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Home missions



ON THE ROAD... Fewer churches, more members. What's happening to Southern Baptist church extension? And why?

Dry, brown grass of mid-winter covered the rolling Indiana countryside. The overcast sky matched the dull gray concrete ribbon stretching before us. Without sunlight, grass and trees and buildings of deep color saturation paled drab, lifeless.

Ahead was Austin... Seymour... Columbus... Edinburg... New Whiteland. And Indianapolis, the giant, the hub of Indiana. Behind was Henryville, Sellersburg... Floyd's Knobs... the Fall Cities of Clarkstown, Jeffersonville, New Albany.

The strip of Indiana we drove through, from New Albany on the Ohio River border, to Indianapolis, the state's commercial and industrial heart, contained about one-fifth of the state's population: some 1.3 million people. And more than 60 Southern Baptist churches. We had come to Indiana to learn more about those churches.

In 1969, the Southern Baptist Convention showed a net gain of only 40 churches; in 1970, it reported a net gain of only 25—lowest since the depression years. Gloomy warnings surfaced, predicting that in 1971, Southern Baptists would show their first net loss in number of churches.

Yet the Convention reported also a sharp upturn in number of baptisms in 1971—second highest ever. Overall additions continued to shove SBC membership numerically above other American Protestant denominations.

Less churches. More members. In light of traditional Southern Baptist growth patterns, the facts were confusing. We entered the statistical labyrinth, and questions emerged:

What was happening to church extension? Were the times

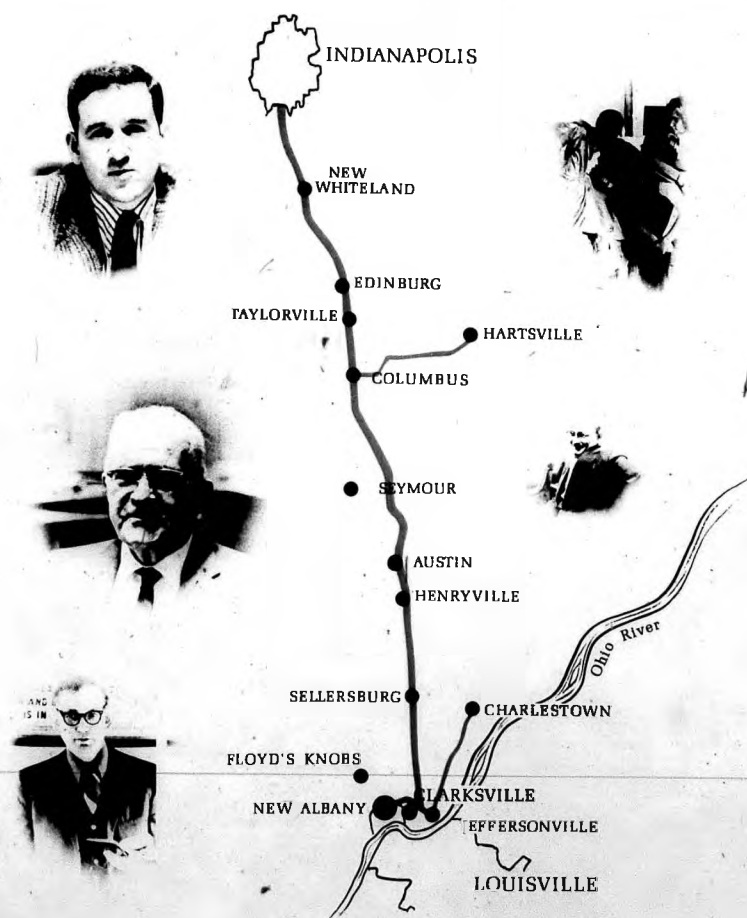
demanding a new philosophy? What had caused the stagnation? Or was it stagnation, or merely an acceptable rate of attrition, culling of ecclesiastical deadwood? Had Convention programming or direction broken down? What was the responsibility of the laity? Had Southern Baptists with their genius for outreach, finally peaked? Were they slogging the trails of decline hewed by other major U.S. Protestant denominations?

Answers, we felt, wouldn't be found in statistics. But in people. People responsible for establishing strategy; people responsible for carrying out plans. People working at each level of church life, from Convention to local congregation.

So we had come to Indiana. The decision to test tube this section was arbitrary. Highly unscientific. Yet there was method in our madness too. In a sense, this heartland region—open to Southern Baptist expansion less than 25 years—was a microcosm of the denomination itself. Here in this 110-mile long, 20-mile wide belt were the growth patterns of the Convention's past 50 years—the traditional philosophies, the new concepts; the confusion and the clarity; the successes and the failures. And here we could see them, as if in time-lapse photography, unfolding in sequences speeded up so that the transition could be comprehended. We hoped.

On the following pages are what we found. Perhaps you will see your church—or yourself—there. If you look. ☐

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GRACELAND DOES IT...

With a maverick attitude, and a no-fail attitude, a small Indiana church has grown into a boomer

By Sandy Simmons
Photos by Everett Hullum Jr.

At first Graceland seems like a three-ring circus, with Elvis Marcum (right) as the ringmaster.

You can almost imagine the tall Graceland pastor in top hat and tails, cracking a short riding whip as he presents Graceland Baptist Church—"the greatest show on earth."

The center ring spotlight falls on the New Albany, Ind., church herself: a throbbing, growing nucleus of caring men and women. The record has been startling. Since Marcum came in 1963, the annual budget has increased 25 times; attendance has grown from 84 enrolled in Sunday School to more than 800 now—and membership over 1,000. The church that was a mission when Marcum came has begun several more now, and conducts more ministries than you can count on your fingers.

Graceland's outreach activities are spotted in another ring. Included are Bible fellowships; ministries to the deaf, blind and physically handicapped; and a food-and-clothing ministry. Special attractions are the preschool and day-care ministry, special senior citizens' activities, and a fleet of buses, paddy wagons and mail trucks that make up the church on wheels.

Spotlighted in the third of the center rings are the church's laymen.

"Our church is a laymen's church," Marcum says. "The laymen go to work when given something they want to do. We believe every man is a minister and we use everybody and the talents they have."

New Albany is older than its giant, "cross-the-Ohio-River" neighbor, Louisville, Ky. But New Albany seems to have stood still. Houses near the downtown area are repetitious white-frame "shotgun" shacks. The few multi-story homes seem preserved from another era.

In 1964, Beechmont Baptist in Louisville, Graceland's sponsoring church, asked the Home Mission Board to survey Graceland's growth potential. After study, the HMB estimated it would take years for the church to reach 250-300 in attendance, and the sanctuary would be more than adequate for years. The evaluation was proven wrong.

The remarkable thing about Graceland is not just the spectacular growth, but the church's ability to meet people's needs. It's an "anything goes" attitude that lends a continuous air of excitement.

"I guess you could say we're conservative in theology, but liberal in methods," says the 43-year-old pastor. Marcum is the personification of the child's story of the little train engine that could... "I-think-I-can, I-think-I-can," is the way Marcum climbs his mountains.

"We can do whatever we set out to do. We don't use the word 'can't' here," he says. "If we are doing what God wants us to do, we have all his resources. Most people believe that money limits, but we believe only God limits."

Graceland ministers to the "total man," social, spiritual, physical. However, the over-powering aim is to "go and present Jesus Christ to others."

Graceland members are constantly experimenting with new methods. And when a particular ministry outlives its usefulness, they aren't afraid to discontinue it. The church operates on the slogan, "The best way of doing a thing hasn't been found, but we're still seeking."

Graceland, which hopes in the next few years to double Sunday School attendance, is attracting many new members from other denominations. Consequently, Graceland has been accused of proselytizing.

Emerson Abts, minister of Wall Street Methodist, said he had formed opinions from statements by other Methodists. "I get the idea they are proselytizing group," he says, "thinking nobody's getting to heaven but Southern Baptists, and Graceland will have a special corner. I think there is some truth in this statement, but also some jealousy."

Other ministers won't verbalize their feelings so strongly. The pastor of Trinity Methodist, located next to Graceland, expressed admiration for his neighbors' work. He said he didn't know of any of his members who'd joined Graceland.

Many new members of the "Graceland family," however, do come from other denominations, where services have become too "methodical or regimental," as one visitor said.

Others, like Walter Chastain, are just dissatisfied with their former church. "If you have a spiritual hunger and get on a spiritual train that doesn't leave the station, what do you do?" asks the former Presbyterian. "My family changed trains. Graceland is eliminating all the trivia and getting down to the work at hand in the simplest terms."

During a visit to Graceland before Chastain's family joined, three hippie youths attended a service. It wasn't their attendance that impressed Chastain, but the attitude of Gracelanders.

"One of the kids had hair you wouldn't mop a floor with," Chastain remembers, "but these little ladies would come up to them and welcome them, very sincerely. They were really glad to see those hippies."

"Graceland has the right attitude it's not centered on itself."

Graceland's a church that lives by Marcum's motto: "certainly I can do it." And everyone gets a piece of the action. At Graceland, you don't sit in the grandstand and watch the show—you get involved in meeting needs.

CERTAINLY
I CAN
DO IT



...WITH MULTIPLE MINISTRIES



"Graceland Day School started like everything else, we realized a need," said petite Kay Barbour (center, top photo).

The first year Graceland had 11 kids; since then it's grown to 300 children, with four kindergarten classes, four nursery schools and day-care center. "The day-care center is one of three

accredited projects in the state that keeps infants," Kay says proudly.

Wife of Graceland's associate pastor, Jeff Barbour, Kay directs Graceland Day School and its 29 staffers.

"First we care about the child as an individual. If we care about him we must also care about his home and meet its needs."

on day school to clothing-and-food cupboards, Graceland works to meet needs



Because the day school receives no government aid, it can stress religious education.

Our policy is "Don't teach religion-wise, but do teach the children to love Jesus," says pastor Marcum.

The school, Kay adds, has helped Graceland present a positive picture of

Christianity while gaining the respect of the community.

Community trust is also fostered by other involvement, including a food-and-clothing "cupboard" maintained by the WMF women. Members bring items, which are sorted by volunteers such as Hilda Tapp (left, above). Goods are free to anyone.

Among the other ministries is one to deaf people; re-enter Kay Barbour, who sign languages the sermons and each Sunday night teaches the whole congregation how to "sign" a hymn (above). "The work has snowballed," delighted Kay says, "and parents come just to learn how to speak to their deaf children."

Continued

...WITH BUSES

From paddy wagons to school buses, McCrary has put Graceland on wheels



A black-and-white paddy wagon sat in one of the small parking lots in the Bono Village housing project. Twenty-eight children were crowded into the cramped vehicle.

"My son Terry's driving the wagon there," said Ed McCrary (far left). "He's 18. He started out driving a station wagon, then went to a mail truck, and now a paddy wagon."

Part of Graceland was sitting in the paddy wagon—children, Terry, and a teacher. All were listening to a Sunday School lesson. The paddy wagon, like the station wagon and mail truck before it, were part of Graceland's mobile classrooms.

A large royal blue plastic sign announces Graceland's presence. The red brick church building sits on a knob (Hoosier word for hill) outside New Albany. But most citizens' first encounter with Graceland's name is probably on one of the fleet of former school buses, mail trucks or other vehicles that make up the church's "Rolling Chapel."

"The bus ministry has been open to everyone from the very beginning," McCrary says.

