

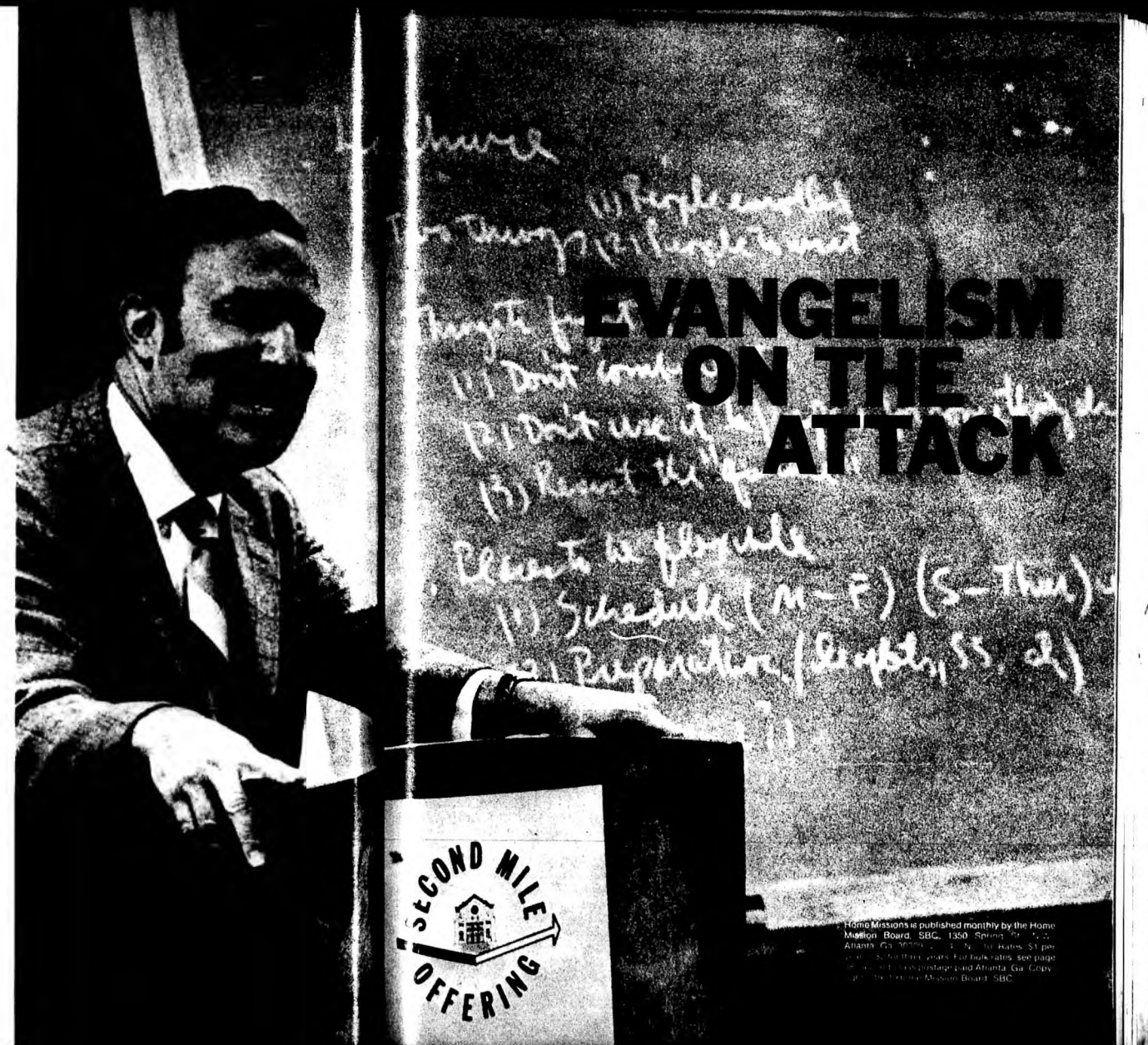
**A  
Strategy  
of  
Serendipity**

**home missions**

OCTOBER 1971

**T**his man has the nerve to ask Southern Baptists to pay for something the SBC's been trying to give away for years. What's more, he's getting away with it. For good reasons. And with amazing results. The man with the magic touch is Kenneth Chafin, director of the Home Mission Board's Divisions of Evangelism. With little more than a year's experience under his expanding belt, Chafin has set the denomination aquiver with a new, optimistic outlook to its evangelism. A bold thinker and farsighted strategist, Chafin has blown the lid off hesitation, ripped new paths through doubt and coolly blasted ahead with a beauty-contest entrant's impatience and an astronaut's confidence. "Ultimately," he says emphatically, "we are going to change the denomination."

by Walker L. Knight



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**C**hafin saw a TV format he could adopt. Excited, he asked for \$750,000 to begin television evangelism. After a double-take and several gasps, he got enough money for three pilot TV shows.

#### ATTACK, continued

Had anyone else made such a statement, it would have been taken with a large grain of salt. But this is Ken Chafin—dynamic, charismatic, sometimes controversial. He's proved he can make things happen.

Since coming to the Board in the spring of 1970, he has turned around the convention attitude toward evangelism. Gone are the bad-mouthing reactions to two-week revivals, to apologetic attempts at evangelism, to a hang-the-head acknowledgment of the transcendence of God.

Some evangelism leaders admit they've moved from a negative to a positive stance. The old defensiveness is gone, its departure coinciding with a note of hope sounded throughout the nation among all churches.

Three streams of what many term a "spiritual-awakening river" are responsible for that hope: the Jesus Movement, the glossolalia (speaking in tongues) revival, and the renewal of the churches and denominations.

The note Chafin and other Baptist evangelism leaders have struck is lay evangelism training.

Chafin's program has proved particularly exciting. It charges participants \$50 for a five-day session of "leadership training."

In its first year, demand far exceeded supply, as more than 6,000 fee-paying trainees attended the meetings. No one squawked about wasted money.

In fact, so energetically have people responded that "suddenly the lay evangelism thing has pushed everything else aside," Chafin says, and this has become the program of evangelism (see story, page 7).

Spin-offs from the program are gaining emphasis in campus and high school evangelism (see story, page 18).

Lay evangelism training is also influencing lay renewal in churches and Chafin even thinks it will renew the revivals.

The growing movement toward mobile ministries is just one example of church evangelism's new aggressiveness. (See story, page 12).

With the response to lay evangelism training has come a rebirth of commitment from all evangelism leaders.

"We are a team now," Chafin says, "but it's not the lockstep type of team that has to line up and be orthodox. It is a commitment to a task."

Chafin is very conscious of this team he more or less heads. "The greatest resource Southern Baptists have is that each state has an evangelism leader who does nothing else, and each association has a chairman of evangelism."

"This is unique," he says with excitement. "In the whole church world, neither

among the new churches or the old, do you find such a structure solely devoted to evangelism. We are in the place where we can mobilize a man in every association. The state men look upon the staff at the Home Mission Board as an extension of their staff and we look upon them as an extension of our staff."

Mobilize the structure he has. The goal is to equip the laity to articulate their faith, and the key tool has been the lay evangelism training schools.

The schools have done more for people than Chafin anticipated. "A combination of things makes something happen in the lives of those who attend," he feels.

"We are able for the first time to step in with confidence and train laymen and women. I can look you in the eye and say that last year I trained 1,000 laymen to articulate their faith."

"I've been preaching for 25 years and man, I couldn't have said that before. I haven't taught five laymen in each of the churches I've been in before."

Chafin has a way of spotting vacuum areas as though he invented the vacuum pump, and he feels almost a missionary fervor about moving into those areas.

Two such areas are national television and lay renewal. In both, he feels, evangelism has not been emphasized as it should have been. He plans to correct that in the near future.

**Television and Evangelism:** Chafin rejects the past outlook that you had to be Billy Graham to win people to faith in Christ through electronics.

"I had decided what made Billy's effort succeed was the audience looked in on a stadium of people, they heard him preach, as though they were part of that audience, and they made their decisions as members of that audience."

But one night in Oklahoma City, Chafin saw Oral Roberts' TV Easter special. Fascinated, he watched the complete hour. Later, at supper, he overheard four salesmen explaining why they'd failed to make an appointment an hour earlier. All it turned out, had been late because they'd stayed to watch the Oral Roberts program.

"It suddenly dawned on me," Chafin says, "that this was a style we could adopt." He immediately contacted denominational media people and ran into differing philosophies as to what was needed in a show's content.

Undaunted and still determined, despite the conflicts, Chafin turned to the Board. He submitted a request for \$750,000.

"After they picked themselves up off the floor," he smiles, "we did get funds for our

first pilot projects.

"I had hoped for an unapologetic presentation of the gospel and an invitation to accept Christ to be aired in prime viewing time," Chafin says. But finances forced him to turn to Sunday morning. He also decided to move away from the big celebrity to Baptist talent.

He enlisted Buryl Red, probably Southern Baptist's best known composer and arranger. His credits run from arranging and conducting Centurymen, to consultant for the Radio and TV Commission, the Church Music Department, and Word, Inc.

Red is also associate music director for Holm Rinehart & Winston, as well as music director for Manhattan Baptist Church of New York.

Chafin and Red put out an appeal for Baptist talent, and formed the Spring Street Singers (the HMB is on Spring Street in Atlanta). "We found the denomination is full of talent," Chafin says. "It's unbelievable. We found we can do an inexpensive, quality production with a central, affirming gospel."

With assistance from throughout the denomination, Chafin expects to go for block time on a syndicated basis.

"We are not going to wave the denomination in the face of the people we are sharing the gospel with, but we are not going to hide it in terms of follow-up," he insists.

Chafin reports unbelievable enthusiasm and expects to be on at least 100 stations early in 1972.

Red moved for quality at the start of shooting the three 30-minute pilots, using top musicians in Nashville and the same studios that film *Laugh-In*. The audience they are pinpointing is the family, with special attention to the 25-40 age adults.

Chafin thinks the music, which will feature neither hard rock nor traditional hymns, will attract both kids and adults. Each time the shows will relate to a theme: love, joy, meaning, hope, death, etc.

The format will include music, interviews, and the "sermon" (if there is one) will take no more than ten minutes.

Sometimes the interviews will use all the time. Each show will close with an invitation on which Chafin will major, dealing with how God deals with men and their need to respond.

**Evangelism and renewal:** Chafin says a new area he wants to move into immediately is lay evangelism in a corporate sense, connected with renewal. Chafin himself has been involved in the national renewal movement with "Faith at Work," Laity Lodge and a number of other expressions.

"I would like to see us get into lay renewal

not just in terms of renewing the Christian life, but in terms of evangelism, especially working with couples.

"Evangelism will be central, but we will have sections dealing with family relationships, community responsibility, etc., whenever we have programs.

"I feel renewal has tended to leave out evangelism, and at times has bogged down in cynical attitudes toward the church," he said.

The Lay Witness Mission gives laity a chance, at their expense, to be renewed and then turn on other laity through personal and group contact. This is the model Chafin will follow, although he doesn't see this as evangelistic as he would like.

He expects to add a staff member to the Division of Evangelism soon to lead in this area.

The Lay Witness Mission, a form of lay-led renewal, divides a congregation into small groups for intensive sharing and prayer together in an effort to create *koinonia*—fellowship in Christ—which hopefully would cause church members to commit themselves more deeply to Christ and also provide the atmosphere for conversion.

Started by Methodist minister Ben Johnson, this effort has swept through the southeast among Baptist and Methodist congregations. The Methodist Church has picked it up as their national program of evangelism.

