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October 8, 1986

86-146

Hunger Expert Fears Impact
Of Reader's Digest Article

By David Wilkinson

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NASHVILLE, Tenn. (BP)—Has American famine aid to Ethiopia been massively misappropriated?

That question, raised by Reader's Digest magazine, is "sowing seeds of doubt" which threaten to erode Americans' confidence in private hunger relief organizations as well as U.S. foreign aid, a Southern Baptist hunger expert claimed.

Robert Parham, director of hunger concerns for the Southern Baptist Christian Life Commission, questioned both the content and the timing of an article in the October issue of Reader's Digest titled "Famine Aid: Were We Duped?"

The magazine, which has a circulation of 28 million, also reprinted the article in full-page advertisements in The Washington Post and The New York Times.

The article claims representatives from relief agencies and donor governments were "duped" by the Ethiopian government, which misused the famine aid for political purposes.

"We watched the cynical betrayal of the international-aid campaign," wrote Rony Brauman of Doctors Without Borders, a nonprofit, humanitarian French group that worked in Ethiopia. "Here is the harsh truth: Your donations have been massively misappropriated."

Brauman wrote that money, food and equipment intended for starving people were "hijacked" by authorities of the Marxist-backed government. Much of the food, he charged, was used "like bait in a trap" to lure starving people into deportation centers in a massive, politically-motivated resettlement project.

Parham said while abuses have occurred, the article makes "sweeping statements based either on incomplete information or complete misunderstanding."

"Either way," he said, "the editors of Reader's Digest have masked a complex situation in simplicity. Seeds of doubt have been scattered which, if not crushed, will yield a whirlwind of unnecessary skepticism about hunger relief efforts."

The timing of the article came in a month when many private and religious groups conduct annual world hunger emphases, Parham added. Southern Baptist churches observe World Hunger Day Oct. 12.

John Cheyne, senior consultant for human needs ministries at the Southern Baptist Foreign Mission Board, said the Reader's Digest article "does not represent what Southern Baptists are doing."

Southern Baptists who contribute to their denomination's program of hunger relief "can be assured that all funding and all commodities go directly to the needy people and are administered by our own missionary staff," Cheyne said.

In the last two years, the Foreign Mission Board has allocated about \$4.75 million in hunger relief funds to Ethiopia.

Cheyne said the board often works in cooperation with government officials, "but we still maintain control" of the relief process. The board's distribution system in Ethiopia, he said, has been studied as a model program by the U.S. Agency for International Development and the Ethiopian government.

Parham, who praised "the integrity and credibility" of Foreign Mission Board ministries in Ethiopia, also said the Reader's Digest charge of massive misappropriation of famine aid misses "the necessary distinction between unfortunate yet expected relief problems and the deliberate misuse of aid." He pointed out only 50,000 of 800,000 tons of food assistance from the United States were channeled through the Ethiopian government, and use of that aid was monitored by U.S. AID.

The remaining 750,000 tons went from the U.S. government through private relief agencies.

Parham also faulted Reader's Digest with telling only the "half-truth" about the government's resettlement program. He noted about 600,000 Ethiopians were coercively moved from the northern region plagued by famine and civil war to the more fertile and less populated southern region in a "poorly implemented and brutal" project.

Parham agreed with Brauman's charge that one of the government's motives for the resettlement program was to weaken support for rebel forces in the north. The "larger picture," he added, is that the program was originally drafted in the early 1970s by U.S. AID under the pro-Western government of Haile Selassie.

"Furthermore, Brauman writes as if the resettlement effort is still continuing," he said. "The truth is that the article has been published nine months after the program was halted, in part because of international criticism."

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News Analysis
High Court Likely To Maintain
Delicate Church-State Balance

By Stan Haste

Baptist Press
10/8/86

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WASHINGTON (BP)—When President Reagan nominated then-Associate Justice William H. Rehnquist to succeed Warren E. Burger as chief justice of the United States, advocates of church-state separation expressed anxiety that their cause might be in serious trouble. Whether that anxiety is well-founded began to be determined Oct. 6 as the Supreme Court began its most closely watched term in nearly two decades.

