

# Baptist and Reflector

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## Lewis, Parks outline dreams for the year 2000

By Linda Lawson

RIDGECREST, N.C. (BP) — Outlining dreams for the year 2000 and beyond, the presidents of the Southern Baptist Home and Foreign mission boards registered concern that economic recession, denominational controversy, and cultural pressures against long-term commitments could limit efforts at world evangelization.

HMB President Larry Lewis and FMB President R. Keith Parks fielded questions during a July 7 town meeting attended by more than 200 participants in Jericho: A Southern Baptist Missions Festival at Ridgecrest Baptist Conference Center.

Financially, Lewis said the HMB

stands to receive \$600-700,000 more in Cooperative Program funds for 1991-92. However, medical insurance costs for home missionaries and HMB staff will increase by about \$800,000.

Amid those pressures, Lewis cited the need to increase the home missions force by 100 people per year.

"We need to really pray that these lifeline supports (Cooperative Program, Annie Armstrong Easter Offering for Home Missions, and Lottie Moon Christmas Offering for Foreign Missions) will continue" and increase, said Lewis.

Foreign missionaries and FMB staff are "having to learn to do more with less," Parks said.

On the positive side, he cited Baptist conventions in some countries which are becoming increasingly self-supporting and others beginning to send missionaries. Cooperative efforts among evangelical groups are maximizing the impact of personnel, programs, and resources.

However, Parks said both people and money are needed to take advantage of opportunities in eastern Europe.

"There is no question but that we need many more dollars than are coming in," said Parks.

The two agreed the 12-year denominational controversy has taken a toll on missions.

However, Lewis said, "I feel rather positive at this point." He cited what he termed a "spirit of reconciliation and healing" at the 1991 Southern Baptist Convention meeting June 4-6 in Atlanta and SBC President Morris Chapman's call for starting 1000 new churches on Easter Sunday 1992.

*Resolution of the controversy depends "on whether we can create an atmosphere where all Southern Baptists can feel they are full participants in decision making," Parks said.*

"The roller coaster charts all the offerings are going through show a lack of definiteness on the part of those doing the giving," he continued.

At the end of May, Cooperative Program unified gifts received by the SBC Executive Committee were six percent ahead of the previous year. But June receipts dropped 17.42 percent behind

June 1990, leaving year-to-date receipts 0.59 percent below last year.

"If somehow we can re-establish that home and foreign missions are our priorities, then I think we have a chance to regain the cohesiveness we had in the past," said Parks. "I hope we can."

Increasing numbers of volunteers participating in home and foreign missions represents one of the brightest spots of progress, Parks and Lewis agreed.

*A total of 62,000 Southern Baptists worked in a variety of home missions volunteer roles in 1990, and 11,500 Southern Baptists worked in foreign missions.*

"Volunteers are important not only for what they do overseas but also for what happens to them" in their support of missions causes, said Parks.

Lewis noted the contributions of volunteers in newer convention areas of the United States. For example, in the Greater Boston Metropolitan Association, 20 of 23 full-time staff members are volunteers.

Both Parks and Lewis expressed concern the percentage of two-year missionaries is increasing slightly while the percentage of career missionaries appears to be decreasing slightly. A long-term trend in that direction would be detrimental.

"An unwillingness to make long-term commitments is part of our culture," said Parks. "We're swimming against

(See Lewis, page 5)

## Education Commission extends work of accreditation task force

By Tim Fields

CHARLOTTE, N.C. (BP) — Members of the Southern Baptist Education Commission meeting in annual session voted to extend the work of a task force studying the feasibility of establishing a Southern Baptist accrediting agency and authorized a called meeting of the full commission in March 1992, to consider a report on accreditation to be presented to the Southern Baptist Convention at its annual meeting next June.

The commission acted in response to a referral of a motion made by E. C. Hooper of Virginia, during the 1991 Southern Baptist annual meeting June 5.

Hooper's motion, referred to the Commission by the Committee on Order of Business in accordance with SBC Bylaw 23, asked the SBC Executive Committee be directed to provide the convention at its 1992 meeting "... the pros and cons of disassociation from secular accreditation agencies and establishing an SBC accreditation process."

Hooper also requested a draft of a charter accompanied by constitution and bylaws "which will allow the 1992 SBC Convention messengers to make a positive decision on the matter of accrediting our seminaries and other Christian schools."

Hooper's motion was made during the business session later in the morning after the Education Commission's accreditation task force had presented the results of a two-year study on accreditation to convention messengers. The report stated "In light of this study we recommend that no effort be made to form an accrediting body which would interfere with or attempt to substitute for the existing good relations with the regional accrediting associations."

The task force found two major concerns which surfaced during the study. The first concern is "There seems to be a perception that accrediting agencies such as the Southern Association of Colleges and Schools and the Association of Theological Schools in the U.S. and Canada represent external forces which at times apply influences which prevent Baptist colleges and seminaries from being as distinctively Christian and Baptist as our Baptist constituencies want them to be."

The second concern was "the perception that Baptist colleges, universities,

(See Education, page 5)

## Vanguard team leads exchange in USSR

by theologians as the nemesis of Christian America — "the bear" in Revelation.

by Connie Davis, assistant editor  
KAZAKHSTAN, USSR — on Great Silk Road, its bricked way no longer open to motorcars, grandmothers strolled pushing baby carriages, artists rendered portraits, and entrepreneurs sold dried fish and measured people's weight.

Faces reflected the exotic name of the street — once the name of the trade route from China to Europe through this land. Though labeled Russian or Kazakh, the people are Chinese, Mongol, Turkish, Uzbekian, Ukrainian, even German. Germans were exiled there during World War II.

Just like the street name, which was a namesake of Moscow's Gorky Street until it was changed recently, the people in the capital city of Kazakhstan, Alma-Ata, are searching for their identity. The new freedoms provided by perestroika and glasnost, political reforms of President Mikhail Gorbachev, allow that and more, some Americans have discovered.

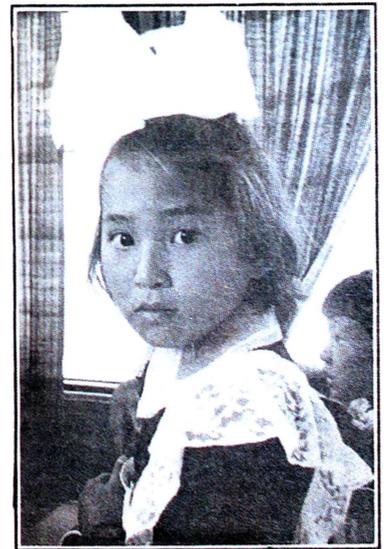
In an unprecedented exchange, 300 Americans visited the nation identified

by theologians as the nemesis of Christian America — "the bear" in Revelation.

The Americans were a part of the first large-scale group to visit Kazakhstan, home to more than 16 million Soviets and the second-largest Soviet republic. It includes the Central Asian area of the Soviet Union — east of the Caspian Sea to a border with China.

Freedom was experienced during the Kazakh-American Cultural Exchange which was sponsored by Southern Baptists through the Central Asian Foundation, a non-profit corporation that provides Christian aid in human and economic development. CAF was assisted by Kazakhstan's Golden Apple Foundation and the Baptist Convention of Pennsylvania-South Jersey. It was held June 21-July 6.

Although unknown to most Americans because of its peaceful reaction to President Gorbachev's policies toward democratization, Kazakhstan is flexing its political muscles to improve its lagging economy. During the cultural exchange, its parliament adopted a plan to sell off virtually all government-owned housing, shops, and small enterprises in the coming months. Even foreigners will be allowed to buy shares and to make tax-free investments in two zones in the mineral-



**KAZAKH GIRL** — Girl from Kazakhstan, U.S.S.R., possibly has ancestors from Turkey, China, and Mongolia, just a few of the 100 ethnic groups which live there.

rich north.

President Nursultan Nazarbayev not only led in these reforms, but actively supported the cultural exchange primarily because of the involvement of 55 American business people.

(See Vanguard, page 6)

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## Editorials

## What a difference a wall can make — up or down

News of events in the Union of Soviet Socialist Republics (USSR) comes to us fresh this week from three sources — and a reminder from a fourth.

First, the reminder. We met with Soviet embassy staff members in April 1990 in the Gold Room of the embassy building in Washington. Boris Malakhov, press secretary, and Vladimir Belyakov, first secretary of the embassy, welcomed a small group of Baptist editors — eager to confirm changes in their country.

In fact, they tried to convince us that the "revolution" we had read about and saw on television was real indeed. It was an unfettered briefing. Perestroika was spreading like wildfire across Europe and parts of Asia. Soviet citizens were voting for other parties, and Communist governments in East Germany, Poland, Hungary, Romania, and Czechoslovakia fell. Others were seeking to break away from Soviet control.

We have learned since then to stop referring to Russia as the USSR — Russia is but the largest republic in the union. And we have learned that smoldering cultural and ethnic heritage is weakening the USSR substantially.

Malakhov and Belyakov assured us that April briefing that changes "must reflect government to government and people to people." They said a new thrust would put human values first, "even before

groups, to insure the survival of humanity ... The changes must be internal as well as external."

They stressed the need for their government to rebuild society in the Soviet Union. "We are at the point of no return," they told us, "and the people have tasted perestroika and they do not want to live in the old way."

Now, three fresh sources must speak. Connie Davis, Baptist and Reflector assistant editor, has just returned from the Soviet republic of Kazakhstan. She was with 330 Americans, including many Southern Baptists, as they worked and toured the once-isolated republic June 21-July 6.

Davis was impressed with the freedom to travel and the openness of the people. Along with stories she is writing for the Baptist and Reflector, she was part of a Southern Baptist press pool that reported for Baptist Press and the Foreign Mission Board. Our readers will want to read her firsthand accounts.

Another source is Southern Baptist evangelist Billy Graham. He currently is conducting the first school of evangelism ever held in the Soviet Union. It involves 4000 church leaders from many denominations in the USSR.

As he greeted pastors and lay leaders, Graham challenged them to take advantage of the new open-

ness by proclaiming the Gospel boldly to non-believers.

Vitali Yevdokimov, elderly lay pastor of a small church near Rostov cried as he told Graham, "I never dreamed anything like this could ever be possible." He has served many years with great difficulty under atheist regimes.

The third source is a recent front page of the Birmingham News. The daily paper told about a June revival preached by Charles Carter in Soviet churches.

Carter, pastor of Shades Mountain Church, Birmingham, preached in seven cities before a combined audience of 16,620. That is not a large number, you may say. But there were 5857 first time professions of faith. He even got a standing ovation from a large group of philosophy students at a university in Mariupol. After telling them about Christ's sacrificial death and resurrection they rose and applauded.

"I have never seen people who were more hungry and responsive to the Gospel," Carter said.

Finally, the sources underscore two things for us. One — it is necessary for Southern Baptists to pray to the Lord of the harvest to send more workers. Second — the harvest is more difficult in our own land — because we are callous to the Word, but it is just as urgent. — WFA

## Family — a weapon to use in the war against fear

What makes a Christian family?

When Jesus Christ is the significant person and has the greatest influence in the way the members live, there is a Christian family.

When the members show constant evidence of their commitment to Christ, there is Christian family.

