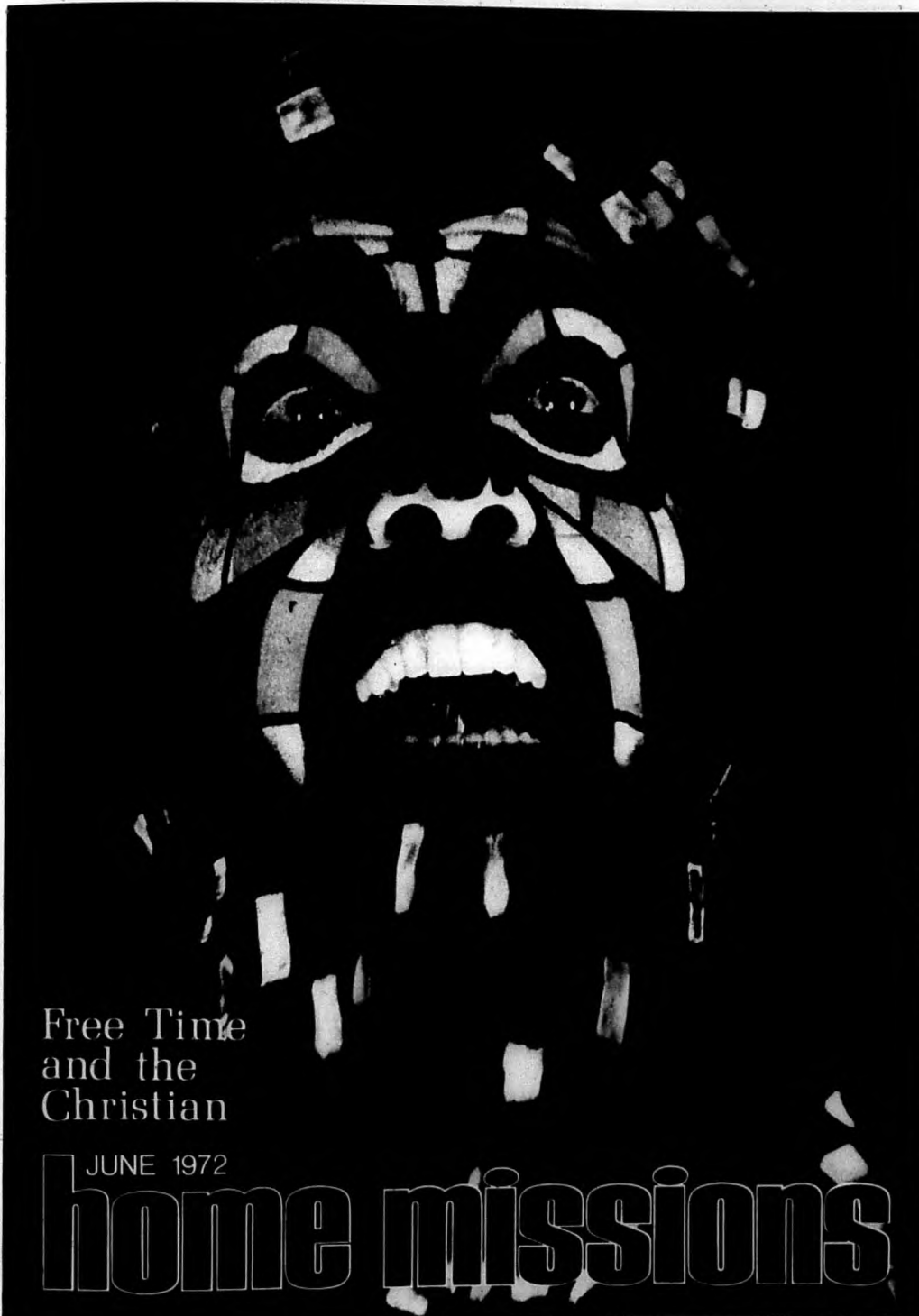
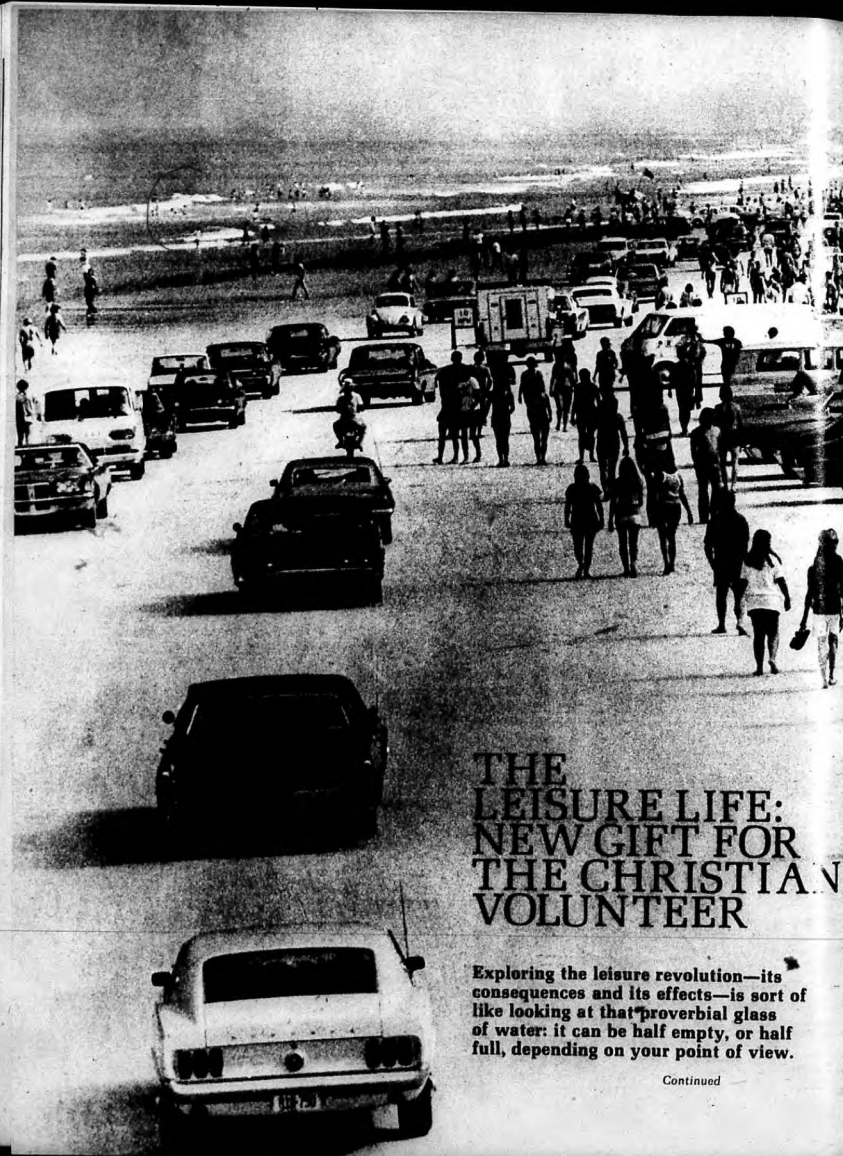


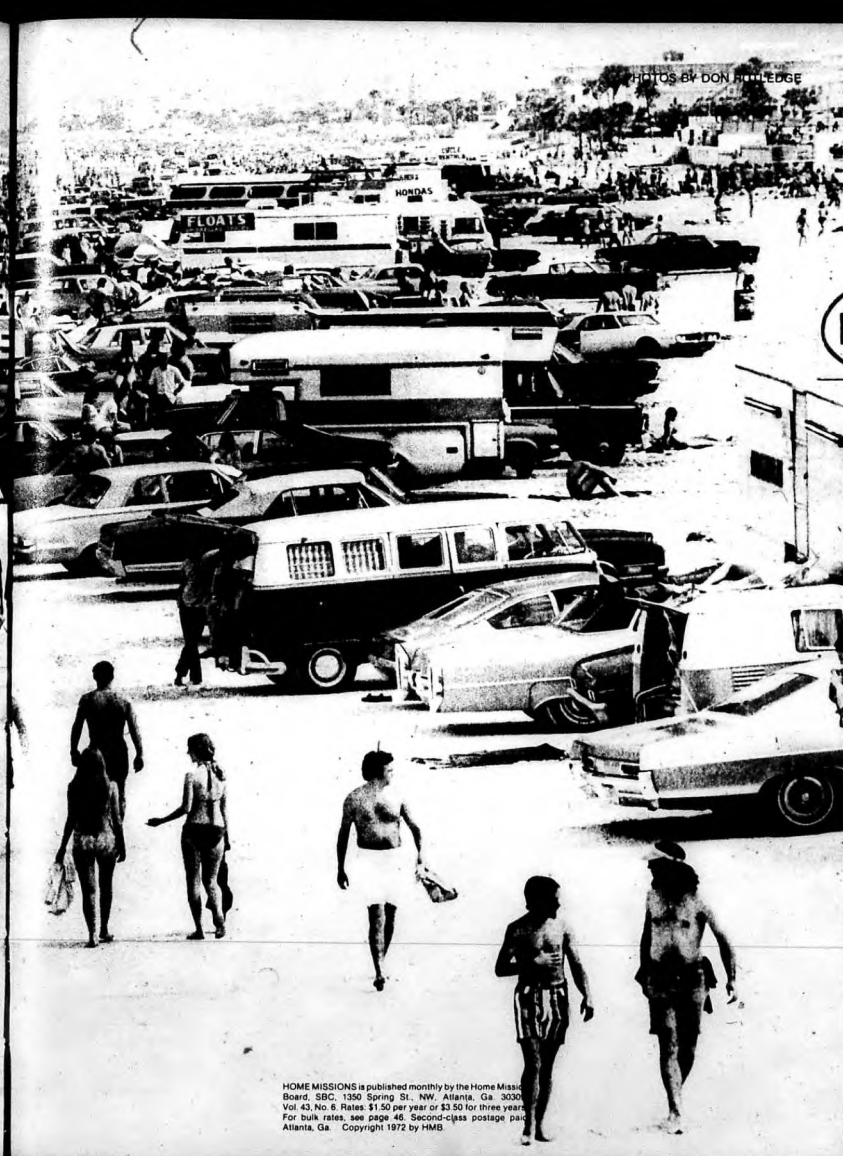




THE LEISURE LIFE: NEW GIFT FOR THE CHRISTIAN VOLUNTEER

Exploring the leisure revolution—its consequences and its effects—is sort of like looking at that proverbial glass of water: it can be half empty, or half full, depending on your point of view.

Continued



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A GAME FOR TWO OR MORE PERSONS

LEISURE CONTINUED



Photography by Don Rutledge

Identified by hospital wristband, a student witnesses to a beachcomer.

Once upon a time, not many years ago, good Christian people read the news of college students roasting to Florida for the Easter weekend; and they said:

"Tish, tish, those kids ought to be home in church."

And they shook their heads, perplexed about the fate of "this generation," and continued reading the paper.

Times have changed. That outlook may persist in some realms. But in

others, Christians are saying: "Let's down there too; where else can we find as many people to witness to—as many people willing to witness as there on the beaches?"

Their attitude has changed. By Easter influx from bane to boon: they have seen the weekend as an opportunity to use leisure time and setting constructively, to witness to their faith.

In a way, their response to the challenge of leisure time reflects a gradual

change in thinking that has overtaken many Christians. Leisure, which sustained the institutional church, which merely stimulates it, leisure, which promised to take great hordes away from the church, now offers a way to help every Christian fulfill his missionary role.

Leisure—the growing, great American practice of rest and relaxation, of camping and hunting and skiing and picnicking and traveling and working

at fun—leisure has created a whole new game by changing the site of the ball-park. But Christians are learning that they can—if they will—still write the rule book.

Americans spend more than \$105 billion on leisure activities—\$50 billion for recreational equipment and for admissions to sporting events, movies, stage plays, concerts and other cultural attractions.