That the high court will change under Rehnquist's leadership is undoubted. He brings to the tribunal's center chair the savvy of a veteran justice who is at once highly ideological yet immensely popular with his peers. Having just turned 62 Oct. 1, he stands to look forward to a lengthy tenure.

He also brings to that center chair a church-state record that does not bode well for separationists. Just three years ago, in the case of *Wallace v. Jaffree*, Rehnquist made a frontal attack on Thomas Jefferson's image of a wall of separation between church and state, contending the high court has followed a misguided course for the past four decades in trying to apply the third president's famed concept.

In staking out his position more clearly than ever before, Rehnquist made plain in his *Jaffree* dissent he would like to lead the court to a new delineation of church-state relations in this country. Most pointedly, he wrote in *Jaffree*, he would like to see a return to what he perceives to have been the intention of the framers of the Constitution to do nothing more in the First Amendment clause forbidding an establishment of religion than avoid a national church or the preferential treatment of one Christian sect over another.

He went on to declare the framers' intention included tax support for religion.

Despite church-state separationists' criticisms—for one, that the new chief justice ignored segments of debate in the constitutional convention that undermine his basic arguments—Rehnquist's *Jaffree* dissent marked a new era in church-state debate inside the high court. Robed with the prestige and power of his new position, Rehnquist may choose the course of an all-out effort to reverse "establishment clause" precedents, thereby testing to its limits the traditional view that church and state ought to be separate inasmuch as practicably possible.

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Part of the power of being chief justice involves assigning the writing of opinions when the chief's side wins. When Rehnquist's position prevails in establishment clause cases, he may follow the example of his predecessor by assigning himself the opinions in key disputes. Or he may turn such opinions over to Justice Byron R. White who, like Rehnquist, believes church-state separation has been taken too far and nearly always votes with Rehnquist in establishment clause cases. Another option may be new Associate Justice Antonin Scalia, whom separationists suspect will likewise line up with Rehnquist in such disputes.

Despite his highly touted powers of persuasion, however, Rehnquist does not have a clear-cut majority yet in close establishment clause cases. Other than White and possibly Scalia--whose five years as a judge on the D.C. Court of Appeals witnessed few church-state cases of any description--Rehnquist does not have another single justice on whom he can count to go as far as he would in reversing establishment clause precedents.

Reagan's other appointee, Justice Sandra Day O'Connor, while questioning some of those precedents in a separate Jaffree opinion, nevertheless voted with the 6-3 majority that struck down Alabama's statute mandating the observance of silent prayer in public school classrooms. Although she argued in her Jaffree opinion for a review of the court's three-part test to determine the constitutionality of laws relating to the establishment clause--they must have a secular purpose, must have a primary effect that neither advances nor inhibits religion and must not entangle church and state excessively--she would not go nearly as far as would the new chief justice.

Poised to resist any revisionist effort by Rehnquist is a solid core of four votes--Justices William J. Brennan Jr., Thurgood Marshall, John Paul Stevens and Harry A. Blackmun--determined to preserve the traditional view of separation of church and state. Those four--along with O'Connor and Justice Lewis F. Powell Jr.--formed the majority of six who rejected Rehnquist's views in Jaffree and voted to strike down the challenged Alabama law. O'Connor and Powell clearly remain the key swing votes in establishment clause cases.

In the other category of church-state disputes--those involving free exercise of religion--the new court likely will resemble the old one in that its sympathies generally will lie with individuals whose efforts to practice their religion have been thwarted by others, primarily employers. The exception to this general rule probably will continue to be when the federal government denies free exercise, as in the case of an Orthodox Jew who last term lost in an effort to force the Air Force to permit him to wear his skull cap while on duty.

An early barometer on free exercise in the new term will come when a Seventh-day Adventist woman, Paula Hobbie, attempts to convince the justices she was entitled to unemployment compensation benefits after her employer, a Florida jeweler, fired her for refusing to work on her sabbath.

Similarly, the Rehnquist-led court will have the chance in the new term to decide a key establishment clause case, a dispute testing the constitutionality of a Louisiana law mandating the teaching of creation science alongside evolution.

