





COMMENT

by Walker L. Knight

The Student Phenomenon

In the midst of the large-scale social, political and cultural changes occurring within today's society, there is a student phenomenon among Southern Baptists. For ten weeks each summer, hundreds of students throw their lives into intensive, self-giving expression in the name of missions.

More than 900 of these are appointed by the Home Mission Board and state Baptist Student Unions. In addition, hundreds of others are used by state groups, associations and churches in summer missions programs.

No one has counted how many are involved, but the number is growing—even in the face of rising educational costs which force many young people to work at high paying jobs during the summer.

Added to these summer workers are teams who, during winter or spring vacations, go to resort areas; the enlarging US-2 personnel; and an increasing number of student appointees who work in missions while in school.

How does one explain this group in relation to the large alienated youth culture within the United States? Do they identify with the alienated? With the system, the Establishment? Or are they caught somewhere in between?

Sociologist Richard Flacks, writing for the American Association for the Advancement of Science, sees alienated youth reflecting "the erosion, if not the collapse, of what might be called the culture of capitalism—that cluster of values which Max Weber labelled the 'Protestant Ethic'—a value system that was appropriate for the development of capitalism and the entrepreneurial spirit."

He says that the erosion is mirrored in "the transformation of family structure and child-rearing practices, in the changing relations between the sexes, in the replacement of thrift with consumerism as a virtue."

Flacks then adds that this "is a crisis because no coherent value system has emerged to replace what has deteriorated." But the youth revolt represents "the beginnings of the effort to create a workable new culture."

Where are active Southern Baptist young people in relation to this revolt?

First, many of them share the disdain for much of society and its institutions (see "Holy Discontent," page 6). As much as any "revolutionary," these young Baptists want practice to match precept.

Second, many of them are searching for better ways of relating to members of the family and to people in society; they are caught up in the

distaste for consumerism, yet trapped into participation.

But the final point is this: Baptist young people still hold to a coherent value system, and they find this value system by relating to Christ. This Christ-centered outlook gives meaning and purpose to their lives. They find Christianity a force for change, and their lives are an expression of the love they feel God has expressed toward them.

These students actually stand in the middle, identifying in part with both the radical student culture and in part with the values held by the generation now in control. The values they hold often are a mixture of both groups, and they find themselves attempting to minister to both, to change both, even as they themselves are changing.

If a new, workable culture is emerging for the future, the best of the past will be brought by these caring students. If Christianity is to influence that culture, it will not be through those of us in the older generation, but through these young people.

To them this issue is dedicated. ■

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The Welcome In, a dark, atmospheric coffee house, attracts hundreds of Chelsea, Mass., youth each summer. There they sing, talk, relax in freedom; there they find friends and companionship. But these performers are not at Welcome In for freedom or friendship. They are on assignment, a few of the 943 young people Southern Baptists scattered from Maine to California, from Washington to Florida, from Alaska to Hawaii this past summer. They are young people with a purpose and a feeling of . . .

Holy Discontent

Each year Baptists channel young people's talents, energies and desire to move their world, into a powerful summer missions thrust • by Warren Woolf

They have "an instinct for humanity." Thus a national magazine recently characterized contemporary college students.

Implied in this characterization is the ideal that these students, while concerned about people, are showing great disdain for much of society and its institutions. As one of these institutions, the church has been dismissed already by many students as an anachronism of the twentieth century. Many others, who have continued a relationship with the church, have sincerely questioned the ability of the church to deal adequately with the situation in which it finds itself.

Having been nurtured in a tradition of personal pietism without much concern for social problems, Southern Baptist students generally have had in comparison to many others, a delayed reaction to what they feel are shortcomings in the church today. There are many indications in recent years, however, that these students have become increasingly frustrated because they have not seen their churches moving in any significant way to meet the mounting crises facing our nation.

This frustration was particularly evident as the students were given opportunity during the Mission 70 conference in December to give expression to their attitudes. Evidently,

hearing some of the critical comments for the first time, some adults who attended the conference (as well as some who did not attend) expressed great dismay.

While letting the pent-up negative feelings find expression, the Mission 70 conference also showed quite vividly that these same students still believe that the church potentially offers the best avenue for them to invest their lives. As one student expressed it, "Mission 70 . . . gave me hope in the Southern Baptist Convention, that we are not going to sit idly by and die in our padded pews, but that we are going to meet the needs of the world around us."

Obviously, these students need to be shown that there are ways in which they can express their concern for humanity through channels provided by our churches and our denomination.

A real breakthrough came when the Southern Baptist Convention adopted the Statement Concerning the Crisis in our Nation at the meeting in Houston in 1968. Declaring that the gospel includes both "the redemption of the individual and his involvement in the social issues of our day," the statement also contained the request that the Home Mission Board take the leadership in the implementation of the commit-

ments. Through the Board's Department of Special Mission Ministries, the way was opened for college students to be used in the summer missions ministry to help heal some of the sores of our society.

As a result, more than 700 student workers were sent out this past summer by the Home Mission Board; an additional 200 were sponsored by Baptist Student Unions, working through the Board to reach areas of greatest need, from rural communities to urban ghettos.

In cooperation with the directors of missions in several states, special projects were planned in inner-city ghettos in a number of large metropolitan areas. Specially chosen summer missionaries were assigned by the Home Mission Board to these places. Different approaches were used at each location, but the basic thrust was the carrying out of the commitment in the Crisis Statement which pledges the denomination to strive by "every appropriate means of communication to bridge divisive barriers, to work for reconciliation, and to open channels of fellowship and cooperation."

(Continued)

Judy Criss, a nursing student, worked in a Bangor, Me., hospital helping to meet health needs of the community's elderly and its poor.

HOME MISSIONS



PHOTO BY WARREN WOOLF
CAPTION BY WOOLF

**"The object is
to give aid..."**

One of the most unusual summer missions projects occurred in Maine.

Fred Linkenhoker, a Southern Baptist Theological Seminary student who had studied drug addiction, was assigned to work as an intern with the state's Rural Youth Corps. "My assignment with the Corps was to help set up a drug abuse center," Fred reported.

"The objective of the center was to give aid to those users who would like to have help," he said.

"The staff consists of former users, plus a retinue of doctors and psychiatric personnel, lawyers and paramedical people. My task was to help set up a program of counseling techniques for the counselors and to help get the legal aid that is needed."

Fred considered the opportunities unbelievable and recommended more people be assigned to work out of government offices on an intern basis.

"The experience is great," he said, "plus you're able to offer a Christian voice in issues that are pressing and demanding at the time."

In Worcester, Mass., summer missionaries staffed a coffee house for the second summer. Located in the basement of the Worcester Baptist Chapel, the coffee house reached young people who are usually identified as "street people." Black and Puerto Rican militants, street gang members, hippies, and drug addicts were usually in large attendance every night when the coffee house was open. The program format offered many opportunities for the summer

missionaries to engage in personal dialogue and to share their faith with the young people from the community.

Included in the summer program at Worcester was the opportunity for the student missionaries to become acquainted with the work of the "Crisis Center." While ministering to many types of needs, the center's activities are focussed to a great extent on those who are trying to break the drug habit. Sitting with a young drug addict while he went through the 72-hour heroin withdrawal period gave students some invaluable insights into this far-reaching problem.

At Park Slope Baptist Church in Brooklyn, New York, the activities for summer missionaries included working in a literacy program, directing a multi-faceted recreation ministry, a counseling service for young people, and working with a community agency in dealing with those on drugs.

"The drug problem and giving the kids something to do other than play in the streets were big concerns up there," says Phyllis Rodgeron; "Park Slope has an effective ministry to meet these needs and it was a real challenge to work there."

Other inner-city teams of students served in Chester, Mass.; Syracuse, N.Y.; Queens, N.Y.; Philadelphia, Penn.; Los Angeles, Calif., and St. Louis, Mo.

At Welcome In, a Chelsea, Mass., coffee house, Charlotte Griffin of the Lost and Found Singers talks with new "friends" from the audience.



**"We're here to
'do our thing' for
Jesus Christ..."**

Underlying the work of urban summer missionaries like Fred and Phyllis has been a basic philosophy with three major tenets.

First, emphasis is upon a team rather than an individual approach. Experience has indicated that there is an added bonus when several students are working together in a situation.

This doesn't mean the team approach is a panacea—in fact, it sometimes presents additional problems.

"One member of the group has not learned to think of the group when making decisions," writes one summer worker; and another, working in Oregon, admits, "in a group our size—11 people with 11 different personalities—there were bound to be problems."

Yet the problems are seldom insurmountable. "Two things have helped us," adds the same Oregon worker. "One is our nightly prayer, share and devotional time together with joined hands. This has made us stronger as a group. Another thing is the openness of our 'church'—a renovated barn. Anyone who wants to can come in and pray or just sit and think things over."

And in the long run, the advantages of group strength outweigh difficulties of personality adjustments. A solo worker, thrown into the strange environment of a migrant camp, beach coffee house, or inner-city slum, experiences an isolation and cultural shock difficult to absorb.

Companions in the same "misery-boat" are comforting.

And the team approach gives each

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"We serve
all kinds..."

Summer workers Judy Tuggle of Birmingham, Ala., and Carol Smith of Joplin, Mo., were interviewed about their duties at the Agape-In coffee house, Hampton Beach, N.H., by Emery Smith, associate secretary, Department of Special Mission Ministries.

Smith: As I understand it, you both sing, wait tables, clean up and keep busy doing other things. How do you find time?

Judy: We divided into two groups. I'm in group one. We cook dinner for 14 people—you wouldn't believe the way people eat around here. Cooking takes the entire morning; we try to make it a good meal, because at night we just grab cheeseburgers, stuff like that.

After that we clean up from the night before. (At night we just leave everything as it is and go home.)

We're off afternoons and most of us go to the beach.

Carol: My group sleeps later and works in the sandwich shop in the afternoon; we also help clean. And we have several group times a week, when we talk about things, or try to solve problems.

Judy: We open the Agape-In at 11 a.m. everyday; practice for the act is from 10 until opening, so we really have to beat the clock to get everything done.

Smith: What happens when people start coming in?

Judy: Well, at first we sort of brushed them at the door. But now that we're getting used to the kids and everything, we just kind of let them sit around talking. Until someone comes in we haven't seen, we usually go up and start a conversation.

Carol: We ask if they want to do something, but we also let them know that's optional. They don't have to order to come in.

Smith: Unfortunately, some just come for the shows and then leave. The only thing we get in are comments made during performances.

Carol: We have three shows every night and four on Saturday. We also have a Monday night program at the band shell.

Smith: Do you rent it or ...?

Judy: No, it's kind of a public place.

Carol: We consider it a privilege to sing there. (Even though we don't like it sometimes, because it's an hour program and takes a lot of practice. To make it easier, we've used individual numbers, duets, trios, everything.) Anyway, we're the first religious group accepted at the band shell.

Smith: What is the response?

Judy: That's hard to tell. We only get compliments. But the shows attract everybody along the beach: old people, young people, kids, everybody.

Smith: What about your performances at the coffee house?

Carol: We just started something new. We were concerned that our shows were too secular, with maybe just a religious folk song at the last. Very seldom did we get a chance to discuss religion.

So we set aside a special time for discussion, following our last performance, when the coffee house is closed to everyone except those who want to talk about, as we've called it, "God, Life and You."

Now we know if people stay they want to talk to us about this, and it's quiet, no music, and we have serious conversations.

Judy: The pace is pretty hectic between shows; it's hard to get around to religion in the short snatches we have. So this discussion thing has been good.

Smith: Would you evaluate your summer?

