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February 17, 1988

88-28

Vines Will Be SBC

Candidate, Lindsay Says

By Greg Warner

JACKSONVILLE, Fla. (BP)--Jerry Vines will be a candidate for president of the Southern Baptist Convention this year, according to his co-pastor at First Baptist Church of Jacksonville, Fla.

Homer Lindsay Jr. made the announcement Monday, Feb. 15, during an impromptu address on the upcoming convention in San Antonio, Texas. Lindsay spoke to an afternoon session of the annual Pastors' School and Bible Conference at his church.

"You want to know who my candidate is," Lindsay said. "Let me tell you. My candidate is Jerry Vines."

The announcement was greeted with applause and cheering from the group, mostly pastors. Vines was not present, however. "He knew what I was going to do, so he left," Lindsay said.

Contacted later in the day, Vines said he has made no final decision about allowing his nomination. "Many people have asked me about it," he acknowledged, "and I've agreed to pray about it." Vines said he wants to "do God's will" in the matter.

Lindsay's address followed a message by Paige Patterson, president of Criswell College in Dallas, in which Patterson said he was looking forward to voting for Vines, who had introduced the conservative leader from Texas.

In December 1985 Lindsay revealed that Memphis, Tenn., pastor Adrian P. Rogers would be the candidate of conservatives at the 1986 Southern Baptist Convention. Rogers was elected in 1986 and re-elected last year.

Unlike that announcement, which followed a meeting of 18 conservative leaders in Atlanta, Lindsay said no group has met to agree on Vines or anyone else as a candidate. "He's my candidate," Lindsay told the Florida Baptist Witness, newsjournal of Southern Baptists in the state.

But Lindsay said there is "no doubt in my mind" that Vines will be the candidate of "our side" in San Antonio. He added Vines has not yet authorized anyone to nominate him, however.

Rogers, who later addressed an evening session of the Jacksonville conference, appeared to endorse Vines' potential candidacy. Recalling that Vines prayed with him in 1979 about his own nomination, Rogers joked, "I'm going to get even."

After his sermon, Rogers would not elaborate on the remark. He would not say if he would support a Vines candidacy, but added, "I love him and trust him implicitly."

Both Vines and Ed Young, pastor of Second Baptist Church in Houston, have been mentioned as possible candidates by conservatives, who have controlled the presidency since 1979.

Richard Jackson, pastor of North Phoenix (Ariz.) Baptist Church has announced he would allow his name to be nominated. He is expected to receive the support of the moderates in the convention.

"Richard Jackson is my friend," Lindsay told the pastors in Florida. "Theologically, he is one of us, but he's aligned himself with the liberals, the moderates and the wrong crowd. He deserves to be defeated."

Vines has "paid the price" to be president, Lindsay said, noting Vines has served on the SBC Peace Committee and as SBC Pastors' Conference president.

"He's the man with the stand," Lindsay said. "He's the man who won't sell us out."

Vines, who has served with Lindsay as co-pastor of the 18,000-member church since 1982, was nominated for the presidency in 1977 and lost. He has been rumored to be a candidate several times since, but never so frequently as during the past year, after he preached the annual sermon during the 1987 SBC.

Lindsay urged the pastors at the Jacksonville meeting to recruit four other pastors who will take 10 messengers each to the convention in June. He later told them how to secure hotel rooms or free private housing in San Antonio, where reportedly all hotel space is reserved.

Southern Baptists were "headed in the wrong direction" in the 1970s, Lindsay said, adding, "Now for 10 years we've been trying to get turned around."

"The real reason baptisms are declining in the Southern Baptist Convention is because liberals are taking over the pastorates in the churches. That's why we cannot afford to lose in San Antonio, because we're still the majority. But you give these seminaries enough time, brother, and we'll be in the minority."

Turning to Patterson, Lindsay said, "I believe one of these days, Paige, they'll quit and give up. And I'll just rejoice when the day comes when they start pulling out of the Southern Baptist Convention."

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Baptists Minister Before,
During, After Olympics

By Leisa Hammett-Goad

Baptist Press
2/17/88

CALGARY, Alberta (BP)--Biting temperatures, complete with snow and gusty winds, cannot quell the excitement as people from around the globe meet in Calgary, Alberta, for the 1988 Winter Olympics.

For athletes and their sideline spectators, it is the opportunity of a lifetime. For Southern Baptists, it is another opportunity to share the good news of Jesus Christ.