Despite the possibility of some minor shifts in deciding establishment clause disputes under Rehnquist's leadership, the delicate balance that has characterized the court's approach in recent terms essentially remains unaltered. That position gives a qualified endorsement to Jefferson's view of strict church-state separation, while allowing for certain exceptions.

To paraphrase Rehnquist's predecessor, Jefferson's wall of separation is really more like a serpentine line, moving here and there to keep both church and state from unduly infringing on the other. That line of separation is unlikely to be erased, even by the persuasive new chief.

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BJCPA Honors Two Baptists
With Inaugural Dawson Awards

By Kathy Palen

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Baptist Press
10/8/86

WASHINGTON (BP)--Citing their service as active Christians and their dedication to religious liberty, the Baptist Joint Committee on Public Affairs has presented its first Joseph Martin Dawson Religious Liberty Awards to two Baptist laymen.

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The awards were presented to Porter W. Routh, longtime executive secretary-treasurer of the Southern Baptist Convention Executive Committee, and Fred Schwengel, former member of the U.S. House of Representatives, during the Baptist Joint Committee's 20th Religious Liberty Conference.

Named in honor of the organization's first executive director, the awards are designed to recognize contributions of individuals in advancing religious liberty, defending separation of church and state, and applying personal Christian commitment in public life.

Routh was chief administrator of the SBC Executive Committee from 1951 to 1979. Previously he had been senior secretary of the Southern Baptist Convention, secretary of the Baptist Sunday School Board's department of survey, statistics and information, editor of Oklahoma's Baptist Messenger, and secretary of Brotherhood and promotion for the Baptist General Convention of Oklahoma.

After serving as a member of the Baptist Joint Committee 28 years—longer than any other person in the agency's history—Routh was interim executive director for a six-month period during 1980. His service as head of the agency bridged the administrations of James E. Wood Jr. and James M. Dunn.

He also was on the executive committees of the Baptist World Alliance, American Bible Society and Boy Scouts of America.

Routh has traveled in 59 countries and visited many Southern Baptist mission fields. He also has appeared on national radio and television programs and spoken frequently at national, state and local events.

He earned degrees from San Marcos (Texas) Academy and Oklahoma Baptist University and did graduate work at Southern Baptist Theological Seminary, the University of Missouri and George Peabody College.

He and his wife, the former Ruth Purtle, have five children.

Schwengel served eight terms in the U.S. House as a Republican congressman from Iowa. Since 1962, he has been president of the U.S. Capitol Historical Society.

He has been president of the Republican Heritage Foundation and the Iowa Chamber of Commerce and chairman of the National Civil War Centennial Commission and the Joint Sessions of Congress for Lincoln Sesquicentennial.

Schwengel has received the Freedom of Religion Award, Phi Sigma Epsilon God and Country Award and Triangle Award, and Veterans of Foreign Wars Citation.

He graduated from Northeast Missouri Teachers College and did post-graduate work at the State University of Iowa.

He and his wife, the former Ethel Cassity, have two children.

The Dawson Award program is to be an ongoing tribute to Dawson, who—in addition to his role at the Baptist Joint Committee from 1946 to 1953—was a pastor and denominational leader. He was pastor of the First Baptist churches of Hillsboro, Temple and Waco, Texas. Among his numerous denominational posts, he was chairman of the SBC Executive Committee and the SBC Committee on World Peace, editor of Texas' Baptist Standard and chairman of the committee that authorized creation of the SBC Relief and Annuity Board.

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Law Professor Blasts States
For Lottery 'Shell Game'

By Don Hepburn

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Baptist Press
10/8/86

TAMPA, Fla. (BP)—Calling a state-run lottery a "fiscal shell game," a Notre Dame University law professor criticized state governments for enticing their citizens to gamble.

G. Robert Blakey, a former federal prosecutor, told anti-gambling leaders that a state's share of lottery revenues does not always end up where it is intended to go.

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Voters in six states are being asked to authorize government-run lotteries in November, joining the 23 states that already operate such games of chance.