When members are able to love and accept each other "as is," that is a Christian family.

When you find the place where you can be emotionally and spiritually honest, you have discovered your Christian family.

When it is evident that members can cooperate for worthy goals while maintaining individuality before God, there is evidence of Christian family.

Whether this is the smallest "blood" family unit, a church, an association, or a convention —

Christian families operate under Biblical truths and the admonition of the Lord.

Our relationships — in the smallest or greatest circle — are enhanced when we speak in unity against wrong and injustice. Bullies usually pick on weak fellows or those whose past performance indicates a strong stand will not be taken on matters of importance.

Families learn mutual respect and that praise is better than condemnation.

Families try to believe the best about each member and eschew rumor and false accusation.

Members of Christian families don't try to make others fit into one mold. It might not fit — and can be painful.

When there is a willingness to listen, Christian families flourish.

When we find a place where we recall and improve on the best tenets of our heritage, there is a Christian family.

When situations erupt that can cause strife, stronger family members protect weaker members. Christian family members are slow to judge.

From the oldest to the youngest, the biggest to the smallest, the most learned to the tiny learner, Christian family members care for each other.

Inside the family circle there is warmth, love, feeling. The strength of a nation can be no stronger than the bonds which hold together its families. Christian families give security that they don't have to live in fear. The love of Christ is expressed in strength and power sufficient to overcome the world. — WFA

## Leader notes churches must educate, minister in AIDS crisis

RIDGECREST, N.C. (BP) — "AIDS has come to church; and there are people out there hurting; there we must minister," Tommy Dixon told participants in a conference on Christians responding to AIDS during Jericho: A Southern Baptist Missions Festival July 6-12 Ridgcrest Baptist Conference Center.

Dixon, field services coordinator in the Southern Baptist Sunday School Board's Discipleship Training department, said: "AIDS is not a New York City or San Francisco disease. It is not a homosexual disease. It has come to our churches and our communities."

The role of Southern Baptist

## Midland's Ford dies in Knoxville

Glenn E. Ford, director of missions for Midland Association, head-quartered in Knoxville, since 1978, died July 10 after an extended illness.

Ford, 58, was a native of Knoxville and a graduate of Carson-Newman College, Jefferson City, and Southwestern Baptist Theological Seminary, Fort Worth, Texas.

His ministry included pastorates at Pleasant Grove Church, Newport; Stuart Park Church, Cleveland; and Oakwood Church, Knoxville.

Ford is survived by his wife, Patricia, and five children.

churches is to educate and to minister, said Dixon.

While 70 percent of today's AIDS patients in the United States are homosexuals and 25 percent are intravenous drug users, the greatest increase in people contracting the HIV virus in the next ten years will be among heterosexual young adults 18-29 years old, Dixon said.

"Those are your teen-agers and mine," he said.

Before Christians can minister effectively, they must learn and internalize the facts about how AIDS is contracted, said Dixon. AIDS is not contracted by casual physical contact, he noted.

The first encounter with AIDS for many churches is among family members of people in the church — perhaps a son or daughter coming home to die — he said.

Churches also must be alert to opportunities to minister to families in the community and to enable church members who feel called to minister to people with AIDS.

In the area of education, Dixon said the first need is teaching Christian ethics.

"The church has got to educate its young, especially teen-agers, that the Christian ethic has not changed. There is right and wrong. Sex is for marriage.

"That's the Biblical way, God's way," said Dixon.

"It is time the church began to educate its own, not only about the biological facts of sexuality but also about Christian ethics."

He recommended two books for church leaders to use in ministry — AIDS: A Christian Response by William L. Tillman and AIDS: A Christian Student's Response by Hoyet Chance, a Southern Baptist physician.

Also, education about AIDS should begin as early as the first and second grades, said Dixon.

"We must know the facts, exercise good hygiene practices but not become paranoid," said Dixon.

More than 1300 people attended the third annual Ridgcrest Jericho sponsored by the Sunday School Board, Foreign Mission Board, Home Mission Board, Brotherhood Commission, and Woman's Missionary Union.

## Baptist and Reflector

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Lonnie Wilkey, Associate Editor  
Connie Davis, Assistant Editor  
Connie Umstead, News Assistant/Church Pages Coordinator  
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Susie Edwards, Administrative Secretary  
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# Missionaries busy amid chaos of 'new' Ethiopia

By Craig Bird

ADDIS ABABA, Ethiopia (BP) — A new Ethiopia is not rising phoenix-like from the ashes of disgraced President Mengistu Haile Mariam's overthrown regime.

The birth is more like a breech delivery.

But slowly, often grudgingly, the residents of the Ethiopian capital of Addis Ababa are coming to respect the authority and intentions of the victorious forces of the Ethiopian People's Democratic Front, according to Southern Baptist missionary Jerry Bedsole.

Addis Ababa's populace is predominately Amhara (the country's ruling caste for centuries) while the EPDF rebels are overwhelmingly Tigrean. When the rebel forces finally crashed into the capital in late May and defeated the departed Mengistu's remaining troops, the city braced for an ethnic bloodbath.

But after 30 years of war, most Ethiopians were just too tired to fight anymore. Despite isolated incidents, the transition has seen little violence.

"It was amazing that with a full-scale takeover of the city by an invading army, everyone had electricity and water the entire time," explained Bedsole, of Foley, Ala., who has worked in Ethiopia for two decades. "Of course the EPDF had controlled the hydroelectric generators for some time before the final battle, and even

called their foes in Addis Ababa and promised not to cut the power if the government would send maintenance crews and parts to the stations."

The EPDF rigidly enforces a "shoot on sight" order against looters and thieves, and "there is a growing feeling that they will be just as tough against corruption in government," reported Bedsole. "And in the past few years graft was rampant."

The new rulers, who convened peace talks July 1 with opposition groups to seek a new form of government for long-suffering Ethiopia, have concentrated on rounding up top military officers and former ruling party officials. Lower- and middle-echelon civil servants and soldiers have not been targeted.

The missionary also is enthusiastic about the future of evangelical Christianity in Ethiopia.

"One of the first things the EPDF did was call all the NGOs (non-governmental organizations) who were doing relief work under Mengistu and ask us to continue what we had been doing and expand it," Bedsole said. "I think we have even more opportunity than before because they are desperate for all kinds of help and their attitude is 180 degrees different from the Derg (the former government)."

"These people are not looking for enemies, whereas the Derg was so oppressive they looked for an enemy

under every rock. The EPDF's attitude seems to be that as long as you help meet the physical needs of the country, you can witness all you want. In fact, the past few weeks we (missionaries and Ethiopian Christians) have been openly preaching and handing out tracts in Addis Ababa with complete freedom — and it's been great."

But woes still besiege the country even if war clouds have finally

cleared.

Perhaps the biggest problem is the shattered vestiges of Mengistu's army. An estimated 50,000 former soldiers are jammed into Addis Ababa. They make up the majority of the people in the city who are dependent on outside aid groups to stay alive.

Southern Baptist missionaries are buying bread and feeding 3000 former soldiers a day, Bedsole said.

## Light moments provide emotional relief

ADDIS ABABA, Ethiopia (BP) — Despite the grim situation in Ethiopia, some light moments provide emotional relief.

Several months ago Southern Baptist missionaries began construction on a medical clinic in the Menjer District southwest of Addis Ababa. The building was still in the rough stages when Ethiopian People's Democratic Front troops captured the capital city.

Looters quickly moved to fill the void left by the collapsed central government. In Menjer their two prime targets were the unfinished clinic and the home of missionaries David and Debbie Brownfield.

Not much building material had been stockpiled at the clinic, but thieves hauled away some steel and other small items. When word got back to the Southern Baptist mission office, missionary Sam Cannata con-

tacted village officials and said construction work would not proceed until everything stolen was returned. It was, and crews resumed work almost immediately.

Later missionaries learned what transpired at the Brownfields' house. The couple was on emergency leave in the United States when the government fell, and the Ethiopians guarding their house fled except one. But that lone guard grabbed some wire and strung it atop the wall that surrounds the house.

When a large mob appeared, he confronted them, pointed to the wire and told them it was electric. "Anyone who touches it will die," he warned. The crowd melted away without a single attempt to loot the property.

The nearest electricity is miles and miles away.

# Southern Baptists continue ministries in postwar Middle East

By Art Toalston

RICHMOND (BP) — Vigilant to unfolding opportunities among displaced Kurds in the postwar Middle East, Southern Baptists have committed to repair village water systems in Iraq and build a 20-bed hospital in Iran.

In northern Iraq, Southern Baptist funds will repair ransacked water systems in ten villages where some 35,000 Kurds have settled. Costs for pumps and other equipment are being gathered, said Tim Brendle of the Southern Baptist Foreign Mission Board after a Mideast trip in late June and early July.

Several Southern Baptist volunteers with water system expertise will be needed for the project, coordinated by Global Partners, a London-based Christian organization, said Brendle.

The water development and hospital projects are the latest efforts in a Southern Baptist postwar Mideast outreach for which \$2.4 million has been budgeted for food, cooking equipment, blankets, medicine, and Bibles. More than 100 Southern Baptist workers and volunteers have been involved — including Southern Baptists' first-ever workers in Iraq and the first workers in Iran since the Ayatollah Khomeini's rise to power in 1979. Numerous workers from other denominations — and from 17 countries — also have assisted in Southern Baptist efforts in Iraq, Iran, Kuwait, and Jordan.

The United States' threat of renewed warfare against Iraq's lingering ability to develop nuclear weapons will not put Southern Baptists' plans on hold, said Brendle, who heads the Foreign Mission Board's Persian Gulf Response Unit.

"The United Nations is negotiating with Iraq," he said. "But no one knows

if, in reality, military action will ensue." If hostilities break out, Southern Baptist volunteers will be evacuated, he said.

Currently in Iraq, Southern Baptists Paul and Virginia Smith work with Global Partners to coordinate Southern Baptist work in a Kurdish refugee camp near the city of Zakho. About 30 Southern Baptist volunteers have worked a week or longer at the clinic since it opened in May, alongside relief workers and volunteers from several other countries. Southern Baptist volunteers there now are physicians Tom Kent of the Baptist Medical Center in Asuncion, Paraguay, and Cecil Russell of Powell, Tenn.; and

nurses Tim Malone of Mesquite, Texas; Sharman Holland of Carrollton, Ga.; and Patricia Manner of Fort Worth.

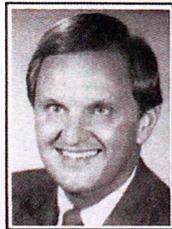
The clinic, which has treated 500 or more patients in a day, is scheduled to close Aug. 1 due to the declining number of Kurds at the camp. But the Smiths are working with Iraqi authorities on new opportunities for Southern Baptist medical volunteers to conduct day clinics in villages where the water systems will be repaired.

In Iran, the proposed 20-bed hospital would be built at a yet-to-be-determined site near the border with Iraq. Korean Baptists have taken the lead in forwarding the proposal to Iran's

Ministry of Health. Construction and the initial year of the hospital's operation also would involve Christian congregations in Iran, the London-based Iranian Christian fellowship, Southern Baptists, and others. Under the proposal, Korean Baptists and the Iranian government would enter into negotiations on the long-term control and operation of the hospital.