Continued



Sun on Florida beaches, left, attracted 500,000 students; evangelism students move into meaningful conversation.



Youthful donors swamp coffeehouse during blood drive.

LEISURE



For many Fort Lauderdale's coffeehouse, top photo, was somewhere to go without a money hassle; Edde Dalton, lower photo, sings at one of free picnics for beachcomers.

Money spent on spare-time exceeds national defense, construction of new homes, corporate profits or income of U.S. farmers. Don't even ask how much it tops all giving to U.S. churches; you'd be embarrassed to know.

Almost every American is engaged in one or more outdoor leisure activities—from picnicking (49 percent of the population) to bird watching (4 percent). But leisure activities aren't confined to outdoors; Americans spend almost \$20 on records, TVs, books, newspapers, magazines—obvious products of indoor leisure.

Leisure knows no season, but spring annually brings it renewed life. First onslaught of the year is spring vacation from schools and colleges, which falls around Easter.

This past Easter, thousands of college students performed their harbinging roles by swamping U.S. beaches. Among them were 500 Christian students from 45 colleges and 23 states, who joined the invasion of the Florida beaches as an effort to share their faith (hundreds more went to Texas beaches. [See story, page 19.]

The ministry, sponsored by the Home Mission Board, was designed to give students an opportunity to witness in direct, personal encounters. The students met in coffeehouses, on beaches, at picnics. With the Red Cross, they even sponsored a blood drive.

The approach was low-key, not hard-sell, but the results were impressive. More than 450 students visited

HMB-run coffeehouses each day; almost 1,000 attended three free picnics; in all, more than 14,550 students were talked to and 5,500 of them witnessed to; of those, 80 percent responded favorably. There were 200 professions of faith.

There were also residual benefits. "The greatest contribution," said Nathan Porter of the HMB Division of Evangelism, "is what a project like this does for the participants. They are taxed to the fullest, physically and emotionally, but they are seeing God at work as never before."

This year, Porter said, past year's experience and more extensive training of students resulted in the most effective performance so far.

In such a leisure setting, witnessing to one's faith sometimes requires courage and stamina; but it is also strengthening and, often, encouraging the participants report.

And there's little denying it can be fun, for the setting is relaxed and the encounters are easy, casual, unhurried.

The students have learned that, as they profited from it. And they aren't the only ones, as this issue brings out. Churches and individual Christians are also entering recreational and resort areas, are also staging cultural events, to take advantage of man's increased attention on leisure and to take Christianity to people where they are.

And that's one of the rules that never changes.

WHAT WILL WE DO TOMORROW?

Churches across the nation are turning their attention to resort and recreational ministries; the course is uncharted, but exciting, and the destination is clearly ahead on the horizon • by George Sheridan

The cry of people overendowed with time on their hands as recorded by T.S. Eliot in *The Wasteland*, was, "What shall we do tomorrow? What shall we ever do?" Answering the question of what to do with leisure time has become a major industry in recent years. Marketing of recreation is a \$105-billion-a-year business in the United States, and churches are beginning to be faced with a challenge to minister and a need to adjust to the nationwide increase in discretionary time.

Refined people, alienated youths, unemployed persons and students in summer all are faced with idle hours. And as work schedules are condensed, even full-time breadwinners face decisions about what to do with longer vacations and extended weekends created by the four-day work week and the unified Monday holiday system.

The growth of discretionary time, coupled with the new leisure, is creating problems and opportunities at the same time for Southern Baptist churches.

One of the problems is that attendance at regular weekend church programs dwindles in the summer months and on long weekends. This is a threat to churches that wish to maintain a schedule that was geared to an agrarian culture.

Other churches are finding ways to go where the "seasoners" are and to minister to them there. Camp-coffeehouse and beach witnessing are the primary means for churches to reach people at play, according to

Land of the Southern Baptist Home Mission Board's Department of Special Mission Ministries.

In the Atlanta area, for instance, Beecher Hills Baptist Church holds Sunday morning services during the summer months at the campsites adjacent to the nearby amusement park, "Six Flags Over Georgia."

And at Stone Mountain State Park in Georgia, the campsites ministries of two student summer missionaries are supervised each year by the First Baptist Church of Stone Mountain.

A number of churches find Sunday evening services in camping areas draw attendance three times the size of what they formerly had in their sanctuaries. The churches, thereby, make missionaries out of their people—taking them out into the world to minister. Such is the practice of Eagle Nest Baptist Church in New Mexico which holds Sunday evening services for campers in the nearby Cimarron Canyon. Pastor Coy Findley reports that campers are glad to have such activities after dark when there is little else to do.

Orchard Drive Baptist Church in Hammond, Ind., is an example of a congregation involved in beach ministry. During peak vacation times each summer, members (mostly youths) trek to the shores of Lake Michigan to bring the gospel to bathers there.

The First Baptist Church in Hialeah, Fla., has found a ministry at the place that makes that town most famous—the racetrack. Youths from the church hold Sunday services for stable workers, and a chaplain employed by the church and several other congregations provide counseling and crisis ministry to truck employees and patrons.

Many churches use the free time of their choir members to witness to other people in their free time. For instance, some churches present choir concerts during the summer months at the "Six Flags Over Texas" amusement park near Dallas. Other outdoor concerts are offered in city parks and resort areas across the nation.

Sponsoring student summer missionaries is a means for

Continued
hm/june '72 7

TOMORROW

PHOTO BY STEVE W.

A De Vries, superintendent of missions at First Baptist Church, joins his wife, who is the racetrack Florida Baptist have resort ministries at several of the state racetracks.

churches to minister to persons in their leisure time. Oakhurst Baptist Church in Decatur, Ga., has used summer missionaries for several years in its weekday ministries to vacationing school children. El Portal Baptist Church in California sends its summer missionaries out among vacationers in nearby Yosemite Greenwisch Village and at beaches from New Hampshire to Georgia.

One church that has had to implement a multitude of ministries related to leisure time in its community is First Baptist in Orlando, Fla. Already a haven for retirees and street people, that city this year became the home of Disney World where more than one million persons are expected to visit in the first 12 months of operation.

In the 15 years since Henry A. Parker became pastor there, the church staff has grown from three to 12 full-time ministers engaged in an extensive community outreach program.

One of these is the Good Thief Coffeehouse a block and one-half from the church in downtown Orlando. John Carow is the full-time director of The Good Thief, and he draws an average of 75-125 street people to the coffeehouse's nightly programs.

The coffeehouse ministry grew out of the church's recreation program two years ago. It has been a means for reuniting families with children who have run away from home, and it constantly handles drug counseling and referral needs.

Retired persons are the focus of another Orlando First Church ministry. For the last seven years the church has owned a high-rise apartment building three blocks from the church building.

Parker's wife serves on the church staff as a minister to retired folks who live in the apartment units. She directs a "Senior Adult Program" which includes regular organization meetings, recreation, crafts and field trips.

In the summer time, the church offers a day-camp program to children in its community. The day camp activities are carried on both on and off church property. Buses take the children to parks and pools in the community as well as bringing them to the church building to use the recreational facilities there.

The church gymnasium also provides recreational outlets for its people every day of the week. The gymnasium was installed in a former sanctuary building following a church construction project a decade ago.

In spring of 1972, Orlando First Church had nine softball teams under its sponsorship. It also participates in associational golf, volleyball and basketball competition, and the gym building is used also for skating, shuffleboard and table games.

Recreation comprises much of Orlando First Church's ministry to youths. The church choir program is another means of involving the young persons in the church life. Next Christmas, the church will send a youth choir of about 100 members to Israel for a singing tour. Preparing for this has taken much of their time for months.

Despite the coming of Disney World and other employers, the unemployment rate in the Orlando area is high. Parker said that one or another staff member continuously is conducting employment counseling with persons out of work.

Part of the church's ministry to retired persons is to in-



Royce Measures, right, Calvary Baptist Church pastor, talks with retirees, the Kellie Rhines.

volve them in its weekday program. Under the direction of weekday minister Rafael DeArmas, a Cuban by birth, the retirees help staff the church's thrift shop, tutoring and English language programs.

Orlando First Church began to pursue such community and leisure ministries about five years ago, Pastor Parker recalls. It began with special summer ministries and grew with the realization that practical outreach is a 12-month-a-year community need.

Despite all the ministries Orlando First Church has been able to perform, its pastor feels frustrated that the growth of the resort city is creating needs that are being met only partially, if at all.

For instance, if the church had the staff and finances, Parker would like to see:

—More ministry to vacationers. With 40,000 to 60,000 tourists in Orlando every day because of Disney World, he

would have extensive motel and restaurant witnessing and counseling services.

—An extended student ministry, especially among sailors on leave from the nearby Navy Recruit Training Center at Florida Technological University.

—An expanded ministry to migrant workers who frequently are left without jobs in off-seasons.

—Increased ministry by laymen in the Orlando area prisons.

—Increased follow-up on its radio and television broadcasts whereby laymen would make personal contacts with persons who respond to the broadcasts.

—And more rehabilitation work with juvenile delinquents, as well as counseling with parents of such offenders.

"This is a great area for needs," said Parker. "There are so many challenges, it is hard to get to them all."

The pastor confesses he feels "somewhat frustrated" that the church isn't meeting all the needs it sees. To

with this problem, a long-range planning committee has been established to set priorities and recommend to the church which challenges should be confronted first.

Orlando First Church also has had some problem coordinating its worship schedule with other free-time offerings in its community. So far, the traditional program still holds, but the church has been successful in getting Sunday evening municipal concerts rescheduled to allow people to attend church and the concerts both.

"Our goal," Parker said, is to try to allow our members and the people we serve to get the fullest possible benefit from their leisure time."

Calvary Baptist Church in Kemp, Texas, is another congregation that has been forced to adjust in light of the leisure-time industry.

A decade ago, Calvary Church served a completely rural constituency. It met in a traditional frame building of 1947 vintage.

But in 1962, the Cedar Creek Lake resort community was established at Kemp—about 60 miles from Dallas. Then pastor R.M. Dickerman helped the congregation to see the change as a challenge to minister and led his people in establishing an extensive recreational program—geared particularly to youths.

Church members helped renovate and build to accommodate the adjustments. A miniature golf course was opened, and plans are for lighted courts for volleyball, basketball and tennis on church property. These programs are under the supervision of a part-time youth director. New programs will be established as church members perceive needs for them, says new pastor Royce Measures.

Before the intensified youth outreach, Measures adds, the youth at Cedar Creek Lake would swim all day, then have nothing to do at night.

Calvary Church also has seen that many persons move out of the city to escape the pressures of intense organization. It therefore has resolved not to yield to the temptation to try to recruit the newcomers for Sunday School and other programs until they have established the sense of privacy they seek.

"We are not looking for spectacular growth," Pastor Measures said. Instead the church seeks to establish a viable ministry in light of apparent needs.

And the newcomers seem to respond to this approach. Many newer members say they joined because of the church's reputation for being open to incorporating new people and new ideas into its fellowship and outreach.

A person-centered approach to the newcomers also seems to be reaping real response. "I've never pastored a more willing, friendly and warm people," says Measures.

And newcomers appreciate this personal flavor after coming from the cities where they were lost in the crowd.

But Measures, like Orlando's Parker, is somewhat frustrated by the rate of growth in the community where he serves. "There is no way," he laments, "that this church

possibly keep up with the growth of the area. One of all congregations cannot minister to this influx."

Part of the limitations he feels is due to the smallness of the church. Despite her willingness to change, she still averages only 87 in Sunday School and 120-130 in worship.

A weekly income is about \$500.

And due to their abundance of leisure time, some of the members frequently are not available to participate in



Youth practice on Calvary's miniature golf course.

church programs. One family spends its winters in Florida. Many live a great distance from the immediate neighborhood of the church building.

But, over all, Measures is proud of the willing and open spirit of the congregation which has adjusted to its new "leisure community."

