

FEBRUARY 1972

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A Portfolio of Postponed Dreams

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Talking Their Language

by Mary-Violet Burns
PHOTOS BY GEORGE TORNEY

Missionary Court Shepard of San Diego, Calif., is a refreshing mixture of daring, inventiveness and old-fashioned tenacity. What results is a bold program of language missions.

Court Shepard is an experience. Ask him how he is, and he'll answer "Happy in Jesus." And you know he means it.

He's bubbling over, this 38-year-old language missionary. Oscar Romo, head of the HMB's Language Missions, calls him "the kind of nutty, adventurous guy we need in metropolitan language missions."

Intense, direct, passionate, Shepard doesn't move, he swings, drives, overpowers. He's in the process of overpowering San Diego, Calif.

In the three years since coming to the southern California seaport, Shepard has tackled a massive assignment: creating a language missions program in cosmopolitan San Diego. He's been phenomenally successful. Using what he calls "an indigenous, inductive mission strategy," he has set up 10 language centers which reach more than 250 people of various ethnic groups and nationalities. Located in local churches and staffed by volunteers, the centers sponsor classes in Bible, English and citizenship. They provide free transportation and a nursery.

"There is no more economically

Continued
Another of Shepard's projects is a retreat house for runaways and transient youth.



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LANGUAGE CONTINUED

effective or compassionate way to spend a mission dollar than the testimony of teaching English as a second language," says Shepard.

Shepard approaches every situation recognizing its inherent uniqueness; he refuses to make any center fit the mold of another, rather he "seeks God's guidance in designing a center to fit the community needs. Therefore each of the 10 centers is different," he says, "because each of their situations is different."

A center begins when someone realizes the need for a language ministry in his community. Shepard enlists and trains teachers. They are given 30 hours of orientation in literacy, believer care and ministering in the eight personal crisis areas: aging; sexual deviations; juvenile delinquency; alcoholism; marital conflict; mental illness; parent-child conflict; and dealing with grief.

Teachers may be Southern Baptists; all are committed Christians.

"Our concept is that our volunteers should exercise their priesthood," says Shepard. "They do this as they translate theory into practice. Their power to conform their world to Christ grows as they become conformed to Christ."

Shepard prefers to have centers located in churches because he likes to involve the entire church in ministry. "I believe in equipping the whole body to go out, not just isolated individuals," he says. "This brings renewal to the church."

One church was choked with racial prejudice. As its members worked with minority groups in language ministry, their fears were allayed and their myths shattered. When minority group persons presented themselves for church membership, the church accepted them. "When the climate was ripe, the church was ready," Shepard remembers.

A center at Oceanside Church was featured in a 30-minute television documentary. Oceanside had tried unsuccessfully to publicize its activities in local newspapers; after the language ministry was begun, the same newspapers took notice.

Six months later, a local TV station aired a program on the center's work.

Shepard shows one of the language centers' students how to write a word in Spanish. The youthful Shepard has been in San Diego only three years.

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Court Shepard, (right) language missionary in San Diego, Calif., talks with a friend during a luncheon engagement. Shepard is constantly on the go, supervising the language centers he's set up through the city.

"This documentary changed completely the image of that body of believers in that community," Shepard feels. "They were ordinary pew warmers before; now they're church people who evidence knowledge of Christ's love and authority and who have a sense of direction."

Currently the 10 centers minister to people from 10 different nations; Chinese, Japanese and Spanish groups are largest. Shepard is also experimenting with a tape recording ministry to five international families. "The new believers can take the tapes and hold their Bibles and study along with the tapes," Shepard says.

Yet none of the centers ever attempts to "ram and jam" Christianity into the language classes. It must come naturally.

"Before a student's third class, he will most likely ask us, 'Hey, man, what's your bag?' We say we do it because we love Jesus and want to be like him and when he was here, he did this kind of thing. If the teacher is living Christ and sharing him through his life, the student's going to ask why. This is our opportunity to share."

Not every student accepts the teacher's vision of Christianity. "We take the student wherever he is and we try to help him see the logical results of his pitch, whatever it is. Unless he has a relationship with Christ, challenging his opinions this way is going to create conflict within him; he's going to see the contradictions and inconsistencies of his position," Shepard believes. "As the conflict mounts, we share the gospel, because at that point, he is like the guy who asked 'why' after the third class. We try to show him Jesus has power to change him and make him a catalyst to change this whole world."

Shepard firmly believes that "an effective ministry to people requires

Continued



Shepard does a little kibitzing—on request—at one of the 10 language centers. The centers are staffed by volunteers from local churches; Shepard trains all volunteers who enter the program.

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Shepard talks with a youth at Lord's Liberty Ranch, a place with a hot meal and warm bed where transient youth can stay free. Shepard is available for private counseling.

daily 'dying to self.' The goal of agape is to help the object of your love become all he can become without fracturing your integrity and without causing your love object to do so.

"Agape is amplified affirmation." Besides his work in language missions, Shepard has begun a drug ministry with area youth. A local church gave him Rockwood House, where he established a home for runaways and drop-ins—kids needing a roof for the night.

Rockwood was quickly outgrown, and Tanner's House and Lord's Liberty Ranch both resulted. Together they house 30 to 40 people each night; and Shepard's own home usually has one or two "visitors" staying over.

Lord's Liberty Ranch, Alpine, Calif., is a faith ministry for runaways founded because of an acute need for a place to house runaways. Manned by a local family, the ranch serves a hot meal and provides a warm bed and a lot of attention to its transient guests. Shepard drives along the street, picking up young people with no place to go, and takes them to the ranch for the night.

At the ranch, Shepard is available for counseling and private discussion. There is no phone in his office, because "I don't want any phone interrupting while I'm rapping with a kid. I want to give him my whole mind and my whole attention," Shepard says.

Both Tanner's House and the ranch were begun by people who Shepard had trained in "heart, lip and ear" evangelism, the kind of evangelism characterized by much listening and little talking.

It's a personal style of evangelism that doesn't reek of numbers saved; it's not offensive, but it is effective on a one-to-one, personal basis.

One person who found it so was Manuel Macias, a Mexican who found his way to the ranch after illegally swimming across the Rio Grande River border between the U.S. and Mexico. At the ranch, Manuel became a Christian. Shepard got him a student visa and a group raised the money to send him to Mexican Bible Institute in San Antonio, Tex.

"I hope he will return to Mexico and complete the cycle," says Shepard. "He could help other Mexicans to come to the States—legally. Manuel spends all his time now witnessing, especially to wetbacks. He has a nose for wetbacks." Shepard smiles at the thought.

The saga of John Courtland Shepard

began in Missoula, Montana. Shepard's father was a corporation lawyer. His summers were spent on a ranch learning to brand cows, hoe gardens and "enjoy" the hard work of ranch life.

He was stricken with nephritis, a disease of the kidneys, as a teenager and was not expected to live beyond the teens. His parents took him to Arizona hoping its warm climate would be therapeutic.

The climate worked its magic. Much strengthened, Shepard attended the University of New Mexico. He was converted through the influence of a New Mexico couple. After his graduation from Hardin-Simmons University, he entered Golden Gate Baptist Theological Seminary in Mill Valley, Calif.

As a correctional officer and later a correctional counselor at San Quentin State Prison, he established a seminary extension program and a chapter of Alcoholics Anonymous.

In the summer after his third year of seminary he and 30 other Americans traveled with Frank Laubach to Africa. They spent a summer in Kenya helping to demonstrate the feasibility of literacy evangelism. Shepard trained 50 people to read and write the Ki-Kamba language.

From seminary he entered Syracuse University for specialized study in literacy. He also became director of mission liaison for Laubach Literacy. Shepard worked a year with Laubach; during this period he visited more than 180 evangelical mission boards and agencies. He conducted literacy workshops in low-income areas including South Boston, Harlem, Houston and San Francisco.

In 1969 Shepard surveyed language mission needs in Boston for the Home Mission Board. His report gave recommendations relating to the various ethnic-language groups in this area. That same year he was appointed missionary by the Board and the Baptist General Convention of California, and he and his wife, Carol and sons John and Mark moved to San Diego.

Shepard is an activist about Christianity; he calls himself a conservative "but it is the Bible I'm trying to conserve," he explains. "I can go out and fight pornography if I choose, but the best way to fight anything is to lift up Jesus. Support of Jesus must preclude opposition to anything." □

Mae Burns is a writer for Marin County newspaper and a student at Pacific School of Religion, Berkeley, Calif.

HOME MISSIONS



Ministering Outside the Four Walls

by Judy Pullen
PHOTOS BY JUDY PULLEN

A circle of students, some long-haired, some clean-cut, chanted "Amazing Grace" to the accompaniment of a guitar. "I once was lost, but now am found/Was blind, but now I see." As the last chorus faded, a girl—face bathed in joy—stood: "I just have to tell you what Jesus has done for me. I was on drugs—my life was all messed up. Now I'm on a permanent high with Jesus. Oh, WOW, it's great."

The scene? A Friday night fellowship session in the living room of the Baptist Student Union at Marshall University, Huntington, West Va.

"Some people call it a fad movement," says one freckle-faced sophomore of youth's religious revival. "But if this religion kick is a fad, it sure has lasted a long time. We're just catching up to it."

Whether spiritual renewal or fad, the movement is becoming a way of life to Marilyn and Dwain Gregory. A graduate of Southwestern Baptist Seminary in Fort Worth, Dwain came to Marshall in 1969 from Colorado Springs, where he served as minister of youth, music and education. He took up a college ministry because "you have to take the ministry outside the four walls of the church."

Under the auspices of the Home Mission Board, Dwain and Marilyn rented an apartment in Huntington and looked into the possibility of starting a campus ministry.

"It's almost a miracle that we found a house so suited to our purpose," explains Dwain. "We were looking for a place close to campus—but so was everyone else." Finally in the summer of 1970, a spacious two-story residence

Continued

Students on the tree-shaded campus of the University of West Virginia meet in informal "agape" groups to discuss their religious experiences. Missionary Dwain Gregory has found a new openness among students.



Director of the BSU Gregory walks down the steps of the rambling house that doubles as the Baptist Student Union and the home of the Gregorys—Dwain, Marilyn and year-old son, Lee Dwain.

near campus was rented. It doubles as the Gregorys' home and the Baptist Student Union.

"We are a campus-wide ministry available for students of all faiths," Dwain explains. Downstairs is for students, while the upstairs living quarters and private office is off-limits except by invitation. The students respect this arrangement.

Dwain and Marilyn, however, live their vacation 24 hours a day. The lack of privacy is part of the job, Dwain feels. "We have no hours off. Just be-

cause a student needs help on our theological day off, we aren't going to tell him to come back tomorrow. It helps to have a private study. Sometimes we just slip off in our camper for a day's rest. But we like what we are doing and we like people. Little 10-month-old Dwain will never know a stranger—he loves everybody."

As to future plans, Dwain and Marilyn want to stay as long as they are needed. "We might take a tour in Africa or Asia someday for the experience. But we feel our call is to work here in the United States. There is so much to be done among our own people."

Dwain hopes to obtain support from Huntington churches to continue the work of BSU even if he should accept another assignment. At the moment, the BSU house is rented and main-

tained out of the Gregorys' personal housing allowance.

