

# home missions

**the city's challenge...**

**the satellite concept...**

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**if i were a carpenter...**

## THE CITY'S CHALLENGE

**T**he myth is dead. The giant killer was the 1970 census figures.

For years, Southern Baptists have considered themselves a rural denomination. Yet, while clinging to roots deeply bedded in the soil, Southern Baptists' rural ties faded with the cityward migration of the post-WWII industrial boom.

**Southern Baptists** became urbanites—and suburbanites. Rural life was a persistent dream. But only a dream. Inexorably, Southern Baptists—like all other Americans—became wedded to the concrete jungles.

Yet myths, once born, are hard to kill. The old thinking persisted: "Southern Baptists are a rural people."

Then came the results of the 1970 census.

And Southern Baptists learned some disturbing—confirming—facts:

**The pattern of growth** throughout American history has shown a shift in population from rural to urban areas. In 1790, only five percent of the population lived in urban centers. Since 1900, the nation's population has more than doubled, but the number of people living in the cities has increased more than three-and-one-half times.

And the trend continues. The 1970

census indicates 73.5 percent of the population is lodged in metropolitan areas, as compared to 69.9 percent in 1960.

The 1970 census also indicates the highest rate of population growth is in the South and West, traditionally areas of Southern Baptist strength.

Cities in these areas are among the fastest growing in the nation. By 1975, populations of metropolitan Atlanta, Dallas, Houston, Birmingham, Memphis, Louisville, Miami and New Orleans are expected to reach or exceed one million.

Urban concentration continues. In 1970, the percent of population in urban areas in southern states ranged from 44 percent (in Mississippi) to 80 percent (in Texas).

[States in which Southern Baptists have recently begun to establish churches are among the most urbanized in the nation: New York, New Jersey, California, Pennsylvania, for examples.]

**What about Southern Baptists** themselves? Do they follow the trends?

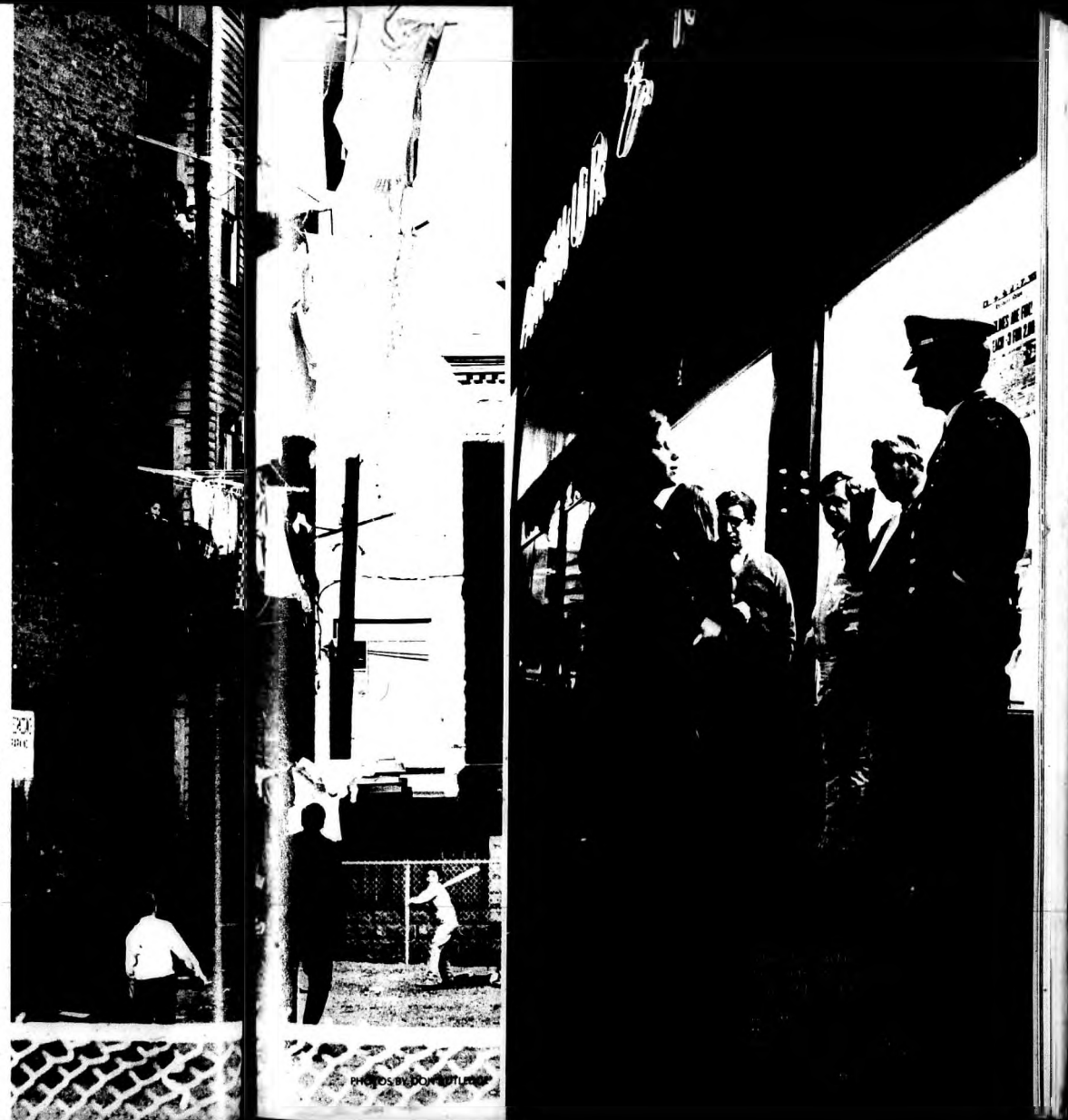
Emphatically, Southern Baptists reflect the national migration from farm to city.

In 1969, over 61 percent of Southern Baptists lived in cities as compared with 45 percent in 1950.

(Continued)

We may remember the country, but Southern Baptists now live in the cities.

by William M. Pinson Jr.



## THE CHALLENGE CONTINUED

Although most churches in the Convention are still non-urban, there is an increasing percentage of city churches—from 17 percent in 1950 to 33.5 percent in 1969.

In addition, the growth in SBC churches has been due mainly to the establishment of more urban churches. The number of rural churches has declined, by almost 1,000 since 1959, while the number of city churches has increased.

We have not only moved to the growing cities of the South, but also expanded our ministry into major urban areas outside the South.

**I**n short, America is an urban nation and—like it or not—Southern Baptists are urban people. And the trends indicate both situations are going to continue.

Population facts demand, therefore, that we Southern Baptists accept these conditions and develop an adequate approach to ministry in the city. We must major on urban areas if we genuinely care about people, because most people live in urban centers. And in the cities are where the needs are greatest.

Physical, emotional and mental problems abound in the city. The declining inner-city, the perplexing transitional areas, the rapidly expanding suburbs all have their unique sets of problems. Clearly the city is where modern, urban-prisoned man must be confronted with the liberating news of Jesus Christ.

[This does not mean that we should neglect non-urban areas. But it does demand extra effort in the cities. The small town and rural churches should themselves play a key role in the ministry to the city. Many newcomers to the cities are from country churches; they should be prepared for life and witness in the city. Rural churches have a responsibility to minister to the city, too, for few areas will ultimately escape the city's

spreading misery.]

How can we Southern Baptists develop a ministry adequate to meet these needs of America's cities? Here are some suggestions.

### Sound Theology

Essential is a sound theology, beginning with the fact that God has created the world and loves it. His sphere of operation is the entire world, including the cities, not merely the churches. God created man in his image. But man has sinned and chosen his own way. Many of the major problems of the cities are the result of man's sin—his pride, selfishness, apathy, lust, and will to power.

God has provided in his Son a remedy for sin. Christ is indeed the hope of the city. In the incarnation, Jesus shows us the way we are to live—in loving, sacrificial service to meet the total needs of all kinds of people. In the crucifixion, God sets us free from the power and ultimate penalty of sin. In the resurrection, Christ lives in and through us. His coming again provides us the hope to keep on following his way regardless how difficult it becomes.

In Christ the believer can become an effective minister in the city. He knows the hard reality that only God can make a perfect city. But he believes that God has called on him to try to make a better city. He struggles to combat the evil of the city because it is God's will that he do so; it is right. His task is not so much to give an answer to the city's problems as to be an answer through consecrated realistic action.

**A**s the body of Christ a church is to live just as Jesus lived—in sacrificial service meeting the total needs of all people. The church has one basic mission: to bear witness to Jesus Christ. The New Testament ideal sets the pattern for how the witnessing is to be done: through verbal proclamation, through the unique fellowship which believers enjoy in Christ.

The mission of the church is to be carried out both in her own neighbor-

hood and throughout the world.

In order to carry out her mission the church must both survive and thrive. This calls for steering a course between the "numbers racket" and a "theology of failure."

In the numbers racket a church concentrates only on getting more people to join; it neglects total need of persons and thereby perverts the Gospel. The formula for numerical success is rather simple: Take one charismatic leader, add one accessible location in a densely populated area, stir in a group of people dedicated enough to give sacrificially of their time and money, and slant the message and program to a large, responsive target group. The result will probably be a growing institution, regardless of the theology involved. Unless the basis is thoroughly Christian, however, the people will not be genuinely helped nor God pleased.

In a theology of failure a church equates numerical decline with doing God's will. The attitude is "we must be pleasing God because we are failing so magnificently." Institutional survival is not an end in itself but a means to the end of ministering to people in Jesus' name. A church cannot serve others if it ceases to exist. A church should work to grow in order that more lives can be helped. There may be times when institutional churches die in courageous efforts to serve; but no church should die without a valiant effort to stay alive through visitation, enlistment, and program.

**A** church receives power and guidance for her mission from God through the Holy Spirit. "You will receive power when the Holy Spirit comes upon you," Jesus said. Up against impossible demands, we must seek power through prayer and renew our faith to catch the mighty rush of God's Spirit.

Jesus also promised that the Spirit would lead us to all truth. Faced with more needs than can possibly be met in the cities, we must follow the Spirit's leading to know what tasks to tackle.

### Jesus' Example

The example of Jesus provides Christians with the basic pattern for ministry to total need in the cities. Jesus spoke to men about their relationship to a heavenly Father, about sin and forgiveness, and about following him to abundant life. He ministered to physical, mental and emotional needs of all types of people. He became involved in every aspect of life—family, daily work, politics, religion and interpersonal relations.

Our ministry should be like his. As Jesus put it, "He who says that he loves me should live just as Jesus Christ died" (1 John 2:6). Our responsibility to deal with total human need rests also on the clear command of God to us in his Word, the Bible. We must take the Bible seriously—all of it. We have no right to select portions to follow and reject others because they don't happen to suit our theology or our politics.

**To preach the Word** means to preach all the Word. This calls for preaching on faith and family life, repentance and racism, sanctification and sex, salvation and starvation, regeneration and revolution, justification and justice, hell and hunger, heaven and honesty, love and law—because the Bible speaks on all of these.

Let's proclaim the whole Gospel from the whole Bible—not a fragmented "hot gospel" or "social gospel" selected from the texts which foster particular theological fancy.

**Preach that which says** "If a man loves me and sees his brother in need, yet closes his heart against him, how can he claim that he has loved God in his heart?" as well as "Whoever will be saved must be born again."

Let's preach "Whoever will call on the name of the Lord will be saved" as well as "If a man says he loves God but hates his brother, he is a liar." Let's preach "Love your neighbor as yourself" as well as "Believe on the

Lord Jesus Christ and you will be saved."

Proclaim "God is no respecter of persons" as well as "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Declare "For by grace are you saved through faith" as well as "We are his workmanship, created in Christ Jesus unto good works."

Our emphasis must be as broad as life. With the Bible as our guide, we must become as concerned about dirty air and water as we have been about dirty books and movies; about the immoral use of sex in marriage for irresponsible procreation as we have been about sex apart from marriage; about people who are kept out of our churches because of race and class as we are about those let in without benefit of "Baptist immersion"; about what the poor have for supper as we have been about who is eligible to partake of the Lord's Supper.

**Christians should be at home** and concern about total human need. Long before government agencies and private organizations became interested in welfare or social reform, churchmen were active in these areas. For centuries education, medical care, relief for the poor, and similar programs were almost solely the concern of churches.

Before the Poverty Program was a dream of government officials, Christians were struggling to ease the plight of the poor in slums, inner-city ghettos, and rural backwaters.

Great churches have never been confined to hothouses of classrooms for education nor barns for preaching. Christ-like, they have been involved in ministry to total human need.

Today many concerns clamor for ministry in our nation. Multitudes have not heard the gospel clearly presented. Surely the God who so loved the world that he sent his Son to die for our sin is calling Baptists to creative, aggressive ways to confront lost men in the cities with the gospel.

The 1970 census revealed that hun-

dreds of thousands of families in the United States live in substandard housing. Millions of persons in cities dwell in houses and apartments that are devoid of adequate toilet or kitchen facilities, cold in winter and torrid in summer, filthy and rat infested. Clean sheets, a hot shower, and air conditioning are not part of their world; drafts, leaks, falling plaster, roaches, and foul odors are. For such hovels they often pay rent high enough to make slum landlords wealthy.

The God who spoke through his prophets to condemn those who lived in fine homes while the poor groined in their misery is surely calling Baptists to deal with housing needs.

In 1969 the Department of Labor released figures indicating that over 30 million people in the United States are living below the poverty level. Over half of these live in urban areas.

Children account for over 40 percent of the urban poor. The 1970 Conference on Children revealed that three million children under six years old and seven million are members of poverty families.

A disproportionate number of the poor are from minority groups. The incidence of poverty is more than three times as high among nonwhites as among whites. Low wages are responsible for twice as much poverty as unemployment.

The urban poor eat a substandard diet, and the resulting malnutrition deforms bodies and cripples brains. Surely the God who spoke against mistreatment of the poor and powerless is calling Baptist churches to deal with the plight of the poor in our cities.

**The population explosion** is most evident in the cities. Unchecked, the present birth rate can take us only to catastrophe. God commanded man to multiply in order to replenish the earth, not to overburden it. Surely the God who called men to responsible stewardship of his earth is calling Baptists to fight pollution and promote birth control.