Judy: Well, at times you get really tired. But over all, I really think this is where it's at. This is the only way we can ever give kids like this the idea that church is a good thing.

Most of these kids have such a bad taste of church. They don't see good things.

Then they come to this place and love it. If we don't do anything but give them a good impression of Christianity, it's well worth it.

Smith: You don't feel you're performing a "watered-down" type of Christianity?

Judy: No. These kids, well, they're pretty good thinkers. They don't want anything that's watered-down. They want you to tell it like it is.

Carol: I think the summer is very good. A lot of kids come in here, many of them Catholic. Some are being turned off by their church now; but they like our approach. And some have had really meaningful experiences in their churches' folk masses. So they realize we are kind of working toward the same goal. And we are reaching an understanding and appreciation for each other.

Then there are the straights, who have no place on the beach to go. They don't have hippie friends and don't feel like walking up to some hippies and starting talking. One of them told me this place had saved his summer, because he could come here and be himself.

And the hippies can come here and be themselves, too. So we serve all kinds.

As for it being "watered-down" Christianity, I guess you'd have to judge that according to your philosophy of Christianity. To me we are right here in the middle of where the action is. We are living life our way, according to our Christian ideas.

Even when it's hard to get down to religion per se, it's easy to talk about your philosophy of life.

Christianity permeates our whole way of thinking, so I think the coffee house has served a real purpose, in giving us a chance to talk to so many different kinds of people. I don't think you could find any more different types of people anywhere in the world.



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October, 1970

"Here Christ is presented in action..."

worker an opportunity to accomplish more, as workers at the Agape-In, a Hampton Beach, N.H., coffee house, discovered.

At first they all tried to do everything, but long hours and the hectic pace began to take their toll. So the group divided into teams, one with morning, the other with afternoon responsibilities. By doing so, everyone "survived" the busy, crowded days. (See interview with two workers, page 12.)

Second, if practicable, arrangements are made for the team to live at the same location in the particular area where their work is to be done. Living among the people to whom they are ministering opens doors in a very effective way.

Sharon Lennox, a summer worker in New York City, described the situation well: "Living in a ghetto was greatly rewarding—we (Sharon and partner Suzie Taylor) were right there—reaching out and loving and caring for these people who know very little about love."

Very quickly Sharon came to understand the mental sore of slum living: "Our biggest problem," she found, "was environment. There is so much 'ghetto' in the people it's nearly impossible to relate any love, let alone God's love—they just can't conceive of it."

"The environment there has poisoned the entire man—attitudes, insights, the whole way of life. People were 'impressed' that we were even there, but they thought we were

Fred Linkenhoker, a Southern seminary student, helped start a drug counseling program in Maine.

fools. At times it was difficult for two girls. But we tried to grow into life there and 'do our thing' for Jesus Christ."

Third, everyone accepts the fact that the work is basically a ministry and that the people who are being helped may never become active participants and supporters of the local church.

As Cindy Herndon, working in Chicago, put it: "Our work at the coffee house was necessary in reaching kids for Christ—not for the church! Too often I see Baptist leaders only interested in numbers, not in people. This has got to end!"

"We were doing that in love, not for the purpose of a 'notch on our Bible.'"

Yet the students are clearly and accurately aware that theirs are Christ-directed missions:

"The work there was based on Matthew 25:31-46," says Kathy Fentess, a Maine worker. "I feel it was slowly but surely reaching many poor, often homeless, hungry people, offering them new hope for their future."

Kathy's daily contact with the poor and the outcast convinced her that, although the work was different from traditional witnessing, "I strongly feel that approach to spreading the gospel may be the way to reach people for Christ in our troubled land. I find today that people want love and concern proven to them and I feel the ministry here is giving that proof."

"There Christ was not presented as much in the verbal manner, but through action, action that involved concern and love on the part of many for many others."

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Michelle Walker, a member of the "God Squad," presents an impromptu puppet show for visitors to Jekyll Island.

"If you approach campers with the 'cloth' on, you turn them off..."

Another opportunity for students to demonstrate their "instinct for humanity" has come through the increasing emphasis on a ministry to resort areas of the nation.

The growing amount of leisure time and the general affluence of a large segment of the population have combined to make possible the exodus of millions of people from the cities to the beaches, lakes, and mountains. In addition to the vacationing families, many of the resort spots have become gathering places for great numbers of teenagers, college students, and other young people who have severed their ties with family and home.

In increasing numbers, student summer missionaries have gone to these resorts to live and work among the people. Although they have found that it is feasible to plan and conduct worship services in some resort areas, most of the past summer's emphasis was upon a person-to-person ministry.

"One-to-one type of witnessing is the best approach in resort ministries," said Frank Johnson, a summer worker in California.

"I have found," echoes Frank Blackwell, working in a resort in North Carolina, "that the campers liked for a person to make an indirect approach. They want you to be

friends with them and then you can easily share your Christian testimony in a meaningful way."

"If you approached people with the 'cloth' on, you turn them off. You had to win their confidence."

"To establish communication with the 'hip' community," says Ron Davidson, a summer worker in Atlanta, "I found that I had to work with one-to-one relationships." (See Ron's report, page 17.)

In several beach resorts, the setting for the person-centered ministry was a coffee house.

"We met the kids and talked to them as they came in," says Sharon Kinsey, a summer worker at the Hampton Beach, N.H. coffee house. "Through our actions and our conversations, we tried to relate to those kids our happiness and way of life, and share what Christ means to us."

Summer missionaries at Daytona Beach, Fla., Lincoln City, Ore., and Ocean City, Md., also found that coffee houses bring young people to a place where conversation and witness is made easier.

And a need for more coffee houses was felt by others. "If the HMB wanted to," suggested Louise Rice in Providence, R.I., "this would be a good place to start and firmly establish a coffee house ministry, for dozens of teenagers live in this community."

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"The most important thing was establishing personal relationships..."

Other summer missionaries spent their 10 weeks of service working alongside migrant farm laborers in several sections of the nation.

"Our work was two-fold," reports Jimmy Joseph, one of a team working with migrants in Oregon. "First, we picked strawberries in the fields six days a week, alongside the migrants. Second, we sought to find ways to minister to these people."

"We tried Sunday worship services, Thursday services, services on Saturday in a Spanish camp nearby, Bible

study, children's choir and Vacation Bible School.

"I feel the most important thing that we did, however," Jimmy concludes, "was form personal relationships with the people in our day-to-day situations. Our reception by the people was tremendous."

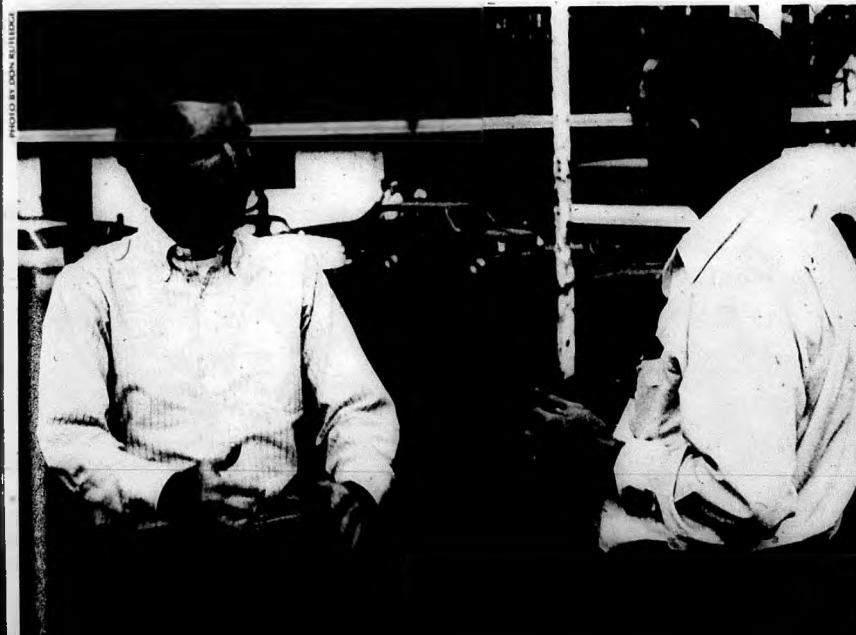
Working in the fields provided the financial resources for student summer missionaries in the migrant camps to carry on varied ministries to the families in the camps. A child-care program conducted by students

in Utah and Oregon earned the gratitude of migrant parents who normally had left their children to fend for themselves. An evening recreation program for the young people in the camp drew the teenagers who were usually rejected by the people in the nearby towns.

The work was rewarding, but sometimes painful—especially physically. "It is only by the grace of God," admitted Robbie Bazer, "that we had enough energy to do what we did with as little sleep as we got."

Continued

In Aspen, Colo., BSUer Joe Rust talks with Pastor Randy Foster.





On the front steps of Trinity Baptist Chapel, Des Moines, Iowa, summer worker Chuck Pennington plays his banjo for Mike Scott.

"These people just can't be pushed..."

Wherever needs existed, summer workers went. Sometimes rural areas called, and service there took adjustments, as Faye Rogers found out.

"I thought I would hate it, because it was so far out in the country and the people were so different," Faye confessed. "But on the first night, six young people were saved. So how could I dislike those people when the Lord was working with them so hard?"

"By the end of the week, I had really learned to love them."

Melodye Barham, working in West Virginia, discovered a basic rural missions principle: "I really became aware," she said, "that those people couldn't be pushed. They had to be met on their own terms or no progress at all could be made."

Working through established churches, students also engaged in traditional forms of missions.

Charles Pennington, a summer worker in Des Moines, Iowa, found running a day camp "interesting and rewarding."

"Seems like the Lord blessed the work and I was able to do things I thought I could never do," he said.

In addition to a regular afternoon program for neighborhood children, Charles sponsored a watermelon feed, get-togethers featuring home-made ice cream, and hot dog suppers outdoors, all for college-age youth.

Debbie Kiracofe, Susan Austin and Deanan Bennett were among the hundreds who used music talents to help struggling church programs.

Vacation Bible Schools, both in resorts and in local churches, were outreach tools for many students.

And the ubiquitous Baptist survey kept many summer workers busy. But even this time-consuming, tedious activity gave opportunities for originality and creativity.

For instance, Karen Nutt reports, "In Delta, Ohio, another religious survey, very similar to ours, was being taken by the town's ministerial association. Some people resented being asked to give the same information twice.

"So instead of taking two separate surveys, we—Lutherans, Methodists, Church of Christ, Nazarenes, and Baptists—joined as brothers in Christ, sharing the work and the results."

Attempting to use student summer missionaries to minister to people in unusual circumstances has brought a number of problems.

The greatest of these has been the reluctance of Southern Baptists in many places to accept the validity of this approach. The entire emphasis in these places seems to be upon those activities which will evangelize and bring into church membership the stable, working person or family group. While recognizing the great need for reaching those who will contribute to and support a church or mission, our people must also be willing to open their eyes to those who may never "make it" in this world, but who should be, nonetheless, the recipients of God's love and care as mediated through those who already call him Father.

Perhaps Chris Sherman's experiences best illustrate the point:

"When I first arrived at the school (for mentally retarded children), I was feeling pretty sorry for myself," Chris concedes. "I couldn't understand why God would send me to a place where nobody could even understand what the Bible was all about."

"But my supervisor was a tremendous help. I don't believe he realized how I was feeling, but he did tell me that if I really loved people and was willing to accept them where they were, then I would enjoy my work. These words snapped me out of feeling sorry for myself." (See Chris' report, page 17.)

