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**Overcoming church hesitance  
 key to multihousing ministry**

**By Sarah Zimmerman**

**Baptist Press  
 7/16/96**

RIDGECREST, N.C. (BP)--A door to ministry, evangelism and church starting stands wide open, but many churches seem hesitant to cross the threshold into multihousing communities.

When Southern Baptists began multihousing ministries, property managers were reluctant to let church groups work on their site.

"Now managers are open to us; the problem is the churches," said Neal Stevens, Home Mission Board consultant for ministries in manufactured housing communities. Mission leaders from around the country echoed Steven's concern during a July 6-12 home missions conference at Ridgecrest (N.C.) Baptist Conference Center.

Nationwide 37 percent of Americans live in apartment complexes, manufactured housing communities or other places with at least six housing units per acre. Ninety-six percent of multihousing residents do not go to church anywhere.

While residents are not likely to leave the property to attend church, "you can reach 25 to 30 percent of them with the gospel in two years if you go to them," Stevens said.

In 1985 Stevens was called by First Baptist Church of Marion, Ark., to start a ministry in a mobile home community of 350 homes and 1,200 residents. The Bible study he started became a church in 1987, and last year Stevens returned to preach for its 10-year anniversary celebration.

Southern Baptists' strategy in such places is to get permission from the property manager to survey residents and plan community programs based on their responses. Programs range from swimming classes to after-school tutoring. Often a Bible study is started in a resident's home.

When a sponsoring church develops a positive relationship with the management, the property owner often asks for more church volunteers to develop ministries in other locations. Stevens and mission leaders from Missouri, Illinois, Texas and Alabama said the problem is finding churches willing to begin new work.

"I'm seeing doors open a whole lot faster than we can go through them," Stevens said.

Pastors are often afraid the multihousing ministry will drain leaders from their church, but Stevens said a ministry can begin with one couple.

Other church leaders express concern that the ministry will be an "ongoing drag" to the church because the people reached may not financially contribute much to the church and the group may never become an independent congregation.

Stevens challenged such pastors to think beyond what they can get out of the ministry. He added he has been encouraged lately that state conventions and associations are becoming more supportive of multihousing ministries.

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In addition to training leaders, members of the Southern Baptist Multihousing Association elected new officers during the home missions conference. They include president Jim Walters, minister of missions for Bear Valley Baptist Church, Denver; vice president Ken Weathersby, Tennessee Baptist Convention associate director of missions for black church extension and multihousing ministries; secretary-treasurer Sally Hinze of Union Baptist Association in Houston; and Stevens as editor of the association's newsletter.

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**African American churches  
described as rooted in hope**

**By Sarah Zimmerman**

**Baptist Press  
7/15/96**

RIDGECREST, N.C. (BP)--Anglo churches could learn a lot about hope from African American congregations, home missions leaders said and demonstrated during sessions at Ridgecrest (N.C.) Baptist Conference Center.

Everett Anthony, Southern Baptist Home Mission Board consultant in associational missions, said he finds hope woven throughout the history of black churches. "The theme in the greatest moment of adversity is hope and overcoming the obstacle. You hear it in their music; you don't typically find that in Anglo churches."

While Anglo churches sing, "My hope is built on nothing less than Jesus blood and righteousness," hope is not their constant attitude, said Willie McPherson, HMB director of black church extension. In predominantly black congregations, people are continually reminded, "You can make it. God is with you and if he is, you can make it."

Evening worship services at Home Missions Week, July 6-12, were led by African Americans who demonstrated the emphasis on hope.

Music coordinator Harding Epps of Christian Fellowship Baptist Church, College Park, Ga., announced one evening that another predominantly black church had been burned. "But," Epps said, pausing for effect after the announcement, "We know that God is God and he doesn't ever change."

Gary Frost, pastor of Rising Star Baptist Church, Youngstown, Ohio, preached about "handles" such as jealousy, guilt, lust and pride which Satan uses to influence Christians. Then he added, "Thank God that Scripture gives hope ... . God's power will back you up. When you're doing his will, expect the supernatural involvement of God."