Only God can make a perfect city, but he calls us to make a better city.

## THE CHALLENGE CONTINUED

**I**n American cities racial discrimination breeds hate, frustration, and violence. In employment the median family income of nonwhites is approximately half that of whites while the unemployment rate is twice as high; furthermore nonwhites tend to be limited to lower status jobs.

In education schools attended mainly by nonwhites are generally inferior to predominately white schools. Churches which sponsor private schools to preserve segregation contribute to the racism in education. In health nonwhites suffer higher infant mortality, shorter life expectancy, and more disease than whites. Many nonwhites are still not welcome in white churches. Surely the God who is no respecter of persons is calling Baptists to exercise the demon of racism and establish justice in our hand.

In our cities scores of needs cry out for attention. God is calling his people to minister to these needs in Christ's name. In such a total ministry rests the only temporal hope for our cities.

For churches to minister effectively in cities there is a need for adequate organization. But organization exists not to be admired but to serve. Some institutions are like a physical fitness fanatic who spends hours in front of a mirror flexing and admiring his biceps but never does any useful work. Developing a splendid organization is meaningless unless it functions to meet human need.

**The local church** is the basic organizational structure for Christian compassion. More, not less, emphasis on the local church is called for by the exploding metropolis. In the major metropolitan areas, we will fall irresponsibly behind our opportunities unless thousands of new Baptist churches are formed within the next five years.

New churches in the cities are cost-

ly. But it is a price we must pay. Without these bases of operation in the booming metropolitan areas we simply cannot do what God wants us to do.

Local churches must be structured to deal with the situation in which they exist. But standardized, pre-developed plans imposed on a local congregation will not meet the needs of the complex, modern city. Variety and flexibility are demanded.

Diversity of life style will call for increased tolerance among Baptists. God opens new doors every morning; we must have the courage to walk through them. We should experiment with new approaches and methods. This does not mean abandoning old methods simply because they are old. The test is not, "Is it old or new?" but "Does it serve to carry out effectively the mission of the church?" In Christ we have been set free—free even to fail. We will not meet the problems of the city unless churchmen dare to try the different.

### Traditionally Nontraditional

Baptists traditionally have been nontraditional. We have been willing to open new streets in the city of God. We were lumped with the radical wing of the Reformation for good reason. We were regarded with suspicion by the monarchies of Europe because we favored new forms of government. The established churches of America showed us ill will because we proposed new church structures. Baptists spread across the frontier like a prairie fire because we abandoned traditional methods of establishing churches and training ministers and developed new ones. Other Baptists regarded us as radical and unorthodox when we adopted the new board and convention approach to denominationalism.

**Is the Baptist genius** for developing creative, innovative, and effective approaches to Christian ministry still alive?

Yes!

There are many evidences that this is true. Churches are meeting in apartments, mobile homes and houses. Churches are forming groups around family units and geographical areas. Many are utilizing new forms of worship and education, many of which are warmly informal.

Some churches are experimenting with buildings which can be adapted easily to changing conditions. A number are teaming up to provide balanced ministries: white churches with black, Anglo with Mexican-American, inner-city with suburban.

A few are adopting an organization in which one church exists in several locations to meet the diverse needs of a city (see story, page 8).

Churches are expanding facilities and staffs to provide specialized ministry programs. Weekday ministries utilize facilities daily to care for community needs. Several are adding staff members to concentrate on urban ministry; biblically and practically such a "minister of ministries" has as much, perhaps more, validity as other staff roles.

**Churches are also striving** to equip laymen to minister effectively in their vocations and community responsibilities. Serving on school boards, city councils, planning commissions, citizens' action groups and other organizations is stressed as a means of Christian service.

A lay-centered approach is demanded to meet the challenge of the city. Vocational church workers don't have the skills, training, or the time to care for all the needs of the city.

Some people are calling for a cut-back in church activity. But effective city churches are adding meaningful activities involving small groups of people in programs designed to meet specific needs.

No one is expected to be involved in everything. But a person can become involved in something that uses his free time creatively and worthily.

Through these groups, or task forces, churches are undertaking

ministries to a wide variety of persons in cities. Special programs are in operation for the aging, young, unemployed, parents, mentally ill, physically handicapped, retarded, shut-in, prisoner, delinquent, poor, inter-racial, addict, alcoholic, released offender, runaway youth, nonreader and others.

Ministries include medical clinics, clinics and food centers, tutoring, job training and placement, halfway houses, counseling centers, home Bible study, telephone counseling, homemaking classes, apartment home ministry, literacy training, and citizenship classes.

**A number of churches** are realizing the need for social action. They see that it is not enough to tutor the slow learner without also doing something about the social circumstances which caused him to be mentally deficient. They understand that it is not enough to provide clothes and food to the poor and do nothing about the near starvation wages many are paid.

Numerous action groups are being formed by churches to tackle the social problems of the city. Many groups are composed of persons from a number of churches. The needs are almost limitless for such groups.

Churches are also learning that they cannot handle the challenge of the city alone. Corporate action is often needed to deal with personal problems in the city.

### Urban Approach

In rural America problems can usually be cared for on a personal basis.

If a neighbor is sick, friends help harvest his crops. Such an approach to human need is seldom workable in the city. Special governmental and private organizations are necessary. City churches must learn to cooperate with and support these organizations.

Social issues as well as personal human need call for corporate action. Churches must learn to express Christ's love by helping form community groups to deal with specific

problems such as housing, pollution, crime, alcohol, and poverty. Such groups often engage in political action as Christian ministry.

Baptist churches are also working through associations of churches.

In a few places special neighborhood or city-wide organizations have been established. These are usually composed of churches from several denominations. Herschel Hobbs, for example, helped form a city-wide organization for ministry in Oklahoma City and Wayne Dehoney aided in creating a neighborhood association in Louisville.

All organizations, programs and ministry will be shallow humanism unless they communicate the good news of Christ. Part of the struggle of the urban church is how to effectively communicate the gospel. Vocational evangelism, mass media, up-to-date language, personal testimony, dialogue, and effective preaching are all being used.

**In verbalizing** the Christian faith we must remember that in some cases our only ministry may be to share the eternal hope in Jesus Christ. For millions there are no temporal solutions to their problems; social change will not come soon enough. Without lessening Christian social action or reducing the gospel to promises of "pie in the sky by and by," we must not be ashamed to tell the suffering masses of our cities about a city where God will wipe away all tears and there will be no more grief, crying or pain.

Denominational backing and planning assist local church efforts in urban areas. What is being done has been helpful: the seminaries have limited programs to train persons for urban ministry; the Home Mission Board has a few specialists in urban work; some state conventions are developing urban emphasis. But more is needed.

At least four specific items appear to be essential:

(1) A continuing major emphasis on urban areas by the Southern Baptist Convention with concentrated efforts

in the largest metropolitan centers where the major population growth is taking place.

(2) Specialists in urban church ministries on the staffs of the various state Baptist conventions to help coordinate programs.

(3) Increased cooperation with other denominations and private agencies dealing with urban problems.

(4) Training programs for urban ministry in the major metropolitan areas sponsored cooperatively by the Home Mission Board, the seminaries, state conventions, and perhaps local associations.

**What if we fail to act?** What if we go on with business as usual? What if we bog down in doctrinal or institutional feuds and ignore the plight of the cities? Perhaps God will raise up another people to do what we would not do. Or he may let the inevitable wages of our sin be paid in death...

Death in our cities as pollution, prejudice, and riot take their toll.

Death of little children through hunger, rat bites, drugs, and violence.

Death of our churches as they perish from neglect, racism, inflexibility and the shame of failure to meet the challenges around them.

Death of our freedom and democracy as revolutionaries capitalize on the intolerable situation created by our apathy to bring the cities crashing down on us.

Death eternal to the multitudes in the cities who never clearly hear or see our witness to Jesus Christ.

But if we respond with swift, courageous, massive action, we could write new chapters in the story of God's people. The Holy Spirit is blowing as a mighty wind across our nation. Revivals—unprogrammed and unplanned—are breaking out. A new Great Awakening seems to be taking place. As our forefathers swept across the frontiers for Christ, let us take the cities for him too. **AM**

William M. Pison, associate professor of Christian Ethics, Southwestern Baptist Theological Seminary, Fort Worth, Texas.

**In many and low numbers, the church shows a course between "the wilderness road" and a "wilderness of failure."**

**Is the Baptist genius for developing creative, innovative, and effective approaches to Christian ministry still alive?**



A trend of tomorrow in  
church extension and ministry

## THE SATELLITE CONCEPT

by Everett Hullum Jr.



Starting missions  
can be a cop-out.  
The mother church  
never dirties  
her hands.

"Our purpose was absolutely not  
to build miniature 'Seconds' in  
different areas," Dale Cowling,  
far left, said. "The purpose was to  
design specific ministries to meet  
real needs of all the people."

By plugging in to the established  
staff of a large church, small  
congregations can take advantage  
of big church options—full-time  
music director, youth and/or  
education minister, even a director  
of missions, such as Ed Onley  
of Second Baptist Church.

PHOTOS BY EVERETT HULLUM JR.

Ed Onley, like Lewis Carroll's White Rabbit, is always in a hurry. And usually late, for a very important date. He was rushing through the office when we met. We got to run out to McKay, he said. "Gotta get some ladies started sewing clothes. Can you come?" We went. We headed out of downtown, winding along back streets and then a railroad track, until—suddenly—the city died around us. The walks disappeared. Well-paved streets developed long-neglected curbsides. Houses turned into semi-detached shacks, standing bravely in desolate yards where scattered grasses fought for survival. Weeds surrounded mailbox posts.

A goat crossed the road. Pigs wallowed in the mud of a backyard sty. We bumped into a gravelly parking place and Ed hurried into a faded white building. I hesitated. Down the rough street, an elderly woman sat on a front porch; two men leaned against a pick-up, listlessly smoking and talking. Far down, near the corner, an old dog slowly limped from fence to fence, disappeared behind a house. At irregular intervals were houses, graying in paint thirst, looking lonely and sad in the sunlight, like uncared-for tombstones of forgotten people. But beside me was the dingy white symbol that somebody remembered. A weathered L-shaped building with a cross above it. Second Baptist Church, Little Rock, Arkansas.

There it was. In one of the nation's most poverty-blighted, depressed areas, Second Baptist Church. It certainly didn't fit any stereotypes of big, "uptown" churches. But it was real and it was there. Well, sort of. The little, handcut church in Little Rock's poverty-ridden College Station section was a wealthy, long-established downtown church and its members had all the privileges and responsibilities of those anywhere else. Or was it and did they? If the situation seems paradoxical, it's understandable. But the riddle can be explained. The church is Second Baptist Mc-

Continued

## SATELLITE CONTINUED

Kay, McKay indicates, to staff and membership of Second Baptist, the location of one of their church's "preaching points."

Several years ago, Second's Pastor, Dale Cowling, became convinced that starting missions "for [those people] in deprived areas of the city" was a cop-out. "The mother church never really dirties her hands," Cowling said. "The process just continues churches that were segregated racially, socially, economically, educationally and culturally."

To avoid this, Second attempted to develop "an umbrella of spiritual concern over the whole city," as Cowling described it. Like banks and department stores, Second Baptist began opening "branch offices."

**I**ndependent of Cowling and Second Baptist, Texas Baptists have been moving—either intentionally or by accident—toward a similar concept of "satellite churches."

At first glance, "satellites" seem little different from missions. But there are significant differences. "A mission is a type of church; it hopes to become a church," says Darwin Farmer of the Texas State Direct Missions Department. "A satellite is a ministry of a church, a mission outreach. It actually is a church—it's the church that sponsors it."

In Baptist tradition, a mission has been a separate entity, free to operate pretty much independent of the sponsoring church. This had advantages, of course, but it also led—perhaps unconsciously—to the conditions Cowling deplored.

"The members feel smug in having 'reached down' to help the needy," said the Little Rock pastor, "but the fact is they have not touched heart or hand and, especially, they have not crossed racial lines. The 'mother church' maintains her status quo with a 'just alike' congregation."

Missions could be started—in black areas, for instance—with no fear that the mission congregation would become part of the sponsoring church. The satellite concept shatters that security.

The satellite is not autonomous; it is one church on two locations, with one staff and one budget.

**L**eadership and financial advantages are selling points that make the satellite idea a viable alternative to the concept of "separate-but-equal" missions.

Economy is offered in combined janitor service, food service, offices and records. Special events, held at only one site, cut utility expenses.

The strength of varied and multifaceted staff adds potential to the satellite approach. In a small mission, the pastor must be a jack-of-all-trades, with perhaps—if he's lucky—part-time musical help.

By plugging in to the established staff of a large church, small congregations can take advantage of big-church options—a full-time music director; a minister of youth and/or education; even a director of missions, as Ed Onley is at Little Rock's Second Baptist.

"Our problem with missions," said Farmer, "is getting strong leadership. The satellite concept overcomes this problem."

Farmer and J. V. Thomas of the church extension department of Texas Baptists have prepared several studies for churches interested in the satellite idea, but they do not recommend it "across the board," said Farmer.

"Where we find a situation that seems to have advantage over traditional approaches, we bring it up. But the success of it will depend on location, leadership and finances."

And, even where advantages are strong, churches still struggle with the satellite concept; it is a radical idea in a denomination nurtured on traditional autonomy.

**O**ne early failure occurred in Fort Stockton, Tex., a small oil town of 10,000 people and two Baptist churches.

Long-established, affluent First Baptist, proposed a merger with Northside Baptist, a weak, former-mission.

After strong membership growth into the mid-sixties, Northside had dropped in Sunday School attendance from 125-150 to 70-80; it was pastorless and lacked leadership.

As the First Baptist mission, Northside had been established 10 years earlier to reach the transient "oil patch" personnel—oil drillers and

pipeline workers who come to Fort Stockton to sweat and muscle in the west Texas petroleum industry.

Breathing the heady air of success, Northside went heavily into debt with construction of new facilities. But with constant turnover in membership, loss of pastoral leadership and declining attendance, the building had outgrown the membership.