Another difficulty has come in the hesitancy of some supervisors to let the students exercise their creativity and originality. Although direction and guidance are needed, those who work closely with students should be willing to acknowledge the integrity of the workers and give them freedom to develop and carry out activities on their own.

As one summer worker in the northeast put it, "We had some conflict with too many chiefs and not enough Indians—meaning outside pastors kept interfering."

"It is of great concern to me that I am not expected or given opportunity to work as hard and as creatively as I had thought I would be," complained another worker. "It is rather burdening to be in these two

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"God constantly increased my faith..."

by RON DAVIDSON

My real task was learning ways to demonstrate love and to live the message, not just speak it.

In what I did, I tried to let God lead me to those people whom he had prepared. God answered my prayers in every case.

Like one night God led me to speak to a "straight" who was on the strip. It turned out he was an ex-minister and as we talked, he realized God was speaking to him about rededicating his life.

I also talked with a drunk that night. He knew when he accepted Jesus he would have to give up his slavery to sin; he wasn't ready to do that. The majority of the people I talk to are like that.

Another night I prayed that God would show me to whom to talk. I didn't feel he was responding until I got to this gas station.

A couple in a new car had had a flat tire: for 15 minutes, everyone there tried to open the trunk. It wouldn't budge.

So the couple invited me to walk with them while they decided what to do. We talked about Jesus for an hour, simply because that trunk was stuck.

That's not all! As we talked, I asked God for a sign to let me know for sure that he had controlled all this. I asked that he open the trunk.

Headed back to the station after the couple got a taxi and when I got there the attendant asked me to go over to the car with him. He said a few minutes earlier he had gotten the feeling to go over and try the trunk again.

He pushed the button, no key or anything, and bang, it opened!

God constantly increased my faith as I worked in the hip community. The more I called on him, the more he showed me; constantly he opened up new avenues of response to the hip's needs.



"They haven't learned to live with hate..."

by CHRIS SHERMAN

I was assigned to a school for retarded children. I couldn't understand why God would send me to a place where nobody could even understand what the Bible was all about. I didn't think I could do any good there.

I was wrong. That's the first thing I found out: my ideas about patients at the school were way off.

Many people here are vegetables, and it is very discouraging to see these people and realize there is nothing you can do for them.

A large majority, however, are capable of making decisions. They can form a concept of God and accept or reject his son.

As a matter of fact, I've found some of the kids are smarter than I am, at least in certain fields.

For instance, John can spell just about any word. Norman can memorize a song after hearing it only once; Glynn can play the guitar.

All that is wrong with a good number of these kids is that they haven't learned to live with the hate and prejudice that exists in the outside world. They crave all the love that they can get.

One event I think was interesting involved a little boy named Norman. He was building a house out of ice cream sticks and he told me, "Ya know what I like about this house? Nobody showed me how to do it. I figured it out for myself."

It is an interesting statement of their feelings.

I know I have a great deal to learn about the work at the school. I spent a lot of time visiting, making friends, and studying various books on the education of retarded children.

When I first arrived, I was told that if I really loved people and accepted them where they were, I would enjoy my work.

I discovered these words were true.



Summer missionaries Tommy Poole, Jim Wideman and Phil Barkley, left to right, take a break from their work at Agape In, a coffee house in Hampton Beach, N.H.

"We had too many chiefs and not enough Indians..."

churches and see great needs that I feel I could help meet and be unable to because of attitudes of leaders. It seems that very little is expected of the summer missionaries in these particular situations and that there is frequently no interest in allowing us to use our talents to help meet needs."

But some pastors do give students more than enough opportunity to express themselves. Eddie Jackson found that Jim Wright of Highland Avenue Church in New York City was one of these pastors.

"We brainstormed ideas and planned a tremendous program for the summer," said Eddie. "Highland is a small church, yet it is carrying more than twice as many programs for children as most churches in the south."

"Our activity schedule was full; we were used to our maximum output."

Barbara Winfree was another student given an opportunity to "do her thing" in her own way.

Assigned to work in a "hippie" area of Atlanta, she spent most of her first two weeks "adjusting to the community."

"I walked around, seeing the need. Personal encounters occurred only when I was approached for money for food. After taking one girl to eat, I saw how ill-equipped I was to deal with these people and how it would be necessary to join the community as a 'straight' or live in my suburbs and wear a 'hippie mask' when in the area."

"A transient straight has no place in this community."

Finding direction was difficult and painful, but Barbara finally ended up at a Salvation Army lodge for girls.

"I had not talked with Capt. Judy Moore for more than 10 minutes when she asked if I could live there as a staff member. I moved in immediately and spent a week finding my place and my responsibility."

"Soon I signed in girls, answered the phone (which often was worried parents looking for their children) and the door (which revealed every sort of individual with every possible need), and helped people look for work, apartments and clothes. Opportunities for counseling were constant and intense."

"Soon I, like the Salvation Army workers, had been accepted by the community as a caring straight."

Like Fred Linkenhoker, students with special skills or background were used wherever possible. Londa Williams, a home economics student, planned a "Hot Meal" program for elderly citizens in Bangor, Me., where she was assigned.

"There was a tremendous nutritional problem in low-income areas," she said.

Londa also helped with a study of the government's Commodity Food Distribution program. She concentrated on how the program "was supposed to happen" while minister Carl Gunn studied how it actually worked.

Londa planned to "compare and make suggestions for improvement, and present them to the city council. I was concerned about suggesting substitutions for elderly recipients. As the program is now, no substitutions are allowed."

On the other side of the coin, we find that some of the summer missionaries are not capable of meeting

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Herb Mims, a summer worker in Bangor, Me., drives a busload of inner-city youngsters to a local swimming pool.

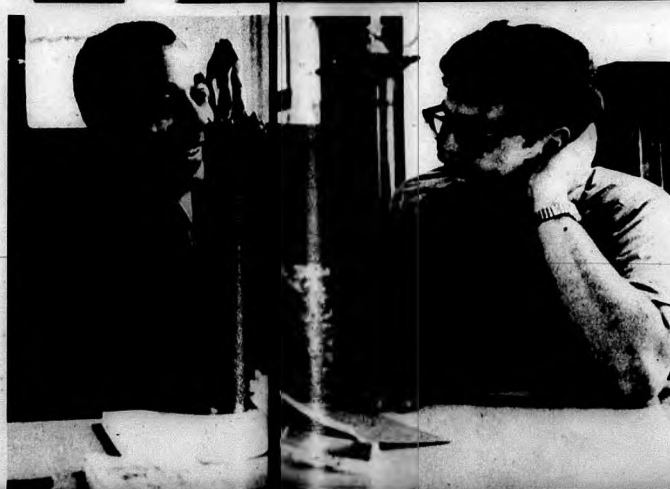


PHOTO BY DON RUTLEDGE

Tennessean Cecil Rayborn talks with youth-worker Dick McClain, left, about his assignment at the Omaha, Neb., Baptist Center.



A weekday children's program at Des Moines' Crestwood Baptist Church keeps Debbie Kiracofe busy.



PHOTOS BY DON RUTLEDGE

the demands which come in these ministries. Although priding themselves on their flexibility and adaptability, they find that they are overwhelmed by the cultural shock. In some cases, those who thought they had been liberated from racial prejudice discover that the vestiges remain and they react in inappropriate ways.

Problems can be personal, too. "Some of the summer missionaries seemed to think they came up here for a vacation," one student reported. "Some acted as if they were being picked on if you asked them to work. I think this was partly due to a misconception of what the work would be like."

Another complication lies in the lack of finances to conduct the ministries which are needed in many places. With a local group responsible for the room and board of the summer missionaries, some of the areas of greatest need cannot be reached since no one can assume the responsibility.

"It seems that five of us in one church and one community was too much to ask of these people," said a worker in North Dakota. "I know the HMB doesn't make this decision, but maybe it could help?"

"Their poverty made me realize we have so much in my part of the world; we never consider being sparing with a paper napkin. How wasteful I am."

Many workers accutely feel the lack of money handicapping their potential outreach.

"Funds were, of course, a problem which limited what we could do," said Becky VanLandingham. "We wanted to establish some place where long-hairs just passing through for a few days could spend the night, rather than sleeping on the beach."

"A fan would've helped too. People stopping in the coffee house for a sandwich didn't want to sit and talk simply because it was often so terribly hot—it was just much cooler outside."

In Ocean City, Tempe Marsh expressed a need for "good, free relevant materials and sources to use in preparing our folk services and happenings. We didn't have the funds to buy or rent these things."

Continued on page 26



Linda Smith handles office chores.

Thank You, God Squad...

by Bob Harrell

This is a thank-you column to the God Squad.

The God Squad was so named by the young people on Jekyll Island, a beach resort off the Georgia coast. The Squad was made up of Michelle Walker, from New Mexico; Cheryl Sorrel, for Arkansas; and Terry McMillan, from Mississippi.

Technically, I guess this trio might have been called very young Baptist missionaries, especially by the Baptists. Because they were sent to Jekyll by the Southern Baptist denomination to "work" with the other young folk.

This is not to say that these three young people went about the island, dispensing a hard-sell type religion. From what I hear the God Squad was available, just available.

Just being available is pretty important when young people are

working away from home, some for the first time. Having somebody to "work with" is most important when the only other recourse is to write a letter home... which is a one-way sort of thing. Having an instant friend is pretty important. That's what the God Squad became.

The reason that I can write about the God Squad is because my daughters got to know them while working on the island. When they wrote home about attending the "Instant Coffee House" on the beach I am sure my fatherly concern came to the surface.

When I called south and said, "What's this Instant Coffee House thing?" and she replied, "Oh, that's just something the God Squad thought up, Daddy," I almost dropped the phone. But I held my tongue.

So now that the daughters are home I discover that the Squad pitched a tent on the beach, called

it a coffee house, and invited all the kids to attend, talk (rap), sing, tune the guitars or just watch Jekyll Island-made moon rises. If the kids wanted to talk about religion, the Squad could handle it. If the kids wanted to talk about the effect of smoking "grass," the Squad could handle it.

A daughter, looking back at her summer, recalled, "The Squad was real cool. They were not—you know—Victorian."

"You don't have to get personal."

"Well, they weren't. There were a lot of kids on the island looking for answers. The Squad had some of those answers. I guess the one big thing that impressed me was that the Squad had a kind of happiness a lot of us wanted."

So the golden summer on the island ends. There is evidence in at least one home that the God Squad touched a life or two. Not that there has been any sudden announcements about prospective missionary work in the wilds of foreign jungles. But there is a maturity and understanding and a caring for others which I suspect the God Squad might have sparked, if not lit the fuse.

And on a Sunday Morning—when a father plans to sleep late—a daughter announces, "I'm going to church. You wanna go?" What do you do? You bound out of bed and let your daughter take you to church.

That was the day when, during a prayer, you put the God Squad at the top of the list. ■

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**"Churches are falling
because they see people
as souls to be 'won,' not
whole people who need love..."**

The future direction of the summer missions ministry will depend upon the direction which the Home Mission Board takes, but the following are factors to be considered:

1. If the sharpest, brightest, and most creative students are to be used, we must continue to find places where they can exercise their creativity. This will probably involve them in activities which are designed primarily to minister to persons in need rather than those which focus on the building of a local congregation.

2. Much of the traditional work (such as Bible schools, surveys, etc.) may need to be assumed by adult workers through the Christian Service Corps ministry. The student summer missionaries could then be available to design programs and ministries for teenagers and college students who are not now being reached at all.