Most of the lottery proposals earmark profits to fund specific causes, such as education or roads. But Blakey warned voters do not always get what they bargain for. "You're voting for the legislature to spend the money on something else," Blakey said. "It's not for education. They're not telling you the truth on how they're spending it."

Blakey was one of three experts on gambling featured during the annual meeting of the National Coalition on Legalized Gambling in Tampa, Fla. The other speakers discussed compulsive gambling and strategies to block the spread of lotteries.

The two-day conference, sponsored by the Southern Baptist Christian Life Commission, attracted 23 anti-gambling leaders from eight states, including officials of various religious groups actively opposing lottery legislation and referenda.

Blakey told the group his study of the 23 states with lotteries shows revenues never really benefit the intended causes. "Money that would go to the school system from a general fund is simply displaced by the revenue from the lottery, and it's then freed up for spending elsewhere," he explained, calling the funding procedure a "shell game" and accusing lottery proponents of "violating the principles of truth in advertising."

Such deception, he added, often is a prelude to corruption that arises once a state begins operating a lottery. "They won't tell you the truth or how much money they're raising or how they're spending it," he said.

Blakey gave participants an abbreviated history of lotteries, which he said were outlawed in the 19th century because of corruption and scandal. He warned modern lottery opponents may be fighting a losing battle, however, because of the strong public support for lotteries. The public has forgotten the lessons of history, he explained, noting, "I don't see a way to turn around public opinion."

While anti-lottery forces may have all the data on their side, Blakey said, they have been unable to come up with effective slogans to marshal public support. Proponents, meanwhile, can "get a lot of mileage" by portraying a lottery as benefitting education, he said.

The law professor expressed concern over the moral misperception created by a government-run lottery, which he said conveys the message "it's better to succeed by chance rather than succeed by work."

The religious leaders also heard from Joseph Dunne, president of the National Council on Compulsive Gambling. "No one I know ever really wants to become a compulsive gambler," Dunne said. There are an estimated 4 million compulsive gamblers nationwide, he added.

Dunne said states that operate lotteries are "promoting risk-taking behavior." Such promotion he added, is a moral issue of public policy which must be addressed by concerned citizens. "Since the legalization of gambling, we have created a whole generation of addictive persons," he explained. "We have exposed our people from their earliest days" to the drug, alcohol and gambling culture.

Dunne described the profile and progress of the typical gambler. Of the 68 percent of people who gamble, he said, 2 percent will become compulsive gamblers.

There are 20 percent more suicides among compulsive gamblers than other people, Dunne noted, and 20 percent of compulsive gamblers have a drinking problem.

Dunne said a relationship exists between state-operated lotteries and the growth in the number of compulsive gamblers. The accessibility and acceptance of gambling produces more compulsive gamblers, he said.

"The key to our whole problem is accessibility," Dunn explained. "The more accessible, the more people become involved."

During another session, participants shared information on efforts in several states either to expand legalized gambling or set up state-operated lotteries.

Pat Anderson, executive director of the Florida-based STALL 5 coalition, outlined efforts to defeat the Nov. 4 lottery referendum in Florida.

"We don't have the millions of dollars for a media campaign," Anderson told the group, "but do have the organization to reach the grass roots."

The STALL-5 strategy involves mobilizing church members to go to the polls on Nov. 4 and vote against the lottery amendment, as well as another referendum on casino gambling, Anderson said.

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Don Hepburn is public relations director for the Florida Baptist Convention.

BTN To Show Unscrambled
Foreign Mission Study Videos

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Baptist Press
10/8/86

RICHMOND, Va. (BP)--Two video programs related to this year's Southern Baptist Foreign Mission Study will be shown unscrambled on Baptist Telecommunications Network in October.

"The Missionary Overseas," the video resource for the adult Foreign Mission Study, and "Tools Missionaries Use," the video for the children's study, will be shown Oct. 28 at 3:30 p.m. Central Standard Time on Spacenet 1, channel 21. The signal will be unscrambled, and viewers may tape the programs for later use.