McPherson attributed the African American emphasis on hope to a time when black pastors reported news of government activities to their congregations. Pastors went to the courthouse during the week, reported the news to their congregations on Sunday and interpreted it as good or bad for the black community.

"Then they worshiped joyfully regardless," McPherson said. "The pastor told the story and put a balm on."

Anglo churches also could learn about grace from African American churches, Anthony said. African Americans are more likely to accept people who have offended them, and an African American church rarely fires its pastor, he noted. "Blacks are far more willing to restore people to the status they once had."

As an example, McPherson noted a church in Chicago where men who had been in prison carried keys to the church building.

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**Powell salutes Senate  
for pension bill action**

**Baptist Press  
7/16/96**

DALLAS (BP)--Action by the U.S. Senate July 9 moves key simplifications in church pension law a step closer to the president's signature, said Paul W. Powell, president of the Annuity Board of the Southern Baptist Convention.

The Annuity Board provides retirement plans for ministers, missionaries and employees of more than 40,000 churches, institutions and agencies of the 15.6-million-member Southern Baptist Convention.

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Passed by a reported vote of 96-2, the bipartisan Senate managers' amendment to HR 4436 contained some vital parts of S. 881, the proposed Church Retirement Benefits Simplification Act, as introduced by Sens. David Pryor, D.-Ark., and Charles Grassley, R.-Iowa.

Among provisions passed by the Senate, or previously by the House of Representatives, are: clarification assuring a minister's pension benefit that is a tax-excluded housing allowance is not subject to self-employment tax; assurance of eligibility of chaplains and other ministers not employed by a church to participate in a church pension plan; and clarification of law that is beneficial to foreign missionaries by reducing future taxes on contributions to their retirement plans.

"Action by the Senate is deeply appreciated," Powell said. "The responsiveness of members on both sides of the aisle was an admirable demonstration of statesmanship. The senators, and their House colleagues, were gracious to our calls, letters and visits, and their legislative staffs were very helpful in fulfilling several of our requests."

In addition to the authors of S. 881, Powell expressed appreciation to Sens. James Inhofe, R.-Okla., Trent Lott, R.-Miss., Thomas Daschle, D.-S.D., John Warner, R.-Va., and Daniel Patrick Moynihan, D.-N.Y.

The Senate and House bills now go to conference committee to iron out differences, and passage by both houses of Congress is possible before the August recess.

Another piece of proposed legislation of great interest to church pension boards is S. 1815, the Securities Investment Promotion Act of 1996. Section 315 of that bill includes an exemption from certain securities laws for church pension plans. Observers are hopeful the bill also will gain approval and the president's signature before the August recess.

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**Start with 'Experiencing God,'  
add Hispanic visitors, then ...**

**By Karen L. Willoughby**

**Baptist Press  
7/16/96**

SEQUIM, Wash. (BP)--The stream of Spanish-speaking visitors to First Baptist Church's worship services in Sequim, Wash., caused members to sense God must be at work.

Mark Weatherford, pastor of the church on the Olympic Peninsula west of Seattle since 1993, credits the "Experiencing God" discipleship course a year ago as the catalyst for the congregation's realization that God seemed to be bringing people who only spoke Spanish to a church where no one spoke Spanish.

Conversations consisted of gestures and smiles; the Hispanics returned and brought their friends.

"The Lord kept leading them here 'because of the love we feel from the people,'" Weatherford said he understood them to say.

Then God brought a Catholic Puerto Rican to town who had worked as an interpreter in Washington, and who sensed God's presence at the church. She stayed to translate for a deacon-led Bible study. Still more Hispanics from a variety of Christian faiths began coming to what apparently was the only church in town ministering in Spanish.

Then First Baptist was offered the opportunity by Peninsula College in Port Angeles to be the only site in the area where classes are offered in English as a Second Language. Russians, Italians, Cambodians and Hispanics attend. Many have started attending services.

This was but one of the streams of ministry that has yielded even a new building for the congregation.

A concern developed for children, for example: only about five were attending midweek church activities; implementing the SBC Team Kid programming now attracts about 30.