Southern Baptists will allocate \$120,000 to help build the hospital, Brendle said.

Korean Baptists would provide medical personnel for the hospital's startup, but staffing later would be "international in scope," Brendle said.



HERROD



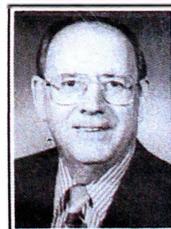
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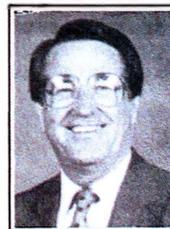
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KAY



NEAL



YATES

## Annual state Pastors' Retreat set for Camp Carson

Tennessee Baptists have prominent roles on the program of the 35th annual Pastors' Retreat Aug. 26-29 at Camp Carson in Newport.

The annual retreat is sponsored by the Tennessee Baptist Convention's Evangelism Department, Jerry King, director.

Jackie Kay, pastor of Bartlett Church, Bartlett, will serve as camp pastor. Kay is president of the Tennessee Pastors' Conference.

Two messages will be given by Ron Herrod, pastor of Central Church, Oak

Ridge.

Other messages will be delivered by Doyle Neal, director of missions, Beech River Association, Lexington, and Phil Hoskins, a vocational evangelist from Kingsport.

Archie Fendley, minister of recreation/activities at Central Church, Bearden, in Knoxville, will serve as recreation director for the camp while Marty Hennis, a member of Woodmont Church, Nashville, will serve as camp accompanist.

J. W. Lee, professor of Old Testa-

ment at Florida Baptist Theological School in Graceville, will be the Bible study teacher for the week.

Other program participants include Johnny Hunt, pastor of First Church, Woodstock, Ga., and John Yates, music evangelist from Jackson, Miss.

The camp also will feature a "surprise" speaker, chosen from camp registrants.

For additional information about the Pastors' Retreat, contact the TBC Evangelism Department at (615) 371-2058.

'Outstanding Small Church Pastor'

## Consistency key to Benningfield's ministry

By Lonnie Wilkey, associate editor  
SPARTA — Tennessee's award-winning pastor, Doug Benningfield, says consistency has been the key to his almost ten-year ministry at Hickory Valley Church in Sparta, his first and only pastorate.

"I've tried to be consistent — being there, ministering one-on-one, laughing when my members laughed, hurting when they hurt," he said.

Benningfield recently was chosen by the Southern Baptist Sunday School Board as one of two "Outstanding Small Church Pastors" across the United States. As part of the award Benningfield and his wife, Karen, left July 12 for an expense-paid trip to Bible Preaching Week at Ridgecrest (N.C.) Baptist Conference Center.

A bivocational pastor, Benningfield is a retail supervisor for Agee Oil Company in Sparta. He is the son of Ralph Benningfield, former director of missions for Union Association in Sparta, who now lives in Kentucky.

Since he was reared in a pastor's home, Benningfield "knew what I was getting into" when he was called to preach at the age of 25.

He took the pastorate of Hickory Valley Church which had at the time undergone division that caused some members to leave. He recalled that he did so against the advice of some well-meaning friends.

"I was a pastor without a church and they needed a pastor," he said, adding that the church "was patient with me while I was learning."

On his first Sunday at Hickory Valley, there were eight people present for Sunday School, including Benningfield and his wife. About three more people came for the church service, he said.

But under Benningfield's leadership, the church began to grow once more. Soon after his arrival, the church was constituted and given the deed to its property by First Church, Sparta, which began Hickory Valley as a mission in 1945.

The church has since added onto its building and bought some adjoining property for future expansion.

### Georgia student worker killed in wreck

ATLANTA (BP) — D. Eugene Briscoe, director of the Georgia Baptist department of student work, was killed in a four-car highway accident July 8 while traveling to a meeting at Middle Georgia College in Cochran. He was 59.

Briscoe had one of the longest tenures among the Georgia Baptist

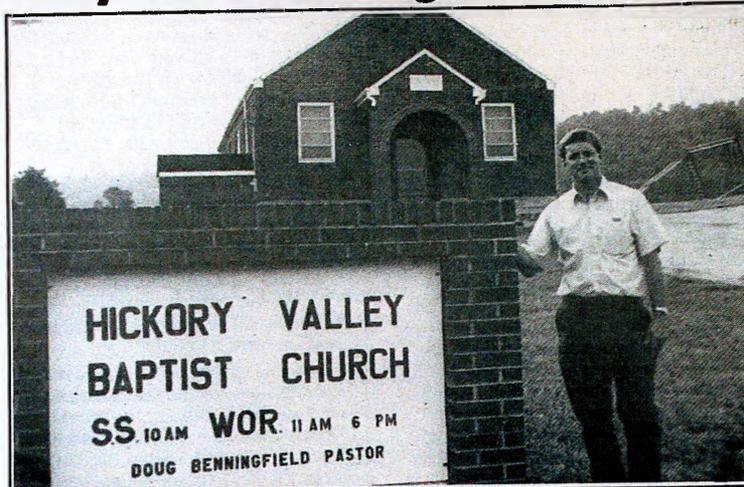
### Florence Church calls new pastor

James Thigpen recently became pastor of Florence Church in Murfreesboro.

A native of Navasota, Texas, Thigpen was pastor of Hillview Church, Murfreesboro, for six and a half years prior to his move. He also has held pastorates in Texas and California.

Thigpen is a graduate of Baylor University, Waco, Texas, and Golden Gate Baptist Theological Seminary, Mill Valley, Calif.

He and his wife, Buelah, have two grown sons.



SPARTA PASTOR — Doug Benningfield recently was selected as one of two outstanding small church pastors across the nation.

During his tenure, the church has grown from eight people to an average of about 50 in Sunday School. Offerings have increased from \$4125 per year to \$30,522 per year. Gifts to the association increased from \$547 to \$1434 per year and gifts to the Cooperative Program have grown from \$282.33 per year to \$1514.

In addition, Benningfield has found precious spare time to be involved in Union Association. He has served as clerk, moderator, trustee, missions development director, and been on numerous committees.

Benningfield, however, is modest about his accomplishments and believes the church should even be doing better than it is. "For every success I've had, there's been two or three failures," he observed.

He is appreciative of the award and plans to dedicate it to the memory of Kendrick Mullins, a deceased church member who fought to keep the church open in those difficult days of division in the church. Mullins' wife, Meryle Dean, is still an active member in the church.

"He was a spiritual leader who believed strongly in the Cooperative

Convention staff, having served with the department since 1958. He was elected director of the department in 1973.

Joe Graham, an assistant director in the student work department, was traveling with Briscoe at the time and was seriously injured.

Graham was taken to a Macon, Ga., hospital where he was treated for a mild concussion and bruises. His face required a number of stitches and he lost a great deal of blood. Doctors were able to get his blood pressure stabilized and he was expected to be released from the hospital later in the week.

Briscoe's car apparently was hit head-on by another vehicle that crossed the median into his lane. Two other cars then hit his car from the rear when they came over a hill that had hidden the accident from their view. Briscoe's car was completely destroyed and observers said it was a miracle Graham survived. There were other injuries from the accident but no other fatalities.

Program," Benningfield said of Mullins.

Though he has changed secular jobs during his time at the church, Benningfield's priority has been to be pastor and friend to the farmers and their families in the rural community of Hickory Valley, near Sparta.

The Alabama native has had several opportunities to leave Hickory Valley for larger, full-time churches, but he remains committed to the church and a bivocational ministry.

He believes strongly that bivocational ministers are needed, especially in smaller churches.

Bivocational pastors relieve small churches of the burden of paying larger salaries they cannot afford, he

observed.

Benningfield noted he likes "the idea of working like my church members" and contributing to the church money he has earned from the outside, rather than putting back money he has been given by the church.

He noted that being a bivocational pastor has given him and the church a healthy respect for each other. "I know they can fire me anytime and they know I can leave anytime," he said.

And despite problems like finding time to study and visit, Benningfield observed, "I know my situation is right for me."

The idea for recognizing small church (300 members or less) pastors grew out of a motion made at the 1987 Southern Baptist Convention that the convention institute "some type of special yearly recognition award for pastors of 'small' churches who display noteworthy and meritorious achievement in pastoral ministry and/or denominational service." The church administration department of the BSSB was given the responsibility of implementing such a plan.

Recipients are chosen upon recommendations from directors of missions who send their nominations to the state program leader. In Tennessee, Johnnie Hall, Discipleship Training director and church administration consultant, serves with three directors of missions in screening the nominees. Two nominations are then sent on to the Sunday School Board, where a committee picks two pastors, one from the east and one from the west.

Benningfield is the first pastor from Tennessee to earn the award, now in its fourth year.

## One Word More

By Wm. Fletcher Allen, editor

Some of our mail is a disaster before we receive it — either by content or physical appearance. For example, the cover on each issue of Missions USA is almost totally shredded.

I don't know who dislikes our Home Missions magazine (it is consistently excellent), but someone or some machine apparently delights in destroying the cover. Not to worry, the inside is what counts anyway.

Occasionally a letter will be torn or otherwise mutilated.

But truthfully, it is the message that is important. We receive all sorts of mail. Many magazines come to our office. The Commission and Missions USA stand at the top of the preferred list.

Mail that comes from Tennessee is always interesting. Some of it identifies news event, some castigates, some expresses appreciation.

A small portion of our mail comes from disgruntled Baptists. They don't know to whom they want to direct criticism or declarations of war — so they mail the message to the paper.

The great majority of our mail is informative, interesting, and a blessing to read. The junk stuff we don't even classify as legitimate mail.

Letters to the editor vary from high praise to ultimate insult. A few — very few — are clearly un-Christian in content and intent. A good friend to that

kind of writer should explain the error of being un-Christian even if you think you are right. Many times the letter writer does not have all the facts on the topic — nor sufficient information to write about it. That doesn't stop them.

But it always is a blessing to receive letters that touch the heart.

I want to share a paragraph from a recent letter from a young but experienced missionary couple in Africa, with four children, and a long list of things to do:

"Here we have a hundred percent chance of finding joy, peace, wisdom, and the power to withstand evil if we remain 'in Christ' and keep His commands. I have recently been more and more convicted of how self-centered my desires are. Even confession of this sin arouses great pride in my attempt at godness and humility. While popular theology emphasizes self-esteem and self-image, we must remember 'If anyone would come after me, he must deny himself' and 'He must become greater; I must become less.'

"Our problem is not inadequate self-esteem, but inadequate God-esteem."



ALLEN

# Bill blocks 'gag rule' on abortion counseling

By Pam Parry

WASHINGTON — The U.S. House of Representatives approved a spending bill June 26 that would block the enforcement of regulations banning abortion counseling at federally funded clinics.

The Senate Appropriations Committee July 11 approved a similar bill, which President George Bush has promised to veto.

The House bill (H.R. 2707), approved 353 to 74, would prevent the Department of Health and Human Services from denying women information about abortion.

The Reagan administration proposed the ban on abortion counseling at federally funded clinics in 1988. The ban was ruled constitutional by the U.S. Supreme Court in May.