McCrary can remember when Graceland's bus ministry wasn't well known or well liked. "Everyone was anti-Graceland, anti-busing; now we're cooperating with the Church of God and Christian churches. The reason we're able to work so closely with them is through our mutual concern for people."

With its successful history, Graceland has inspired other churches to begin similar programs. McCrary's teams have introduced the concept of bus ministry in clinics at more than 50 churches. "We're just sharing what worked for our church so more people may be reached," says McCrary, who drove thousands of miles last year in promoting bus ministries and lay witness.

On Sunday mornings, 12 mobile Sunday Schools are sprinkled throughout the city.

That's on the second run. The first run of 20 buses picks up all the adults and kids who want to attend services at the church building itself. One Sunday driver Jack Cox picked up two hitchhikers, invited them to attend Graceland services, bought them shirts, then delivered them to Sunday School with the other riders.

Continued





Each Sunday, buses deliver almost 100 riders. Captains like energetic Pat Wycoff (above), jump off at every stop and knock on doors. Sometimes the only results are sleepy heads peering out windows, but more often it's a group of kids—or adults—ready for Sunday School.

Pat, who leads singing on the way to church, visits the homes on Saturday afternoons. Active in the bus ministry for more than a year, she's built a long list of prospects. "If we got everyone to come, we'd need another bus," she says.

When that happens, layman McCrary is sure to get them another bus. A highly skilled mechanic, McCrary helped begin the bus ministry almost 10 years ago. His routes criss-cross the city, even crossing the river into Louisville. "If another church moves into an area, we'll move out," McCrary says. "We want to challenge other churches."

The bus ministry has been effective in building community awareness.

"People used to look down their noses at Southern Baptists," McCrary says. "They thought we'd be just another group that would soon be back across the river."

The buses are used for more than just transportation to and from church and

as mobile Sunday Schools. When the November elections roll around Graceland buses will carry voters to the polls. A former Greyhound bus is used for tour groups, including youth choir and the senior citizen's Keen-Ager Club.

More than 40 Graceland members work in the bus ministry—visiting and driving. "All the workers are encouraged to follow up and visit in the homes," McCrary says. "What good does it do to reach a child for 45 minutes on Sunday if you don't influence the mother and daddy?"

The sandy-haired McCrary, an Alabama native with a wide grin and the rough hands and stained fingers of a professional auto mechanic, not only buys the buses, he keeps them running. When his work at Graceland began to interfere with his well-established repair business, he sold the business and started teaching. "I saw a need here," he says simply.

"When Graceland finds a need she refers to it as a ministry, not a program," McCrary said. "A program is something you just talk about and never do."

"At Graceland when someone sees a need, he refers it to the proper committee, which starts the wheels rolling."



It can be stopped if the people wish, but I haven't seen a ministry stopped yet."

McCrary's wife is a charter member of the church—which began in a former doughnut shop. In early years, Graceland almost folded.

"In 1962, we just sat and went to nothing," the Alabamian remembers. "We were broke; we couldn't even buy literature from the Sunday School

Board without paying cash on delivery."

McCrary and pastor Ron Hindson began the bus ministry in the late '50s with three buses. Hindson left, and McCrary's "baby" almost died. He kept it alive by driving one bus every Sunday morning. Then came Elvis Marcum.

"We had a choice of closing or doing something," McCrary says. "We did something. With the right enthusiasm based on Christ, you can do anything."

Continued

...WITH ALL AGES

From Children's Church to church for the elderly, Graceland builds "community"



Columbus P. Spurlock sat in the corner of a basement room at Graceland, awaiting his turn to play his guitar.

The audience was fourth through sixth graders in one of two Children's Churches pastored by Graceland associate pastor Jef Barbour (above left). Ron Keller leads a congregation of first through third graders.

On Sunday morning during the Graceland Sunday School hour, Spurlock walks from group to group

of the church's Sunday School classes in Bono Village housing project, stopping to play his guitar.

Graceland has ministries in all five of the government subsidized housing projects, which range from low-income young family dwellings to a high-rise apartment building for senior citizens.

In the high-rise apartment building, Keller (above right) leads a Sunday night worship service. Graceland is a community center where adults and youth make regular visits to



valercent homes in the area. The older generation able to get the church offers the Keen-Ager with weekly get-togethers. An 84-year-old lady created the club's motto. "It's not your arteries; it's attitude." The main thing, Marcum says, "is to teach how to live, to die."

Graceland believes the foundation of its ministries is prayer. Dean Scott,

who recently joined the Graceland staff as a mission pastor in the Green Valley subdivision of New Albany, said, "As a newcomer to the group I've observed the real power at Graceland comes in the prayer ministries—that includes not only the prayer services, but the prayer lists. Each member prays for another member of the congregation so that each member is prayed for each day."

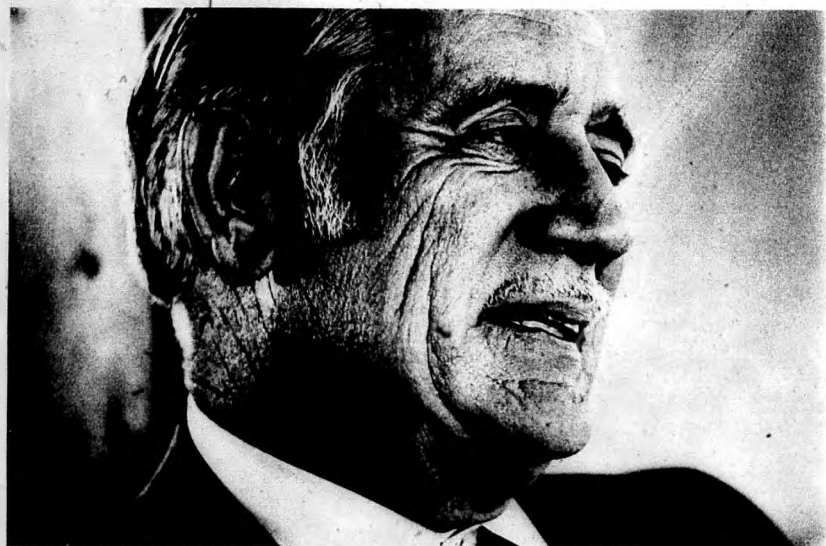
Along with other churches in the community, Graceland has become

involved in a drug abuse center in the community, where ex-drug users will be able to live and be rehabilitated.

The church participates in community projects, like the Harvest Festival, and youth rallies.

Through its ministries, Marcum says, Graceland has fused together all ages and social strata to capture the attention of New Albany; and the city, with its needs, has captured the attention of Graceland. □

THE QUIET WAY ... Graceland's sister churches in the Fall Cities area exhibit flexibility and strength



Lying in the wake of a church like Graceland may seem a good way to be swamped. But a number of Southern Baptist churches in the Fall Cities area have emerged from the waves stronger, more flexible and more eager.

"What's more," says area Superintendent of Missions Presley Morris, "We've got other churches in the association doing as much proportionately as Graceland. Elvis Marcum has eight people on his staff; others in the association are less spectacular, working in a quiet way."

A tall, large man, Morris has a down-to-earth personality that makes you immediately feel you've been friends for at least 20 years. He's quick to give Graceland credit for the church's achievements, but just as quick to stress the impact of the other Southern Baptist pastors along the Ohio River banks.

"A new spirit of leadership in the churches has come about in the last few years," says the native South Carolinian. "I believe we have some churches doing really good jobs, but they're not in the limelight. Sometimes a pastor has no help at all, not even a secretary; the church might have 200 to 250 in Sunday School, and 60 baptisms in a year. I feel he's doing as good as any man could."

W.B. Mitcham's church probably has the largest front yard of any church in Indiana. The small, rectangular church now sits atop a deserted hill in Floyd Knobs, but the entire area is expected to increase population-wise in the next few years.

Mitcham (above left) said if the church reaches any more people, there will not be enough room to seat them. "Right now we're bulging out the

walls; we have a class on the church bus and a Bible study in a storefront in nearby Greenville."

Mitcham was instrumental in the beginning of the area youth crusade that developed into the One-Way House, a rehabilitation center for ex-drug users.

Last Thanksgiving more than 150 Jeffersonville youth spent the holidays reading the Bible in a 72-hour Read-A-Thon sponsored by Rolling Fields Baptist Church in Jeffersonville. Pastor Charles Ham (above center) said, "Kids came and stayed all night. We reached over 150 young people, and even received a congratulatory message from Billy Graham. On the Sunday we closed the Read-A-Thon we had 77 teenagers in church. The Read-A-Thon really revived the whole church."



B.T. Scrivner's church, First Baptist at Sellersburg, north of the Fall Cities area, is in a perfect location for growth—on the main artery of Interstate 65 between Louisville and Indianapolis. "The only way the community can grow is in this direction," said Scrivner. "The church now averages more than 250 in Sunday School. I can't think of any other place that offers any more challenge than here."

"This church could grow to 1,500 and be the largest church in this vicinity."

John East (above right) pastors Colgate Baptist Church, which is surrounded by Colgate-Palmolive Company, the Ohio River, and a sewage plant. The small brick church's growth has been steady during the three years that East, the church's first full-time pastor, has been there. While doubling in size in Sunday School, the church has also increased in the number of baptisms: 70 percent of the baptisms have been adults, and no one under age 11 has been baptized. "In other words," Morris says, "East is not just baptizing the children of members; he's reaching the community's adults."

Although at the time Graceland has stage front center, other churches in the Fall City area are quietly making their own impact. □





Michael Paine first said it: "Don't look back; somebody might be gaining on you."

Clifford Anglin of Jewell Village, Columbus

By Everett Hullum Jr.

Photographs by Don Rulledge
and Everett Hullum Jr.

Forty-six-year-old Clifford Anglin cocked his head and squinted over the top of his glasses.

"Any town where there is no Southern Baptist church, I'll just go in an' preach the word of God. I stay off denominationalism, that'll just get you hung up. I build a relationship with people."

"We have a lot of towns in Indiana without a Baptist church. You don't need a survey to tell you. If it's got a Baptist family, you can do the job. In fact, you don't even have to have one family. I didn't have one when I started Edinburg; at Hartsville we just had one."

A lusty wind curled Anglin's topcoat around his legs, heavy black clouds, slammed by gusts, stalked away to the south, leaving a brilliant early morning sun to dry the earth.

Anglin sidestepped one of the wind-ruffled pools left in the gravel parking lot by the night's thunderstorms, waved his hand toward the simple white frame building behind him. "At Jewell Village here," he said, "I started with just one woman and two children."

From his home, in Columbus, gaunt, wiry Cliff Anglin roams central Indiana, driven by a desire to bring the kind of relationship he has with God and his understanding of Christianity—to any and every community without it.

Anglin has weaved in and out of a half dozen mid-Indiana churches, since capitulating to a nagging "call" to preach—he fought it for years because of a speech impediment. (Today the stammer occasionally surfaces in conversation but disappears completely when Anglin launches his revival-hour sermons, which often last 45 minutes.)

Anglin's first pulpit was Edinburg, a small wholesome community north of Columbus; he's now at Jewell Village, a predominately poor, blue-collar Columbus suburb. Ahead is Freetown, where he's purchased and is renovating a building for a mission under the sponsorship of Calvary Baptist of Seymour, Ind.