The 15th winter games are the third Olympics held in North America where Southern Baptists, through the denomination's Home Mission Board, have had an organized presence. The agency previously teamed with local Baptist associations and churches for the 1980 winter games in Lake Placid, N.Y., and the 1984 summer events in Los Angeles.

In Calgary, about two dozen missionaries and volunteers from the United States joined Canadian Southern Baptists to form Winter Games Ministries. Workers are providing creative arts -- drama, clowning, music and mime -- and are involved in evangelism, daycare services, coffee houses, and community and resort ministries, among others.

Baptists also are working with other Canadian evangelicals to distribute a Christian-oriented tabloid with information on local churches.

Some of this year's ministries were ideas borrowed from past Olympics, such as pin trading, where Baptists distributed lapel pins. The pins bear a heart and a dove in official Olympic colors and are backed by a card explaining the symbols' religious meaning.

But unlike their previous Olympic ministries, Southern Baptists in Canada have concentrated more on the months preceding and following the games rather than just the two weeks of Olympic competition.

Several of the ministries begun prior to the international event will continue after the winter games, said Bill Lee, assistant director of the Home Mission Board's special mission ministries department.

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Resort missionaries Bill and Cindy Black of Gatlinburg, Tenn., and Debbie Wohler of Lake Tahoe, Calif., held slope-side worship services at Sunshine Valley, a ski resort north of Calgary. The missionaries also began Bible studies with resort employees and provided day care.

Tom Eggleston, creative arts consultant for Southern Baptists, conducted a clowning ministry for skiers. Brad Goad, a two-year missionary based in Calgary, will continue the effort begun by the Blacks, Wohler and Eggleston. When Goad returns to the United States in late summer, he hopes Canadian Southern Baptists will continue the ski ministry.

Two-year missionary Fran Cook and other Winter Games Ministries coordinators believe if the resort ministry is successful, it could be the site of a new Southern Baptist church. Members of Bow Valley Baptist Church also are using the Olympics as a catalyst and will survey a community for a prospective new church.

Even if a church does not result from Olympic efforts, Cook believes Baptist can be successful: "We want to grow churches, but even more, we want to reach people for Christ. Many of the them are outside the church walls."

Four years ago, Calgary pastor Jim Wallace realized the need to reach beyond church walls. Wallace, a life-long Southern Baptist from Kentucky, said he had heard Southern Baptists preach missions and evangelism since kindergarten "but it dawned on me that for two weeks God was sending the world to Calgary."

Wallace worked with the Home Mission Board to form Winter Games Ministries and bring a missionary team, including two-year missionary Linda Hokit, to direct the ministry. Hokit previously helped oversee Baptist ministries at the Vancouver 1986 World's Fair.

To assist with local evangelistic efforts, Wallace became secretary of the Evangelical Outreach Committee, which produced the Christian tabloid distributed by Wallace's church and other ecumenical churches.

Members also have formed witnessing teams to mingle among crowds gathered at Winter Games Ministries performances.

Three Baptist creative arts teams are performing during the Olympics in shopping malls, parks, on outdoor stages, in churches, hospitals and convalescent homes throughout Calgary and surrounding towns.

The teams include:

- Sonlife, six college students chosen by the Kentucky Baptist Convention.
- New Image, a Vancouver group begun during Baptist ministries at the World's Fair.
- The Improbables, ministers including Cook, Goad, Winter Games Ministries semester missionary Lorilee Jones and Bob Lydiate, one of seven Canadian Baptist Seminary students participating in Winter Games Ministries.

Sonlife spent the summer in Calgary performing at the same areas and leading children's day camps. Winter Games Ministries directors said Sonlife's work last summer helped establish a rapport with the community that continues through the Olympics. Directors said they were unable to accept all the invitations they received to perform.

Although performers are unable to meet current demands, they anticipate the offers to continue after the games have ended and missionary personnel have returned home. And like Vancouver's new image, Winter Games Ministries foresees the Improbables becoming a local effort.

Two other Canadian seminarians already are working toward that goal; Cambrian Heights Baptist Church began an ongoing daycare ministry shortly before the Olympic kickoff; and Wallace's church, Faith Baptist, plans to take its evangelism teams to Calgary's summer rodeos.