What about working women? Pastor's wife Paula Weatherford started a noontime Experiencing God study for about a dozen unchurched women, some of whom have become active participants at First Baptist, all of whom have grown closer to God, the pastor said.

There are now about 120 people attending two worship services.

"When we came here in 1993, there were only 20 faithful people. We knew we were looking at a challenge," Weatherford said. "In my prayer I said I want to go where I can see a movement of the Lord and he hasn't disappointed us."

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The year before the Weatherfords and their three daughters moved to Sequim (pronounced Squimm) from Mesquite, Texas, First Baptist had lost four strongly supportive families. One couple had died in a fire caused by a hot tub miswiring.

"The spirit and morale of the church were down," Weatherford said. "The first thing we did was to put up a steeple with a white fluorescent cross on top to differentiate us from the duplexes behind us."

Except for the subdivision of multifamily housing, First Baptist's five acres are surrounded by farmland and subject to a breathtaking view of snowcapped peaks in the nearby Olympic National Park.

As the number of Hispanic-speakers increased, First Baptist began praying for a bilingual pastor to better meet their needs; since December Emmanuel Marroquin has been leaving his Federal Way home at 5 a.m. to lead an 8:30 a.m. Sunday service in Sequim. Sunday school follows at 9:45 a.m., with Hispanic and Anglo children together and a Bible study in Spanish for adults. The Anglo worship service begins at 10:45 a.m.

"We wanted them to be able to have worship with a Spanish-speaking pastor and to sing songs in Spanish," Weatherford said. "When the new building is ready, they will use this auditorium."

New building?

Ahh, said the pastor in a recent interview in his closet-sized office, it's another example of God at work.

"I'm so glad we went through Experiencing God because that's when we began experiencing God," Weatherford said. "All this happened so fast we knew that it would have to be God bringing it all together."

"We saw God working and knew we'd have to expand, so we put together a long-range planning committee," he continued. "Our thinking was that if things fell together, we were thinking of building at the end of 1996 -- if everything came together."

But then the pastor received a call from the Noonday Baptist Association in Georgia. Their director of missions, Bob Franklin, had been at Sequim during the fall for a World Missions Conference.

"He said, 'We've got 55 volunteers who want to come and build for you this summer. Will you be ready for us?' They said they'd need a foundation poured, all permits secured and all materials on site -- and we didn't even have (definite) building plans," Weatherford said. "I told them we'd have to get back with them."

A former attender, who had not had any contact with anyone from the church for a year, unexpectedly sent a \$5,000 check as a tithe on some property he'd sold.

"We felt like that was the Lord telling us to go ahead," Weatherford said. The church voted to add a new worship center and more classroom space to its existing structure. The unexpected check was used for building plans.

Step one was getting conditional use permits OK'd by the county, a process that could take months. But when the building committee (formerly known as the long-range planning committee) appeared before the commissioners in January, after a church-wide day of prayer and fasting, they were told that as of the first of the year, churches no longer were required to obtain the permits.

"We called back Noonday and said yes, we could be ready. Two weeks later Metro Georgia Association called and said they had 60 volunteers to come the week after Noonday," Weatherford said. "Things started accelerating at such a high pace my wife started a journal to be sure we'd remember it all."

After members raised \$100,000 in cash and pledges in a self-directed capital fund-raising campaign they called Experiencing God Through Building, the church asked a local bank for a \$200,000 loan. The bank offered \$250,000 and a week later upped their offer to \$300,000.

The new worship center will seat about 250 people comfortably; there will be a spacious foyer and four classrooms. Folding doors will be placed in the old worship center to provide for more classroom space when needed.

"The amazing thing about these volunteers coming from Georgia is that each has to pay \$500 for airfare and food," Weatherford said. "That challenged our people. We'll be providing several potlucks, snacks and refreshments, lodging and we'll be right in there, working too. It's going to be a big barn raising and we're already getting media attention."

He's challenged by the excitement of the congregation and their interest in learning more about this God who is so obviously at work in First Baptist, Weatherford said. He recently started Wednesday nights on a Journey Through the Bible.