Meanwhile, First Baptist was suffering growing pains. "They had a large building, and we needed additional space," said First Baptist Pastor Bob Schmeltke. "In return, we offered a core of substantial people in places of leadership. They didn't have adequate money to provide a pastor and staff; we had multiple staff that could overcome the problems of poor leadership and administration."

"We felt that the needs of both congregations could be met very effectively with the merger."

For success, First Baptist felt 75 percent of the membership of both churches should favor the merger. Northside heavily approved it; 86 percent of its members voted for the merger.

But First Baptist's members rejected it, although the majority—69 percent—did vote for merger.

The reasons for the defeat, Schmeltke said, were:

First, theological—the strong Baptist concept of the local church was sounded again and again, with opponents arguing that the merger would "destroy" a church and man had no right to "destroy" a church of Jesus Christ. "I don't know how many were swayed by this argument," Schmeltke said, "but one of our members was very determined on this point."

Second, financial—the members of First hesitated to assume the \$80,000 indebtedness of Northside, which, with their own \$120,000 debt, they felt was too steep a price for the merger.

"But the money was well within our budget capabilities," Schmeltke said.

Third, socio-economic—some felt a basic incompatibility between the membership of Northside and First's congregation. This can be an explosive issue where churches face absorption of racial or ethnic minorities.

But neither was involved at Fort Stockton. "I don't think this was a



Texas leadership doesn't recommend satellites for everyone; success depends on the situation.

Shiloh Baptist Church in Baytown, Tex., has changed its name to First Baptist North as the Baytown First Baptist Church and Shiloh entered the satellite concept.

basic consideration," said Schmeltke, "because there isn't that much difference."

Fourth, work responsibility—some thought the load would be too heavy on the present staff. Schmeltke denied difficulties that couldn't be overcome.

But probably the gut issues in the merger's defeat was one that never surfaced.

Some were afraid because it was a new idea—it hadn't been done before," Schmeltke said. "Probably most that voted against the merger were voting that way ultimately—against the new idea."

**S**ince the vote, Schmeltke has come to feel even more strongly that the merger was right. "It's a dead issue now," he said, "but I still believe it may ultimately come to pass. The potential is so great."

In any case, Schmeltke, a '62 Southern Seminary graduate who's been at First two years, feels the failure was his fault.

"I was more of a moderator during the discussions," he said. "Person to person, I told people what I thought. But it was the best alternative and its many advantages outweighed its disadvantages."

But Schmeltke laments he wasn't more of a salesman for the satellite approach. "I think if I'd spoken more strongly for it, it might have carried. In analyzing the vote, I found 20 people made the difference."

**T**he Fort Stockton attempt failed. By only six percent of First Baptist's membership. But while the experiment was dying in the West Texas heat, other churches took a look at their own situations and found, for them, potential advantages of the satellite concept outweighing possible objections.

One such case was in Carrollton, Texas.

**C**arrollton, a small bedroom community that begins on the backside of Dallas' city limits sign, is virtually swallowed by north Big D.

But as an independent city—as well as a Dallas backyard—Carrollton's core problems of different racial and economic strata separate it from a typical suburban neighborhood.

First Baptist, Carrollton, read the situation and decided the satellite concept offered the most potential for an effective ministry in its community.

First moved gradually into the satellite. Long range studies were made and opinion was molded slowly—but effectively. Target was Sandy Lake Baptist Church, a former mission that had progressed to an indigenous congregation.

Time and again, the membership of Sandy Lake had been thwarted in attempts to grow when prospective members had gone elsewhere, looking for a more adequate educational or music program than the small congregation could provide.

"We moved into the satellite con-

cept," said First Baptist Pastor Wayne Allen, "when Sandy Lake began visiting in the community and families said, 'We need a church with a strong program for young people. If your church had that, we'd be happy to join. But our young people want a place where there is a lot of activity, a good youth choir, etc.'"

"So the people out at Sandy Lake began to come to us, because of our former association together, and say, 'This is a big drawback to us. Why can't we work out something where our youth program could be your youth program?'"

First and Sandy Lake leadership began toying with the idea of a satellite approach. Both liked the prospects.

Yet, before hopes could be realities, problems similar to those Fort Stockton faced had to be overcome.

One was theology. "A member questioned if this was scriptural," Allen remembered. "His idea was that he was afraid that this would be more or less following the pattern of other churches—with a bishop or a pope concept."

"Were we ruling out local autonomy?"

"The concept called for us to become one church," Allen continued. "We would be meeting in two locations, but we'd be only one body. We didn't feel they were losing their autonomy at all."

"The fact is, we don't know the church at Ephesus, for instance, had any building large enough for everyone to meet in all at one time. They



The new concept faces struggles in theology, finances, and sociology.



Wayne Allen, pastor of Carrollton Tex. First Baptist Church, talks with the church's three associate pastors, who serve in satellite and Mexican-American ministries.

SATELLITE CONTINUED

may have met at times at three or four different places, but called it the Church at Ephesus.

"There is a possibility," Allen concluded, "that we may be closer to being scriptural than we were in just having one location for First Baptist Church."

**Other hurdles** were less imposing for First Baptist. Socio-economic differences were minor, if at all, and finances proved less complicated than at Fort Stockton.

Recommendations from study committees also bridged the "new idea" gap—the fact that Sandy Lake had only been in existence two and one half years, beginning as a First Baptist mission, probably helped the two congregations identify with each other.

When the satellite concept was put before First and Sandy Lake congregations for a vote, it carried easily.

In the year since the merger, the struggle to perfect the satellite package continues. But, up to now, said Allen, a lean, soft-spoken Texan with an intent gaze, "it's been nothing but good."

**Once begun**, a satellite approach has difficulty remaining static. The concept is fluid and it's changing; its potential for octopi-like outreach is yet untapped—and its advantages very similar to those that sent downtown department stores tumbling into suburban neighborhoods all over the cities.

Can the program remain "good" and ignore the possibilities? Or "where do we go from here?"

For Carrollton's First Church, the route is in question. The satellite approach may have opened a Pandora's Box filled with explosives. Label: "Handle with care."

First's leadership gives no hints of carelessness. But, across from me, I saw the elements of willingness to risk, of courage to explore satellite dynamite, pushing the concept to its ultimate.

Behind the desk sat Allen, swinging back in his comfortable chair; opposite him were a unique group of Baptist ministers: the faces of First's

three "associate" pastors were, left to right, black, brown, white.

The white face belonged to W. A. Bowman, associate pastor in charge of work at Sandy Lake. The Brown face is Lorenzo Salinas, associate pastor in charge of Mexican-American work (which is conducted at First Baptist Downtown).

The black face belongs to Billy Johnson, who pastors "First Baptist of Keller Springs," a small outpost in a Negro section of Carrollton.

**Technically**, Keller Springs has evolved into a First Baptist mission. But obviously, the advantages of the satellite are as appropriate for Keller Springs as they were for Sandy Lake.

Keller Springs began when First Baptist conducted a Vacation Bible School in the area; the church recognized the need for a permanent ministry point, and a "mission" grew out of it.

"We began by exploring the possibilities of whether they would be interested in being bussed in here," said Allen, "or having a church in their own community. They wanted a church out there."

First bought an old house, helped equip it and began lending hymnals and help wherever it could. Keller Springs, meanwhile, called a pastor.

Unfortunately, he didn't work out, and Keller Springs congregation "set of dissolved the partnership," leaving a struggling church without leadership. The congregation turned to First Baptist.

First responded, but Keller Springs wasn't officially considered a mission. "We were just giving direction and guidance, as well as some financial assistance," said Allen.

When the old house became inadequate, First stepped in to help with construction of a new one. The association between the two churches, and by then grown so strong that a vote to make Keller Springs a mission passed both congregations.

Keller Springs Baptist Church affiliated with First, and Johnson became an "associate" (though unsalaried) minister of First Baptist. The two churches began working on a number of coordinated projects and meetings, including a Monday night "Sunday School" for black kids at First Baptist.

he results have been profitable for both congregations, thinks Johnson. "It especially helps the young people at Keller Springs to mature spiritually as well as economically and socially."

"We're not a direct satellite at this point," admitted Allen. "But we are experimenting with this and we hope that possibly growing out of our present association will come a satellite project with Keller Springs."

Bro. Ed (Meyer, a First Baptist member) and I have visited around."

Johnson, "and the people told us, 'As soon as you get a church, we'll come. We can't make them come, but we can hold our hopes that this is true. Having the backing and the youth program of First Baptist would certainly be beneficial to our people.'"

We'd meet some opposition," said Allen, "but we think our people will accept the Negro church as a satellite. It's just a matter of getting to know one another. One of the quickest ways to love one another is to know another, and to live where they live and share ideas and things."

Always before it has been, help the black church, but you stay 'there'—don't come close to us. Now we are saying, 'Come. Anybody who wants to come. To youth choir or any activities."

"I think," added Allen, "that as we come to the idea of the satellite thing, we'll want them more and more to come into this church."

**Progressive, growing** Carrollton First Baptist entered into a satellite concept from a position of strength and prospect of expanding future. Its satellites are expected to flourish—including a "from-the-ground-up" satellite being planned now—but the main (downtown) church will continue to be the dominant one, in membership and leadership.

But not all satellite mergers have this prospect. In Baytown, Tex., two Baptist churches joined "in order to continue a ministry to an economically and ethnically changing neighborhood" and "to cooperate more and compete less."

The merger involved First Baptist, the older business section, and Shiloh, located seven miles away in a geographically isolated area.

The merger is significant. For it in-

duces the future and continued ministry of both congregations. Shiloh is weak now, during birth pains: First Baptist is strong, but projects that her basis of support will decrease as the inner-city community decays.

"Our studies show that 40 percent of our members live adjacent to the church," said Gary Bonner, pastor of 1500-member First Baptist. "They represent 50 percent of our church's income, and most of them are in the upper age bracket—generally 60 and above."

As First's locale dies as an affluent residential area (and blue-collar workers from Baytown's oil industries move into the neighborhood), Shiloh's rural location should mushroom with people. Chamber of Commerce estimates and population trends indicate that the 2,000 people living around Shiloh will barroom into 48,000.

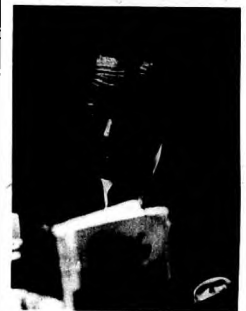
Shiloh sits almost squarely in the heart of 1990 Baytown (A college is already planned nearby.)

"The projections gave us three alternatives," Bonner believed. "First, we could plan to commit ourselves to the current site permanently; second, we could commit to the current site for at least 10 years, with modernization simply to take care of it for a few years; and third, we could commit now to a new location. This third option didn't offer too many positive things to our older folks."

Glen Walker, pastor of Shiloh (and mayor of Baytown), had served as interim at First before Bonner's arrival. He and Bonner quickly established a strong rapport, founded on a common commitment and sense of direction. Because he initiated the studies of Baytown population trends, at their report Walker suggested that it might be advantageous if First and Shiloh work toward "some cooperative effort, at least for leadership."

A committee was appointed. Details for a merger were formed. "We didn't rush or push anything," Bonner said. "We went as slow as necessary to be sure that everyone understood."

The satellite approach seemed ideally suited to the situation facing the two churches. It had economic and administrative advantages, plus fulfilling Walker's strong conviction that churches should cooperate more and compete less.



The Carrollton church associate pastors are W. A. Bowman, Sandy Lake satellite; Billy Johnson, Keller Springs ministry; and Lorenzo Salinas, Mexican-American work.

The satellite approach may open a Pandora's Box but its potential is worth the risk.

#### SATELLITE CONTINUED

"One reason I came to First was her mission appeal," said Bonner. "I saw the potential of a culturally and ethnically changing inner-city neighborhood."

"But when I came, I found that First had suffered a 10-year decline in membership, baptisms and everything else. Only money remained stable, and that only because of inflation. In terms of buying power, it too had declined."

"This meant we had to be content with a decreasing church, while Glen's people had to decide whether to remain a rural church. [They had already been debating a name change to appeal to the urbanites coming into the area.]

"When we began to dovetail these concerns," Bonner concluded, "we saw the possibility of Shiloh becoming a strong institution while we continued to have a declining membership."

The committee had concluded that, due to projected area growth factors, Shiloh was likely to expand, almost if there isn't any effort at all."

By "carrying" Shiloh now, First would insure a continued ministry in her community when the two churches' positions—and strengths—were reversed.

Both churches were sensitive to the issues at stake—and the merger vote was favorable at both locations. Shiloh became First Baptist North, and Walker became an associate pastor.

In the process, the only thing that remained dual was the locations. First Baptist moved to one administration, one budget system, one committee system, one deacon body, one financial obligation, one debt service, one landholding and one staff.

To facilitate the merger, key leadership from First South began to attend services at First North.

Bonner and Walker began efforts to prepare the North congregation for the anticipated growth, while building a solid foundation for continued South ministry.

A "Friends" program, featuring Bible studies, crafts, handworks and efforts "just to make friends" with neighborhood people was strengthened. The South location also sponsored a tutoring program.

In the few months after the merger, membership stabilized, although it was too early to tell if the decline had been halted for good. The financial base remained constant.

"I think wonderful things have happened because of First's willingness to stay," Bonner said. "A retired deacon in this church has deliberately visited every Negro family that he knows about as a prospect, and invited them to church."

"Latins are already integrated in the church. We have had no difficulties so far. So there is a good feeling of reaching out."

"We have a strong visitation program, plus we're saying, 'We care about you.' We're trying to minister to the total needs."

"There is a new spirit here," Bonner added. "It's something we haven't been able to define. There's excitement."

It is too early to measure trends, but Bonner and Walker agree that some forecasts seem to be coming true. The North location is picking up a group of professional and young people that had become inactive or disinterested at the South location; they are stepping into positions of useful leadership in the growing congregation.

The South location is drawing a greater variety of people, who "don't seem to feel First Baptist is just for the affluent, downtown, uppermiddle class."

"At the North location, we have a unique opportunity in planning for the future," Walker said.

"We hope to be able to plan wisely. This prospect seems to have stimulated some of the 'drop-outs' from the South location. We have some talented people working on programs that challenge them."

Shiloh was a church for 25 years, and old-timers don't adjust to the new concept—or new name—overnight. But both pastors feel a "oneness" is developing.

