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88-172

Southeastern faculty
seeks Silers' return

By Marv Knox

WAKE FOREST, N.C. (BP)--The faculty of Southeastern Baptist Theological Seminary has called for Mahan and Janice Siler's return to the classroom.

The Silers have been adjunct professors at the Wake Forest, N.C., seminary for six years, team-teaching a marriage enrichment course. He is pastor of Pullen Memorial Baptist Church in nearby Raleigh, and she is a marriage and family counselor.

Southeastern trustees met in a closed session during their Oct. 10-11 meeting to discuss the Silers' situation. Afterward, Chairman Robert Crowley announced the trustees had upheld their instruction committee's decision not to continue the Silers' adjunctive status. They were scheduled to teach again next spring.

The reason for the Silers' discontinuation has not been made public, since the session on the Silers was not open and trustees have declined to make public comments on their deliberations. However, comments made by several parties in the case indicate the action was taken because of statements made by Mahan Siler outside the classroom, not because of the Silers' teaching.

The Southeastern Seminary chapter of the American Association of University Professors, which includes all the seminary's full-time faculty, some adjunct professors and some staff, now has called on the trustees to reverse their decision.

A statement issued by the AAUP chapter notes it "expresses outrage and deep regret and perceives that the board of trustees has acted in a capricious and arbitrary manner to dismiss Mahan and Janice Siler, noted professionals, from the instructional staff of the seminary."

The statement continues: "The following aspects of their dismissal concern us:

-- "The dismissal of the Silers from the instructional staff after approval by the full faculty and with recommendation of President Lewis Drummond.

-- "The dismissal of the Silers with no explanation. ...

-- "The lack of consideration of the impact on approved pastoral care course offerings for spring 1989.

-- "The loss to students of this important course on marriage enrichment. Student evaluations have stated that this course has, in many cases, strengthened and, in some cases, saved their marriages.

-- "The intrusion of the board of trustees into administration in violation of standards of accreditation.

-- "The future implications of this action upon other adjunctive faculty as well as elected faculty."

The statement also asks the national AAUP organization and its North Carolina conference "to provide counsel and support to the (Southeastern) chapter, to take all possible measures to reverse this regrettable action and to secure assistance from the board of trustees that such action will not be taken in the future."

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Michael Hawn, president of Southeastern's AAUP chapter and a professor of church music, said, "While no specific reason was given, it appears to us that Dr. Siler is being dismissed not for what he teaches at Southeastern but for what he preaches from his pulpit and what he believes in his heart."

The AAUP chapter feels the trustees were "capricious and arbitrary," he said, because: "The faculty and the administration, the president, made this presentation of adjunctive faculty. These people had fine credentials, excellent evaluations, and no reason is given, and they are dismissed."

Contacted by Baptist Press, Chairman Crowley declined to comment on the issue, referring questions to James Bryant, chairman of the instruction committee and pastor of Grand Avenue Baptist Church in Fort Smith, Ark.

Bryant issued a prepared statement that said: "Adjunctive professors at Southeastern Baptist Theological Seminary are contracted to teach one semester at a time. There is no obligation morally, legally or from the standpoint of educational propriety for the seminary administration to continue automatically a contract to teach for any adjunct professor, simply because he or she has taught at the seminary in the past."

"Dr. and Mrs. Siler are not presently under contract, nor have they been offered a contract to teach next semester. Therefore, the suggestion put forward by the AAUP that the Silers were 'dismissed' is both ludicrous and false."

"I will have no further comment. As far as I am concerned, it is now a closed issue."

However, Bryant countered a couple of charges made in the AAUP statement.

Concerning the impact on pastoral care courses, he said: "The only course they were teaching was on marriage enrichment, and it's not a required course. It's an elective."

And of the "loss to students," he added: "The Silers have an ongoing personal ministry to students at Southeastern Seminary and Duke Divinity School and actually have a ... group home ministry affiliated with their church, and many students belong to their church. I suspect many students to whom they minister still will be ministered to because they have the group home and the church."

President Drummond told Baptist Press, "All the dynamics are clearly set, and I don't know that there is anything I need to add at this time."

Mahan Siler expressed disappointment with the trustees' action: "Since we had taught at Southeastern for a number of years, we thought we deserved some participation in the process. We were also disappointed that we will no longer be working with the married couples at the seminary. We appreciated the opportunity to be a part of Southeastern's mission."