"It gives people a good overview," Weatherford said. "We look at major passages, major themes -- a book (of the Bible) each week."

The study is so popular that he's had to tape it for those who work in Team Kid and with youth.

"We continue to look with anticipation and excitement to what God is going to do in the future," Weatherford said. "We're being blessed; we want to be a blessing in this community."

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**Electronic-age children  
need guidance, he reminds**

**By Charles Willis**

**Baptist Press  
7/16/96**

GLORIETA, N.M. (BP)--Today's children have grown up with educational and entertainment media in variety and sophistication their parents did not have and their grandparents never dreamed of. Yet more than ever, children need guidance in the material they read and watch, a childhood education consultant maintained.

Children may be exhausted and overlooked, they may have fewer family rituals and fewer siblings than older generations, their parents may buy them more gadgets and attempt to compress time into "quality time," Bill Young of Franklin, Tenn., told participants in the National Conference for Church Leadership.

With a lifestyle far different from that of previous generations, today's children need adult guidance in using the media that fill many of their hours each day, he told an audience of media library leaders.

Violence is a concern for many parents who wonder what television, videos and movies may be teaching their children. Young said parents need to determine if violence is a major driving force of the story their children are watching, or if it is incidental.

Other questions that help determine if violence is a concern include: Would there be a story if there were no violence? What are the consequences of the violence? Do people get rewarded or suffer as a consequence of their violence? How realistic is it? Could it be copied? Who are the victims and the perpetrator? How many acts of violence happen during one episode of a show or during a movie? What does the show model for children?

Young recommended parents watch television with their children, evaluate the content and consider the child's developmental level when making viewing decisions. Be aware of the learning of aggressive attitudes and behaviors, he added, including fear, desensitization or loss of sympathy toward victims of violence. And recognize that different kinds of violent programs pose different risks.

In providing appropriate, positive reading and viewing material for children in church media centers, Young urged leaders to consider their interests, feelings, relationships, abilities and needs. He encouraged church leaders to evaluate their media centers as child friendly, parent friendly, collection (variety) friendly, location friendly, age-appropriate friendly and worker friendly.

"Jesus told us children are valuable in the kingdom of God," Young concluded. Through church media centers, "children can be reached with the gospel and, in time, we reach their parents."

National Conferences for Church Leadership, July 12-15 and July 15-19 at Glorieta (N.M.) Baptist Conference Center, focused training on leadership, ministry and worship and were sponsored by the BSSB's church leadership services division.

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A list of sources for books, videos and software for children is posted in the SBCNet News Room under the filename child.txt.

**Use drama as Jesus did,  
workshop leader says**

**By Charles Willis**

**Baptist Press  
7/16/96**

GLORIETA, N.M. (BP)--Jesus was a dramatic evangelist when he told parables to communicate with people, a Baptist campus minister told participants in the National Conference for Church Leadership at Glorieta (N.M.) Baptist Conference Center.

Today, drama is used in evangelism for the same reasons Jesus used drama. It captures the attention and makes a message more memorable, said Angela Perkins, Baptist campus minister at the University of Louisville (Ky.)

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While the visual element of today's drama may capture the attention of the unchurched more than a sermon will, she said, the quality of drama offered the public through television, videotapes and films may be tough competition.

"People's standards are high," she observed. "If you can't do drama well, it probably won't accomplish your purpose."

Training in the fundamentals of good drama, voice, diction, mime and puppetry are more important than ever today to make a church drama ministry succeed, she said.

"It's a sad thing for churches when no one is equipped to do drama, and the congregation is turned off by poor-quality efforts. Even more, when you go out into the community with a production, you have to earn their viewership. If your goal is evangelism, professionalism is something churches need to work on."

At church, family entertainment nights may include plays that promote family values and provide entertainment, she said. But in public settings where walk-by audiences are the target, brief sketches, music, puppets and mimes are the best attention-getters. After the presentation, actors may have an opportunity to present their testimony individually.