"Each time we are involved together," Bonner said, "fellowship, fellowship, develops. I think that as we come to have baptisms together, Lord's Suppers together, visitation together monthly, that our sense of oneness will grow."

"I don't hear the word 'Shiloh' at all," added Walker. "The people are beginning to say there is a 'oneness'."

Building oneness from the separate entities funneled into a satellite often requires drastic measures. At Second Baptist, Little Rock, the efforts to create unity and a sense of fellowship between main church and "teaching points" included bussing, joint meetings and an expanded program of voluntary work.

The concept of "teaching points"—ministry points, if you visit the satellites on a weekday—resulted from Pastor Cowling's conviction that setting up a mission would be just "passing the buck."

When a church builds a mission (in a deprived area), and then adopts a hands-off policy, the mission becomes just like that community, segregated economically, socially and racially," said Cowling.

It will never rise above the standards of that community. Nor will it ever have the base to develop programs to minister effectively to its community. It can't afford a staff adequate to give leadership and training.

I went through real heart searching on this," Cowling admitted. "The mission was a way for a church to ease its conscience with money; it didn't have to touch hands."

As the satellite concept matured in Cowling's thinking, he began to conclude that it was "immoral—and bad stewardship—to allow poverty-ridden churches to stagger along, with insufficient leadership, buckering and ineffectiveness, until they buckled under the weight of their own inadequacies."

"Teaching points"—in effect, satellite churches—seemed the best use of manpower, time and finances.

Second now has four of them: Second Baptist McKay, which I visited with Second's director of missions, Ed Onley; Second Baptist East Gate, in another extreme poverty section; Second Baptist Bethel, in south-western Little Rock; and Second Baptist Trinity, in east Little Rock, both in severely deprived neighborhoods.

Each of the satellites has weekday activities: included are sewing; family nutrition; family planning (birth control); medical self help; dental and medical clinics; various classes; tutoring; literacy; clothing distribution.

The satellites also hold Sunday morning worship services, usually by

a lay preacher who lives at the church. At McKay, for instance, Quinn Ashcroft, a college student, oversees the daily work, relates to the community, and preaches on Sunday.

But to cross the barriers between the downtown church and the satellites, a bus picks up each satellite congregation and brings it to Second Downtown for Sunday evening worship.

"At first there were problems," admitted Ed Onley. "When the people came in, they clustered. They thought the people at Second didn't like them."

"Dr. Cowling said he'd fix that. He started getting everybody to identify themselves to the people nearby—white, black, rich, poor. Everybody was broken into groups by days of birth. Other techniques were used on other occasions."

"Slowly people were integrated into the church. It wasn't long before people could no longer say someone at Second didn't like them."

"Now you can't tell who comes from what area. Except the blacks, and that's no problem."

For Second, the satellite approach proved a valid way to solve the problems of ministering to the needy humanity of Little Rock.

Second has a strong tradition of membership involvement—Onley estimates that half of the church's 600 members are active in volunteer programs. The activities stimulated by the satellites have been incorporated into an amazing overall program that includes:

- Telephone hot line;
- Christian Counseling Center (under a trained psychologist);
- Christian Transportation Corps, which "taxies" poor people who need to see doctor, dentist, etc.
- Christian recreation center, Lake Nixon, which features swimming, boating, fishing, and outdoor activities in a "strictly Christian environment."

Also, negotiations are being conducted for the purchase of a local hotel, to be turned into a home for the elderly.

Under Cowling's leadership and Onley's drive, Second's membership has grabbed new ideas with gusto.

Once committed, Onley swings into action—gearing up committees, mak-

ing assignments and arrangements—getting the work started. After the project is running smoothly, he backs away—leaving able workers in charge—and rears into another project.

But of all the activities, perhaps the satellite "teaching points" have opened the most doors and involved the greatest number of people and resources for the greatest length of time.

"It's opened God's service to the skills of our people," said Cowling.

"If a church goes into this to build numerically, it may suffer disappointment. Our purpose was absolutely not to build miniature 'Seconds' in different areas. The purpose was to design specific ministries to meet the real needs of all the people in the community, regardless of race."

"We began not because we wanted to get, but because we were willing to give ourselves away."

The satellite concept threatens some Southern Baptists, because it is susceptible to charges of empire building.

But it has worked. In Carrollton, in Baytown, in Little Rock, leaders feel it has succeeded in meeting the demands of their individual situations.

In the process, it has proved flexible, effective, and challenging. But how flexible, how consistently effective in swirling, diverse, changing conditions—that's still an unanswered question.

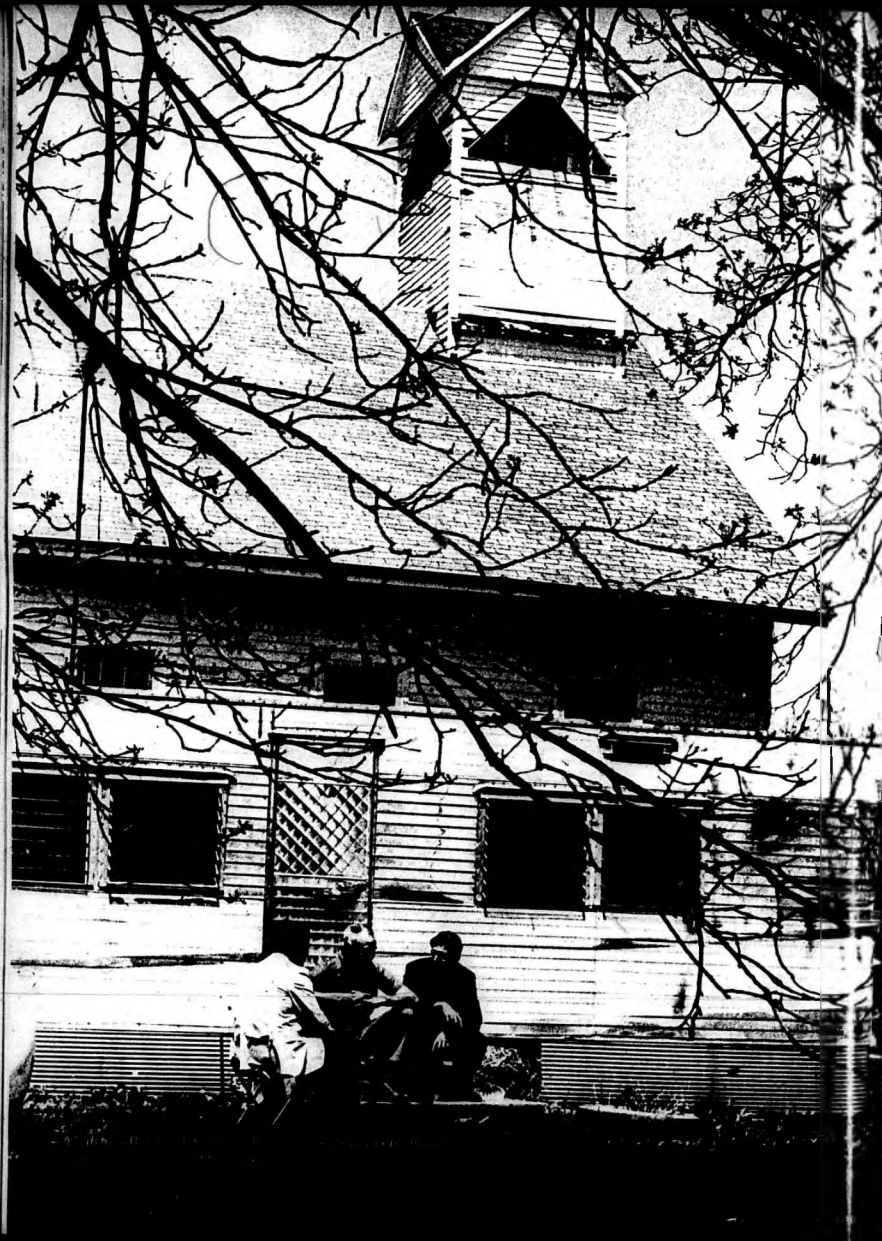
No church has practiced it long enough to predict its long-range potential or its ultimate impact on the traditional concept of missions.

But to deny satellites' place in the future of Southern Baptist growth and practice is to misread their possibilities and misunderstand their significance.

The satellite concept is a trend of tomorrow. It will continue to be explored by churches looking for alternatives to current failures.

Yet the final success of the satellites may depend more on people than situations—more on the body of Christ being willing to experiment, more on the people of God being willing to struggle with the unknown... as Cowling said, accepting the Jesus-concept of "giving oneself away for others." ■





Missouri congregations operate full-time with the same much-traveled pastor.

# THE SHARED MINISTER

**T**wo rural churches in northwest Missouri have hit upon a foolproof way to keep the preacher from talking too long. The churches, 28 miles apart, "share" a pastor. Sunday services are staggered so that he has 30 minutes to drive from church to church. "If he talks two minutes over time," chuckles member Olin Robertson, "he'll get a speeding ticket."

The joint ministry is the brainchild of Dave Morgan, former associational superintendent of missions in the area. Two separate congregations in Gentryville and Alanthus, Mo., have named one man to serve both churches full time.

Sharing a pastor has meant an increased ministry for these churches," Morgan believes. "Many rural churches ask seminary students to drive 80 or 90 miles from Kansas City every Sunday to preach. Now, some of these churches can move from a weekend pastorate to a full-time ministry."

The pastor, Melvin Kessler, lives in a trailer a red brick path away from the Alanthus church. The church building was moved to Alanthus—piece by piece—by horsedrawn wagon

in 1893. You won't find any nails in the building's superstructure—it's all hand-grooved and pegged. In the small, six-pew-deep church, with electric fans humming and Venetian blinds clanking in the wind, Kessler leads a 9:30 a.m. Sunday worship service. Then he drives over roller coaster roads, past fields where steam rises as the sun hits the wet, black earth, to Gentryville.

**A**t the Gentryville church, organized in 1850, Kessler leads an 11 a.m. worship service. The two-story Gentryville church was built in 1893. The floor is newly varnished, but the hand-built pews show marks of the past: sturdy, square-head nails and wood blistered from the heat of old oil stoves.

In the old days, Baptists, Methodists, Christians and Presbyterians all held part interest in the building, and all worshipped together. It wasn't unusual to see Presbyterian women in WMU or members of the Christian church as Sunday School teachers. Gradually, ownership of the building—the first floor, anyway—has been

turned over to the Baptists and Christians. The second floor? It's meeting place for the local Masons.

Kessler is only the second full-time Baptist minister the Gentryville church has ever had. The problem of getting (and keeping) a pastor is nothing new. The church minutes of February 10, 1912, note: "It was voted unanimously to call Eli Soomey as pastor for the coming year at \$8.00 per trip, with the understanding that he preach four sermons each month, also if the membership fails to pay regular that he is to quit, so as not to run the church in debt, and also if he fails to give satisfaction that he is to resign."

**L**ike most rural towns, Gentryville is thick with tradition: hearty meals, chunk pickles, hot apple pies; plain, hard-working farmers, the easy pace of country life. After the service, Kessler often heads to Baron's Store, like the rest of the small congregation, for another Gentryville tradition, a bottle of soda pop. He spends the afternoon in Gentryville, holds

Like most rural towns, Gentryville is thick with tradition: hot apple pies; plain, hard-working farmers; the easy pace of life.

by Elaine Selcraig

# MINISTER CONTINUED

the 8:30 p.m. service there, then hurries back to Alanthus for 8 p.m. worship. During the week he tries to split his time equally between the two churches.

"It's better to have a man for half a week than just an hour on Sundays," missions superintendent Morgan thinks. "With the combined salaries of two churches, a pastor can give his time to ministering to his people. This is something our rural churches desperately need. This area's population has dropped about 8 percent in the past 10 years. Also in the past 10 years rural churches have been folding up at the rate of two a week.

"Some churches haven't done anything to combat this," Morgan notes. "They are dying, they know it, but they're too far gone in spirit to resist the tide of changing times."

He compares the situation to the tiny Missouri town of Pattonsburg. "Thirty years ago the government told the people in Pattonsburg that a lake would cover the town with water. Since then, businesses and families have moved out, houses have been boarded up, the town's just sitting there waiting to die. That's like many rural churches. When people start moving away the church gets discouraged."

**B**ut the Alanthus and Gentryville churches were exceptions. As one member says, "We didn't want to be called a 'used to' church, having to tell people we 'used to have' a program years ago." Neither church could support a full-time minister by itself; joint ministry seemed a possibility.

The churches are different in many ways. One can make financial ends meet, the other is much poorer. One's services are easy going and free wheeling, the other's more formal. One church is classed as relatively conservative, the other less so. Differences between the churches, distance—there were dozens of reasons why the shared ministry might not have worked.

Mrs. Carmeta Robertson, a Gentryville member, recalls the first meeting to discuss the idea. "We didn't know each other and while nobody was

hostile, there was a sort of feeling of reserving judgment. We really didn't know if the idea would work."

**T**hat was more than three years ago. The first pastor under the shared ministry plan, Marlin Brown, stayed two-and-a-half years. When he moved, the churches called another man for the joint ministry, Melvin Kessler, the current pastor.

"When Dave first mentioned the idea to me, I was completely against it," Kessler admits. "I thought a man would be so limited in time, working two fields, that he couldn't do a good job."

"Then I came out and surveyed the area and talked to the people. The more I thought about a joint ministry, the more I felt God wanted me here."

Kessler moved from Big Lake, Mo., in November, 1970. "It took a while just to learn the people, where they lived, what kind of farm they had. Then I had to map out the area. As a boy I had spent summers on a farm, but some things were still new to me. I was used to getting directions like 'Go down Grant's Road and take the third exit.' Here they say, 'Turn left just past Bacon's Store and go til you get to where the old schoolhouse used to be.'"

As Kessler learned the land and people, he saw ways the ministry could expand. For instance, one nearby town is Conception Junction, and the name gives a clue that the town is home for a Catholic monastery and convent. It's natural for anyone, Kessler included, to assume you wouldn't find many Baptists in Conception Junction. "But when I was talking to the fellow installing my phone," says Kessler, "he told me several Baptist families did live in that area. Now we minister to them, too."