Orlando First and Calvary churches indicate that the key to ministry in light of increased leisure time is flexibility. Don Mabry of the Home Mission Board's Department of Survey and Special Studies would agree.

"The churches need to educate, motivate and inspire their people to use their leisure time for ministry," Mabry said. "Laymen must become involved in witnessing wherever people congregate, and churches must publicize the availability and the value of their programs."

Sheridan is associate editor, *Christian Index*, Atlanta, Ga.

A TIME TO PAY AND A TIME TO STAY

Affluence, early retirement, longer vacations, shorter work weeks—combined they give Christians a chance to build history's largest missions force: Are you ready? • by Elaine Selcraig/Photos by Knolan Benfield

In an age when thousands are freed from the daily struggle merely to eke out existence, people have time to consider man's responsibility to man—and to act on the growing conviction that service to others is the most important part of life.

The resulting emphasis on "have's" giving to "have-nots"—service to fellowman—has created an atmosphere of sacrifice that has permeated all strata of American society, but none more thoroughly than the vast, oft-criticized "middle-class."

Despite drawbacks, the leisure revolution, that multi-billion dollar offspring of today's affluence, has produced the opportunities for altruistic actions of hundreds of people.

Among them are many Christians, who feel not only a need to express by their lives the love and compassion of Christ, but also a desire to spread the Good News of Jesus' life to others.

Thousands of churchmen are conducting hundreds of volunteer-run-and-staffed projects in their home areas—from one end of the United States to the other.

But the unique aspect of today's volunteer service is the growing numbers who are willing to leave their local church/home environment and go—paying their own way and staying for varying lengths of time—to different, often opposite areas of the country to work and witness for their faith.

They are of all ages—older people, retired early but still vigorously healthy; middle-aged people, with longer vacations and shorter work weeks; younger people, maturing early but enduring the prolonged adolescence of years of schooling.

With support of family and encouragement of friends,

plus the natural youthful lust for adventure, many young persons are giving time and money to participate in home missions. For many, the experience is a first.

Last summer, when Diana Rhodes and Sharon Phillips boarded the jet for Utah, it was a day of "firsts": first plane trip, first time to move away from home, and, passing over the Rocky Mountains, first glimpse of a "real" mountain. Diana, 18, and Sharon, 19, were on their way to participate in another first, a pilot project of the HMB's Special Mission Ministries Department.

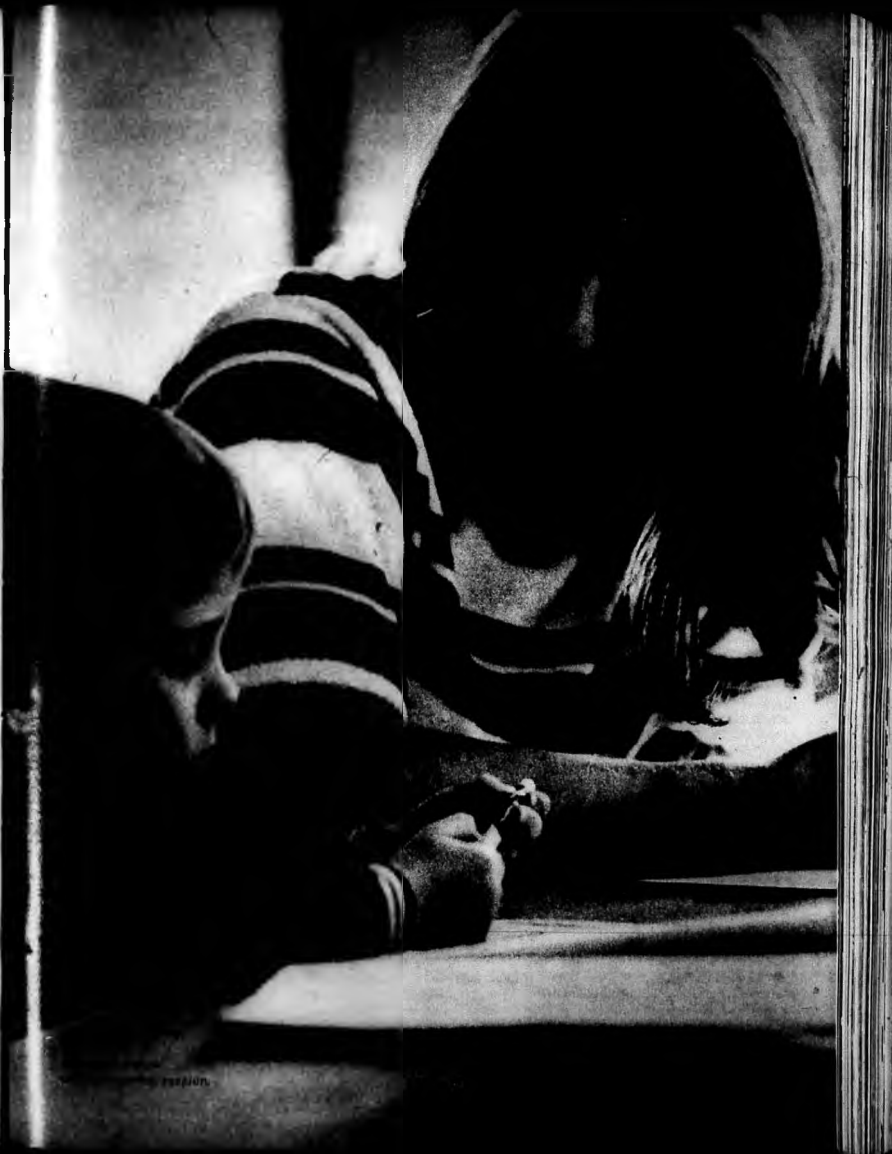
The two teenagers, just graduated from high school in North Little Rock, Ark., were giving a year of their time for mission work in Utah. And while the HMB and Utah executive secretary Darwin E. Welsh had coordinated details of the mission project, Sharon's and Diana's parents were footing the bill.

Two boys, Sam Ashcraft and Welsh's son, Benton, also were involved. They gave the time, Welsh found places for them to serve and missionaries to supervise them, and the families agreed to pay their teenagers' expenses.

A simple plan on paper, but one that involved months of preparation. Welsh had mulled over the idea for several years. Letters, meetings, phone calls and conversations finally jelled last summer, and Welsh met with Emory Smith, associate secretary of the Special Mission Ministries Department, and Charles Ashcraft, Arkansas executive secretary, to crystalize plans.

Ashcraft then wrote an article in his state paper, inviting young people to contact him if the idea appealed to them. Diana and Sharon read the article one sizzling July day in church camp, and, as Diana remembers, "it sounded like the kind of thing we were looking for."

Continued





Blowing bubbles is fun for missionary Mary Wigger, left to right, Diana Rhodes, Sharon Phillips and kids.

"Neither of us had been sure what we were going to do—school, work or what," she says. "Both of us are pretty mission-minded, so we prayed about it and contacted Dr. Ashcraft. Things sort of fell into place from there."

Diana's dad, a truckdriver, agreed that she could "use the money we might have been spending for college," Diana says. "Then our church at home (Gravel Ridge Church, North Little Rock) decided to give Sharon and me \$100 a month. That turned out to be a big help, especially on the rent."

With their parents' good wishes, the four spent a crammed-packed week of orientation in Salt Lake City in September, then scattered for their year of ministry. Benton and Sam went to Portland, Ore., to give pastor Lock McKay a hand. They knocked on doors, surveyed, helped in a coffeehouse across from a Portland high school.

Diana and Sharon went to the small town of Blanding, Utah, where they worked with missionaries Calvin and Wilma Sandlin. Blanding is a mixture of whites, Spanish and Navajos from the nearby reservation; in a town which is 97 percent Mormon, the Baptist church, with its part-time pastor, struggles to meet people's needs.

"We would go into a store those first few days, and people would know we were new in town," Diana recalls. "Then we would explain that we were from Arkansas, that we were Baptists, and what we were doing there. They looked at us kinda funny, but I think they eventually got used to us."

"It took us a while to get used to things, too. Like most

of the kids we worked with didn't know much about church.

"They were really undisciplined, and it was hard to keep them quiet. They did settle down after a few weeks. They got along fine together as long as they were inside," Diana adds. "Outside, though, they'd start fighting sometimes. One day after class Sharon and I heard somebody screaming so we ran outside, and found them throwing rocks. I was yelling at them to stop and a Spanish boy and a Navajo boy started fighting, and then they threw rocks close to us—what a mess to get that stopped."

Holding Bible classes on hot Utah afternoons and stopping rock fights are a far cry from drill squad practice back at Sylvan Hills High School, and the girls admit "we go a little homesick at first."

"We did get to go home at Christmas, though," Diana says. "I got off the airplane and my parents said they didn't know me, because I'd lost my Southern accent."

When they returned in January, Sharon and Diana were assigned to Salt Lake City's Central Baptist Church, working in weekday ministries.

"The church is in a transient area," explains missionary Mary Wigger, Baptist Concern Center's director and the girls' supervisor. "It's in a part of town where people come and go, and many of them are on welfare. A lot of university students live here, too."

The center, in an old Lutheran church building, has plenty of rooms, a small kitchen, and space for teenagers to play ping pong and shoot pool on weekend nights.

Miss Wigger has been the only full-time worker staffing the center, but five volunteers from different churches help



Sharon Phillips gives piano instruction to pupil.

during the week. "Now Sharon and Diana take some of the responsibility for planning games and handwork and Bible stories," she says.

Among the girls' duties are babysitting for mothers in Bible classes, sponsoring girls club, planning special trips to zoo and circus.

Helping Miss Wigger with the center's activities is a 9-6 job. Nights are free, but as Diana says, "We're often sleeping or doing things for other churches. We just finished two Asteens houseparties, one in Salt Lake City and another in Idaho."

Sharon answers a hotline at a drug crisis center certain nights and teaches piano lessons to six neighborhood girls in her free time.

Since the girls came, it has been a relief from thinking "I've to be here all the time," Miss Wigger notes. "For instance the center is a member of the Community Service Council, and sometimes I would have to miss meetings of council and stay here. Now I can go, knowing Sharon and Diana can handle things at the center."

It used to be that if I left town for any reason, I had to shut down the center entirely. But now I can leave occasionally."

She has watched the girls adjusting to "many of the problems a person faces when leaving home for the first time. But it has been good for them to take these responsibilities here. It has been a tremendous growth for them."

"We've made a lot of friends," the girls say. "Sometimes sitting on the lawn of the church, talking to people



A young girl receives encouragement from Diana.

who come by. Sometimes at the apartment.

"All that we've learned here couldn't have been learned in a year of college," Diana believes. "It's really been an experience."

Miss Wigger sees good prospects for the program, but stresses the need for "careful planning, and more training. If a kid just wants to get away from home, this is not for him. It wouldn't work that way. It's serious business."

"I think it might be valuable for them to start out during the summer, then grow into full-time work. Paid summer missionaries are great, but there just aren't enough funds to go around. It would be wonderful if more people could come out like this."

"I'm not sure what will happen when Sharon and Diana leave, but of course I hope to get some replacements so the work can keep expanding," she adds.

Welsh is firm about the need for such mission programs. "We have 11 million Baptists. We have a couple of thousand foreign missionaries, a few US-2ers. We'll never win the world by paying missionaries to go out," he says. "There have to be some alternate ways."

The Department of Special Mission Ministries will keep exploring those ways, and expanding the methods found most effective. One of the most successful projects has been the Christian Service Corps, an opportunity for Christians to commit their own time, money and resources to serve in a mission area—for a week, a summer or a year.

Length of time and kind of service vary as much as the ages and occupations of volunteers. A busy Texas phy-

TIME / CONTINUED

sician, Jack G. Jordan of Floyada, flew to Panama to relieve an equally busy Dan Gruver for a week.