The issue of the Silers' employment marked the first time a new procedure for selecting adjunct faculty had been tested.

During their October 1987 meeting, trustees altered policies so that temporary faculty appointments, which had been the prerogative of the president and dean of the faculty, must be approved by the trustee instruction committee.

Trustees made that policy change during the meeting in which they changed the entire faculty selection process. Under the revised procedures, the president alone -- not the dean and faculty members, as previously was the case -- takes the lead role in selecting nominees for faculty vacancies and reports directly to the trustees.

W. Randall Lolley, who then was president of the seminary, voiced for numerous observers of the conservative-dominated trustee board the end result of the changes, "Future faculty appointments will embrace biblical inerrancy."

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In the months following the policy changes, Lolley, most top administrators and several faculty members resigned. In recent months, Southeastern has been examined by its two primary accrediting agencies, the Association of Theological Schools in the United States and Canada and the Southern Association of Colleges and Schools.

With those accrediting examinations pending, Southeastern faculty is concerned about trustee involvement in the Siler affair, Hawn said. "In terms of the accrediting agencies, it is almost unheard of for trustees to approve faculty, like adjunctive faculty. That is the president's or the dean's appointment.

"They consider that going from trustee policy-making to actual administration. The school cannot be run correctly without a check-and-balance system. ... It is impractical, and even more, it is just not done in higher education circles."

Bryant acknowledged the procedures are new but added they are not wrong. "We are intruding into an area where trustees have not dealt before," he said, "but it is not a matter of accreditation."

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Texans re-elect Gregory,
adopt \$68.5 million budget

By Ken Camp

Baptist Press
10/28/88

AUSTIN, Texas (BP)--Texas Baptists re-elected Fort Worth pastor Joel Gregory as president and adopted a record \$68.5 million Cooperative Program unified budget for 1989 during the 103rd annual meeting of the Baptist General Convention of Texas in Austin.

With "Share Jesus Now" as their theme and their goal for 1989, more than 4,700 messengers from many of the state's 5,000 Southern Baptist churches and missions met for the annual business meeting.

"Share Jesus Now" is a plan to have 89,000 trained Christian witnesses sharing their faith with 1 million non-Christian Texans during 60 days next February and March.

Gregory, pastor of Travis Avenue Baptist Church in Fort Worth, was elected by acclamation for a second one-year term as president of the 2.4-million-member Texas convention.

Phil Lineberger, pastor of Richardson Heights Baptist Church in Richardson, was elected first vice president over Gordon Graham, pastor of First Baptist Church of New Braunfels. James W. Hatley, director of missions for Austin Baptist Association, was elected second vice president. He was chosen over Uldine Bisagno, whose husband, John, is pastor of Houston's First Baptist Church.

In his presidential press conference, Gregory said he is "not a card-carrying member of either the moderate or the fundamentalist camp" within the Southern Baptist Convention. The 40-year-old pastor underscored his refusal to be "co-opted" by any faction and reaffirmed his desire to be a "centrist" and "bridge-builder" among Texas Baptists.

He bemoaned the "war of pamphlets" that had raged in recent weeks over Baylor University in Waco, Texas. While affirming "there is almost everything in the world right about Baylor University," he called for "enlarged and enhanced representation of credentialed, rational, evangelical scholarship at the school."

Changes need to be made in Texas Baptist institutions in a "very limited way," not in the sweeping manner in which they have occurred in the Southern Baptist Convention, he said.

In his presidential address, Gregory affirmed Baylor. However, he also urged Baylor administration to "hear and act on the oft-repeated concerns of responsible Texas Baptists."

He noted that complaints against Baylor have come "not from the periphery but from the center; not from the edge, but from the middle; not from the radical, but from the realistic."

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During the meeting, more than 500 Baylor supporters attended a brunch sponsored by "Laity for ... the Baptist Faith and Message." Russell Dilday, president of Southwestern Baptist Theological Seminary in Fort Worth, encouraged his audience there not to "lose heart in doing good." The brunch was followed by a press conference featuring Baylor President Herbert Reynolds.

The newly adopted \$68.5 million BGCT Cooperative Program budget for 1989 is \$50,000, or 0.7 percent, more than the 1988 goal and allocates more than \$23 million, or 36.65 percent, of its total to worldwide Southern Baptist causes.

Through the Cooperative Program unified budget, Texas Baptists support eight universities and two academies, homes for children and the aging, and seven hospitals in the state. They also support 7,500 missionaries in more than 100 countries and an array of other ministries on the SBC level.