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Martin Refreshes Missionaries
In World Hot Spot This Summer

By Scott Collins

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Baptist Press
10/8/86

FORT WORTH, Texas (BP)--Most people are looking for a way out of Beirut, Lebanon. Earl Martin found a way in.

Martin, professor of missions and world religions at Southwestern Baptist Theological Seminary in Fort Worth, Texas, spent three days in the war-torn city this summer. He went at the request of Southern Baptist missionaries serving in Beirut.

The trip was part of a three-month tour of Europe and the Middle East in preparation for a class Martin will teach at Southwestern Seminary next spring.

"I was very much aware of the fact that four days after I left Beirut, intensive shelling occurred," Martin reports. The shelling was followed by a car bomb killing nine people and wounding 85.

But Martin did not step in harm's way seeking accolades. And he said Southern Baptist missionaries serving in Lebanon do not either.

One missionary told him, "We are neither cowards nor heroes."

"They are mindful of the dangers and aware that the Lord has not abandoned them, so they're staying and going about their work," Martin says. "These missionaries are spending careers in a hot spot and in isolation. They wanted someone to come in and minister to them. I couldn't refuse."

Martin spoke at the Baptist seminary in Beirut. A student there told him, "I'm going to stay right here and minister. I love these people and this country."

The student taught the missions professor the importance of faithful mission service. "We must be faithful in the difficult, no-progress areas because you don't know when a situation will open up," he explains. "The churches are vibrant and growing."

"The war has made a lot of people open to the gospel."

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Historian Views
Day Of Prayer

By Shellyn G. Poole

First Baptist Press

NASHVILLE, Tenn. (BP)—Charles Fuller's recent request for a Southern Baptist Convention-wide prayer effort is similar to other calls to prayer throughout Baptist history, according to a church historian and employee of the denomination's history agency.

Fuller, chairman of the Southern Baptist Peace Committee and pastor of First Baptist Church of Roanoke, Va., has called for a day of prayer and fasting on Sunday, Oct. 19. He has urged all Southern Baptists to pray for an upcoming special prayer retreat of the 22-member Peace Committee and executives of the 20 national SBC agencies.

Charles Deweese, director of publications and communications for the Southern Baptist Historical Commission and the author of a historical survey of prayer, feels an intense emphasis on prayer could make a difference in the denomination's theological/political controversy.

Adding some clarification about the type of prayer needed to bring about reconciliation, Deweese said, "This will require prayer that truly seeks God's will, respects the rights of others and defies personal priorities in deference to the longstanding purpose and values of the Southern Baptist Convention."

Deweese has outlined in a chapter of his book, "Prayer in Baptist Life," the history of prayer and fasting as practiced by Baptists in England and colonial America.

Fasting in the 1600s meant "complete abstinence from food, pleasure and work for one day, usually from 6 a.m. to 6 p.m. Baptists used this time to read the Bible, pray, preach and perform acts of charity and mercy," he explained.

In citing a 19th century South Carolina pastor's explanation, Deweese related fasting must be totally connected with prayer. It has as a purpose "to seek God's direction in difficult times, to secure divine help in dealing with important matters."

Deweese noted during Baptists' first 300 years, they commonly called for days of prayer and fasting. However, in the 20th century, this practice has declined significantly, he said, noting reasons for this decline include an increase in urbanization with its changes in work patterns "and a general secularizing process which has entered Baptist life."

Fuller's call to prayer is one of many that Southern Baptists have received in recent years. Perhaps one of the most successful calls to prayer, Deweese pointed out, has been the annual week of prayer for foreign missions. It began as a day of prayer in 1888.

Many of these prayer calls have been for a one-time event. Others, such as the five-year call-to-prayer program of the Baptist Jubilee Advance, from 1959 through 1964, have spanned several years.

In describing the significance of prayer in Baptist life, Deweese said, "Prayer, more than any other factor, has led to the salvation of individuals; to the growth of churches, associations and conventions; and to the focus on Christian missions, evangelism, ethics, preaching and other disciplines of the faith.