Mrs. Velma Pigg of Springfield, Mo., worked in six Vacation Bible Schools in Panama and the Canal Zone. "Even though my savings were sadly depleted because of this trip, I feel every penny used was blessed a hundred-fold in the response we saw among the workers and pupils in the school," she says. "Everywhere we went we were invited back for other schools; we had many invitations for schools where we didn't have the time and money to go."

Elizabeth Taylor, a five-time CSC worker from Harrison, Ark., spent her summer teaching back in three Navy housing projects and a town in Maine. She and Mrs. Evelyn NeSmith, a volunteer from Dalton, Ga., taught "perhaps the best" French Huguenots, blacks, Orientals, and from broken homes... they all craved

One Missouri couple, the Harveys, crisscrossed the West, building churches as part of themselves at each church where they went. Grayum, who was in the construction business, helped build a new church building when his home church asked him to help with a new building. The two were finished in 1963. In July, the couple went for a three-week vacation with their son in Capistrano Beach, Calif.

"We grew so involved and felt so needed to stay in California," Mrs. Grayum recalls. "In June of '64 the couple was accepted to move to Ely, Nev. We bought a trailer and the city allowed us to park it on church grounds because we could use it for the overflow at Sunday School hour," Mrs. Grayum chuckles.

Grayum and a deacon, Ben Felts, were asked to build a church at Diamond Valley, for a congregation which was meeting in a tin grain building in a plowed field. With an HMB loan, the men soon completed a small building. Then it was back to Capistrano, and a few months later, shuttling back to Nevada, this time to help the church at Battle Mountain.

"For a while we lived in the 'meetin' house' of the church," Mrs. Grayum laughs. "Our bedroom was the primary classroom. The kitchen was just an extension of the auditorium, and our bathroom did double duty on Sunday morning. We had to get in there quick before the children started coming for Sunday School."

They next moved to Lovelock, Nev., where Grayum and a Collinsville, Okla., group (working during their vacations) helped construct a new church building. On the road again, the Grayums helped build two more churches—one for a congregation in Fresno that had been meeting in an old barracks building, and one in West Yellowstone, Mont., near the entrance to the national park.

After a few months rest back in Missouri, the Grayums packed their bags once again and headed for Mesa, Arizona, to help with a mission church building.

"We often say to the people that we're trying to build a church, not a building," Mrs. Grayum points out. "We keep this thought uppermost in our minds."

"As one grows older, it's rewarding to find another type of service to our Lord. We've raised our family and now

have even more time and energy to work for God."

The CSC volunteer often finds "another type of service" in another type of culture.

Mrs. Leona R. Thomas of Smithfield, N.C., served in Manati, Puerto Rico, for a month and a half last summer working with language missionary Larry G. Wilkinson. Manati, the pineapple capital of Puerto Rico, is about 60 miles from San Juan. Baptists have a small mission there with an average attendance of 20.

"The lizards run up and down the wall during service," she says.

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SAVINGS CERTIFICATE

into five pre-arranged groups and went to the churches where they would be holding VBS. The schools began on Monday morning and ran until Friday.

La Verne and Jim Hix both worked in a VBS in the basement of a tenement building. And La Verne says, "At first the kids didn't really accept us."

"You can't just go in and teach, cause they just run around and don't pay attention," Jim explains.

"...the kids there...well, it's just real sad. It really is row after row of tenement houses. All the kids just play this one game, where they flip Coke bottle tops into four squares on the pavement. They play this game, and that's all. Most of them haven't been away from the few blocks they live in. A lot of them who lived in Brooklyn had never even been to Manhattan. I don't know how they're ever going to get out of there."

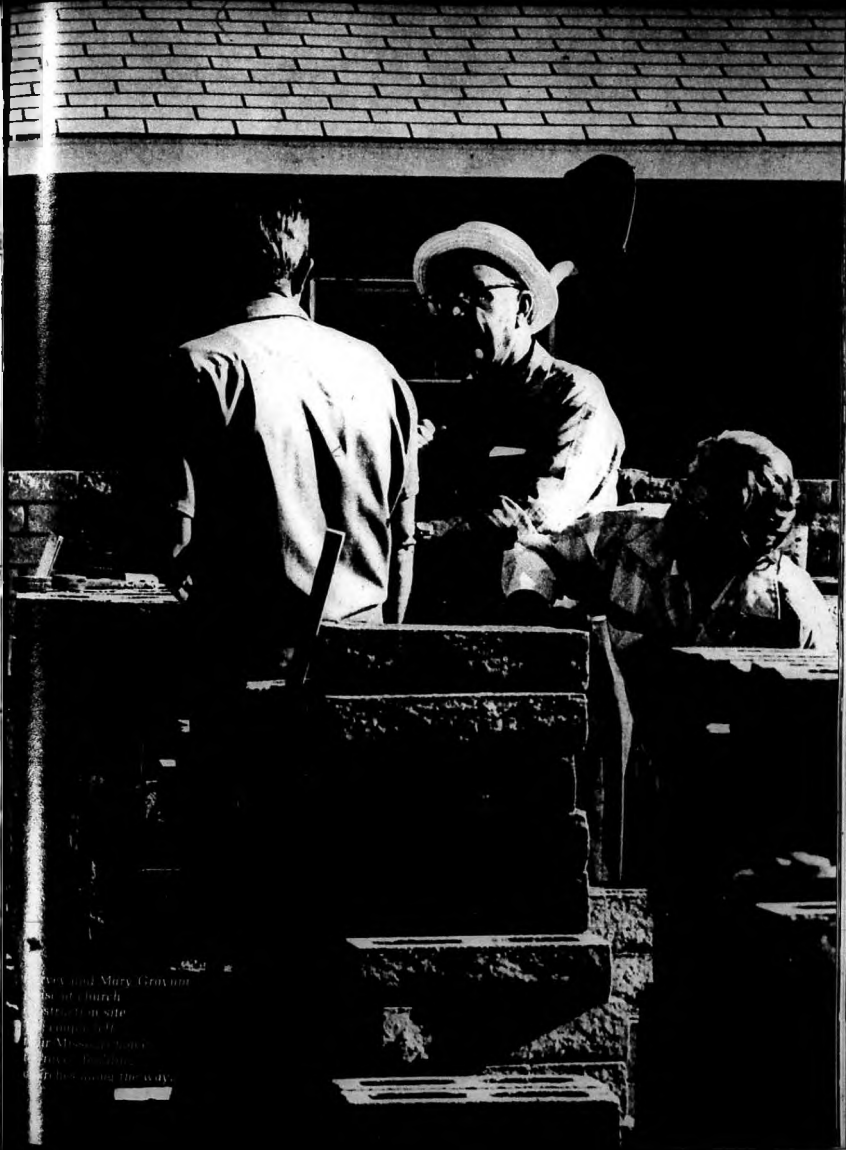
"When those children reach 13 or 14 years old, they really get tough," agrees choir director Dan Sampson. "It must be their environment and the matter of survival in the tough neighborhood. But the younger children are open and can still be taught."

"But you can't go into a tight situation like that and not be well-prepared, well-coordinated. We were ready."

He started planning about 11 months before the trip, after writing Don Hammonds, secretary of the Department of Special Mission Ministries. "Through him, we got in contact with associational missionary Ken Lyle and David Wallace."

Wallace is director of outreach for the New York Metropolitan Association. He and Lyle corresponded with the

Continued



Left and Mary Grayum
helped build a new church
building in Mesa, Arizona.
Grayum and a Collinsville,
Okla., group (working during
their vacations) helped build
two more churches—one for
a congregation in Fresno that
had been meeting in an old
barracks building, and one in
West Yellowstone, Mont.,
near the entrance to the
national park.

TIME CONTINUED



Harvey Grayum shoves sand at construction site.

choir all during the winter and spring, helping prepare them for the trip.

About three months before the trip, intensive training began for the VBS work. The choir divided into five groups, with one adult couple sponsoring each group. Each section designated a principal, pianist and song leader for its VBS.

Sampson went to New York in February to check the routes and arrangements. Then they airfreighted 1,100 pounds of VBS materials and handwork to New York.

Meanwhile, the students were washing cars, selling cookbooks and saving money for the trip.

Of an overall cost of \$22,000, the church paid approximately \$3,200. The rest was raised—nickel by nickel—by the choir members. Everything was paid for—in advance—despite an unexpected raise in air fare a few days before take-off.

Watching the weeks of preparation, Sampson had no worries about how the kids would react once in New York. "The feeling of our youth was this: 'Why go so far to do a job and then be reluctant to do it?' So they got over their inhibitions quickly. They sang on subways, at Times Square, and on the street before giving a concert at the First Baptist Church in the Bronx.

"I don't know what long-range effect we had, just from

that one week," Sampson adds. "But if churches and young people could go up there week after week, summer after summer, just ham-bam-bam... I think it would really make some difference. Listen, those kids could be swayed."

The number of choir and youth groups involved in that kind of ministry has swelled considerably.

Joel Land, assistant secretary of the Department of Special Mission Ministries, estimates the HMB has increased three times as many choirs for this summer as last summer. "We try to match up the choirs who want to go some place and the areas that want groups to come. The church groups pay all their own expenses, and make their own arrangements, but we help in matching them up with a missionary and making the initial contacts.

"We probably placed about 150 groups for this summer. But that's certainly not all the choirs who go out. I talked to the Church Music Department, and they estimated that perhaps 1,000 choirs went out last summer. Many of the groups know a missionary and make their own arrangements.

"We have already had inquiries about the summer of '73," Land says.

He has seen an increase in the number of groups who do more than just sing, such as the Pasadena choir who also conducted Vacation Bible Schools.

"Now we see construction teams who renovate old buildings and help landscape. We have groups doing house-to-house surveys; some people this summer will be going to Indian reservations and migrant camps; many go to beaches or national historical sites, such as Independence Hall.

"A group of 10 Acteens and their director from Blue Ridge, Ga., are going as a work team to New England. The list just goes on and on," Land says.

Another development has been missionaries who've helped individual kids find secular jobs in a mission area, he continues. "The kids pay their own way to the area, then work with the missionary in their free time."

Ken Prickett, language missionary in Santa Fe, often opened his mailbox last spring to find letters from students who wanted to work in New Mexico for the summer. While no money was allotted for summer missionaries, Prickett and other Christians found secular jobs for those who were willing to pay their own way to the area.

A waitress by day, a Bible teacher at night, Carhop during the week, in charge of a coffeehouse on the weekend. The workers met for Bible study and sharing, then fanned out over New Mexico to help Prickett with VBS, worship services, coffeehouses, revivals, day care centers and camps.

"This sort of thing is great," Land notes, "because the kids can pay their own way, yet in their free time, they're working closely with a missionary in an organized, effective way.

"See, we have twice as many qualified summer missionaries applicants as we have money. The funds run out pretty quick, so we have to develop alternate ways. For the Christians who want to contribute their own time and talents and resources, we've got to have some organized opportunities for them to serve."