Johnson has long been strong on laymen confronting other laymen. "There is a charismatic proclamation through laymen," he says. "A unique confrontation comes with personal witness, and things begin to happen. The effect of laymen's practical testimonies is profound."

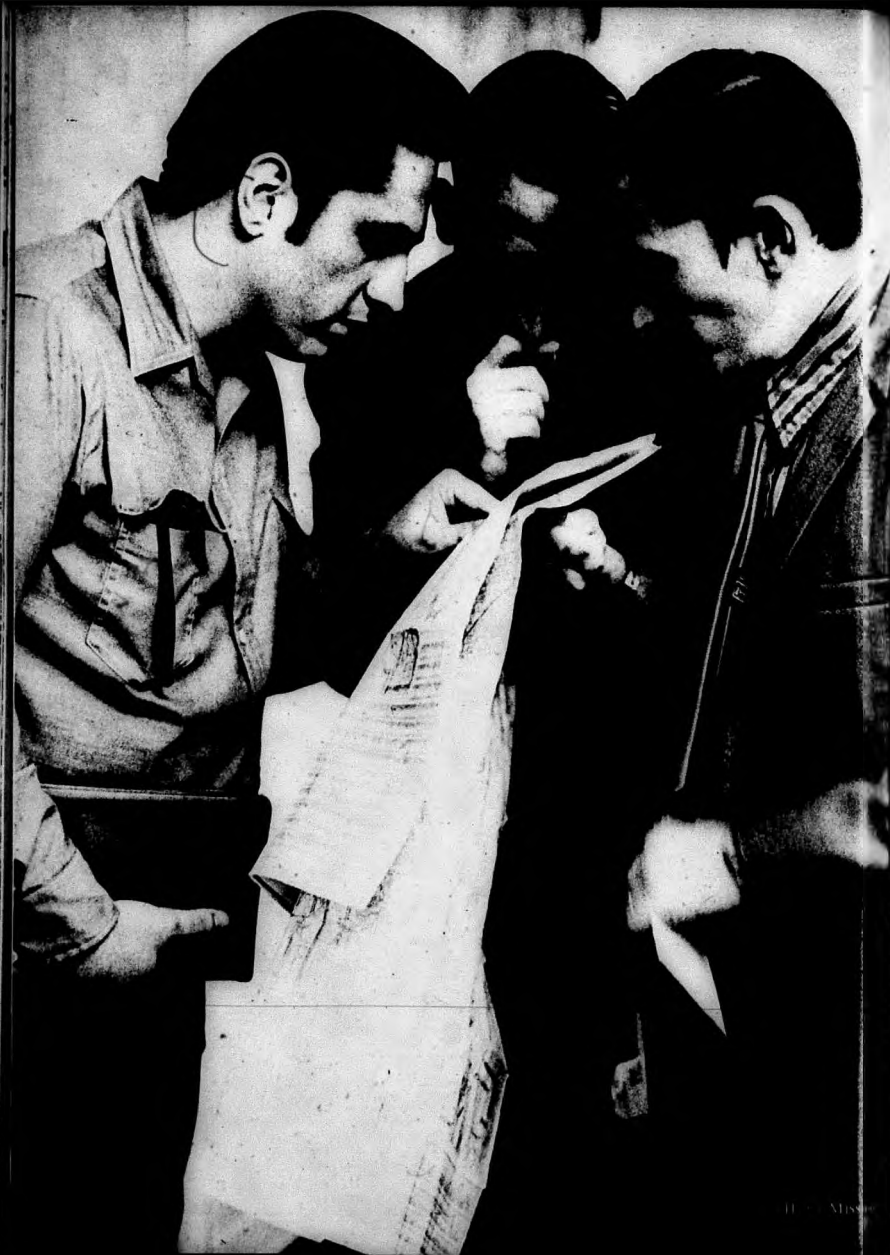
A heavy emphasis is placed on personal quiet time, the power of sharing and personal witness experiments. Hopefully the lay witness mission group will leave a residue of small group fellowship to continue on as a stimulus for greater commitment and as motivation for more active concern.

**Revivals:** What about the revival, as an evangelistic tool? Will it remain the same or change with the new lay emphasis?

Surprisingly, the denomination still holds revivals at an unexpected rate. Last year the 33,000 churches averaged 1.6 revivals. Chafin says once churches get involved in lay evangelism, all of a sudden these revivals are going to start reaching people. They quit reaching large numbers when lost people quit attending.

"The revival, we thought, was an anachronism, and is so deeply in our lives, it may become a really viable tool, revived by the lay evangelism movement," he said. ■

**W**ith lay evangelism, revivals are suddenly going to start to reach people—which they haven't done since "lost people" quit attending.



Houston laymen check city map. In addition to the lay evangelism school, Houston Baptists continue the work once a week, conducting classes and making visits.

## EVANGELISM AND LAITY

The key to successful outreach is the laity—an untapped, underestimated resource—until lay evangelism schools grabbed the imagination of men and women across the Convention

By Dana Driver

Lay Evangelism? Who would be so naive as to believe anyone but bona fide pastors and missionaries could evangelize on a large scale?

According to leaders of the new Lay Evangelism Schools begun by the Home Mission Board, thousands of laymen and their pastors are beginning to believe they can evangelize. In fact, some convention leaders insist laymen are "the key to winning the world to Christ."

"For years we have underestimated the layman's potential for evangelism, keeping us from using his insight, interest and ability to reach the lost," says Kenneth Chalin, director of HMB's Division of Evangelism.

"We have failed to recognize his need for specific training to develop his skills, thus creating a real vacuum in the churches.

"We are now filling that vacuum by involving laymen in our strategy of Lay Evangelism Schools. We hope this will evolve into a Convention-wide 'movement.' This strategy will not consist of the usual 'soul-winning study course,' but will educate laymen and churches about a simple and rewarding plan for witnessing."

The plan to involve laymen in a concerted effort of witnessing began in the fall of 1970 in Atlanta, Ga. Here the Board began its three-phase strategy. Phase one was designed to test the plan, phase two to begin schools in key cities, and phase three to be a state strategy for lay evangelism schools.

Before beginning, much research was conducted and preparation made. Witnessing materials for laymen were prepared.

The final products grew out of a con-

ference in Atlanta, called by the evangelism department. Several denominational leaders, including pastors, campus ministers, state evangelism secretaries and laymen, met to outline a strategy and five main products for lay witnessing. The materials were designed to form a packet containing lessons and tools for the evangelism campaign.

In phase one the Home Mission Board planned to test a strategy and the WIN (Witness Involvement Now) materials in three schools in the Atlanta area. One school was in an inner-city church, another in a suburban church, and another in a rural church. With this approach the Board hoped to reach all types of lay people.

At each of the three schools a schedule was set for training leadership and church participants. The training schedule proved so effective that it was used in phase two and will be continued in phase three.

To attend the schools, Convention leadership, including state evangelism secretaries, pastors, laymen, and the host church pastor, paid an "education fee" of \$50 (which included materials). Courses were designed to train these leaders to train leadership in churches throughout the United States, so that, in turn, these new leaders would be able to train church members in the new strategy.

The leadership course took six days of morning instruction on individual lay evangelism strategy and use of the WIN materials. It was in these phase one classes that the strategy was given objective criticisms and whipped into shape for future schools in phases two and three.

Continued

LAITY, CONTINUED

Also included in the leadership course are five evening sessions for the host church's membership. These sessions trained lay people to witness and were mandatory for those in the leadership course.

According to Jack Stanton, director of the lay evangelism schools, "These evening sessions are the guts of the lay evangelism school effort and the key to a continued witnessing effort by the church."

The evening sessions begin on Monday and end Friday. Each night has a similar schedule except Thursday, when time is primarily devoted to an outside witnessing effort.

After a period of Bible study comes a creative activities session. Groups are formed for sharing of individual testimonies. To overcome early timidity, school leaders use prearranged strategies. Pipe cleaners or bailing wires are distributed and each person is instructed to form the wire into a symbol of his life. Then they share the sculptured symbols with the group.

Another technique involves newspapers. Leaders ask participants to form headlines that indicate the trouble a friend is having. This information is shared with the group and dialogue begun to probe for answers.

Through the week, people are encouraged to tell experiences they have had as they used their witness. Many of these are reports of experiences with fellow workers and neighbors, and occasionally encounters with strangers.

Each activity period has a definite goal. On Monday evening participants learn about each other and try to break down barriers to communication; on Tuesday, to understand self and others; on Wednesday, to discover attitudes toward others and develop a strategy to evangelize.

On Friday, time is used for members to take a spiritual inventory and decide what they plan to do with their lives.

To conclude the evening sessions, practical witnessing helps are given.

During the week, the participants begin to break down inhibitions to witnessing. "in Houston," Chafin remembered, "people lined up saying they weren't going out visiting and witnessing. Some were even crying, they were so shaken at the prospect."

"By Thursday, these same people were crying because they didn't have enough lost people to work with."

Thursday night is devoted almost entirely to visiting the homes of prospects who have been contacted by the host church.

This presented one of the school's most common problems. "Believe it or not," said Chafin, "hardly any of the schools had churches who knew of lost people. I'm convinced we must train four or five people in

each state to aid churches in locating unchurched people."

Before the evening's outreach begins, each member of the group shares his testimony. The groups spend about two hours working on their assignments.

The lay evangelism school's training period does not stop with the one week of formal training, but is continued for 12 weeks by the church's pastor, who leads weekly instruction on practical witnessing techniques and visitation.

The packed schedule of lay evangelism schools seems too much for the average layman to handle. But, John Havlik, associate director of evangelism for the Board, observes, "Students of these schools shouldn't fear the work involved in the training. When a person gets involved in becoming a better witness for Christ, he feels an enthusiasm to learn more and do more."

"Evangelism is spiritual work," adds Chafin, "and requires spiritual people and spiritual churches and spiritual power. People have to be willing to pay the price for training."

"Our basic goal is to equip the laity to articulate its faith, and we aren't going to prostitute this basic goal to anything, even to what we've done in the past."

In phase two of lay evangelism strategy, schools were conducted in key cities of the United States. Because of successes in the Atlanta (phase one) churches, strategy and schedule were little altered.

In each key city several churches prepared for a lay evangelism school that would train thousands of people. Two cities, Chicago and Houston, reported respectively 27 and 37 churches that invited schools.

Pastors and laymen trained in Atlanta schools went to each city; laymen insurance executives, an optometrist and businessmen led schools for the first time.

The schools attracted from 500 in Chicago to 3,000 in Houston.

The schools in phase two proved WIN materials were appropriate to local church situations and laymen could effectively teach a plan of evangelism to other laymen.

"In every school where laymen led there was a good response," said James Norman, assistant to the superintendent of missions in Chicago's South Zone. "Pastors said having a lay teacher added to the school's effectiveness."

Jack Stanton summarized the feelings of many convention and school leaders:

"These meetings have proven the feasibility of our ultimate goal, which is to train laymen to train other laymen."

Phase three of the lay evangelism school strategy broadened the base of evangelism schools. Throughout the United States,

Continued

People I need to get up saying they were going out witnessing; some were crying, they were so shaken at the prospect. By Thursday, they were crying because they didn't have enough "lost people."

Lay men and women in 37 Houston, Tex., churches discuss problems of lay evangelism in classes of intensive instruction on lay witnessing.

HOME MISSIONS



**T**he biggest thing we did was take a different view of a prospect. Before we wanted church membership. Now we're visiting in behalf of Christ. It's a liberating experience.