3. A way must be found to channel the zeal of the high school young people who want to become involved in missions during the summer months. Although many youth choir groups have participated effectively in mission activities, it has become evident that such large groups cannot be used in many places. A possible project will involve several groups of approximately ten young people under the direction of a youth director or other adult. These will be assigned as a task force to work in an

area for two to four weeks or longer.

4. A request has come that we consider the appointment of young people to serve on a completely voluntary basis for a period of one to two years with their support underwritten by their families. This is the approach used by the Church of Latter Day Saints to place more than 13,000 young missionaries at a time on fields around the world. Is it not conceivable that Southern Baptists would be willing to plan and provide for the participation of their sons and daughters in this type endeavor? Perhaps such a plan could be initiated on a summer basis and extended later to a one or two year term.

Another factor to remember is that we must be willing to measure success and failure of summer missions by a different yardstick.

Summer workers are generally unconcerned with the "numbers game," the traditional Baptist head-count method of evaluating mission outreach. They ignore questions relating to "numbers saved" and slide over "numbers of rededications" with "I-don't-know's" or "I'm-not-sure-how-to-answer-that."

Perhaps Cindy Herndon expressed this attitude best: "I am not interested in numbers," she said. "I am interested in individuals. Success is not measured in results I see, but in any with whom I share Christ. God leads me to share with people, the

Holy Spirit leads them to their decisions.

"Only the Holy Spirit works personally with people; I am just a tool."

Judging the effectiveness of any ministry on numbers alone is a disservice. Each is different and each deserves individual judgment.

What is the potential impact of a newly established drug center? How many lives are influenced by services in a resort area? What tremendous changes are possible as a result of a beachside coffee house? How valuable is a survey?

Statistical roulette is not valid; for summer missions, new criteria for evaluation must be found.

To be a student summer missionary in the years ahead will demand a great deal of flexibility as we seek to find ways to minister to a rapidly changing world. Tragically, many of the talents and abilities of these students will go unused because the leadership in our churches will be unwilling to get close enough to the world to see its needs. In the words of a 1970 summer missionary, "Many of our churches are falling because they see people as souls to be 'won to the Lord' and not as whole people who need love . . . There are many exploited people who are ignored by the world; these people are the responsibility of the church. Unless we meet these needs of the people, we have failed."



For Warren Woolf, Don Hammonds and Emery Smith, late August is a time to reflect and evaluate, a time to end, and a time to begin.

As secretary, associate and assistant in the HMB's Department of Special Mission Ministries, they were responsible for the 900-plus student mission personnel this past summer.

The summer workers' assignment ended in late August and evaluations began immediately.

In his first year to work with the program, Smith was impressed by the diversity of the activities and the students' depth of involvement. "It's hard to realize they could become so deeply involved in the total life of the community," he said. "By living in the area, the students became part of the lives and problems of the people. I was overwhelmed by their work."

Woolf, Hammonds and Smith unanimously felt that the past summer provided valuable learning experiences, both in the program's successes and its failures.

And, as a result of dozens of interviews with participants and directors, they predict future trends.

For instance, there is increasing evidence that students should stay in one area for an extended

length of time to begin lasting work, rather than move every week, a custom of previous years.

"Little of lasting value is accomplished when two people stay in an area only one week," Hammonds explained. "The students feel they need to stay longer because they're just getting to know the people when they have to leave."

Woolf, Hammonds and Smith are engaged in extensive debriefing sessions with as many students as possible.

Hammonds talked with seven students brought from the Oregon-Washington area, discussing post-summer reactions, hang-ups, gripes about work, the results of orientation programs and the students' ideas about what they should have accomplished.

This fall the trio are also touring six campuses, each of which had 10 or more students involved in summer missions.

"Our purpose is to give the workers a chance to discuss what happened," said Woolf. "This gives us a good overview of the program."

About 100 students are involved in the talks—one-ninth of those appointed.

The men also met with state missions directors to get their reactions and evaluations of the students' work and the program's

problems and possibilities.

They also plan to spend two days with every state mission's director, swapping "how-to's" about using students more effectively.

During the past few years efforts to appoint more seminary and graduate students have proven successful.

Woolf wants the trend to continue. "In certain places, the maturity a graduate student adds is most beneficial," he said.

"We need them," echoed Hammonds. "There are some places where we are going to have to have graduate students to do the work."

Another future direction is toward more specialization, Woolf said. "I would hope we could assign some specialists (drama, journalism students; film makers; folk musicians; recreation leaders). And then give them a chance to really do their thing. We could even make a team of them."

The Department would also like to direct students into assignments relating to their college majors.

The underlying hope, though, is that the summer mission program will be a tool to awaken young adults to the rewards of career missionary service.

—Mary-Violet Burns

**The summer of 1971
will provide students
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to serve in:**

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Applications are due by January 15, 1971.
The opportunities of 1971 will call for a greater number of graduate and seminary students and students majoring in drama, music, journalism, nursing, etc.

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Warren Woolf, Secretary Southern Baptist Home Mission Board; 1350 Spring Street Atlanta, Ga. 30309

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Please send application form ☐

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HOME MISSIONS

THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary-Treasurer, HMB

On Meeting New Situations

During World War II I heard an eloquent and intelligent preacher say, "The only person who can be optimistic today is either an idiot or a Christian."

A quarter of a century later, there is still food for thought in that statement. As responsible persons, we are aware of the many vexing problems we face in our nation and in the family of nations—problems which have driven many to pessimism, frustration and even despair.

But we are Christians. We believe in a God that loves his world. We believe that he came to us in Jesus Christ, and that he continues to offer his loving guidance and strength. We believe he is with us now in the Holy Spirit.

However difficult and complex the problems, we Christians are not discouraged: God is at work in his world.

Many Southern Baptists want to be God's instruments. The Convention's theme for the early 1970's is "Living the Spirit of Christ." The 1970-71 emphasis is "Living the Spirit of Christ in Openness and Freedom." If we take this emphasis seriously we will be more patient with those who differ from us—in race or culture or life style or dress. We will seek more earnestly to understand those who differ from us, and love them as fellow men who are equally precious in the sight of our Lord.

This month we are seeing many changes in literature used by church organizations: New names, new formats and new emphases. There is a new age grading system, plus other changes. All this is part of an effort to help Southern Baptists serve more meaningfully and effectively in the changed situation which we encounter today. I congratulate the Sunday School Board, Woman's Missionary Union and Brotherhood Commission for their creative new efforts to help

churches further the cause of Christ.

The Home Mission Board also seeks new ways of communicating old and valid truths. The Board is committed firmly to assisting the Southern Baptist Convention in bringing men to God through Jesus Christ. It is concerned with helping churches, associations and state conventions discover needs and devise ways of meeting them. When full-time, trained, God-called workers are needed, they are sent out by the Board.

In short, the Board is committed to ministering to all persons, regardless of race, culture or other factors.

At this time, the Board is carefully strengthening its planning of strategy, in cooperation with state conventions. We hope to more precisely pinpoint priorities and more effectively meet needs.

During recent years changed conditions have led to new approaches. The rapid increase in apartment residents has led to special efforts to reach such people for Christ. The restless, questing spirit of today's youth has led to new efforts on campuses, in hippie communities and in other settings. Religious-oriented coffee houses, mission centers and resort missions are proving effective in reaching young people. Affluence, permitting many families to travel and to spend more time on vacations, has led to a meaningful ministry in state and national parks and resorts.

The need for new churches continues to be primary. The Board teaches and preaches the Bible through new churches and missions, and through such means as home Bible fellowships and worship services in hotels and motels.

It is encouraging to see Southern Baptists distinguish between the truth of the gospel, which does not change, and ways of communicating the gospel, which must change to

meet new situations. Let us welcome changes in methods and procedures, and let us seek innovative, fresh ways of getting the Word of God to people.

As we change methods let us cling firmly to the truth that does not change. We must be contemporary in approach, but unless we have something eternal to communicate, the effort is not worthwhile.

One dimension of change within Southern Baptist life is social problems. Within recent years we have grown in our understanding that morality is not only a personal righteousness but also love for our neighbors, expressed in active efforts to secure justice and equality for them.

We Baptists have room to grow in our understanding that God is concerned for all men and that as Christians we should be active on their behalf. When Christ prayed, "Thy will be done, on earth as it is in heaven," he was concerned about the daily situation of every person. I pray that we continue to grow in our sensitivity to human need and represent Christ in sympathetic efforts to accomplish his will.

But as we grow in social awareness, let us not minimize the need for personal, individual morality and integrity. There is genuine danger that this needed flexibility in method will induce us, gradually but surely, to conclude that flexibility in moral and spiritual commitment are in order also.

Even in the midst of a rapidly changing society Christian principles of right and wrong do not change. A firm moral and spiritual commitment are absolutely essential if we are to represent Christ well in these times.

As people who follow Jesus, let us look to him for guidance and strength, and let us find through the Holy Spirit the hope and peace which undergird us as Christian witnesses. ■

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Toward Strategy for Urban Mission

by GEORGE TORNEY

What does God say about race relations? About politics? About school crises? About labor disputes? What does God say about law and order, sex, discrimination, technology? What does God say about urban life styles?

What does the Bible tell us about today's Moses-like plagues: water, air and mind pollution; blood on the streets; the sacrifice of first-born sons on battlefields?

What spiritual demands and disciplines equip us for a human future?

These are only a few of the religious-oriented questions being hurled at the church by today's secular society.

Where are the church's answers? Are churchmen deaf? Are they too busy with their pious rhetoric to listen? Are they talking so much they drown out others' voices?

In the cartoon strip, "Peanuts," Charlie Brown asks, "Luci, why don't trees have leaves in winter?"

"You ask the most stupid questions," Luci retorts.

"Yeah, I know," replies Charlie, "but even stupid questions should have answers."

Stupid or not, the demanding questions of man's existence and destiny must be answered in action, or the church will lose its identity, its integrity, its right to exist. Like an unused arm, it will wither until its power as a viable, constructive force dies. And engraved on its tombstone will be: "We've never done it that way before."

Change. Change or die. Is that the church's choice? To come to grips with change rather than be smothered by it, to value the dynamics of change as a positive expression of the stability of Christian experience.

Attempts at meaningful change have been uninspiring. With cutting

humor, one cleric dismisses current reforms as "shuffling deck chairs on the Titanic."

If, in fact, the church is unchanging, then it has little power to assist people in dealing with change. And it forfeits its historically authoritative voice, a voice declaring eternal over temporal values, a voice of certainty in a swirl of tergiversation.

Change. It is not unique to our society, but its accelerating, profound, revolutionary character is unprecedented. Today only change is predictable; all else is conjecture. Super-sonic advances in technology contrast with slow-motion human response to reflect, paradoxically, mental achievement far outstripping emotional attainment.

Attitudes toward change effect emotional health—of people as well as of churches. To reject change is to become fixed, rigid, anxious—often mentally ill. Change threatens those attempting to hold life static, those attempting to achieve stability

through dependence on past experience.

Sound emotional health requires the ability to view life as a stewardship rather than a possession, and the capacity to see life as dynamic rather than static.