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Continuing ministries after the Olympics is the major purpose of Winter Games Ministries, said Hokit: "That's what we're all about. We are here to encourage the local churches and expose them to non-traditional approaches to evangelism."

Eggleston, who has helped Southern Baptists master non-traditional ministries at world's fairs, Olympics and other special events, said the Calgary effort is successful. It has put Calgary Baptists ahead of where they thought they ever could be.

Wallace agreed that Sonlife, the Improbables, the pin trading, children's ministry and other ongoing Baptist ministries have given once little-known Canadian Southern Baptists an identity.

Wallace recalled four years ago Winter Games Ministries was only a dream, Alberta had no associational director of missions, the nearby Canadian Baptist Seminary was nonexistent and Southern Baptists in Canada had not yet formed their own convention.

The Vancouver World's Fair and the 1988 Olympics, added Lee, prove what a small group of churches can do at a world event.

Calgary Southern Baptists believe they will continue experiencing the results of their ministry at this world event. And although local media already are anticipating post-Olympic blues, the participants in Winter Games Ministries anticipate the excitement will continue long after the 1988 Winter Olympics are over.

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Lewis Compares SBC Home
Mission Board To Arrow

By Jim Newton

Baptist Press
2/17/88

ATLANTA (BP)--The Southern Baptist Home Mission Board is like an arrow thrust into the heart of America, the agency's president told a 28-member task force assigned to brainstorm strategies for the future.

Larry L. Lewis, who became president of the board eight months ago, diagrammed his perspective on future directions for the agency during the first session of the strategy task force which was appointed in December.

Comparing the mission board to an arrow, Lewis used an overhead projector to diagram priorities for the future. Each part of the drawing represented a different organizational function of the agency.

"The cutting edge of the arrow is evangelism, because evangelism encompasses everything we do," Lewis said. "The point of the arrow is church starting. It is the church that penetrates society," he added.

Backing up the board's efforts in evangelism and church starting is a concern for church growth and ministry to the needs of people, Lewis said. Supporting all the board's efforts are the staff functions of planning and services.

During the two-day meeting, the task force affirmed the future directions Lewis projected for the agency and spent several hours brainstorming possible strategies.

The task force also evaluated a statement of purpose for the agency and a list of objectives and goals previously projected for the future.

All but two of the 28 members of the task force attended. Lewis said the group was very open and verbal in expressing its views.

During the opening session, Lewis said the people appointed to the task force were selected because of their expertise and experience in starting and growing churches.

Since the task force is not a subcommittee of the agency's board of directors, its role primarily is providing a think tank to assist the president in making recommendations to HMB directors next October, he pointed out.

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In addition to recommendations from the task force, Lewis is getting suggestions from the elected staff of the Atlanta-based agency, he said, noting, "I firmly believe the people charged with implementing plans should be involved in the planning process."

O.D. Morris, director of the board's research division, presented demographic data and denominational growth trends that affect home mission strategies.

Concerning the challenge of starting new churches, Morris pointed out in 1987 Southern Baptists reported a net gain of 170 new churches during the year, an increase of 33 over the number of new churches constituted the previous year.

David Bunch, director of the board's church extension division, said the denomination starts about 800 new church-type missions each year, but only about 400 per year are constituted into self-supporting churches. Southern Baptists lose about half as many churches as they start each year, he observed.

Several of the task force members said Baptists need to close the "back door" through which their missions and churches leave the denomination, become independent or die.

Task force members discussed a decline in the number of new converts professing faith in Jesus Christ as indicated by the number of baptisms reported by churches. Last year, the denomination reported 338,000 baptisms, the lowest number since 1949.

Several task force members said they felt the denomination's Bold Mission Thrust missions/evangelism campaign goal of baptizing 1 million new Christians annually by the year 2000 is unrealistic and ought to be reduced.

One task force member said the only way to set an accurate baptism goal is to ask each Southern Baptist church to set its own goal and then total the number for the entire denomination.

The major problem is leadership, several said. "Pastors won't accept goals they do not set," one task force member said. "We've got to motivate pastors to set goals and reach them."

Another task force member pointed out 7,000 Southern Baptist churches did not report any baptisms last year: "Some pastors will not set any goals, and won't win anyone to Christ. We've got to address that problem."

In their evaluation of the Home Mission Board's purpose, several task force members said the 63-word statement was too complex, verbose and antiseptic and should be revised.

The task force also evaluated the agency's objectives and goals, suggesting several possible changes for consideration.