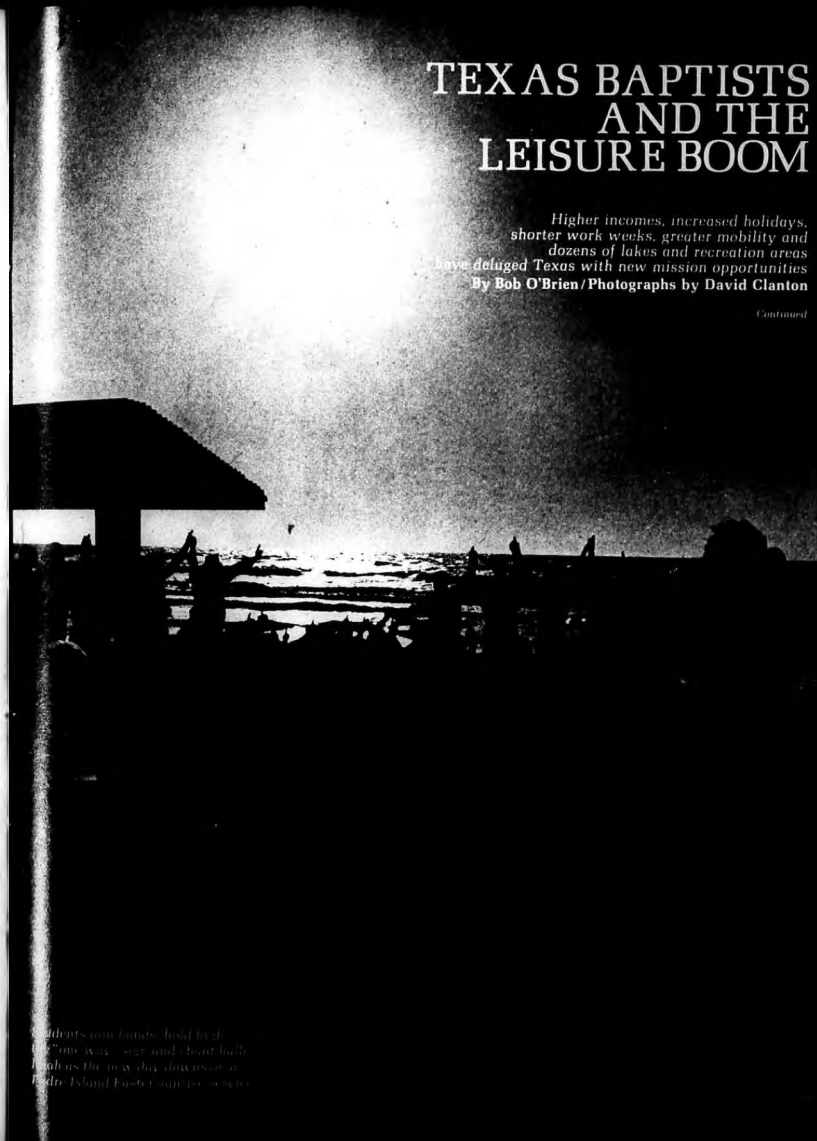
Miss Salzeig is a freelance writer and graduate student at University of Missouri, Columbia.

TEXAS BAPTISTS AND THE LEISURE BOOM

Higher incomes, increased holidays, shorter work weeks, greater mobility and dozens of lakes and recreation areas have deluged Texas with new mission opportunities

By Bob O'Brien/Photographs by David Clanton

Continued



Students own funds, build to help. "One way... we can help... as the... Island..."

BOOM / CONTINUED



Students from two junior colleges link hands in a prayer service before beginning their beach missions.



A Southern Methodist University student uses a Texas Baptist tract to witness while UT-Arlington freshman Mary Boren "ad libs" her message about Christ to a girl from San Antonio.

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Two college students knelt in the shadow of a cross, oblivious to the sand-laced gusts which sliced through the unrelenting heat to whip their hair wildly and lash the surf into swirling, foam-flecked eddies around their knees. In the descent cathedral, they prayed. The incident was one of many that occurred during the Easter weekend youth beach migration. The cross, a life-size replica fashioned from driftwood by Lamar Tech students, stood atop a high sand dune, epitomizing the commitment of 750 collegians from Baptist Student Unions (BSUs) on 62 Texas campuses.

The BSU blitz was one of the most spectacular evidences of Texas Baptists' increased emphasis on leisure ministries, but not the only one. From one end of the state to the other, churches and associations are making plans to use leisure time constructively.

The Baptist General Convention of Texas, working in cooperation with the Home Mission Board, began its resort missions thrust in 1967.

"Our object was to create an awareness of the leisure revolution," says Clinton Watson, Mission Support Section Consultant.

Higher incomes, increased holidays and shortened work weeks, greater mobility, mandatory retirements and other factors have deluged Texas with new mission opportunities.

In 1913, the state had eight major lakes of 5,000 acres or more. Now that figure has grown to more than 180, not including proliferation of resorts along the coast, in parks, recreation centers, second home developments, retirement facilities and camping and fishing areas.

In 1970, 20 selected lakes had 46,790,400 visitors, plus 13,000,000 in the state parks. State park visitors have increased 5,000,000 in the past five years.

Only 9.7 percent of Texas households had annual incomes over \$10,000 in 1960. That increased to 23.3 percent in 1968 and will hit 60 percent by 1980.

The Texas Parks and Wildlife Department predicts demands for outdoor recreation will double in the next 20 years. Already Texans own more boats per capita than residents of any other state.

Right now, Texas is in the midst of a program, passed by the legislature in 1967, to acquire, develop and manage 80 new state parks, and Texans have not been slow to join the second home craze sweeping the country. "Owning a second home," says a Texas resort developer, "is status symbol comparable to ownership of a second car a generation ago."

Already, at least 10 percent of all Texans own second homes, and Texas Business Review believes that just about every family in the state may own two homes by 2000.

For the tourists and the retirees to the regular residents you have a staggering number of opportunities for ministries, says Watson.

"Texas is in the beginning stages of effective resort missions," he says. "So far, in light of all the opportunities, we are only crawling. But, if we can get churches and associations across the state involved, maybe we can begin to run."

The Easter student push is any indication, the state may be running instead of walking. After weeks of intensive

training on how to tell others about Jesus, the students spread out over four beaches on North and South Padre Island in the Gulf of Mexico.

No one preached. The students simply melted into 130,000 others crowding the beaches and did what they had come to do—speak to others, naturally and without pressure, about Christ.

On South Padre Island, the scene of a surfing contest, the Lower Rio Grande Baptist Association operated a mobile medical clinic staffed by two Baptist doctors, nurses and interns. They treated everything from sunstroke, bruises and drug overdoses to spiritual anemia.

At the close of four simultaneous Easter sunrise services, attended by 800-1,000 persons, the students and their leaders inventoried results. In numbers more than 15,000 individual contacts and more than 225 professions of faith had been made. The intangibles, written on the lives of the BSU students and those they contacted, took on a different dimension.

Jeff Glass of the University of Texas at Arlington spoke excitedly of his first convert—ever—a 27-year-old girl who worked as a chemist in a Galveston shipyard.

"I had decided I would continue to witness by faith—sow the seed—even if I never saw a conversion personally," Jeff said. "Some Christians get discouraged and forget that their job is to tell others about Christ even if it doesn't result in an immediate decision."

Others who did not see results contributed their share, too.

Two boys showed up at an area where the Southern Methodist University BSU from Dallas had pitched tents.

"We heard some people on the beach talking about Jesus," they said. "We want to know how to become a Christian."

Those two boys, part of a group from a home for children, and 11 of their buddies, ages 12-15, accepted Christ after a session with the SMU group.

Student leaders felt the beach encounters produced the confidence and ability in their young charges to return to their campuses and continue talking about Christ.

On the return trip to Beaumont, the Lamar Tech group's bus broke down in Edna, Tex. The students visited a local shopping center and came away with 30 more professions of faith.

Before going to Padre Island, students in BSU's throughout Texas underwent training in personal evangelism through WIN (Witness Involvement Now) or SET (Student Evangelism Training) clinics.

In addition to one-shot efforts like the Padre emphasis, Texas and the HMB combine to involve student summer missionaries and Texas volunteers in many projects, as well as to provide training, resources and encouragement for diversified resort ministries.

Part of Watson's work involves helping change preconceived attitudes about resort ministries.

"Some people write these off as places where people try to get away from God," he says. "That's a stereotype. They may run away from the pressures of city living but not necessarily from the Lord."

"It usually goes through a cycle," he says. "People out of metropolitan areas, such as Dallas and Houston, buy a lot, clear it, build a second house and plant a garden while commuting back and forth. The cycle completes itself after

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BOOM CONTINUED

all the hustle and bustle of getting established has subsided. That's when they realize they need a place to worship."

Often, Watson explains, factors other than lack of awareness hamper resort missions.

"Putting city dwellers and rural people in the same environment," he says, "is like mixing oil and water."

"Many local, rural church people resent new residents. They're glad to have them visit and leave their money, but they don't want them taking over jobs as deacons, Sunday School teachers and pianists."

Watson notes that the resentment works two ways. "The new people are used to moving faster, having better programs and not wasting time on what they consider non-essentials."

In one rural church, a winter visitor interrupted a lengthy debate about a new church sign: "I'll pay for the sign," he injected impatiently, "if you'll get on with the Bible teaching."

Usually, Watson says, diplomacy and patient understanding get results. "I know of some East Texas pastors who up to five years ago opposed holding services on a lake. Now, they've reappraised the situation realistically and have become heavily involved in resort ministries."

Several pilot projects, which foretell future possibilities throughout the state, dot Texas resort areas.

Since August, 1968, the Texas Baptist Mission Support Section and Galveston Association have jointly employed Earl Batey as a resort pastor.

Batey uses First Baptist Church, Port Bolivar, as a base of operations for several approaches.

A bus regularly transports people to Port Bolivar from developments where people have second homes. A portable chapel, a youth festival, volunteer summer ministries by couples and a coffeehouse, "His Power and Light," are among methods of outreach.

Batey works in the coffeehouse, operated by Rusty Draper, a former Galveston disc jockey, and assists church groups desiring to minister in the area.

Last year, for example, Bethany Baptist Church in Dallas sent 60 young people to Galveston for eight days of mission activity, including mission Bible schools, concerts and personal evangelism.

Although rural and limited in resources, Sabine Valley Association faces a tremendous challenge on Toledo Bend and Sam Rayburn Lakes. Two other associations, Unity and Shelby-Doches, share a part of the responsibility. Construction of gigantic Toledo Bend Lake on the Texas-Louisiana border has changed the face of the area drastically.

The Mission Support Section and HMB are establishing a fulltime resort coordinator to work with churches and resort developments in initiating ministries for the millions who visit the lakes each year.

For the past two years, a couple has worked with J.P. Owens, associational missionary. Last year, the Mission Support Section bought a mobile home for the association and set it up as a base of operations at Jackson Hills Marina.

Many persons are building retirement homes along Toledo Bend's 1,100-mile shoreline and thousands of others flock there on weekends and holidays. A recent sur-



vey showed 8,000 homes in new developments, an impossible number to reach without more manpower.

Church response, such as that from First Baptist Church of nearby Hemphill, has made significant impact.

The church, served by Pastor Jim Turner, had 175 in Sunday School and 200 in worship services. It now sponsors seven services every weekend, one in a rest home, one in a jail and five in resort areas. They reach more people outside regular worship services than during the services.

One of the deacons, Lewis Sims, came from Houston to buy a retirement home. "We have about eight or ten deacons who will preach at the drop of a hat," Sims says, "and if you don't throw it down hard they'll start preaching before it hits the ground."

New developments surround Cedar Creek Lake, a major resort area about 70 miles from Dallas. A 1970 survey revealed a large percentage of family people, rather than retired couples.

Forty-nine percent of the families surveyed were Baptists, and half of the families (442) are permanent residents. The rest visit regularly.

Despite the acute problems of shifting from an exclusively rural ministry to one which reaches resort people, Calvary Baptist Church kept its cool.

With a lot of new ideas, the church began to attract people from the lake. Calvary bought a bus, completely remodeled its facilities, built a nine-hole golf course to attract youngsters and increased its attendance fivefold.



More than 80 percent of the increase came from families around the lake.

Residents have considered construction of an outdoor theater which would utilize talent of groups from the Dallas-Ft. Worth area, which holds more than 10 percent of the 1.9 million Texas Baptists.

More people visit Lake Brownwood on a busy weekend than the entire Brown County population. Faced by tremendous influx, James Gibson established an experimental ministry, the Church by the Lake, in 1968.

Gibson, pastor of First Baptist Church in nearby Bungs, started having Bible study and services. The job captured his imagination, and he quit his pastorate to concentrate on a ministry to resort people.

The Baptist General Convention of Texas loaned him \$1,000 and he built a parsonage and a meeting place. He held five or six services on Sunday morning in different locations and testimony meetings on Sunday night.