"If you decide to have a drama group, each person needs to have their testimony prepared in their own way to share as the opportunity arises," she said. "The more natural you can be, the more important your testimony becomes. What did God do in your life yesterday? What is he doing in your life now? We need to be vulnerable, not preachy. Personality is an important factor. You have to be comfortable with who you are," and she added, "also know the basic witnessing Scriptures."

Perkins said getting some minimal formal training for the drama director can suffice, when that person trains others. Every creative art uses the same fundamentals, she observed, so a basic course in drama and training in voice and diction can form the basis for preparing the drama team.

National drama events sponsored by the Baptist Sunday School Board in Nashville, conferences at Glorieta (N.M.) and Ridgecrest (N.C.) Baptist Conference centers, state Baptist convention drama festivals, youth camps, Centrifuge and state Baptist camps offer training opportunities in drama, she said. Church drama teams can present what they have learned in other churches and help teach those who want to start a drama ministry for their congregation.

While drama in the church most often focuses on topics of discipleship, she said, using drama to reach the unchurched "introduces them to Christian values as an introduction to Christian beliefs."

National Conferences for Church Leadership, July 12-15 and July 15-19, focused training on leadership, ministry and worship and were sponsored by the BSSB's church leadership services division.

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### **Comedian Lowry claims he's just a storyteller**

**Baptist Press  
7/16/96**

NASHVILLE, Tenn. (BP)--"I am a storyteller -- I'm not a comedian," says Mark Lowry.

"People are interested in other people. They love stories, but those stories have to appeal to everybody -- truck drivers, schoolteachers, lawyers, sixth-graders, pastors, rabbis. They've got to be able to relate to it and they've got to be able to see themselves in it.

"I know what's funny to me, and fortunately what's funny to me is usually funny to the audience," which Lowry, who hails from a Southern Baptist family in Houston, calls a "crazy quilt of humanity."

Lowry says he tried to pack something for all in his latest album, "Remotely Controlled." The new long-form video and companion audio album ricochet from subject to subject and concept to concept with a speed rivaling Mark's fast-talking, stand-up delivery.

As demonstrated on his Dove Award-winning long-form video "Mouth in Motion," Lowry has been called the prince of parody with spoofs on songs by Michael W. Smith, Steven Curtis Chapman and Sandi Patty.

To appeal to his diverse audience, Lowry says he constantly searches for new material.

"I keep my eyes open for things that make me laugh -- my mother, my family, Bill Cosby, Barney Fife, all the great preachers I heard growing up. I've stolen a lot of stuff from Jerry Falwell," he confesses. "Originality is just forgetting where you got it.

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"I love it when a story takes a turn to connect with something eternal. When you've got the audience laughing and laughing and their arms are unfolded and their mouths are open, you can reach in and grab their hearts because their defenses are down and take them to the cross.

"People come to my concerts expecting to laugh. My mother says that I can just yell at the audience and they laugh. That can put you in a lazy place because you don't have to work as hard as you used to. You've got to make yourself work harder. When it came time to do a new album and video, we thought, 'What can we do that's different?' which means trying something that nobody would expect."

His "Remotely Controlled" covers new ground by interspersing stand-up comedy before a live audience with vignettes of channel surfing.

Cameos abound as Lowry scans the dial. Gary Chapman appears as a surly roadie. Clay Crosse's song "I Surrender All" is recycled as a food-filled parody, "I Can Eat It All." Bill Gaither and Carman make appearances on a home shopping show.

John James of Newsboys, Jamie Rowe of Guardian and Scott Krippayne provide mock testimonials for the Hair Loss Club for Men.

Lowry aims to raise the spirits of others diagnosed with Attention Deficit Hyperactivity Disorder in a fast-paced conceptual video for the song "Hyperactivity."

Lowry first came to prominence with an appearance at the 1988 Christian Artists' Music Seminar in Estes Park, Colo. In addition to performances with the Gaither Vocal Band, he's headlined tours for two years in addition to making solo appearances.