His destiny is to move into a "spiritual vacuum." Anglin feels. Propelled by dogged affinity to the Southern Baptist brand of religion, he founds churches where none of the denomination exist; he attempts to salvage floundering churches. Anglin's record isn't 100 percent, but most of the churches Anglin's touched still exist. One is at Hartsville.

When Anglin came to Hartsville, the sleepy, staid Indiana village had 400 people and four churches wrapped around a town square. At the turn of the century, Orville Wright had attended a United Brethren college in Hartsville; fire destroyed it and grass covers the knoll where the school once stood. All traces of the college



vanished, save the chapel—long in private ownership. Anglin wanted the chapel. He was tenacious enough to get it, despite a state Baptist convention survey that concluded Hartsville needed no more churches.

"But I didn't know about their survey," Anglin laughs, "and they didn't know I was there. Me, I don't pay much attention to surveys; I'd start a church right next door (to another church)."

"They told me in Hartsville, 'Preacher, we've got enough churches here.' I said, 'You don't have a church in Hartsville, you've just got four organizations!'"

Southern Baptists' reputation for zeal, independence and stubbornness in church extension is earned. Coupled with a well-financed plan of attack, these qualities have carried the Convention on a lightning blitzkrieg of the United States in the past 20 years.

Some say it went too far, too fast.

Before 1951, Southern Baptists and American Baptists had reached an often disputed "understanding" that split the United States into denominational territories. But four things happened to ruin the gentleman's agreement. First, Dust Bowl Southern Baptists migrated to California in the 1930's; second, wage-earning Baptists moved into the Great Lakes industrial cities beginning in the early '40's; third, expanded military commitments during and after World War II stationed Southern Baptists in many areas without SBC churches; and fourth, major companies began transferring their young, well-paid executives.

The resulting explosion dispersed Southerners—and thousands of Southern Baptists—throughout the United States. Offspring of the migration were Southern-style evangelistically oriented churches that looked to the Southern Baptist Convention for support, direction, and encouragement.

Convention agencies—notably the Sunday School Board and Home Mission Board—did not inhibit growth of Southern Baptist churches outside SBC territory. Yet bound by the agreement, they could extend no assistance.

First break came in 1942. Sixteen California churches asked the Convention for affiliation; in accepting them, it involved a phrase from its constitution, which said the purpose of the Convention was "to provide a general organization for Baptists in the United States and its territories."

At this time, Southern Baptists numbered 5,367,129 in 19 Southern, Southwestern and Midwestern states. There were 25,737 churches.

Following success in California, the SBC strengthened and reaffirmed its national aims. In its 1951 gathering, the Convention wiped away all restraints: its agencies were freed "to serve as a source of blessing to any community and to any people anywhere in the United States."

Two grin-and-bear-it jokes make the rounds of Indian Southern Baptist churches:

Kentuckians come to the Hoosier State to make their fortunes—and spend them driving back home to Kentucky.

On holiday weekends Baptist pastors have to preach from the back of pickup trucks because their congregations are driving the interstate going home to Kentucky.

Both jokes have a basis of truth. For 20 years, Southerners plunged into heavily mechanized Great Lakes states, seeking factory jobs and living wages. From New Albany to Indianapolis, most Indiana communities are built on one or more key industries.

One half to two thirds of the people in Indianapolis, estimates Grover Hartman of the Indiana Council of Churches, are from the Appalachia region or the Deep South.

On the other end of the interstate belt, Louisville's population has spilled across the Ohio River, mushrooming the Fall Cities and sending suburbs spiriting northward up the highway. "We're what you call bedroom communities," says Presley Morris, area superintendent of missions.

Red-haired Jim Casey, himself only three years out of a mission ministry in the Kentucky hills, says his congregation at Charlestown, Ind., had no native Hoosiers when he came. And Tommy Taylor, energetic young pastor of New Whiteland Baptist Church, south of Indianapolis, guesses 60 percent of his congregation is from Kentucky. "We also have people from Tennessee, Mississippi, Arkansas," he adds.

Their situations are not unique. Baptist churches in Indiana are largely made up of transplanted Southerners. (That includes leadership; of more than 25 churches visited by Home Missions reporters, only two had native Hoosier pastors.)

But conditions are changing. Al Shackelford, editor of the *Indiana Baptist*, says he recently overheard one of the youngsters in his church tell another, "When I get grown, I ain't never going to Kentucky."

"The kids have been picked up and hurried out in the dead of night, going to spend the weekend with the folks in Kentucky," says Shackelford, "and they're tired of it. This is home to them."

It's dangerous to toss out raw statistics without evidence to substantiate a point, but a couple seem appropriate here.

In the decade 1959-1969, Indiana had a net gain of 96 churches. Kentucky had a net loss of 96 churches. Make of those statistics what you will.

Shackelford laughs when you ask how many of the state denominational staff are Indians. "All of us; we're adopted sons."

Like Thomas Wolfe, the Southerners have learned "you can't go home again." They're already there.

In 1970, Southern Baptists were in every state. Membership has almost doubled—to 11.6 million—and church growth had increased by one-fourth; the convention listed 34,369 churches.

So dramatic and so devastating had been the juggernaut of other Protestant denominations reeled under the slaughter. Accustomed to slow, planned growth and only agreements, they were nonplused by the reckless abandon by which SBC churches cropped up all over the map.

In the clash of mission philosophies, Southern Baptists are a threat. And church fields became battlegrounds.

"We feel they should try to do what we are trying to do—reach the unchurched."

In fact, Southern Baptists have had no apparent need to encroach on another church's field. An Indiana Council of Churches survey—which Southern Baptists quote—revealed more than enough unchurched people to go around: 51 percent of the state's population belonged to no religious group.

But too often did first spearheads of SBC advance shear apart avenues of communication with other denominations. The results were a self-imposed isolationism and semi-persecution complex on the Baptist side, feelings of piratism and indiscriminate proselytizing on the other.

As Helm indicated, the walls are slowly being broken down and tensions eased.

Meanwhile, many think Southern Baptists could learn from increased ecumenical contact.

American Baptists approach church extension much differently than Southern Baptists. They conduct surveys to determine propitious sites, find a sponsoring church, and place a fully trained, fully supported minister at the site.

There is a healthy relationship between most American and Southern Baptist churches in Indiana," says William Helm, minister of new church development for Indiana American Baptists. But it hasn't always been so.

"For us it depends almost entirely on the tactics of the Southern Baptist ministers. Some of them have called American Baptist church members and appealed to them to come and see if they would not like the Southern Baptist church better," says the angular, balding Helm.

Some Southern Baptist organizers come with the feeling they are going to establish the true Baptist church. It causes tension.

But if they come with the feeling that there's more to be done than can be accomplished by all of us, they are welcome," adds the Southern Baptist ministry-trained Helm.

The attitude is much different in the National Baptist convention, where any minister so moved may begin a church, and only rarely does he receive any support from a church or denominational group. "If it's of the Lord, it



American Baptist Missions Director William Helm

will live," says F. Benjamin Davis of New Bethel. "If not, it will die."

"Unfortunately, many are not blessed of the Lord," he added philosophically.

Southern Baptists have split the difference between these extremes, offering new missions more support than National Baptists give, but starting them more often and without the preparation of American Baptists.

"We have to think in terms of our stewardship of resources," says Helm. "Our process is slower, but we feel better. It is an exception when one of our new congregations does not survive."

Southern Baptists have had no such hesitancy. "The mortality rate of new churches is very low," says Don Mabry of the HMB's Survey and Statistics section. "But

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we don't know what happens to them after a few years. If they fail, or why, we don't know.

"All we know," Mabry adds, "is that for every three churches started, more than one disappears from the Convention rolls."

Mabry says the reasons vary: some churches are disbanded or merged with other congregations; others become so small they fail to report; a few withdraw from the Convention.

The contrast in philosophies is clearly seen in Indiana:

American Baptists have been in the state since 1789; they have 400 churches and 125,000 members. Southern Baptists have been there less than 20 years—and count more than 230 churches with 53,000 members.

This, of course, says very little about comparative condition of the churches—stability, resources, influence in the community. It merely leads to a tongue-in-cheek question:

Will statistical success spoil the Southern Baptist Convention?

SBC patterns of church growth—like those of other denominations—ebb and flow with the forces of a transitional society.

No doubt the 1951 decision to spread beyond the South contributed greatly to denominational expansion. But other factors were at play too, and understanding the valley-mountain rhythm of church growth is possible only in the context of history and milieu.

During the black years of the 1930s, the net gain in total number of churches plunged drastically, but upswung again as the U.S. moved into World War II.

Man-and-moneypower drains of the war years caused another slide, which bottomed in 1944.

The period of greatest expansion began in 1945, as Johnny came marching home. Except for an aberrant drop in 1949, the net gain in church growth was continuous until peaking in 1954, when the renewed religious fever that had heated all denominations began to cool.

A spit of snow swirled in wind-tossed circles, to crash silently against the window. And melt, helplessly.

"The whole post war period was a time of rapid expansion of churches. The fifties, especially, saw surging church building. Churchmen had held off during the war years, but afterwards, as new housing areas developed, the churches moved with the people; they simply rose to the challenge."

Methodist layman Grover Hartman, executive director of the Indiana Council of Churches, spoke with the confidence of a witness of more than 20 years. Before coming to the council in 1959, he had been active in his denomination's church expansion. And with a PhD in social sciences from American University, he was aware of times and trends.

"In Southern Indiana, we had '\$10 Clubs,' whose members could be counted on to contribute \$10 to establishing new Methodist churches in the area. Growth was so rapid, at times we were giving \$10 every week." He smiles at the memory.

"The people responded to church extension campaigns. An urgent appeal might raise as much as \$100,000 for new churches."

A benign man with sharp, alert eyes, Hartman believes the decline in Protestant church growth dates to the Civil Rights movement's beginnings. "Churches began, many for the first time, to recognize the problems involved with civil rights and urban blight. They started concentrating on the needs of urban society. They put funds into reconciliation and aid to the disadvantaged."

As this reappropriation of monies increased in popularity and intensity, the number of new churches decreased. One church body even declared a moratorium: no new churches.

"No others went this far," Hartman says, "but it does reflect the sentiment and general conviction that we'd been spending a lot of money on new buildings in nice suburban locations, and not nearly enough on meeting human crisis."

Hartman leaned forward and absent-mindedly fingered a pen as he made his point: "The mood was such that in many denominations, people had to defend a new church, whereas most had previously found nothing but praise in starting missions."

Smiling abruptly, honestly, Hartman shifted in his chair. "We are still in that period, although we seem to be balancing off between new buildings and ghetto problems. We have realized there are souls in suburbia as well as the slums."

Outside the snow still danced in the wind, but it didn't seem to be sticking. Chances were it wouldn't last.

For Southern Baptists, there was never a question of justifying church growth. That was their business. But from the high point of 631 churches (net gain) in 1954, the Southern Baptist business of church extension felt the same slump that hit other denominations.

The post-war flush of recovery that produced a favorable climate for religious growth turned into the headiness of prosperity. The mood toward religion changed; the emphasis on churchism waned. Southern Baptists may have been among the last to feel the fluctuations of their culture. But they did feel it.