LAITY, CONTINUED

evangelism secretaries are actively planning schools to start in associations and churches soon. Alabama, for instance, plans more than 1,500 schools. State response has been so overwhelming that the evangelism division is having to limit itself to participating in schools that have leadership training. Chafin and his staff believe the success of the schools can be credited to several factors in addition to planning and research.

"The biggest thing we did was to move to a different view of a 'prospect,'" Chafin said. "We found people had visited in homes for years but never just in behalf of Christ. It was always in behalf of church membership. Many felt guilty about putting Christ second, so this was a liberating experience."

"These people love the church," he added, "but they say to us, 'Tonight for the first time I went out and I made a visit in behalf of Christ. I've been visiting for years, but for the first time I shared what Jesus Christ really means to me.'"

Another important step, Chafin indicated, was setting up training in the context of immediate witness. The anticipation and the anxiety of "witnessing night" fed a new dynamic power into the schools, and people's hangups melted away. Once the air cleared, people were more confident, more capable in giving their testimony.

The heart of the schools was the simple use of group dynamics, Chafin found. "People talked and listened and made themselves vulnerable and sensitive. The creative activity time really bowled them over."

A girl at one of the schools told Chafin she resented everything that was happening. "It boiled down to the fact that she didn't know if it was her faith or her mother's faith she was living by. Finally one night she went in her room by herself and said, 'It's me, not my mother, not my dad; it's me, me ME!'"

Chafin grinned. "I think she came to her own faith that night. The interesting thing is she is active in church, a Sunday School teacher. The schools boil out many things like this. God is using some of these things to accomplish what he has wanted to happen for years."

"We decided that laymen don't understand 'holy' terminology," explained Havlik, one of the materials' designers. "When we used a basic terminology such as in the New Testament translation of Good News for Modern Man, people understood and responded more quickly. This was good."

One question that Chafin and his staff encountered was, "Why would Southern Baptists need a lay evangelism school?"

"Why did you come to this school?" and "What made you want to come?" Havlik asked people from wealthy churches and ghetto area churches attending the schools.

"The answers were the same," he revealed. "I want to be a soul winner" or "I want to win someone to Christ" were the answers to the first question.

"The second was answered, 'We studied about the strategy in Sunday School or Church Training and became interested' or 'We read the leaflets and wanted to know more.'"

"There was no difference between the school's motives and sincerity."

In the past, evangelistic strategies were segregated efforts, generally due to pressure from local churches. Yet lay evangelism school strategy claims to reach out to all "lost people."

"I watched members of schools write a list of sins on paper," explained Havlik, "then I wrote I John 1:9 across them and tore them up. Both groups responded enthusiastically."

"Blacks, Mexican-Americans, Chinese, whatever, all respond the same as whites," Stanton emphasized. "At the end of a school I led in a predominately black church, the people gave the pastor and me a shower to show their appreciation. I got socks, ties,

shirts, cologne. I was very moved."

The old Chinese man came to the school in Los Angeles and became so enthused about the school that he took a tract, "A Full and Meaningful Life," and translated it into Chinese. He has since won several Chinese friends to Christ with the translation. So you see, this strategy is not "For Whites Only," it's for all people."

Realizing the need to universalize, Chafin has taken steps to adapt the materials of the lay evangelism schools. Daniel Sanchez, a language missionary in Panama, has been brought to Atlanta by the Language Mission Department to "double in Spanish" the tracts and pamphlets.

Much of the success and enthusiasm greeting the strategy through its opening phases has come from laymen.

"The Spirit of God is moving now," claimed Stanton, "especially among laity."

Laymen throughout the Convention are realizing an opportunity they have never been afforded. Several have taken time off from their jobs to travel to other states to lead schools at their own expense, while

others have gained support in their churches to provide a base for future schools.

One minor problem that affects half the laity—the women—still arises occasionally. Because of the over-used term, "laymen," instead of "laity" or "lay people," some women feel their efforts may not be appreciated as much as the men's.

"Our denomination is divided up, with the men relating to Memphis (Brotherhood Commission) and women relating to Birmingham (Women's Missionary Union)," said Chafin. "I would like to make lay evangelism a program for everybody together."

"Both men and women are equal when it comes to witnessing," said Stanton. "This is why we named the schools 'lay' evangelism schools."

The questions of whether the strategy will work and if the laity can be effective teachers and witnesses have been answered by the lay schools' successes. What awaits now is a future chance for thousands more lay people to present others with the opportunity to have a "full and meaningful life—in Christ."

## Tools to WIN

These three items are tools for personal evangelism. The WIN material also includes tools for follow-up with the convert. "Letters to New Converts" is a set of six letters which may be mailed or given to the new Christian. These letters offer guidance in making decisions related to growth in the Christian life.

Six study leaflets have been designed to introduce the new Christian to a biblical study of several important topics. The titles of these four-page leaflets indicate the topics of study. They are: "Your Lord"; "Your Christian Life"; "Your Church"; "The Holy Spirit"; "Your Christian Witness"; and "The Bible and Prayer."

For the person who desires to move into more intensive study of these same topics, the following 32-page study books are available: *The Devotional Life; The Witnessing Life; The Romance of Christian Living; Jesus as Lord; The Witness Within You; and The New Community.*

One distinctive feature about the WIN materials is that they are church related. *A WIN Guide* is a manual which interprets how WIN can be used in church, and which contains an outline for conducting WIN training in a church. Lead and all

other WIN items are listed on the Program Helps order blank, available from the Church Literature Department, 127 Ninth Avenue, North, Nashville, Tennessee 37203.

But WIN is more than just a set of materials. WIN is also a strategy for extending and intensifying the evangelistic efforts of churches throughout the Southern Baptist Convention. The concept of Witness Involvement Now is comprehensive enough to meet the needs and opportunities of every church in the convention. Churches, small or large, rural or urban, will be able to involve their members in a greater emphasis on evangelistic outreach. This outreach can extend from a church to shopping centers, residential areas, schools, places of business, military bases, and wherever there are people in need of Christ.

*Witness Involvement Now* puts the emphasis on NOW as being the time for all church members to become involved in witnessing. Witness involvement can take place in choir activities, mission action projects, outreach activities, deacons' visitation, and in an unlimited variety of ways. WIN provides the materials, the strategy, the training, and the motivation to make every church a witnessing church.

—Donald S. Whitehouse

Busing is a sizzling subject these days. Even among church people. But not when they're talking about a special kind of busing.

For churches are becoming more and more active in busing—but theirs isn't so controversial, and few tempers flare when the old red-and-white, First-Baptist bus pulls up at a house on Sunday morning, picking up children for Sunday School; or on Wednesday noon, getting senior citizens or deaf people for their church-sponsored club; or on Friday night, taking teenagers to a retreat.

Or at any time for any of the active church's programs or projects. Churches across the nation have recognized the advantages of "busing" and purchased old buses, painting them brilliant colors—

## EVANGELISM AND CHURCHES

One of today's biggest (amen!) evangelistic "tools" is a rattling, rolling old four-wheeler

By Sandy Simmons

A Sunday morning rain drizzles down; the old school bus turns the corner, and enthusiastic children run to board the bus.

PHOTOS BY KEN TOY

# CHURCHES, CONTINUED

purple and green, blue and white, red. Now these distinctive symbols of the church-on-wheels can be seen many days of the week—but most often on Sunday. And the drivers are usually laymen. One is Frank Synder.

Synder arrives early in the church parking lot to get the old school bus ready for its Sunday morning route.

On the bus is bus captain Dale Dowden; co-captain Tommy Barker, a high school senior; and several "smaller in stature" lieutenants and lieutenant juniors. Several children who ride the bus, including Dowden's children, are given ranks and assist in helping younger children across the street, and on and off the bus.

Synder and Dowden operate one of the six buses in the bus evangelism fleet at Woodlawn Baptist Church, Decatur, Ga. The church will add three more buses to the fleet by December. The buses are old school buses, repainted blue and white. On the sides the church's name is lettered; cost of refurbishment almost reaches the amount necessary to buy the buses.

The Sunday morning drive begins. The bus goes from apartment complex to typical brick suburban homes, and back again through the apartment complex narrow streets. Bus driver Synder inherited his Sunday morning drive from the interest of his children. They began going to Woodlawn church on a bus; the children's enthusiasm for the church interested the parents. Soon the entire family was active in the church and in the bus ministry. Synder's wife and children ride another bus on which she is co-captain.

The bus stops in front of one of the apartments. Dowden jumps off the bus in the sprinkling rain and runs to the door of one of the apartments. A note on the door says the children won't be going that morning. Dowden boards the bus and the bus rolls down the road again. The bus passes an apartment where two tiny girls in pajamas gaze out the sliding glass door to watch the bus go by.

"There's two that ought to be going," Dowden says. "We'll have to remember that." Contacts are made by the bus captain and co-captain on Saturday before the Sunday morning ride. Records are kept on each rider's attendance.

Gradually the bus fills up with Sunday morning riders. The co-captain turns on music played by a small cassette recorder. The bus passes two groups of children waiting beside the road.

"Those children ride another Sunday School bus that comes by here. The first Sunday we came by we almost picked them up," Dowden says.

The bus joins others in the Woodlawn church parking lot. Six busloads of the younger set pile off the buses and head for Sunday School. After Sunday School classes, they divide into Woodlawn's four Children's Churches—ages four; five; six and seven; and eight and nine.

A young songleader leads the children in "Peace Like A River" and "Since Jesus Came Into My Heart." Coins clang in the offering plate as it is passed from child to child. Then the church's associate pastor, Wayne Norton, presents the "sermon", the story of Joseph, one of 12 brothers.

Less than five percent of Southern Baptist churches use buses. Yet the potential evangelistic outreach of buses is so extensive that Kenneth Chafin, director of the Home Mission Board's Division of Evangelism, commissioned a study of bus ministry.

From the study, conducted by William Powell of the HMB's Department of Survey and Special Studies, has come national bus clinics. One of the first was held at Woodlawn church this past February. (In addition to his work with bus evangelism, Powell is chairman of the bus committee at Woodlawn.)

Bus evangelism is presently a "ground swell," Powell said. "Churches in larger conventions are just beginning to take note of the advantages of busing. Busing started in the independent church areas, but it will work as well in mainline denominations, including Southern Baptists."

One such independent Baptist church where busing doubled the size of the Sunday School in less than eight months is Forrest Hills Baptist Church, also in Decatur.

On a weekday the parking lot in front of the church looks like the parking lot of an elementary school before the dismissal bell rings. The church's 20 buses are lined up, side by side, awaiting the Sunday morning run.

The church recently borrowed 14 more buses from neighboring churches, including Woodlawn, for a Bible study week for children and youth. That week the church bused more than 1,700 in one day.

The children swarmed the church yard when the buses deposited them in the parking lot. They registered with ladies at long tables and received a ribbon for their attendance. More than 15 long lines gradually formed according to school grade.

The church began the bus ministry four years ago. A baptismal service has been held every Sunday night for four years. The highest Sunday School attendance was last May when more than 800 riders rode the buses. The Sunday School attendance was 1,832 compared to 916 the same Sunday the previous year.

(Continued)

Churches in larger congregations are just beginning to realize the advantages of busing.



Church bus captain Dale Dowden and bus driver Frank Synder transport more than 30 youth to church each Sunday.



#### CHURCHES, CONTINUED

Another independent Baptist church, First Baptist Church of Hammond, Ind., a Chicago suburb, averaged about 800 in attendance when it began bus routes in 1961. The church now owns about 190 buses, has a separate phone listing for the bus ministry, which is directed by Wally Beebe. Beebe presently travels nationwide conducting bus clinics and helping start bus ministries.