The high court's ruling (*Rust v. Sullivan*) prompted an amendment to the \$203 billion spending bill in the Senate. The amendment, offered by

Rep. John E. Porter, R-Ill., withholds funds needed to enforce the ban.

However, the controversy over the family-planning regulation threatens to slow the appropriations package, which provides funding for the departments of Labor, Health and Human Services, and Education and 17 related agencies.

Bush promised in a June 4 letter to congressional leaders to veto the appropriations bill if the abortion regulations were weakened.

In debate before the House, Rep. Porter said his amendment "has broad and deep support on both sides of the aisle, in many cases regardless of position on abortion, because this is even a more fundamental question, one regarding the honest relationship between citizens and their government."

Rep. Jim Moody, D-Wis., said "The Bush administration's gag rule is poor health policy, discriminatory against a

certain group — poor women — and probably violates the First Amendment . . . . The gag rule would require doctors, who are sworn to provide the best possible health care to those they treat, to violate the Hippocratic oath. They would be forced, in effect, to practice political medicine.

"The even greater danger of this policy," he continued, "is its broader implications. We should not allow the administration to gag free speech in order to pursue a specific political agenda: ending legal abortions."

Rep. Jan Meyers, R-Kan., submitted a list of 50 organizations, including the American Medical Association, which support the removal of the gag rule.

However, Rep. Vin Weber, R-Minn., opposed the Porter amendment, which he said prevents regulations from clarifying that "abortion is not a method of family planning. I pledge to work as the process continues to remove these provisions."

Weber, who introduced a parental-notification provision that was ruled out of order, did speak in favor of the overall measure as a "fair and bal-

anced bill which meets pressing domestic needs and makes wise use of taxpayers' dollars."

Rep. Henry Hyde, R-Ill., spoke against the Porter amendment, saying the issue is not free speech but abortion.

"So this amendment seeks to make doctors, who should be helping prospective parents plan their families, also recommend that they can exterminate their child, which is really an ethical problem, not a medical problem, and compelling the taxpayers to pay for it.

"Family planning is meant to promote or to prevent conception, pregnancy, not abortion."

While abortion rhetoric was heated, the promised presidential veto headed off a House battle over the bill that passed handily. Opponents of the Porter amendment said they would deal with the provision after the legislation is vetoed.

The White House reviewed the regulation the week of July 8, because of pervasive criticism, but did not change its position. — ABP

## Work continues on commentaries

NASHVILLE (BP) — Ever since theological heavyweights like Martin Luther and John Calvin inspired their well-read volumes of Scriptural interpretation, great preaching, and Biblical commentary have gone hand in hand.

Today, three Southern Baptist pastors are preparing to add their "reverent scholarship" to that tradition by writing volumes for a new 40-volume Biblical commentary series being published by the Southern Baptist Sunday School Board's Broadman Press.

"I think some of the greatest commentary has come out of great preaching, and vice versa," said Joel Gregory, pastor of First Church, Dallas, and one of three pastors writing volumes for *The New American Commentary*. Gregory is writing the volume on 1, 2, and 3 John.

Ken Hemphill, pastor of First Church, Norfolk, Va., and Frank Page, recently called as pastor of Warren

Church, Augusta, Ga., are also contributing authors for the 40-volume series. Page is the former pastor of Gambrell Street Church, Fort Worth, Texas.

The *New American Commentary* to be released over a six-year period which began in June, is designed "to present a scholarly, conservative view of Scripture which affirms the divine inspiration, complete authority, and inerrancy of the Bible," according to general editor David Dockery. The *New International Version* of the Bible will be the standard translation for the commentary, he said.

"This (commentary series) is being written with pastors in mind," said Page, author of the volume on Jonah. "It will be respectable on a scholarly level, but it will also be usable and understandable."

Hemphill, who is writing the volume on 1 Corinthians, cited the commentary's "practical edge."

"Our goal is to bring out the application and also deal with the devotional aspect of each book," he said.

## Lewis, Parks . . .

(Continued from page 1)

the current to expect people to make lifetime career commitments."

On the home missions front, Lewis said the HMB remains committed to goals to have 50,000 Southern Baptist churches and church-type missions by the year 2000. Achieving the goal will require starting 1500 new missions each year through the year 2000.

Lewis cited the Key Church Strategy where selected churches are being asked to commit to starting at least five new missions per year and to have five missions at all times.

As president of the HMB, Lewis said he sees his primary role as that of "cheerleader, trying to cheer the troops on."

Parks said speaking about missions and spending time with the missionaries are his favorite activities.

"I really don't have any hobbies," he laughed, "because I enjoy what I'm doing so much."

More than 110 home and foreign missionaries served on the faculty for the third annual missions festival sponsored by the Home and Foreign mission boards, Sunday School Board, Brotherhood Commission, and Woman's Missionary Union.

## Education Commission extends work . . .

(Continued from page 1)

and seminaries may have drifted toward a theological and educational perspective which no longer reflects the posture of most Southern Baptists."

In its report to the convention the task force said, "The careful analysis given to the nature and purpose of accreditation seems to indicate that the formation of a separate Southern Baptist accrediting agency will not provide the effective mechanism to assure correction of any problems which may be perceived nor to prevent the scrutiny of other accrediting bodies.

"As long as Southern Baptist seminaries, schools, and colleges attempt to provide a ministry of Christian education in a secular world we may have to experience some occasional discomfort and inconvenience as we interact with and offer education that is recognized by other colleges, universities, and seminaries in society. Such interaction with the more than 3400 colleges, universities, and seminaries should in fact be an arena of Christian witness and an opportunity

for ministry that could have a far-reaching positive effect on the world," the report concluded.

Arthur L. Walker Jr., executive director of the Education Commission, told commission members, "At the time of the report of the Education Commission and its recommendation, no action was taken by the convention and no questions were raised on the floor of the convention."

Commissioners approved an eight-step plan for the continued work of the task force which includes a request the Executive Committee allocate \$10,000 to finance the task force study and to defray expenses of a special called meeting of the commission. Other steps call for the task force to identify and seek feedback from individuals in the convention who favor forming a separate Southern Baptist accrediting agency, to meet with representatives of both the Southern Association of Colleges and Schools, and the Association of Theological Schools to discuss current concerns of Southern Baptists, and to contact other evangelical "conservative" seminaries for their input

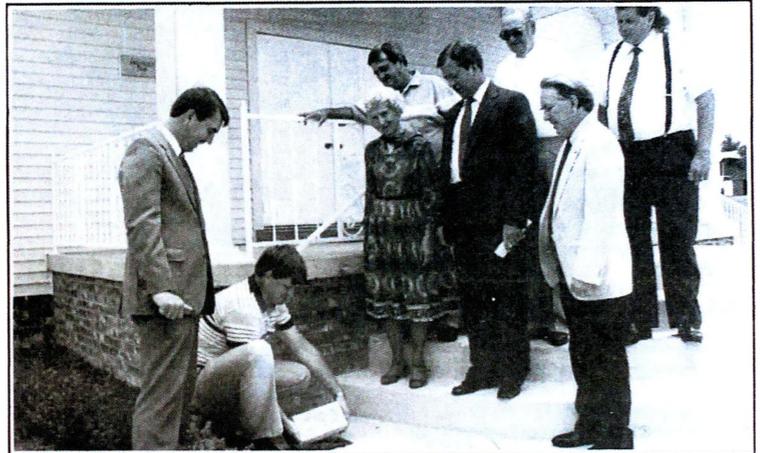
and interest in the establishment of a Southern Baptist accrediting agency.

Commission members asked Walker to communicate with presidents of the 71 Southern Baptist educational institutions concerning the work of the task force and to keep them informed of developments related to the accreditation study.

In related action commission members named James Stewart, a layman from El Paso, Texas, to the task force to replace James Roach of Shreveport, La., who rotated off the commission.

Commission members also approved a budget for 1991-92 of \$594,464 to be funded by nearly \$500,000 from the Cooperative Program, and the remainder from subscriptions to *The Southern Baptist Educator* magazine, revenue from the sale of educational emphasis materials and educational services, and \$19,000 from reserves.

The commission elected Van D. Quick, Clinton, Miss., as chairman, Jerry Henry, of Selma, Ala., vice chairman, and Betty Jo Cooley of Chesnee, S.C., as secretary.



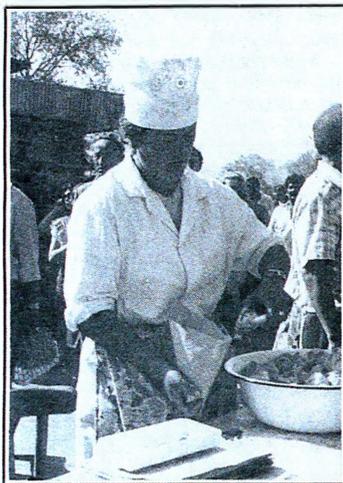
**BUILDING DEDICATION** — Pastor Steve Bode, left, of First Church, Red Boiling Springs, the church's building committee and J. C. Lewis, second from right, director of missions, Bledsoe Association, watch as member Dale Cherry seals a time capsule in the ground during the July 14 dedication service of the new church building. Committee members include, front row, from left, Aline Jenkins, Fred Smith, Lewis; second row, Jimmy Wood, Eddie Wilson, and Dennis Strong. — Photo by Connie Davis

# Vanguard American team leads exchange with Sov

(Continued from page 1)

Before the Americans left, Nazarbayev approved an agreement between CAF and the Kazakhstan government calling for the immediate enlistment of ten American business specialists to help train Kazakh business leaders.

Other professionals leading the exchange were medical personnel, educators, university students, construction workers, pastors, media, crafts people, athletes, and performing artists.



**MARKET VENDOR** — At the goods market, a type of flea market in the city of Alma-Ata, a woman sells a Kazakh bread.

They experienced an emerging freedom as they roamed Alma-Ata, the capital city of 1.1 million people, stayed in some 100 homes, visited cities as far away as 800 miles, viewed sites of Soviet mismanagement and neglect, and found an open forum for spiritual discussion.

The pool of 130 translators assigned to the Americans and the families serving as hosts may have included members of the Soviet secret police, but contact with the general public wasn't controlled.

## Beyond the Cold War

Americans found political barriers vanished as the Americans, representing several denominations, and Kazakhs became associates.

"Before this we thought Americans were our enemies," said Abuov Salamat Mukanovich, a physics in-

structor who participated in the exchange between teachers held at the school where he works.

A young girl attending a camp where she met an American for the first time said, "They are civilized people." American students were working in her camp as a part of the festival.

"These years we have been waiting for you have cost us much," said a teacher of the earthquake-damaged school in Zaison being repaired by construction workers. "I'm glad my own child will learn English," she added. Plans are for the school to have American teachers.

A young girl at the cultural exhibit located in front of Lenin's Palace said she came to see the Americans. Kneeling on the ground among tables displaying American, Kazakh, and Russian crafts, she chose colorful pic-

tures of American scenes to glue on a bright piece of orange paper with the help of exhibitor Margaret Rodgers of Pipersville, Pa. Asked why she was making the collage, she said, "America is beautiful."

"I've worked with a lot of Americans . . ." said Dina Kzilkhodjaeva, coordinator of the student group and former tour guide. "This group here is very different from others . . . because of their spirit," she said. Although she had rejected the Moslem, Jewish, and Russian Orthodox faiths and preferred Eastern philosophy, she added, "I realize it is a serious matter to define this church question."