The 30,000 Movement, a 10-year plan to stimulate growth, postponed the down slide in a flurry of meeting goals and double counting statistics. The final, inflated figures showed almost 25,000 churches organized and missions started. Two years after the Movement officially ended—in 1966—the missions resulted in a net increase in churches of 409. For Southern Baptists, too, church

Cont. 1981



Baker at his radio station in Seymour

extension had peaked. In the next four years, the bottom fell out of the ecclesiastical market and Southern Baptist church stock plummeted: 1967 showed a net gain of only 198 churches; in 1968, only 148; 1969, 40 churches; and in 1970, 25 churches were added to Convention rolls.

White-haired and gruff, A.C. Baker peered around a desk microphone, answered in monosyllables. "Yes," he'd lived in Seymour a long time; "yes," he was a member of Calvary Baptist; "yes," he'd pastored several Indiana churches, but each only briefly; "that's right," he'd started the church at Seymour.

He laughed suddenly. It rolled pleasantly up and out of him, turning his face into a sort of beardless Santa Claus with a couple of weeks' credit at Weight Watchers.

"Jack wanted to start a fellowship in a home." (He referred to Jack Redford, then state missions director.) He savored the memory. "Course I'd had more experience than Jack, so I said, 'Let me recommend we don't start small.' I said, 'Let's rent the gym at the junior high and start off with a revival.'

"We started from this nucleus; through it, membership grew."

Baker is 79, slowed but spirited. During his heyday—a consuming, driving 21-year pastorate at Tabernacle Baptist in Macon, Ga.—he built a 4,500-member congregation that led the SBC in baptisms while serving 300 or more free meals a week to Depression-ravaged families.

Radio captured Baker early; fascinated by its promise, he began a daily broadcast in 1925 that eventually became the Baptist Hour.

"When it caught fire," he nodded and smiled, "then the Southern Baptist Convention took it over. The Convention barely took it—about 200 votes for it to 115 against. They said it'd keep people away from the church." He chuckled.

Heart trouble stopped Baker like a fist. Forced to retire, he came to Seymour and founded a small radio station. He still broadcasts "sermonettes" twice a day, along with music and farm news.

"Dr. Baker was some preacher," says Indianan Jack Redford, now head of the HMB's Church Extension Department. "He pulled together about 13 people from that revival; they were the charter members of Calvary Baptist Church. Didn't matter what that old man preached; when he gave an invitation, someone always came forward." Baker birthed Calvary in fiery revivalist zeal, but again

his health failed. After a few months and 40 members, he stepped aside and the congregation—then meeting in a Seventh-Day Adventist church—called D.G. Morris.

Morris is in his thirteenth year at Calvary, which has become Southcentral Indiana's most stable Southern Baptist congregation: 340 members, regular Sunday School attendance of 160 plus.

Calvary's success, admits Morris, is partly attributable to continuity. "Those churches that have failed have not had strong pastoral leadership," he says. "In the South, members can run the church, the pastor may be just a figurehead. It's different up here. The pastor must take the initiative."

Morris feels the work in Indiana is hurt by pastors who come and go, unable to remain on the field because of inadequate salary. Another disadvantage is that they build no bridges in the community, establish no Southern Baptist roots.

Transient pastors leave struggling churches, Morris says. "A second key to success in church extension, Morris feels, is attracting a 'soul-winning pastor. Churches up here won't be built by a teacher—you've got to have an evangelist who'll serve up your good, old-fashioned, heart-warming messages."

One thing that saps new church strength is beginning missions before able lay leadership has developed, Morris says. "You can divide too quickly."

Calvary is sponsoring its third mission, but it will be the first to which it's given significant assistance. "We didn't feel strong enough before; we didn't have anyone trained well enough to lead."

Yet others argue there is more to church expansion and "success in pioneer areas" than continuity of leadership: hell-fire evangelism and years of leadership training before active outreach begins.

"You've got to move out, or you get turned in toward yourself," says one long-time observer of Indiana church growth. "Calvary should have started at least two strong missions by now. As it is, it's becoming a South-type church; it's lost its dynamism, its excitement."

Morris denies it. He points to increasing budget, and adds, "we are just now acquiring a class of laymen who can take some of the pastor's load."

On a wall of Calvary Baptist Church is a "Sunday School Attendance" chart. According to it, Calvary's averaging about 160 people a week, down from 180 the same quarter last year.

Only a few times have Southern Baptists experienced dismal increases in church growth. And these were always followed by a strong upswing, with new church life showing the statistics upward.

Today's low could be a similar point in the cycle of growth and retrenchment, when Southern Baptists withdraw to regroup, to shore up weak areas, to

consolidate gains. Many denominational leaders hope

all it is.

Southern Baptists have a reputation of boring and trying more churches than any other denomination," says Presley Morris, the experienced HMB missions leader for Southern Indiana.

It's time now for us to grow, to strengthen our witness. There's only one place in my area where we really need new work, and I'm not sure it ought to be a regular church."

Morris' contention is mirrored in Indiana state Baptist statistics. The past few years have seen a decline in missions established and churches constituted; since 1966, yearly figures have dropped from 33 to eight missions started, from 16 to five churches begun.

In Indianapolis, few pastors worry about such figures. They're more worried about survival in a hostile environment.

"Over the years," says Roy Anderson of First Southern, Southern Baptists in Indianapolis have failed to develop strong medium sized churches that reflect the program and worship services that characterize churches in the South."

The short, sandy-complexioned Anderson wants to lead his church into a mature, settled congregation "that will make the job of others easier. Southern Baptists haven't made enough impact on the city for it to even have an opinion of us; it will help Southern Baptists if we can become pace setters."

After the initial expansion, Anderson explains, churches need a period for internal growth.

First Southern's community is socially and economically changing from the middle-America suburb into which the church first came; small businesses now flare neon signs; and new apartments mushroom population.

The church has a struggling ministry to apartment dwellers and is trying to relate to students at nearby universities.

Anderson plans no missions. Instead, he pushes the concept that First Southern can be a city-wide church. People don't mind driving 45 minutes to church any more," he says. He points to a study by the Indiana University Institute of Social Research, which revealed 60 percent of those who attend church drive more than 15 minutes; 51 percent drive 10 to 20 minutes, while 10 percent drive more than 30.

Anderson gets support from an unusual quarter. Jerry Medley, associate at Greg Dixon's giant independent Bible Temple, says the "old Southern Baptist philosophy that every community must have a church is antiquated. There are one million people in our city; that's our church's field. We've only got 5,000 of them; we're very short."

If we're successful," adds Medley, "it's because we're local New Testament church. We're straight as far as the book is concerned."

Twenty-year-old Baptist Temple may also be "successful"

because of the 40 buses that travel up to 100 miles each, bringing in more than 1,400 of the 3,000 who attend each Sunday; because of the state-wide television coverage; and because it gives conservative Indianans the brand of Bible they want to hear.

The Wednesday night service was well attended. Some 80-90 adults and children were strung out around the auditorium. The preacher was young, warm, folksy, entertaining.

He had no audience; he spoke to friends:

Buoyantly he told of plans for a "children's church," necessitated by a rapidly expanding bus ministry. And the church's recent acquisition of two more acres. "They really made an effort to keep us from having the land, but no man can close the door when God wants it open."

When he read the Bible, everyone stood "to honor God's word."

After the prayer meeting, after greeting friends and shaking hands, the pastor—32-year-old Tommy Taylor—sat in his office at New Whiteland Baptist Church and explained his church's growth.

"Good rapport with the people, that's the key," Taylor thought out loud. "Building love, lots of prayer."

Roy Anderson of First Southern Baptist, Indianapolis



* These figures do not indicate number of churches started, nor do they reveal the rate of attrition. Both statistics could be more meaningful than "net gain." In the past decade, for instance, Southern Baptists started almost 3,600 new churches, the second highest number for any decade. However, there was a net gain of only 2,302. Between 1940-1949, by comparison, 3,200 churches were organized for a net gain of slightly more than 2,000, difference being rate of attrition (those churches being dropped from Convention rolls); no one keeps those statistics. We never had anyone ask for them before," said Jim Lowry of the SSB's Research and Statistics Department.

meetings.... Loving the people and letting them know you love them, that's important."

Last year New Whiteland recorded the third highest number of baptisms in the state—107. "Our goal is to rank higher next year," Taylor says. The church sets goals, Taylor adds, because they "help us. We have to work at baptizing. We keep this before the congregation. We have baptism services almost every Sunday."

The growing New Whiteland congregation is flexing its muscles, looking for more avenues of involvement. Taylor hopes to begin day-care and kindergarten; he advertises in the local paper. He and other church members visit regularly. The bus ministry is dynamic.

Taylor says he listens to the members before making any decisions, but the church isn't tradition-bound. "The people are open and responsive."

Except where the Bible is concerned. "We really believe the Bible," Taylor says sincerely. "I went to Southern Seminary, which is more liberal than I am. I don't agree with Southern's critical approach to Bible interpretation."

"I believe in the Bible, every word. I don't apologize. I just believe, what I understand, what I don't understand, doesn't make any difference. I believe it all."

"The only Sunday School literature we use is the Bible. We're reading through the Bible, and I'm preaching on the same passages the congregation is reading. We're reading it from beginning to end."

Taylor pauses a moment. "I'm very fundamental, very conservative. And the people are this way too."

The easy growth is over.

With characteristic, infectious enthusiasm, Southern Baptists burst nationwide. SBC churches popped up everywhere and anywhere, to call forth Southerners looking for a back-home tradition and those in any section with an evangelistic orientation.

The growth was natural, exciting—the kind that makes maroon and white "Sunday School Record" boards look good week after week.

But suddenly, the over-ripe fields had been harvested. Southerners had become Northerners and those with willingness to accept religious indoctrination had disappeared in one or another church's fold.

The power of the movement had never been to reach great masses of hardcore non-church people—those without any religious background or affiliation.

In Indiana, as in the nation itself, the tradition had been to find a site, secure a building, and hope a family or two would show up when the doors opened.

"Being in Indiana has been quite a contrast from Kentucky," says Robert Wayne of Speedway Terrace Baptist Church, Indianapolis.

"There you could set up in a new suburb and have a million-dollar building in a few years. Religion was accepted. It's not like that here. You meet a sales clerk



Tommy Taylor at prayer service, New Whiteland Baptist

and she can't even spell Baptists.

"It's indicative of how very few people even know who Baptists are."

Dispersion of population—including a southward migration of Northerners—gives Wayne's statement a national flavor. "Baptists" isn't a household word any more.

If Southcentral Indiana is any barometer, Southern Baptists boomed out of the southland with a shotgun spray that chinked the pavement here and gouged the woodwork there. In places they penetrated deeply and meaningfully into their communities; in others they bounced off like spent pellets.

For every successful congregation along the interstate strip from New Albany to Indianapolis, others struggle along, whipped by the winds of dissension and doubt, transient outlooks and unstable relationships.

Part-time pastors come and go, people drop in and out. But the buildings—the first things Southern Baptists sought in the old church extension—the buildings, they remain.

Something, at least, is permanent. If anyone cares. If records tell us anything, perhaps it is that the time has come for a new understanding of church growth, for a rekindling of interpersonal relationships, for a recognition of the percolating impact of one-to-one contacts, for the development of an outward-looking psychology that measures success in service rather than Sunday statistics.

Jack Redford admits he was stupid. "I'd take an eyeball survey," he says. "If I was lucky, I'd find one or two families in a community of 20,000 who might be prospects."

"I'd see a storefront that looked almost like a church. I'd find out I could rent it for \$75 a month and I'd be se-

have a church. I really had no idea of its future possibilities."