Other churches have geared bus evangelism not only to children, but to other groups. Some use transportation, ranging from a Volkswagen bus to an old school bus, to minister to older groups. One pastor and his wife regularly took a bus into a housing project for retired people and drove several ladies to a shopping center for two or three hour shopping sprees. From these trips developed a stronger ministry with retired people.

The size, age or location of the church has no bearing upon the effectiveness of church bus evangelism, Powell said. "Bus evangelism can give new direction to the average church. It can help in the transition from a 'come meet' church to a 'go bring' church."

However, a tremendous amount of work is required to make bus evangelism successful, Powell said. Most bus workers devote many hours every Saturday in visitation in preparation for the Sunday morning ride.

When a church first begins a bus ministry, it is best to establish the bus routes near the church building, Powell said. After an adequate number of routes are established in the local community then routes can be established in neighboring areas that have a large number of unchurched children.

Looking ahead, the church leaders must plan for providing additional space for an increase in people. This usually requires rearranging classroom space and departmental assemblies and recruiting and training new workers, including those who conduct worship services for children.

In the first four months that First Baptist Church in Red Oak, Ga., operated a bus ministry, its attendance increased by 115 people.

Most laymen and ministers involved in bus evangelism see the ministry as a new beginning in reaching the unchurched.

"The outreach of our bus ministry is the most phenomenal thing I have ever witnessed," Larry Stewart, Red Oak pastor, said. "It looks like we can fill up buses as fast as we can buy them."

And most churches with an active bus evangelism program find the cost of buses, new paint-job, and gas and oil, and the time spent on Saturdays and Sundays, are all well worth it. □

**O**utreach of our bus ministry is phenomenal... We can fill up buses as fast as we can buy them.



Opposite page: Frank Synder and Bill Powell get the buses rolling for the Sunday morning route. This page: At Forrest Hills Church (left), children bused to the church swarm the parking lot, lining up for awards and attendance ribbons. Above, riders scurry off buses to get to Sunday School and Children's Church at Woodlawn Baptist Church.

## EVANGELISM AND STUDENTS

The new lay evangelism strategy takes advantage of the campuses' new breed: students "wild and open about Jesus"

By Sue Brooks

"What kind of car is that?" I yelled at the guys cruising next to me.

"A 1931 Plymouth!" one yelled back. The car had its original appearance except for a lovingly well-done beige paint job. But from the car's speed and performance I imagined the antique had a few adaptations under the hood.

Campus evangelism has taken a '31 Plymouth idea—lay witnessing—and tinkered under the hood to adapt it to today's fast-paced freeway world.

Nathan Porter, HMB's director of student evangelism, says the basic essentials for student evangelism are the same as lay evangelism strategy. The main difference is that it's done in the college student's world—where he lives, works, plays and studies—but also in and through his church.

Special projects are geared especially to students' interests. Some terminology in basic lay evangelism material has been changed to generate more understanding and enthusiasm in students.

Porter came to the Board to work primarily with students. He moved to the Evangelism Division in 1970.

"I didn't have any question about my commitment to evangelism. I started preaching when I was 14, and led my first person to Christ when I was about 12. I've never changed.

"But after working eight years with college students, I had definite ideas on what I didn't like about evangelism. And I think for those years, I kind of got hung up. I knew exactly what I wouldn't do—like 'cold turkey'—just hitting a stranger, cold, with Jesus and the misuse of tracts.

"I was so negative against this that it kept me from doing anything. What really has happened is that I've moved from a negative reaction to the kind of evangelism I don't like, to a positive affirmation of evangelism I will do."

Campus lay evangelism involves advance preparation, selection of student leadership and ordering materials. The program then calls for 10 weeks of Bible study to provide spiritual growth, one week or 10 hours of intensive training in sharing one's personal faith, and a 10-week continuing training and witnessing action. Materials designed especially for this emphasis are integrated into all phases of the program.

"It's effective, it works," Porter insists, "there's no question about it."

The initial 10 weeks of Bible study "really aren't designed specifically to do with 'denominational evangelism,'" says Porter, "but to provide a spiritual foundation in the lives of students." These campus-wide studies can be done individually or through small groups, and may be held anywhere on campus.

The second phase of training features sessions of small group activities, creative assignments and learning special evangelism skills. The fourth session gives students an opportunity to confront others with the gospel and to seek a decision from them.

"This is part of a strategy," Porter explains. "We don't meet with directors of student work and use a blackboard to tell them what we're doing.

"We bring the student directors to these seminars to participate with the students. Everybody participates in the small group

Continued on page 183



Home Mission Board director, Nathan Porter, describes student evangelism to participants in a lay evangelism class.

# STUDENTS, continued

activities, witnessing, using the tract and writing their testimonies. These experiences, hopefully, spark the same positive reaction in them that I had."

For the next step, the 10-week evangelism training "E Group," students meet with a director for problem-solving, reporting, intercessory prayer and evangelism assignments.

Afterward, special projects can be planned on or off campus—a folk-rock group, drama, film forums—with many of the students equipped for evangelistic follow-up.

"In the past, our evangelism depended on the special emphasis on the campus itself to bring about results," Porter feels. "But it wasn't as effective because students weren't equipped to follow up."

Now students can shift the emphasis from campus, going to churches to hold youth evangelism training for high school students.

Special projects—such as the beach ministries at Daytona and Fort Lauderdale each Easter—should be more effective too.

"The only invitations for beach projects have come from Florida," reports Porter, "but we see moving to a national scope—beaches in Texas, Southern California, other places."

Porter works through state directors of student work and local BSU directors, in cooperation with the Sunday School Board's Department of National Student Ministries.

"We only move into areas where we're asked to come," Porter explains.

One area is Texas. The state Baptist Division of Student Work plans to have 100,000 young people from 60 campuses in the evangelism program this fall.

Other state leaders are calling on Porter too. "It is really becoming a nationwide movement among Baptist students," he says. "We are working with Virginia, Georgia, Florida, Arkansas, Louisiana and several other states."

Materials for the campus strategy include a Bible study packet provided in cooperation with the American Bible Society. Leaflets are on such diverse subjects as the church, new birth, love, war and peace, sex, poverty, politics, etc.

"These materials are for meeting spiritual growth needs and are tools to help students witness," Porter says, "and to help train leadership." He argues he's not being hypocritical, using methods—tracts, guidebooks—which repulsed him before.

"I think what I am doing has integrity; we use tracts, but we stress experiencing as well as telling. We stress complete dependence on the leadership of the Holy Spirit,

rather than just going through a method or plan.

"We do have a plan and method to train students, but then we free them to be themselves."

Certainly few Baptist students have been actively evangelistic in the past. Have the students changed? Or the times?

"Current students have not changed much," Porter feels, "but the new students are different. A lot of the upperclassmen and graduate students are completely out of touch with this new breed."

"New students are far more open to spiritual things. They are talking about the second coming of Jesus, singing about it—feeling their religion."

"Students were wild and open about sex and social issues; today they are wild and open about Jesus."

Concerned Southern Baptists have feared young people were becoming so strictly evangelistic they would ignore social issues; others have questioned the sincerity and depth of their actions. But Porter doesn't think they will abandon social concerns, or that their faith is superficial.

"The big thing right now is the meaning of and reason for life in an inner-personal sense, and an almost selfish concern for peace and direction in life," Porter says. "This is the nature of man."

Porter adds, "Young people have been concerned about other nations, the poor, etc., but it has been just a human concern. And man, they ran dry. So they have turned to the only lasting solution: Jesus Christ. The Jesus Movement is just one example of this."

Porter feels lay evangelism strategy initially will appeal more to the extrovert student and to students who have come to a dead-end in their search for meaning in life.

"The skeptical, self-sufficient students will be alarmed and disgusted with what's taking place," Porter thinks. "But we're going to love them and accept them. And I think when they start hurting enough, they'll be convinced too. A minority on campus will not respond, but they eventually are going to be overwhelmed."

Porter admits he has learned from other personal evangelism groups on campus—Navigators, Inter-Varsity, Campus Crusade for Christ. But he emphasizes the denominational advantages of his program: already established organization and follow-up.

"We're unapologetically denominational," Porter says. "We point out to the new convert that one of his first steps in obedience is baptism and alignment with a local congregation."

Porter feels the church is interested in students but doesn't make enough effort to

**W**e stress experiencing as well as telling; we stress leadership of the Holy Spirit... we have a method to train students, but then we free them to be themselves.

understand them. He adds that his department may not have been clear about its campus objectives and so pastors "haven't known exactly how to react to us."

One criticism of the campus lay evangelism "schools" is their programmed approach. "A person's witness ought to fit his personality," goes the argument. "Evangelism should be natural."

"There are just so many ways you can say John 3:16," Porter says. "Where you can be original is through God's experience in your life. Witness is strictly personal, but the gospel is the same, whoever shares it. I can't believe we have a 'canned' approach to witnessing."

Porter lists three theological strains running through the lay evangelism program. First, it is based on personal relationship to Jesus Christ and his personhood—his death, resurrection and promise to return.

Second, it stresses the ministry of the Holy Spirit, both in the life of the believer and of

the non-believer—conviction of sin, gift of truth, the enabling of a non-believer to accept this fantastic story.

The third theological truth is the continuing work of God in the life of the believer—a strengthening of faith as he focuses his experience in Christ on all areas of life: school, marriage, vocation, etc.

Porter does not say this approach hasn't been tried in the past, but he does feel this is better organized, planned and hopefully will be better supported.

"I just finished a meeting in a local church," he says. "I was surprised when an older lady came and said, 'You added one word to my vocabulary.' I couldn't figure out what it could be and was shocked when she told me it was 'WOW!'"

"But that's the way I feel about not only Jesus Christ, but also our Southern Baptist churches, the college students' response—it's 'WOW!' man, because that's where it's at."

**F**or the first time in years, Porter is excited about evangelism: wherever he goes, he adds a new word to the religious lexicon: WOW!



Director of Baptist student work, including Tom Logue of Little Rock, Ark., discuss evangelism on college and high school campuses.

# A Strategy of Serendipity

Student summer missionaries prove that concern, creativity and hard work can cause a "happy accident" in the attitudes and ideas of others

by Elaine Selcraig



Summer missionary Lon Johnston pastors a church that keeps its doors open round the clock, day and night. Lon couldn't lock the church if he wanted to—there's no key.

The non-sectarian Church of Squaw Valley is home base for Lon's work in one of California's busiest resort areas, Lake Tahoe. Lon, who served as a student summer missionary last summer and returned as US-2er in September, explains the open-door policy.

"This is a resort town, so housing's real expensive. We let the hitchhikers and the street people do an hour's work, or maybe pay a dollar. For that they can sleep in the church overnight.

"But the town people don't like the street people... they think when the street people hang around, it discourages the rich tourists from coming.

"And of course the skeptics look at the building—it's all glass enclosed with beautiful stained glass windows—and ask, 'You leave this open all night and no body breaks anything? Hippies don't wander in and turn it into a pot-smoking haven?'"



Vacation worshippers leave the Church of Squaw Valley. Lon Johnston (above), a recently appointed US-2er, is pastor of the non-sectarian church. He

hopes to reach not only the sun-and-ski lovers, but also the street people who migrate to the valley.

Lon shakes his head. "So far, so good. We haven't had any trouble. To God, street people are just as important as everybody else. Our attitude is 'Why shouldn't we be that way?' So that's what we practice."