HMB summer missionaries have assisted Gibson since 1971. In 1971, two summer missionaries lived in the church and helped start a coffeehouse, the Fish Net.

Two Home Board summer missionaries helped spearhead mission work on Lake Buchanan in 1967 which resulted in a continuing ministry.

Today, the resulting Chapel of the Hills has 150 members, a parsonage and other permanent buildings and a fulltime pastor, R.V. Rhoads.

Students, many attracted by the music, sing to guitar accompaniment at one of the four sunrise services.

Private developments, many with guards on the gate and little or no provision for a place of worship, are the hardest resort areas to reach.

Some have interdenominational chapels or early services in their own facilities. Some have agreed to provide land when Baptists can build a "suitable" building and support a church.

Texas has not yet moved into many private developments, Watson says, although several new churches have grown out of some.

"A large percentage of Texans now realize that the leisure revolution is a way of life in Texas," Watson says.

"More and more pastors and members of Texas Baptist churches realize we have an obligation to minister in resorts. From the Biblical point of view, if we trace the footsteps of Jesus, we see that most of his teaching was outside."

"In a report on the effect of leisure on Christian missions," Watson continues, "H. Clayton Waddell concluded with this frightening and challenging note:

"We must pause and reflect upon history's warning that no culture has ever survived its leisure revolution. America's leisure revolution cannot be stopped. It must be directed."

Watson is a press representative for the Baptist General Convention of Texas, and associate chief of the Dallas Bureau of Baptist Press.

CAROLINA BAPTISTS AND THE GOING-GOING- GONE SYNDROME

Some churches condemn the "desertion" of the church-house; some have accepted the fact that "churches without walls" are here to stay and are seizing the opportunity to make leisure 'work' • by Toby Drinn

One morning this spring in Raleigh, N.C., Radio announcer intoned brightly: "The weatherman says it's going to be a great weekend—bright sunshine, ideal for anything outdoors. Where are you going?"

"Going?"
"Going!"

Some people will argue that the national pastime is baseball; others maintain it's football; still others are devotees of something else. But if anything has caught the fancy of the modern American it seems to be the sport of "going." In 1971, for instance, tourists and travelers spent an all-time record \$44 billion in the United States. The traveling public sought out every nook and cranny in the country; the same wanderlust will affect more this year.

The key to it all, of course, is increased leisure time for working Americans and availability of money—or credit—with which to take advantage of the time to go, see, do.

Some 600 major firms—and the total is increasing daily—permit their employees to work a four-day week, freeing them for relatively expensive travel, even on "weekends." Virtually every employee in the nation received some form of paid vacation. In North Carolina, three of every four workers get at least two weeks off with pay, 20 percent get three weeks or more and the trend is for more and more. By 1985, many authorities feel, the 30-hour week will be commonplace. Outdoor recreation activities will triple by 2000.

Any traveler who has ventured onto a highway recently can attest to the growth of leisure living—the roads are glutted with automobiles, pickup trucks and assorted other vehicles outfitted with camping accommodations or pulling trailers or boats.

Last year, for example, the 10,000 private and more than 500 public campgrounds in the U.S. were full most weekends—always on holidays. The four million recreational vehicles in the states were used by 33 million Americans.

For many pastors and churches these figures are frightening. They see attendance and offerings dwindling as more and more of their members join the exodus. Some condemn the "desertion" of the church-house; others are responding to the challenge to take the church where the people are, perhaps not approving of "churches without walls" but accepting the situation and seizing it as an opportunity to minister.

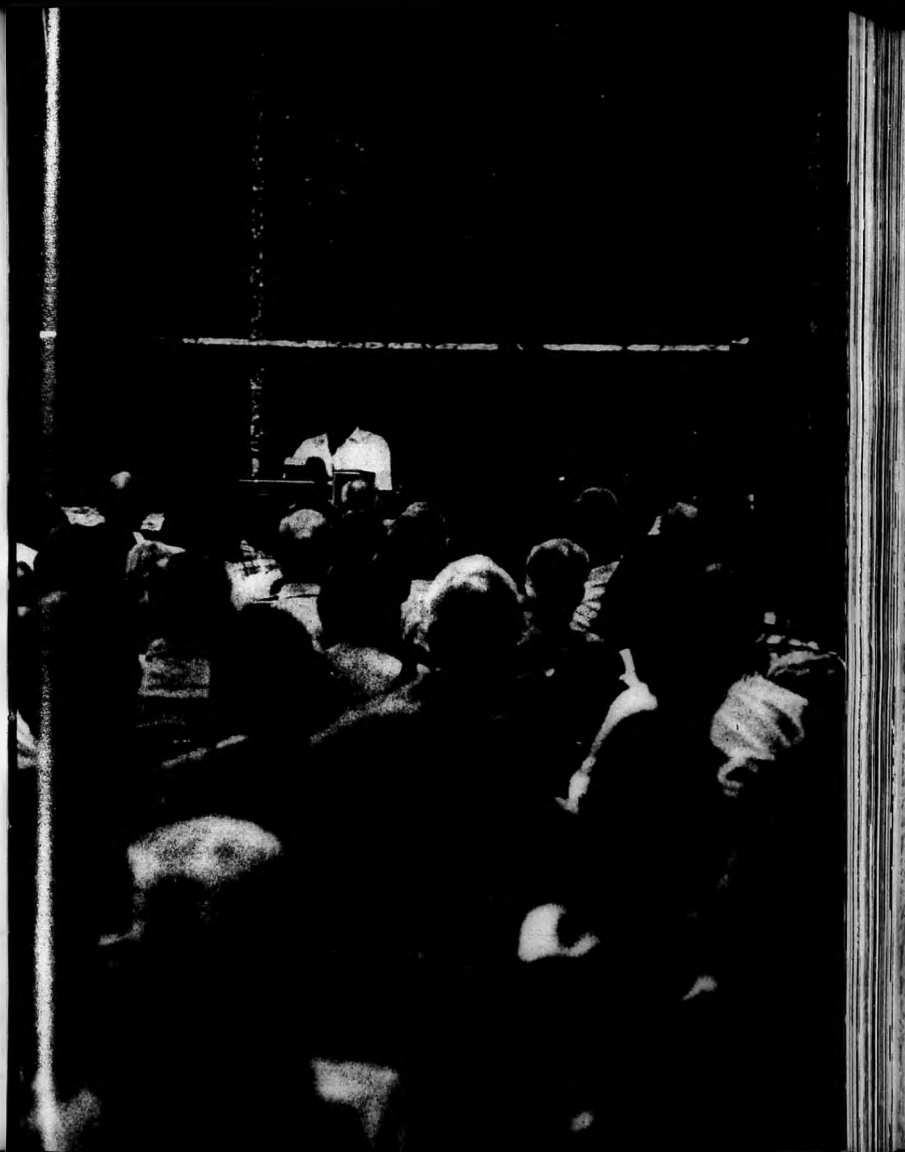
Countless churches and the state conventions of North and South Carolina have begun ministries in hundreds of recreational areas in the two states, from western mountains to eastern coast.

One of the best examples is First Baptist, Mooresville, near sprawling Lake Norman in south central North Carolina. The lake has become a year-round mecca for thousands of campers, fishermen and water sports enthusiasts.

The Mooresville church is the key in Area Resort Ministries (ARM), an organization pooling resources of the church and Mecklenburg and South Fork Baptist associations. Formed six years ago, ARM focuses its ministry on three areas of the lake.

The program began simply because people were there and Mooresville pastor Robert D. Shepherd, his church and the associations were willing to attempt to minister to them. Work started at a relatively small campground called

Robert Shepherd, pastor of First Church, Mooresville, N.C., preaches to campers in a nearby lake resort area.



SYNDROME CONTINUED

ing to family groups, finally spread to a large campsite, used year-round by some 500 campers weekly.

At first students staffed the summertime ministry, organizing Saturday recreation programs for youngsters and leading worship services on Sunday.

The ministry grew to such an extent, however—an average of more than 400 attended the three campground services each Sunday—that three years ago the Mooresville church called Ton Bodkin as "minister of missions and education."

The missions part of the title covered Bodkin's efforts at the lake. He and Shepherd share duties there. In addition to their work at the church, they often are "live-in" chaplains at the campgrounds. Both have trailers they park on spaces made available by campground owners.

The campground ministry, which is supported by offerings taken at worship services, has had phenomenal success from a numbers standpoint. Shepherd has preached to as many as 450, and special programs have drawn up to 800.

One site has its own "bus ministry." An old school bus was purchased, the top removed and replaced by one with fringe, and it makes two trips each Sunday, winding along the campground roadway picking up campers on their way to worship at the pavillion.

Format of the services is simple and is repeated in virtually every campground or beach service across the Carolinas. The atmosphere is informal. Attire usually is shorts, swimming suits or anything else worn by campers. Many bring lawn chairs. Kids usually sprawl in the sand or grass. Taped accompaniment to hymns is used, although occasionally small, chord organs are available.

The 400 that Shepherd and Bodkin preach to every Sunday is roughly twice the number Shepherd preaches to at his church in Mooresville later in the morning. That was a problem for some of his members at first, Shepherd said.

"At the beginning of the campground ministry there was some reservation," he explained. "Some had the concept of 'You're making it easy for folks to stay out of church.' But most of those attitudes have given way to whole-hearted support."

"We are concentrating on ministering to people who cannot conveniently go to church. The thrill is that we have reached so many people who just won't go otherwise. We have people coming to the campground services regularly who are non-attenders at home. We are reaching people who are sort of 'out of kilter' with the church or who feel the church is 'out of kilter' with them. The informal, down-to-earth, free-spirited worship in the campground setting is appealing."

The Lake Norman story, with some variations, will be duplicated this summer across both Carolinas. Many North Carolina churches will conduct Sunday services in the Smoky Mountains. The North Carolina Baptist State Convention and Home Mission Board are sponsoring two student summer missionaries in the Cherokee Indian areas; three more student missionaries will work at inland lakes; a sixth student will work the beach.

Elsewhere local churches, associations, and, in some cases, interdenominational groups will attempt various ministries to vacationers.

One unusual resort ministry is the Circus Tent Ice Cream Parlor at Kitty Hawk, N.C. An interdenominational ven-

ture, the Circus Tent dispenses ice cream and the gospel in a palatable blend almost in the shadow of the Wright Brothers memorial.

Open every evening in the summer, the tent features all types of ice cream and a folk singing group of Christian young people, who sing and share the gospel in testimonies from the tent stage, and afterward while mingling with the crowd. The group leads a worship service at midnight each Saturday. Some 50,000 tourists sample the tent's ice cream each summer, but many go away for more than ice cream.

The circus tent specially appeals to the younger set. A new facet of the ministry soon will aim at an older audience, the over-50 crowd that makes up 30-40 percent of the area's visitors in the late summer months. The new attraction will be a showboat, patterned after the Mississippi River paddlewheelers and offering sightseeing cruises with entertainment and more gospel sharing.

A similar interdenominational effort is carried on at Atlantic Beach near Morehead City, N.C. For several years First Baptist of Morehead City and First Baptist Church of Beaufort have cooperated with other area churches in sponsoring worship services on the beach, in campground areas and motels and Koinonia Coffeehouse in the amusement center of the beach.

South Carolina churches, associations and the state convention cooperate in similar ventures. The Palmetto State has a burgeoning number of campgrounds, inland lake communities and, of course, its famous beaches. Other developments—exclusive (and expensive) resort communities—also are rapidly being started.

The last two summers the South Carolina convention has cooperated with the HMB in providing a couple to work on the beach in Hunting Island State Park. The couple, Andy and Malinda Rawls, carried on a daily program that reached some 14,000 campers. One of Rawls' summer's-end reports underscored the need for the ministry.

"While a park ministry may not seem as vital as some other types, it does meet the people in an environment where they are receptive to the Christian Good News. And in the summertime, the people are in the parks."