Messengers overwhelmingly approved resolutions affirming the priesthood of the Christian believer and racial equality and opposing efforts to legalize state-sponsored lotteries in Texas.

Other resolutions reaffirmed Texas Baptist Christian education institutions; commended churches for faithful giving to missions through the Cooperative Program; encouraged participation in the 1989 statewide "Share Jesus Now" personal evangelism emphasis; and expressed appreciation to the Baptist Standard in the convention's weekly newsjournal's centennial year.

In the annual convention sermon, Donald C. Brown, pastor of Shiloh Terrace Baptist Church in Dallas, warned Texas Baptists that they must overcome their habit of setting lofty goals that go unmet and starting worthwhile programs they leave unfinished.

"Let us all accept the inspiration from others, muster the dedication needed and have the determination to complete our course to finish the race," he said.

The 1989 annual meeting will be Nov. 7-8 in Lubbock.

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Child-care debate to continue
despite congressional failure

By Kathy Palen

Baptist Press
10/28/88

WASHINGTON (BP)--Republicans and Democrats alike have said a growing national debate over child care -- an issue in both presidential and congressional campaigns -- will continue despite Congress' failure to enact a controversial proposal in its recently concluded session.

The failed measure was but one of more than 150 child-care bills introduced during the past two years. Although many legislators noted a federal child-care program should be developed, they did not agree on what form the program should take. Proposed approaches ranged from federally funded and regulated programs to tax-credit and tax-incentive plans.

The concluding weeks of the 100th Congress saw the Senate deadlocked over one specific child-care proposal, the Act for Better Child Care Services. After days of partisan maneuvering, a failed attempt to force a vote on a package that contained the ABC bill resulted in the proposal's death for the year.

Throughout the Senate debate, Democrats and Republicans defined and defended their parties' commitment to child care and the American family.

Senate Majority Leader Robert C. Byrd, D-W.Va., charged that a Republican-backed motion to delay action on the legislative package made "it clear which party is the party that cares about the future of the American family. Democrats are the party of the family."

Rejecting Byrd's claim, Minority Leader Robert J. Dole, R-Kan., said, "I do not want tomorrow morning's headlines, written by the liberal media that cover this place, to report that Republicans are frustrating the efforts of Democrats on child-care legislation."

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Minority Whip Alan K. Simpson, R-Wyo., said Republicans refused to be "painted as slaving poops who do not like parental leave or child care."

But in a statement following the failed attempt to act on the measure, Byrd concluded: "We have heard for quite some time that everybody in this chamber supports child-care legislation and everybody wants to do something for the American family. Today we had that chance, but we did not succeed. ..."

"Today, they (American families) have heard the minority say, 'No.' They got lip service, but no helping hand. I must acknowledge to my friends on the other side of the aisle that their filibuster was successful. They have won today, and America's families have lost."

Debate in the Senate also served as a reminder of the child-care issue's influence on the presidential contest between Vice President George Bush and Massachusetts Gov. Michael Dukakis.

Senate Republicans called the Democratic handling of the ABC bill "a ploy to play games, to embarrass George Bush." But Democrats argued they were giving the vice president an "opportunity to put his money where his mouth is" concerning child care.

In announcing his support for a federal child-care program, Bush proposed a \$2.2 billion plan to offer low-income families a \$1,000-per-child tax credit to help cover the cost of child care, whether by a parent, relative or neighbor or in a licensed or unlicensed day-care facility.

Meanwhile, Dukakis endorsed "in concept" the ABC bill, which called for \$2.5 billion in federal funds for child-care services. That proposal, which would have distributed funds through the states, also called for development of federal child-care regulations.

Despite their disagreements concerning specific legislation, congressional members of both parties agreed the child-care issue will not disappear.

"If it is President Bush or President Dukakis, child care is part of the national debate," Dole said.

"These issues will be back again," said Sen. Edward M. Kennedy, D-Mass. "The votes will be taken on these issues."

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Baptists continue working
on child-care legislation

By Kathy Palen

Baptist Press
10/28/88

WASHINGTON (BP)--When Congress returns in January, child care will be a top agenda item, legislative observers have predicted.

Two Southern Baptist attorneys already are working on ways to help shape possible legislation on the issue.