Lon and four other student missionaries spent the summer hatching creative ideas about ways to minister in the Lake Tahoe area. At weekly staff sessions with supervisor Chuck Clayton, they tossed ideas back and forth, experimenting, failing, trying something new.

The congregation at the two Sunday morning services came dressed in anything from cutoffs to suits. The weekday ministries planned by the summer missionaries were just as varied.

In an area of the church was open for kids to play Ping Pong or pool or just talk. Saturday nights, 9 to 12, the church turned into a coffeehouse, the "Serendipity Place."

"We'd heard about coffeehouses like Agape Inn," recalls Lon, "but we wanted to get a name with a different flavor. We hit upon Serendipity Place because that means a 'happy accident,' something you stumble on without being prepared for it."

"That's what the coffeehouse was for a lot of people—they didn't expect anybody to be caring about them."

"Those kind of people were all over. Hundreds were working at the hotels and restaurants, and we'd go over to the dorm where they were staying."

"We met a Czech guy, Rudy, who was working at one of the hotels. He didn't really speak much English, but his girl friend brought him to one of our meetings. We started talking about God's grace."

"Brother," laughs Lon, "if you think it's hard to explain 'grace' to somebody who speaks English, you ought to try it with somebody who keeps throwing in all these Czech phrases."

"Finally I said, 'Rudy, do you want to pray?' He looked kind of wide-eyed, then dropped his head. 'Oh,

SERENDIPITY, continued

God, I'm so scared. I just wish I could talk to you in Czech."

Lon assured him God wouldn't have any trouble understanding Czech.

"We never knew what to expect," Lon remembers. "Driving to the church I almost always picked up hitchhikers. It turned out to be one of the best ways I had to witness."

"One day a guy climbed in, all dusty. I stuck out my hand, 'Hi, I'm Lon Johnston.'"

"And this guy, all suntanned and dirty, answered back, 'Hi, I'm Jesus.'"

**Nonplussed, Lon blurted out,** "Uh, that's funny, I'm a minister." And so began another conversation with another stranger, who'd maybe stay a while and then, in a few hours or days, move on again.

Joan Tompkins, another student summer missionary in the Lake Tahoe area, describes the situation:

"We never saw the same faces twice. Vacationers only came for a week or so, the street people less than that. We never knew what to expect. Sometimes at a Sunday service we'd have 70 or 80. The next week we'd have two. Each type of work was different from week to week and had to be handled differently."

Missionary Clayton encouraged the students to "create, innovate and then take the responsibility for what turns out." Chuckles Lon, "His favorite saying was 'I'm not here to hold your hand.'"

No "hand holding" meant the students were free to experiment with different ways of ministry. Things like Christian High Adventure, a backpacking program for high school boys.

Paul Ross, student missionary turned backpacker guide, thought "getting away for a few days broke down group identities somewhat. It opened avenues that wouldn't have been possible in hometowns."

**If an idea fizzled, though,** the students tried something else. That was all part of the freedom, and the responsibility. "Resort ministries are so new," Lon says. We didn't have any rules on how to play the game. The only rule was 'find what works, what reaches people.'"

"We were openly confronted with the drug scene and alcohol problems," recalls Paul. "Immorality ran rampant. On the beaches and in most public places, you could see almost anything—gambling, open communal living, a nude on a Safeway parking lot."

"Still, the people were open. Some methods, usually the person-to-person ones, were obviously effective. Beach-goers, hitchhikers, ice skaters and people on the street rarely refused to listen to the claims of Christ."

"If somebody had told me before I went that working 12 hours a day at a fourth the wage of a regular 40-hour week would be rewarding, I'd have laughed in his face."



"But it's true," says Paul. "Sometimes the results were a little obscure, but people always needed a witness."

"We weren't out to make Baptists of them, necessarily," Lon explains, "just to share the faith. A lot of this sort of work was stuff I thought I could never do," he admits. "I went through a sort of self-realization."

Joan remembers the flexibility: "I learned more each time we did something—working differently with different people. We worked as a team and grew as we worked."

The team idea is growing. Emery Smith, associate secretary of the HMB's Special Mission Ministries Department, explains why.

"A group can have more esprit de corps. They have time to get to know each other, grow together, because they're working on a shared idea—like creating a coffeehouse or building a church."

"We hope to expand this idea to pool specific talents. Like finding a journalist, a photographer and somebody interested in film making, and send them into the inner-city to teach kids there."

"It all ties in with taking advantage of a student's special talents, his knowledge in a certain area," says Don Hammonds, secretary of the Department of Special Mission Ministries. "For instance, last summer we had a missionary working in Sen. Muskie's office in Washington. Now that may seem like a strange place for a summer missionary to be."

"But Jeff's a political science major. And government needs the influence of Christians just as much as any place."

Jess Sakas worked weekdays in Muskie's office and Saturdays at the Center for Christian Social Ministries. His specific assignment was domestic legislative research.

**I adapted my legal education** and political science background to a variety of research projects. I had several chances to share my faith with some of the professional staff."

Explains Smith: "Jeff was involved in a government structure—giving a Christian influence where he was. Any guys in that office said, 'Yeah, well, I just can't believe this guy doesn't have an angle... he has to want something out of this deal.'"

But Jeff's only angle was wanting to share his faith—in a situation where his talents could be used best.

Missionary Ted Overman placed Jeff and several other students in the Washington area. Most were involved in the Center for Christian Social Ministries.

inda Thomason and Margie Escalera dodged flying checkers and tripped over squashed crayons and spilled marbles to supervise activities for the 50-75 children who visited the center daily.

inda also researched community problems. I looked into specific problems in DC and especially

"You mean you leave this open all night and nobody breaks anything? Hippies don't wander in and turn it into a pot-smoking haven?"



Sand, sun, guitar-playing and... Bible study? Clayton (left) explains a Bible passage. Earma Smith (above right) ponders a scripture, and a passer-by who joined the study group poses a question.

in the area where we worked. After reading and talking to people, I put together a 25-page report. We'll distribute it to concerned people in the Convention and use it for a basis for speeches to churches and people who want to get involved."

Aubrey Whitten worked with boys from third to seventh grades at the center, hitting grounders to makeshift softball teams, planning field trips, helping operate a small Kool-aid stand.

In the center's emergency assistance program, he picked up and delivered beds, food and clothing, and provided transportation to health centers and other areas.

"The other half of my work involved research on community problems," Aubrey adds. "I studied the food stamp program, prison reform and halfway houses for prisoners."

Says Smith, "This sort of ministry is an effort to get away from just VBS for 10 weeks and nothing else. That can stifle a person's creativity, limit his freedom."

**Echoes Hammonds, "We try to match** the creative person with a situation where he will have the best opportunity to create. We want students to be free to plug into a certain situation and do what they can. "For instance, if we've got a talented home economics major, we'd like to send her into the inner-

"The man in charge said 'Lady, I've met all kinds...' He didn't believe we were missionaries; he thought we were 'disturbed' or 'losing our cool.'"



city and let her show mothers how to buy the most nutritious food for the least money. Or somebody who's interested in fashion and design... maybe she could teach charm courses.

"See, these are just stepping stones, to interest people and provide a platform from which to speak.

"It's all wrapped up in the whole idea of summer student missions. You don't just go for three months and then leave. We want the students' contributions to continue even after they've gone back to school. When they can teach a skill, create something, as well as sharing their faith... well, that makes a lot more lasting impact."

Adds Hammonds, "Kids aren't satisfied just to take surveys all summer. They care more about the individual than the mass. They have a deep sense of wanting to be involved in the hurts of other people, whether they're children, old people, hippies or what."

Kerry Keakey and Mae Alice Culbert worked in the

children's ward at Washington, D.C.'s general hospital. "So many children had lost a father or mother," remembers Kerry. "They hungered for love. I tried to relate what I know of God's love—the kids were eager to give back and to learn. One little black guy, about 8 was leaving for home. He hugged me, kissed me on the cheek and said 'Bye, Kerry'... pure, simple and beautiful love."

"The DC jail was in front of the hospital," Mae recalls. "Each day the prisoners would wave at us from the jail windows. I always spoke and said 'Jesus love you.' Each day they waited at the windows, sometimes even waving white handkerchiefs at us.

**O**ne day we went to the tower to see if we could get into the jail to visit. The man in charge said 'Lady, I've met all kinds of people in my line of work.' He told us we needed to know somebody's name and number.

HOME MISSIONS

Far left, Paul Ross trades ideas with another ice skater. Food, music and friends draw students to the Serendipity Place coffeehouse (left). Below, Ross and his backpackers check in equipment after a hike.



He didn't believe we were missionaries; he thought we were 'disturbed.'"

Margaret Hughes also worked in the Washington area, and explains how she sometimes felt: "It was frustrating to try to get close to a 14-year-old whose main concern was himself and what he needed. I couldn't say to them how I cold-turkeyed drugs because I haven't gone that road. I could only say that when I reached out to God, I found someone at the other end."

"We had more and more missionaries like that," Smith observes. "The kids seemed more involved, more open. You could see a subtle change in attitude... sort of more direct, more personal... acting instead of criticizing."

Many of them seemed to be saying, 'Well, here we go. If the church wants to move with us, ok. If not, we'll go without them.'"

Due to increased living costs and air fare, the num-

ber of missionaries dropped from 900-plus in 1970 to 840 in 1971. But both Smith and Hammonds feel that even with fewer missionaries, the impact was greater. Smith notes they had "fewer problems than ever before... we saw results, felt results."

From 1,400 applicants, 840 were chosen (640 by the HMB and 200 by the BSU). "We had more to draw from," Smith says, "so the quality was higher. These were top-notch, talented students."

"Too, we were able to find others, such as choir groups, to take over many of the tasks summer missionaries had done, such as Vacation Bible Schools."

Hundreds of church choirs go on tour every summer, and they do more than just sing. Joel Land, assistant secretary in the Department of Special Mission Ministries, gets dozens of requests from churches who want to hear choirs, and from choirs who want to tour. Last summer he matched more than 60 choirs with churches and towns who wanted to hear them.

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"We weren't out to make Baptists of them, necessarily, just to share the faith. I didn't think I could do this stuff; I went through a sort of self-realization."

Shiloh Singers, a choir from Shiloh Terrace Baptist Church, Dallas, entertained bank customers in a St. Paul, Minn., bank. A growing number of choir tours contributes to summer ministry.



Hundreds of other choirs make their own arrangements with missionaries they know.

"With a big group like a choir," Land says, "they can divide into teams of five or six to hold Bible schools. A missionary in Illinois, Kenneth Neibel, helped set up 30 back yard Bible schools for a choir coming to his state."

**T**he choirs pay their own way, but the HMB can find places where their witness is especially needed. "We got a letter from a choir director who's taking his group to the Caribbean next summer," Land says. "They wanted to line up churches there to hear them sing. We'll match them up with those churches."

Land also works at making the ministry a continuous one. In the summer of 1970, the Virginia BSU hammered-and-nailed a church building from scratch in Mystic Beach, N. J. The resort town's population quadruples in the summer, so last summer 17 students from Springfield, Mo., went back to minister. They're using the church building and continuing the witness.

Land scheduled a Florida folk-rock group, the "Minority," on a complete tour, starting at Jekyll Island in Georgia and going all the way to Maine and back. They played at the Atlantic City Boardwalk, Coney Island and many of the places HMB missionaries were serving, such as coffeehouses and beach ministries.

A South Carolina choir's tour helped start a new church in Vineland, N.J. The choir came for an area crusade, but also sang in shopping centers and city churches. At week's end, about six or eight families expressed interest in starting a Baptist church in Vineland. After fellowships on Wednesday nights for several months, they rented the Seventh Day Adventists' building for Sunday services. Now they have a pastor and run about 60-70 in their services.