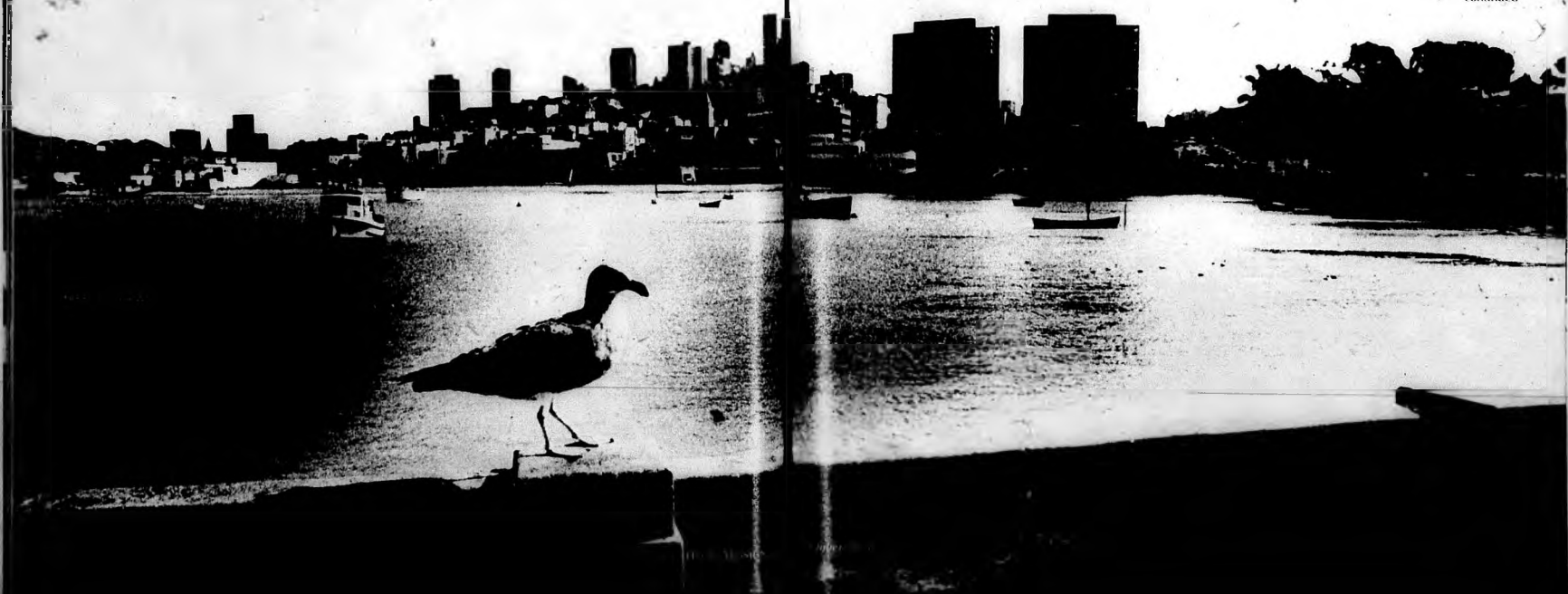
Christianity itself is a movement, not an institution. Christians are pilgrims on a life-path, growing, maturing, learning.

Christians proclaim that Christ offers poise, security amid uncertainty of life. Surely that good news is no daydream, no self-hypnosis, no idealistic naivete. It is an encounter with and acceptance of changing self in a changing world.

Christian poise requires acceptance of past, realistic evaluation of present, anticipation of future. Every generation sees through a glass dimly. Old and new exist side by side, often in frightening contrast, often in tension.

Many ask, "What should I do?" And anxious leaders respond with lists of possibilities, which the faithful obediently and accurately copy. Six

continued



months later, neither lists nor people can be found.

Why? Because the initial question was wrong. First should be asked: "What is God doing? What is happening here?" Then, "How can we respond?"

Answers to those question come when persons are given the opportunity to hear God and to respond to his summons. The institutional church, by providing structures through which the uniqueness of the individual can be discovered and expressed, can help each human being fulfill his "call." The creation of an environment encouraging attitudinal change is the beginning of mission strategy.

* * *
Increasing eroticism in the arts, sexual permissiveness, drug usage, crime and violence and petty dishonesties reveal an erosion of the moral authority of a church virtually isolated from the society in which it exists. Unintentionally, the church accepted cultural comfortableness in the 1950's, identified itself with that decade, and became insensitive to revolution in morals, manners and outlook that was occurring in a transitional society.

Church and revolution ignored each other.

Then the revolution threatened the

church and shaken clerics reacted primarily in two ways: some pronounced the church irredeemable and left; others acknowledged a temporary recession and staged a revival meeting.

The former made headlines, the latter were the majority. Neither offered hope. Meanwhile a few voices, calling for renewal, recognition of revolution and response to the new world, were politely disregarded.

But the few would not be silenced. Unwilling to defrock the church, they intensified pleas for commitment outside traditional institutional structures.

But secular involvement can be frightening. The many unfamiliar encounters it brings have profoundly disturbed churchmen who lack sound theological responses. Echoing the insecurity of their ordained leaders, laity have been unwilling and unprepared to speak and act for God in secular activities.

Increased secular involvement is needed, but alone, it is not sufficient. Activism is demanded. Necessary are study groups, dialogue ser-

mons, social action seminars, a religious dimension in a secularized church or theology. Imperative are God's people answering omnipresent questions of secular man, relating Christianity to race, politics, technology, school, crime, sex, work, leisure, feminism, dehumanization, urban life. Open discussion of these issues by Christians can result in a new understanding of the individual's worth in relation to God the Father, followed by the discovery that anything which causes a person to be less than God made him, or anything that prevents his development to the fullest God-given potential, is a legitimate concern for Christ-motivated action.

A pressing social need is justification enough. The words of Jesus are strong rationale: "As long as you do it for one of these, the least of my brothers, you do it for me."

Distinctions between religious and social involvement are alien to a

Christ concept; he practiced involvement without qualifications. Christ was not just in, out, above, below, the same as, or completely different from the world. He was in the world, but he was transforming it, reconciling it.

The church is the reconciling agent for the isolated, insulated people, offering them more than concern, more than bread alone. Through God, Christians interpret, inspire, judge society.

With newspaper in one hand and Bible in the other, Christians set out to become conversant with and responsive to the issues of society. Not mere sociologists, these ethical analysts help others understand themselves as responsible members of the community. Neither saints nor social engineers, they are people of God, unafraid to be secular, unashamed to be religious, with a value system that determines worth as relative to God.

* * *
Do churches take seriously the majority of our population under 27 years of age? Honest evaluation indicates they have not. To be respon-

sive, churches must make specific, wide-spread efforts to take seriously the needs, problems and privileges of youth.

Objections that these "kids" are immature, adolescent, sex-crazed, drug-happy, rebellious are superfluous. Quoting scripture to prove that novices should not be given responsibility and authority avoids the issue.

These are 18 and 20 year olds who die in wars, support industries, supply entertainment, provide baptismal statistics, set hair/clothing trends, establish life styles and sell everything—via the ubiquitous TV—from cars to mouthwash. They are old enough to decide what they want, but their wants are not seriously considered by the establishment.

Young people do not seek authority as much as they do responsibility. The recent vogue for a "token" black in an organization may soon be replaced with the status symbol of youth. Even the Southern Baptist Convention has sought to placate

youth by urging policy boards to give young people a voice—but will those who speak be taken seriously? Or are we too eager to equate maturity with age responsibility with seniority?

Maturity and responsibility are based on many factors; responsibility is taught by giving responsibility, by providing opportunities for decision-making and other "adult" tasks. To mature, a person must be free to make decisions, both right and wrong. The church should allow such opportunities.

Honesty and responsibility are crucial; to give young people positions which appear to be decision-making roles, but which are, in fact, mere shadows, is to breed frustration and resentment. Historically, hollow power often leads to rebellion and revolution. The neglected majority are unbelievably talented and exciting persons who more often than not respond to those who take them seriously. Mission strategy includes these vital people.

* * *
John Lindsey, mayor of New York, says that the political party system has outlived its usefulness in an urbanized society. Factionalism is irrespon-

Continued



sible when dealing with today's problems. As new forms of political structures are needed, so too are new forms of church structure. The existence of the church is not in question; what is being challenged are the institutional forms which the church takes.

For instance, laymen are shifting from primarily filling organizational positions to Christian vocations as a way of life. Laymen group for work and study by vocations, avocations, associations—though not exclusively, since that would isolate them.

The need to see, understand and identify with all types of people is urgent. In its periods of study, worship and fellowship, the church functions positively by bringing together fragmented sections of society. The oneness of fellowship in Christ is clearly proclaimed in the increased significance and relevance of the Lord's supper.

People are tired of paying for the chore of listening to or carrying out what someone else *thinks* important. To help others grow, mature, develop their optimum potential is a role of the modern church. In its positive atmosphere, these events can take place.

What works in the ministry today? Almost anything. Especially if it's done with charisma. Ministers with this special gift—an ability to inspire energy and enthusiasm among the apathetic and alienated—are found in many pulpits. Particularly do they work their magic among the young.

Ordained clergymen's jobs are crucial. They must become increasingly the guides, energizers, catalysts, the "playing coaches," the agents provocateurs.

The concept of the ministry is more flexible. Team ministries and companion (or twined) churches grow in members and "lay ministries" and "hyphenated priests"—lawyer-priests, doctor-priests, etc.—emulate the Apostles by supporting themselves with a secular profession while serving a community in their free time.

Such ministers, often trained laymen, supplement rather than supplant the full-time cleric.

The ordained minister is finally coming of age. In every city, in thousands of churches, in all segments of

society, Christian ministers are busting old stereotypes and breathing a heady air of creative outreach. The potential of such cliché-shattering ministries is exciting.

Protestant interdenominational team ministries will increase following the successful examples of several already existing. Liturgical duties, responsibilities for education, counseling, administration, strategy, will be divided according to participating members' abilities.

Churchmen have new options. Suggestions include broad team ministries, part-time ministries, specialized ministries, elaborate celebrations, informal rituals, large united churches, small groups. Some forms, now incompatible, may co-exist; thousands of experimental ministries are being tested by clergy and laity across the nation.

The most notable fact in religion today is that ministers of all denominations are trying, somewhat desperately but with immense energy and imagination, to rediscover God in everyday life and make him, in the cliché of the day, "relevant."

Often in the history of faith, a new ministry is a reaction against past failures. Baptist history, particularly, was written by radicals, non-conformists, rebels and outcasts—the very people who now find themselves again on the "outside." Where are the prophets now? Where are the religious radicals? Is the song correct: "The words of the prophets are written on subway walls and tenement house halls and whispered in the sounds of silence?"

Part of our problem may be our inability to dream. Have Christians become too regimented in thought; too programmed in practice; too conformist in behavior? Are churchmen "programmed people" looking for a "programmed God"—pragmatists lost in a utilitarian world lacking the ability to dream the dreams that change the world, that alter the destinies of men?

Hopefully, church structure will continue to develop along two lines: the informal, at home, small group service built around a neighborhood or vocational-interest group; and the bigger-than-ever-cathedral institution. Light shows, poet-



ry, dance, electronic music may upstage stained glass, incense, organs, preachments. But the psychological affect will be the same and just as necessary as that provided by today's best traditional worship services.

The team interdenominational movements reflect a new phase of ecumenical involvement based not on the objective of a super church, but on realization of the worth of each individual and the awareness of the necessity to help man find himself through a personal encounter with Christ. Such an experience transcends denominationalism, but offers each individual an opportunity to associate with the denomination which best expresses his interpretation of the relationship of man to God.

Without condoning inherent weaknesses, more and more strategists recognize the inevitability of denominations and are moving to disciplined cooperation. If in an increasingly religion-dulled age, all men are ever to know the meaning of the Christ-life, cooperation is imperative.

No one denomination has the potential resources and leadership to, by itself, redeem this society. However, the combined forces of Christian brothers might succeed where individual efforts are doomed to failure. In Kierkegaard's words, "We need a passion for the possible." The impossible dream is reality in many phases of life. Why not in religious life? Churches and denominations need each other. Without each other they are handicapped. Never has that been more true than now.

he option before the church is clear—diversify or die. The whole movement of society urges diversification. The church should be more than Sunday School and 11 a.m. worship. Christianity must become synergistic; it must do many things, and do each one a little better because it does the rest. Emphasis should be on the possible—on what can be done. And very few churches should ever say, "We can't."