Twelve-year-old Asya Rsalieva, a camper where students worked, said she had met Americans before and enjoyed exchanging opinions with them. She added she had learned for the first time about God from the Americans.

After years without faith Americans were directed to limit ex-



**MR. WIZARD IN KAZAKH** — Pat Wright, a teacher from Loudon, becomes "Mr. Wizard" as he helps Kazakh students make a battery.



Area—2,717,000 sq.km.

## Medical team pioneers work near nuclear testing site

A health care team of Americans — part of the Kazakh-American Cultural Festival — became the largest group of volunteers to work in and around Semipalatinsk, site of nuclear testing by the Soviet Union since 1949.

The nuclear bomb detonation site in eastern Kazakhstan is home to nearly 850,000 people. The region was the site of 500 above-ground nuclear bomb tests from 1949 to 1963 and additional tests underground until 1989. Kazakh voters will soon reject or approve a Soviet central government offer to allow more tests.

Keshrim Bostaev, Communist Party committee chairman for Semipalatinsk region, spoke highly of joint ventures with Americans. He credited the region's cooperation in a nuclear test ban movement with Americans in Nevada for halting nuclear testing.

He also thanked the American medical team, noting he understood that the members' Christian beliefs motivated them to offer aid to Semipalatinsk. Religious restrictions enacted in 1922 were abolished about three years ago, he said.

Soviets were intrigued that the 13 Americans exposed themselves to risks related to radiation exposure in the area.

"Removing the 'polygon' stigma may be the greatest thing that can be done," said Rick Latham, a Southern Baptist cardiologist from San Antonio, Texas. "If there wasn't a stigma, we would know what direction to go."

Suzanne Mann, a registered nurse from Eads, Tenn., said she felt safe because of her faith and knowledge that her exposure would be short-term.

After an eight-day stint in

Semipalatinsk, the Americans reported many needs.

Residents welcomed the team which spread out across the city of 350,000 to work with Soviet counterparts in their professions, including cardiology, orthopedics, pharmacy, oral hygienics, lab technology, orthodontics, and nursing. They also had numerous chances to share their faith and visited the only Baptist church in the city.

They discovered that Soviet medical personnel were well-trained but, in most cases, crippled by a lack of equipment and supplies.

The Americans reported that the highlight of the trip, apart from their medical observation, was living with Kazakh families.

"They're not as backward and not as isolated as I thought. If any nation has been isolated, it's been mine," said Clive Wakely, a pharmacist from Redding, Calif. He noted meeting one man who had more books about the life of Jesus Christ than he owned. "They're so gracious, helpful, and friendly, it's impossible to understand how there was any animosity between us."

A cytotechnologist from Norfolk, Va., Paula Hemphill added, "They were beyond hospitable. We really had 'heart' communication which profoundly affected me and them."

Health care in the region is impacted not only by lingering radiation, but by the political system, reported the team. The system provides good medical care for Communist Party leaders and their families but less than adequate treatment for the rest of the population, said Latham. Different facilities treat the two groups, he

noted.

Health team members reported viewing high incidences of heart disease, rheumatic fever, cervical cancer, and obstetric concerns. Hemphill said that 65 percent of pregnant women in the region have health problems.

Latham and several other team members broke away from their duties with Soviet counterparts to reach people with the greatest needs. They took medicine and equipment to the Baptist church on Sunday and after the service conducted a clinic. He and Mann treated about 50 people before the evening service, but had to turn people away.

For Mann, an employee of Baptist Hospital, Memphis, the experience of turning away patients was "heart-wrenching." Both at the church and at a village, people waited all day to receive treatment, she explained.

Her translator didn't want her to go to the village, possibly because it was only 96 miles from ground zero of the nuclear testing site, noted Mann, but the workers didn't view any apparent

affects of radiation exposure. The area had no grass or trees, but the livestock and people were on the average healthy.

She observed a higher occurrence of depression, but hesitated to relate that to nuclear testing.

Mann, a member of First Church, Hickory Withe, wife, and mother of three, was participating in her first overseas missions assignment. She learned about it through the Baptist and Reflector and hopes to return to Kazakhstan.

"I had cultural experiences, professional experiences, and spiritual experiences."

She was especially pleased to tell her interpreter about God. The woman, who initially informed Mann she was an atheist and Communist Party member, attended her first church service with the medical team. She also read the Bible given to her by Mann, who plans to correspond with her.

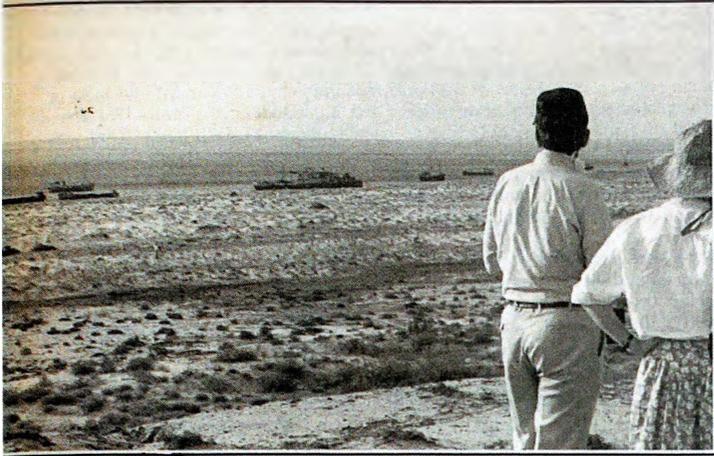
Her experience of staying with a Kazakh family also was rewarding. Although Muslim, they were more unselfish than many Christian families in the U.S., noted Mann.

She also reported she felt no restrictions were placed on her movements in the region. Concerning health care, she determined treatment paralleled U.S. standards but technology fell 20-40 years behind the U.S.

The volunteers suggested additional ventures between Kazakhstan and the U.S. which would provide collaboration, education opportunities, equipment and supplies, as well as treatment for the area's residents. — **Connie Davis**



# t republic



**SEA OF SAND** — Abandoned ships of the fishing village, Dzhambul, now located 40 miles from the Aral Sea, are viewed by a festival tour group. The sea is being tapped for irrigation, resulting in forsaken village people and health dangers from salt-contaminated soil.

pression of faith to responsive actions while in Kazakhstan. However, relationships led to open sharing of the Christian faith as the days of the festival passed.

The crucible was the religious conference, which was requested by the local planners just three months before the festival. Attempts at reconciliation began immediately as part of the American conference leaders made a "pilgrimage" to the second most holy Muslim site, Turkestan.

The group of 12 pastors met with Soviet protestants, Muslims, Russian Orthodox representatives, as well as government officials and Soviet academics. Tense moments arose as political issues were injected in initial meetings.

"We had to let them know that we



**FORMER SOLDIER** — Man in market in Alma-Ata wears ribbons earned in military service.

were not representatives of our government," said Harry Rowland,



**NEW FRIENDS** — Virginia Palmer, left, from Faragut, and her interpreter, Galina Petrakova, visit with children as a part of the teachers' exchange. The students left summer vacation to attend the sessions at schools.

associate pastor, Woodmont Church, Nashville.

"As Christians we would have views (on political issues), but our goal is to change the world by changing people."

That goal was reached in Chimkent, according to the Russian Baptist pastor there, when Communist and Islamic leaders shook hands and posed for pictures with Soviet and American Christians on the steps of a government building.

At the end of the festival, religious leaders and conference participants met with President Nazarbayev to sign a religious manifesto guaranteeing religious liberty and including a pledge by leaders of mutual support.

Bruce Privatasky, a Methodist minister from Knoxville planning to work in Kazakhstan, was another Tennessee member of the religious conference.

More coverage of the festival will appear in next week's *Baptist and Reflector*.

## Role of church vs. political agenda

The church in the Soviet Union has endured persecution across several centuries.

Following repression during the 19th century, revolutionary events of 1905 led leaders to struggle for independence from the state. By 1914 the Russian Orthodox Church had 54,174 churches and numerous monastic foundations, hospitals, and schools. But the Bolshevik Revolution of 1917 halted those gains as the Bolsheviks moved to replace the role of the church as the mentor of the people with their political agenda.

As Stalin rose to power in the late 1920s he enforced the effects of the revolution. Clergy were imprisoned and churches closed. Yet tens of millions adhered heroically to their faith during the 1930s.

A respite of persecution occurred during World War II. Stalin allowed resurgence of religious life for patriotic purposes although support of the state's foreign policies was required. Also German in-

vaders permitted a revival of church life in occupied regions.

By the end of the 1950s, Khrushchev began to question the power of the church and instituted a campaign against religion. Khrushchev's fall in 1964 brought an end to the worst persecution, but not any significant restoration of church facilities until most religious restrictions were lifted in 1988 by Gorbachev.

The following faiths have endured — Georgian Orthodox, Armenian, Old Believers, Russian sects, Baptist/Evangelical Christians, Catholic, Lutheran, Judaism, Islam, and Buddhism. — *Connie Davis*

## Native Kazakhs host visitors in mountains

By *Lounette Templeton*

High in the mountains of the Chilik district of Kazakhstan just 150 miles from China, the head of Kazakh state farm welcomed the Americans to an annual festival known as the Steppes Treasure.

The Kazakhs put on a party, the likes of which most Americans had never seen. And for many Kazakhs, the Americans were the likes of which they had never seen.

The festival included traditional Kazakh games, competitions, folk music, and openhouse to colorful "yurts," the tent-homes Kazakh shepherds set up during the summer while sheep graze the high, grassy mesas. The Kazakhs also served a traditional meal accompanied with "kumiss," a drink made from mare's milk.

The group arrived for the festivities by Soviet helicopters after their bus convoy was escorted to the outskirts of Alma-Ata by police.

Americans joined in the festivities. Native American Jim Toutsonie from Four Corners, Ariz., drew a crowd when he mounted one of the Kazakh horses. In the U.S., Toutsonie is a roper on the rodeo circuit. The Kazakhs compared their hands with his and gestured that they were the same. "They thought I looked like them," he said.

American students shared their frisbee skills with Kazakh youth.

The day ended with a 30 kilometer (18.6 mile) horse race which included one bareback rider. In honor of the festival, the prize was a trip to the Kazakh-American Cultural Festival to be held in the U.S., May 10-25, 1992. It was won by an ecstatic 15-year-old, Aidar Alipbekov.

Americans began leaving during the early afternoon as the cool mountain winds became cold. But the day would be remembered, everyone agreed.

Zhumakhan said he was pleased the Americans came. "The cold war brought a lot of damage to all peoples," he said. "We hope the future will be one of cooperation and friendship. Give our best regards to America." — *Templeton is a Southern Baptist missionary and press correspondent based in Hong Kong.*



**FESTIVAL CONCERT** — An evening of performances of both Kazakhs and Americans included an Alma-Ata string chamber group.



**KAZAKH WELCOME** — Native Kazakhs play their instruments and sing for American visitors.

# New WMU president views role of women in SBC

By Karen Benson

RIDGECREST (BP) — Women are losing ground in positions of leadership and ministry in Southern Baptist life — and unless the situation is turned around, the denomination will continue on a path that runs counter to the expressed will of God in relationship to women.