**N**ext summer, Land hopes to line up even more volunteer groups—not necessarily all choirs. A drama group from Alabama will probably make a summer circuit of coffeehouses and resorts.

Many other volunteers, who thumbed rides or paid their own way to summer resort areas, landed—usually without jobs—in towns like Santa Fe, N.M. Ken Prickett, a language missionary who runs an all-around ministry to Indians, hippies, vacationers and local folk, found secular jobs for many of the ministers. The HMB hopes to expand this type of approach in addition to regular paid summer missionaries.

"Student summer missionaries, whether they're full-time or volunteer like the ones in Santa Fe, can be catalysts," Smith believes. "These kids are enthusiastic. They might make mistakes, but they'll learn. At the same time they're learning, they'll be teaching."

## Comment

by Walker L. Knight  
Editor

### INSIDE OUT

Every director knows nothing matches the choir tour in building morale of choir members and as motivation toward excellence in performance. Consequently, the summer months are filled with choirs merrily singing their way from one coast to another. No matter sometimes if there are few out front listening, just so they have an engagement and hopefully someone to put them up for the night or provide a meal.

In recent years, however, something has happened to the usual choir tour. Sure they are still singing and still touring, but many have discovered a stronger purpose and greater meaning in all the effort. Hundreds of their leaders now contact the Home Mission Board (Department of Special Mission Ministries) for assistance in finding places where they can minister and witness. Most often they are willing to spend the entire period in one locale helping in Bible schools, in survey work, in coffeehouses, in evangelistic crusades, or in scores of other ways to strengthen local mission efforts.

There's another group criss-crossing the country—the campers, who flee their jobs, homes, and cities at the drop of a skillet. They roam the hills and forests and plop down in their tents or trailers wherever their fancy (and the laws) allows. And how this tribe has increased! One can barely find privacy these days, even with a tent. But few of these nomads want privacy anyway; they are one of the most gregarious groups of all.

This year something happened to the usual camper, especially among Southern Baptists. He has enlisted in Campers in Mission, a new loosely organized group who want to identify themselves with their faith, get together with other

Christians and share their faith with other campers.

The first announcement concerning the new organization was made just before Spring this year, and already more than 3,000 families have joined. Everyone was caught off guard with the intensity of the response, and one secretary is very busy handling the mail.

I cite these two examples as illustrations of a significant attitudinal change I believe is taking place with Southern Baptists, and as well with many other Christians in the United States. There is a discernible shift away from the institutionalism that so crippled us during the past two decades, and with it is coming a burst of creativeness in witness and ministry.

The signs that the churches are turning outward are legend: bus ministries, lay evangelism clinics, mission action, experimental worship away from church buildings, coffeehouses, resort ministries, drug centers, day camps, Bible studies in homes or businesses, tutoring, and hundreds of other ways. The list grows every day as someone finds a new way to meet a need or share their faith. So many groups are now involved in church renewal, one finds it difficult to stay informed.

Church organizations, which benefited when everyone was institutionally centered, find this a difficult time of adjustment. The organization once was seen almost as the end product, and now it is simply a means; quite often only one among many. Leaders never intended for the organization to be seen as the end product, but when everything is turned inward, when everyone has to come to the buildings, when loyalty takes precedent over mission it naturally happens.

I remember a pastor urging his dea-

cons to assume their ministry through their occupations every day, and one replied, "But pastor what good will that do? They won't come to church here." If the institution did not benefit, one did not take part in that activity. But like the choir tour, a stronger witness and ministry should arise as Christians catch a new vision of the potential their organizations have, as they rediscover their purpose, and realize the organization strengthens their outward witness and ministry.

With this turning outward comes a new hope, clearing away the gloom of past years. The bursting creativeness in ministry and witness is exploding the institutional introversion of yesterday. It is as though we were emerging from a long, dimly lighted tunnel into a better lighted section. Maybe we are still in the tunnel, but down the way we can see the bright, eye-shattering brilliance of sunlight.

Not everyone will be able to accept the fact that an attitudinal change is taking place. Many of these will be those who have worked and advocated the hardest for most of what is happening, but they wanted more or they wanted all of this much sooner. In the process of advocacy they were either discarded, quit, redirected their energies, or in other ways lost their leadership. Some fell victim to racism. Others to the charge of liberalism. Others to just moving too fast too soon. Others to an inability to breakthrough the cultural ties.

Even with this in mind, we can yet rejoice that this day has arrived; at least, is in the process of arriving. May the glimmer become a brilliance, and may its source of power be only that of the Holy Spirit. ☐

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## Executive's Word

by Arthur B. Rutledge  
Executive Secretary-Treasurer, HMB

### Encouraging Signs

There are encouraging signs that a badly needed spiritual awakening may be on the way in America. Within recent months I have heard of many churches, great and small, that are experiencing great spiritual victories. All of us are aware of the exciting response of youth to the gospel.

My hopes were strengthened by two recent missionary trips. With my wife I visited Southern Baptist workers in the west and in the northeast.

First we participated in the annual Indian camp of New Mexico, held at Inlaw Youth Camp. Shortly thereafter came a week in the northeast, with opportunity for short visits in New York City, New Jersey, Rhode Island, Massachusetts and New Hampshire.

I was impressed by the quality of missionaries and pastors, as well as of dedicated and competent lay people. The list of those with whom we visited is too long to print. Suffice it to write that Southern Baptists can be proud of and grateful for their home missionaries, more than 2,200 of them. Most of these are Anglo-Americans, but many are of the same ethnic groups which they seek for Christ—Indian, Spanish, Italian, Portuguese, or some other. Some of these home missionaries serve in difficult situations as you can find anywhere in the world. I sincerely believe, all of those whom we met are seeking diligently, and God is blessing their efforts.

Besides the career missionaries, we visited summer missionaries, US-2 workers and Christian Service Corps volunteer workers. Often we heard the comment that these are the finest summer missionaries we have ever had. In Worcester, Cambridge, and Chelsea, Mass., these young people lived in improvised quarters in the church buildings without complaint.

The US-2ers are bearing heavy responsibilities as they stand beside and

assist career missionaries. We are proud of our youth who are willing to invest two years of their lives in Christian missions at home. A couple at Cambridge and a single young lady at Worcester added great strength to the ministries at these places.

I was impressed also by the varieties of approaches being used to share the gospel of Christ with the lost and the unchurched. We participated in a fruitful youth camp in New Mexico, and we observed Vacation Bible Schools in New England, ministering to Portuguese in Providence, R. I., and to inner-city youth of a variety of ethnic backgrounds in Chelsea. We visited coffeehouses in Worcester and in Hampton Beach, N. H., one ministering to youth in inner-city and the other to youth who throng a popular beach resort.

We participated in churches with somewhat traditional programs, but with exciting missionary ministries, such as Bergen Church in New Jersey and Middletown in Rhode Island. We saw churches ministering to college students in Cambridge and Providence, R. I. In Chelsea and Worcester the churches were identifying beautifully with the disadvantaged of the areas. At Hartsdale in New York (Westchester County) and in Providence, churches without their own buildings—using rented quarters—are establishing bases of Christian witness and ministry in large population centers.

At Highland Avenue Church, Queens, Long Island, we saw an imaginative communications system at work. This young congregation of 300 regularly provides immediate translation of the pastor's messages into six or more languages by way of a United Nations type system of headphones. At Worcester a music emphasis week was in progress. The plan called for a visiting youth choir, from Alabama, to sing outdoors each evening, followed by a

seven-minute evangelistic sermon by the pastor. Rain forced the service indoors the night we were there but God blessed nevertheless with a good crowd and decisions for Christ. At Middletown we heard that church's youth choir—the Good News Kids—which compares favorably with any of the excellent youth choirs we have heard.

Especially in the northeast was I impressed with the fact that if we are to make an effective witness in this area we must give greater attention to the minority ethnic peoples. (This is also true throughout much of our nation.) New York City is an international city. Blacks and Puerto Ricans and Haitians, and almost a hundred other ethnic groups, are represented in this city.

I was impressed with the strong evangelistic purpose which permeated the efforts at all these points. In coffeehouses, for example, there was fun and entertainment but an unapologetic and straightforward witness to the gospel. We met some young people who had found Christ and had been able to break with drugs. The Indian camp in New Mexico came to its sharpest focus in the appeal to the Indian youth and adults to accept Christ as Savior and Lord. Some 25 professed to accept Christ during that week.

Some speak of the church as irrelevant or obsolete or unnecessary. This is certainly not the case in areas we visited on these recent missionary tours. I do not imply that the work is booming in every place nor that the victories come easy. Spiritual victories are never cheap; they come through human channels which are dedicated to God to use as He wishes.

But God is at work in our land and it is our high privilege to catch step with him and let him use us—through increased support of missionary work and through enlarged involvement in mission action in our own communities. □

# Jesus Explosion (Part IV)

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

An expanded version of the June/July issue was far as the text is concerned, along with many of the photographs, has been published by Tyndale House in a paperback book, "Jesus People Come Alive, 128 pp. 95¢

### Fresh Air

I want to take this opportunity to thank you for the very, very wonderful issue of your magazine. The "Jesus Movement" is certainly one of the most important sociological events of our time and you did a marvelous job of reporting it in depth.

For some time now I have felt that I would probably discontinue my subscription. The magazine has departed from the basic evangelical message that most Southern Baptist laymen hold to. After this issue, however, I may change my mind. There seems to be an air of freshness and openness to the moving of God's Spirit that I have not seen for some time. Keep up the good work! God bless you! Oh wow, Jesus loves you!

Bob Hymers  
Mill Valley, Calif.

### Count the Cost \$\$

I have just finished reading from the Baptist Standard (Texas state paper) a series of articles on the Jesus Movement. Also a pastor friend loaned to me a copy of HOME MISSIONS issue that is devoted entirely to the Jesus Movement (the articles from Standard were taken from HOME MISSIONS.)

As pastor of a Baptist church that gives 20 percent (15 to the Cooperative Program and five to the local association) of its income to Convention efforts, I would like to ask:

What was the total expense by the Home Mission Board and/or its agencies for this issue of HOME MISSIONS? Don Bush  
Paris, Tex.

**Editor's Note:** The issue cost more than \$13,000 for expenses above salaries (printing, travel, writers). But most of this is recovered with advertising, subscriptions, and sale of additional copies. In addition, the agency will receive royalties from a book by Tyndale House based on the issue. So not only will no Cooperative Program funds be used, but the issue will provide earnings.

### Formal Coldness

...I have for some time been distressed at the formal coldness in our beautiful church services—longing for myself and for our youth the warm joyous feeling the presence of the Holy Spirit brings. It seems (from your issue) that our young people have found the way.

Mrs. Bill Carden  
Farmington, Mo.

### The Greatest Thrill

It occurred to me that not every middle-aged Baptist is responding favorably, so instead of just thinking you

handled the series well, I am writing to tell you...I was thrilled with your HOME MISSIONS magazine.

I pray that the churches will open their doors and hearts. Why should our young people have to turn to worldly things—drugs, sex, etc.—to get their thrills. Jesus is the greatest thrill anyone can experience. They need to be loved just as they are, and let the Holy Spirit "clean them up." (Some of us adults could use some of this.)

Our churches will miss one of the greatest blessings in history if they don't guide and stabilize these young Christians. True, maybe all of them won't last, but even if half have the real thing, how will we answer Jesus when He asks, "Why did you judge my little ones instead of guide them in my Word?"