Redford, a giant man with a soft voice and easy smile, is state missions director for Indiana.

"The Lord blessed me a lot of times," he says. "Many of those churches I helped start shouldn't be living. Some don't. But most are."

"I know now that wasn't the way to go about it. But a lot of people still look at church extension this way: First comes the building."

Now, as secretary of the HMB's Department of Church Extension, Redford is using what he learned from early mistakes on the field to shift to new techniques of church extension.

The concept is "Extend Now," a radical new approach that appeals to the power of small-group relationships.

Under its umbrella, the SBC returns to the basic lay movement that propelled early church expansion. Picked as the Convention-wide emphasis for the early 1970s with concentrated stress in '73, "Extend Now" involves the Sunday School Board, Brotherhood Commission, WML, and Home Mission Board, all of whom are geared to thrusting philosophy as much as goals.

Redford does list goals—25,000 Bible study fellowships and 1,000 new churches and church-type missions in the next half decade—but he concentrates on individual and personal relationships. It is his belief that buildings come last—"I'd have left them out altogether if I could," he laughs.

Jack Redford outlines nine steps for establishing new churches and missions:

1. Form a missions committee
2. Select an area.
3. Prepare the church for extension.
4. Motivate people.

Here Redford pauses. "Planning is needed to mobilize the resources of the church," he says. "I could name you dozens of people who've twisted pastors' arms to start missions, with the church totally unprepared. I've done myself."

"If I went back to working at the state level, I'd spend a lot of time preparing people—emotionally, theologically, philosophically, conceptually."

On the national level, the department plans numerous conferences to explain the new philosophy to pastors and women. Redford actually began defining and polishing his emphasis five years ago, yet much of it still hasn't filtered out to the man in the pew.

5. Cultivate the field, primarily through community centers.

"Park Slope (in New York City) is a good example of this," Redford says. "They spent two years cultivating—trying coffeehouses and community centers. They built relationships with the community. Now they've started a church and they're having 75 to 100 in Sunday School each

week. In a pioneer area as tough to crack as that one, that's outstanding success."

6. Begin with home fellowships.

"We emphasize Bible study fellowships," says Redford, "but they can be on any topic. In an academic community, they might be seminars. We don't care. We're just trying to build a strong nucleus for later church growth."

"We've found that in many areas, a five-star church won't grow, but a fellowship will."

7. Establish a mission.

8. Work out finances.

9. Plan for building.

10. Constitute the church.

Redford down plays the final four steps. "We're concentrating on the first five points," he says, "and letting the Lord take care of the rest."

The industrial center of Columbus is the largest city between New Albany and Indianapolis—40,000 people and more than 120 churches. Three of them are—or were—Southern Baptist.

One is Cliff Anglin's Jewell Village, almost a decade old and struggling to reach 50 in Sunday School.

A second is 10-year-old Immanuel, which stands empty. The congregation had dipped so low, and was racked with such dissension, that part of the members broke away and others merged with Jewell Village.

The third is Parkside, which has just called a seminary student to be its pastor—the first in 13 months and only second pastor in two years.

Richard Tremaine, president of the Bartholomew County Ministerial Association, has never heard of any of the three.

Tremaine is pastor of Faith Lutheran Church, a congregation of 300 that—by coincidence—began shortly after Parkside did. Tremaine has been there since the early days, when members of a downtown Lutheran church secured their congregation's support and began meeting west of town in a garage.

In a town with a number of strong Lutheran congregations, Tremaine's church is stable and his church people dedicated. "Our attendance averages around 80 percent of the membership," he says, "and interest is high."

But new growth is not occurring in the area, Tremaine says. "We don't feel the need for more missions, as far as obvious need is concerned. We could even consolidate some in the outlying areas for a stronger witness."

"We do need to extend our ministry a little farther, to both intensify evangelism and strengthen our response to social concerns."

Tremaine is honest, open. Sort of eager to please.

"Of course, anyone of any persuasion should be able to start a mission, anywhere they want."

"Where, again, did you say that Southern Baptist church was?"

Bible study fellowsh



Photography by Don Rutledge
Text by Everett Hullum



The question is: "Why am I here?"
The answer: "To lead the lost to Christ
and to witness."

For the 26 people of the Bible study
fellowship of Brightwood Baptist
Church in Indianapolis, this answer is their
collective, their directive. They've
braved a searing, icy wind to come to
this small white house to fortify
themselves for this task.

Their leader is Dexter Rogers (below
left), a former Kentuckian with the
rough rumble of a voice heavily used.
After small-group study, Rogers talks
to his people. "... Man is God's creation
and creature.... God has a divine
purpose for man in creation...."

Rogers has been at Brightwood eight
years, building it from a storefront
church to a stable congregation of
more than 300 members and 74
baptisms last year.

Through training like tonight's Bible
study, Rogers hopes to begin two new
fellowships this year. Layman Sherman
Whitlow (right), in whose home the
fellowship meets tonight, will be
one leader.

If Rogers comes through, his
fellowships will be two of the 200
Indiana Missions Director R.V. Haygood
hopes to start. From these are
projected 50 missions and 25-30 new
churches by October, 1973.

In approaching the organization of
a mission, you're really saying, 'Letter
to people, provide funds and give
financial support,' " Haygood says. "In
a Bible class, you're saying, 'Get people
from the community and organize
them first.'"

Such an approach costs only time
and effort, Haygood says, but will be
effective in the long run.

Jack Redford, secretary of the HMB
Church Extension Department, agrees.

In similar patterns nationwide,
Redford insists, the answer to today's
church growth is fellowships.

"This concept hasn't deterred the
start of any new churches," Redford
says. "It hasn't been used enough. If
it was, it would result in more churches
that they'd be stronger, more stable
than in the past."

(Continued)



CLOVERLEAF



James Lynn drives 600 miles a week just going to school. Lynn (above right) is a student at Clear Creek Baptist School in the Kentucky hills, part of the time. Rest of the time Lynn pastors growing Cloverleaf Baptist Church, Indianapolis.

Cloverleaf now is raw lumber and much sweat, as laymen like Odell Green and 12-year-old David Danz endure freezing cold to complete the new building. When finished, Cloverleaf will be the culmination of three years slow, steady growth. Since beginning as a Bible fellowship, the west Indianapolis church has reached 100



Sunday mornings, spilling out of the basement and into just about every available space in the house. Begun as an outreach of Kenneth Taylor's Pleasant Heights Baptist, Cloverleaf is an outstanding example of the potential of home fellowships. One of the six missions of Pleasant Heights started as Bible studies, says Taylor (left), and all are now churches. "The building isn't the answer, it's the people," But Taylor doesn't expect every Bible fellowship to become a church. "There's a mission outreach that's not necessarily a church," he says. "We just don't realize it sometimes."

We're so afraid we'll do something great and no one will notice."

Yet Bible fellowships don't always work according to plan. Gerald Roper of Maranatha Baptist Church (see page 36) warns that the classes can become ingrown. "The members are satisfied to pray and study the Bible themselves. A simple directive to 'bring your neighbor' is not enough."

Others, like Roy Anderson of First Southside, find home fellowships strengthen a congregation, if "cliques" can be avoided. He plans to start 12 fellowships this year, each lasting

6 to 13 weeks.

"We are not attempting to start new congregations," Anderson says. "We want to mature this church."

"We'll invite friends and neighbors to our Bible fellowships for two purposes: first, to study the Bible with us, and second, to introduce them to the life and ministry of our church."

But for Jack Redford of the HMB, fellowships are still the key to outreach. They promise a burgeoning future for the denomination. "Extend Now," contends Redford, is something great that may not be noticed immediately. But it will be noticed eventually. ■

CIRCLE CITY

Among 300,000 low-income, racially





Not far from the circle that gives Indianapolis its nickname—a downtown highway ring that surrounds a bristling soldiers-and-sailors monument, and is, in turn, surrounded by stores and offices—is Circle City Baptist Chapel. The name is misleading. Circle City has Sunday and Wednesday worship services, but it's much more than that. Circle City is a cooperative attempt by Indianapolis Baptists to "salvage the kids."

Within a three-square-mile radius of the chapel are 300,000 people, boxed into a low income, racially mixed community of multiple family dwellings catering to transient renters. It's a last stop for some on the road to failure, a first stop for others up from the hills of Kentucky and Tennessee.

"We have great problems here," says mission director F.S. Butler. "Many of the laborers make good money, but spend it on alcohol. Others have inadequate incomes; most have no ability to budget for the family and no homemaking skills."

"We work with the adults, but also try to salvage the lives of these kids," Butler adds.

To reach both groups, Circle City Chapel has a full slate of daily events—such as Mother's Club, Alcoholics Anonymous, family budgeting and health classes; for the kids, cooking classes are taught by Donna Massey (left), weather and geology by Judy Hupp (right) and electrical classes by Tony Jackson (lower right).

Volunteers from Baptist churches

teach all subjects; expenses are provided by other churches in the area, including Sugar Creek Baptist, the sponsoring congregation. "Without the aid I get from sister churches, I couldn't operate," says Butler.

Circle City is Indianapolis' Christian social ministries showplace, the crucible where techniques are learned and local Baptists can serve their apprenticeships. But it will be a one-of-a-kind breed if state Christian social ministries director Marshall Moore has his way.

"In the future," he says, "we are trying to stay away from the concept of all the churches pooling their resources to run one ministry; we want to get all churches to do missions where they find themselves."





When Mahlon Schmucker first saw Circle City Chapel, "Man, it looked awful." A Mennonite conscientious objector, Schmucker had come to Indianapolis in 1962. Feeling low one day, he visited the chapel.

The condition of the place was more than a skilled construction worker could take, and Schmucker started working around the chapel, repairing the masonry or fixing the furnace.

Butler, who'd talked with Schmucker often, finally challenged the young man to teach a Sunday School class. Now it's just one way Schmucker is involved at Circle City Chapel. Others include spending a lot of free time with the kids who frequent the center (left) and helping Butler plan new activities (far right).

Despite the emphasis of using ministries in church extension, Butler has no goal of making Circle City a church. He merely wants the chapel to be an "aid to reaching people and to ministering to needs as they are, where they are."

A rose by any other name still smells as sweet... as Circle City Chapel. 

Photography by Don Rutledge
Text by Everett Hultum



Squeezed by buildings on three sides and only four feet from the busy, six-lane downtown Indianapolis street, Maranatha Baptist Church is leaving the present site, but not leaving behind an empty building.

One-third of the Maranatha members will stay at the present site, a former vaudeville theatre, while other members will move into a growing suburb, the 85,000 population township of Warren.

"The move will be quite a transition for our people," Maranatha pastor Gerald Roper said. "We have been anticipating the situation where we become so crowded that there is no room to grow. For 15 years we've asked the question, 'Where do we go from here?'"

Members left at the old site will change the name to East New York Street Baptist Church. This will be the third name change for the church site. The original group to meet in the old theatre developed into First Southern Baptist Church of Indianapolis.

Maranatha previously bought five of the surrounding old houses in the community, the only way they could expand. The church sold three of the houses after investing \$80,000 in the five.

"Economically moving is the only thing we can do. We are moving for about half of what it would cost to expand downtown," the red-haired pastor said.

Shifting from one foot to another, trying to keep warm in the strong icy

Indiana winds, Roper (above right) pointed out the vacant land belonging to the new church locations. "Three years ago when we foresaw this problem, we bought this land for \$125,000. Just recently we were offered \$140,000 for it."