Of course, Christians must continually ask, "Does this glorify God?" A positive answer is a prerequisite to action.

Urban strategy's Achilles' heel may be attitudinal change. Technical knowledge, ability and resources are available to surmount any and every difficulty. But they are of little value without attitudinal change—without the proverbial "change of heart."

How many times have government officials, leaders in industry, professions, education admitted that "we have the technical ability to do anything we want, but we lack the commitment to do it"? Probably hundreds. For the past year it's been a persistent, recurrent theme.

Why do we lack commitment? Because our attitudes have not changed. As never before, America needs massive attitudinal change. And who has as much to say about commitment and attitudinal change as anyone? The church.

Churchmen are not technologists *per se*, but God has given them the responsibility to interpret, challenge and alter the course of history; they must step forward now.

Attitudinal change seldom, if ever, occurs while sitting in church, hearing a monotone about "different attitudes." The church's mission isn't to give answers, but to create an atmosphere in which questions are asked, and the opportunity to discover answers is present. The church, insulated and isolated from the world, is not blind. But it's wearing blinders, for it looks only one way.

Therefore, action training is important for strategy. Action training is learning through involvement, reflection, updating of knowledge and skills, and strategy planning. The goal of action training is to affect individual, institutional, and commu-

nity change leading to the redemption, humanization, and establishment of justice in our society. Action training intertwines religious, sociological, psychological and cultural disciplines with personal involvement and reflection.

Four major elements in action training are:

(1) Direct exposure to social and religious situations in which the trainee personally experiences dehumanizing and perverted conditions.

(2) Interdisciplinary reflection in which the trainee comes to grips with his own feelings about his involvement. The goal is to understand oneself and the mission of Christ more completely.

(3) Theoretical input providing background materials, technical knowledge, and research for understanding dilemmas and possibilities for change. This phase uses the combined knowledge and skills of religion, sociology, psychology, and related disciplines.

(4) Strategy planning in an attempt to bring about personal and social change specifically relating to problems and issues which trainees face both individually and collectively.

Action training is necessary and effective because it:

- Breaks down isolation and provincialism by exposing and sensitizing people to critical issues.

- Creates an atmosphere in which people can examine and change their self image, better understand the world, and re-evaluate their Christ-directed role as change agents.

- Enables people to make more accurate analysis of the issues and problems with particular reference to underlying causes and potential solutions.

- Helps people develop strategy and planning abilities with which to effect change.

- Helps people identify and use resources that exist in community, church and nation to effect planned change.

- Enables people to utilize religious and ethical skills in planning and carrying out change.

The key to adequate mission strategy is a broadly based action training program that equips churchmen to comprehend and respond to the needs of today's world.

A note of caution: Confrontation of the world alone is no more effective than preaching alone. Interaction and inter-discipline of all facets mentioned above are necessary to effect responsible Christian action.

One illustration of this could be an Urban Action Training Movement.

Training may take three days or several weeks. Participants would look at degrading human conditions and confront those working to improve them; they would see what other churches, other denominations, and social and governmental agencies are doing; they would be exposed to experimental ministries and approaches. After each "look," a small group would spend time in reflection and analysis of what they had seen, heard, felt. The director of training would point out things which might otherwise be missed, assist in evaluations, and bring his own and others' expertise to the group.

Initial training should occur in a city away from home. Later, a similar, locally oriented program could take advantage of trainees' greater knowledge, insight and expertise. As Elton Trueblood points out, training may be the difference between being professionally religious and professionally competent; it may not produce experts, but it produces persons with expertise.

The combined efforts of secular universities, seminaries, urban training centers, and regional programs make possible ever increasing optimism that Christians are ready to burst forth in exciting, creative, imaginative efforts to penetrate this nation for Christ.

The future will be different if we make the present different. George Bernard Shaw said, "You see things as they are; and ask, 'Why?' But I dream things that never were: and I ask, 'Why not?'"

The dream: Christians of this nation alive, excited, moving toward creative urban strategy.

Why not?

This is the final article in the 14-part series, "Toward Creative Urban Strategy." The full version has been published by Word Books in cooperation with the HMB's Department of Metropolitan Missions. It is now available in book stores.

The Prisoner and His Family

by DAN VOSS JOINER

He is in his early twenties and will be released this year. He is working to improve himself, attending the prison school to complete his high school education, learning a trade. But he talks of quitting.

The ones he wants most to impress—his family—do not seem to care; no one has written him in months. "If they don't care, why should I?" he asks bitterly.

This young inmate is not unique in his feelings; the family is a most important factor in inmate rehabilitation. Inmates who keep good familial relationships give the least trouble and demonstrate the greatest motivation toward improving themselves.

But the inmate isn't alone in his problems. Many personal contacts with inmates' families have shown me that the family often suffers, faces problems and endures hardships with which inmates do not contend.

Patience, understanding and helpfulness are necessary on both sides of the prison walls.

Too often a prison sentence takes the family breadwinner. Someone else assumes the responsibility of meeting family needs. Many times the family goes on welfare to survive, doing without proper food, clothing and medical care—even without heat for their homes in winter. Because the state provides these needs, the inmate forgets problems his family faces and makes almost impossible demands: money to spend, lawyers to get him released, regular family visits when travel costs make them prohibitive.

How often I have seen wives, mothers, fathers, children sacrifice to meet inmates' demands when their own needs were greater.

Because as prison chaplain, I was faced with helping inmates and their families understand and relate to each other during this crisis, I came

to realize a need for a "Family Orientation Program."

The inmate coming into an institution attends orientation classes; private interviews and group counseling sessions are also available. But, as a rule, prison authorities—including chaplains—have no personal contact with families until a problem involving them reaches serious proportions.

To help meet the need of families, the Chaplains' Department of the Georgia State Board of Corrections started a pilot program, "Orientation Program for Inmate Families," in Columbus, Ga. Response of the 98 families who attended that first clinic proved the need for such a program. It was quickly expanded to the five major Georgia cities—Atlanta, Augusta, Columbus, Macon and Savannah—and in its three years of operation has reached more than 1,500 families.

The program, given birth through efforts of chaplains, is simple and effective. First, personal invitations are mailed to inmates' families living within 60 miles of the program city. At the Sunday afternoon meeting, four subjects are covered: (1) How the family can help the inmate build his time; (2) How the inmate can improve himself while in prison; (3) Why prisons have rules; (4) How the Pardon Parole Board works.

Time is given for questions; if we can't answer every one, we simply say we don't know. We evade no questions. The families appreciate our frankness.

We hand out brochures, "How to Visit Your Loved One in Prison." Visiting an inmate is often distressing; nevertheless, the positive value for the man may be considerable.

Full-time chaplains from the three

Joiner is director of Chaplain Services, Georgia State Board of Corrections.

major Georgia prisons attend the meeting. At the close, families may talk with them about relatives. Speaking to someone who has had contact with a relative helps families relieve anxieties.

A list of chaplains is given each family and they are encouraged to write the chaplain or the Department of Corrections whenever they have questions.

Through this program, we also hope the family will realize that the Board of Corrections is interested in more than imprisoning the inmate until his time's served. During the meeting we correct misconceptions about inmates' conditions and advise families how to help through letters and visits.

The need and helpfulness of such a program is obvious from the following letter:

"I would like to commend you people of the State Board of Pardons and Corrections . . . I was shocked that more people weren't at the meeting. It explained things we did not know and we did not know whom to ask.

"This is my first experience with someone in prison, and I hope my last. My son made a mistake and I know he has to pay for it. I just felt I had to let you know how much my husband and I appreciated the discussion. The State of Georgia should have done this before. Thank you again."

The program is not perfect—we constantly try new ideas and approaches. Yet it has been successful. It meets a need that was not being met before; it effectively serves the inmate and his family.

Yet other programs must follow if we are to continue to improve our services for inmates and their relatives. It is a long, hard, uphill struggle. But we are trying. ■

Isaac Taylor Tichenor: Visionary

by A. RONALD TONKS

Controversial, much-discussed, multi-talented, he was a teacher, a principal, a fund-raiser and "collecting agent." He was a preacher, a missionary, a soldier who led troops into battle with "desperate resolve to conquer or die." He was an administrator, a businessman, a writer. He was a visionary.

He was Isaac Taylor Tichenor, the man who "saved" the Home Mission Board.

During the 1870's the Home Mission agency came under criticism because it accomplished so little. A movement to abolish the agency began; only seven of 21 cooperating conventions within the Southern Baptist Convention supported actions of the Board.

In 1882 the Convention moved the Board from Marion, Alabama, to Atlanta and appointed an entirely new Board of Directors. At its first meeting, the Board invited the vigorous, aggressive Tichenor to become its "corresponding secretary." Tichenor tackled the job with typical vigor. Within one month, he announced a plan for effective home mission work by Southern Baptists. Strongly denominationally conscious, he traveled to each state convention, enlisting its support and urging its cooperation.

By 1892 all missionaries were Board appointed or affiliated with an agency of the Convention. "It was a hard struggle," reported the SBC Annual of 1922, "no one but those who managed its (the Board's) affairs will ever know how much toil and anxiety it cost or what unceasing labor it required."

Tichenor's appointment and his 17 years as director of the Board climaxed a distinguished, many-faceted career.

Tichenor was born in Spencer County, Ky., in November 1825. As a young man he taught school and later served as principal.

Because of his Christian dedication,

Tichenor was licensed to preach in 1846.

The following year he was appointed "collecting agent" for the American Indian Mission Association. He traveled throughout Mississippi collecting money pledged to missions and helping raise money for mission work.

Tichenor's leadership abilities were noticed by a church in Columbus, Mississippi, which invited Tichenor to become its pastor.

After a two-year pastorate in Columbus, Tichenor moved to a church in Henderson, Ky. In 1852, at age 27, he became pastor of First Baptist, Montgomery, Ala.

During his pastorate in Montgomery, Tichenor's versatility and ability grew. Through his dynamic leadership, the church grew and its sphere of influence broadened.

Committed to expanding Baptist work, Tichenor helped establish Southern Baptist Theological Seminary.

In 1861 Tichenor resigned his pastorate to become, the following year, chaplain of the Seventeenth Alabama Regiment. Devotely loyal to the Southern cause, he once led an infantry charge against heavy enemy fire.

He took great pride in his skill as a marksman. After the Battle of Shiloh he wrote: "

"During this engagement we were under a cross fire on the left wing from three directions. Under it the boys wavered. I had been wounded and was sitting down, but seeing them waver I sprang to my feet—took off my hat—waved it over my head—walked up and down the line, and, they say, 'preached them a sermon.' I called upon them to stand there, and die, if need be, for their country. The effect was evident. Every man stood to his post—every eye flashed and every heart beat high with desperate resolve to conquer or

Continued

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die. They piled that ground with the slain."

Wounds received during this battle forced him to return to Montgomery, where he again pastored First Church.

In 1868, Tichenor resigned to enter the coal business in Northern Alabama, but three years later, when his wife died, he accepted the pastorate of First Baptist, Memphis, Tenn.

A year later he became the first president of Agricultural and Mechanical College of Alabama (now Auburn University). He continued to participate in Southern Baptist Convention activities, concentrating his interest in home missions work in the growing south.

Tichenor was president of the college until becoming Board Corresponding Secretary.