I have seven children—three away from home. They were in church all their lives and really never turned on to Jesus till they started digging on their own. God help our churches to wake up. Jesus is coming soon!...

Mrs. C. Ransbarger  
Artesia, N. M.

### Squelched

I could not put down your magazine until I had read it all!...Friends and I have talked about lack of freedom in our churches to express this joy we experience in Christ. We have felt "squelched" in our worship experiences. Many pastors are calling God's

HOME MISSIONS

blessings "emotionalism." Praise God for the marvelous freedom his Holy Spirit gives when we allow it to work in us! I am so thrilled that I can't keep silent! I've called all my friends to read these articles. I can see the entanglements that will probably occur in many places. However, I Corinthians 12, 13, 14 seems very clear and simple to me. There are different gifts—all from the same Spirit. Not all receive the same gifts—do not despise those who do or do not receive the gift you may not or may have received. (I Corinthians 14:39)

I'm not sure that I could heartily join in a "Jesus Cheer" but may it not be said of us that—"He did not many mighty works here because of our unbelief!"

Reba M. Walker  
Virginia Beach, Va.

...A masterpiece of coverage...It seems incredible that your magazine is \$1 per year, 10¢ per copy. I can't believe it.

Marg-Riette M. Hamlett  
San Antonio, Tex.

**Editor's Note:** The guy who balances our budget couldn't believe it either, so we're finally being forced to raise our subscription prices. However, the old rates are in effect until Dec. 31, 1971—so take a hint and...

### Pentecostal Experience

May I congratulate you for your thorough, factual and unbiased report. Seldom have I seen anything to compare with so complete analysis. How true are God's promises always. I received a glorious pentecostal experience in 1958. Peter in his message in Acts 2:18 says, "God will pour out His Spirit on all flesh."

Theo. B. Terry  
Jenkinsburg, Ga.

### More Spirit

...I don't know who I am talking to, but whoever it is I hope you will read my letter.

I can't believe your magazine. It is really great! I read it word for word and still couldn't believe it! I love it... Now we have a prayer group and it is great. It is every Monday and last Monday it ended up all of the Spirit-filled people laying hands on each other. It is great! I am Spirit filled, on Monday, 4:30, I received the Holy Spirit and it was great!!! I would really like to see and read more about the Jesus Movement.

The best pictures I thought were on pages 20 and 21. And that Jesus shirt. I almost had a fit when I saw it. I have just got to get one! I love it. I couldn't

really tell you how much the Lord means to me.

The Jesus movement is just now hitting Clinton. Clinton is a pretty big town just a few miles outside Jackson. But praise the Lord, it is coming. I could talk about Jesus all day long! And I do. Whoever you are that is reading this, please print some more stuff on the great Jesus movement! If you find any time write me. I really would like to hear from you.

Sandra Weathersby  
Clinton, Miss.

### Faddism

After a good many months of would-be "faddism" in our HOME MISSIONS magazine, it was a bit refreshing to read Professor Cochran's article "Beyond The Fads" in the August issue. I could not keep from wondering just what your by-line meant: "OPINION by Dan Wray Cochran." I wondered if OPINION were a publication of his, or if you were being extra careful that no one feel his writing reflects the position of editorial policy.

Charles J. Stephens  
Columbus, Ohio

**Editor's Note:** Our practice has been to label material that is strongly opinion, as that. We did this to aid the reader, not to reflect on the author. Labeling articles also allows us to choose material with diverse content.

### A Real Art

...You are to be commended for reporting as you did...remarkable; it is one thing to be informative, but to be so without "choosing sides" is a real art.

Esther Talberg  
Ogden, Utah

### Poor Little Lambs...

The situation in various areas of the U. S. is presented clearly and impartially, it seems to me; and this issue should be a more specific challenge to concerned adult Christians as well as to young people. The guidance of the Holy Spirit is needed by any and all who attempt to "go on from here."

My attitude, as I learn more about the "Jesus Movement," is expressed on page 30, "If we don't disciple these kids—if this Jesus Movement folds, it will be the church's responsibility."—Richard Hogue; and on page 30, "These kids are open to the church, man," Hogue says. "It's just a matter of the churches being open to the kids."

Perhaps "these kids" are part of the other sheep Jesus had in mind in John

10:16. Anyway, "The Lord knoweth them that are his" (II Tim. 2:19; John 10:14) and may we be led of God to find his purpose for us in these perplexing days. Thank you.

Theodora C. Bailey  
Washington, D. C.

### Crossing the Gap

The gap between head and heart and generation is crossed in your communication on the Jesus Movement.

Your report honestly reflects the new day's intensity and vitality. The coming revival of enthusiasm will shake the foundations and cure the blahs. It calls for a renewal of faith and flexibility by the establishment as youth desperately clutch for religious certainty and community.

James M. Pitts  
Greenville, S. C.

...unusually interesting and inspiring.

Job R. Baskin  
Rome, Ga.

### Thrilled!

I am thrilled and excited about what God is doing in these last days. I feel this is a fulfillment of Joel 2:28...

Mrs. G. W. Overton  
Memphis, Tenn.

...I have never been so thrilled about the future of Christianity.

The situation which is described in your features must surely be led by the Holy Spirit, and my sincere prayer is that we who are in responsible positions in our SBC churches can see that our youth have found what we are looking for and have been for all these years.

I pastor a conservative Southern Baptist church...for the most part, my people are good (elderly) Christians, but they have been blinded to anything new as a way to approach Christ.

If (every member of my congregation) will read these stories of how God is moving, they might be willing to open their hearts and their church to the will of the Holy Spirit, and we might really have a revival here in this part of the country.

Name Withheld

### Thank God!

Everytime I read HOME MISSIONS, I cannot help but "thank God!" for dedicated men like you. However, I cannot help but pause and have special prayer for some of your correspondents who write letters to the editor.

Isn't it pathetic and dreadfully degrading that so many of our "good" people who write you are "sick"? I know pastors near here who will not even touch HOME MISSIONS for fear

(Continued)

### SEASONS OF THE SELF

In openhearted, direct language, Max Coots calls up images of life's seasons—birth, growth, death, and new birth. The poetic beauty of these reflections takes you into the heart of a man who sees in every season a vital new beginning. Imaginative illustrations enhance the text. \$3.50

### THE INTENTIONAL FAMILY

Jo Carr and Imogene Sorley, authors of *Bless This Mess & Other Prayers*. All families come in a frustrating combination of two life-styles: at times intentional—at other times otherwise. This clever book shows how even an otherwise family can make the right choices. \$3.50

### THEY DO IT IN CHURCH

A novel by Topsy Gregory. This is the delightful, humorous story of a woman who marries because it is expected of her, and who spends the next thirty years trying to reconcile her expectations with the realities of life. Story is set in the early 1930's. \$4.95

### THE SPOUSE GAP

Robert Lee and Marjorie Casebier. Middleage—the new crisis years of marriage—is the subject of this unique book. The authors examine problems facing middle-aged married couples and propose some exciting possibilities for bridging the spouse gap. \$4.95

### MISSION: MIDDLE AMERICA

A proudly confessed middle American speaks boldly on issues that concern us all—the war in Vietnam, problems of youth, trends of religious man in the '70's, revolutionary movements. James Armstrong stresses the need for churches to be "in Christ" today. \$3.50

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### LI TERS

it will become contaminated and will have to go through ceremonial cleansing and rededication to God.

wonder if the problem is what Marshall McLuhan talks about: Communication? Or, does conscience hurt? Or, are the eyes of the critics really open?

Ralph H. Scott  
Bude, Miss.

You are speaking to the minds and hearts of our young people. Continue the great work of presenting the Gospel as it touches life and its problems and its needs.

Nathan C. Byrd Jr.  
Statesboro, Ga.

### Breakthrough...

In 1967, I had several responsibilities in our church—a Sunday School class, GA group and was also leader in our Associational WMU work. In the fall of 1967, I had been in almost constant prayer and communion with the Spirit of meetings coming up, when I had a "vision" of so many of the things that have happened recently. I saw then a "breakthrough" in the news media—radio and television; changes in music; as well as more seriousness and searching on the part of youth and adults.

These changes have come so fast for me that I have been so amazed and actually astonished to the point of almost losing my mental equilibrium. There was such a "heaviness" of the visitation of the Spirit in February, 1969, that I was sent to the State Mental Hospital for rest and recuperation. Later, I learned of the Asbury revival at that time and, of course, was even more amazed and thrilled.

I feel like there will be continued preparation for the "coming of Jesus" so that there will be no need to send missionaries because "everyone shall know him." My prayer now is that the church will accept these new believers in love and nourish them and that they will unite with us in understanding believing Christians, so that together we can accomplish God's plan for us to be witnesses of His love, joy and peace.

Name Withheld

### San Francisco Solution

Within the past two weeks I have read from cover to cover your excellent review covering "The Jesus Movement." My surprise and great satisfaction, when I was in attendance at the American Academy of Pediatrics in San Francisco last October, in one of the symposiums one of the professors of pediatrics from the Seattle, Wash., area clearly stated that one of the most

therapeutic and best things that happened in his area, as to solving of youth problems, was a tremendously motivated group of young people who were caught up, as he stated, in "The Jesus Movement." He reported, as factually and as scientifically as he possibly could, this phenomenon, stating that he did not have an answer why this suddenly began to give answers to many of the problems that parents, police and many social agencies in the Seattle area had not been able to solve.

David F. Eubank  
Raytown, Mo.

### Get It Together

Praise the Lord for your beautiful magazine. I have struggled for four years with my future in the SBC and after three years in the North, where we are the minority (believe me brothers and sisters), I am convinced, "Southern Baptists can be relevant and can have a ministry to the whole man in the North." Pastors who have met the challenge head on, mission personnel who know where it's at, and a spirit of change have encouraged me. Your publication has been a major stimulus

Continued

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**LETTERS** continued  
In my decision! The Jesus Movement is here and Southern Baptists can capture the breath of fresh air. I am now convinced! What with articles such as you print some people with open minds just catch on eventually.

So many people in the "Deep South" I don't realize what it is like to work in a Southern Baptist Church in the North and you have done an excellent job in past issues in reporting of the trials and tribulations of an inner city and suburban ministry. Above the trials however there rides the constant satisfaction that it can and will be done. It will not be done as our great forefathers did in the South, but it will be done. Our churches in the North will some day have a great influence on the denomination as a whole. (For beginners we might consider a less regional name than Southern Baptists—and before you laugh and say a name change will do nothing, I dare you to minister in the North and call a family and tell them you are a Southern Baptist and they say, "a what kind of Baptist?")

Sometimes I shudder to read the letters from people that appear in your publication. You are accused of heresy and these people insinuate that you just don't really care.

Praise God you have kept the faith and you have not changed your approach in the midst of all this unnecessary criticism. Between the Christian Life Commission and HOME MISSIONS some people might capture again the Spirit of New Testament Christianity that commands us to reach whole men and not just souls. (And for those of you that wonder, I

spend hours in personal evangelism and I am the furthest thing from a liberal!)

How sad it is that we are still going on with the modernist-fundamentalist fight while the world knows nothing about it, much less its issues. Let's get it together brothers and sisters and move with the Jesus Movement—it is upon us and as Pastor Bisagno suggested, "Let's not let it pass us by!"

John Armstrong  
Wheaton, Illinois

### Repulsed

I am not interested in a renewed subscription. I am greatly disappointed in the turn you have taken toward modernism—worldly modernism—in the material coverage.