Carolyn Miller, the newly elected national president of Southern Baptist Woman's Missionary Union, issued that warning recently during a five-hour Church Study Course conference on "The Role of Women in Southern Baptist Life" at Ridgecrest Baptist Conference Center.

Miller taught the course, which is based on a Discipleship Training module produced by the Southern Baptist Sunday School Board.

"The original idea when God first created men and women was that of partnership," Miller said. Even though historically the Southern Baptist Convention never has lived up to that ideal of partnership, the SBC took a major

step backward in 1984, she said, when messengers passed a resolution "On Ordination and the Role of Women in Ministry."

"That year we lost the partnership image that God gave us from creation, and which Jesus then tried to restore in the New Testament," she said.

The resolution mentions the words "ordination" and "ministry" only four times each in its 86 lines and 542 words. But it mentions "women" 15 times and especially draws attention to woman being "last in the creation" and "first in the Edenic fall."

"The problem in that resolution wasn't with 'ordination' or 'ministry,' but with womanhood in general," Miller said. "Why is it that when translated by men, the Scriptures men use are those that seem 'against women'?"

An equally strong case could be made "against men," Miller said, citing Scriptures that show:

- Sin came into the world through "one man" (Romans 5:12);

- A man was the first to blame another (Genesis 3:12);
  - The first liar was a man (Genesis 3:10);
  - The first murderer was a man (Genesis 4:8);
  - Jesus was denied by a man, betrayed by a man, and doubted by a man;
  - Jesus was condemned to death by men, and men drove the nails into his hands and shoved the spear into his side.
- "If we were to add up the Bible's testimonies and divide them according to gender, then man does not come out any better than woman," Miller said. But making such lists and tallying up

points by gender do no good, when the whole exercise runs counter to the teachings of Jesus on the role of men and women, Miller said.

"It all boils down to this: Woman is not independent of man, and man is not independent of each other. That was God's plan of partnership," she said.

Jesus involved women in all that He did, and He gave perfect models for how women are to be treated, Miller said. In the New Testament, Jesus overruled the traditional culture which made women second class. Even in the Old Testament, God broke the traditional laws that oppressed women, she said.

## Baptists join centennial celebration

MEXICO CITY (BP) — Within two weeks, their five children died of scarlet fever.

But G. H. and Minnie Lacy of Arkansas never turned their back on God's call to Mexico. They were pioneer Southern Baptist representatives there from 1903 to 1935. Despite their loss,

## Woodbury church calls Kevin Goza

Kevin Goza, former pastor of Northside Church, McMinnville, is now serving as pastor of First Church, Woodbury.

Goza, a native of Pensacola, Fla., where he graduated from University of West Florida, has also served as pastor of a church in Florida, and as youth minister at churches in Alabama. He was ordained in 1981 at Olive Church, Pensacola.

Goza earned a master of divinity from Southwestern Baptist Theological Seminary, Fort Worth, Texas.

He and his wife, Karen, have two children, Keith and Kimberly.

the Lacys persevered. He started a Mexican Baptist seminary in Oaxaca.

Southern Baptist representatives in Mexico and Mexican Baptists recalled the contributions of Lacy during a recent centennial celebration of the Southern Baptist organization in Mexico. He was memorialized during a service at First Church, Mexico City.

Joining 100 Southern Baptist representatives for the event were about 50 former and retired representatives and current Southern Baptist Foreign Mission Board staff members.

"I think all of us felt a real sense of responsibility, seeing those who had worked faithfully for so many years," said participant Judy Garrett, a Southern Baptist representative from Brownwood, Texas. "We realized that 100 years has passed and much has been done, but there's much more left to do."

Guest speaker Rolando Gutierrez-Cortes, president of the National Baptist Convention of Mexico, thanked Southern Baptists for their investment of lives and resources in Mexico.

## Kentucky newspaper elects Wingfield

LOUISVILLE (BP) — Southern Baptist journalist Mark Wingfield has been elected news director of the Western Recorder, newjournal of the Kentucky Baptist Convention, effective July 22.

Wingfield, 29, is associate director of news and information at the Southern Baptist Home Mission Board in Atlanta. He has written and edited stories about the denomination's missions efforts in the United States for the Atlanta bureau of Baptist Press since 1988.

Previously, he was director of news and information for Southwestern Baptist Theological Seminary. He was assistant editor of the Baptist New Mexican, weekly newspaper of the

Baptist Convention of New Mexico, in Albuquerque.

Wingfield will assume a newly restructured position with the newspaper, said Editor Marv Knox.

Wingfield will manage the weekly production of the Recorder, working with the editor, statewide correspondents, staff interns, and Kentucky Baptist leaders to secure comprehensive coverage of Baptist news in the commonwealth.

He is married to Alison Lacy Wingfield. She also is a professional journalist.

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## TeamTalk

By D. L. Lowrie

The Lord has the Wilsonville Church, Newport, singing from the housetop — literally. The director of their Vacation Bible School challenged the boys and girls that if the attendance reached 100 she and two others would sing "Amazing Grace" from the top of the church. Mike Brooks, director of missions for East Tennessee Association was one of the volunteer singers.



LOWRIE

The boys and girls accepted the challenge and reached their goal. The adults did what they promised they would do.

I was there for a weekend revival when they had their VBS Commencement. What a thrill to sense the excitement of the church and the children.

F. M. Blevins came out of retirement to lead this church, and God is blessing.

Has your church had a Vacation Bible School yet? Someone may not sing from the church top, but someone might well sing in heaven. So many boys and girls come to Christ through VBS. God is pleased to bless the teaching of His Word to the children.

It is not too late for your church to have a VBS. If you cannot find enough workers, ask a larger church to help you, or have it in the evening when more adults can help. If you need help, call the director of missions. He may know of a church looking for a mission project.

Surely it would please the Lord for every church to have at least one Vacation Bible School, and for some to sponsor a mission school. Let's go after the children for our Lord.

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# TenneScene

...Starting at Skullbone, over to Cheap Hill, then on to Deer Lodge ...

## Leadership ...

Madison Heights Church, Madison, licensed David Taft to the Gospel ministry June 30. He was minister of youth and will be leaving to attend seminary.

First Church, Loretto, called Steve Wilkes, professor of missions at Mid-America Baptist Seminary, Memphis, to serve as interim pastor.

Haven Lowe has been called as interim pastor to Calvary Church, Elizabethton.

Michael Atkinson, associate pastor/education at First Church, Sevierville, has resigned to become minister of education at Summerville Church, Summerville, S.C.

Jerry Glisson is retiring after 35 years as pastor of Leewood Church, Memphis. He announced his retirement recently, effective upon the call of another pastor.

Kenwood Church, Clarksville, recently called Chuck Cato as minister of youth, and Rick Morrison as minister of music. Cato served in the youth ministries at First Church, Elkton, Ky., and Hilldale Church, Clarksville. Morrison served in the music ministry in West Virginia. He is on active duty at Fort Campbell, assigned to the 20th Engineer Regiment.

First Church, Dresden, called Trent Bullock as minister of education.

Trinity Church, Memphis, called John Miller as minister of ministries. He comes to Memphis from Tacoma, Wash. He is a graduate of Southwestern Baptist Theological Seminary, Fort Worth, Texas.

## Jolly Springs calls Kenny Carr

Henry County native Kenny Carr recently became pastor of Jolly Springs Church, Gleason.

Carr formerly was pastor of New Hope Church, Paris.

Carr was ordained in 1989 at Fairview Church, Paris. A bivocational pastor, Carr currently is taking courses through Union University's extension program.

He is married to the former Jackie Stigall of Gleason. They have one son, Derek.

Chris Wann, a Union University, Jackson, student, has been called as minister of music and youth to Chewalla Church, Chewalla.

James Baumgardner is the new interim pastor at Mouth of Richland Church, Blaine.

Steve Davis has joined the staff of Covenant Church, Bristol, as minister of music.

## BSUs ...

Fred Witty, student director at East Tennessee State University, Johnson City, since 1956, will retire July 31. His tenure is the longest of any student director in the Tennessee Baptist Convention. After his retirement, he will be Holston Association's Brotherhood director, and work in counseling, mission projects, and supply/interim preaching.

## Ordinations ...

Beech Grove Church, Dyersburg, ordained Jimmy Joe Clendenin and Joey Wayne Binkley as deacons June 30.

Bill Wheeler was ordained July 14 at Waterville Church, Cleveland. He is a staff member at Stuart Park Church, Cleveland.

First Church, Bethel Springs, ordained Music/Youth Director Richard Christian July 14.

## People ...

Christine McClure died June 5 of cancer. She was the wife of Leslie McClure, retired pastor of Bethlehem Church, Lewisburg, who is now interim pastor at First Church, Lynchburg.

## Revivals ...

Rick Coran will lead revival July 21-25 at Mount Carmel Church, Cleveland.

Macedonia Church, Ripley, will be led in revival Aug. 4-9 by Rodney Alexander.

Jamie Work will lead revival July 14-19 at New Hope Church, Palmersville.

New Salem Church, Dukedom, will hold revival July 15-19 led by evangelist Bob Copeland.

Bob Armour will lead revival July

21-26 at Adams Chapel Church, Dresden.

Oak Grove Church, Martin, will hold revival led by Wayne Perkins July 21-26.

Several churches in Western District Association have revivals scheduled in the upcoming weeks. They include Faxon Church, Big Sandy; Mt. Sinai Church, Buchanan, Aug. 5-9; New Bethel Church, Paris, July 28-Aug. 2; Spring Creek Church, Paris, July 21-26; and Springville Church, Springville, July 15-17.

Piney Grove Church, Henderson, will hold revival July 29-Aug. 2 led by evangelist Jerry Winfield.

Bill Wages will lead revival July 29-Aug. 2 at Essary Springs Church, Pocahontas.

Revival services will be July 21-26, 7 p.m., at Rock Springs Church, Greenbrier. Kenny Stone will be the evangelist and Mike Peasall will direct the music.

## Churches ...

Homecoming will be celebrated July 21 at Park Grove Church, Lawrenceburg.

A noteburning service was held recently at First Church, Bean Station, to commemorate retirement of the building debt.

Members of Unity Church, Ramer, recently participated in a groundbreaking ceremony July 28 for a new sanctuary.

The congregation of Beech Springs Church, Gleason, celebrated the church's 146th anniversary June 23.

Construction has begun on a new worship center and fellowship space at Bethlehem Church, Greenfield.

Homecoming will be July 28 at University Parkway Church, Johnson City.

Members of Crossroads Church, Centerville, will celebrate homecoming July 28.

On June 9, more than 200 couples renewed their wedding vows at a churchwide service at Bartlett Church, Bartlett. The service marked the end of a five-week sermon series on "How to Hold on to Your Home" delivered by Pastor Jackie Kay. The church was decorated for a traditional wedding, and 12 bridesmaids and groomsmen participated. Many brides wore wedding dresses. A churchwide reception, complete with wedding cake, followed the ceremony.

## Harvey Whaley dies

Harvey Whaley, former Tennessee pastor, recently died at Bethea Baptist Home in Darlington, S.C. He was 89.