A line of greeting cards bear his likeness. He was a presenter at the 1994 Dove Awards and a co-host of the telecast the following year. He and Kathy Troccoli have joined forces for the "Mark and Kathy Show," a weekly hour-long variety show that anchors the home TV programming on The Inspirational Network (INSP).

Yet Lowry says he is continually surprised by success. "I never thought I'd have 9,000 people come see me in the Dayton arena. I looked out the door and saw cars lined up down the interstate like they were coming to a real concert," he says.

Involved in theatrical productions and musical recording as a boy in Houston, Lowry says he never considered a career in music until he was in college at Liberty University pursuing a business degree. He was invited to join an evangelistic team that eventually led to solo musical performances. That's when his humor began stealing the show.

"I was out on the road singing and I had to have something to do while the little old man in the back of the church was changing soundtracks, so I'd talk," he recalls. "I went through a time when I thought that I was just a jester in the king's court because everything I said on stage came out funny and I did it on purpose because I loved to hear them laugh. When I heard them laughing, I knew they were listening. You can have the greatest message in the world, but if nobody's listening, what good is it?"

"People always ask: Is it entertainment or ministry? It better be both. If you don't have their attention, you're not going to be able to minister to them. But you have to be careful because you can entertain them and never minister to them."

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Compiled by Keith Hinson.

### Harley-riding seminarian starts church for bikers

By Lee Weeks

Baptist Press  
7/16/96

WAKE FOREST, N.C. (BP)--Roaring, sparkling-chromed motorcycles, black leather jackets and frayed faded blue jeans -- "This is me," Charlie Morgan said matter-of-factly as he leans back in a chair during a break between classes at Southeastern Baptist Theological Seminary.

Long wavy brown hair hangs in a pony tail down Morgan's neck. Black T-shirts and matching boots are common attire for the 6-foot, 4-inch, 225-pound bearded New Yorker.

"I've been refused entrance into bar rooms that most people wouldn't stop at," Morgan said. But don't be quick to get the wrong picture, said the 45-year-old seminary student.

"God sees as man doesn't," Morgan said. "God sees the inward parts."

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And that's the message Morgan shares with those who also live in the "bikers' world."

Last November, Morgan started holding worship services on Sunday mornings in his home in Middlesex, N.C. About a dozen motorcycle buddies make up the new congregation called The Damascus Road Baptist Fellowship.

Morgan was appointed a church starter by the Mission Service Corps of the Home Mission Board in December 1995.

Morgan's biker ministry spawned from the death-bed conversion in October of a longtime friend named Bob Phelps.

Morgan said Phelps, 65, accepted Christ with his last breath immediately before dying of cancer, as Morgan cradled him in his arms.

"He said with the least little bit of air, 'Lord Jesus,'" Morgan said. "I've seen a lot of dead people but I have never seen the peace like I saw on him. He looked like he just laid back in the pillows and Jesus came and got him. There was an aura of peace about him."

Morgan said bikers deal with death more often than most people because of the risky mode of transportation they choose.

"There's always the reaper that is right there behind you because you never know," Morgan said.

That's why, he said, it's critical that bikers hear God's message. "There is a God," he said. "Sin is serious and you will pay for it. You don't ride free in Harley Heaven forever."

Like Morgan, the bikers attending the new church share an affinity for Harley Davidson motorcycles and black leather attire.

"Part of the thing in the motorcycle world is there is a brotherhood that transcends most churches nowadays," Morgan said. "I would say that it's equal to the early church. There are people now even that I would lay my life down for and there's guys that would do the same for me."

David Bower, 33, of Wake Forest, N.C., started attending Damascus Road Baptist Fellowship in November. Bower, who doesn't claim to be a Christian, said before November he had not regularly attended church in about 20 years.

"Charlie impressed me that he was our kind of people," Bower said. "He stirred a lot of different thoughts in me that I didn't know were there. It's made me think a whole lot. It's weighing heavy on my mind."

For nearly 20 years Morgan lived the "biker" lifestyle. "I did my share of sinning," he said. "The only thing I could do good was motorcycles.

"We were just our own society," he continued. "It's a subculture. A society within a society. A different set of rules. Some of them not so bad. Some of them are better than normal society."