Tichenor's accomplishments at the Board were extensive. He assured continuation of the Board itself, plus inspiring confidence and support where apathy had existed before.

His idea for cooperative giving for home mission work was later incorporated into the Cooperative Program. He established a church building loan fund. He encouraged plans for mission work in western Cuba. He extended mission work into the mountain regions of Appalachia, among Indians, and among Negroes.

By the end of his tenure in 1899, the Board had grown dramatically and its place in the Convention had been firmly established.

Committed to positive, aggressive Christianity, Tichenor believed that the gospel must be presented to everyone. He was a forceful personality, not always easy to work with. A contemporary described him as "impressive rather than profound."

Tichenor loved to deal with specific, practical matters rather than abstract ideas. As a preacher, he was "sometimes too boisterous and vehement (but) when thoroughly aroused by a great occasion, or possessed by a great idea . . . his emotions find vent in rapid grand declamation."

Tichenor was, in short, successful. Despite his bombastic nature he must rank as one of the most dynamic leaders of Southern Baptists.

Tonks is assistant professor of history at Indiana Central College, Indianapolis.

HOME MISSIONS

Argentinian Among 33 US-2 Appointees

When Irene Mika says "buenos dias" to her Spanish parishioners this fall, she will reflect the expertise of a native. The Argentinian lass is one of 33 US-2ers recently appointed by the Southern Baptist Home Mission Board. She will work with Puerto Rican University students in San Juan. Her fellow US-2ers will work in mission efforts throughout the United States and Panama.

Born in Cordoba, Argentina, Miss Mika attended high school in America and graduated from the University of Corpus Christi. The math-biology major was a Homecoming Queen nominee and a swimming champion at UCC.

Alabamian Mary Angela Robinson sets another precedent in the US-2 program this year. She will work out of the Home Mission Board's Atlanta office assisting the Department of Christian Social Ministries in literacy missions. Miss Robinson, a Judson College graduate, has taught in Birmingham's Berney Points Baptist School for two years.

In the five-year history of US-2 over 100 college graduates have been assigned to work with career missionaries and often to establish new work. Their ages range from 21 to 27 and for their two years they receive a small monthly salary plus living expenses.

There is striking diversity in this year's group. They were college honor students, and student government representatives. Their hometowns are scattered throughout the Convention and their work experience reflects varying interests and concerns.

Mike Eyer, for example, is an electrical engineer. Mississippian

James Landrum spent a summer working on a pony farm. Oklahoma Baptist University grad Cathy Gray is a former waitress-entertainer. Mrs. Alice Whitetree is a social worker.

Others are music directors, camp staffers, recreation leaders and preachers.

Thirteen of the appointees have been student summer missionaries—three having been appointed twice and one, three times.

For some appointees, US-2 assignments will mean living far from home. Wayne Harvey, a native of Tallahassee, Fla., will work in the First Baptist Church, East Hartford, Conn.

Donald Lee of Starkville, Miss., will move to Lincoln City, Oregon for his tenure.

Oklahoman Mona Hensley will work in Wilkes-Barre, Pa.

Some of the new appointees cite Mission 70 as the catalyst in their decision to apply; others were encouraged by a BSU director. One man admitted that after four years of college and two of seminary he was a bit weary of school.

Five appointees will do student work in the eastern and western United States. Others will work in church weekday programs, resort missions and Christian social ministries.

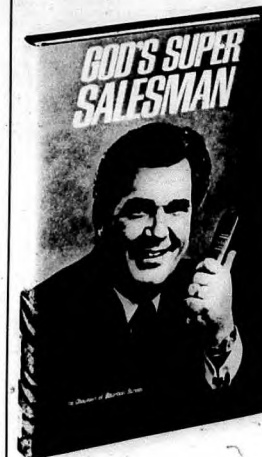
The 33 were commissioned during Home Missions Week at Ridgecrest Baptist Assembly. Their work began in early September.

Many of the young people have expressed a desire to enter graduate school or seminary at the end of their service. For others US-2 is the prelude to career missionary appointment.

—MVB

October, 1970

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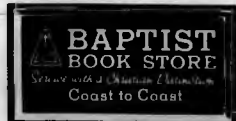
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TOM DONALDSON

Home State: Tex.
Serving In: W. Va.

GARY ELMORE

Home State: Calif.
Serving In: N.M.

MICHAEL EYER

Home State: N.M.
Serving In: Penn.

JO ANN FISHER

Home State: Va.
Serving In: Colo.

DENNIS ALAN FOLKER

Home State: Ga.
Serving In: Mich.

PAUL AND CAROL GLENN, JR.

Home State: Tex., Penn.
Serving In: Penn.

CATHY GRAY

Home State: Fla.
Serving In: Ohio

GLORIA GROGAN

Home State: S.C.
Serving In: Ill.

DON AND KATHY HANCOCK

Home State: Tenn., Ala.
Serving In: Tenn.

WAYNE HARVEY

Home State: Fla.
Serving In: Conn.

MONA GAIL HENSLEY

Home State: Okla.
Serving In: Penn.

MARY ANGELA HOLMES

Home State: Tenn.
Serving In: Ind.

JAMES AND LAVERNE LANDRUM

Home State: Miss., Ark.
Serving In: Calif.

DONALD LEE

Home State: Miss.
Serving In: Ore.

PATRICIA LYNN MCARTHUR

Home State: Ala.
Serving In: Calif.

IRENE ESTER MIKA

Home State: Argentina
Serving In: Puerto Rico

JANET SUE MYER

Home State: Ill.
Serving In: N.J.

JIM AND MAJORIE PICKETT

Home State: Kan.
Serving In: Iowa

MARILYN REEVES

Home State: Tex.
Serving In: W. Va.

JIM RICHARDSON

Home State: Tenn.
Serving In: Mich.

MARY ANGELA ROBISON

Home State: Ala.
Serving In: Ga.

SUSAN SPRAGUE

Home State: La.
Serving In: Va.

ED STOCKTON

Home State: Mo.
Serving In: Penn.

GREGORY AND ALICE WHITREE

Home State: Tex., Ill.
Serving In: Hawaii

JIM WIDEMAN

Home State: Tex.
Serving In: N.H.

WES WILKINSON

Home State: Ala.
Serving In: Va.

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Only what's done for Christ will last!

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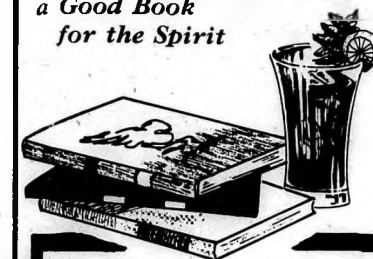
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Vietnam Report

by GEO. W. CUMMINS

EDITOR'S NOTE: Dr. Cummins has just returned from a 105-day trip to military installations around the world. During his trip he interviewed military commanders, chaplains and service- men. This is part of his report.

Chaplains representing all major faiths in America have served in the Indo-China theatre. Aboard ships, on flight lines, in the jungle—wherever armed forces personnel are—you find chaplains.

Ministers in the United States see their congregations in a controlled environment—at their "Sunday best." But in a combat zone, men do not hide behind social niceties. As one chaplain put it, "It's when you see them at their worst that you actually see them at their best."

"Most men are not drastically changed by the army," the chaplain continued. "But no man remains the same individual he was before coming to Vietnam. They have a greater sense of urgency and a strong desire to 'identify with the mission'—the army puts it.

"They are wiser, more mature, perhaps even more solemn—men parents and Americans can be proud of."

The chaplain pointed out that few



Dr. Cummins, director of Chaplains Commission, presents a check for \$13,447 to Rortor Routh (left), executive secretary-treasurer for the Southern Baptist Executive Committee. The check, given by Air Force servicemen for Baptist mission efforts, represents 15 percent of the total \$63,258 given by AF personnel through Protestant chapels in 34 countries. The 167 Southern Baptist AF chaplains comprise the largest group of Protestant chaplains in the Air Force.

individuals change their life styles while serving in the army. Statistics on young men who attend religious services in Vietnam seem to bear this out. The percentage is the same as in the United States, and they attend with the same degree of regularity.

A few newcomers to Vietnam stop attending, but, conversely, many begin to attend religious services for the first time. Some observers attribute this to a "fear factor," but chaplains discount it. "Fear is a short-term emotion," they say, "and soldiers in Vietnam are usually realistic about life."

This sense of realism has elevated servicemen and chaplains in Vietnam to a level of spiritual satisfaction many of their stateside counterparts never reach.

For the chaplain comes a fulfilling knowledge that he is needed. Between him and his men are formed relationships unbounded by time, place or even—in many cases—religion. Men who would never, in the States, turn to a minister, do so in Vietnam. Men facing loneliness and fear or the first time are drawn to the soothing company of a man who understands.

Servicemen in Vietnam can find spiritual satisfaction perhaps never known by soldiers of other wars. It is the fulfilling of that religious urgency one chaplain spoke of—the urge to

do real things in an unreal world; to build where there has been destruction; to heal where there has been wounding; to give where there has been taking; and to bring peace where there has been fear.

The road American servicemen blaze in Vietnam is paved with new hospitals, new orphanages, new homes—all built by servicemen. And living in them are thousands of Vietnamese children, women and men who have been fed, clothed and healed by these same young Americans.

This is the American soldier that military chaplains told me about—a young man who hates war, and fears it, but fights it because he feels worse things exist: a young man who must be admired because of his strength, courage, ability and sacrifice.

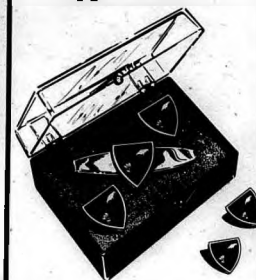
Only by talking with chaplains can one understand how strongly they feel about ministering to the needs of men in combat.

The depth of that desire is soberly measured by the 14 chaplains who have died in Vietnam, two of whom posthumously received the Medal of Honor.

Surely the dedication of these chaplains—and all chaplains in Vietnam—is not ill-founded.

Cummins is director of Division of Chaplaincy, Home Mission Board.

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Donna Lea Espinoza
BIRTHDATE: August 27
BIRTHPLACE: Ferndale, Washington
POSITION: Pastor, El Templo Bautista, San Jose, Calif.

Alonzo C. Queen
BIRTHDATE: August 21
BIRTHPLACE: St. Louis, Missouri

Mildred L. Queen
BIRTHDATE: July 20
BIRTHPLACE: Eldon, Missouri
POSITION: Superintendent of Missions, Douglas, Klamath, Siskiyou Associations, Oregon.

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Nov. 1: Samuel Ganaway, Ill., Navy; 1. Glenn DeVine, Okla., institutional. Nov. 2: James H. Rankin, Tex., Army. Nov. 3: George A. Canzoneri, Fla., hospital; Harold Leon Mills, Tex., Army; Thomas R. Thompson, N.Y., Army. Nov. 4: Harland R. Getts, D.C., Air Force; Claude E. Moorefield, Tenn., Army. Nov. 5: Harold A. Davidson, Ala., industrial; James L. Hudgins, S.C., institutional; August C. Kilpatrick, S.C., Air Force; Charles M. Massey Jr., Ga., Army; E. P. Weaver, Mo., institutional; Marlon C. Whitmire, S.C., Army; Jack Clark, Ga., hospital.

Nov. 6: Bob Merrill Brown, Ga., Army; David S. Hunsicker, Mo., Navy; Luther R. McCullin, La., Army; Carman C. Underwood, Ark., Army; Clyde B. Smith, Okla., hospital. Nov. 7: Gene M. Little, Mo., Army; Roy A. Propst Jr., N.C., Navy; Richard Robert Crowe, Wisc., Navy. Nov. 8: Garth E. Long, Va., Navy; Harold A. Shoulters, Tenn., Navy; Jerry R. Smith, Ga., Navy.