Growth at Maranatha has been consistent—ministries are abundant at the old site—day care, Keen-Ager Club, youth programs—total membership is more than 400.

Roper believes Indiana Baptists will change their approach in the next few years, employing new concepts in expansion.

"Basically what we're doing is missions in reverse," he explains, since missions usually are at the new locations.



Maranatha is an exceptional church meeting expansion in an unusual way. Most Baptist churches, however, will expand through involvement in community activities, outreach ministries and Bible fellowships—aims of the Extend Now program of the I.B. Involvement in all three may not always result in a constituted church, but their purpose is that of ministering. The home fellowship Bible class is most emphasized, often most active means of extending into an area.

Work in new areas has been de-emphasized recently as the Southern Baptist Convention has programmed most of its curriculum in favor of local church growth or Christian social ministries," says R.V. Haygood,

missions director for Indiana Baptists.

But the new concept of Extend Now really presents no conflicts, for local church activities and Christian social ministries both become methods of effective outreach, in addition to the home fellowships. Churches should understand the value of all three.

Extend Now makes sense economically too. Home fellowships may be much less expensive than throwing up a jackleg church building or renting an abandoned storefront, while community events and outreach ministry may necessitate more money. The key is that dollars are spent on people, not bricks-and-mortar. In home fellowships, community events and outreach ministries, individuals are helped and much less emphasis is

placed on superficial elements such as buildings and equipment.

It's a let-buildings-take-care-of-themselves attitude expressed by Speedway Baptist of Indianapolis, whose pastor, Robert Wayne, began two Sunday services and hired a staffer to work with youth, rather than add to the building when the church began to outgrow the auditorium.

This Extend Now direction to people, not things, seems to be the answer to failing church extension. If tried, the philosophy isn't wanting, but its Convention-wide appreciation is. In the future, Jack Redford and company hope to remedy that. □

**Photos by Don Rutledge
Text by Sandy Simmons**

Comment

by Walker L. Knight
Editor

Jumping Furrows

The natural way we have of ordering our lives insulates us from seeing others who are not a part of the circles we spin around. The priorities of our lives often blind us to the needs of others. The Pharisees indicted by Jesus had given priority to prayer in public, religious laws, ceremonies, tithing, and their assigned duties, but he called them "blind guides, straining out a gnat and swallowing a camel" because of what they overlooked.

Donald McGavern calls these circles in which we whirl "furrows" (no doubt a rural background). One theory of missions he teaches is that you plow the furrows of family, race and social class, since these are the natural groupings and relationships of all men.

Any study of Christian growth reveals how rapidly growth comes in this manner, and most of our churches form around one of these factors. Consequently, most of our churches are homogeneous as to race and social class, with the smaller circles of family and clan within them. It is both the line of least resistance and that of fastest growth.

There are advantages and disadvantages to such patterns, with the major problems causing myopia of both society and the gospel. It is at best a partial theory for missions. Unhappily this is one place where many have stopped to farm—where they do all their plowing,

planting, cultivating and harvesting. To stay with the rural imagery, the fields are usually labeled: Just Like Us.

The congregation which has followed such directions, often without awareness and without preparation for changes, is caught in the drought of growth when social forces provide a new community not at all "just like us." And if anything can be predicted today, it is that most congregations will face just such changes.

California Baptists thrilled the Convention with the rapid growth and church expansion during the late 1940's and 1950's, but now their leaders say nearly 300 of these churches face serious difficulties because of changing neighborhoods—the transitional community.

Indiana Baptists grew rapidly during the expansion period when thousands of people moved out of Kentucky and other border or Southern states, but that movement has slowed and may begin going the other way.

Now Indiana Baptists face both a slowdown in growth if they depend on the in-migration of Southerners, and they face the certain change of communities now 10 to 20 years old which they entered when they were new suburbs.

Creative missions must develop from a complete theory of missions which includes the rough way the Christian faces of jumping from one furrow to the next,

a process Christ appears to have spent most of his ministry doing: Nicodemus, the woman at the well, the Gentile, et al. The true nature of Christianity is actually denied if it does not transcend class, clan, and culture.

This is not to say that every congregation will be a perfect blend of all classes and races. The nature of man is such that he prefers his association with the familiar, with those he best understands, with others like himself, but it is the nature of Christianity that overcomes this. The congregation capable of making such a change will be characterized more by attitude than by its racial makeup.

There has been a lot of furrow jumping of recent years within the Christian community—touching the drug culture, the street people, the high schools, the language groups, and others. There is a healthy discernable shift away from the institutionalism that so crippled us during the past two decades, and with it is coming a burst of creativeness.

An encouraging sign is that the new program of church extension—Extend Now—has ministry, Bible fellowships, and community events as the major emphases. Together these should help prepare new congregations for a wholesome relationship with both their immediate communities and the changes which are certain to come. ☐

R. V. Haygood, Indiana superintendent of missions, points out church growth.



Executive's Word

by Arthur B. Rutledge
Executive Secretary-Treasurer, HMB

Evangelistic Barometer

Now we should have the firm report of baptisms by Southern Baptist churches during the year ending Sept. 30. The projected figure in December was 412,000. Based upon reports from 75 percent of the churches. It is the greatest response since 1959, when the churches reported 407,000 baptisms, and is the second highest figure in our 126 years as a convention.

Even more impressive, this is the largest number of baptisms reported for any year when the denomination was not participating in a major crusade. You may recall that 1959 was a year of evangelistic emphasis which marked the opening of the Baptist Jubilee Advance. The BJA was a cooperative effort of Baptist bodies in North America, culminating in the observance of 150 years of organized Baptist life on this continent.

While it is impossible to attach too much importance to numbers, church statistics do furnish a barometer which helps determine the attitudes and concerns of large numbers of people. In a year when one still hears criticisms of the churches, it is noteworthy that more new believers wanted to enter Southern Baptist churches by baptism than in more than a decade. This is an inspiring reversal of the low notes we have had to sing about some church statistics during recent years. I have not yet seen reports from other denominations, but I hope that for them also this has been a year of spiritual advance.

The difficulties we are encountering in our nation and throughout the world have convinced us that trust in ourselves—our technology, our affluence, wisdom—is not enough. Place this standing evangelistic response beside it has been happening among youth across the nation. Remember also the fact that during the past year tens of thousands of Southern Baptist churches experienced the greatest evangelistic crusades in their history. Place beside the fact that the Christian faith is claimed through popular songs as never before in our lifetimes. Kenneth L. Min, director of the Division of Evangelism, feels the American people are open to discuss and consider Christianity than in years, certainly within a decade.

This is God's work, and we give thanks to him for these evidences of his work of grace. God uses human instruments, and during this year he has used many. He has used Kenneth Chalin, his associates and state secretaries of evangelism in remarkable ways. He has used pastors, laymen and evangelists in exceptional ways, or we would not have experienced the rich ingathering of the past year.

One of the significant advances has been the development of the WIN (Witness Involvement Now) evangelistic approach, with strong emphasis on the witness of laymen. In consultation with state evangelism leaders and with related SBC agency people, plans and materials have been developed, tested, and proved. Hundreds have been trained to conduct evangelistic training schools. The future of this effort looks extremely bright, as more and more people are involved.

Another striking development is the responsiveness of youth to the Gospel, and the Board's program of evangelism development is giving major attention in this direction.

Nathan Porter, in cooperation with the Department of Student Ministries of the Baptist Sunday School Board, completed a rewarding year in academic evangelism—working with pastors who serve in college and university communities, with campus ministers, student leaders, and concerned Christian students. He has conducted fruitful conferences and has produced written materials which God is blessing.

Barry St. Clair in mid-1971 was added to the staff to focus on high school youth, one of the fertile evangelistic opportunities in contemporary America. St. Clair, still in his twenties and with several years of experience in youth evangelism, will assist churches, associations, and state conventions in seeking ways to win high school age youth to Christ and to utilize them as witnesses to other youth. We anticipate the blessings of God upon this new effort.

In seeking to explore every opportunity and to utilize every means in pointing people to Christ, our evangelism staff

has begun planning for a weekly evangelistic television program. The matter has been discussed with the HMB directors and with the SBC executive committee. Growing out of these initial approaches, for the past several months personnel of the HMB have been conferring with others at the Radio-TV Commission in formulating plans for such a program.

The Board, in regular meetings the past year, expressed its desire to move into evangelistic telecasting as a part of the agency's program of evangelism development. Finances, of course, are one of the major hurdles to be surmounted. Since it was necessary not to increase the Board's budget for this year, the directors turned to the Annie Armstrong Easter Offering as a possible source of help. In its December meeting the Board voted to allocate to the proposed TV program all 1972 Annie Armstrong Offering receipts above the goal of \$6,000,000. This was an encouraging action, but it will remain to be seen whether this will provide some of the needed help.

The 1971 offering reached a record figure in excess of \$5.3 million. This was about nine percent above the previous year. An increase of 13 percent will raise this amount to the \$6 million level. An additional three percent (a total increase of 16 percent) would raise the offering to \$6.15 million and would provide \$150,000 to help get this exciting new program on the air, hopefully in late 1972 or early in 1973.

Every contribution to the Annie Armstrong Easter Offering is an investment in the advancement of the Gospel across America, and in Puerto Rico, Panama, and Cuba. The sharing of the Christian faith is woven into every HMB program, whether pioneer missions or language missions, Christian social ministries or chaplaincy ministries, associational services—or church loans, as well as in such direct efforts as a TV evangelism ministry.

I trust that you and your church will have your most inspiring response yet, both to the Week of Prayer and to the special offering. As you do, you will provide needed strength for expanded evangelism efforts throughout our beloved nation. ☐

Happenings



Cates, Seabough, and Day.

Home Missions Set to Music

In a search for new avenues of missionary education, the Home Mission Board has commissioned song writer Ed Seabough of Atlanta, Ga., and composer Bill Cates of Nashville, Tenn., to create a musical with a home mission theme.

Kenneth Day, secretary of the HMB Department of Missionary Education, who commissioned Seabough and Cates to write the musical, said, "We are searching for new means of informing Christians and non-Christians of the needs of America and how they can become involved in meeting those needs."

Seabough, associate secretary in the HMB Department of Missionary Person-

nel, is best known for his song, *Here Is My Life*, written for Mission 70. Seabough and Cates have already collaborated on a musical *Encounter*, which will be released May 1.

Cates, a free lance composer, was musical director of *Up With People*, a national musical touring group. He wrote the music for the song, *Do You Really Care?* in the *Good News* musical.

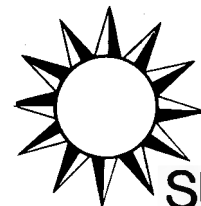
Day said the theme of the new musical will be persons seeing the needs of the people of the United States and discovering how they can become involved in meeting those needs now and in the future.

"We will explore every possibility in the use of this creative means of promot-

ing missions," Day said. "We may form touring groups, enlist choirs for special presentations, make television tapes for use in world missions conferences or in connection with special study of missions, and use of these songs on mission programs at the Convention meetings.

We see this as part of a new breakthrough in communications, catching some of the excitement and interest of young people today in expressing their faith through all media."

The musical will be premiered during Home Mission Weeks at Glorieta and Ridgecrest assemblies this year, with proposed publication of the music by Broadman Press by Aug. 1.