Roy Smith, director of the North Carolina convention's Town and Country Missions Department, oversees the convention's resort ministries; his theology of resort missions, simply stated, emphasizes: (1) this world as created by God is good; (2) man is more than what he does with his hands; (3) all time is sacred; (4) work and relaxation are essential parts of the creative life; and (5) the highest use of leisure is expressed in scripture—"Be still and know that I am God."

And with the theology he has developed a philosophy of resort ministry that includes an open-ended approach to ministry—no traditions to follow, no set patterns or sacred structures; a willingness to experiment with new and innovative methods; an honest recognition of what constitutes success; an attempt to magnify Jesus Christ and his church; and a desire to minister in these areas because the people are there. □

Tony Drown is associate editor of *Bible and Behavior*, North Carolina Baptist state paper, Raleigh.

MOVE OVER MOSQUITOES, C-O-M ARE HERE!

Campground dynamics—the casual atmosphere of freedom and friendliness—have combined to lift the HMB's C-O-M program to immediate success—it's a year old and growing fast • by Joel Land

Campers on Mission is now one year old. Since its launching, Campers on Mission-aries have witnessed for Christ in a variety of ways across our country and around the world. Already 4,500 families are committed to being missionaries while camping; 49 states and five foreign countries are represented.

And even though Campers on Mission is Baptist originated, other denominations are indicating a desire to participate—and, from the start, the program has attracted members from other denominations.

Perhaps 16,000 people have been added to the missionary force through Campers on Mission.

Why start Campers on Mission anyway?

Campground dynamics favor witnessing. A family spirit, such like the horn-blowing of early VW owners, prevails. Campers belong to each other; suffering together from stinks, mosquitoes and screaming frogs creates oneness. Campsites are often close. But these are seldom negative experiences for campers. They're all part of the outdoor recreation humming from one end of camp to the other. There are other reasons for the success of Campers on Mission. Because campers have time to think and feel, the big questions of life and death are near the surface, like flies drowned by the frantic undertow of today's society. Leisure, one asks, "Who am I? What's life all about anyway?"

Opportunities develop to share one's experience with Christ and his answers to life's primary questions when differences in geographic, economic and vocational backgrounds are eliminated, as they are in a camp setting. Redneck people, young families, hippie-type youth and children—rich and poor—mingle freely and delightfully.

One has time for other people, too. Even in our own homes, we often feel invaded if someone stops by unannounced. Not so in campgrounds: the stranger under the next tree is welcome.

In every resort area one finds a sense of exploration and discovery. People seek new experiences. They have come to push back their horizons. They have chosen camping because their spirits need restoration and renovation. Because of this inherent dynamic, they will even explore Christianity.

What, then, have Campers on Mission been doing this year to witness in the context of nature's cathedrals? "About dusk," says camper James T. Cravens of Martinsville, Va., "my wife and I built a fire in our campsite beside the road. We were available for hellos and conversation to those taking walks. One couple, about 30 years of age, joined us. It became evident soon that they were unable to talk to each other. We were able to help them cut through their difficulties and they left together. The next day they were grateful to us for the campfire experience."

"Don't underestimate your own worth to others in need," he concludes.

Camper Beth Richardson of Huntington, Vt., indicates people are excited about the C-O-M symbol, a fish on a directional star inside a circle. Seeing this symbol on a camper going down the highway, "We carried on a conversation between open car windows at 65 miles per hour!"

While camping in Atlantic City, N.J., Norman Kello of

Continued

Overleaf: Hundreds of campers on mission come to Land of the Lakes Resort area, in Kentucky, for the first C-O-M rally. The mid-May meeting lasted three days.



CAMPERS (CONTINUED)

Burlington, N.C., says a 19-member church youth group gathered 75 other people around their campfire for singing, witnessing and sharing. Two people committed their lives to Christ.

Several campers have reported helping young people give up drug habits.

The Campers-on-Mission emblem has generated a number of spontaneous witnessing experiences. The circle symbolizes the eternal existence of God. The four-point star, denoting God's creation, points north, east, south and west. The fish is an early Christian symbol.

Reports from Campers on Mission indicate the symbol stimulates conversation. Mrs. Marvin C. Pelfrey of Anchorage, Alaska, placed the stickers on her luggage to speed up identification, but found herself answering questions because of them.

"In the lobby of Chicago's O'Hare Airport," Mrs. Pelfrey reports, "a young distressed mother approached me and said, 'In days gone by the symbol of the fish was left by Christians in the sand. Is this what your bright orange and blue symbol means?'"

"I quickly replied, 'Yes, it is.'"

"Our conversation continued and in those brief moments between flights I had the opportunity to share with her what Jesus Christ had done for me."

"There in the corner of the lobby with hundreds of people milling by, we bowed our heads and she asked Christ to come into her heart. As her boarding flight was called, tears streaming down her face, she said, 'Thank you for being here today. My life has changed and I will return to my home in quiet awe!'"

All Campers on Mission work this year has not been the spontaneous type, however. Many public services, Bible studies and ministries have been planned and conducted by members across the nation. More than 29 states have had organized services and ministries.

Mr. and Mrs. Merle H. Thomas of Battle Creek, Mich., tell of camping in Indiana: "My husband I were in charge of music from May through October. He led singing and I played the organ at the campground. We had several youth choirs and other groups come in to sing special music."

"We saw many people who were nominal churchgoers attend every service at the campground. Many tell us now how much closer they are to the Lord and are going back to their churches excited about Jesus."

A number of congregations have started taking their summer Sunday evening service to the campground. The people become missionaries and their regular summer attendance is greatly enlarged.

Recently retired pastor William A. Richardson of Chesapeake, Va., wrote, "Since retiring, my wife and I have traveled over 50,000 miles. I have missed very few Sundays preaching in campgrounds in many states. I have had as few as 25 and as many as 353 persons attending. I'm glad I can now say I am a part of the Home Mission Board's Campers on Mission."

Where services are already planned, many Christian campers help advertise. Mrs. Woodrow Kirk of Janitor City, Tenn., relates, "We were camping at Cades Cove in the Smokey Mountains National Park. Only a few of the hundreds of campers were attending the services in the little restored mountain church. I had enough cards printed for each campsite. My two grandchildren and I put a card on

each camper's table on Saturday evening. Next morning the little church was almost filled!"

Bible clubs, Vacation Bible Schools, and day camp techniques have been popular for working with children during the week. After a period of Bible clubs, Mrs. Roy Furch of Carlisle, Pa., was gratified to hear a non-church-going father say, "It sounds so good to hear my children singing about God."

She continues, "My husband and son adopted this father as a fishing guest. If you are five miles from shore on the Chesapeake Bay, you would have to listen to your husband about the Lord, now wouldn't you?"

Mr. and Mrs. W.L. Garrison of St. Louis, Mo., set up their camper in a state park for two friends to use in conducting Bible story classes one week. They reported 134 professions of faith.

A.R. Scott of West Paducah, Ky., a Campers on Mission member, teaches the Sunday School lesson for his camping club when they are out together. He points out that two men in the group who never attend church never miss the lesson in the campground.

Although worship services and Bible teaching sessions have been popular and successful, the easiest and most effective public gathering has proved to be a night-time campfire sing-along.

What's new for the second summer of Campers on Mission? Camping caravans from churches and associations will be the newest scene for the next year. These families and individuals will be spending one or two weeks helping Home Board missionaries in projects much like those now done by student summer missionaries and high school youth (choir) groups. These groups will be appointed through the Home Mission Board short-term Christian Service Corps.

Several pilot-type projects are being done this summer. Families or groups should write the Home Mission Board's Department of Special Mission Ministries for application forms for next year.

Persons will camp out, taking care of all personal expenses to, from and during the project. Projects will be helping start new churches and ministries around the country where need is greatest.

A recently completed filmstrip, "Campers on Mission," available at Baptist book stores) explains ways to witness for Christ in campgrounds and other resort areas. Members of Campers on Mission also now receive semi-annual mailouts containing latest ideas and announcements of national and regional rallies.

Our fellowship of camping missionaries has been open to Christians of all denominations from the beginning. Although most members are Southern Baptists, several other denominations have indicated a desire to help promote and become a part of this ever-expanding missionary team, and this emphasis should add hundreds more campers to the C.O.M. rolls.

For more information on Campers on Mission, write CAMPERS ON MISSIONS, Home Missions Board, 1-10 Spring Street, N.E., Atlanta, Ga. 30309.

What are you doing with your vacation? ☐

Land is associate secretary, Department of Special Mission Ministries, 11-14 Atlanta, Ga.

REVIVAL IN THE CHRISTIAN ARTS

Expressing Christian themes in arts—drama, music, paintings, sculpture—is an age-old practice; but its current Protestant renaissance signals a new era in Christian communication ■ by Jacqueline Durham

Amplifiers are hauled into the sanctuary, stage and spotlights set, paintings labeled for viewing by local citizenry, the symphony is scheduled; thus, Baptists participate in the current trend of using various art forms in expressing their faith.

The practice of expressing religious themes through art is as old as man, but what has passed for "religious art" and "religious drama" and "religious writing" has often been maudlin and pedestrian, accepted merely because "it's religious."

That condition is changing—thank goodness!—as the current heightened interest in using art forms to express and affirm a vital faith signals new renaissance in the American church. The artistic revival promises to be a reawakening to the value of beauty and aesthetic expression in Christian life. And it demands quality: a generation nurtured on a plethora of media-presentation will accept no less.

Causes of today's Christian artistic outburst are both subtle and obvious: increased concern for the full humanity of every individual; increased leisure for expression through art forms and contemplation of the artistic creations of others; increased exposure to all forms of art through mass media; increased awareness of the dilemma man as he confronts the pressures and dehumanizing effects of a technological, urban society. Unmankind, in the latter half of the twentieth century, has seen the chaotic upheaval of many cherished beliefs: before, man has turned to art—a form which represents the highest expression of his spirit—a medium whose universal function has been to impose order on seeming chaos. Simultaneously, a shift has occurred in attitudes toward

art forms. Folk musicals, concerts by choirs and symphony orchestras, dramatic productions in church sanctuaries and fellowship halls are common, as well as increased awareness of the artistic merit of illustrations, photography and writing in church publications.

Churches whose only concessions to beauty were deep-pile carpets and cushioned pews now order sculpture made in Italy, hold art exhibits and foster excellence in church dramatic productions instead of "little skits" whose dramatic impact was inanity and whose language was piety.

In Baptist-oriented events alone, the evidence of artistic appreciation and expression are numerous. Variety of art forms being used by divergent types of churches, people and situations is almost limitless.

The visual arts "can serve as a medium of contact between the Christian and non-Christian," insists Bob Harper, whose paintings have been exhibited by missionaries in Vietnam, Hong Kong, Israel, Brazil, Austria, Africa, Japan and the U.S.

Harper, art editor of the Foreign Mission Board magazine, *The Commission*, thinks that "the visual arts—painting, sculpture, photography—have been overlooked for years as an instrument for Christian witnessing."

The style for his stark black and white mood-faces was developed for just this purpose.

"I have been dealing in color all my life," Harper explains, "but this particular effort was developed with the idea of the missionary and Christian witnessing in mind." He wanted to produce something "that anybody in the world could identify with regardless of academic or cultural background."

On college campuses and in churches, Harper combines

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ARTS CONTINUED



PHOTOS BY DON RUTLEDGE

THE STAINED GLASS JOB



Their faces painted like stained glass windows, their movement ritualized, they danced through the drama of Job.

The unusual dress and makeup are the idea of Orlin and Irene Corey, a husband-wife team who in 1957 conceived the production of the book of Job, which tells the story of a man whose faith was tested by God.

Corey, who taught drama at Georgetown, a small Baptist college in Kentucky, spent much time in research and development of the classic Greek-type drama.

Since its first performance, Job has been given more than 1,000 times and its 10-member cast has traveled 100,000 miles on three continents.