Dividing into four workgroups, the task force suggested 20 ideas for the administration to consider as possible strategies for reaching its goals and objectives. The workgroups brainstormed ideas relating to evangelism, church starting, church growth and ministry.

In addition to the 26 task force members who attended the session, 14 agency staff members attended as observers.

The next meeting of the task force, scheduled April 11-12, will focus primarily on strategy development, Lewis said.

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(BP) photo mailed to state Baptist newspapers by Atlanta bureau of Baptist Press

CORRECTION: In the 2/15/88 BP story titled "Sunday School Board Offers 1-800 Ordering," please change use of the word "easy" in graphs 9, 10 and 11 to EASY.

Thanks,
Baptist Press

Brotherhood/Language Directors
Seek Ethnic Church Leaders

By Jim Burton

MEMPHIS, Tenn. (BP)--Red and yellow, black and white, ethnics in America are more than precious in God's sight. They are the fastest-growing part of the Southern Baptist Convention.

Whether refugees, entrepreneurs, students or migrants, they have come to America searching for something -- freedom, knowledge, or a place to call home. Within that search, they often find Southern Baptists ready to help.

As a result, ethnics in the SBC increased 67 percent between 1980-84. More than 6,069 ethnic units -- churches, missions, Bible studies or preaching points -- currently worship in more than 87 languages.

How do Chinese, Laotian, Cambodian, Arab, Haitian, Hispanic, Hmong, Mien, Romanian, Korean, Jewish and other ethnic Southern Baptist churches get started in America?

The circumstances are as numerous as the people themselves. But there is at least one common thread among all people -- they follow a leader.

"There are two different sides of a coin when you are planting a church," said Dan Moon, language missions consultant for the Southern Baptist Brotherhood Commission and Home Mission Board. "One is the ethnic population who are willing and receptive to the gospel. And the second is the leader who comes from within the group. You cannot plant a church without a leader.

If that leader is a Christian, then the task is simpler. Typically, that leader will be looking for denominational affiliation and structure to give his church identity.

The SBC particularly is attractive because of the autonomy of the local church, Baptist's traditional evangelistic emphasis and the convention help available while a congregation is getting established.

Although leadership is a common factor in starting ethnic churches, the approach to that leader is rarely similar from one group to the next.

"You would not go to an Arab community and say, 'We're going to start a church, do you want to become a part of it?' You would with a Haitian group because of a lot of community participation," said Eduardo Docampo, Brotherhood/language director for New England Baptists.

Because a strong religious interest is common with Haitians, their orientation toward western religion overcomes many barriers that exist for Arabs.

"Arabs would see, especially a Christian group, as an infringement on them as a cultural group, maybe against their national values or patriotism or something like that," added Docampo.

Cultural barriers can be handled once a Christian identity is established. For example, in New England two Arab Southern Baptist churches now exist.

More often than not, a Christian or an interest in Christianity will develop among an ethnic group in America. Still, ethnic groups wait for a catalyst to swing open the door to the gospel.

"You're highly dependent on the Lord and the Holy Spirit to make that connection, because it just may take one of those becoming a Christian, and then you can go from there," said Docampo.

A hierarchy exists within Asian families which gives the grandfather the most powerful role in deciding a family's direction. To begin a witness with a non-Christian Asian family, the eldest family member must first be receptive. "The logical approach to lead a whole family to the Lord is to lead the leaders of the family to experience (salvation)," said Moon.

No secret formula exists for making that first approach. A concerned Christian simply has to be willing to be a friend. That may entail providing work, food, shelter, clothing or medical care.

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Once Christians prove they have a legitimate concern for the physical and spiritual welfare of ethnic people, the ethnic grapevine goes to work, Moon said: "By word of mouth they will know who you are, that you love them and you care for them. They begin to identify you as a friend."

And friends can effectively present the gospel to friends of other nationalities.

Sometimes, starting an ethnic church involves years of work. Sometimes it simply involves a phone call.

"About a year ago, I got a call from a medical doctor who's stationed in the furthest point where we have a church in New England -- Caribou, Maine," said Docampo.

He was a Korean physician who wanted to start a Korean church. "Caribou is the most unlikely place where I would have strategized, but there was a man willing to do it," he said.

The Korean physician went through the telephone directory of the military base there and picked out the Korean names. When the first meeting was held, 50 people attended. The church now has about 20 members, and the physician is the pastor.