He had served as a pastor in South Carolina.

He was pastor of Eastland Church, Nashville, in the 1930s and had also served in Portland.



**TENNESSEAN EARNS AWARD** — Carson "Nick" Deskins, left, recently received the 1991 International Legion of Royal Ambassador Leaders Award of Merit from Brotherhood Commission President James H. Smith. Deskins, who has been involved with RAs since 1961, is RA director and counselor at Colonial Heights Church, Kingsport.

Rock Springs Church, Greenbrier, will commemorate its 151st anniversary July 21. Lawrence Steiner, former pastor, will speak at the 11 a.m. service. The Reynolds Family will sing in the afternoon following a noon fellowship meal.

Homecoming will be Aug. 4 at Mount Sinai Church, Buchanan.

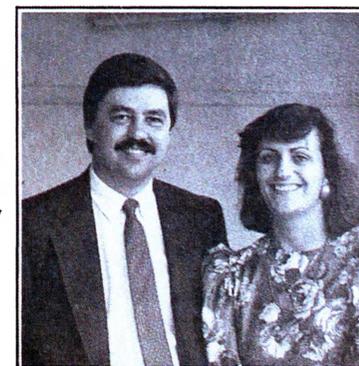
Homecoming will be July 28 at Essary Springs Church, Pocahontas.

## Missions ...

A youth mission team from Scenic Hills Church, Memphis, led mission Vacation Bible School, craft classes, and worship services in Smithlake, Okla.

Missionary to Japan Anita Coleman is on the field and may be written to at 1-15-14 Momochi, Sawara-Ku, Fukuoka-shi 814, Japan. She was born in Buena Vista and considers Memphis her hometown.

Carlos and Myrtice Owens, missionaries to Namibia, are on furlough and may be addressed at 4908 Franklin Road, Nashville, Tenn. 37200. He is a native of Henry County.



**CHAPLAIN ENDORSED** — James Whitley (with wife Roxie) was endorsed by the Southern Baptist Chaplains Commission to serve at John S. Wilder Youth Development Center in Somerville. Whitley was one of 29 chaplains and pastoral counselors endorsed recently at a service at First Church in Decatur, Ga. Certificates of endorsement were presented by Home Mission Board representatives, Huey Perry, Lew Burnett, Bill Donovan, and Paul Stephenson.



**NOTE BURNED** — Bethel Church, Clinton, recently held a note-burning service to commemorate the payment-in-full of the indebtedness on the church building. Participating in the service were, from left, Mary Jane Alley, church clerk; J. C. Parrish, former pastor; James Pyatt, deacon chairman; Pastor Robert Burns; and Jerry Loveday, former minister of music.

# Belmont graduate uses nursing skills to minister in Brazil

By Mona Collett

NASHVILLE — A Brazilian woman who never had known the love of Christ came to the clinic to get treatment for her physical ills. Because the clinic was staffed by Southern Baptist physicians and nurses, her spiritual needs did not go unattended.

When the woman handed her the doctor's prescription, Ginger Collier prepared the woman's medicine and responded to the note written by her attending physician. "I want to give my new sister in Christ a hug," the missionary told her.

The moving embrace is symbolic of the culmination of Collier's work in Brazil. Collier and her husband, Ken, are on furlough in Nashville, where they began their preparation for missions. The couple met while he was

stationed in Alabama and attended Heritage Church, Montgomery, where her father, Andrew Smith was pastor.

Originally from Kingsport, Ken Collier was minister of education and youth at Tusculum Hills Church and later was minister of education at Dalewood Church, both in Nashville. He is a religious education worker in Brazil.

The Colliers, while on furlough, are living in Dalewood Church's missionary residence.

Collier talked about their entry into the mission field and their work in Brazil. "I had felt called to be a missionary since I was nine years old," she recalled. The couple realized in 1981 they might be called into missions. She began Belmont College's nursing program in 1982 because she "wanted to have a skill (she) could use." Her daughters were two and five when she began her studies on a missions scholarship. She graduated with an associate's degree in 1984.

According to Collier, going through the nursing program with two children at home "was tough." She also said she "could not have been better prepared for the mission field." The family's final decision to seek an appointment from the Southern Baptist Foreign Mission Board was made while they were attending New Orleans (La.) Baptist Theological Seminary.



G. COLLIER  
He is a religious education worker in Brazil.

Now Jennifer and Amy are 14 and ten, respectively. "My girls are my two main translators," said Collier. "Brazil is home for them." Both speak fluent Portuguese.

The girls interpret the physical ails of the Brazilian patients to visiting American doctors and nurses. As part of her community outreach, Collier coordinates clinics that are set up through a partnership with the Kentucky Baptist Convention. Monies given through the Kentucky partnership allow the clinics to distribute free medicine to Brazilians who would otherwise go untreated.

Last year four different medical teams worked in clinics like the one in Vitoria, Espirito Santo, where the Brazilian woman accepted Christ. More than 250 people became Christians through that ministry. Local Brazilian Baptist churches are involved in setting up the clinics and provide registration forms for the patients so that they can continue to minister to them.

Churches quickly see they can be open every day to meet the immediate needs of the people. And the needs are great. The clinics are open Monday through Saturday from 8 a.m. to 7 p.m. At the end of a long day, the medical team is met with pleas from people

waiting for them to return the next day.

Diagnoses for the clinics' patients range from malnutrition to cataracts. "A lot of people who come in have more of a spiritual need than anything else," said Collier.

Whatever the condition of the Brazilian people's bodies, Collier and other clinic workers offer more than medicine for physical healing. "We try to teach that they can have control of their lives," said Collier, noting their message is hope through Christ.

## LaGuardo Church calls Carl Price

Carl N. Price recently joined the staff of LaGuardo Church, Lebanon, as pastor.

Price, a native of Wilson County, has served as pastor of Green Hills Church, Mt. Juliet, and Fall Creek Church, Norene, among others.

He is a graduate of Baylor University, Waco, Texas, and Southern Baptist Theological Seminary, Louisville, Ky.



PRICE

## Longmire accepts LaFollette pastorate

Calvary Church, LaFollette, recently called W. H. Longmire as pastor.

Longmire, a native of LaFollette, was pastor of East Jacksboro Church, Jacksboro, for 12 years before returning to his hometown. He also served as pastor of Carr's Chapel Church, Speedwell, and Morley Church, LaFollette.

He attended Bryan College in Dayton, and Cumberland College in Williamsburg, Ky.

Longmire was ordained in 1968 at Coolidge First Church, LaFollette.

He and his wife, Jean, have two children.

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# Solomon builds the temple

By C. David Brown, pastor; Mine City Church, Ducktown

In I Chronicles 29:2 and 4, King David stated two things: "I have prepared with all my might for the house of my God . . ." and " . . . I have set my affection to the house of my God . . ." How much do you love the house of God where you worship? David loved the place of worshipping the Lord with all his heart. Although God had told David Solomon would build the temple, David set aside elaborate furnishings before the construction began.

Scriptures tell us that the place of worship should be the best we as a people of God can provide. The prophet Haggai chided the few thousand Israelites who had returned to Palestine after 70 years of captivity in Babylon. His special message asked how they could expect God's blessings when the temple of the Lord was still in ruins. Although Zerubbabel's

restored temple in Haggai's day was not as glorious as the original temple Solomon built, it was the best they could offer.

Solomon led his country in a seven-year building program. The temple was patterned after the tabernacle and was only 30 feet wide, 90 feet long, and 45 feet high. Although small, the temple was ornately decorated. According to II Chronicles 3:34, God determined the temple's dimensions. The choice of fragrant wood, beautiful metals, elegant furnishings, and skilled craftsmen all indicate that Solomon recognized the building should glorify a majestic God. The fact that plans called for the work to be done without the use of any tool of iron indicated a reverence for the Lord's house even in its construction. Unnecessary noise was omitted in honor of such a sacred place.

How sacred is our place of worship? Do we teach children to reverence the Lord's house by example as well as by Biblical precepts?

The crown of all of Solomon's achievements was the great temple, the house of the Lord. No expense was spared in its building (vv. 2-6), but the important matter was meeting God there. The Lord came to Solomon and spoke directly to him about conditions that must be met in order to have His abiding presence. The terms "statutes," "judgments," and "commandments" are all technical terms meaning the same thing — "the revealed teachings of God." God told Solomon if he obeyed God's revealed truth, He would "dwell among the children of Israel" (ch. 6:11-13). I John 5:3 tells us "his commandments are not grievous." God gave us His

teaching and precepts because He was mindful of our good. He designed them to enrich our lives and protect our lives from evil.

Solomon also built his own house (ch. 7:1-2), which actually consisted of a palace complex of five rather large buildings. This construction took 13 years to complete. In all, Solomon was in an initial building program of 20 years, including the seven years it took to construct the temple.

Solomon was excited and humbled by God's plans for him to build the first temple. Patterned after the tabernacle, Solomon was respectful of the detailed planning to aid the Israelites in worshipping God. The new king recognized that worship was essential to maintain a vital relationship to God.

How excited are we about worship? How zealous are we to beautify the place of worship so that it glorifies God? Do our hearts and lives magnify God? They should. We who name the name of Christ are temples of the Holy Spirit.

**BIBLE BOOK**  
July 21 Lesson  
Basic Passage: I Kings 5:1-7:51

# Dealing justly with the poor

By Gary Williams, director of education and promotion; Madison-Chester and Crockett County Associations

It's a song that has been sung many times before: there are consequences associated with oppressing the poor. The Hebrew prophets again and again spoke against this practice. In addition to Nehemiah, Amos spoke in God's name, condemning the rich for their exploitation of the less fortunate (Amos 5:11-12). The Jewish nation paid for these social sins among others during the exile. Returned to their homeland, the Jews ignored the lessons of history and continued the oppression.

Nehemiah as governor had to deal with this problem. While we are uncertain about the time when the oppression occurred, we could assume that the problem developed after the completion of the walls around the

city. The people were probably united during the intense time of reconstruction of the wall. But once everyone settled down to a more normal lifestyle, the pursuit of personal gain was once more a priority. There was a blatant disregard for the rights of others.

**CONVENTION UNIFORM**  
July 21 Lesson  
Basic Passage: Nehemiah 5

There was also the onset of the dearth, or famine, during this time (v. 3). As always, bad circumstances are made even worse for the poor. Verse 1 makes a distinction between the "people" and the "Jews." The "people" may refer to those Jews who lived out-

side the city and farmed for their livelihood. The "Jews" may refer to wealthy residents of Jerusalem proper, described as "nobles, and the rulers," (v. 7).

The poor, by far the larger segment of the Jewish population, were having problems getting enough food. They were desperate. Land and homes had been mortgaged to get food and to pay taxes to the Persians (vv. 3-4). To make matters worse, sons and daughters were sold into slavery (v. 5). There was no evidence of mercy or compassion.

Nehemiah exhibited what I call "righteous indignation." He was angry that the Jewish poor had been so mistreated. Sometimes it's all right to express anger. Some things, such as the mistreatment of others, should make us angry. Anger can move us to action.

The usurers could not answer the charges brought by the prophet. Nehemiah called upon them to restore land and property that belonged to the poor (v. 11). The "Jews" agreed to restore that which belonged to the poor, and a covenant was established to keep this from happening again.