**O**ne of the things the joint ministry has emphasized is visitation. A personal visitation system devised by Kessler and his Alanthus congregation matches families with prospects.

Fellowships in Alanthus sometimes include the whole town. "People are getting to know us better," the members think. "They're learning that being a Baptist doesn't necessarily mean being a stick-in-the-mud."

Continued

Marlin Brown, former shared pastor of Alanthus and Gentryville Baptist churches, talks with Gentryville church member, Ruby Bacon.

"It's better to have a man for half a week than just an hour on Sundays."

Two rural churches, 28 miles apart, share a pastor. "If he talks two minutes overtime," chuckles Olin Robertson, "he'll get a speeding ticket."



## MINISTER CONTINUED

Kessler also mails a two-page weekly newsletter to 280 families in the area to keep them informed about what's going on in each church.

The joint ministry has involved more people in more church activities. "For instance, we've just started a Royal Ambassador chapter in Alanthus," Kessler notes. "One fellow, an older man, volunteered to lead it. Before, all he did was just to come to church. Now he does everything the RAs do, even chasing grounders when they play ball. Being involved with that has gotten him much more interested in other activities."

Former pastor Marlin Brown began one of the ministries, worship services in the Stanberry Hotel, where many retired people live. WMU members helped Brown hold services there for many people who otherwise wouldn't have attended church. One man who came regularly to the hotel services asked Brown which church he pastored.

Brown replied, "Well, I'm pastor at two churches, Alanthus and Gentryville."

Said the man, pointing at the hotel, "Well, don't forget this one."

**C**overing such a broad area—about 400 square miles—naturally taxes the pastor in a shared ministry situation. He battles time, distance, fatigue. Morgan points out that the pastor must be flexible. "If by age or disposition he's rigid in his ideas, he probably won't be effective in a ministry like this. And you need somebody who's willing to work—hard."

Perhaps because he's a bachelor, Kessler has time to do just that. "I wouldn't trade this situation. You can see results in two fields and this is a great place to learn. For instance, a sermon sometimes might work in one church but not in the other, so you learn to adapt."

But the joint ministry's biggest selling point, thinks Alanthus member Harold Peterson, is that the pastor is "there when you need him. We've never had a pastor on the field before. Now when people have problems, somebody's there. That's better than a weekend preacher."

"...a sermon sometimes might work in one church but not in the other—so you learn to adapt."

After the Gentryville church service, most of the congregation heads to Bucon's store for a bottle of soda pop. Dave Bray, left, "visits" with mission superintendent, Dave Morgan.



**C**ooperation and fellowship between the two churches continues to grow. Alanthus is short on musical talent, so the Gentryville song leader helps that church with revivals. The WMU chapters have combined for mission studies and members often have joint fellowships.

Through the shared ministry, the two churches can help other churches, too. The church in Berlin, Mo., for example, has a seminary student for a pastor. He won't be there for Vacation Bible School, so the Gentryville-Alanthus churches have invited the Berlin youngsters to their VBS.

A popular saying at the two churches is "a rut is a grave with both ends

open." Members don't want to get in a rut, so they'll try different ideas. Gentryville will start using SBC literature this quarter; Kessler wants to begin an RA chapter at Gentryville and hold services at rest homes in nearby Albany. But if these ideas don't meet the needs of the churches, they'll adapt. Flexibility is something Morgan has emphasized from the beginning.

One of the main things I wanted to do here," Morgan stresses, "was to take the churches from what they were to what they could be." He tries his approach "realistic optimism."

As a denomination," Morgan

thinks, "we've put aside our emphasis on brush arbors, revivals timed to planting and harvest, and family churches. We've focused our attention on the ghetto, the apartment complex and exploding suburbia. But with all the attention we're giving urban America, we can't neglect the rural churches that gave birth to the denomination."

**"I think we've given some rural churches an inferiority complex by forcing structure on them. Because of size and distance, rural churches can't have all the organizations and meetings that many people say you**

need. We shouldn't make them feel they've failed because they don't have all the organizations."

Morgan listens to the needs of the rural churches, even though they're not always spoken. He finds the rural church is "an ideal place for creativity. When they see the options open to them, many rural churches can be very inventive."

"One option is merging, but if you suggest this to most rural churches, you find yourself classed with the advocates of free love, communism and LSD. Most rural churches are too deeply imbedded in tradition, family history and memories to consider a

"It's even agonizing to think about abandoning the altar where knots were tied, souls were saved, and mountaintops reached."

The joint ministry's biggest selling point, said Harold Peterson, left, is that the pastor is "there when you need him... That's better than a weekend preacher." Kessler, right, is the pastor.

## MINISTER CONTINUED

merger. It's even agonizing to think about abandoning the altar where knots were tied, souls were saved, and mountaintops were reached."

But Morgan believes the next generation, product of consolidated schools and broader exposure, will accept the idea of merging more readily.

The idea of joint ministry is not new to Baptists, but with telephones and improved transportation, it's much more feasible than 30 years ago. Morgan adds that "some sort of plan like this is required for us to be good stewards. Good stewardship means considering what is the best use of time and money. We have to use our resources to the best advantage."

To find suitable prospects for a shared ministry, Morgan studied the history and records of area churches. "From this study I pinpointed ones where the trends indicated the church would soon be in trouble. But they still had potential."

"Then I could suggest churches that might consider cooperating. As soon as one of these became pastorless, I would talk to the members about the church, its mission and ministry. Sometimes I compared the rural church's situation to the Israelites crossing the Red Sea. The Israelites didn't ignore the problem; the



Egyptian army was behind them, the sea was before them. They were faced with insurmountable realities. But they waded into the problem... and were surprised to find God had paved the way."

If a rural church sees downward trends closing in on it, Morgan emphasizes that its people can't ignore their problems. "Running up and down the shoreline looking for the 'right' preacher to lead them away from their problems won't work. It doesn't necessarily suggest the answer, but we do say it's time to wade into the problem."

Morgan presented the joint ministry idea at business meetings at the Alanthus and Gentryville churches. He used charts and posters to show trends and potential and a sample schedule of how the pastor's time might be divided. He also discussed budgets and financing.

Both churches adopted a resolution to investigate the idea. Each selected a small committee to meet with a similar committee from the other church to study the problem. This let the churches investigate the possibilities without making a commitment.

After both churches unanimously agreed to the idea, Morgan helped them draw up an agreement detailing each church's expenses and responsibilities. A joint committee, those members from each church, now coordinates details of the ministry, making recommendations when necessary.

The possibility for joint ministry exists among several other rural churches, both in northwest Missouri and in the central part of the state, where Morgan holds a position similar to the one near Alanthus and Gentryville.

But finding two pastorless churches who are close enough geographically is hard. And getting them to try the plan is even harder, sometimes. "You can well expect to be rejected the first time you present the plan," Morgan warns. "And the second and third time, too. Some churches would rather die than change."

Elaine Selzerag is a Baptist free-lance writer in Columbia, Mo.

## Comment

by Walker L. Knight  
Editor

## Evidence of Commitment

The Cotton Patch Evidence by Dallas M. Lee (New York: Harper & Row, 1971) 240 pp. \$5.95

The byline of Dallas M. Lee for more than five years has meant to readers of this magazine an exciting, warmly human account of how Christians throughout the nation were struggling for mission within a crisis-oriented, ever-changing society.

His insight brought a uniqueness wherever his pen turned: story telling, feature writing, history, and even his own brand of prophecy such as when he interviewed youth in Berkeley. His own pilgrimage for authentic discipleship put him in step with Clarence Jordan, a rare blend of scholar, farmer, and Christian disciple. For both men their meeting was a deeply personal friendship-at-first-sight.

Clarence and Dallas shared the rare qualities of enthusiasm and unreserved commitment for the causes which touched them deeply. They were idealists who somehow escaped the cynic's trap, unusual in itself since Lee had been caught in the rawness of life through a journalist's eyes and Jordan's life had been in a stormy, long fight against entrenched prejudice, poverty, and power.

The two met at the time the Koinonia Community which Jordan helped found was at a turning point. The new expression, called Koinonia Partners, was aborning, and Jordan immediately tapped Dallas for a leadership role in the new venture. Dallas consented to become a director, and he eventually became the first chairman—the youngest (at 27) of the group of young idealists. Though awed by the position, he nevertheless was willing to take whatever responsibility his peers thought him capable.

The two were not destined to share very many years together. Clarence had already had one heart attack, and in 1969 when he was 57 another took his life. At first, his departure appeared to be tragic indeed, with so much left unfinished and the new venture just taking shape. But after the first grief, the young men he had recently gathered to his side began to take up that part of the vision for which they were most capable. Today they are bringing an unusual success out of the legacy of struggle and search which Clarence left.

Often in board meetings before Clarence died the group talked of the need to write and publish the Koinonia story, and after his death the need seemed imperative to both share with others Clarence's life, the dreams of all those who had had a part in the Koinonia Farm, and the new directions for Koinonia Partners. Dallas got elected.

In August Harper and Row released *The Cotton Patch Evidence*, (\$5.95, 240 pp) the fruit of more than a year's labor of research, personal experience, and re-write after re-write of a book in to which Dallas actually poured his life. This is no journalist's objective account. This is not an unbiased report, nor a critical examination. But to the study and the writing Dallas brought all of his skills as a journalist and commitment as a Christian. The result is honest, thorough, exciting, understandable, revealing, and even humorous at times. There's all the drama of good biography and well told history. There are scenes which should have some movie maker's lens logged up with excitement.

The book will make more friends for Koinonia Partners than anyone or anything else ever has. Even those who once opposed them will now understand what that funny little group of radical whites and blacks were trying to do all these years. Koinonia Partners now may have problems Clarence never dreamed of: the ones which come with acceptance and success.

Walker L. Knight  
Editor

Dallas is now working at the AP Regional Bureau in Atlanta.

As a CSC worker O'Bryant provides his own livelihood. Now pastor of the Ironton Chapel, he also is a construction worker.



PHOTOS BY DON RUTLEDGE

## "If I Were A Carpenter..."

by Sandy Simmons



When Lamar O'Bryant came to Ironton Baptist Chapel two years ago, four members made up the congregation. He, his wife Joyce, and two sons doubled the congregation.

Last July, Ironton Chapel had 141 persons in Vacation Bible School. Church membership has increased to 31 members; other church activities include Sunday School with a record attendance of 70, 38 Royal Ambassadors and 26 Acheens.

O'Bryant, who is now pastor of the church, came to Ironton, Ohio, as a Christian Service Corps volunteer through the Home Mission Board. The Christian Service Corps, a completely volunteer program, is designed to involve lay men and women in mission work on either a short or long term basis.

CSC worker O'Bryant left a prosperous position as superintendent of the Biggerstaff Construction Company in Atlanta, Ga., to go to Ironton, an industrial town of 16,000 people.

In his hometown, Smyrna, Ga., O'Bryant was elected a deacon in Sharon Baptist Church. He served as Sunday School superintendent and Mrs. O'Bryant taught a Sunday School class. All the O'Bryants had a full schedule in the Smyrna church.

However, in the spring of 1968 during the Week of Prayer for Home Missions, the O'Bryants attended a mission study that changed the course of events in their lives.

"We heard a young lady give a mission study report on the Christian Service Corps," O'Bryant said. "We felt a call into this kind of ministry."





There's a saying in Ironton—  
In school you learn  
readin',  
'ritin',  
and route 23 north.

We made application to the Home Mission Board and were assigned to Ironton."

Ironton is sandwiched between the Ohio River and the Appalachian Mountains. Just across the river is Kentucky. About 23 miles to the east is West Virginia. The town is one mile wide, six miles long, and dotted by steel mills. Town names in the area, such as Coal Grove, Scioto Furnace, and Chambersberg, tell the story of the area's largest industry—the steel foundry.

Like many small towns, Ironton steadily loses its young people. There's a saying in Ironton, "In school you learn readin', 'ritin', and route 23 north."

The nearest city is Huntington, W. Va., to the Southeast. To the north are the cities of Ohio—Columbus, Cleveland, Dayton, Cincinnati, Toledo, and Akron. Ironton itself is surrounded by small towns, many smaller than Ironton.

"Our adjustment from a Georgia farm to an Ironton apartment has been easy, because we are used to the Appalachian ways," O'Bryant said.

O'Bryant would like to expand his ministry into the area surrounding the town. "We have a county-wide vision for our chapel," he said. "We would like to establish Southern Baptist work here and reach out to other towns."

As a CSC worker O'Bryant provides his own livelihood. The CSC layworker also provides transportation to and from his mission field.

Mrs. O'Bryant said she believes God was with the family in the move to Ohio.

"When we left to come up here, Lamar had a real good job," she said. "In this area there are not many good jobs in his profession, especially year-round jobs. Lamar went to the union hall. They put him on one job right away, even though there was a waiting list, and he's been at work ever since."

To have a steady carpenter's job in the winter is unusual, she said, because construction work is almost at a standstill.

The Ironton Baptist Chapel is sponsored by two churches—Burlington Baptist Church in South Point, Ohio, some 15 miles away and the Sharon Baptist Church in Smyrna, Ga., some 400 miles away.

Last summer the Smyrna church sent youth volunteer workers up to Ironton to work in a Vacation Bible School. This summer, volunteer workers from Ironton Chapel went to Procterville, Ohio, near the West Virginia state line, to conduct a Bible school.

The chapel's ministry reaches more teenagers and children than adults, Mrs. O'Bryant said. "It's kind of hard reaching the adults," she said. "Some of them just don't understand what Southern Baptists are and what we are trying to do."

But O'Bryant and his wife continue their dream of a strong Southern Baptist ministry in the area. The Ironton Chapel, presently meeting in a school building, displays signs of progress. Members of the chapel have purchased property for a church building and plan to build next spring.

The O'Bryants are two of 78 concerned Southern Baptists who are giving time, whether on a short or long term basis, as Christian Service Corpsmen. These volunteers participate in every area of Baptist work—survey workers, VBS directors, interim pastors, revival leaders, literacy workers, recreational leaders, construction workers—the list goes on and on.