Larry Braidfoot, general counsel for the Southern Baptist Christian Life Commission, and Oliver S. Thomas, general counsel for the Baptist Joint Committee on Public Affairs, agree legislation should take a comprehensive approach to the nation's child-care needs.

They plan to work with aides to Southern senators in an effort to develop a constructive alternative to a child-care bill that died during Congress' recently concluded session.

Both Braidfoot and Thomas opposed the Act for Better Child Care Services, which would have authorized the distribution of \$2.5 billion in federal funds to states for child-care services.

"We will be working with Southern senators who opposed the ABC bill but do not oppose child care," Thomas said. "We want to address the child-care problem in a comprehensive fashion, but at the same time maintain a healthy church-state separation."

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A major controversy surrounding the ABC bill involved a provision relating to child-care centers operated by religious institutions. The bill would have allowed church-related providers receiving federal funds to exercise religious preference in hiring employees and to use federal funds to repair or renovate facilities.

"The bill would have given millions of dollars of direct financial assistance to churches and pervasively sectarian institutions," Thomas said. "The Supreme Court in June 1988 restated its position that any public financial assistance to a pervasively sectarian institution -- including churches, synagogues and parochial schools -- is unconstitutional even if that assistance is for secular social services, such as child care.

"If the ABC bill had passed in its present form, it would have been struck down as far as its funding to churches. By that time, the momentum for a child-care bill might have ebbed, and parents who place their children in church child-care centers would be left without any assistance."

Thomas, who predicted child care will be the biggest church-state issue during 1989, said the real challenge before Congress is determining how to provide public support for child-care services when one-third of those services are provided by religious institutions.

"For most of the families -- middle- and low-middle income -- you are going to have to look to the tax code," he said, explaining that such legislative action could provide both relief for families with preschoolers and incentives for employers to provide on-site child care.

Meeting the needs of low-income families would be more difficult, he said, but suggested "beefing up" existing programs, such as Head Start, and utilizing public schools more effectively.

Braidfoot pointed out several other problems with the ABC bill that he and Thomas hope to see corrected in future legislation.

"It did not target sufficient efforts at relieving the problems of the most needy," Braidfoot said. "It also called for federal regulation of child care as opposed to state and local regulation."

In addition, Braidfoot said most Southern Baptists strongly prefer tax incentives -- rather than direct federal funding -- for couples to deal with child-care needs within the family context.

Citing conflicting opinions as to whether the shortage of child-care services is nationwide or only in specific geographic areas, Braidfoot said any kind of program should be based on demonstrated need.

"Child care will be one of the most important legislative issues of the 1989 session of Congress," he said. "It is extremely important to try to work towards some comprehensive alternatives."

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James Clark to retire
from Sunday School Board

Baptist Press
10/28/88

NASHVILLE (BP)--James W. Clark, senior vice president for publishing and distribution at the Southern Baptist Sunday School Board, has announced his intention to retire in 1989.

Clark, a 34-year employee of the board, told members of the board's trustee executive committee, "The effects of stress are evident in my life, and it is time for me to make a change." However, he said he will work with President Lloyd Elder to set a retirement date to enable him to complete "several pieces of essential work which would be easier for me than for a new replacement."

Elder said he asked Clark to reconsider his decision, and that Clark did so but concluded he should retire in 1989.

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"I deeply value his friendship and significant leadership capacity inside the Baptist Sunday School Board," said Elder. "It will be a loss to me and to others of us at the board to see him step aside at this or any time in the next few years."

Clark, 57, said he "will be working in religious publishing as an independent contractor." He said the work "will require less than half my time, so I will be able to do many of the things I've never had time for -- from church and mission service to writing and reading and from developing some new skills to playing golf and racquetball."

Clark became an employee of the board in 1954 as a visual aids worker in the Fort Worth, Texas, Baptist Book Store. After holding several positions in the Broadman division, Clark in 1962 became manager of the church literature department and was promoted to Broadman division director in 1971.

In 1976, he became interim executive vice president and was elected executive vice president in 1977, a position he held until assuming his present post in 1987.

A native of Greenville, Texas, Clark is a graduate of Wayland Baptist College in Plainview. He has done graduate study at North Texas State University in Denton and Southwestern Baptist Theological Seminary in Fort Worth. He also received an honorary doctorate from Wayland.

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

Middle East's ancient churches
draw evangelical attention

By Art Toalston

Baptist Press
10/28/88

ROCKVILLE, Va. (BP)--Many busloads of tourists never stop at some of the most enduring signs of Christianity in the Middle East: churches linked to age-old branches of the faith.