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- Session II—July 24-August 11
- A teen-ager may come to either session. Both sessions are identical.

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- \$160 for each person for three weeks.
- This covers the cost of facilities, staff and materials.
- Each person pays their own transportation to and from Furman.
- We suggest that each teen-ager earn part of his way and that the church give a scholarship.

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- Teen-agers having a genuine experience with Jesus Christ and a desire to grow in their Christian life and witness.
- Teen-agers going into their sophomore, junior and senior years.
- A maximum of ten and a minimum of one teen-ager from each church. Preferably half young men and half young women.
- 600 teens each session. Applications accepted on a first come, first serve basis.
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- one counsellor for every twenty young people

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Parents' Occupation _____ Address _____

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High School _____ Year in School _____

- Send a one page biographical sketch.
- Write one page about how you came to know Christ in a personal way.
- Write one page on what you expect to receive and what you expect to give because of the Super Summer '72 training.

Return to: Barry St. Clair
Super Summer '72
Home Mission Board
1350 Spring St. N.W.
Atlanta, Georgia 30309



Division of Evangelism, Home Mission Board, Kenneth L. Chafin, Director

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749-500	19 1/4¢	25 1/4¢
499-250	21 1/4¢	28 1/4¢
249-110	24	31 1/4¢
109-1	28	33 1/4¢

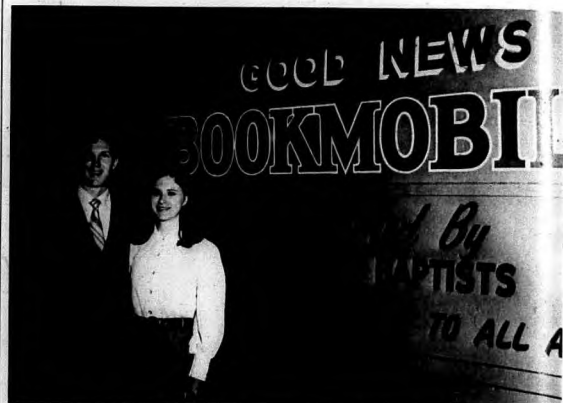
For catalog with more detailed information, including prices beginning April 1, write:

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Box 143
Chapel Hill, North Carolina 27514



42 hm/march 72

HAPPENINGS/CONTINUED



The Traveling Library

In the West Virginia Upper Ohio Valley the Good News Bookmobile speeds along the highway, stopping at strategic locations through the Upper Ohio Valley Baptist Association.

One of the stops is Chester, W.Va., where Southern Baptist offering envelopes are printed. There is no Baptist church of any kind in the 5,000 population town, and only one Baptist church in the county. Every Tuesday the Good News Bookmobile stops at Davis' Food-liner in Chester.

Another stop is Ellenboro, W.Va., a town of 300 located in a rural county. Some of the several hundred youth in outlying hollows never go to town during the summer. Some have never even been out of the hollow to Parkersburg, a city 30 miles away. Since more than half of West Virginians do not belong to any church, many of these children have never seen a religious book. A mission has now been started in Ellenboro.

The bookmobile is a cooperative mission project. It traveled 1,527 miles the first month. The Home Mission Board paid for the vehicle, shelving, and workers for the pilot project. Buddy and Martha Beam, HMB US-2 workers, oper-

ate the bookmobile ministry. Several church members in the area were trained by the Church Library Department of the Sunday School Board. The association contributes to operation expenses.

Floyd Tidsworth Jr., HMB missionary in the area, said the bookmobile is "a good foundation in several communities for new churches. People who have never heard of Southern Baptists are learning that we care. Our own churches are seeing that what a good tool a library can be."

The bookmobile runs Tuesday through Friday, stopping at each of 16 stations once a week. Books are loaned free of charge. More than 610 people visited the traveling library the first month. Although the bookmobile is distinctly religious, secular books are also distributed. More than 500 books were loaned the first month.

Nothing Like the Chickee

by Adon Taft
Religion Editor, *Miami Herald*

The Miccosukee Indians along the Tamiami Trail in the Forty-Mile Land area at the tip of Florida just got their first church—the Indian Trail Baptist Chapel.

Concern for the Indians is considered to be the "in" thing in American Society, although their spiritual welfare has been a concern of the church since Spanish explorers and Catholic priests came here four centuries ago.

The Miccosukee Indians, however, never before had their own church. Now they have a \$65,000 sanctuary that can seat 150 worshippers. The building has an Indian flavor, with its use of coral rock and natural wood in the A-frame structure. The design suggests the shape of a wigwam, but it looks nothing like the Miccosukee's "chickee."

That's one reason most of the 450 Miccosukees look upon Christianity as "the white man's religion," according to Buffalo Tiger, chairman of the tribe, who considers himself a Baptist.

Baptists have sponsored almost all Christian work among the Indians in South Florida in the last century, with the exception of the 30-year effort of an Episcopal deaconess which ended in 1960.

However, it was the other Indians who brought Christianity to the Miccosukees, noted Genus E. Crenshaw, a Baptist missionary who has worked among the Indians in South Florida for 20 years.

The early missionaries among the Seminoles here were Creek Indians from Oklahoma," he said. They were Baptists who in 1907 began their work among the Seminoles on the Hollywood reservation where just over 300 Indians live.

"Christianity always has had a good reception among the Seminoles, but it was very slow work until the 1940's,"

explained Crenshaw. Today about half of 1,050 Seminoles at Hollywood, Big Cypress, and Brighton reservations are professing Christians, reported Crenshaw, and they have three churches of their own—First Seminole Baptist Church at Hollywood, the Big Cypress Baptist Church, and the First Indian Baptist Church in Brighton, Fla.

The Miccosukees organized as a tribe separate from the Seminoles in 1962. One of their members had become a Christian through the witness of the Seminoles.

The new Indian Trail Baptist Chapel

is holding services led by Billy P. Rentz, a deacon from Miami Springs Baptist Church in Miami, and R.C. Ray, missions committee chairman for the Miami Springs church. Rentz, a physician, has served the Seminoles and Miccosukees under government contract since 1947.

"There is only one medicine man left among the Seminoles," reported Rentz. "He's about 85 years old and lives at Big Cypress."

It was his treatment of the Miccosukees at Baptist Hospital that led directly to the new Indian Trail Baptist Chapel, which was dedicated recently.

Do You Have a Super Summer Planned?

Today, as never before, there is an openness and acceptance of religion among young people. Youth are searching for a way to share their own experience with Jesus Christ with their friends.

To help young people learn to share their faith, Barry St. Clair of the HMB Division of Evangelism met with youth leaders to plan Super Summer '72, two three-week training sessions at Furman University, Greenville, S.C., for high school students.

Super Summer '72's primary purpose, St. Clair said "is to train high school students to win their high schools to Jesus Christ. Involved in this will be equipping high school kids to live out their Christian experience day by day."

St. Clair is associate director (director of high school evangelism) in the evangelism division.

Dates for the session are June 26 through July 14, and July 24 through Aug. 11. About 600 teenagers are expected at each session. The three-week sessions are open to high schoolers from North and South Carolina, Georgia, Florida, Alabama, Tennessee, Virginia, and Kentucky, who will enter their sophomore, junior or senior year in the fall. Deadline for applications is March 20.

For information write: Barry St. Clair
Division of Evangelism
Baptist Home Mission Board
1350 Spring St., NW
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HAPPENINGS /CONTINUED

From Texas Northeastward

It is a long way from Texas to Philadelphia, Pa., but two Texas young women made the journey recently to serve Christ in a pioneer state.

Gaynor Yancey, a Pasadena native, and Grady Cox, a Dallas native, are presently teaching school and working in Southern Baptist mission endeavors in Philadelphia.

"I have always felt a call to missions," Miss Yancey said. "For a long time I thought perhaps it was to a foreign field to which I was called, but I soon realized there was so much need in our own United States."

Both Miss Yancey and Miss Cox are serving in the Home Mission Board's Christian Service Corps. Miss Yancey serves as minister of education at the Frankford Avenue Baptist Chapel and teaches an adult women's Sunday School class. Miss Cox serves as youth director in a chapel in the city and as the associational youth director.

Chaplains Prayer Calendar

Apr. 1: Ronald L. Roberson, Ind., Navy. Apr. 2: David E. Gregory, Md., institutional. Apr. 3: James L. Fox, Tex., Air Force. Apr. 4: Dale L. Rowley, Ill., institutional.

Apr. 5: James A. Nichols, Miss., Army. Apr. 6: Joe H. Parker, Tenn., Navy. Apr. 7: Elbert N. Carpenter, Ky., Navy.

Apr. 8: Robert E. Evans, Va., hospital. Apr. 9: Fred A. Duckett, W. Va., V.A.; Maurice Eugene Turner, Tex., Navy. Apr. 10: John H. Craven, Mo., Navy. Apr. 11: G.C. Dennis, La., hospital. Apr. 12: Billy R. Nix, Ala., Army. Apr. 13: Charles F. Pitts, Tex., hospital.

Apr. 14: Archie V. Lawrence, Ark., Navy. Apr. 15: Marvin V. Enquist, Ga., institutional. Apr. 16: Richard M. Christian, Tex., institutional. Apr. 17: James R. Brown, Ky., Air Force. Apr. 18: Dennis Barnes, Tex., hospital. Apr. 19: George W. Fuller, Tex., Navy. Apr. 20: Isaac M. Copeland Jr., Va., Air Force. Apr. 21: Kenneth R. Thompson, La., Air Force. Apr. 22: Jacob A.S. Fisher, Tex., Navy. Apr. 23: Joseph W. Magruder, Okla., Army. Apr. 24: Earl H. Burton, Miss., Army. Apr. 25: Joe P. Self Jr., Tex., institutional. Apr. 26: Clyde E. Brazeal, Ala., hospital. Apr. 27: Dillimus William Barnett, Ala., Army. Apr. 28: Leroy A. Sisk, N.C., Army. Apr. 29: Alfred J. Alberneithy, N.C., Air Force. Apr. 30: William M. Cuthrie Jr., Va., Air Force.

Apr. 1: George W. Fuller, Tex., Navy. Apr. 2: E. Green, Tex., Army. Apr. 3: Buddy Michael Reeves, Okla., Navy. Apr. 4: John L. Clough, Va., Navy. Apr. 5: Isaac M. Copeland Jr., Va., Air Force. Apr. 6: James H. Eastland, Kans., Air Force. Apr. 7: Kenneth R. Thompson, La., Air Force. Apr. 8: Aubrey T. Quisenberry, N.C., hospital.

Apr. 9: George W. Fuller, Tex., Navy. Apr. 10: E. Green, Tex., Army. Apr. 11: Buddy Michael Reeves, Okla., Navy. Apr. 12: John L. Clough, Va., Navy. Apr. 13: Isaac M. Copeland Jr., Va., Air Force. Apr. 14: James H. Eastland, Kans., Air Force. Apr. 15: Kenneth R. Thompson, La., Air Force. Apr. 16: Aubrey T. Quisenberry, N.C., hospital.

Apr. 17: Dillimus William Barnett, Ala., Army. Apr. 18: Leroy A. Sisk, N.C., Army. Apr. 19: Alfred J. Alberneithy, N.C., Air Force. Apr. 20: William M. Cuthrie Jr., Va., Air Force. Apr. 21: Melvin Brown Jr., Tex., institutional.