Their campus ministry includes providing a wholesome place for students to talk, play the guitar, eat lunch, meet friends, study or talk out problems. "Anything," says soft-spoken Dwain, "except bring their booze or pot."

Trained in counseling, Dwain is available for students at any time. "The informal atmosphere helps students feel free to drop in unannounced or to bring a friend who has a problem. I get all kinds of hang-ups from religious doubts to grave moral questions. I don't try to cram Christ down the student's throat. I do try to explore with them the alternatives available. The student can usually find a solution to his problem in the teachings of Christ."

Other aspects of the Gregorys' college work include regular Bible study

the Bible, or chant contemporary religious songs. This always attracts onlookers, curious and interested students. "There must be Christians crawling out of the woodwork," observed one disgruntled student.

"The best way to witness is to carry a Bible," says one bearded evangelist. "Sooner or later someone is going to ask you why—and POW, you've got him."

Other signs of the times include "Turn on to Jesus" stickers which have blossomed all over campus. Instead of peace slogans, "Jesus is Coming" is chalked on walls. Dorm groups and sororities gather to hear the experiences of converts. Area churches, infected by the students' contagious love and enthusiasm, seek them as speakers, particularly for youth groups.

But the most effective testimony is the mute example of changed lives. One's former friends are always watching to see if this religious experience is for real.

This evangelizing is very much a part of BSU. "If we have only a little clique who hang out here, we have failed," says dark-haired, petite Marilyn. "But if we reach out—and through love—draw in other students, regardless of denomination, then we shall succeed." As an example of their outgoing love of people, the Gregorys invited several foreign students to share their Thanksgiving dinner. And they work in connection with the International Club to make these visitors in a foreign land feel at home.

A junior home economics major who shares her husband's missionary work, Marilyn hopes to return to school full-time. Currently, she cooks, sews her own clothing, cares for little Dwain and is hostess to the numerous students who pass through her doors each day. She often plans and prepares a luncheon (such as a recent enchilada dinner for 40) in order to acquaint other students with the work of BSU. At other times, the "regulars" fix a snack and leave their contributions in a cup on the table.

The girls who have made BSU their college home often help with house-keeping chores. And everyone entertains baby Dwain. "He only sleeps at night. There is too much excitement during the day. But he has never known anything else. Babies are very adaptable," says Marilyn.

Marilynn enjoys sharing her husband's work. "It's exciting. We meet so many wonderful people. We have an

opportunity to help so many. I'm glad I'm not tied down to one place forever paying the mortgage on a house."

This summer Dwain and Marilyn, accompanied a team of Marshall volunteers, pulled up stakes and headed for an inner-city area of Philadelphia. An outgrowth of a week spent between semesters working with the underprivileged, the students committed 10 weeks of their summer to volunteer work.

Living in the Frankford Avenue Baptist Church, Dwain and Marilyn directed recreation programs for inner-city children and carried on a coffee-house ministry among youth. In this immediate area five churches had closed their doors before the Home Mission Board created a mission there. Now Frankford Avenue's attendance is between 85 and 100 weekly.

"We also sponsored Bible classes with stories, arts and crafts. We called it Vacation Bible School and nobody signed up. So we formed Clubs in the various age groups—and signed up 130 children," remembers Dwain.

Marshall students formed visitation teams which canvassed the neighborhood and provided tutoring services for junior high and senior high students. The often neglected inner-city provided a fruitful ground for Christ's work. In many cases no one had tried to reach them. Dwain tells of a child who was asked to bring a Bible from home—he told Dwain there was no Bible in the house! Neither did neighbors on either side have one. "What is a Bible?" asked one bewildered man!

It's hard to believe anyone could be so ignorant of God's word, says Dwain, but many of those people were. Some students who signed on as volunteers found that their parents were worried about this involvement. "Our parents want us to be religious—but not too religious. They worry when we take this Christianity bit seriously and get too deeply involved," said one girl. They don't understand that we are just trying to put Christ's teaching into practice."

Perhaps Dwain best sums up their youthful idealism—and his own philosophy—when he says: "Christ ministered to people. He searched them out. He didn't wait for them to come to him. And he didn't ask to what church they belonged—he asked them what they needed."

Mrs. Plummer is a freelance writer living in Baltimore, Md.

Following the Santa Fe Trail

by Sandy Simmons
PHOTOS BY KNOLAN BENFIELD

Santa Fe is a dusty town, with its Spanish and Indian heritage apparent throughout the city's streets.

Ten years ago, maybe even five, when railroads were more abundant the Santa Fe name swept past on the boxcars westward bound. The name Santa Fe has always been linked with the Old West, especially the West brought into America's homes via television—Santa Fe and the famed Santa Fe Trail was right up there with Dodge City, Tombstone Territory, and Cheyenne.

But Santa Fe, like much of the state, was settled by the Spanish and the American Indian, rather than the American cowboy. While the Puritans in New England were establishing Protestantism, Spanish conquistadors were advancing northward from Mexico and establishing Catholic missions for their own worship and for the Indians.

Here in Santa Fe Kenneth Prickett works as a language missionary for the Home Mission Board. His work is primarily with American Indians in the area.

One phase of his mission work is co-operation with the Indian Art Institute of America in Santa Fe. The only such institute in America, it is sponsored by the government. Beginning at grade 10 and advancing through a junior college level, the institute enrolls more than 320 Indian students each year representing 87 tribes, including students from Hawaii and Alaska.

Prickett's ministry to the students of the institute is conducted from a building, Indian Hall, across the street from the campus. Indian Hall is a gathering place for the students during the day.

The institute sets an age level of 23 for its students, who are allowed to live on campus. On Monday nights Prickett and other staffers at Indian Hall conduct

Continued

A missionary to the Indians himself, Prickett talks with Navajo Indian pastor James Nelson.



Bible study classes for the older students. Intent is the word that describes Ken Prickett. Intent in his work in Santa Fe. Satisfied with where he is, what he is doing, but always pushing forward, ready to try new methods.

Indian art is one of Prickett's specialties. One of his hobbies is studying and identifying Indian pottery. Prickett and some of his student *compadres* often explore nearby mesas for pottery fragments. During the fall two volunteers helped

Prickett and summer worker fold up tent from one of their revival meetings. Prickett and the students traveled 44,000 miles throughout New Mexico during the summer.



Prickett in Indian Hall. Craig Holsted, one of the men, will return to school in Kansas in January. "We worked with Ken at Indian Hall on a volunteer basis, sometimes scrubbing floors, part of the unglorious part of missions."

The American Indian Art Institute is operated on a campus style curriculum and a nine month schedule. This allows Prickett's summers to be free for other experiments.

Prickett is a small man with brown wavy hair. Although not much taller than most of the students he works with, Prickett's leadership ability and quick thinking leads others into new concepts of mission work, especially during the summer.

Last summer Prickett was the leader of

a summer mission project in which 29 college students worked throughout New Mexico promoting daycare centers, revivals, Vacation Bible Schools, Spanish and Indian language camps, coffeehouses, and worship services. The students volunteered their time with no pay from the Santa Fe Association.

"Our association had not allotted any money for support of summer missionaries," Prickett said. "Yet we had letters, and personal word from students who said 'We'd like to come out there and help.' I asked the students if they would be willing to pay their own way if we couldn't work it out any other way? Some said yes. We prayed and spoke to Baptist laymen and other Christians in the community asking them to give the



Coffeehouse ministries throughout the state were one of the ministries begun by Prickett's summer crew. One of the coffeehouses developed into a church.

young people jobs; to open up doors because these young people are willing to come if they could work and pay their own expenses."

And the students came. In all cases, they had jobs at least by the day after they arrived in Santa Fe. Department store salesmen, car hops, waitresses, tree trimmers—the students did them all. They paid their own way to Santa Fe and were given a small amount of money for room and board. They co-oped cooking and housekeeping responsibilities.

Prickett, as a resource person for the young missionaries, supplied them with ideas and themes. "They would meet as a large group to have Bible studies and sharing sessions. Then as resource people, my wife and I would provide more ideas."

"We tried to raise up a trust and confidence in the students. One of the greatest resources of all was when we gave them creative room. We expected them to know how to do Vacation Bible School, prepare for revivals, and do census work;

Continued



Students from six states and the Panama Canal Zone volunteered this summer to help Prickett. They traveled the state setting up day camps, Vacation Bible Schools, and other activities.

but we found they brought a host of other ideas and an abundance of imagination and creativity. When we gave them room to make application, as they saw needs, they came up with ideas and answers I could never begin to think of."

The students worked in circuits, ministering in 28 locations out of Santa Fe. They traveled to various locations, making periodic stops in mission areas.

The mobile circuit summer mission workers followed a rough schedule. Many times they would begin Monday morning by setting up a tent for a day

school in one village, travel in the afternoon to another town, hold a campfire service at night for teenagers, and be ready for a new schedule of activities in another New Mexico town for the next day. They would visit the various towns twice, sometimes three times each week during the summer.

By the end of the summer the Santa Fe group had begun six day camps; nine coffeehouses, one which developed into a church; conducted six Vacation Bible Schools, four revivals, street witnessing, concerts, language camps for Spanish and Indians.

One group of summer workers under Prickett's direction were helping in a Vacation Bible School in a Spanish village, Ojo Caliente. They were warned no one would come to a Protestant church because of the Catholic influence in the area. The students raised their tent and

in one week enrolled more than 50 children in a Vacation Bible School. At the school's commencement more than 30 children and seven adults attended. The students asked the adults if they would be interested in a Protestant church. Yes, was the answer. The students started a day school for the children on Wednesday and Friday afternoons each week, campfire services for teenagers on Thursday nights, and worship services on Sunday mornings. Only four attended the first worship service, but the number steadily grew to 27.

By the end of the summer the associational missionary began to arrange for lay people from the neighboring areas to continue the services and build the Ojo Caliente "preaching point" into a church.

Ojo Caliente now is a mission of the First Baptist Church, Los Alamos, and attendance averages about 40 each Sunday.

Prickett and the students he works with also cooperate year-round with the Salvation Army and the Santa Fe Police Department in working with transients who pass through the town.