They are churches with 10 million or more members, and there are numerous reports of spiritual renewal among them.

At the same time, these ancient communions -- such as the Coptic Orthodox, Syrian Orthodox and Armenian Apostolic churches -- warily watch the aggressive march of Islam and the resolute "this-is-our-land" Zionism within Israel.

Many Christians in the United States "don't know there's a church in the Middle East, what its problems are, what its possibilities are," reported Ray Bakke, professor of ministry at Chicago's Northern Baptist Theological Seminary.

Bakke was among several evangelical leaders who organized a conference on the Middle East Oct. 25-26, held at the Southern Baptist Foreign Mission Board's Missionary Learning Center in Rockville, Va.

The 40 participants included representatives from a variety of U.S. denominations as well as such evangelical organizations as the Foreign Mission Board, the Navigators, Moody Bible Institute and the Christian Broadcasting Network.

Bakke expressed hope that the discussion conference would be part of an awakening among evangelicals to the range of issues facing the Middle East.

Many evangelicals, he said, have an unquestioning acceptance of Israel's political and military actions as God's will. The discussion touched on the hundreds of thousands of Palestinians who were uprooted when Israel was created in the 1940s or in subsequent wars and strife.

"Whatever your view of Israel" and the end times, "the prophets had something to say about justice," commented Bob Douglas, executive director of the Zwermer Institute for Muslim Studies in Pasadena, Calif. "We need to remind our fellow American evangelicals about that part of the Bible."

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The ongoing rise of Islam also surfaced. Even in the United States and Western Europe, Islam is making headway in areas abandoned by evangelicals who have fled to the suburbs, Bakke said. Muslims now outnumber Baptists and Methodists combined in England, he reported, noting many former church buildings have been converted into mosques.

But the church in the Middle East emerged as the primary focus of the conference. Some Middle East Christians feel a "sense of abandonment," said Donald E. Wagner, director of the Chicago-based Palestine Human Rights Campaign. They "hunger ... to have our affirmation and support."

The ancient churches have persevered "through all the winds of history," he said, and have emerged with "a real theology of crucifixion and resurrection."

Throughout the Middle East has been a sizable "emptying of the church," Wagner said. Many Christian refugees have left the region as a result of Arab strife with Israel, violence within Lebanon and war between Iraq and Iran. Others have left in search of work.

The largest Christian communion in the Middle East is the Coptic Orthodox Church in Egypt, with more than 6 million members. Members of ancient churches, along with Protestants, comprise at least 40 percent of Lebanon's 3.3 million people. In other countries, Christians are small minorities.

Especially in the Coptic churches, Wagner said, renewal is afoot. With the blessing of the church's leader, Pope Shenouda III, adults are being trained for Bible teaching, and Bible study groups have blossomed in many localities.

The Coptic pope himself leads a service each Friday in Cairo, attended by some 10,000 people, in which he shares biblical answers to their questions for several hours, Wagner said. Various seminaries and monasteries also have moved toward a keen interest in Scripture and spirituality.

In Lebanon, one positive result of the 13-year civil war has been "a real spiritual hunger," he said.

Wagner believes possibilities for evangelicals to interact with the ancient churches are on the horizon, such as dialogue sessions and exchanges of preachers and theological teachers.

In an interview, he noted that renewal has not touched every ancient church in the Middle East. Many churches have "a wooden liturgy and (are) a bit detached from the people," an affliction he said is also common in the United States.

Middle East churches place less emphasis on instantaneous conversion, Wagner acknowledged. They focus more on baptism as a mark of grace and entry into the family of Christ and a lifelong journey of faith, he explained.

Still, for many centuries, these churches have provided a "continuity of the faith" in the Middle East, Wagner said. Being such a minority, they have much to share about perseverance and living in harmony with Muslim neighbors.

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Nurse's life-saving action
results in her own death

By Connie Davis

Baptist Press
10/28/88

BOLIVAR, Tenn. (BP)--Anne DeLong Sherrick may never have chosen to give her life for a friend, but her action resulted in just that.

When Samuel Jenkins suffered a heart attack Oct. 19 while attending a conference at Ridgecrest (N.C.) Baptist Conference Center, Sherrick, a registered nurse, didn't hesitate to help.

Other members of the group, all from First Baptist Church of Bolivar, Tenn., who witnessed the event reported Jenkins received good care.