Where, besides in the dictionary, can you find many words for so little money? Subscribe to Home Missions

Missionary Appointees

1. ROBERT DICKERSON
BIRTHDATE: May 24
BIRTHPLACE: Pine Bluff, Ark.
POSITION: Director, Baptist Center, National Baptist, Mobile, Ala.

2. ALICE DICKERSON
BIRTHDATE: Sept. 12
BIRTHPLACE: Monticello, Ark.

3. WILLIAM EUGENE HECK
BIRTHDATE: Dec. 15
BIRTHPLACE: Evansville, Ind.
POSITION: Director, Christian Social Ministries, Austin, Tex. Association.

4. MARY HECK
BIRTHDATE: March 3
BIRTHPLACE: Clay, Ky.

5. JUAN PAWLUX
BIRTHDATE: April 9
BIRTHPLACE: Poland
POSITION: Language Missions, First Slavic Baptist Church, East Los Angeles, Calif.

6. VALENTINA PAWLUX
BIRTHDATE: Oct. 24
BIRTHPLACE: Poland

7. J. GEORGE SENTER
BIRTHDATE: March 8
BIRTHPLACE: Gibson, Tennessee
POSITION: Superintendent of Missions, Evansville, Ind.

MARY ELIZABETH SENTER
BIRTHDATE: Sept. 15
BIRTHPLACE: Cliffside, North Carolina

KENNETH VEAZEY
BIRTHDATE: July 11
BIRTHPLACE: Clanton, Alabama
POSITION: Director/Pastor of Westminster Center, Norfolk, Va.

DIANA VEAZEY
BIRTHDATE: Sept. 11
BIRTHPLACE: Richmond, Va.

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

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Contents

On the Road	2
Graceland Does It	4
The Quiet Way	14
The Boring and the Burying	16
Brighton and Cloverleaf	26
Circle City	30
Maranatha	36
Comment	38
Executive's Word	39
Happenings	40
Letters	46

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Letters

Write or Wrong

For some years now we have been receiving the HOME MISSIONS magazine. In the beginning it was a good magazine, and it put forth some good material, which was useful to winning of souls to the kingdom of God. But in the last year or two, the writers have gone from this to writing articles on The Jesus Movement, down to this present (Jan.) edition... I want to say in the beginning, that God called me to carry the gospel and to preach his blessed word. I realize there are many more who are more learned in theology than I, but there is still only one way to the place called heaven, and that is by the way of the cross. From time to time in your magazine you have been referring to religion. One in your position should know that every one living today, whether they are lost or saved, has some kind of religion, and that there is a great difference between religion and salvation. For a long time now Southern Baptists (one of which I am, but not in the sense as some are today) have left the teaching of the Bible, and are going on what some doctor of divinity has said. And many of our churches are being operated as organizations where the Holy Spirit of God is never felt or where He is never mentioned....

Now for a few comments on the January issue of your magazine: You made mention of Bishop James Pike. Now everyone should know what he was, for he was nothing more than an atheist, who denied almost everything the Bible taught. We also know his end, and how horrible it must have been. We know what happened to his son, who took his own life. After his son's death Mr. Pike wrote several articles saying he talked to his son through a spiritual medium; but let's be practical about Mr. Pike. Have you ever thought that perhaps God got tired of his way of living, and the way he brought shame upon his blessed word? Perhaps God called him out into eternity, to be judged. If Pike could come back to this earth, what kind of testimony he would give concerning God and his Word.

In this month's magazine your writers went at length on subjects such as astrology, science or science fiction, witchcraft, Satanism, demon possession, spiritualism, scientology, etc. In view of all these I would like for you and your writers to read what the Bible has to say concerning them. I believe if you would be honest, you would have to admit that

the Word of God is the final authority on things pertaining to this life, and the life to come....

Fortune telling, soothsaying, palm reading, talking with the dead, etc., of Satan. It is wicked, deceptive, and diabolical. And another thing, since when have Southern Baptists ceased teaching the Word of God and started teaching the things which are printed in this magazine? If HOME MISSIONS is a Christian magazine, then why not stop printing things pertaining to idolatry, and print material pertaining to Christian education?

Now notice what the New Testament has to say concerning these. I Tim. 4:1-3 says "Now the Spirit speaketh expressly that in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines to devils." The revival of spiritism then is one of the "signs of the times," and should be a warning to every child of God, of the approaching of the end of this age. But there are so few who are warning people of this, and are going along with the crowd, so that they will be popular.

In closing let me say, that I did not write this just to try to be different but we were led to write and state our position on a few things we think are necessary. Rev. Harold Hicks Piedmont, Ala.

Great Favors

You have done the entire Christian cause a great favor by exploring in depth the subject of the occult. I have really been impressed with the quality of reporting in your special subject issue. W. Stanley Mooneyham Monrovia, Calif.

I work in the New York Post Office as a distribution clerk and a couple of days ago I ran across your January issue. I took the liberty during my coffee break to read the article on witchcraft. It's quite interesting.

You see I am a born again Christian and I know that the spirit of Satan and demons are in operation and we must be vigilant and well informed as Christians.... C.C. Zambri Flushing, N.Y.

I am writing you in regard to the last article. (January HOME MISSIONS.) Why

publish in a supposed Christian paper? I wanted to read the article; I threw the magazine down and said, "Oh Lord forgive me reading such." It is a disgrace to our Baptist denomination... I used to like our paper. But it has become so worldly. My subscription ended out until '73. If it was out I wouldn't renew for the magazine. Mrs. L.B. Stiner Ridgeway, Mo.

More Power

For four years I have wanted to write you to try to express my genuine appreciation for the outstanding, courageous work you are doing on the HOME MISSIONS magazine.

Your December issue was excellent, particularly the article "The Children of God" which gives us a new understanding as to the behavior and living of a large number of American young people. It well describes not only the Jesus Movement but many young people outside this movement.

I received great help from the fact that the man admired most by many young people is not the man of money, position, prestige, skill, ability, political, educational, economical, social, industrial, and religious influence—but rather the person who is trying to be honest. For the first time in many years, honesty, integrity, and character are being placed above money and social prominence. Keep up the good work and more power (courage) to you. Henry V. Langford Richmond, Va.

CONGRATULATIONS!!! on your January edition of HOME MISSIONS. You have finally written a HM magazine exciting and interesting enough for teenagers to enjoy reading. That's the kind of happenings we like to read about. Give power to it!

This edition was better than any other we've read and we've been taking HOME MISSIONS for six years before our church ordered them for us. Phyllis Lowery and Joyce Starnes Monroe, N.C.

My husband and I want to let you know how much we thoroughly enjoyed this month's magazine on the occult. It was highly informative on many subjects we have had questions about. I am proud of your stand and we back you all the way. We pray God may bless this issue in many ways to shed light on Satan's dominance of people's lives.... Mrs. Fred LaByer West Palm Beach, Fla.

Thank you for the most excellent coverage of the occult movement. I have ordered additional copies for our young people's Sunday School Department. The issue answers many previous questions raised by our teenagers.

u've Done It Again

You've gone and done it again. The January issue on the occult ought to bring you widespread favorable response, equally that on the Jesus Move-

ment issue (June/July). At the moment it seems the "moment" may fade but the occult may have longer lasting qualities.

I hope you can assemble this in a revised form for a paperback. It would really be helpful. Alfred P. Klausler Chicago, Ill.

Editor's Note: The January issue on the occult has been reproduced in book form under the title *The Weird World of the Occult* to be out sometime in the spring.

No More Ostrich Tricks

Thank you for the January issue given over to the occult. It very definitely is a challenge to churches. We had better quit taking the ostrich approach (head in sand) to everything that challenges, confuses, frustrates us. Everytime God begins something (such as the wonderful Jesus Movement among youth), Satan likewise starts something just as fantastic—and I, for one, think the occult lure is just that.... Doug Cox Cocoa, Fla.

By the way, I am extremely impressed with every issue of HOME MISSIONS, but the January issue was magnificent. I will treasure this for my file. I plan to develop several sermons from this material. Harold Hoffman St. Louis, Mo.

Questioning Questions

My husband and I want to let you know how much we thoroughly enjoyed this month's magazine on the occult. It was highly informative on many subjects we have had questions about. I am proud of your stand and we back you all the way. We pray God may bless this issue in many ways to shed light on Satan's dominance of people's lives.... Mrs. Fred LaByer West Palm Beach, Fla.

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In the 'In' Movement

Thank you for the most excellent coverage of the occult movement. I have ordered additional copies for our young people's Sunday School Department. The issue answers many previous questions raised by our teenagers.

regarding this "in movement" with so many of today's youth. I do not see how anyone who works with youth can have anything but gratitude to HM for this needed issue....

Southern Baptists have every right to be proud to have a publication like HM which dares to report on areas dealing with the growing and cutting edges of the Christian movement in today's world.

To better appreciate the tremendous value of HM one need only be acquainted with other denominations or groups which are intellectually and spiritually oblivious to many of the topics covered by the publication.... Robert K. Poinsett Oakland City, Ind.

Clinging to Traditionals

HOME MISSIONS is still doing more to enlighten and awaken our people than any other publication.... Your job, as you are conducting it, isn't easy, nor always popular.

I was reminded of the continuing risks you take by a woman's reaction to the January issue which was on my coffee table this week. Such a large number of our people seem to cling to the traditional—unable to see the crying need to meet today's needs where they are and as they so graphically manifest themselves.... Phyllis W. Sapp Oklahoma City, Okla.

The Devil Made Me Do It?

Have just read your article, *The Devil Made Me Do It*. Congratulations. Good job of interpretive reporting and organization. Interesting reading as well. Keep up the good work.... Charles Renfro Atlanta, Ga.

Just finished reading, cover to cover, the entire January issue. Tragic to see so much "free publicity" go to the occult, and I'm wondering how many "converts" you made for them. What a waste of time, money, paper and ink was the issue. I feel it would be better to let the people seek out such untruths from bookstores like the man on pages 9 and 10 in the issue, but not throw it at them in our HOME MISSIONS.

Perhaps the "devil made you do it." A.J. Kennemer Jr. Littlefield, Tex.

*In Christ there is no East or West,
In Him no South or North;
But one great fellowship of love
Throughout the whole wide earth.*

HOME MISSIONS CONFERENCES

This year's Home Missions Conferences are breaking down the barriers of religion and of race, to explore the new ways of making the fellowship of man become the body of Christ. Through lay witnessing/evangelism; through understanding minority peoples and groups; through concern and love for those of age or youth, for those who hurt and those who rejoice. In these ways the church reaches out through home missions.

Program

Workshops—

- Lay Witnessing using WIN materials
Kenneth Chafin, *director, Division of Evangelism, HMB*
- Starting Missions and Churches
Jack Redford, *secretary, Department of Church Extension, HMB*
- Witnessing to Catholics
C. Brownlow Hastings, *assistant secretary, Department of Interfaith Witness, HMB*
- Witnessing to Jews
Thomas Starkes, *secretary, Department of Interfaith Witness, HMB*
- Youth Evangelism
Barry St. Clair, *associate director, Division of Evangelism, HMB*
- Ministering to and through Retired Persons
Paul Adkins, *secretary, Department of Christian Social Ministries, HMB*
- Plus activities for the whole family

Series of Ethnic Nights

- Services to be led by members of the following groups or races:
 - Indians
 - Spanish
 - Negroes
 - Slavic

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