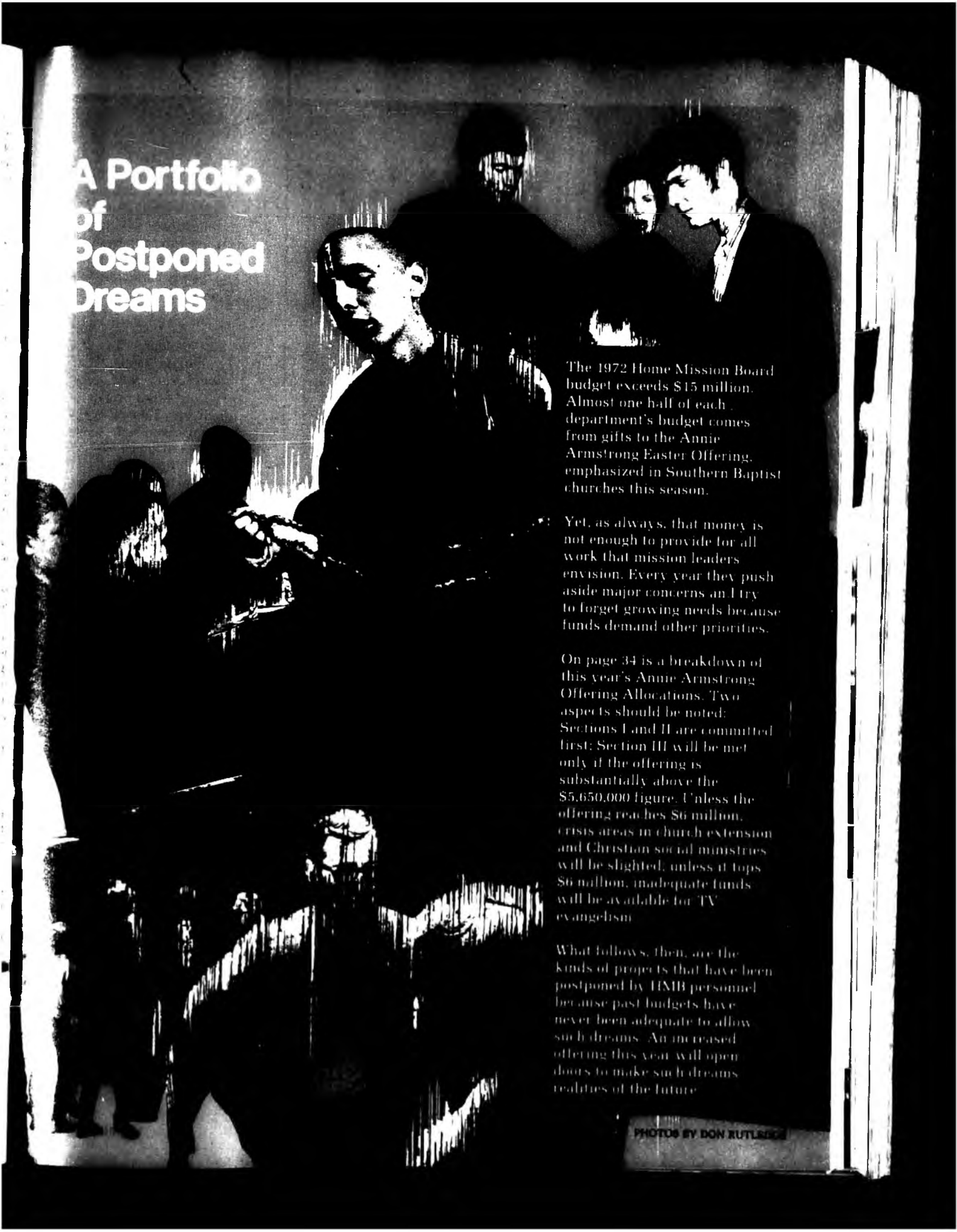
Santa Fe is largely a tourist town. However there are no provisions for those who are "just passing through town." Prickett and the students have a ministry for these including a place to stay, or sometimes a ride for the hitchhiker.

Many of Prickett's projects aren't financed by his association or any other Baptist agency. Much of the financing, such as supplying vehicles for his summer workers, comes from his own pocket, or from his persistence in finding a way or someone to finance the projects.

Ninety-five percent of the time Prickett is in a serious mood. Nothing, well hardly anything ruffles him. A HMB photographer, who accompanied Prickett on one of the summer circuits through a Navajo Indian reservation, said he and Prickett waited in the sun for more than two hours for a student to come pick them up.

"The boy had stripped the gears in the truck, plus getting an hour late start. Not only were we out of a half-a-day's work, but Ken was out a vehicle, and he needed all of them he could get. But this kind of thing did not bother him, it was like he took in consideration that these kind of things happen."

When missionaries like Kenneth Prickett do things out of the ordinary, they expect extraordinary things to happen—good and bad—and eventually in an extraordinary way reach an extraordinary goal. HMB



A Portfolio of Postponed Dreams

The 1972 Home Mission Board budget exceeds \$15 million. Almost one half of each department's budget comes from gifts to the Annie Armstrong Easter Offering, emphasized in Southern Baptist churches this season.

Yet, as always, that money is not enough to provide for all work that mission leaders envision. Every year they push aside major concerns and try to forget growing needs because funds demand other priorities.

On page 34 is a breakdown of this year's Annie Armstrong Offering Allocations. Two aspects should be noted: Sections I and II are committed first; Section III will be met only if the offering is substantially above the \$5,650,000 figure. Unless the offering reaches \$6 million, crisis areas in church extension and Christian social ministries will be slighted; unless it tops \$6 million, inadequate funds will be available for TV evangelism.

What follows, then, are the kinds of projects that have been postponed by HMB personnel because past budgets have never been adequate to allow such dreams. An increased offering this year will open doors to make such dreams realities of the future.

PHOTOS BY DON RUTLEDGE



TODAY'S EVANGELISTIC THRUSTS CONCENTRATE ON PERSON-TO-PERSON ENCOUNTERS

vangelism

In the past year, the Department of Evangelism has huddled. But not from the cold. The sleeping giant is rattling the traditional approaches that had encased it, and moving into exciting new areas. Some of the department's challenging realms are:

More Lay Evangelism schools to train leaders, including West Virginia, New York, New England and the Great Lakes area... a Beach Evangelism ministry, in cooperation with the HMB's Department of Special Mission ministries, to reach the thousands of college students who flock to the sand and surf each spring and summer... correspondence Bible course to be sent free to 66,000 people; many of these are in institutions and come to know Jesus Christ through the study of the Bible alone... evangelistic crusades among language groups in New England; the first of these, reaching a number of racial and ethnic groups at Hartford, Conn., proved very rewarding, and with the help of the HMB's Department of Language Missions, more are planned... the development of a pilot program showing the potential of television in reaching people for Christ. "We have prepared three programs already," says Director Kenneth Chafin. "But this continuation of our 'TV crusade' will depend on the support Southern Baptists give us."



A GROUP MAPS VISITATION STRATEGY AT A WIN CONFERENCE



EVANGELISTIC CRUSADES ARE PLANNED IN COOPERATION WITH OTHER DEPARTMENTS SUCH AS LANGUAGE MISSIONS

Chaplaincy

When chaplains are mentioned, people usually think of soldiers and battlefields, and men wearing crosses holding worship services for weary men in olive drab. Or talking to wounded men in bed rows in hospitals.

But today's Division of Chaplaincy of the HMB encompasses much more than military chaplains. Chaplains today serve in mental and penal institutions, hospitals and industry. Their field of work is expanding, and as a result, the Division of Chaplaincy is moving to fill the voids of every area. One way the Division hopes to do this is by establishing Chaplaincy Ministries in every state. The director of chaplaincy ministries will work with industry, prisons, institutions and hospitals to place chaplains; and he will aid in contacting personnel for the positions. He will also help promote the chaplaincy concept.

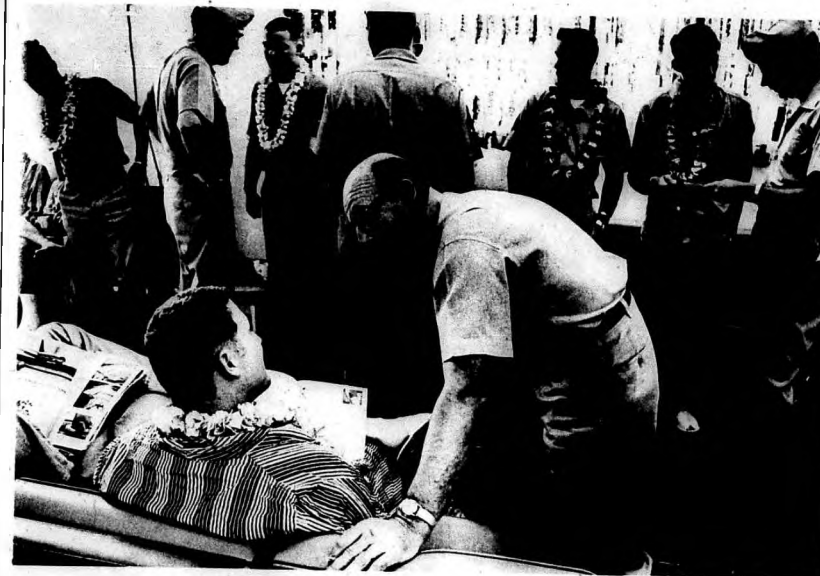
Unfortunately, only two states—North Carolina and Georgia—now have directors of chaplaincy. The division, which jointly funds the director's salary with each state, would like to add at least two new directors each year. But a shortage of funds allowed only one to be added in 1972.

Meanwhile, says director James W. Kelly, "We're just hitting here and there. If we could just get these men placed in the states, we could have a much more coordinated work. Then we could really get in there and get something done." ■



THE INDUSTRIAL CHAPLAINCY IS A GROWING FIELD.

HOME MISSIONS



CHAPLAINS SERVE IN HOSPITALS THROUGHOUT THE U.S.
TOP PHOTO: MILITARY CHAPLAINS GO WHEREVER MILITARY PERSONNEL ARE STATIONED

FEBRUARY, 1972



A CONFERENCE OF ASSOCIATIONAL SUPERINTENDENTS OF MISSIONS MEETS IN A CALIFORNIA REDWOOD FOREST.

Associational Services

America is an urban nation. The 1970 census proved we had more people in the cities than in the rural areas. Southern Baptists, once a rural denomination, reflect the nation's trend; they are urban too. How prepared are they to cope with the increased pressures and crises of urban life?

"One of our frustrated ambitions of 1972 was a program to help churches be more aware of the nature of the metropolitan environment," says Loyd Corder, director of the Division of Associational Services. Launching a program of urban studies for city churches would

have cost \$20,000; "we just don't have it," says Corder.

The Division has dreams in other areas: six new superintendents of missions are needed in pioneer areas; the work load of the present people is too great and the territories need to be adjusted so that other areas are more adequately served. The cost: \$50,000.

The Division also wants to invite associational moderators, missions committee chairmen and clerks to attend Home Missions weeks at Glorieta and Ridgecrest Baptist Assemblies, to receive extensive training in their work. "We really feel frustrated that we cannot meet these needs," says Corder. "But we have hopes for next year."

HOME MISSIONS



HELPING METROPOLITAN CHURCHES MEET THE URBAN CHALLENGE IS A GOAL OF ASSOCIATIONAL SERVICES.

JANUARY, 1972



LITERACY TRAINING IS AN IMPORTANT TOOL OF CHRISTIAN SOCIAL MINISTRIES.

Christian Social Ministries

The United States is an amazingly prosperous nation, yet amidst the plenty are great pockets of disease, poverty, hardship, heartbreak.

Into these pockets go Christian community missionaries, carrying Christ's example of "cold water" to the outcasts: the dope addict, the alcoholic, the criminal, the sick, the aged, the illiterate, the poverty-stricken.

Because social ministries is a new field of Baptist discipleship, programs must continually be reevaluated and updated. This requires constant training and retraining of workers.

The HMB's Department of Christian Social Ministries needs additional funds for in-service training of missionaries, as well as for additional studies and pilot projects in drug abuse, prisoner rehabilitation, and alcoholism. More up-to-date literature needs to be produced for churches interested in beginning various Christian social ministries.

A demonstration project in "foster grandparents" has been postponed for lack of funds, as have regional workshops in literacy.

Conferences especially directed to pastors are needed, to help Baptist leaders recognize needs in their home communities.