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Sherrick took his blood pressure, gave him nitroglycerin and accompanied him to the hospital in Asheville, N.C.

But Sherrick, who suffered from chronic asthma, forgot to take her medicine with her to the hospital.

After assisting the hospital staff for about four hours, Sherrick rejoined Scott Stevens, minister of youth and activities at the Bolivar church, who had taken them to the hospital.

Sherrick told Stevens that Jenkins was better but would have to remain at the hospital, Stevens said. He noted they had just left the hospital's parking lot when he realized they should return because Sherrick was having trouble breathing.

Sherrick, who was having an asthma attack, was rushed into the hospital. She went into cardiac arrest and died later that night.

Jenkins now is recuperating at Baptist Memorial Hospital Medical Center in Memphis, Tenn.

News reports indicate Jenkins' wife attributes Sherrick with saving her husband's life.

"In a way it is fitting that her death came while she was helping someone else," Stevens said. "She was such a servant to the people, not just in general, but in the hospital, in the community."

The 56-year-old nurse and her husband, Bill, who also was attending the conference, have been music directors in Baptist churches for years, noted Jerry Winfield, pastor of First Baptist Church in Bolivar.

Her primary ministry was through the hospice program of the local hospital, which provides care for terminally ill patients in their home, Winfield said.

Just last month Sherrick had been named employee of the year at Bolivar Community Hospital.

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Maasai warriors' spears
force pastor to witness

By Craig Bird

Baptist Press
10/28/88

WUNDANYI, Kenya (BP)--James Jones ran as fast as he could from the opportunity.

But since the Southern Baptist pastor from Kentucky was being chased by three Maasai warriors, he didn't get far. At spearpoint, he was returned to the village he had fled moments before. There he was quizzed about who he was and why he had barged into the village without invitation. And as a result, several of the warriors accepted Jesus Christ as their savior.

Jones, pastor of Campbellsville Baptist Church and a member of the Southern Baptist Executive Committee, didn't plan on heavy aerobic activity when he went to Kenya on a recent two-week evangelism crusade.

He was paired with Southern Baptist missionary Walter Allen near the Kenya-Tanzania border to spread the gospel among the Maasai -- one of the most famous tribal peoples in Africa and, until the last five years, one of the most resistant to Christianity.

Jones and his translator Daniel, 17, a non-Maasai native of the area visited Maasai villages in the mornings and afternoons. They talked mostly to women and children. "If the warriors were around, they usually would not talk to us or let us talk to their wives," he said. Evenings were spent showing the film "Jesus" to crowds numbering up to 800 people.

Allen and Jones decided to split up to reach more villages, which is how Jones wound up trying to outrun the young warriors.

"We walked up to the gate of a village and called out, 'Hodi, hodi,' (a Swahili request to enter) like we always did and just walked on in," Jones said.

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Before they got a dozen steps inside, an elderly man began yelling angrily at them in Maasai. The three warriors appeared in response to his screams, spears in hand.

Jones' translator, obviously frightened, said, "Run! Run!" That was an understandable reaction but a foolhardy one, since Maasai warriors are famed for their ability to run for miles without tiring. One warrior came directly after the two fleeing men, and the other two looped around the sides and appeared in front of them to cut off their escape.

"Daniel kept telling me they were going to beat us up and I was telling him to tell the warriors we meant no harm," Jones recalled. "Daniel talked really fast."

The warriors declined to spear their prisoners but wanted the two men to return to the village. As they marched back, Jones focused on the Scripture from Matthew 28:19-20, which Christians have used for centuries as their rationale for going into all the world to make disciples. But this time he concentrated on the final words of Jesus, "And lo, I am with you always"

The village leader was waiting for them. He listened to Daniel's explanation of their visit and ordered the elderly man, who was still screaming at the outsiders, to be quiet. Then he granted Jones' request to tell anyone who wanted to listen about Jesus.

"I had no doubt God had led me into that situation," Jones remembered. "I silently said, 'God, I trust you, and I commit everything that will happen to you,' and I felt great peace."

All three of the warriors who had chased Jones indicated they wanted to become Christians and asked him to come and talk to their wives, too.

When it was time to go, the young warriors escorted Jones outside the village, "partly to protect us from the old man who was still so angry at us."

Meanwhile, missionary Allen and the other volunteers had organized search parties and had been looking for the missing men for two hours.

Allen was afraid something unusual had happened to them -- and it had.