The June/July issue was especially repulsive and deserves not to be called a "Christian" magazine. Pages 30 and 31 in my opinion (and that of my husband and many of our friends) borders on blasphemy of the Holy Spirit. To wit: "If we bend a little, we'll see the greatest revival there's ever been. But if this Jesus Movement doesn't go, man, you can just put it down: the churches blew it."

God is sovereign and the Holy Spirit's power is never "turned off" because of any church failing to "bend a little." God's eternal purposes are never frustrated in any way by man.

We as individuals may choose to give our lives in service to God and be used of him and be a part of missionary endeavors, or we may turn our back, refuse to become involved and be a defunct Christian—God's work and his

will will continue with or without individuals. [We agree.—ed.]

I am 24 years old. The Lord has used me to lead several souls to a saving knowledge of Christ, and I am vitally involved daily to serving others in Jesus' name. I (and my friends I mentioned earlier) have sewed for others, provide food, minister regularly to the aged, participate in a Japanese Bible study, go on door-to-door soul-winning visitation, go out on bus ministry canvass and more.

The majority (I estimate over 60 percent) of the 130 souls saved and baptized in our church since January 1 have been under 21 years of age. We know one does not have to look, act or sound like the world to win the world to true salvation. God tells me in his Word to "come ye out from among them and be ye separate..."

God does not love everybody. He tells me this in Psalm 5:5 and Psalm 7:11 and John 9:31. Rock music in any form reeks of the drug culture, dancing, demonism and such like. Jesus would never have become a part of any such. James 1:27 admonishes each of us "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unstained from the world."

At least now I have stepped out from among the silent majority.  
Beverly Reeves  
Overland, Mo.

**Editor's Note:** This is the last month we plan a special section on Jesus Movement letters; the letter's page will resume its regular format next month (we hope)...

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### COVER STORY

The Church of Squaw Valley is nestled in a ski resort in the Rocky Mountains. With the symbolic Greek letters of Christ's name in the foreground, Baptist summer missionaries plan their ministry in the nonsectarian church. See story, page 22.

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## Happenings

"Six kids stood across the fence watching."  
"I was able to give him my Bible."  
"I had never been in church with black people."  
"Things are really booming! I've never been happier."  
"I called all the young people in the area. Through my small efforts..."  
"My every action, I see, is a missionary activity."

"She was only a little nine-year-old Mexican girl."  
Quotations from some of the 840 student summer missionaries appointed by the Home Mission Board for ten weeks of the summer of 1971.

These are students who have been willing to plunge into strange situations armed only with their faith and trust in God.  
**Hayden, Ariz.**—Brenda Mullins tried her best to show Lorraine how much Jesus loves her, but trying to talk to a nine-year-old Mexican girl can be very difficult. Lorraine just didn't understand. But each night's Vacation Bible School was a new opportunity for Brenda; finally Lorraine let Jesus come into her heart. At Vacation Bible School's commencement she brought Brenda two presents—a glass doll she had had since she was a baby, and one of her little storybooks. "She was only a little nine-year-old Mexican girl, but she will always hold a special place in my heart," says Brenda.

**Madison, Wisconsin**—Mrs. Sandra Pollard and her husband were holding their first meeting of the Children's Backyard Bible Club. There were 18 children present—12 in the backyard and six looking over the backyard fence! Jim and Sandra prayed that the six would be allowed to come in at least by Friday. Two came Wednesday, two came Thursday, and by Friday all six were there. "This shows the wonder of prayer."

Another prayer which was answered and very meaningful to them also, was when "one little girl told us Monday that she and the other 11 present would not be there Friday because she was having a birthday party at that time. Jim and I prayed about this. We hoped this was the Lord's will to let her bring her whole party to the club. She reminded us every day that she wouldn't be there. Friday came and we were sort of doubtful. Ten minutes after time to start, no one was there. We prayed and finally they came pouring in. About 30 kids were there and we were so thankful. The birthday party hadn't come, but God had come through again. As we sat down to have the 'missions story' taught, I looked around and saw 12 little kids running as fast as they could to get to the club. Carmon shouted, 'Here is my party.' We really praised the Lord for this."

**Eagle Nest, N. M.**—Brenda Clifton arrived at Eagle Nest to teach a youth class in Sunday School, organize and set up a coffeehouse and teach at Vacation Bible School. She made many posters about the coffeehouse and called all the young people in the area and invited them to come. A young girl in the mission asked Brenda to visit the mother of her friend so that perhaps her friend would be allowed to attend the coffeehouse. As a result all of the girls came to the coffeehouse.

**Stockton, Calif.**—From the Oliver Ninth Street Center, Janet Everett writes, "The first Sunday we were here, I stayed in the primary class in Sunday School to observe. There was one little black boy in the class, which was a new experience for me, because I had never been in church with black people. The lesson was on the Creation that morning. It came to my mind that God had created that black boy just as he had created me, and color couldn't be an obstacle or excuse. This prepared

me for this summer because most of the children who come to the center are black.

**Indicott, N. Y.**—Melanie Dowling and her partner stayed one week in the home of a member of the church where they were working. One night Melanie and Cheryl took the children of this family to a drive-in movie. This was the night that they met the "gang". These are the kids who drop acid, drink, cut school and so forth.

Melanie writes, "When everyone found out we were summer missionaries, they started talking about God. We missed all of one movie and half of another one. No one made a decision, but they started thinking. The girl we took couldn't believe all of those kids were talking about God."

**Washington, D. C.**—Wilma Sue Price has had many interesting and challenging experiences working in Vacation Bible Schools. One day she took her class outside to play dodge ball. Wilma Sue writes about this experience.

"The object of the game is to throw the ball and whoever the ball touches or hits is out of the game."

"I threw and hit a Caucasian boy with the ball. He screamed so loud I thought I had killed him. He ran to his mother who was a helper with the second grade class. I went over to see what was wrong."

"His mother said, 'You hurt his feelings by hitting him with the ball because...' I guess because I am a Negro."

Each experience is interesting and challenging. I'm enjoying my work. Thanks for sending me."

There has been but a small glance at lives committed to doing the will of God. These young people have done nothing sensational, nothing that has been spread across the front pages of our newspapers, but they have made a contribution in spreading the gospel of Jesus Christ.

by Larry Bryson

Jesus Christ.

In 1970 there were 940 summer missionaries. In 1971 there were 840. Will there be only 740 next summer? Your gifts to the Cooperative Program and Annie Armstrong Easter Offering will determine this.

Lon Johnston, a summer missionary now a US-2er, has written a poem about his commitment and expresses the same commitment of these others—

### Knowing God

*Mountain brooks ring with laughter  
As they rush to the ocean,  
Pine trees dance to the wind's tune  
As they leap to scrape the sky.  
Birds sing the joy of life  
As they wing their way homeward,  
Golden meadows roll across the valley  
As they feel the warmth of the sun.*

*But man cannot see God  
In a bubbling brook  
Or a swaying pine  
In a robin's song  
Or a meadow's perfume.  
For man has found his God  
In a pill's power  
Or a woman's body  
In a slot machine  
Or a life style*

*What can I do but  
Bump the addict  
Feed the prostitute  
Love the gambler  
Accept the street people  
I can do all these and  
Even share the love of  
The One  
Who created all I see  
And as  
I minister in His name.*

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

## Chaplains Prayer Calendar

**Nov. 1:** Samuel Ganaway, III, Navy; Glenn DeVine, Okla., institutional.  
**Nov. 2:** James H. Rankin, Tex., Army. **Nov. 3:** George A. Canzoneri, Fla., hospital; Harold Leon Mills, Tex., Army; Thomas R. Thompson, N. Y., Army.

**Nov. 4:** Harland R. Getts, D. C., Air Force; Claude E. Moorefield, Tenn., Army. **Nov. 5:** Harold A. Davidson, Ala., industrial; James L. Hudgins, S. C., institutional; August C. Kilpatrick, S. C., Air Force; Charles M. Massey Jr., Ga., Army; E. P. Weaver, Mo., institutional; Marion C. Whimire, S. C., Army; Jack Clark, Ga., hospital.

**Nov. 6:** Robert Hampton Crosby, Ga., Air Force; Bob Merrill Brown, Ga., Army; David S. Hunsicker, Mo., Navy; Luther R. McCullin, La., Army; Carmah C. Underwood, Ark., Navy; Clyde B. Smith, Okla., hospital. **Nov. 7:** Gene M. Little, Mo., Army; Roy A. Probst, Jr., N. C., Navy; Richard Robert Crowe, Wisc., Navy.

**Nov. 8:** Garth E. Long, Va., Navy; Harold A. Shoulders, Tenn., Navy; Jerry R. Smith, Ga., Navy. **Nov. 9:** Clyde M. Northrop, Ill., Ark., Army. **Nov. 10:** Carl W. Flick, Va., Navy. **Nov. 12:** Earl L. Boyette, Fla., Navy.

**Nov. 13:** David P. Byram, Okla., Air Force; Blanche Joe Diet Jr., La., Air Force; Reuben V. Johnson, Ga., hospital. **Nov. 14:** Arthur T. Engell, Miss., Air Force; Jerry D. Fleming, La., Air Force. **Nov. 15:** Max A. Eller, N. C., Navy; Clyde M. Johnson, Tex., institutional; Wayne C. King, Okla., Army; Collym D. Birdwell, Okla., Navy.

**Nov. 16:** George Lee Gray, Ga., hospital; Robert S. Brinkley, Ohio, hospital; Lee A. Smith, N. C., Army. **Nov. 17:** Frederick W. Lowe, W. Va., Navy. **Nov. 18:** George W. Foshee, Jr., Ala., Army; Marlin B. Morris, Tex., Air Force. **Nov. 19:** Robert M. Cash, Ga., hospital; Ernest G. Evans, La., Army; Elgin East, Mo., hospital; William Murray Etheridge, Miss., Navy.

**Nov. 20:** William K. Bean, Va., hospital; Robert D. Daniel, Ala., Army; Asa E. Hunt, Ill., Calif., Air Force; Walter L. Phillips, Ark., Army; Dalphon J. Thompson, N. C., institutional. **Nov. 21:** Andy Miles, Ga., institutional. **Nov. 22:** Ralph R. Arms, Tenn., Army; Willis L. Murdaugh Jr., Mo., Army; James J. Pulley Jr., N. C., Army.

**Nov. 23:** Richard M. Belts, Okla., Army; Douglas H. Sowards, Ky., Army; William T. Vest, Va., Navy. **Nov. 24:** Darris Y. Bingham, N. C., Air Force; Edward R. Dowdy Jr., Va., hospital; Billy J. Jones, Miss., Air Force; Dewey V. Page, N. C., Navy. **Nov. 25:** George K. Crosby, Miss., Air Force; Anderson C. Hicks, N.M., hospital; Bobby W. Myatt, Tex., Navy; John D. Ragland, Va., Navy; Leonard R. Perry, Ga., institutional; James Wm. Mallard, Fla., Army.

**Nov. 26:** Billy R. Lord, Tex., Army; Donald R. Smith, Ind., Air Force; Hoyt W. Swann, Ala., Navy. **Nov. 27:** William C. Mays, Tenn., hospital; Melvin T. Sims, Jr., Miss., Air Force; Cecil Elmo Chelton, Miss., Air Force.

**Nov. 28:** Lucius M. Johnson, Ga., Army; A. D. Prickett, Tenn., Navy. **Nov. 29:** Dalton H. Barnes, Ark., Army. **Nov. 30:** Alpha A. Farrow, Okla., Army; William F. Montgomery, Ark., Air Force; Ben S. Price, Tex., Army.

Shhhhhhhhhhhhhh...



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