But most of all, additional funds are needed to put more missionaries on the field. "One of the most destructive things we see in mission life today," says secretary Paul Adkins, "is people wanting to become



COMMUNITY PROGRAMS ATTRACT YOUNGSTERS AND GIVE THEM MEANINGFUL AFTER-SCHOOL ACTIVITIES.

TOP PHOTO: CHRISTIAN SOCIAL MINISTRIES OFFER A HELPING HAND TO THE HANDICAPPED

involved, but unable to because we don't have the funds. We have young people who want to be in Christian social ministries, but we can't 'afford' to send them out. My distress is amplified when I see people

academically and spiritually qualified, yet we can't appoint them—plus having pastors constantly tell me, 'We need someone.' For this to happen is a destructive force in Baptist life." ☐

TO BE ACCEPTED, A MISSIONARY MUST IDENTIFY WITH NATIVE CUSTOMS AND TRADITIONS.

FUNDS ARE CONSTANTLY NEEDED FOR GROWTH IN MANY LOCATIONS.

BRESNAN
Construction
HAMBRIDGE - SAN FRANCISCO
131 283-2117

FUTURE HOME OF
MANDARIN BAPTIST
CHURCH OF LOS ANGELES
2828 GLENDALE BLVD. LOS ANGELES, CALIF.
ARCHITECT - AN DINH CHU 283 1546
STRUCTURAL - C.T. HERNANDEZ 327 1367
ENGINEERS - ROBERT CHAO 531 0208



THE DEAF ARE A SPECIAL CONCERN OF LANGUAGE MISSIONS.



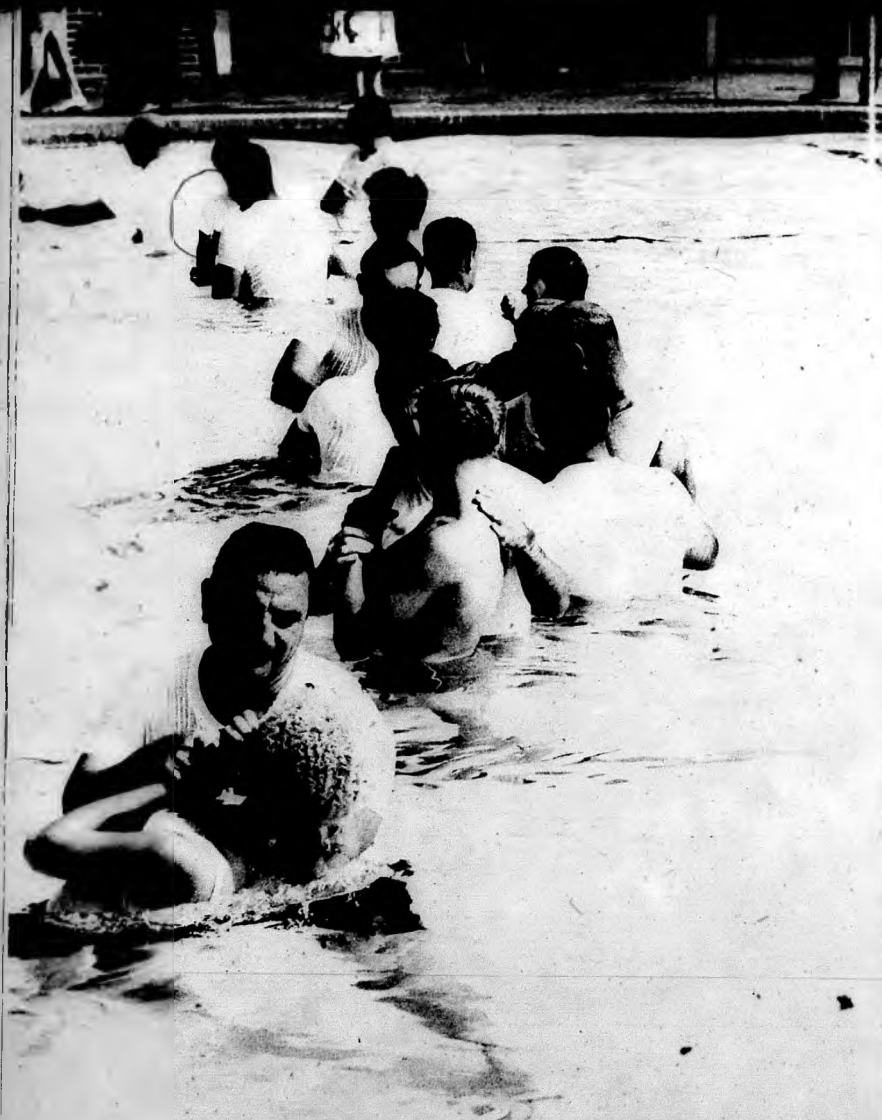
SEVICES ARE TRANSLATED INTO NATIVE LANGUAGES IN MANY AREAS.

Language Missions

In the heterogeneous culture of the U.S., are 120 ethnic groups and 260 Indian tribes; 85 languages are spoken and 68 of these have significant numbers to be recognized by the Census Bureau. Forty-seven percent of our national population—75 million people in addition to the 22.5 million Negroes—are members of ethnic groups—this is a vast, almost overwhelming mission field for the Department of Language Missions. A random look at the Department's dreams indicates the diversity of its needs:

Missionaries...to internationals such as diplomats and military personnel in key cities, New York, New Orleans, Los Angeles, Seattle...to ethnic groups all over the U.S. since Southern Baptists now work with only 18 of the 125 now listed in the nation...to the deaf...to the Arabs in Detroit and Chicago...to the Indians on reservations where no work now exists, Rosebud, South Dakota, Yakami, Washington, Wind River, Wyoming...to Spanish in a dozen cities...to Rumanians in Chicago and New York...to Italians and Hungarians and French and Yugoslavs...and to Orientals in five states.... Conferences on cross-cultural communication could help Baptists in many areas... language materials for ethnic churches are needed...and free resources to English-speaking churches desiring to minister to language groups. "Without additional support," admits secretary Oscar Roma, "not many of these needs will be met."

DAVIDSON-CARVER LIBRARY
S. B. C. HISTORICAL COMMISSION
NASHVILLE, TENNESSEE

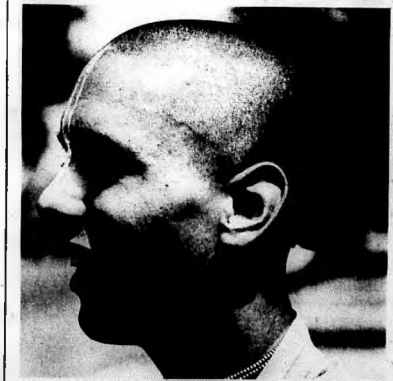


JEHOVAH'S WITNESSES ARE BAPTIZING THOUSANDS OF CONVERTS EACH YEAR

Interfaith Witness

America is a society of exploding religious pluralism, and Baptists need to be aware of the differences and similarities of the various faiths. The department of Interfaith Witness daily receives requests from concerned Baptists for pamphlets to help them understand, relate and witness to people of other persuasions. More often than not, reports department secretary Thomas Starkes, the answer is wait a few weeks or months. "It's embarrassing, frustrating ... all those weak words denoting the nightmare that comes from postponed dreams."

The department needs a new staff member, who would do research and interpret changes in religion to Baptists. All Baptists should be aware of the ferment within the Roman Catholic church—and its significance. Local conferences and dialogues can add to understanding, but they cost money. Baptist-Catholic lay retreats can be meaningful. "If we are to know God more fully," says Starkes, "We can discover him in others. The more, Baptists give to home missions, the more they will find missions in their home community, exploding the barriers religion has built. The dynamite is laid; got a match?"



THE SHAVED HEADS OF HARE KRISHNA FOLLOWERS ARE BECOMING COMMON SIGHTS IN MANY LARGE CITIES

TOP PHOTO: INCREASED DIALOGUE BETWEEN CATHOLICS AND BAPTISTS IS NEEDED.



CONSTRUCTING A BUILDING IS THE LAST STEP IN CREATING A CHURCH.

Church Extension

Despite inflation, the price tag on new churches isn't as high today as it once was. But the cost difference isn't dollars, it's philosophy. Today's emphasis is on home Bible Fellowships, growing until they expand into new homes, erupting all over the city, until the cry for a building to meet in is almost "crucial." The Department of Church Extension's "Extend Now" project fosters this concept: churches are people, not buildings. And most of the department's funds support people, not structures. But while this is the major thrust, additional monies are needed for other "dreams."

Churches in New York City and Newark, N.J.... a boat ministry in Alaska... a mobile chapel in California... an extensive intern program at Golden Gate Seminary and Southern Seminary... Negro church construction in Salt Lake City... aid to a church in Mile City, Mont.... mobile outreach buses, fully equipped for ministry in "pioneer areas" like the Far West states. Add to this list ministers who have experienced serious medical problems without adequate insurance... renovation of the education building of First Southern Baptist Church of San Francisco, to extend its outreach program to more people. "We just don't see how we can meet these needs at this time," says Jack Redford, department secretary. He's counting on increased support to carry out his department's dreams.

HOME MISSIONS



CHILDREN GATHER AROUND A PIONEER MISSIONARY IN HAWAII.



HOME FELLOWSHIPS ARE IMPORTANT FIRST STEPS IN CHURCH EXTENSION.



ALASKA MISSIONARIES NEED BOATS FOR TRANSPORTATION.





REUBEN SCOTT LEADS A CONFERENCE ON BLACK-WHITE RELATIONS



MORE SCHOLARSHIPS ARE NEEDED FOR BLACKS CALLED INTO THE MINISTRY

National Baptists

"My attitude toward Southern Baptists is changing. I thought of them as red-necked racists; now I know that there are those who are concerned about others and who do have Christ's love." "The school I went to wasn't very good, so I'm behind my classmates. I've got to study twice as hard... knowing I can count on Southern Baptists for help means that I won't have to look for an extra job. Maybe I can keep up in my classes."

"Without your aid I could not have stayed in school." The speakers were Negro college students receiving scholarship aid from the Department of Work with National Baptists. Last year the Department assisted 157 students in preparing for fulltime Christian vocations. "You've probably

heard much talk about black youth being turned off by the church," says Emmanuel McCall, associate in the department. "There are some instances where this is true, but these are exceptions to the rule. Black youth will respond positively to churches that are aware of our day and that honestly and creatively seek to meet the needs of our time."

One indication is that the department receives many more bona fide requests for scholarships than it can fulfill. "This is our number one priority," says Victor Glass, secretary of the department. "Our present aid is \$33,000 per year. We could easily use double this amount."

TUTORING AND LITERACY TRAINING CAN HELP GHETTO BLACKS





RURAL CHURCHES IN RESORT AREAS CAN SPONSOR COFFEEHOUSES

Special Mission Ministries

Because of changes in U.S. lifestyles, the work—and opportunities—of the Department of Special Mission Ministries increase every year. Americans are leisure conscious. "With the coming three- and four-day workweek," says Joel Land, department associate, "we need to hold 'emergency' conferences in every state, to prepare the churches for 'fourth of July' status every Sunday. There are many things we can do." Some of his dreams include:

Coffeehouses for country churches, which suddenly find themselves in the middle of a resort population... new "church" facilities in the "summer cities" resorts in new programs of ministry... experimental programs to

reach such areas as race tracks, winter ski resorts and carnival areas such as Six Flags and Disney World... drama and folk-rock music teams to travel the "holiday circuit" of resort areas... "Students are willing to go," says Land. "Will you send them?" In fact, the department could send out 1,000 plus student summer missionaries each summer—but last year a shortage of funds caused them to reduce the number by 200. In addition, says Emery Smith, another department associate, another 1,000 students could be used each year, both during holiday periods and for three- and four-month terms. Many students are willing to give up a semester or year of college to work as mission pastor, coffeehouse director, mission center worker, assistant youth director... But these "dreams" won't come true without more support. 