They come from all phases of life—the school teacher willing to spend her vacation working in a Baptist center for migrant workers; the lawyer who gives two weeks providing free legal counsel in a pioneer mission area; or the pharmacist who moved from Oklahoma to Wyoming to become assistant manager of a local drugstore and the Sunday School superintendent in a local church.

Fifty-five lay workers are involved in the CSC short-term program in which a person serves from two to four weeks anytime during the year on a mission field. Twenty-three lay workers

are active long-term corpsmen. The volunteer, in this case, moves to a mission field, takes a job, and remains as long as he wishes, from one year to a lifetime.

The Department of Special Mission Ministries processes the applications of volunteers. Information is sent to a missionary contact who then helps the volunteer secure secular employment and housing.

The problem concerns the most effective involvement for the volunteer, he said. "We like for volunteers to do things which would not be done unless they are there, but often this is not accomplished. More work done locally can result in maximum utilization of laity resources."

Secondly, it seems the word hasn't gotten out that there is an opportunity like this for volunteer laymen," Hammonds said. "So many people just haven't heard about the CSC."

Most of the CSC workers go to the Northeast. Although the volunteer may request a certain area or missionary to work with, volunteers, especially long-term, are encouraged to work in the pioneer mission areas—the Northeast, Midwest, Northwest, Alaska and Hawaii.

There is no one geographical location where we assign people," Hammonds said. "If they have a preference, we try to locate them there. We encourage the volunteers to go to areas where leadership is needed. Some have made their best contribution in small rural churches."

Volunteer leadership also is needed in the area of summer missions. Each summer the Special Mission Ministries Department involves about 900 college students for four weeks in work on a mission field.

An older CSC volunteer can sometimes add maturity to summer mission work," Hammonds said. "Where there is a need for student summer mission work there is also a need for older volunteers like the CSC."

Really we are in an area that is unpeopled—the area of laymen," he

Construction worker and pastor, Lamar O'Bryant and his family doubled the size of the Ironton Baptist Chapel when they moved to Ohio.





...it seems the word hasn't  
gotten out...  
"So many people just  
haven't heard about  
Christian Service Corps."

said. "They don't have to be highly educated and in many cases don't have to hold important places in their home church."

Hammonds said, "Many times people have their own ideas of what they want done on the mission field. Through CSC work we can think and work out ideas while actually on the mission field."

Missionary responses to the CSC worker have generally been very good, he said. The volunteer workers are sent to areas where missionaries have expressed a need for such volunteers.

"Normally a missionary will not encourage us to send someone if the need is not there," Hammonds said. "As long as the missionary continues to request volunteer help, we feel that the CSC worker makes a contribution."

**H**ammonds said the possibilities of volunteer service is endless.

"Lawyers could go into an area and be available for legal aid; journalists could go into an area and work on a newspaper; a movie producer could film an area and through television make the total situation known; pastors could spend a week or two as evangelists—there are sources of people seldom thought of," he said.

**T**he CSC worker can accomplish a lot in even a brief time in a strategic location, Hammonds said, the short-term worker as well as the long term.

It is important for the CSC worker to let the people in the area where he works know why he is there—to share the story of God's love. In some areas the word "Southern" before Baptist "will throw" the people, Hammonds said.

Presently the CSC program is attracting more young adults. Many new applicants are recent college graduates, and some have taught one or two years.

However, the older person, especially the retired person, has proved to be very valuable on the mission field.

CSC efforts have reached as far north as Alaska. In 1967 more than 100 CSC volunteers responded when

flood waters severely damaged homes and church buildings in Fairbanks only weeks before the first winter freeze.

**I**n August volunteers went to the rescue of the First Baptist Church of North Pole, Alaska. The church building was completely destroyed by fire in July. Volunteers helped construct a prefabricated building on a new church site.


In Louisville, Ky., one CSC couple moved their membership from a suburban church to the Twenty-third and Broadway Baptist Church. The church is located in an inner-city area; members were moving away and the church weakening. The CSC couple assumed places of leadership in the church. Through their mission service and financial support the church was ultimately strengthened.

In 1969, a plea went out for 50 volunteers to help repair and rebuild flood-ravaged homes in North Dakota. Working with the Red Cross, the volunteers assisted the aged, the widowed and those unable to afford repairs. Carpenters, electricians, plumbers and other construction workers answered the call for help in the flood-stricken area.

**O**ther CSC workers, like the O'Bryants, work to create and construct new churches in pioneer mission areas. Other CSC workers serve in mission centers—conducting Bible schools for children and sometimes educational programs, such as health and literacy classes, for children and adults.

Hammonds views the future of the CSC program as bright. "I believe we will be seeing an increase of those who want to do this kind of mission work," he said.

The CSC volunteer can come from anywhere—from any profession. The Christian layman offers abilities on the mission field that many times the missionary cannot. The assistance of the CSC worker to the missionary can prove invaluable.

The source of the Christian Service Corps—the layman—is indeed untapped. And the source of his ministry—the mission field—is just as untapped. 

HOME MISSIONS

## Executive's Word

by Arthur B. Rutledge  
Executive Secretary-Treasurer, HMB

who serve Southern Baptists at home Mission Board have a privileged close touch with many inspiring evenings. In my case opportunities of participation are limited but many I hear full reports, either oral or written, and am blessed thereby. Recently I learned of an exciting project involving a youth group from Bulgaria and home missionaries in Lawrence, Mass. Eye witness and participant, missionary Edith Lawrence, a pioneer of church extension in Massachusetts, gives this account:

When youth go on a mission adventure everyone wins. Second-Ponce de Leon Baptist Church, Atlanta, realized that as their youth returned this summer they would be on a mission tour to Lawrence, Mass. The church saw their WIN training, Vacation Bible School preparation, and the staggering investments of material resources bring results. The Baptist General Association of New England won as this culminated several months of research and cultivation. It was the means of reaching the youth during a one-week emphasis with language personnel in this international city of 66,000 with but two Baptist churches. The youth from New Colony Baptist Church, Billerica, 25 miles distant, were rewarded as the questionnaires they left and retrieved became the basis of reaching others. The Ray Andersons, he a student at Gordon-Conwell Seminary, won because now they have the opportunity to put theories and hypotheses to the actual test. The children of Lawrence benefited as their lives were touched as the youth from two Vacation Bible Schools, sang with the elderly, had fellowship with the youth from a drug rehabilitation center, and sang on the Lawrence Common. Most of all, the 32 young people, led by Edith Lawrence Klemmners and six lay sponsors, were the victors as they gave their time, talents and money they committed to missions. Meet some of the people whose lives they touched:

The bus pulled in Saturday evening piloted by Larry, a Catholic who joshed as he drove a busload of Baptists to their lodging at the Salvatorian Center, a Catholic retreat house. The person in charge was Father Peter, a Lebanese priest who teaches Arabic and Music. He did not appreciate their sense of humor at first, but was up at 5 a.m. the following Saturday to see them off.

Meet the Phil Jacksons, members of an Italian Pentecostal church, living in a new development of 86 homes. They offered their backyard for the Bible School. Here the questionnaires had shown mostly "not interested," but the few were used to enlist others. It is hard to serve in Lawrence and not reach those of the language groups, many of them attending Catholic national churches.

Look in at the other VBS in a school yard adjacent to a 200 unit low-income housing area and see fathers and mothers watching the children engrossed in Bible stories. Meet Mrs. Upton, wife of the Episcopal minister, sent to observe the "charisma" of the youth in order to have a more adequate ministry to their parish.

Singing for the elderly in Lawrence is a happy experience. The oldsters clap and sing "Peace Like A River." The tears flow as they sing "God Is So Good to Me." Then, the plaintive question, "They'll come back?" and you think—perhaps no one will.

Move on to the Lawrence Common where the trumpets and bells begin the evening services for the emphasis to the language groups. Families scurry across the grass and young Puerto Ricans leave their ball game as the youth begin to sing. Intermittently, Vincenzo Coacci speaks in Italian, Thomas Clinkscales in Portuguese, James A. Wright Jr., in Spanish, John Meadows finishes up in English with an invitation for people to come forward or talk with the speakers. The youth mingle with the onlookers, giving out tracts, squatting on the grass to witness to and have prayer with

those who will. See old Mr. Rodríguez who was frantic because the Lord had departed from him, returning the next night following a home visit by the Wrights. See him rejoice after a counseling session, assisted by a Methodist woman, reassured of God's continued love.

The young missionaries are tired, but also excited. At 9:30 p.m. Buddy Rodríguez, ex-addict and director of Challenge House, comes with youth, committed to returning to society, to the Salvatorian Center for a visit.

Listen as they talk with 20 year-old Brian, a heroin addict who asks, "What do you do with your hostilities?" and, the opportunity comes to tell him about God's provision for cleansing. This is hope for a young man with a wooden leg and a 20-year sentence pending because of armed robberies. For a little while this loser is a winner because someone cares to share.

Southern Baptists won this week because their mission money was at work where we see the beginnings of a multi-language oriented church if we do not weary in well-doing.

*We may rejoice in these blessings of God, because you and I were there. We were there through the Cooperative Program and the Annie Armstrong Easter Offering. Through gifts you helped make possible the ministry of these missionaries who planned and participated. You helped begin a Southern Baptist witness in Massachusetts several years ago from which the Lawrence effort developed.*

*Most churches are planning their 1972 budgets. When you consider the Cooperative Program item, remember it is work and workers like these in fields of need and opportunity across the nation. Surely every church will want to increase its missionary involvement through the Cooperative Program as much as possible. ☐*



"What they want is a dynamic relationship with Jesus—when they find this, they can hardly stand it."

PHOTO BY DON RUTLEDGE

## JESUS EXPLOSION (Part III)

Readers continue to respond to the June/July issue of Home Missions

### I'm Excited!

I stayed up till after 2 a.m. reading HOME MISSIONS which I borrowed from a lady, because I had heard about this big report on the Jesus Movement. ...for quite some time I've been reading everything I can get my hands on which relates to this subject, also seeing and hearing everything I can. I've read from newspapers, denominational papers, LOOK (Feb. 19), LIFE (May 14), and now TIME (June 21), and I've got everyone I know saving "stuff" and sending it to me! Why? Because I'm excited! I believe, one of these days, what's happening now (among the youngsters) will be considered a very important part of Christian history.

Sure, there are excesses! Look at the churches in the New Testament; Paul was always having to exhort them about something or another—But, oh Hallelujah! They experienced a joy and a love and a peace that nobody could deny, or argue with! Right?

That's the way with these kids—It may not all be according to the rules of civilized churchianity, but most of us cannot deny the power of God in the midst of the Jesus Movement—and it's for sure that these kids would rather experience God's power than talk about it. They are finding out that Jesus is real, that he is theirs "for the taking." There is the same yesterday, today and forever, and I, for one, believe that God is still on the Jesus Movement—I honestly believe that this is the main reason it is spreading like wildfire—Because God wants it! You know, all he needs is open channels, people who are willing to commit themselves unreservedly to him, and to be used by him. If I can't find this kind in the churches,

he will use them where he can find them! Amen! Hallelujah!

Now, why am I writing to you? Well, I wanted to write to somebody, to say how much I appreciated (nay, devoured!) this issue. ... Of all the articles ... I really felt Editor Walker Knight's was the best. There are no grounds for my unprofessional judgment. He related comments from various sources, but then his own comments were very carefully made—almost reverent. I appreciated this, and felt somehow, that his spiritual perception goes beyond what "meets the eye"—and you can see that it's not a "fad." Fads don't touch souls, or change lives, right?

I hope that Bro. Bisagno and Bro. Paul B. Leath will not go too far in the wrong direction, while trying to give church-centered guidance to these young people. ...

Paul says: "Forbid not to speak in tongues," and he also says that he speaks tongues (himself) more than all the others put together! (I don't know how he could know that—ha!) But anyway—was Paul a heretic? ...

If Paul were here today, that "church-centered guidance" (page 32, June/July HOME MISSIONS) just might rule him out completely, no? I bet he just might hang out at Bethel Tabernacle—although he would probably have a few admonitions for them (about tongues), just as he had for the Corinthians. He didn't "knock" tongues (which is God-given!), but only cautioned about the misuse.

There is much more I'd like to say; my head is so full! I pray daily for these hundreds of kids who are finding and clinging to Jesus Christ! Every morning I thank the Lord for the "new thing"

he is doing on earth today, and ask him to guide and direct these tender young ones to ground them in his word, that they may abide in him, and his word abide in them. As you said, at the end of your article: "Praise the Lord!"

Mrs. Dennis R. Schulz  
Hartley, Tex.

P.S. By the way, I've met a few of them (the Jesus People) from Texas Tech, and listened to them speak and sing of their Lord. My heart sings! The Lord Himself is taking care of the Jesus Movement—Don't you doubt it for one minute!

Also, I appreciated John Havlik's predictions—I agree with all of them except the last: "If a spiritual awakening does come, Southern Baptist will benefit from it more than any others because of our revival tradition and our genius at organization." I don't disagree with that one, but I have my doubts. ... Southern Baptists are just so "high and mighty" ... We must humble ourselves before the Lord. ...

Mrs. D. R. S.

### Open-Minded Issue

...I thoroughly enjoyed the issue and it was very enlightening and informative. The preface at the beginning said exactly what needed to be said, "You better look—look skeptically, if you want, but look, and don't draw any conclusions until you've seen ..."

I'm sure you will receive a lot of letters of condemnation, telling how Home Missions is "freaking out," "going to pot." I want to assure you that HM is not going to pot. If it can present an issue as open-mindedly as it has pre-

Continued

## JESUS EXPLOSION CONTINUED

sented this one, HM will be—and is surely—ministering to Christians of the future... Christians who are really alive and living, not just existing. Christians that aren't afraid of barriers such as long hair, beards and sloppy dress...

These letters of condemnation can only come from those stuffy Christians that are afraid to witness to "hippies" because of their reputation, because they might be labeled like one they witness to. The Christian's mission in this world is to witness—to everyone. "For the same Lord, over all, is rich unto all..."

The Jesus Movement hasn't been to our town yet. But I pray it will. And I pray that when it does, we will be ready for it... to accept and uphold it, not condemn it.

And if *Home Missions* continues in the updated fashion it now is, it is sure to continue a success.

Laura Hendricks  
Bloomington, Ind.