A peculiar way to start a church? Perhaps, but people will follow a leader who gives them direction and purpose.

And people involved say there is no better purpose than growing churches to reach the people of the world who have come to America.

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Mastons Speak On
Dealing With Grief

By Mark Wingfield

Baptist Press
2/17/88

FORT WORTH, Texas (BP)--The home of T.B. and Essie Maston is silent now.

The breakfast room once resounded with the laughter of an invalid son and the constant drone of his favorite television shows. Now a deafening silence fills the house.

Only the shuffling of aging feet walking across the wooden floor breaks the quiet. In recent months, those feet have walked a difficult path, one of overwhelming grief.

T.B. Maston, professor of Christian ethics emeritus at Southwestern Baptist Theological Seminary, pioneered in teaching Southern Baptists how to live the Christian life. Many of his insights were developed through 61 years of caring for his eldest son, Tom Mc, born with cerebral palsy.

Maston and his wife, whom he affectionately calls "Mommie," devoted their lives to Tom Mc. Mrs. Maston gave up her own career to keep Tom Mc at home.

They refused to put him in a nursing home. They refused to keep him in the basement. They refused to think he could never amount to anything.

With loving parental care, Tom Mc inspired people around the world. Although he couldn't speak a word, Tom Mc accompanied his parents on multiple foreign mission trips and became the center of attention for visitors in his home and members of his church.

And now Tom Mc is gone.

The Mastons speak about their grief frankly, admitting their hurts are no greater than those of any parent who has lost a child. But they realize those who have looked to them for advice on Christian living may now be looking for an example of Christian dying.

The advice they have is no super-spiritual revelation. They simply express a strong, simple faith in God and his providence.

Tom Mc died Nov. 10. He was born Nov. 15, 1925, injured at birth by a doctor's misuse of forceps.

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That was when the Mastons began learning how to deal with grief. Accepting Tom Mc's condition was even more difficult than accepting his death, Mrs. Maston said.

"We had expected a normal child," she explained. "It took a number of years until I could completely say, 'Thy will be done.'"

All the doctors gave no hope. They advised the young parents to take the child home and do whatever they could. "We tried everything," Mrs. Maston recalled. "Nobody knew anything about cerebral palsy then."

While struggling to deal with the day-to-day concerns of an invalid child, the Mastons wrestled with their own questions about why this happened to them, she said: "I knew that God had not made a mistake. When I finally accepted it, that was a great relief.

"You just have to work through it as best you can."

From that point on, the Mastons prayed they would outlive Tom Mc so they could care for him. They did just that through his 90th and her 89th years.

"People questioned our wisdom," Maston said. "We had no inclinations ever to take him out of the home to live."

Both parents agreed that made the difference in Tom Mc's life. As they worked with him, Tom Mc learned to say the vowel "I" as "yes" and to bat his eyes for "no."

"The redeeming thing was that he loved people and liked to be around people," Maston said. "He liked to go to church. Everywhere we went, Tom Mc made his own distinctive contribution."

An intimate relationship with God has sustained the Mastons through the difficult years, they said. "The ultimate control of all things is in God's hands," Maston said. "He let us have Tom Mc for almost 62 years. Tom Mc had a full life and contributed so much. That made it a little easier."

Honesty is the best policy for confronting grief, Maston said: "We need to face up to it and not act like it doesn't affect us, because it does. Every once in a while I have to stop and give vent to my emotions.

"Go ahead and express your grief. But do it in the right spirit."

Even in Tom Mc's injury at birth, the Mastons did not blame the doctor or God, they said. "Be sure you don't blame the Lord," Maston cautioned. "You better remember that the Lord is good. He wants to do what's best for us.

"The Lord doesn't make mistakes. We do sometimes. But God will give us the grace and strength that we need."

Mrs. Maston agreed: "Never question God's wisdom. He knows best. He never did promise these things wouldn't come."

But when Christians do face grief, the proper response of others is important, Mrs. Maston added: "Don't say, 'You've got another chance.' That hits a mother hard. She's not grieving about the future. She's grieving about the present loss."

Often the best thing is "just to say nothing," she said. "An arm around the shoulder speaks more than words sometimes."

Both Mastons agreed the best counsel they received was to be reminded of God's answer to prayer. They had prayed that God would let them live long enough to care for Tom Mc all his life.