BIBLE STUDIES AT LEISURE RESORT AREAS ARE EFFECTIVE MEANS OF OUTREACH



1972 Annie Armstrong Easter Offering Allocations

I. For Support of Missionaries and Field

Missionaries of the Home Mission Board \$4,850,000
Evangelism Projects \$200,000

- State Secretaries of Evangelism in Pioneer Areas
- Lay Witnessing
- Metropolitan Evangelism
- Student Evangelism
- Youth Evangelism
- Conferences
- Correspondence Bible Course

Chaplaincy Ministries 30,000

- Chaplain at Mayo Clinic
- Chaplains Orientation
- Ministry to Military Personnel

Associational Services 750,000

- Associational Superintendents of Missions in Pioneer, Rural-Urban, and Metropolitan Areas
- Conferences
- Materials

Christian Social Ministries 765,000

- Missionaries in Baptist Centers
- Youth and Family Services, Literacy
- Missions
- Disaster Relief
- Mission Action Conferences

Language Missions 1,645,000

- Missionaries to Spanish, Chinese, Japanese, French, Slavic, Portuguese, Italians, Indians

- Literature
- Radio and Television programs
- Refugee Relief

Interfaith Witness 90,000

- Missionaries
- Conferences
- Materials

Church Extension 1,000,000

- Pastors-Directors
- Mission Pastors
- Student Pastors
- Special Assistance

National Baptists 370,000

- Missionaries
- Youth Workers
- Campus Ministries
- Camps and Assemblies
- Special Projects
- Conferences

II. For Support of Special Projects 800,000

WMU Assistance in Pioneer Areas 65,000

Mission Buildings and Properties 100,000

US-2 Missionaries 125,000

Summer Student Missionaries 240,000

Language Instruction 20,000

Spanish WMU Literature 45,000

Student Work Grants in

Christian Social Ministries 40,000

Missionary Training in

Christian Social Ministries 25,000

Sellers Home 20,000

Margaret Fund Scholarships 70,000

Language Scholarships 20,000

National Baptist Scholarships 30,000

III. For Advance in Critical Areas* 350,000

Christian Social Ministries 105,000

Church Extension 245,000

\$6,000,000

IV. Television Evangelism* Unbudgeted

*All monies between \$5,650,000 and \$6,000,000 will be divided 30 percent for Christian Social Ministries and 70 percent for Church Extension for the support of churches in critical areas. All above \$6,000,000 will be allocated 100 percent to the Division of Evangelism's evangelistic television production.

HOME MISSIONS

Executive's Word

by Arthur B. Rutledge
Executive Secretary-Treasurer, HMB

Where Support Begins...and Ends

While visiting a church or a missions conference, I sometimes hear "I pray for you often" or "I am remembering you in prayer." This is an extremely encouraging assurance, for I, like the missionaries, stand in the need of prayer" day by day.

This is what the annual Week of Prayer for Home Missions is all about. It begins at the point of prayer: prayer for home missionaries and all the people involved in this exciting enterprise, prayer for our beloved nation that indeed it may become "a nation whose God is the Lord," prayer for our churches and ourselves that we may represent Christ worthily in these demanding times.

The scripture verse for the approaching week is a clear and firm promise: "Call unto me, and I will answer thee, and shew thee great and mighty things" (Jer. 33:3a).

I trust your church is making thorough plans for involving the entire church family in the Week of Prayer for Home Missions, March 5-12, 1972. WMU periodicals offer some exciting suggestions, and Brotherhood publications propose ways by which men and boys can get involved. Sunday School literature emphasizes Home Missions Day in the Sunday School on March 12. You will find such interesting suggestions as a missions fair, a prayer breakfast, small group meetings at convenient times for particular groups, a church-wide banquet, an overnight prayer retreat for youth, drama and music, films and filmstrips, and a visiting missionary speaker.

The week can deepen the spiritual life of a church, while increasing the cause of missions in the homeland.

From the power of prayer, the Easter offering has grown to be the major supplement to the basic support which comes month by month through the Cooperative Program.

The offering goal is \$6 million. If it is \$10 million, every dollar could be used to help start new churches in "pioneer" fields, to send missionaries to live among disadvantaged persons, and

to strengthen our work among minority people scattered across the nation.

The offering will provide resources for promotion of evangelism in pioneer areas, and for evangelistic efforts among high school and college youth. It will supply support for our chaplains in military, hospitals, institutions, and industries. It will help more than 200 associational superintendents of missions in pioneer fields. It will reach out to share our faith with people of other religious persuasions, such as Jews, Mormons and Jehovah's Witnesses. It will undergird our work with National (Negro) Baptists.

In these basic areas the Annie Armstrong Easter Offering will supply approximately half of the support which the Home Mission Board provides for 2,237 missionaries, including modest but needed salary increases. But beyond this are special items of great urgency, such as \$100,000 for mission buildings and properties, \$125,000 to assist with salaries and expenses of US-2 missionaries, and \$240,000 to help send out another 900 students next summer in such exciting work as resort missions, youth activities, community ministries, and church extension.

Over \$100,000 will go to scholarships to help youth prepare for Christian service—Margaret Fund scholarships for children of home missionaries and scholarships for language and Negro youth who are training for a Christian vocation. Twenty thousand dollars is designated for language instruction for missionary appointees. Another \$20,000 is earmarked for Sellers Home for Unwed Mothers, and \$65,000 will provide student work grants and specialized training for workers in Christian social ministries. The offering will provide \$45,000 for the production of Spanish language WMU literature and \$65,000 for assistance to WMUs in pioneer areas.

The final \$350,000 is designated for advance in Christian social ministries and church extension. These are programs where challenging needs and opportuni-

ties press upon us more rapidly than we can possibly respond. All above \$6 million will go to television evangelism.

Last year's offering reached an all-time high figure. At the end of November, with one month remaining before the closing of the books, over \$5.25 million had been received. We rejoice in this, for it enables your Home Mission Board to make progress in several areas of high priority opportunity and need.

The goal of \$6 million calls for a larger increase than usual—about 14 percent—but it is surely within reach. If only a larger number of our churches—of all sizes—will take seriously the need for a missionary outreach to the troubled, the bitter, the lonely, the aimless, the Christless multitudes spread all across this land the goal will be reached.

This year the special offering is more important than ever before. The Cooperative Program has provided rapidly increasing funds for the past 10 years, but this year no Convention agency will receive an increase in operating funds from the Cooperative Program. The Convention voted last June to continue through January-September, 1972, with the same budget as for the corresponding period of 1971. This was necessary in order to catch up with unmet budget obligations from 1970 to 1971. The Board's chief hope for increased financial support in 1972 is the Annie Armstrong Easter Offering.

This year's Week of Prayer begins four weeks before Easter Sunday. The Easter spirit will be in the air. We proclaim the message of hope and victory through the living Christ all across the nation, and in the home mission fields of Puerto Rico and Panama as well. This Week of Prayer for Home Missions and the Easter Offering furnish us with an outstanding means of paying special tribute to our living Savior and Lord.

The theme for the Week of Prayer is "Expect...Attempt." We expect great things from him. Let us therefore attempt greater things than ever before in the challenge which is before us. 

Jim Has Accepted Christ...



Now What?

Will he get the help he needs to live the Christian life? You can help new Christians like Jim with these two inexpensive paperback booklets from Broadman.

YOUR LIFE IN CHRIST

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Every new Christian needs to know how prayer can enrich his life, how to study the Bible on his own, and how to witness. These and other topics are discussed here along with a programmed study approach to learning Bible passages related to the Christian faith and life. You'll want to have a good supply of these little booklets on hand for use in revivals as well as for weekly needs.

Only 50¢ each

FOLLOW-UP EVANGELISM

W. Hal Brooks

This guidebook shows you and other church leaders how to minister to people after their conversion. Written in two parts, it discusses the concept of follow-up evangelism—and gives step-by-step suggestions for counseling with people who have made decisions.

\$1.25 per copy

Available from Your Baptist Book Store

Broadman Books

Comment

by Walker L. Knight
Editor

We've Made Room For Your Family

For a number of summers, we have had to turn away many families who wanted to attend Home Missions weeks at the assemblies. At either Ridgecrest or Clorieta in the past we ran out of space (the kind of problems we like), but this year we are making room at the inn.

Program leaders at the Home Mission Board are shifting the training of many of their missionary personnel to other times and places in order that space will be provided for the family groups wishing to attend. In addition, the programs for the weeks are being strengthened to provide more options for all members of the family. Home Mission weeks have always been great times for every age,

but this year the variety will please you.

While special training in missions in all of its diversity will be provided throughout each day, the evening periods of worship this year will offer something unique. Leading the assembly in worship will be a different ethnic group each night, emphasizing the contributions which their culture makes to the universal faith in Christ.

Let us suggest that you make your decision early to attend these weeks at Clorieta (August 3-9) and Ridgecrest (August 21-27). Write to the assembly of your choice.

If you are a camper, a special rally of Campers on Mission will be held at Clorieta this year during Home Missions week. There's also camping space at Ridgecrest.

We've made room, don't pass up our invitation.

Without Apology, We Need a Dollar

We refuse to approach the need for additional funds with any type of negative, hangdog attitude. In fact, there is much to be excited about both financially and otherwise. Hope beckons from the horizon, even though there are a few dark woods through which to travel in getting there.

Of course, you know this is the season for the Annie Armstrong Easter Offering and we approach it with excitement. At no other time do we have the opportunity to tell our story with force, depth, and completeness as during these weeks. The publications open up their pages, the churches invite the speakers, and the church members undertake the study of

what we are doing as a people to share our faith with all who compose this nation of nations—the United States.

Southern Baptists increased their giving last year (although we didn't reach our goal) and this came in the face of a decrease by most other denominations. Inflation has cut into family budgets, as it has into church budgets, but the denomination continues to show its priority for missions.

With a definite surge indicated in our reach (baptisms for 1971 were the second highest ever), it is important that the resources be provided with which to strengthen our witness and ministry. Elsewhere in this issue is a portfolio of postponed dreams, missions waiting for the resources of people, prayer, and finances.