## Refreshing

I know a lot of the older people will disagree with me, but I feel the Jesus Movement is a very refreshing article. I'm one of the past 30 group, but teenagers are my big love among people.

"Enthusiasm" and "emotion" should be a part of true religion to my way of thinking. So many of us past 30 have grown cold and complacent and we act as though it'd kill us to shout a "praise the Lord" or shed a tear. We seldom tell anyone that "Jesus loves them" yet we sit back and worry about the younger generation "going to the dogs."

Oh! that this movement would reach every nook and cranny of the globe—not only the young people but also attack us old fogies!

Freida Moyer  
Ironton, Mo.

## Satanic Question Marks?

I want to praise God for what you and your staff have done in June/July *Home Missions*. This thrills my heart. We need a lot more of this type "sharing." I believe this is one reason there was such a moving of the Holy Spirit in Acts. They shared what God was doing.

I have seen the Holy Spirit work on several occasions like this. Satan is going to fight it with critical words, slanderous remarks, and with big question marks. I just hope and pray now

that the adults will not quench the Holy Spirit and grieve him to where these youth will not feel comfortable in our churches. I think the time has come for us to accept people and love people, even those we don't understand with whatever experience they have had with God the Father, Son and Holy Spirit.

My prayer for the last 12 years has been for a New Testament type, Holy Spirit revival all over America, not just in Southern Baptist churches, but all churches that try to honor the name of Jesus. I think what you have done will help bring this about. Praise God! Doxology!

Milton E. Scott  
Cahokia, Ill.

## Read It and Weep (In Joy)

We have seen it, felt it, touched it, been a part of it, for more than a year.

Before going into details, the June/July issue was really "outta sight." I deeply appreciate the in-depth coverage given to the Jesus Movement. I have seen young people read it and weep in joy. I have seen the aged read it and praise the Lord that their prayer for revival has been answered.

The magazine simply mirrored many of the things that we have seen happen in our own church situation. During four years plus, of youth work, I found myself constantly pulling our kids to get them to do anything. Now I have to run to keep up. PRAISE GOD, it's real and shows no signs of passing.

We meet twice weekly with our kids for singing, testimonies, sharing, and prayer. A more beautiful experience cannot be imagined. Our kids are constant witnesses of their faith. Everywhere they go our stickers and tracts blossom into sight. Let anything that looks even faintly alive cross their path, and they'll tell it about Jesus.

I know there are those who will make no effort to understand the movement. They will put us down as freaks. They will characterize the movement as wild-fire or sheer enthusiasm. I call their attention to the *TIME* article on the movement (June 21, 1971) and quote the writer's closing statement. "Enthusiasm may not be the only virtue but, God knows, apathy is none at all."

Once again may I thank you for a job well done. "Oh wow, HOME MISSIONS is with it, man!"

James V. Miller  
Pascagoula, Miss.

## Accurate Report

I started to read (HM) and could not stop. It is the first time in a long time that I have read every word in a magazine, but I read every word in this issue.

It inspired me and gives me hope for the future. I see in this movement the first real sign of a spiritual awakening I have seen in my lifetime.

You did a good job in reporting on this movement, and gave us a very fair and accurate picture.

C.Y. Dossey  
Dallas, Tex.

## Exploiting the Hunger?

No, I don't think you've gone "ape" in "Oh Wow, Jesus Loves You!" In spite of my misgivings about the phenomenon, I think you've done an admirable and necessary job of reporting the movement from the perspective of its own internal history.

Those of us who work with alcoholics and other addictions are well aware of the efficacy of a simplistic religious faith. Its effectiveness, I believe, is due to the alcoholic's recognition of the particular form of his own personal devil. He follows a very simple rule-of-thumb:

If it strengthens his desire for sober serenity—DO; if it weakens it, DON'T. But this is highly individual and deeply personal. How about mass movements?

I feel that the Jesus Movement is an inevitable follow-up to the emphasis on drugs and sex which preceded it. As such, it is certainly a move in the right direction. It is socially acceptable and socially responsible. But is it religious? Or is it the same impulsive, organic anarchy under a different guise?

If it is the latter, it could be a more dangerous guise. The grounds for our criticism of the former are self-evident and too often there are hidden gains to offset our obvious losses in what we tried to think of as our great struggle for the souls of our children. The problem—or threat—now is more subtle, especially for those of us who took part in similar movements of our own when we were at that age.

It is always easier to condemn ourselves for having "insufficient faith" when our "mountains" are not removed than it is for us to consider the searing alternative of disciplined thinking at the point of our value systems.

From whence comes direction and perspective for the Jesus Movement?



"Let anything that looks even faintly alive cross their path, and they'll tell it about Jesus."

PHOTO BY EVERETT HULLUM JR.

Is it a matter of youth "doing its own thing" under over-age youth who themselves cannot distinguish worship of the living God from pious self-stimulation?

Such movements tend toward spiritual and ecclesiastical anarchy, tend to make followers unfit for disciplined discipleship, and consequently incapable of following anything but their own erratic (and erotic?) impulses. By implication, it tends to negate responsible church leadership.

However, pastors who try to provide a learned, disciplined, committed and reflective ministry can likely cope better with the movement itself than they can with the adults who try to outdo the youth at the business of being young. New forms of ministry are needed—but this says "more about the hunger than the food," and theirs would not be the first generation who starved in the midst of plenty because this hunger was not examined. Nor the first to have their hunger exploited.

Simon Salter  
Covington, La.

## Let's Adults, the Better

My husband and I have been connected with a group such as you described in (June/July) HM for the past year and a half. We started with seven, now have 350 to 400.

We started in a home—now in a church—and am wondering where to meet next. God is truly pouring out his Spirit on all who will accept.

Mrs. D. L. Henning  
Tacoma, Wash.

*Editor's Note:* From seven to 400 is such a startling jump, we contacted the Hennings for further information.

The group, Mr. Henning said, is called "Youth Evangelism Today." Led by nephew Rev. Brad Henning, it meets every Saturday night in a non-denominational church called the "People's Church."

The group, started in the Henning home, was at first predominately Southern Baptist, with a number of Lutherans. It now includes Presbyterians, Methodists and Catholics. A few blacks are beginning to join the group, which Mr. Henning considers an important step. He adds that only a small percentage of the group is Pentacostal.

"Because of the many denominations present," he said, "the prayer service is somewhat different from what you would see in most churches."

Mostly teenagers compose the group, and they come "just about every way teenagers come—long-hairs, short hairs, mini-dresses, maxi dresses."

They sit around with a guitar and sing folk and gospel songs, then give

testimonies, pray and listen to a sermonette presenting the plan of salvation, Mr. Henning said.

Although no "official records" have been kept, Mr. Henning estimates that between 100 and 200 kids were saved during the first year of meeting in the recreation room of his home.

"What they want is a dynamic relationship with Jesus," Mr. Henning said. "When they find this, they can hardly stand it."

"Some adults have become interested because they see a change in their children," he added. "Some of the adults are coming around to see what it's all about, but we are trying to keep them out because we don't have room for them. We feel the less adult leadership, the better."

For eight months, the teens have operated four "Outreach Houses" (one for girls, three for boys) which offer help to kids who have been in trouble with the law, schools, home, etc.

They are "dealt with" mainly with love. If the kids are 18 years old or younger, proper authorities (parents, law, etc.), are consulted. Many times the parents give permission for the kid to stay in an Outreach House a couple of days. If he does, the kid usually hears about Jesus, Mr. Henning said.

Mr. Henning says "Youth Evangelism

Continued



## JESUS EXPLOSION CONTINUED

Today" continues to grow, and kids from that group have gone on to other places to begin similar groups.

Yet the group has had no formal advertising campaign, depending on personal contacts and word-of-mouth communication.

"These kids have gone to school; others have seen a change in their lives and have come to join the group," Mr. Henning said. "If they come two or three times, they usually find Christ."

### "Yecity, Yacity"

It almost made me sick to my stomach when I read the articles about how a revival was being started. I heartily agree with the man who wrote about trash. (Letters, May HM). I have said time and time again, no more magazine for me; then something would come up that I wanted to know about. Its sayings don't drift me away from my faith, although I wouldn't recommend it to others.

In this June/July issue I never read of such a ridiculous way to start a revival,

carrying on like drug addicts. Yes, Jesus loves all, but not one's sinful ways. He established his church as a sacred institution to be carried on decently and in order. He didn't have "yecity, yacity" (sic) emotions in it. Are our Southern Baptist churches going to be led to such a movement?

The devil is ever working to destroy the true church of our Lord Jesus. Here are two examples that are true: While a Baptist was delivering his sermon, a Pentacostal became so emotional he had to be led out. Another time a group at their meeting got so hilarious they ran out of the church house and got in a car. They call this filled with the Spirit. Do you call that a revival?

The Bible teaches that man looketh on the outward appearance; the Lord looketh on the heart. It also teaches meekness and lowliness.

Mrs. L. B. Stener  
Ridgeway, Mo.

### First Love

Greetings in the name of our blessed redeemer!

Thank you for the June/July issue of

HOME MISSIONS. I believe you did as Dr. Culpepper suggested, "allowed God, the Holy Spirit, the freedom to lead."

I remember a T.V. news flash I had seen of some hippies in L.A. about a year and a half ago. I was provoked and the thought went through my mind: "I wish I could turn them over my lap and spank every one of them." About 2 years ago, our Lord waked me. The first thing that came to my mind was those hippie youth. He brought to my mind the question, "Why are they like sheep without a shepherd?" I have taught primary and beginners for years, 41 years past. Christ is "I am" to me today, but is more as a Christ of yesterday and tomorrow then. Suddenly I realized that because Christ was not a living reality in the now, to me as I taught, that some of the children I had taught about Christ could very easily be in that group. How He broke my heart as I confessed to Him. He filled my heart with His love, and His compassion for them. Now, when I pray for them, I know my prayers reach the throne of grace.

We do not have to wait until we get to heaven to know that Jesus is now joy unspeakable and full of glory. Glory! My sincere prayer for the youth mentioned in HOME MISSIONS is that Christ Jesus will remain their first love, and that they will grow rapidly in His knowledge.

Mrs. C. Amburn  
Kingsland, Tex.

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### Once Again, Please?

Praise God! Praise God! And again I praise God! For four years I have seen the imminence of revival in America (and also the return of our Lord)—Maranatha!

—pastor of a small church (Southern Baptist) in a town of 4,000. In too many ways to list here, God's Spirit has touched this place. Large numbers are being saved yet, but as you said,

"It's coming..." We live in a spirit of expectancy.

Let us be real careful about analyzing. If this is of God, and it obviously is, let's accept it, enjoy it and report it. But if we feel appointed and determined to analyze it, we'll likely miss it. At a time like this, I pray that everyone would study carefully what that wise man, Gamaliel, said in Acts 5:33-39.

John Welch  
Sparta, Ill.

### Doing the Jesus Thing

Church historian and astute social observer, Martin Marty, put the Jesus Freaks in "Context" in the April 1 edition of his publication. He made these points following a confrontation with the Jesus Freaks at the Earl Lectures at Berkeley:

1. They are right on schedule. They share the counter-culturalists' view that life is complicated, solutions are not easy. Like the utopians of the 1840s they seek "the immediate experience," the dream of innocence, and they suggest that there is a primitive approach to reality that transcends complexity. There is nothing a priori wrong with that approach. But from my point of view it will not work and cannot last. The freaks are sincerely trying, but they are complicated, too. They kept stressing that only the Jesus-me nexus matters, and that people shouldn't measure importance the usual way—but they took pains (in a public discussion with the author) to certify their experience by stressing that their leader had a Ph.D. (is there anything more corrupt than that?) and that Look magazine had written them up. Once one uses the media to ratify credentials, he's a lost soul.

2. They are nice to have around. have predicted for some time that the Eastern religious styles popular in youth culture would influence the West but would not prevail here; eventually, they would transmute and transform the Western religious tradition rather than replace it. And that is the good, I would think. The Christian World Liberation Front

and other street-people Christians are signs that this moment is here. A couple of years ago, during the neo-religious kick, any superstition, magical or mystical experience, or religious tenet was respectable on a campus or in a commune—any that is, except if associated with the West's historic faith. Now, in effect, the freaks are saying that our culture "can go home again" with a somewhat altered style of consciousness. In their own way, they offer another mode of witness to that tradition.

3. The crunch will come when they encounter the conservative, not the liberal churches. The Christianity today writer who was surprised at the hearing the freaks got from liberals should not have been; he announces that CWLF plans "confrontations" at big liberal churches all over America. These will be pleasant Sunday School picnics; the young people will be coopted; they will find themselves right at home. And for a number of reasons. Their approach, despite the superficial and external accommodations to evangelical orthodoxy, actually includes elements congenial to the heirs of nineteenth century liberalism. One strand, deriving from the whole Schleiermacherian century's accent on experience, warns to their love of personal experience (which is not only the evangelical's accent), and the freaks are water on parched ground wherever liberalism forgot that and turned merely intellectual. "Big liberal churches" around America are experience-hungry. And the freaks' Jesus has much in com-

### Thrilled

Those who have read this issue are—like me—thrilled with the reports of these young people and appreciate your efforts to get them to us.

Mrs. J. M. Johns  
Rogers, Ark.

WOW, letters are still coming in, "The Jesus Explosion, Part IV" will be continued next month.

mon with the liberals' Jesus, the gentle poet of the Galilean hills, who can be appropriated without the accretions of centuries of dogma.

The evangelicals will have trouble as they face the anti-institutionalism and the "you must do it my way or you aren't saved" approach of these nominal orthodoxes. At Berkeley as elsewhere their polemic is directed as much to the formalism of the orthodox churches as it is against the liberal styles.

4. The test will come when we see what way the freaks go as they become corrupted and coopted. Nothing lasts long in our culture, and the more colorful the movement the more likely it phases past or over or out into something else. The street people could infuse some life into drab churches. Or they might soon disappear along with the Maharishi disciples of two years ago and last year's Hare Krishna people (of whom, they are, in many ways, spiritual descendants). While the witness at the Earl Lectures were quite gentle, respectful, disarming, and pleasing spokesmen, they did—without knowing their audience—implicitly attack their hearers for not knowing Jesus, etc., etc. On that, I cross my fingers, the odds are good that many in that audience, who were serving the Christian cause before the freaks were born, will be "hacking it" for Jesus after the street people are barely remembered. But, I could be wrong; file this newsletter in your time capsule and dig it out in five years to see.