"Our Baptist heritage provides convincing evidence that a widescale concert of prayer among Southern Baptists could magnify commitment to and results from Bold Mission Thrust and Planned Growth in Giving," Southern Baptists' evangelism and stewardship campaigns.

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FMB Personnel Discuss
Dynamics Of Conflict

By Susan Shaw

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Baptist Press
10/8/86

LOUISVILLE, Ky. (BP)—Despite the paradox and change which characterize missions in an age of denominational conflict, the Southern Baptist Foreign Mission Board "will keep its eyes on proclaiming the Good News to a lost world," Bill O'Brien, executive vice president of the board told students at Southern Baptist Theological Seminary in Louisville, Ky.

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O'Brien and Louis R. Cobbs, director of personnel services for the board, led a forum at Southern Seminary during its recent World Mission Week.

O'Brien noted the Foreign Mission Board finds itself in a situation of paradoxes—attempting ministry of continuity in an age of discontinuity, of trust in an age of suspicion and of servanthood in an age of affluence.

Cobbs pointed to rapid change in this generation as a potential contributor to conflict, as people search for something unchanging and secure.

Cobbs also noted the potential for the missionary appointment process to become political rather than spiritual, although he added, "so far it has continued to be a spiritual enterprise."

When questioned about the possibility of doctrinal statements which will have to be affirmed by missionaries, Cobbs referred to the 1963 Baptist Faith and Message statement but added, "I don't believe Baptists will become a creedal people."

O'Brien warned against the temptation to become caught on complicated doctrinal questions and ignore the clear mandates of Scripture.

He also encouraged students to be aware of the "global movement of the Spirit."

"God is not going to give himself to one group of Christians," he asserted.

When asked about Bold Mission Thrust, the denomination's plan to present the gospel to everyone on earth by the year 2000, O'Brien noted that while Southern Baptists are ahead of their goals for number of missionary appointments and number of countries where there is a missionary presence, they are behind in number of baptisms and new churches projected in their goals.

Pointing to the overriding task of allowing every person in the world to hear the gospel, he challenged, "Maybe our goals aren't bold enough."

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Baptisms Reach New High
In Tanzania's Kyela District

By Robert O'Brien

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10/8/86

KYELA, Tanzania (BP)—Continuing spiritual revival produced 14,409 baptisms during the 1986 church year in the remote Kyela District of Tanzania, where bush missionaries Doug and Evelyn Knapp and their team of African evangelists work.

The unprecedented figure will account for more than 8 percent of the 1986 baptisms on all Southern Baptist foreign mission fields if final overseas baptism figures reach their projected total of about 170,000.

The new Kyela District baptism total brings to 40,212 the number of baptisms in the Knapps' ministry over the past nine years, according to an update of statistics in "Thunder in the Valley," a new Broadman Press book that tells the story of the Knapps and how they achieved their results.

The Knapps, laypeople from Florida, came to Tanzania in 1964 as agricultural missionaries and worked for 16 years before any real spiritual breakthrough began.

Many of the baptisms came from six crusades, led by the Knapps and volunteers from the United States over the past decade, which have produced 26,781 professions of faith, including 12,657 in late 1985. The Knapps turned 8,102 of those over to other denominational groups when the new Christians requested affiliation during counseling.

Doug Knapp especially credits prayer, the crusades, longevity in the area, his wife's dramatic breakthroughs in youth work and the work of eight African evangelists he recruited and trained among a number of factors behind the growth, according to "Thunder in the Valley."

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"As laypersons who came to Tanzania as agricultural missionaries, we're gratified to get that kind of results, but we don't want to leave the impression we've done it alone," Knapp says. "African Baptists have played a primary role, earlier missionaries helped pave the way, and the Baptist Mission of Tanzania has provided invaluable support.

"And we don't want to leave the impression that large numbers prove the authenticity of a ministry," he adds. "We know of too many cases where missionaries, pastors and other leaders in difficult places at home and overseas worked faithfully with much less to show. The sower of spiritual seed may not always be the reaper."

People often ask if the numbers they hear about from the densely populated 1,000-square-mile Kyela District represent real depth.