Without apology, we need a dollar—a million of them. ☐

HOME MISSIONS

GROW YOUR MIND

ON PAUL LITTLE

How to Give Away Your Faith
How to Know Why You Believe
How to Grow Your Mind
How to Grow Your Heart
How to Grow Your Soul
How to Grow Your Spirit
How to Grow Your Faith
How to Grow Your Hope
How to Grow Your Love
How to Grow Your Grace
How to Grow Your Peace
How to Grow Your Joy
How to Grow Your Power
How to Grow Your Wisdom
How to Grow Your Strength
How to Grow Your Endurance
How to Grow Your Patience
How to Grow Your Kindness
How to Grow Your Gentleness
How to Grow Your Self-control
How to Grow Your Faithfulness
How to Grow Your Integrity
How to Grow Your Honesty
How to Grow Your Humility
How to Grow Your Modesty
How to Grow Your Simplicity
How to Grow Your Purity
How to Grow Your Chastity
How to Grow Your Sobriety
How to Grow Your Temperance
How to Grow Your Diligence
How to Grow Your Industry
How to Grow Your Perseverance
How to Grow Your Courage
How to Grow Your Bravery
How to Grow Your Confidence
How to Grow Your Optimism
How to Grow Your Positivity
How to Grow Your Enthusiasm
How to Grow Your Zeal
How to Grow Your Passion
How to Grow Your Devotion
How to Grow Your Dedication
How to Grow Your Commitment
How to Grow Your Loyalty
How to Grow Your Obedience
How to Grow Your Submission
How to Grow Your Respect
How to Grow Your Honor
How to Grow Your Glory
How to Grow Your Majesty
How to Grow Your Royalty
How to Grow Your Lordship
How to Grow Your Dominion
How to Grow Your Kingdom
How to Grow Your Empire
How to Grow Your Realm
How to Grow Your Territory
How to Grow Your Province
How to Grow Your State
How to Grow Your Nation
How to Grow Your People
How to Grow Your Church
How to Grow Your Family
How to Grow Your Community
How to Grow Your Society
How to Grow Your Culture
How to Grow Your Civilization
How to Grow Your World
How to Grow Your Universe
How to Grow Your Creation
How to Grow Your Cosmos
How to Grow Your Earth
How to Grow Your Sky
How to Grow Your Sea
How to Grow Your Land
How to Grow Your Mountains
How to Grow Your Rivers
How to Grow Your Trees
How to Grow Your Flowers
How to Grow Your Animals
How to Grow Your Plants
How to Grow Your Fruits
How to Grow Your Grains
How to Grow Your Crops
How to Grow Your Livestock
How to Grow Your Fish
How to Grow Your Birds
How to Grow Your Insects
How to Grow Your Reptiles
How to Grow Your Amphibians
How to Grow Your Mammals
How to Grow Your Humans
How to Grow Your Angels
How to Grow Your Demons
How to Grow Your Spirits
How to Grow Your Ghosts
How to Grow Your Wizards
How to Grow Your Sorcerers
How to Grow Your Magicians
How to Grow Your Priests
How to Grow Your Ministers
How to Grow Your Pastors
How to Grow Your Teachers
How to Grow Your Scholars
How to Grow Your Writers
How to Grow Your Artists
How to Grow Your Musicians
How to Grow Your Dancers
How to Grow Your Actors
How to Grow Your Athletes
How to Grow Your Scientists
How to Grow Your Engineers
How to Grow Your Doctors
How to Grow Your Lawyers
How to Grow Your Judges
How to Grow Your Politicians
How to Grow Your Businessmen
How to Grow Your Workers
How to Grow Your Farmers
How to Grow Your Laborers
How to Grow Your Servants
How to Grow Your Slaves
How to Grow Your Masters
How to Grow Your Kings
How to Grow Your Queens
How to Grow Your Princes
How to Grow Your Princesses
How to Grow Your Nobles
How to Grow Your Knights
How to Grow Your Lords
How to Grow Your Ladies
How to Grow Your Dukes
How to Grow Your Counts
How to Grow Your Barons
How to Grow Your Bishops
How to Grow Your Priests
How to Grow Your Monks
How to Grow Your Nuns
How to Grow Your Cardinals
How to Grow Your Popes
How to Grow Your Bishops
How to Grow Your Priests
How to Grow Your Monks
How to Grow Your Nuns
How to Grow Your Cardinals
How to Grow Your Popes

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FEBRUARY, 1972

37

Music Makes a Revival and Broadman Offers You the Best in Revival Music



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PEOPLE to PEOPLE

by William J. Reynolds

Introduced at last year's Southern Baptist Convention, this song is designed to introduce the theme of the 1972-73 Sunday School promotion plan entitled "People to People." A medium voice solo with piano accompaniment and chord symbols. 75c

MY BROTHER'S BROTHER

Words by Ed Seabough Music by William J. Reynolds

Featured this past summer in Church Training conferences at Glorieta and Ridgecrest, this is excellent solo material for use at youth camps, clinics, and conferences. 75c

WE HAVE TO FIND A WAY

words by Ed Seabough music by William J. Reynolds

An exciting new song for youth which challenges Christians to minister to both the physical and spiritual needs of man. Octavo, 35c. Sheet Music, 75c

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Broadman Music

happenings

New Staffers Named

Robert E. Bingham of Atlanta and James Sapp of Washington, D.C. have joined the staff of the Home Mission Board.



BINGHAM



SAPP

Bingham was named executive assistant over the program services section of the agency; Sapp became director of the Division of Communication.

A native of Kansas City, Mo., Bingham was Minister of Education and Administration at Wieuca Road Baptist Church in Atlanta. He had served on the HMB Board of Directors since 1967, and was second vice-president when appointed to the staff.

As executive assistant, the 46-year-old Bingham will provide administrative supervision for the program services section in undergirding all work of the Board. His responsibilities include providing staff leadership in public relations and in furthering financial support.

Bingham, a graduate of Kansas University, Lawrence, has done graduate study at Furman University, Greenville, S.C., and at Union Theological Seminary, New York City. Before coming to Wieuca Road Baptist Church in 1960, Bingham was minister of education at Greenville's First Baptist Church and educational director of First Baptist Church, St. Joseph, Mo. He is married to the former Opha Mae Simpson of Lockwood, Mo. They have two daughters.

Jim Sapp, former director of Correlation Services of the Baptist Joint Commission Public Affairs, replaces retired director of the Division of Communication L.O. Griffith.

Tulsa, Okla., native, Sapp will direct and correlate the work of the division, which includes Art Services, Editorial Service, Audio-visuals Service, Library

Service, Picture Service and Missionary Education.

Before joining the staff of the Baptist Joint Commission in 1964, Sapp was director of Program Development and Promotion of the Southern Baptist Brotherhood Commission. Sapp has been a staff member of the First Baptist churches of Atlanta, Raleigh, N.C.; Memphis, Tenn.; Columbia, S.C.; and Austin, Tex.

A graduate of Oklahoma Baptist University, Shawnee, Sapp has done additional studies at Duke University, Durham, N.C.

The 57-year-old Sapp is an accredited member of the Public Relations Society of America and a charter member and past president of the Baptist Public Relations Association.

Sapp and his wife, the former Oletha Choate of Tipton, Okla., have three children.

Four Promoted

Four members of the HMB agency in Atlanta have been promoted. They are Warren Woolf, Cecil Etheredge, Knolan Benfield and Linda Taylor.

Woolf has been appointed director of the Division of Personnel, replacing Glendon McCullough, who resigned to become executive secretary of the Brotherhood Commission (see Nov. HM).

A Piedmont, Ala., native, Woolf joined the HMB staff in 1966 as secretary of the Department of Special Mission Ministries, after doing student work at University of Oklahoma and Georgia Tech.

Before his appointment as division director, Woolf was secretary of the Missionary Personnel Department.

Etheredge, of Thomaston, Ala., succeeds Woolf as secretary of the Department of Missionary Personnel.

Before coming to the Board in 1962, to serve in the Division of Chaplaincy, Etheredge held several pastorates. He is a graduate of Southern Baptist Theological Seminary.

Benfield and Taylor, both in the Division of Communication, were promoted to staff positions.

Benfield is a photographer-technician

"PASTOR X" WRITES AGAIN!

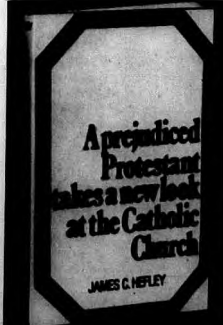


BEYOND DISENCHANTMENT is a provocative, probing look at American Christianity today, by Marie Allison Johnson (who wrote How To Murder a Minister under the pen-name of "Pastor X"). Rev. Johnson considers church attendance, church school enrollment, differing attitudes of clergy and laity, and she suggests how churches can best answer the needs of contemporary church-goers. \$3.50

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FORTY DAYS AT THE CROSS by ARTHUR BLESSIT

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Broadman Books

HAPPENINGS (CONTINUED)

in the Department of Audiovisuals; Mrs. Taylor is an artist with the Department of Art Services. Readers of HOME MISSIONS may be familiar with their work. Benfield's photographs illustrate the story on Ken Prickett (page 10) and Mrs. Taylor did the layout (placement of photographs and text) for this issue, as she does each month.

A New Daniel

Language missionary Marvin Berry met Daniel Campos on the day of a funeral. Daniel had been drinking heavily, and it surprised Berry when he asked Berry to "come by the house and tell me what life is all about."

Daniel continually wasted money on beer—he went directly to the pub after work on Fridays—payday—and his family did without.

Berry, a HMB missionary in Joliet, Ill., visited Campos and gave him a Spanish-language copy of Good News for Modern Man, urging he read the book. On several subsequent visits, Campos avoided Berry or lied about reading the Bible.

Then one day Campos picked up the Bible and began to read. "He found the salvation that he'd been looking for all his life," says Berry. "His conversion was a shattering experience. His wife, Helen, was also saved. And he's been instrumental in leading several others to Christ."

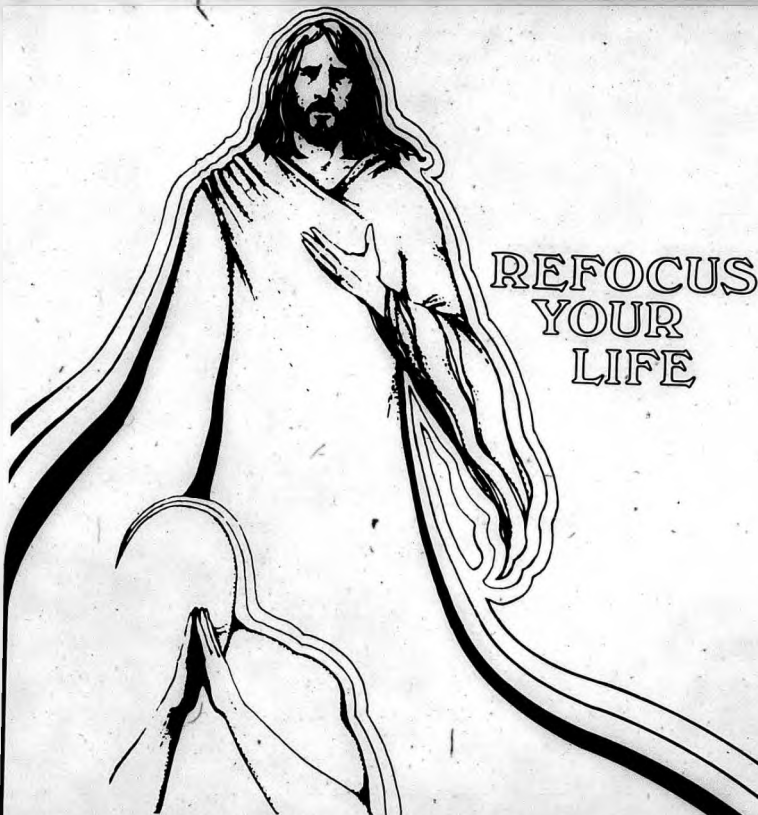
Campos is now Sunday School superintendent and adult class teacher at Mission Bautista, Joliet. "It's a thrilling sight to see Daniel, Helen and their seven children on Sunday morning," says Berry.