Nov. 9: Clyde M. Northrop III, Ark.,

Army. Nov. 10: Carl W. Flick, Va., Navy. Nov. 12: Earl L. Boyette, Fla., Navy. Nov. 13: David P. Byram, Okla., Air Force; Blanche Joe Dier Jr., La., Air Force; Reuben V. Johnson, Ga., hospital. Nov. 14: Arthur T. Engell, Miss., Air Force; Jerry D. Fleming, La., Air Force. Nov. 15: Max A. Eller, N.C., Navy; Clyde M. Johnston, Tex., institutional; Wayne C. King, Okla., Army; Collum D. Birdwell, Okla., Navy.

Nov. 16: Robert S. Brinkley, Ohio, hospital; Lee A. Smith, N.C., Army. Nov. 17: Frederick W. Love, West Va., Navy. Nov. 18: George W. Foshee Jr., Ala., Army; Martin B. Morris, Tex., Air Force. Nov. 19: Robert M. Cash, Ga., hospital; Ernest G. Evans, La., Army; Elgin Last, Mo., hospital; Alfred H. Senter, Tenn., Army; Lewis H. Miller, S.C., Air Force; William Murray Ehrhardt, Miss., Navy. Nov. 20: William E. Bean, Va., hospital; Robert D. Daniel, Ala., Army; Asa E. Hunt, Ill., Calif., Air Force; Walter L. Phillips, Ark., Army; Dalton J. Thompson, N.C., institutional.

Nov. 21: Andy Miles, Ga., institutional.

happenings

Reports Lloyd Whyte, southeastern area director of work with nonevangelicals:

"Recently I spoke to a group of Catholic lay people. Afterward, we met in small groups to discuss the Bible, other reading and Christian action.

"Before the closing fellowship and refreshments, we had a service very similar to a Baptist prayer meeting, with congregational singing and requests for prayer. The meeting ended with everyone on his knees in prayer.

"Seldom have I seen a group engaged in such sincere, searching activity. As the first non-Catholic minister to address the group, I was welcomed with affection and overwhelmed by the response to my speech.

"There is a great deal of misunderstanding between Christian groups,

and I think that if any Baptist has an opportunity to attend a meeting like this, it would do a great deal to encourage brotherhood. We felt Christ very real in this group."

Mr. and Mrs. Robert A. Couch have been appointed to Huntsville, Ala., to direct Christian Social Ministries.

Miss Phyllis Ragan has been transferred from the Department of Language Missions in Cherokee, N.C., to direct Week-Day Ministries at the Baptist Center, Perrine, Fla.

Mr. Ted Overman has been transferred from the Telegraph Center, Oakland, Calif., to the Christian Center, Washington, D.C.

Miss Christine Hastings resigned to accept a position at Calvary Baptist College, Jamaica. She was previously at Clark Howell Techwood Branch Center, Atlanta.

Nov. 22: Ralph R. Arms, Tenn., Army; Willis Murdaugh Jr., Mo., Army; James F. Pulley Jr., N.C., Army. Nov. 23: Richard M. Betts, Okla., Army; Douglas H. Sowards, Ky., Army; William T. Vest, Va., Navy. Nov. 24: Darris Y. Bingham, N.C., Air Force; Edward R. Dowdy Jr., Va., hospital; Billy J. Johns, Miss., Air Force; Dewey V. Page, N.C., Navy.

Nov. 25: George K. Crosby, Miss., Air Force; Anderson C. Hicks, N.M., hospital; Bobby W. Myatt, Tex., Navy; John D. Ragland, Va., Navy; Leonard R. Perry, Ga., institutional; James Wm. Mallard, Fla., Army. Nov. 26: Billy R. Lord, Tex., Army; Donald R. Smith, Ind., Air Force; Hoyt W. Swann, Ala., Navy. Nov. 27: William C. Mays, Tenn., hospital; Melvin T. Sims Jr., Miss., Air Force; Cecil Elmo Gholston, Miss., Air Force. Nov. 28: Lucius M. Johnson, Ga., Army; A. D. Prickett, Tenn., Navy. Nov. 29: Dalton H. Barnes, Ark., Army. Nov. 30: Alpha A. Farrow, Okla., Army; William F. Montgomery, Ark., Air Force; Ben S. Price, Tex., Army.

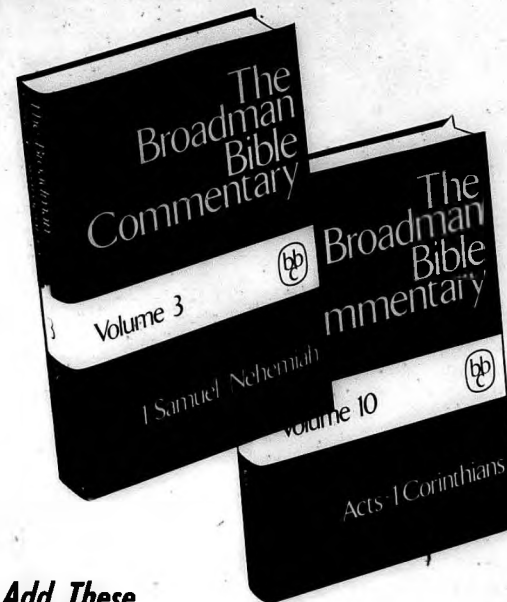
Mr. and Mrs. Fay Hughes have been transferred from Chattanooga, Tenn., Youth and Family Services, to East St. Louis, Ill., to direct Christian Social Ministries.

Mr. Wade S. Hopkin has resigned as director of Christian Social Ministries in New Orleans, to accept a teaching position in a Florida college.

Mr. Julian S. Pickens was ordained in July and will now give full time to directing Youth and Family Services, New Orleans, La.

Miss Willie Mae Giles has been appointed to Baptist Center, El Paso, Texas, after completing training with the Christian Social Ministries Department.

Mr. and Mrs. Sherman Martin, U.S. 2ers working with migrants in Orofino, Idaho, have a baby boy, Daniel William; weight: 8 lbs. 9 ozs; born: June 15; adopted: June 18.



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ON THE COVER

Kathy Fenters, a summer worker in Bangor, Me., stands on the steps of a Southern Baptist church before an old stained-glass window honoring a Northern soldier from the Civil War. There must be a message there somewhere. PHOTO BY WALKER KNIGHT

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LETTERS

From Our Readers

Meeting a Critical Need

I enjoyed your capable and interesting presentation ("Baptists in San Antonio," September issue). I only regret that you are not informed about the "Mexican Baptist Children's Home of Texas," an agency of the Baptist General Convention of Texas, which has been caring for destitute and neglected Mexican-American children since 1944.
We have 12 beautiful cottages on 104 acres of land adjacent to Lackland Air Force Base.
You stated, "a critical need . . . has been a home for dependent children." I only wish that even a sentence could have been placed in your story that there is our institution.
Administrator J. Ivey Miller
San Antonio, Tex.

A New Lingo

Watson E. Mills (June issue) suggests to those who speak in tongues that they "might refrain from regarding their gift as superior to all others." Of the many people I have met who speak in tongues, I have never been made to feel inferior because I did not.
Mills' thesis disintegrates when he treats the glossolalic to "allow his non-Pentecostal brother a certain degree of freedom in choosing other symbols which will be as meaningful for him as glossolalia is for the Pentecostal" to show total surrender. The simple fact is that the individual does not choose. He surrenders completely to God, and God leads him.
For the author to acknowledge along with Paul that tongues are a gift of the Holy Spirit and then to say that Pentecostals are those "unwilling to search elsewhere for a more meaningful symbol" assumes that the individual has the power to command his own gift from God. Clearly, the Holy Spirit distributes his gifts.
Mills states that the early church was born and grew in a hostile environment. The modern church is not growing, and whether or not the environment is hostile is in direct proportion to the cutting edge of the gospel it preaches. . . . The modern church is so weighted down with institutionalism and man-made solutions that the yoke is indeed heavy.
Mrs. Philip L. Collins
Dallas, Tex.

Why do people continue to live below their privilege in Christ when he has made the power to live in holiness available to all? It is because for years and years we have not given the Holy Spirit freedom to work as he wants to.
Frances Weeks
Knoxville, Tenn.

My Complaint

My complaint refers to the election of Mr. Everett Hullum (July issue). . . . appears you make your choices without consulting the Scriptures (I Cor. 11:14—his physical appearances). Furthermore, you elect men with a secular education, graduation from state universities, etc. . . . we are traveling far afield in our traditional Baptist ways of believing. Above all, it shows up in the literature being produced by the Convention.
Furthermore, you (the Home Mission Board) send out summer workers who wear dresses so short that they fail to cover up that which should be private. Good workers otherwise fail at this one point. Where are we headed?
May God bless you and help you as you try to serve Him.
John H. McCoy
Nucila, Colo.

A Creative Approach

Your magazine has been a tremendous help to me. I appreciate your creative approach to current problems.
William C. Shields
Texarkana, Tex.

San Antonio

Regarding "San Antonio: New Arenas of Ministry" (Aug. issue). The true drug ministry is handled, not at Castle Hills, but at its mission, Christian Fellowship Center, by Rev. J. D. Crabb, Jr. and some doctors associated with the Christian Medical Society. It was Rev. Crabb who, along with Dr. Gregory and others, first started with the addict program. All meetings are held at the center; never at any time have the meetings been held at Castle Hills Church, as was stated.
I hope this letter serves to set the record straight and that HOME MISSIONS will give credit to Christian Fellowship Center and Rev. Crabb.
Michael Stewart
San Antonio, Tex.

The addict program meets at Christian Fellowship Center, Prospect Hill Mission. The pastor-director of the center is Rev. J. D. Crabb, Jr., from the Language Missions Department Baptist General Convention of Texas. You mention the missionary who is doing the work and the mission where it is being done.
James H. Smith
San Antonio, Tex.

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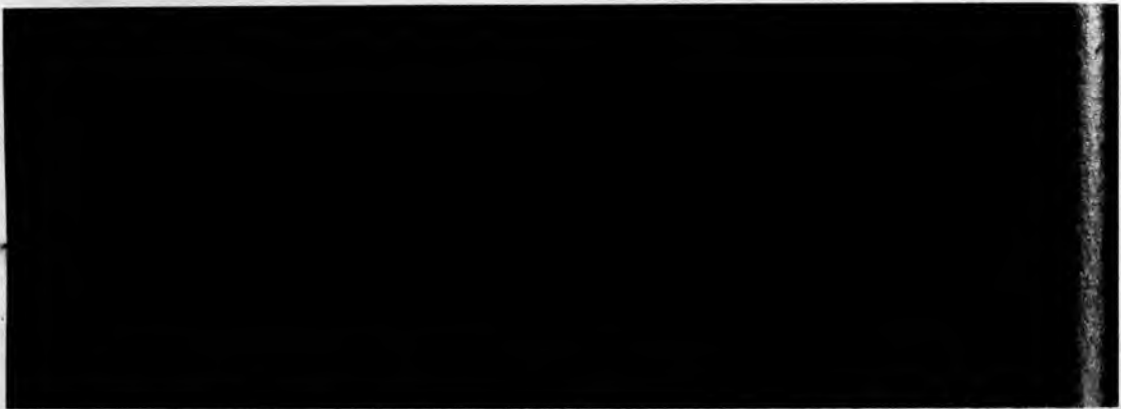
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