Morgan is proud of his purple Harley. He's rebuilt it twice since buying the motorcycle in 1981. "Jesus is Lord" is painted on the gas tank in hot magenta pink.

"It's a rolling tract," Morgan said. "The bike is the door that opens to the altar."

All too often "bikers" are treated like societal outcasts, Morgan said. The general public allows fear, fueled by prejudicial stereotypes, to blind them to the reality that bikers are people in need of acceptance like everyone else, he said.

That's why Union Hope Baptist Church in Zebulon, N.C., will always hold a special place in Morgan's heart.

"They took me long-haired and beard, T-shirts and blue jeans and all," he said.

Six years ago, Morgan found himself back in church after his wife, Mary Ellen, was diagnosed with multiple sclerosis.

"We went running to God," Morgan said. "My own mortality just fell on me. I could tell you I was saved when I had a beer in one hand and a cigarette in the other. But I knew I wasn't living in any way, shape or form where God wanted me. I knew I wasn't doing what he wanted me to do."

In 1991, Morgan said, God called him into the ministry. Last year, Morgan earned his associate of divinity degree at Southeastern Baptist Theological College on the seminary campus in Wake Forest, N.C.

Morgan, currently pursuing a B.A. degree at Southeastern, plans to get a master of divinity degree at the seminary as well and possibly a doctorate. In addition to pastoring the new church start, Morgan serves as associate pastor at Oak Level Christian Church in Youngsville, N.C.

"If a guy ain't got nothing but a pair of holey jeans and a black T-shirt and that's the best he's got, who are we to say you can't come in my church?" said Morgan who is anxious for the Damascus Road fellowship to have its own building.

Morgan said the key to his biker ministry is being real.

"If you're going to witness to a biker, you better possess what you're going to profess," Morgan said. "Because if you don't, you're phony as a \$4 bill. You can tell me about Jesus, but I think I better see some of him in you."

Morgan said Christians need to remember that most bikers aren't losers, they're just lost.

"Christianity needs to come out of the church on Sunday into the rest of the week," he said.

"Christianity is not something to be done on Sunday for two hours. Next time you see a Harley rider, don't be scared. Be a Christian."

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**Dan Crawford named to occupy  
Southwestern chair of prayer**

**By Bryan MacAnally**

**Baptist Press  
7/16/96**

FORT WORTH, Texas (BP)--A man who believes people "can touch heaven through prayer and devotion without losing touch with the reality of day-to-day-ministry" has been named the first occupant of Southwestern Seminary's Fred and Edith Hale Chair of Prayer and Spiritual Formation.

The appointment of Dan R. Crawford reflects Southwestern's commitment to spiritual formation as an integral part of seminary training, said President Ken Hemphill.

"If we fill the head but ignore the heart, we have not fulfilled our task in relation to our students," Hemphill said. "Dan Crawford brings pastoral experience, proven ability and a heart for evangelism to this pivotal chair."

Crawford, professor of evangelism/missions and director of evangelism and missions practica, has taught at Southwestern since 1985. He previously served with the Southern Baptist Home Mission Board as national evangelism consultant to students, singles and young adults.

He also has served as director of the Baptist Student Union at the University of Texas, Austin; East Texas State University, Commerce; and Pan American University, Edinburg, Texas.

He has written five books and numerous articles, reviews and poems; edited two books; and contributed to another three.

The \$500,000 chair was approved by seminary trustees in 1983. In 1986 it was named in honor of Hale and his late wife Edith, longtime benefactors of Southwestern, who designated a portion of their estate to complete the funding. He died in 1994 at age 99.

Jack Gray, emeritus professor of missions, was instrumental to the chair's development through the years. He began praying for the chair in 1970 following a campus revival.

"This is the fulfillment of a divine assignment," Gray said.

Crawford said his life was greatly influenced by both Gray and Bertha Smith, longtime Southern Baptist missionary to China.

"I remember Miss Bertha coming to our missions class when I was a student at Southwestern," Crawford said. "I don't remember all that she said but I remember I was different after that class."

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