Missions for Seminarians?

About one-third of Southern Baptist Theological Seminary students are interested in a career in missions, a survey revealed recently.

"Some 196 students indicated a definite interest in missions as their form of ministry," reported *The Tie*, seminary newspaper. "Another 138 (of total enrollment of 1073) indicated they are 'possibly interested' in the field."

The survey also revealed that 279 students actively participated in missions.



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BROADMAN

HAPPENINGS CONTINUED

work prior to entering the seminary. Of these, more than 100 were involved in the HMB's student summer missionary program.

Southern plans a new Doctor of Ministry (D.Min.) degree for students interested in foreign and home missions.

Pretty Fair Return

Churches in the Northwest Louisiana Baptist Association sponsored a Fair Witnessing Project last fall that gave away more than 10,000 cups of cold water and gospel tracts.

In addition to giving away water to tired and thirsty fairgoers, the booth had entertainment: groups sang religious folk songs interspersed with "popcorn testimonies."

Draft Information

Young men, parents and pastors can get information on materials concerning Selective Service from Graham R. Hodges, Box 293, Watertown, N.Y. 13601.

Included in the information available are official draft forms and a summary of the new draft law, as well as a book containing the official statements of virtually every church body in the U.S. on conscience and military service.

The entire draft information packet is \$8.85, with individual items costing \$1 and up.

Information specifically designed for Southern Baptists can be obtained from the Executive Committee of the SBC, or the Christian Life Commission, both located at 460 James Robertson Parkway, Nashville, Tenn. 37219.

C of G Rerun

In the wake of floodtides of criticism, the Children of God communes across the U.S. have loosened their hold on new converts.

Children of God members were sent home for the Thanksgiving holidays and were free to stay over Christmas, wire service news stories report.

The Children of God were examined in December HM (see Letters, page 4).

HOME MISSIONS

Something Old or The Heritage Room

An appeal has been made by the Heritage Room Committee of the Home Mission Board for appropriate accessories with which to complete the furnishing of the historical room at the office building in Atlanta.

The room now displays items related to the history of home missions, including photographs of outstanding mission personnel, items once owned by such persons as Annie Armstrong and I.T. Tichenor, paintings of mission events, and other items related to events important to home missions.

Created six years ago, the room needs a number of accessories for complete furnishings. The committee asks that anyone wishing to donate any of the following to write to Walker Knight at the Home Mission Board:

- Two pair of old brass candelabras at least 18 inches high that will hold five candles or more.

- A large French porcelain lamp to be used on a table 47" by 60".

- One lamp 18 to 24 inches in height, of the same period, to be used on a desk.

- A handsome pair of urns to be used on pedestals.

- Three beautiful bowls on teakwood bases.

- One brass night candle holder for small table.

Death—The Greatest Victory

Albert Casteel, who fought cancer for more than a year, believed that death would be his greatest victory—his finest hour. He died in late December at age 42.

Casteel, disabled since last April, was a Home Mission Board missionary to Montana and Puerto Rico. In 1958 Casteel went to Montana as a pioneer pastoral-missionary with the HMB Church Extension Department. He went to Puerto Rico in 1966 as a language missionary to the Spanish-speaking people with the HMB Language Missions Department and worked there until 1970.

In early 1971 after almost a year of medical tests, his illness was diagnosed

Continued

EBRUARY, 1972

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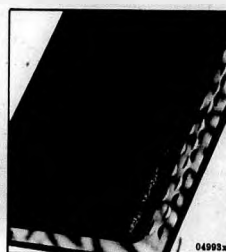
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as incurable cancer. In a widely circulated article Casteel wrote, "Many have written asking about my attitude toward life since, at the age of 40 with a devoted wife and four lovely children, my year-long illness was diagnosed as incurable cancer.

"We (he and his wife, Barbara) were not angry with anyone, and least of all, God. Our attitude was based on the concept of God as a personal, all-wise ever-present, comforting, and sustaining being.

"Indeed, I have already been rewarded in many ways. For example we are told that in the normal lifetime of a missionary, he may expect to establish six or eight new churches. The Lord has richly

blessed my humble efforts in that we have seen the beginning of a dozen churches and 2,000 persons have professed faith in Christ as Saviour.

"Life itself is the greatest miracle! Human existence for just one day or one hour is something miraculous. And the Christian faith gives this assurance of eternal, never-ending life. Each minute that ticks by makes me realize that all time is under the administration of God."

Casteel is survived by his wife, the former Barbara Jean Knorr of Maumee, Ohio; four daughters, and two foster-daughters from Puerto Rico.

A native of Lewisville, Ind., Casteel helped in organizing the first association in Indiana and pastored the Elm Grove

Baptist Church in Eastern. He also helped establish new churches in Illinois and Ohio.

While in Montana in 1964, he served on the Executive Board of the Colorado Baptist Convention, which includes Montana.

The Direct Route

A Kentucky church with less than 500 members is proving to be a giant in missions.

Pleasant Hill Church of Somerset, Ky., is giving more than \$300 a month to help support three missions/churches in pioneer areas.

Pleasant Hill's mission involvement began almost three years ago, when it began giving \$50 a month to a small mis-

Continued

sion in Oil City, Pa. After a visit by men of the church, Pleasant Hill voted to increase its giving to \$150 a month, so impressed were the men with the need and the work begun.

Two years ago, Pleasant Hill agreed to give \$50 to a mission of Monmouth church in Eatontown, N.J. Again, the men of the church visited and were challenged by the work Monmouth was attempting.

This past July, Pleasant Hill added its third "foster-child," allocating \$100 a month to Barnett Road Baptist Church, a struggling congregation in Columbus, Ohio.

Pastor C.E. Jacobs says he can "hardly believe" the way his church has accepted

this responsibility — "Personally, I thought \$50 a month was a good start for a church that had never heard too much about pioneer mission work," he remembers.

When the church jumped at increasing its giving—not once, but three times—Jacobs was "almost beside myself."

One of the keys, Jacobs feels, was getting his people to visit the site of the mission; another was having the faith to commit themselves to this ministry. "A third, of course, was pastoral leadership."

"I talk to people about the Cooperative Program and we pray for our missionaries," says Jacobs. "Our giving through the CP has not diminished. But we still believe in direct mission work."

"It is going to be a long time before this kind of work will 'take' with certain leaders of the Convention," Jacobs adds, "but our church isn't going to wait."

"The Dance of the Eagle"

Correction: In the December HOME MISSIONS Mike Naranjo Jr., and his parents Mr. and Mrs. Michael Naranjo were listed as being from Albuquerque, N.M. The three Naranjos are actually from Taos, N.M., where they have served as Home Mission Board missionaries to the Indians in Taos since 1955.

HMB Youth Director Ordained

Barry St. Clair, associate director in the Home Mission Board's Division of Evangelism, was ordained by the First Baptist Church of Princeton, W. Va. St. Clair is director of youth (high school) evangelism in the evangelism division.

Kenneth Chafin, director of the evangelism division, preached the ordination sermon. St. Clair is a graduate of Davidson College, Davidson, N.C., and Southern Seminary, Louisville, Ky.

The World of William Whitlow Ends

The aged William Whitlow, whose story was told in the November HOME MISSIONS, died in late December in an Atlanta hospital. Whitlow, 69, was hospitalized in early December. ☐

Chaplains Prayer Calendar

Mar. 1: Joseph E. Calle, La., Army; Douglas E. Pond, Tex., Army; George T. Sturch, Tex., Air Force; Joe L. Orr, Tenn., institutional. Mar. 2: Roy E. Grant, Ala., hospital. Mar. 4: Raymond Y. Chauncey, Ga., institutional; Robert C. Jones, Tex., Army; Paul A. Montgomery, Ky., Air Force; James W. Wilson Jr., Ala., Navy. Mar. 5: Bennie I. Billings, La., Navy; Sander O. Cakebread, Ala., institutional. Mar. 6: Billy D. Hensley, Ark., Air Force; Marvin C. Hughes, S.C., Army; George J. Stafford, Ga., hospital. Mar. 7: Allen G. Landers, Mo., Air Force; Charles C. Noble Jr., Mo., Navy; Franklin Sparkman, Ala., Army; Alvin W. Hedin, Okla., hospital.

Mar. 8: Wrex K. Hauth Jr., Mo., Navy; G. Howard Linton, Tex., hospital; Jack L. Thomas, N.C., Army. Mar. 9: Sam Richard Gordon, La., hospital; Robert F. Shaddox, Ark., Army. Mar. 10: Teddy R. Pope Jr., Tenn., Army. Mar. 11: Oscar B. Forrester, Ga., Navy; Grover E. Stillwagon, Mo., Air Force. Mar. 12: George L. Esch, Mich., Air Force; James W. Millaps, Tenn., Air Force; H. Bernard Nail, Miss., hospital. Mar. 13: John M. Allen, Fla., Army; Ernest A. Banner Jr., N.C., Army; Willie D. Powell, Tex., Navy.

Mar. 14: John W.F. Skinner, Ala., hospital. Mar. 15: Jimmy G. Cobb, Tex., institutional; Edward A. Flippen Jr., Va., Army; Zlak C. Mitchell Jr., Ala., Navy. Mar. 16: Ira Oliver Carter, Fla., Navy. Mar. 17: Ernest E. Kircus, La., Air Force; William C. League, S.C., Navy; Carl P. McNally, Me., Army; Wallace H. Welch, Ala., institutional. Mar. 18: Jack C. Hughes, Fla., Army; Frederick H. Ogilvie, Tex., Army.

Mar. 19: James F. Bray, Ga., Army; Robert D. Christian, Ala., Air Force; Leonard B. Hinz, Tex., hospital. Mar. 20: Thomas A. George, Ga., Army; Leo S. Stanis Jr., S.C., Navy; Bobby D. Moore, Ala., Army. Mar. 21: Eugene A. Blitch, La., Air Force; William L. Clark, Miss., Air Force; Louis M. Jackson, S.C., Army; Walter C. Jackson III, Ky., hospital.

Mar. 22: Leonard Edward Markham, Ala., Navy; Paul W. Beathard, Tex., Air Force. Mar. 24: James E. Jordan, Tex., Air Force; Elmer Palmer, Ky., Army; Weldon F. Wright, Tex., Army. Mar. 25: James Dorn, Ky., institutional. Mar. 26: Fred A. Delashaw, Tex., Air Force. Mar. 27: Charles Patisaul, Ga., institutional. Mar. 28: Lester E. Burnette, Miss., Army; Irvin Hayes Thompson, N.C., Navy; E.C. Houston, Ala., hospital. Mar. 29: Vancil V. Gibson, Mo., Air Force; Harold Thompson, Tex., Army; Frank M. Ornburn, Mo., Army. Mar. 30: Harold E. Brown, Fla., institutional. Mar. 31: George T. Boyd, Miss., Navy; Joseph K. Dodd, Ala., Army; Clinton R. Phelps, Mich., hospital; John O. Solano, New Mexico, Air Force. ☐

Are churches finding new methods of extending?