"That's a fair question," Knapp explains, "because evangelism in Africa must be carefully done to get genuine results. When an African says he's a Christian it can mean anything from a born-again believer to a 'Christian' who joins the church for material gain, takes a Christian name for cultural reasons or experiences infant baptism."

Clell Coleman, associate pastor of Sheridan Hills Baptist Church in Hollywood, Fla., analyzed results in the Knapps' ministry after serving as a volunteer in the record-shattering 1985 crusade.

"I came away feeling those decisions aren't just a pile of numbers but represent people who have really committed their lives to Christ and will make an impact on Africa," Coleman says. "The Knapps' ministry has permeated the entire district. As Africans wrestled with a decision to accept Christ, they asked me questions about life, death, sin, God, salvation, heaven and hell which showed they had really been exposed to who God is and had thought deeply about what he means to them."

Knapp admits churches in the highly mobile district "lose as many members out the back door as anyone else" and that he faces a "pressing, growing need for follow-up," especially since the current church growth rate could push church membership past 150,000 by the early 1990s.

Statistics over the past nine years show the district has experienced a 59 percent average annual growth in baptisms and already has increased from 60 churches and preaching points to 329, from 3,740 church members to 32,423, and from the U.S. equivalent of \$420 a year in church offerings to more than \$31,000 a year, high by African standards. Since 1983, Sunday school enrollment has jumped 43 percent to 12,617; Woman's Missionary Union enrollment, 69 percent, to 4,760; and youth ministry about 50 percent, to more than 4,600.

The Knapps, who will be in their mid-60s by the early 1990s, work at follow-up through new member classes taught by themselves, African evangelists, a few of the better-trained African pastors or others from the outside. But the follow-up needs continue to escalate.

Kyela District, Knapp says, urgently needs additional missionary personnel to concentrate heavily on training and equipping pastors and other leaders, conserving evangelistic results and setting the stage for Kyela Baptists to "live up to their potential as a powerhouse for spreading the influence of the gospel throughout Tanzania and into neighboring countries."

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(BP) photos mailed to state Baptist newspapers by Richmond bureau of Baptist Press.

Seminary Archaeologists
Unearth Fortifications

By Scott Collins

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Baptist Press
10/8/86

FORT WORTH, Texas—Ancient city fortifications and a 2,700-year-old olive oil press have been uncovered by Southwestern Baptist Theological Seminary archaeologists working at the ancient site of Timnah, Israel.

George Kelm, professor of biblical backgrounds and archaeology at the Fort Worth, Texas, school, led 26 students and volunteers on the seminary's ninth annual expedition to Timnah this summer.

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Southwestern Seminary maintains a permanent dig at Timnah, located in the fertile Sorek Valley and best known from the biblical exploits of Samson in the Bible's book of Judges.

Major excavation efforts this summer centered on the city's early fortifications. "We wanted to determine the nature of the fortification system established at the time the town was built," Kelm explains. Earlier excavations revealed Timnah occupied a strategic position in Hezekiah's defensive confrontations with the Assyrians. The 1985 expedition uncovered a large gate complex used by Hezekiah in the eighth century B.C.

This year's findings support a similar view of the town's military importance during the patriarchal period. Kelm says the town's builders dug a moat around Timnah. They constructed a huge earthen rampart supported by large boulders carried from more than one-half mile away, he notes.

The defensive system was designed to protect against the battering ram, which was the main offensive weapon of the time, Kelm says.

Excavators also continued work on a large public building in the southeastern part of the town. The building dates from the time of kings David and Solomon.

However, complete excavation of the building was delayed when a seventh century B.C. olive oil press was discovered. Kelm says the press was in "beautiful condition."

Archaeologists are hopeful further excavation in this area will provide insights into the nature of the settlement during the united monarchy.

"We have a chance of showing what the nature of a town was in the time of David and Solomon," Kelm notes.

Three videotapes of the expedition are being produced by Kelm and communications student David Ozmun. One tape featuring highlights of the 1986 program is available now. Future programs will discuss archaeological methods and comprehensive results of the excavation's nine seasons.