And he did.

Effects Of 700 Volunteers
Felt In Kenya And Back Home

By Marty Croll

NAIROBI, Kenya (BP)--Missionaries in Kenya say the African nation known for luring jet-set Westerners in khakis and safari hats has just begun to feel the effects of some 725 Southern Baptist volunteers who came dressed to preach instead.

And Baptist leaders in Kentucky, where the volunteers live, say their convention will never be the same after linking up for three years with Kenyan Baptists and foreign missionaries.

The volunteers helped set in motion a revival in Kenya that about doubled the convention's church membership from 31,000. The number of baptisms per year reached an all-time high of 14,144 during 1987, compared with 6,833 in 1985 when the effort began.

From late 1985 until the partnership ended in 1987, the volunteers became known throughout Kenya for the trail of excitement they left behind. Their willingness to weather nights in tents and tread sweaty miles between villages proved they did not come to see the sights.

"They were all top-notch," said missionary Clay Coursey. "The amazing thing to me was that we did not get one out of the batch who wasn't." He described 136 volunteers who teamed up with Baptists in his area and put their feet under his dinner table at least once. A church developer, Coursey works with the Malindi Baptist Association up the coast from Mombasa, Kenya's chief port.

"For us, it was a tremendous experience," Coursey said. He considered the partnership so successful that he proposed missionaries talk with Kenyans about linking up with another state convention in 1990. The missionaries' voted to do so at their annual meeting last year.

Baptists in the Malindi association hoped to start a new church for every existing one. They fell short of their goal of 84, but they did start 52 new churches.

"Some of the volunteers never got to see an animal or anything," said Mary Horton, a missionary in western Kenya. "I really thought it was bad they didn't get to see more after coming so far. But they said, 'That's not what we came to do; we came to work.' They said, 'We have been given this assignment, now you tell us what needs to be done.'"

Mrs. Horton and her husband, Ed, work with churches in about 10 associations near the border with Uganda. Many Kenyans they know have deepened their own spiritual commitments because of volunteers' influence.

The volunteers brought fresh energy to the Hortons and to other missionaries. "These people are our friends for life," said Horton, who shared his home with groups of volunteers for 52 days from January to March last year. For foreign missionaries, such friendships hold great value. Friends mean prayers. And prayers mean results on the field.

When the partnership began in 1985, the Kenya Baptist Convention was reporting 602 churches. By the end of the three-year period, the number of churches had doubled to about 1,200. Working with volunteers, Kenyans started an average of one new church a day during the partnership's final year.

The impact of the program spilled back into Kentucky. Volunteers, who came from 300 churches in all but five of the state's 78 associations, returned to sing praises about God's work across the ocean. Many volunteers went more than once. All who had seen flesh-and-blood Kenyans became missions experts in their churches.

"I feel this lock, stock and barrel. If I could afford it, I would love to be able to go out voluntarily and give of my time and money to people who need it," said Larry Dixon, a department store manager in Franklin, Ky., who stayed with the Hortons. Because of his experience, he has committed himself more deeply than ever before to foreign missionaries and overseas Baptists.

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Dixon told of walking into villages of 2,000 to 3,000 huts, singing and reading Scripture: "Wherever you went you had a crowd. It seemed to get around that Americans were coming to share the gospel."

In one village, a Muslim leader tried to run him out and the Kenyan workers with him. "So we went down the road apiece," he said. "We set up our meeting and it lasted about two or two-and-a-half hours. Before it was over, toward the end, the man who had tried to run us out came and listened."

Dixon also told of being invited into a hut and seeing a sickly woman, with barely any clothes on, sitting in the corner on a dirt floor. He and his Baptist interpreters shared the gospel with her, and she and several of her daughters decided to trust Jesus.

About two-thirds of the volunteers who went to Kenya made their trips during the last year of the partnership. "Once success stories began to come back, our folks really got on the bandwagon," said Bob Jones, the partnership's project coordinator in Kentucky.

Jones recently attended a meeting where former volunteers from Kenya met for fellowship. "It was like a little revival," he said. He regularly receives letters about the project. One is 12 pages typed and reads like the Book of Acts. Another tells of the experience of a volunteer, recently reformed from alcoholism, who said all he had to do was tell what he knew about his faith, and people in Kenya would trust Jesus.

"Kentucky Baptists will profit from this for years and years to come," Jones said.

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