HOME MISSIONS reporters traveled northward up Route 65 in Southern Indiana to Indianapolis seeking answers to why some churches succeed and others fail.

Read about it in the March HOME MISSIONS

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Editorial Assistant Charlotte Powell
Art Director Tom Baker
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Richer Lives

Thank you for your feature story, "A Visit to Grandma's House" (Dec. HM). Needless to say, we are most proud of Baptist Village and the service it renders to our elderly. Especially are we, at Central Baptist Church, proud to claim such fine Christians as Mr. Bob Shaw and Mrs. Aletha Bergman, and others who reside at Baptist Village. Our lives are certainly made richer by our association with them. Jerry Songer Waycross, Ga.

• Congratulations on a very excellent issue (Dec. HM). The high level of journalistic standards that you maintain makes it hard to be unusually enthusiastic about a single issue but I do think that your treatment of the elderly along with an earlier treatment of the Jesus Movement makes this a most significant year in your publication. I only have one reservation about your presentation on the elderly. You did not give any attention to the Baptist Home of Maryland and ours is unique enough that it was worthy of some mention. R. G. Puckett Lutherville, My.

Growing Old Gracefully

Thank you for the excellent articles concerning retirees and their needs. Baptist Village now has \$27,000,000 of building including converted hotels for retirees. When you run another article on this concept, it might be wise to have your writer look into our concept which is a bit different. Ours is the Entrance Endowment concept which other denominations also are using. It is by far the fastest plan and requires no denominational contribution.

Mack R. Douglas
Baptist Village
Pompano Beach, Fla.

• I was quite pleased with the December issue and feel both it and November may be of real value to churches in our state.

Our Kentucky Inter-faith Aging Project attempts to keep churches abreast of effective avenues of ministry with older persons and we would like to contribute copies of HOME MISSIONS along with other resources. Annette L. Jackson Louisville, Ky.

You're Welcome

Allow me to, this very day, long before I get to read all of the current (Jan.) issue of HOME MISSIONS to congratulate you on your forthrightness in having the courage to issue this special edition of HOME MISSIONS.

Surely, from sources, you may receive some acid criticism but from the vast majority of Southern Baptist people there will come a "well done" and a genuine feeling to say "thank you" from the bottom of our hearts.

This copy shall become to be a permanent part of my library and again I thank you for this edition of the HOME MISSIONS dealing with the occult. Miles Lee Vines Bessemer, Ala.

Creative Comments

I feel I must comment on "Risking Creativity" (Dec. HM).

The statement you made—"what's important is not what others think of him, but what he thinks of himself and above all what God thinks"—I believe is the cry of multitudes in our churches today. There are many who would express "creative thoughts" if they were not bound by fear of being rejected. And even more—persecuted for speaking what is in the heart.

What has happened to Baptists who were founded on the right to read and interpret the scriptures as the Holy Spirit directed?

Over 25 years ago I was a lost Catholic who was brought to Christ in a Southern Baptist Church. They told me then to believe all the Bible. I took them at their word and have never been sorry. Nearly 9 years ago Jesus baptized me in His Holy Spirit. No man or other books led me to

this blessing—only God's Word! Then I was told that what I experienced was not for Baptists. Only Pentecost was not a denomination, but an experience for every believer. Praise His Name! Isn't God good? Jesus has become more real to me since then.

There is a great need in our little town for God's Spirit to be allowed out of the "box" we have put him in. There are few souls being won—or lives changed—the old devil is having a gay time biding his time—while churches operate without power. Business as usual. But thank God for the Southern Baptist churches that are letting God out of the box.

A young man here has been working with teenagers (mostly unchurched) and has led many to Jesus. He wants to work through his church—he loves it—but he has been stamped an outcast. I pray God will use your magazine to help break these churches out of their complacency—Jesus is Coming soon!

The Children of God was handled with your usual fairness—

This type of life doesn't appeal to this "over forty" mother but as a lonely lost teenager it could have been attractive. At least the devil doesn't have their young lives. It's strange how we are so quick to condemn that which we don't understand. It sounds familiar—like condemnation of Jesus and His ministry—it was weird to most people then, too.

Hang in there, Bro. Knight; Jesus was nailed to the tree for "rocking the boat!" He pleased the Father—not man! Praise the Lord for his love.

Mrs. C. Ransbarger
Artesia, N.M.

The Sight of Bare Feet

We enjoyed your articles on the Jesus Revolution so much. They were carried in our state paper (Baptist Beacon). However, when we read them, we were living in Morena, a little mining town in eastern Ariz. Now we are caught in it here in Phoenix! Two weeks ago I moved our membership to Paradise Hills Southern Baptist Church, which is the Jesus People Center in Phoenix. Our pastor is James Rock....

This is all new to us and I hardly know where to begin. When we moved here, we heard of the church and decided to visit it simply because it is the closest Southern Baptist church. We did hear things were happening there, but from others we heard really derogatory remarks. I must admit I was turned off that first Sunday by the sight of bare feet and girls in Levis in God's house. After the initial shock wore off, I saw that this church has something that no other church I've ever seen has, and that is love! We say we have love, but after seeing it evidenced here, I really wonder. After these hippie kids (and they aren't drug-store-type hippies, either) "descended" on Paradise Hills Church, many of the adults made their exodus to other, more churchified churches and what remains is the cream of the crop. There is a real love and rapport between the kids and the "over-30" group. Last month the church baptized 70. We aren't large building-wise either. Our facilities are quite small; in fact, it isn't unusual for the kids to have to sit on the floor Sunday mornings—don't know what will happen when we run out of floor space! The church sponsors a home called House of Hope for kids here. Around 300 have gone through the home, with about 200 of these being saved there. Some of these are there only overnight or a few days of course. Right now there are 20 kids there, with a young married couple living there as chaperones or counselors. While living there, they are required to attend Bible study and church services, and after 3 days there, are required to contribute 25 percent of their income to the operation of the house.

The Lord made it possible for Paradise Hills to have a booth at the State Fair (this was right before we joined, so we didn't get in on this). It was manned mostly by the young people, with at least one adult on hand at all times. They passed out tracts and witnessed to people as they went down the midway. There was a room in back of the booth for extensive witnessing to those interested. Several made professions of faith right there and then others have come onto the

church stating that they received Jesus at the fair. One young man came Sunday night who had been a Satan-worshiper and then there was a girl of Greek Orthodox background.

Well, I could go on, but I just wanted you to know about this Southern Baptist Church that has the people of Phoenix "wondering."

Mrs. Carol Dailey
Phoenix, Ariz.

Worth It All

I have been reading about the Jesus Movement and I have some comments of my own.

We cannot say if this movement is just emotional or if it's for real. Only God knows if it's really his work. But I know one thing for sure, it has fulfilled what God wants St. Mark 16:15 "Go ye into all the world, and preach the gospel to every creature!" And to me if one person out of the whole crowd does receive Jesus Christ as his personal Savior and Lord it is worth it all. (Without being just emotional or just because his friends did it too.)

But I have more faith than that, I know there are more than just one.

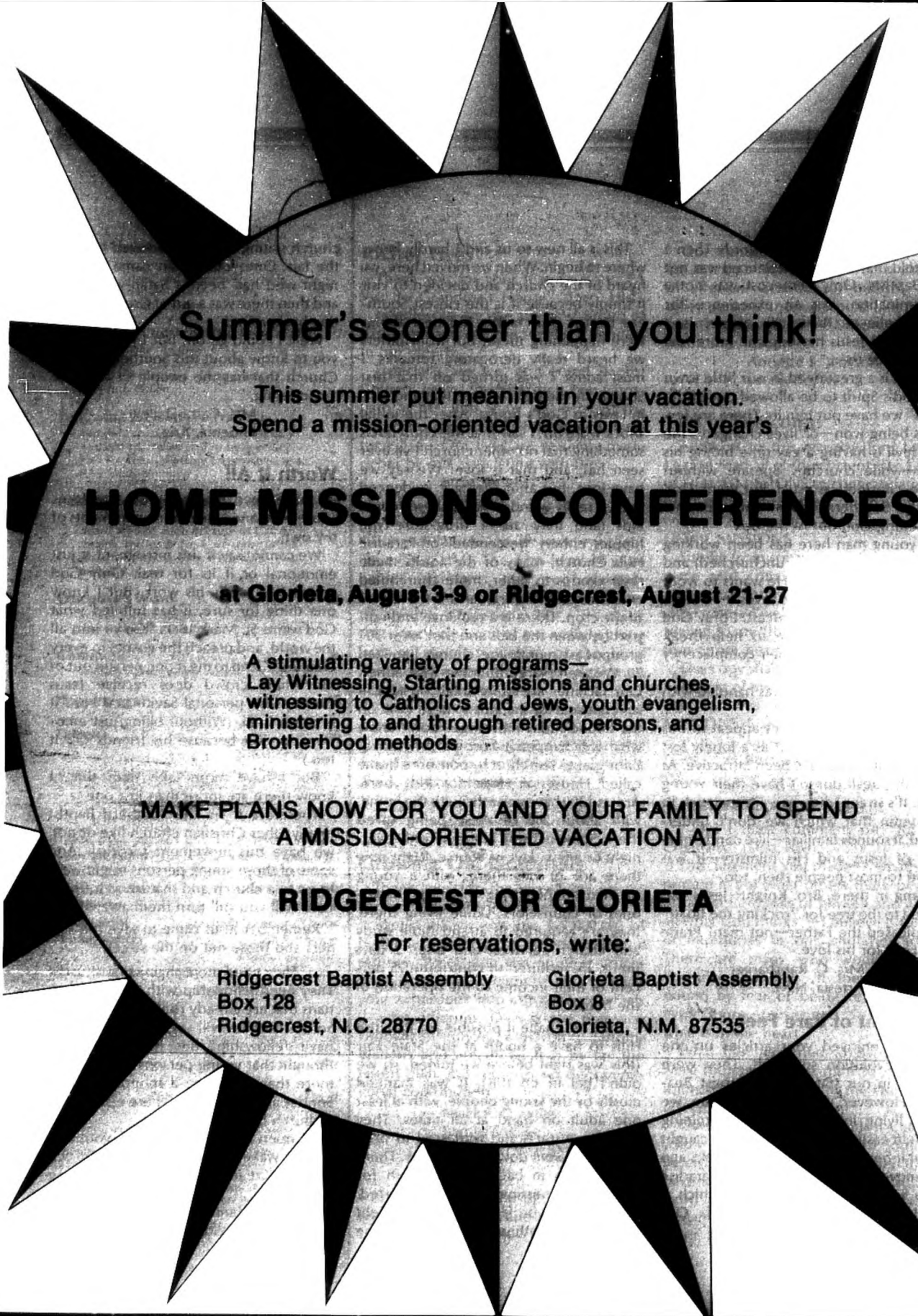
Therefore if we the Southern Baptist or any other Christian church like or not, we have this movement for real. And some of those young persons might want to go to a church and mature as a Christian. Will you still turn them away?

Remember Jesus came to save the sinners and those out on the street.

... They need more than just a church! They need fellowship with young Christians that are already rooted in the word. Some churches will say, well, we already have fellowship. But have you ever thought that young persons like to meet more than just once a month or every Sunday and meet somewhere else beside a church building.

So open your doors to the youth of today; wake up and realize that we want a part in working and witnessing for Christ!

Manny Martinez
El Paso, Tex.



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