## This Fall, you'll want to read...



### SO LONG, JOEY

(The Dave Boyer Story)

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### NOT PEACE BUT A SWORD

(Vance Havner's first novel)

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## Missionary Appointees

1. FLOYD EMMERLING  
BIRTHDATE: March 3  
BIRTHPLACE: Cabot, Ark.  
POSITION: Director, Detroit Baptist Center; Detroit, Mich.

2. (MRS.) IDA EMMERLING  
BIRTHDATE: April 16  
BIRTHPLACE: North Little Rock, Ark.

3. YOUNG GLOVER  
BIRTHDATE: April 7  
BIRTHPLACE: Summerfield, La.  
POSITION: Regional Missionary, National Baptists, Orlando, Fla.

4. (MRS.) JUNE GLOVER  
BIRTHDATE: June 29  
BIRTHPLACE: Marked Tree, Ark.

5. GREGORY GOMEZ  
BIRTHDATE: September 27  
BIRTHPLACE: Yorktown, Tex.  
POSITION: Missionary, Mexican Baptist Bible Institute, San Antonio, Tex.

6. (MRS.) OFILIA GOMEZ  
BIRTHDATE: July 21  
BIRTHPLACE: San Juan, Tex.

7. PEGGIE HARMON  
BIRTHDATE: April 18  
BIRTHPLACE: Surry County, N.C.  
POSITION: Director, Friendship Baptist Center; Albuquerque, N.M.

8. N. ADRON HORNE  
BIRTHDATE: March 31  
BIRTHPLACE: Obion County, Tenn.  
POSITION: Teacher missionary, Guntown, Miss.

9. (MRS.) DOROTHY HORNE  
BIRTHDATE: August 30  
BIRTHPLACE: Spring Creek, Tex.

10. RAMON MARTINEZ  
BIRTHDATE: May 1  
BIRTHPLACE: Colon, Cuba  
POSITION: Missionary, First Spanish Baptist Church, Gilroy, Calif.

11. (MRS.) ROSA MARTINEZ  
BIRTHDATE: May 19  
BIRTHPLACE: Cruces, Cuba

12. RNEST MEHAFFEY  
BIRTHDATE: October 21  
BIRTHPLACE: Buncombe County, N.C.  
POSITION: State Director, Work with National Baptist; South Carolina

13. MARSHALL MOORE  
BIRTHDATE: August 9  
BIRTHPLACE: Conroe, Tex.  
POSITION: Director, Christian social ministries, Central Baptist Association; Indianapolis, Ind.

14. (MRS.) MARY MOORE  
BIRTHDATE: June 24  
BIRTHPLACE: Conroe, Tex.

15. GLENARD NORRIS  
BIRTHDATE: November 18  
BIRTHPLACE: Bangs, Tex.  
POSITION: Pastoral missionary; West Peabody, Mass.

16. (MRS.) BOBBIE NORRIS  
BIRTHDATE: December 24  
BIRTHPLACE: San Angelo, Tex.

17. ELLIOTT M. SMITH  
BIRTHDATE: November 22  
BIRTHPLACE: DeWitt County, Tex.  
POSITION: Superintendent of missions, Indio, Calif.

18. (MRS.) RUTH SMITH  
BIRTHDATE: July 4  
BIRTHPLACE: Lampasas, Tex.

19. GEORGE A. TORNEY  
BIRTHDATE: April 15  
BIRTHPLACE: Baltimore, Md.  
POSITION: Pastor director, First Southern Baptist Church, San Francisco, Calif.

20. (MRS.) BARBARA TORNEY  
BIRTHDATE: December 13  
BIRTHPLACE: Mobile, Ala.

21. HAROLD W. WILCOX  
BIRTHDATE: December 27  
BIRTHPLACE: Irvine, Ky.  
POSITION: Director, social ministries, Gate City, Va.

22. (MRS.) LAVERNE K. WILCOX  
BIRTHDATE: September 12  
BIRTHPLACE: Jefferson County, Ky.

The missionaries are appointed jointly by the Home Mission Board and the state Baptist conventions.

SEPTEMBER, 1971

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Editor Walker L. Knight  
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News Editor Sandy Simmons  
Editorial Assistant Charlotte Powell  
Art Director Tom Baker  
Layout Artist Linda Stephens Taylor  
Photographers Don Rutledge  
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Director of Photography J. C. Durham  
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# Happenings

## "The Lament of the Cherokee Nation"

What's so special about a community of 5,000 permanent residents located in the mountains of western North Carolina?

If that community is Cherokee, it is a very special place.

Cherokee is located in the heart of the 56,000 acre Cherokee Indian Reservation. A popular tourist attraction, Cherokee's population explodes beginning on Easter weekend and continuing through the "falling of the leaves" in early November.

Visitors coming to Cherokee each year equal the people who live in Atlanta (1.4 million), Dallas (1.5 million), Miami (1.2 million), Birmingham (800,000), Memphis (800,000), Louisville (800,000), and Nashville (500,000), a total of seven million. The number is also equivalent to the population of the mountain states of Nevada, Utah, Arizona, Colorado, Wyoming, Montana, and Idaho.

With a permanent residency of 5,000 increasing to 7 million during the year, how does a church meet the challenge of the community and the thousands of tourists at the same time. Missionary Roy Cantrell, pastor of the Cherokee Baptist Church, is leading an effective ministry to the area.

The Cherokee Indian ministry under Cantrell's direction conducts:

- Two worship services on Sunday morning at 8:30 a.m. and 11:00 a.m.
- Sunday School classes under the direction of summer missionary Will Harper and local youth at campgrounds beginning at 8 and continuing until 11 a.m.
- Sunday afternoon services at Frontierland, an amusement park.
- Regular Sunday evening activities.
- Organized recreational programs for youth on the Reservation.
- A child care center (sponsored jointly by the North Carolina Baptist State Convention and the Home Mission Board) for working mothers under the direction of Mrs. Ruth Christopher.

- Special musical programs by visiting youth choirs and a summer mission ministry team. The "musical team" sang in campgrounds, motels, shopping centers, and churches. They will also visit other resort areas throughout the state of North Carolina.

There are seventeen churches who are members of the Cherokee Indian Association. These churches conduct regular Sunday services and other activities to meet the needs of the community they serve. The Indian Association also elects two Indian missionaries who assist the smaller Indian churches.

The missionaries at Cherokee have a field "white unto harvest" on the Reservation, as well as another field "white unto harvest" composed of the tourists.

## "Big Wig" Party

A wig party, a mission opportunity! You must be kidding! Not so. Ruby Otto, regional CSM director in Lewiston, Me., found an exciting avenue for ministry from a "wig party." Let her share it with you.

"When I agreed to serve as hostess for a wig party, I didn't exactly think of it as a ministry.

Alli, a volunteer worker in our activities who lives in Tall Pines, (a housing project in Lewiston), decided to sell wigs part-time. Absent-minded, I volunteered to host her kick-off party. As time drew near, I had second thoughts. In fact, I didn't even know how a wig party was supposed to function! I decided to have a "come-and-go," hoping the people would come and go quickly. I invited the ladies I had met in the complex.

I was surprised when several of the ladies came and brought their friends. Rather than come and go, even one came and stayed. I soon realized that most of the ladies were not acquainted. What better way to get to know each other than in an informal atmosphere of "letting your hair down and trying on wigs." Initially, the time was 7:00-10:00.

By Larry Bryson

but the last wig was recased at 10:45. The results:

- Each person widened their circle of acquaintances. Pam, who has an epileptic son, wants to know more about the Tuesday morning Mothers Away activity. She wants her son to learn to play with other children. She is also interested in meeting other mothers who have epileptic children.

Jean works for OEO as a nutrition expert. She indicated she would assist Pam in locating mothers in similar situations. She also wants to serve as a referral person for families who have unusual diets or families on food coupons and who participate in ADC.

Lanie's preschool daughter visited at our Sunday School with a friend. She wanted her family to become involved in Sunday School, but she wanted to "get to know us" first. Her daughter also has come to Tuesday morning activities. She plans for her daughter to attend our Sunday School, and she plans to visit the chapel as soon as her baby arrives.

Rita is having marital problems and has been to see Gordon Thomas (pastoral missionary for Maine) for counsel.

Jeannie's husband is in the military and is gone all week. She is quite lonely. She now participates with other women in their morning coffee group.

Dot, because of financial difficulties expressed concern about buying dresses for her seven-year-old and nine-year-old daughters. Alli's eight-year-old and eleven-year-old have outgrown many of their clothes. Alli needs the closet space and Dot needs the girls' clothes.

Needless to say, this was an enjoyable yet unexpected experience. I wonder how I could have been so limited in my foresight!

Ruby now has a wig too.

## Mission in Paradise

Some people may think Veryl and Cheryl Henderson are the luckiest home missionaries ever appointed. They serve the Lahaina Baptist Mission in Lahaina, Maui, Hawaii.

You can be sure they have opportunity to enjoy themselves, but probably not as often as one might think. Take a look at the activities of the Hendersons:

- Pastor, Lahaina Baptist Mission with full Sunday and Wednesday activities.
- Interim pastor, Kihea Baptist Mission. Henderson preaches before services at Lahaina.
- Conducts hotel worship service for tourists at the Hilton Hotel.
- Speaks frequently for civic clubs in the Lahaina-Maui area.
- Operates beach ministry for transients.
- Utilizes a film ministry in the church and public library. A "film-revival" was held, and on the first evening seventy people came, and six made decisions.
- During Christmas a drop-off center for children is operated. Activities include singing, story-telling, and Bible stories.
- Active in the Maui Association. Veryl is associational camp director. Cheryl serves as associational WMU director. She also serves as a Sunday School teacher in the Lahaina Church, church custodian and pianist. P.S. She is also a pastor's wife.
- The Lahaina Church also has an active church recreational program that attracts the children in the community.

The Henderson family is active in the affairs of the community. Jana, their four-year-old daughter, is active in a preschool program. Because of her presence, the Hendersons were able to cultivate close friendships with parents of her schoolmates. As a result of these contacts, several parents were enlisted in the activities of the church.

The Hendersons are a busy, happy couple. Veryl said, "My wife and I enjoy pastoring the Lahaina Baptist Mission because the members here enjoy being Christian. They enjoy serving the Lord. We're thankful God led us to Lahaina."

Bryson is associate secretary, Department of Missionary Education, HMB, Atlanta, Ga.

## Chaplains Prayer Calendar

Oct. 1: William E. McCrea, La., Army; James McCain, Jr., Ala., Navy. Oct. 2: W.L. Simmer, Va., institutional. Oct. 3: Sam E. Brian, Tex., Air Force; Stephen Y. Gantt, S.C., Army; Harry T. Jones, Ga., Navy; Richard D. Yancey, Ark., Army; Carl J. Pearson, Ark., Navy.

Oct. 4: Billy D. Dunn, Tex., Army; Edmund W. Holmes, Fla., hospital; Marvin W. Howard, Fla., Navy; Thomas H. Pulliam, Ga., Army; Edward N. Taylor, Tex., Army; Maynard U. Vick, Mo., institutional. Oct. 5: Reuel J. Cooper Sr., Tex., Army; George C. Patterson Sr., Va., institutional. Oct. 6: Gerald T. Richards, Mo., Navy; Glenn Womack, Ark., hospital. Oct. 7: Thomas H. Cole, Tex., hospital. Oct. 8: B.C. Trent, Tenn., Air Force; William T. Hartley, S.C., hospital. Oct. 9: Austin D. Moon, La., Army; Thomas A. Wolfe, N.C., hospital; Donald W. Cauble, Tex., hospital.

Oct. 10: Arthur F. Bell, Tenn., Army; Preston C. Brown Jr., S.C., Air Force; William P. Moore, S.C., hospital. Oct. 12: Laurence B. Graham, S.C., Army; Frank D. Metcalf, Fla., Air Force; Charles S. Mills, Okla., Army. Oct. 13: Carter E. Hudson, Ala., Army; Benjamin Patrick Jr., Okla., hospital. Oct. 14: Verlin E. Barnett, Jr., S.C., hospital; E.D. Smith, La., institutional; Andrew C. Puckett, Va., hospital; Lloyd D. Doyle, Tex., Navy; Medford E. Speaker, Mo., institutional.

Oct. 15: David C. Page, Mo., Navy; Roy F. Reynolds, Mo., hospital. Oct. 16: James H. Easterwood, Tex., hospital; Donald G. Phillips, Mo., Air Force; Charles N. Wilcox, Ky., hospital. Oct. 17: Jimmy L. Burnham, Ga., Army; Charles W. Burrows, Fla., hospital. Oct. 18: Warren E. Ferguson, Miss., Air Force; John P. Meiss, N.Y., Army; Carl Edwin Bilderback, Tex., Air Force; Francis E. Broyles, Okla., hospital.

Oct. 20: Louis G. Alder, Okla., Army; Curtis M. Bean, Ala., Air Force; William Gordon Page, La., Air Force. Oct. 21: Billy G. Ricks, Tex., Army. Oct. 22: Homer C. McClye, Md., hospital; Richard C. Davis, Ga., hospital; Jerre Hassell, Ark., hospital. Oct. 24: Lowell F. Matheney, Ind., hospital; Granville D. McPeake, La., Army. Oct. 25: Homer Good, N.C., industrial; Alfred M. Clard, Mo., Navy; Henry I. Martin, Tenn., Navy; Howard Tisdale, Ky., industrial.

Oct. 26: John F. Berry, Idaho, Air Force; Jesse R. Campbell, Tex., Army; Lewis E. Dawson, Ky., Air Force. Oct. 28: Kenneth D. McCutley, Tex., Air Force; Jim Travis, Ga., hospital. Oct. 29: Vernard T. Utley, Ia., Air Force. Oct. 30: Richard McLean, Ga., Army; James A. Skellion, Ga., Army. Oct. 31: Jerry Lynn Mize, Ark., Army; Clarence Lee Corbett, Jr., N.C., Army; Raburn Lewis Stevens, Tex., Army.



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