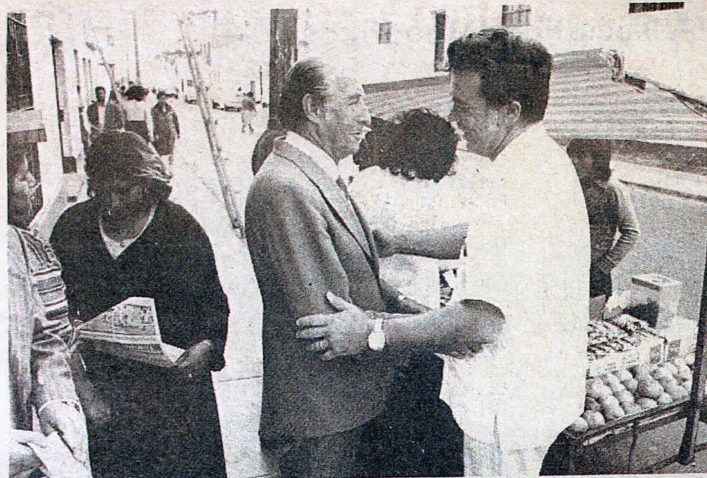
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# SCHEDULE OF SERVICES

SUNDAY		WEDNESDAY	
MORNING WORSHIP	8:30 and 11:00 AM	CHURCH TRAINING	5:45 PM
SUNDAY SCHOOL	9:30 AM	EVENING WORSHIP	7:00 PM
FELLOWSHIP DINNER	5:00 PM	PRAYER SERVICE	6:30 PM





**FRIENDLY CONVERSATION** — Rodolph Dixon (right) talks with a friend near the main square in downtown Trujillo, Peru. Dixon, a Southern Baptist missionary, works with 10 Baptist churches in Trujillo and teaches at the Baptist seminary.

## Missionaries minister where devils dance

By Mike Creswell

TRUJILLO, Peru (BP) — It is a city where devils sometimes dance in the streets.

Once every five years a procession of Catholics carries their beloved statue of the virgin of help from an outlying village into Trujillo. It is a well-established ritual that includes fireworks, flowers, and a uniformed marching band playing mournful, dirge-like music.

A score of men and boys costumed like devils dance with the procession, while young women in their finest long dresses link arms to hold back hundreds of people crowding every side.

To South Carolinian missionaries, Rodolph and May Dixon, who work in Trujillo, the procession speaks volumes about the difficulty of starting new churches among a people whose beliefs blend Catholicism and local traditions.

But Baptists are making progress.

There are 10 churches and almost 20 missions or preaching points with more than 700 members in the city of 750,000. That's a healthy increase from just three churches when the Dixons arrived in 1968. The Baptist Theological Seminary for Peru, where 25 were enrolled in 1980, is in the city. There is a Baptist book store, with a choice location off the central square, and a student center adjacent to the national university.

Yet Baptists still are seen by most residents as a departure from the "true church," and Peruvians wanting to join a Baptist church often face opposition from relatives.

Dixon tells of a college student who accepted Christ recently and gave her testimony at Trujillo's Central Baptist Church. She said her friends asked why

she wanted to get involved in that "imported religion with all of those imperialists, who are just trying to claim you for their capitalistic views and beliefs." She replied, "No, what they are talking about is what I need, and I need Christ as Saviour of my life. He is not just limited to one country."

Evangelism is best conducted through the churches, Dixon says. Mass evangelism campaigns have had poor results. "People make public decisions very readily," he observes, "but they cannot be found the next day, and they don't even reappear for the services. The best results have to be seen at the level of reaching people personally and talking to them on a one-to-one basis."

Though he also teaches at the Baptist seminary, Dixon spends much of his time working with local pastors as a concerned equal: it is one of the things he likes best about his work. He sees himself as being a pastor to the pastors. For men often struggling to complete seminary training and serving churches that pay them only \$100 to \$175 a month, Dixon's advice, counsel, and help are welcome.

"There is a movement of the Holy Spirit working in the people of Trujillo, and the people are looking for a change," says Julio Villar, pastor of the 350-member Central Baptist Church. "The Catholic church is not offering anything right now for the individual spirit. The individual is looking to the Baptist church as the only one that can really teach the Bible and direct people in their spiritual lives."

The Dixons have invested their years of ministry in the lives of leaders like Villar, and much of the hope for the future of Baptist work in the area rests with them.

The missionaries also have a strong commitment to long-term missionary service. "I firmly believe that if we have been able to accomplish anything, it has been the fact of being a neighbor, being a Christian neighbor, and being in one place long enough to show the basic commitment that we really want to live here," Dixon says.

There is a gritty determination visible when the Dixons talk of their reasons for working in Peru. And when devils dance in the streets, determination is a quality missionaries need.