Jesus shared with His disciples in Mark 14:7, "For the poor you always have with you, and, whenever you wish, you can do them good." Poverty is a social injustice that will always be with us. Something is wrong with our Christian concern if we become complacent about the misfortune of others. The poor are often exploited at the hands of those who would take advantage of them. When we feel compassion, even grief, over the plight of the poor, we are moved to action to do something about it. Nehemiah, the prophet, set this kind of example for us.

# Overcoming discouragement

By Billy Cooper, minister of education; Woodmont Church, Nashville

Discouragement can do strange things to us. It can cause us to think we are failures. It can cause us to think no one cares about us or our contributions. Depression can occur, causing all types of problems.

After God's defeat of Baal's prophets at Mt. Carmel, Elijah became discouraged when he learned Jezebel threatened his life. Out of his perceived fear, Elijah fled. Elijah felt he was no better than his ancestors, the children of Israel, and he even prayed to God that he might die. The angel of God appeared to Elijah and told him to get up, eat the food, and drink the water provided, and go to Mt. Horeb, the mountain of God.

Emotional highs of great successes are sometimes followed by discouragement. Elijah ran because of a human fear for his life. He did not take into account that God was still in control, and he was still under God's direction.

Elijah went to the place where Moses stood amid lightning and thunder to receive the Ten Commandments. When Elijah went to the mountain, great natural phenomena took place. Winds blew, earthquakes shook,

and fire raged. God did not speak through these natural phenomena; he spoke to Elijah through a still, small voice.

God often uses this kind of voice to speak to us. When God spoke in a whisper, He got Elijah's attention.

If we would listen to God's small voice daily, our defeats would be turned into victories.

Elijah was discouraged because all worship of Baal had not ended. Elijah's problem was that he was projecting his own will on the situation and not God's will. Even at the meeting between Elijah and the prophets of Baal at Mt. Carmel, God was setting into motion forces that would ultimately bring about the demise of the house of Ahab. God gave Elijah a new task. He was to anoint Hazael to be King of Syria, Jehu to be King of Israel, and Elisha to be his own successor as prophet.

Elijah complained he was the only one of Israel still faithful to Jehovah. He spoke out of impatience that God had not stopped Baal worship all together. God reminded Elijah he was by no means the only one worshipping

God. A faithful 7000 remained.

God has His own design for each life, and knows how it will be accomplished. Too often we get lost in our own wilderness, and we think no one cares. We are mistaken; He cares. Too often we forget whose we are, and that our will and purpose must be submitted to Him daily. When we deny self, we are willing to be molded and made into His image, not our own.

In accordance with God's command, Elijah cast his mantle upon Elisha, who would succeed him as the prophet of God. When Elijah returned to the task God had given him, his purpose and meaning in life also returned. In the same way, God expects us to have

**LIFE AND WORK**  
July 21 Lesson  
Basic Passage: I Kings 19

good self-esteem and purpose in our lives. We can have that when we keep our eyes on Jesus daily.

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Compiled from Baptist Press, news service of the Southern Baptist Convention

**WMU conference marked by several 'firsts'**

RIDGECREST, N.C. — June 22-28 was a week of "firsts" for Southern Baptist Woman's Missionary Union during its annual WMU Conference at Ridgecrest N.C. Baptist Conference Center:

- The Ridgecrest meeting was the first to be presided over by national WMU President Carolyn Miller following her election to the post June 3 in Atlanta.

- The week marked the first time a conference had been offered in four languages at either Glorieta or Ridgecrest conference centers — in English, Spanish, Korean, and sign language.

- And members of the first Baptist Young Women Enterprisers Abroad team were commissioned for their Sept. 2-10 Bible distribution and witnessing project in the Soviet Union.

More than 1800 people participated in the week of training and general interest conferences, Bible studies, worship services, missions vespers, and concerts — all centered around the WMU emphasis of "Called and Accountable" for the upcoming 1991-92 church year. During the week, conferees gave \$4058.32 in a special offering for the Cooperative Program. Southern Baptists' unified plan of giving to support its missions, evangelistic, and educational programs domestically and abroad.

**First SBC black church celebrates 40th year**

ANCHORAGE, Alaska — The first black church admitted into the Southern Baptist Convention in this century celebrated its 40th anniversary June 23, with the pastor saying the church is no longer wandering in the wilderness, but is entering a new era. Greater Friendship Church in Anchorage was organized by 17 charter members on June 22, 1951, in the basement of First Church of Anchorage.

On the church's 40th birthday, Greater Friendship invited all Southern Baptists in the state to attend their anniversary at the 2000-seat auditorium of First Church, Anchorage, where the church was born.

Pastor John Smith said it was not just a time to celebrate the past, but to mark the beginning of a new era of cooperation and good relationships between Baptists of all races in Alaska.

Emmanuel McCall, director of black church extension for the SBC Home Mission Board, presented a plaque to Smith, recognizing the church as the first black congregation affiliated with the SBC in modern times.

**Lewis says church planting is not his single issue**

RIDGECREST, N.C. — It doesn't take a professional to diagnose Larry Lewis as obsessed with church starting. The Home Mission Board president constantly wears a button promoting a church-starting campaign. His office wall is decorated with a map depicting 22,000 places where churches are needed.

But he says he is not really a one-issue man. "It's not fair to say I'm more interested in starting churches than evangelism. It's not fair to say I'm more interested in starting churches than ministry," Lewis said during a home missions conference at Ridgecrest (N.C.) Baptist Conference Center. "It is fair to say that the only effective, fruitful way to evangelize this nation is to minister to its needs through New Testament churches."

The Home Mission Board's goal is to start 15,000 churches by the end of the year 2000. The 15,000 Campaign is part of the Bold Mission Thrust goal to have 50,000 Southern Baptist churches in the United States and its territories by the end of the century. In addition, Southern Baptist Convention President Morris Chapman challenged Southern Baptists to start 1000 churches on Easter Sunday next year.

Although Lewis is a primary promoter of the goal, he said, "We must not confuse our goal with our purpose. What fires us, what fuels us, is not the goal, but to realize we are under the mandate of God to reach every person for Christ."

**Angell receives Southern Baptist outstanding educator award**

SHAWNEE, Okla. — Warren M. Angell, dean emeritus of fine arts at Oklahoma Baptist University and a recognized authority on church music, received the Charles D. Johnson Outstanding Educator Award June 24.

The award, established by the Southern Baptist Education Commission, is given annually to a person who has made a significant contribution to Southern Baptist higher education.

From 1936 to 1973 Angell was dean of OBU's College of Fine Arts. In recognition of his contribution in building the College of Fine Arts and bringing high standards of scholarship and musicianship at OBU, the university's board of trustees named the college the "Warren M. Angell College of Fine Arts" in 1956.

**Wallace Davis named 11th Wayland president**

PLAINVIEW, Texas — Wallace E. Davis Jr., vice president for academic affairs and former interim president at Corpus Christi (Texas) State University, has been named president of Wayland Baptist University, effective July 1.

The appointment was approved by vote of the 39-member board at a specially-called meeting. During that meeting, the board heard and accepted a unanimous recommendation of Davis by the board's executive committee, which also served as the presidential search committee.

Davis, 59, replaces Lanny Hall as the university's chief executive officer. Hall, who had been president since 1989, has assumed duties as president of Hardin-Simmons University in Abilene, Texas.

# Leaders need to worship, church musicians told

By Charles Willis

RIDGECREST, N.C. — Church leaders do not always get to concentrate on the worship experience, but they have a responsibility to worship before they can lead others, church musicians were told during Church Music Leadership Conference.

If we have not had life-changing worship, we have nothing to give to corporate worship," said Ron Alley, a Nashville concert artist and conference leader. "If we don't come to worship services having experienced personal worship, what do we have to give others?"

Citing an old saying that "worship is to comfort the disturbed and disturb the comfortable," Alley said he

believes many people come to worship services with deep inner needs. In contrast, he said, "many of us come to church week after week, sitting in our comfort zones, not expecting God to do anything."

Worship, he said, "costs us something, but we should give it willingly."

Alley, formerly with the Tennessee Baptist Convention Church Music Department, said he believes worship leaders should worship daily, including Bible study, prayers, singing, and reading hymns and poetry.

Praying for someone with a need who comes to mind during the week or singing and humming songs throughout the day can be spontaneous worship,

he continued.

In preparing for worship services, Alley suggested worship leaders pray for the service, listen for God's direction, follow his leadership, and ask what God wants. He also suggested choir rehearsals and choir devotionals as a time for worship leaders to worship.

Prior to the worship services, he recommended leaders meditate on the order of service, praying for God's moving. He also suggested reading through the hymns, reading the Scripture passages, and meeting with the other worship leaders to prepare spiritually.

And Alley cautioned worship leaders to be willing to adapt plans as they

feel God leading them to do so.

"Be sensitive to the Holy Spirit's call," he urged. "Sometimes we get so stuck on what is 'right' and 'correct,' we don't allow God to move us. Answering that call of God is a witness to His people."

Alley said he believes worship leaders can experience worship during worship services. "It's not easy," he admitted, "but we can if we will let our hearts be sensitive to God."

Church Music Leadership Conference was sponsored by the Southern Baptist Sunday School Board's church music department.

## Worship vital to church tasks music ministers agree

RIDGECREST, N.C. — Every activity of the church should be the result of worship, a minister of music told his counterparts during Church Music Leadership Conference at Ridgecrest Baptist Conference Center.

Larry White of First Church, Norfolk, Va., said church "work" which does not grow out of worship is "just planned activity."

"Ministry to others who have needs, giving to the church, sharing our love with fellow believers should be the result of worship," he continued.

Individual as well as congregational worship is important, he acknowledged, especially for ministers of music.

"Before I lead in public worship, I need to prepare myself with private worship," he said. "I don't feel I have

led the people in worship unless I have worshiped too. We need to set an example for our people to come prepared for worship."

Eugene Hattaway, minister of music at First Church, Knoxville, agrees that much of what people do in and for the church is from one person to another, "but worship is communion with God."

"That should not be," he declared. "We also play the role of the critic," he admitted. "We analyze everything; we take it all apart. As a worship planner, I want everything to run smoothly, but I desperately need to put that aside and be one of the worshippers so that I have interaction with God."

Hattaway said God initiates worship by calling us to Him, "but the most difficult thing we do is worship. We have become such a multimedia so-

ciety, we expect to be entertained."

White concurred that "we shouldn't worship because of what God will do for us, but because of what He is to us."

Minister of Music Glen Adkins of First Church, Augusta, Ga., cautioned that "worship is a relationship between God and the worshiper, not between the worshiper and the worship leader."

Adkins added that "the bottom line is intention." "Worship should always glorify God and edify the people."

Hattaway said he believes persons should respond to God at the conclusion of every worship experience.

"If we have been truly at worship, we cannot leave that experience the same person we were when we began." — Charles Willis



**AT RIDGECREST** — Worship leaders do not always get to worship while they are leading services at church. Mike Bundon and his wife, Joy, sing during worship services at Ridgecrest Baptist Conference Center. Bundon is minister of music at Beaver Dam Church, Knoxville. — Photo by Jim Veneman