*Adapted from The Commission magazine.*

## Persecution fails to dampen zeal of Nigerian Baptists

By Veda Locke

AMURI, Nigeria (BP) — Two years after pagan worshippers stormed the Amuri (Nigerian) Baptist Church and attacked worshipping Christians, the church is still preaching the gospel.

Masked Juju worshippers mingled with the crowd at a recent outdoor evangelistic service, but a young man beaten in the earlier attack said, "They cannot hurt us. We have the protection of God through Jesus Christ."

Each Sunday 50 to 60 people attend the church in spite of continuing harassment.

In April 1979, anti-Christian crusaders warned the four-year-old congregation to discontinue worship services or face the consequences, but Christians defied the order.

People wearing Juju masks and armed with clubs and knives disrupted a Sunday worship service and attacked church members. They took three young church leaders to a pagan shrine, where they stripped, beat, and threatened to kill them.

But police, alerted by escaped church member, arrived in time to rescue the three.

A revival of traditional African religious culture in Nigeria set the stage for the attack on this church, as well as

others, missionaries to Nigeria say. A few months earlier, the town chief had warned against religious persecution, reminding his people that freedom of worship was guaranteed in the constitution.

But the pagans of Amuri complained that Baptists were trying to change their ancient customs. One charge was the "Baptists celebrate marriage with Coke instead of palm wine."

The culmination came after Baptist Pastor Timothy Nwagwu participated in a forbidden burial. Pagans forbid burials during their festivals, creating a difficult situation for bereaved families because there are not embalming facilities in the area.

Nwagwu agreed to help a young Christian of another faith bury his father during a festival. They tried to do it quietly, but were reported, and the anti-Christians beat them severely, declaring that the Baptist church should be shut down immediately. When the church didn't comply, they attacked.

One of the young men beaten during the attack still has pain from his injuries, but he told Southern Baptist Missionary Emogene Harris, "If my persecution and suffering have helped people in my town to know Jesus, it is worth it all."

*Veda Locke is a Southern Baptist missionary to Nigeria.*

## Missionaries, European Baptists discuss concerns, future plans

RUSCHLIKON, Switzerland (BP) — In an unprecedented joint strategy session, Southern Baptist missionaries and Baptist representatives from 20 countries met to share concerns and make plans for continued cooperation in European Baptist work.

Thirty-five persons participating in the July 6-11 consultation for planning unanimously adopted a statement of 10 "mutual concerns," including desires that the Southern Baptist Foreign Mission Board continue assistance in church construction, literature production, church growth, and mass media training.

They expressed the need for continued Southern Baptist missionary presence in Europe and for the theological training offered by the Baptist Theological Seminary of Ruschlikon, urging an increased emphasis upon practical theology and evangelism. The participants also expressed hope for an improved understanding of Muslims in Europe and a more effective ministry to them.

Resolutions adopted at the Foreign Mission Board-sponsored consultation

### Harrison Chilhowee hosts Bible courses

SEYMOUR — The Bible education program of Harrison Chilhowee Baptist Academy, an education institution of the Tennessee Baptist Convention, will begin its fall session Aug. 14 and will continue through Oct. 3.

Open to area ministers and laypersons, the Friday night and Saturday morning classes will run for eight weeks. A certificate of achievement is awarded to all who complete the proposed course of study.

The curriculum includes the following courses: Paul's Epistles, The History of Missions, General Epistles, Pastoral Ministry, and Bible Doctrine.

included one encouraging goal-oriented planning within Baptist unions and another projecting a "Muslim awareness conference" in 1982.

National leaders and missionaries from Austria, Belgium, Cyprus, Czechoslovakia, Denmark, Finland, France, the Federal Republic of Germany, Hungary, Italy, the Netherlands, Norway, Poland, Portugal, Romania, Scotland, Spain, Sweden, Switzerland, Yugoslavia, and the United States were at the consultation.

Currently, 149 Southern Baptist missionaries live in 11 European countries, but also work in many other lands.

At the consultation, European Baptist leaders repeatedly reaffirmed their commitment to missions and told about Baptist advance in their countries.

A French pastor, Andre Souchon, told of new congregations among Baptists in France. In addition, several independent churches, already in initial stages of development, have appealed for affiliation with the French Baptist Federation out of concern for their future, he said.

Gilbert H. Ritchie, immediate past president of the Baptist Union of Scotland, reported that the main, and sometimes only, evangelistic thrust in many parts of Scotland today comes from Baptists, "who have an opportunity such as never before" in their 200-year history.

Scottish Baptists, who count 160 churches compared to 148 five years ago, are experiencing "planned growth" of new congregations and are active in evangelism, Christian education, leadership training, and center ministries.

Maximo Garcia, missions promoter for the Spanish Baptist Union, told of the relative instability of 100 years of Baptist work in his country but assured participants that Baptists in Spain "have hope now for the future and for the present."

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