The innovative Corey has also produced a play from the book of Romans and is working on Pilgrim's Progress.

The ritual dramas developed by the Coreys—Irene created the mosaic effect—are purposely designed so they can be performed on large concert stages or in small church auditoriums, thus bringing them into the realm of possibility for the greatest number of people.

In presenting his play about a man who lost all his earthly riches and was subjected to numerous indignities as a test of his loyalty to God, Corey has bridged many gaps, both language and cultural, and brought an exciting religious message to thousands of people.

With mosaic faces, members of the Greek Chorus tell of Job's plight, and his inner struggle.

After losing family and worldly goods, Job's faith is tested, and he pleads with God.



ARTS CONTINUED

his art exhibits with talks on creative Christian witness. "I'm not saying that we should disrupt our churches just to prove something, but where there is a response," he believes the validity of the witness should be recognized.

A prison inmate wrote to Harper: "In art, there is more solid rehabilitation than in most of the other programs being tried at present. . . . a man busy creating beauty doesn't have time nor inclination to destroy!"

Metropolitan opera singer Jerome Hines saw Harper's black and white style and invited him to exhibit at the annual Christian Arts Festival.

Christian Arts Inc., of which Hines is founder and president, sponsors the festival in a major city each year during Holy Week.

"We put Christianity back into the arts and the arts back into Christianity," is the motto of the organization.

Hines and Derek de Cambra, artistic director of the organization, plan the festival around an art exhibit, films and a youth-oriented festival night which combines folk and popular music with Christian testimonies by well-known personalities.

The festival is climaxed by the presentation of *I Am The Way*, an opera for which Hines, a Metropolitan Opera bass, wrote the music and libretto and in which he portrays Christ. Hines has worked at perfecting the opera in the years since it was first presented; it also has been performed at the Metropolitan Opera in New York City. He is already at work on two additional operas which will form a trilogy of the entire ministry of Jesus.

Because of new contacts made during the festival, Bob Harper gained new impetus for one of his projects—an American art show to be exhibited by missionaries around the world. "The more you get involved in the use of art in the church, the more possibilities you see," says Harper. He adds, however, that any time art is used as a Christian witness, it should be "as strong as possible—the best." Commenting on an exhibition of Harper's work at the Dugith Gallery in Tel Aviv, Missionary W. Chandler Lanier echoed: "The Israeli public is very critical and a weak showing would have reflected on the witness Baptists are attempting to make in Israel."

Art exhibits are becoming more common among state-side churches. Frequently, a church limits exhibition to works by its own members, thereby uncovering talent and expression in its midst. Trinity Baptist, San Antonio, Tex., combined the arts in a week-long festival.

The exhibit of painting, sculpture, and pottery spotlighted church members and local artists. Other features of the week were performances by the San Antonio Symphony and dramatic presentations by the Covenant Players, a California drama group which emphasizes Christian motifs.

An Atlanta area church had a foyer-exhibit of award-winning photographs depicting human need by Don Rutledge, the Home Mission Board's internationally-known photographer.

Indubitably, the use of paintings, sculpture and opera music is a limited way to present a Christian witness; these forms simply do not speak to all people. Admitted Hines. "Despite its moving power, the oratorio fails to bring the dynamic living drama of Jesus to the public in the manner that a music drama is capable of doing."

Folk musicals probably have reached a larger number of people than any other art form, especially young people. Using a piano, guitar or full range of rock instruments, these productions have a sound and a beat that is uniquely contemporary and words that attempt to convey relevant application of the basic Christian message. And they involve hundreds of young people, not only in large city churches with vast budgets and equipment but in small churches as well.

"Mass media has a great deal to do with the acceptance of new forms," says Ray Conner, secretary of the Church Recreation Department of the Sunday School Board.

As interim minister of music, Conner had a first-hand experience in a small town church in Tennessee. The choir did a dramatic choral work containing innovative instrumentation, heavy on percussion and trap drums. Conner wondered if the church members would accept it. "We got a really fine response from the old and young alike," he recalls, "and it was not really thought of as being way out."

Drama and other art forms are "becoming a much greater force, being used not only in traditional worship experiences but also in innovative expression," he observes.

The youth choir of a Baptist church in a small Georgia town sang *Natural High* in fourteen engagements across the state last year. They also performed musicals at the local high school, shopping center, depot, the fair, and presented an open-air, fully-amplified performance on the church lawn one Sunday evening.

During their tours, the choir performed in churches much smaller than theirs. In one church, the pastor's wife reports, the people "knew only Stamps Baxter and fa-sola singing. They watched in awe as the kids brought in guitars and trap drums and amplifiers. But they enjoyed it as much as anybody we performed for," she added, "and took up a collection to pay for gasoline for all the cars of those who had come."

A by-product of the folk musical has been youth involvement in missions. Through mission tours to specific places for a week or two, young people express their faith through the music—a natural medium of expression (see story, page 12).

Capitalizing on the popularity of folk musicals, the Home Mission Board commissioned staff member Ed Seabough and musician Bill Cates to write a musical "to tell the home missions story."

The result is *Joy*, an hour-long multi-media musical to be premiered at Glorieta and Ridgcrest Baptist Assemblies during Home Mission Weeks this summer.

By that time, a stereo album, words and music will be available. The first folk musical with plot and character development, *Joy* emphasizes new kinds of ministry and witness, and the conflict which comes when a young man realizes that a person should do more than talk and sing about Christianity," says Seabough, a prime mover in the imaginative, musically oriented "Mission 70" production.

This is Cates and Seabough's second collaboration. Their first, *Encounter*, has the theme "that through an encounter with a caring person, one has a divine encounter—what the Christian life is all about," explains Seabough. It, too, is available in record or sheet music form.



Actors perform "I Am the Way" play in Atlanta, Ga.

These musicals, of course, are denomination-produced and, thus, acceptable to most Baptists. But the entire phenomenon of Christianity in contemporary sight-and-sound cannot be controlled.

Historically, this has been the case. For centuries, artists in all media have asked questions basically religious in nature: What is Man? What is the meaning of existence? During the Renaissance, church patronage produced perhaps the greatest works of art the world has ever known. But the Protestant Reformation simplified worship and physical surroundings, and art forms and artistic expression—in sculpture, painting, music—fell into disfavor with churchmen.

The puritan emphasis on severity and the anti-intellectual mood of frontier life added to the prevailing attitude that art forms were alien to religion.

The arts in the New World, if not divorced, were at least separated from the church—a state far removed from the traditional use of art, drama, dance and music for religious edification and instruction.

Nevertheless, the Christian dynamic has continually surfaced in the works of artists, and has seldom been more prevalent than today, especially in music, the most com-

mon, most universal and most understood media of the 1970s.

Although the theology of Andrew Webber and Tim Rice's *Jesus Christ, Superstar* may not be acceptable to many churchmen, it, like a multitude of popular songs, is a symptom of that interest, and evidence that religious questions are still alive in the marketplace.

Another musical drama that has achieved critical acclaim in New York, London, Los Angeles and San Francisco is *Godspell*.

Written as a master's thesis at the University of Iowa, *Godspell* is an adaption of the book of Matthew. It's more theologically sound to most church members; as one little, white-haired woman said during intermission:

"Many of these people would never go to a church; isn't it wonderful that these young people are putting this on so others can hear about Jesus?"

Evaluating literature as a Christian art form presents unique difficulties. Occasionally, there appears quality writing with distinctly Christian denouement; however much writing is more complex.

As William Mueller wrote in *The Prophetic Voice in Modern Fiction*, "There is the paradoxical situation in which much of our ostensibly religious writing is hardly worth the time of a person seeking religious insights or aesthetic satisfaction, and in which the most profound religious writing is frequently to be found in works which may initially appear to have little or nothing to do with man's relationship to God."

Mueller feels that "most great works of literature, Christian or non-Christian, do relate the spiritual, and sometimes geographical, odyssey of a man in search of what is to him of ultimate value."

He further asserts that "many of the most able writers of our century . . . do in fact have as their central concerns the same questions and problems expressed by the writers of the Bible."

Perhaps great literature must concern itself with the struggles of man in his milieu and leave the moral-stating and truth-extracting to the individual reader; it is enough for the literary artist to perceive and state the human condition and rely on the insight and courage of others to draw out solutions.

If this is the case, then evidence can be found for increased usage of this art form through contemporary writers' exploration of the religious themes of the fall, guilt, fear, love, redemption.

Discussions centering in literary works are not uncommon as Training Union topics or among other church discussion groups. In fact, John Newport of Southwestern Seminary unequivocally states the need for just such understanding, especially of works which treat questions that are essentially religious and offer negative answers. "It would seem," he says, "that the most urgent task of our time is to develop a response to the powerful contemporary artistic movements which deny fundamental Christian affirmations."

Newport agrees with Mueller that "in their own inverted way, [writers] seek to give order and form to the formlessness of modern reality. Although they are secular and usually do not use traditional Christian frames, they do focus on ultimate issues."

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Photography by Don Wiley



THE PLAY'S THE THING

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The first performance must have been a little disorganized—and somewhat hectic. Kids ran around everywhere, awaiting their first cues; parents nervously awaited the initial appearance of offspring; and the director prayed for success.

"The Littlest Angel" was just that—successful—everybody had fun, actors and parents—and Gary Shepherd, the youthful director/writer/promoter of Albuquerque, N.M.'s Neighborhood Drama Project, had the most fun of all. Shepherd, a 26-year-old computer programmer from Oklahoma, had gotten the acting bug while a student at the University of Oklahoma.

He didn't become a star, but he did become a lighting expert as well as develop a lasting appreciation for drama. After graduation, he moved to Albuquerque and began working as a volunteer at the Baptist Neighborhood Center, a community program in a low-income area of the city.

With the full and excited cooperation of missionaries Bob and Barbara Gross and Gayle Dollar, he tried a few pantomime skits, found the kids enjoyed them, and gradually increased the complexity of productions, until today his plays are skillfully done with—yes, you guessed it—very professional lighting effects.

All planning and production is done by the NDP company, about 50 children from grade school to high school age.

Most NDP productions are religious in nature, like *The Search*, written by Shepherd, or the newest play, *Sleeping Beauty*, a musical written by 15-year-old Steve Bryant. "It's good enough to warrant a copyright," feels Shepherd.

Other members of the project are asked to write dramas, design costumes, and participate in other creative aspects of production.

The primary purpose of NDP, says Shepherd, "is to disseminate the Christian message using a medium which is viable to the type of person who may not be interested in church per se."

At the top of the list of objectives is to impart confidence and a sense of personal worth in each group member.

Shepherd cautions others considering a similar project "to start small, work up to complicated productions only as your personnel and financial situation permits."

The drama project uses the facilities of the Baptist Center, but receives no

(Continued)



Gary Shepherd, right, pauses with young "actors" during rehearsal; drama offers a new media, top photo, for the Christian message.

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PLAY • CONTINUED

NDP actors learn roles with speed and enthusiasm for opening night performance.



Coming during rehearsal, above, teaches confidence; older boys learn lighting from an expert—Shepard, who did the lighting for Mission 70 and Baptist World Alliance in Tokyo.



funds. Shepherd operates with volunteer help and a green stamp collection campaign.

The cast members have a high level of involvement, says Shepherd. Often they give up recreation on teen night at the Center to work on sets or new performances.

Shepherd is convinced the long range results of this training "will carry over into other aspects of the kids' lives."

The discipline of the theater is rather rigid," he says, "but it is also quite a teacher."

Shepherd would like to see NDPs springing up all over the country—in Dallas, Oklahoma City, Atlanta, a y—where there's a chance for it to grow. But," he adds, "it's hard to convince people of the worth of delving into something new."

—Jacqueline Durham

ARTS • CONTINUED

Large drama, however, is different. Fortunate travelers have been aware of the impact of excellent outdoor theater for years, the Passion Play at Oberammergau and its imitators, for example. Literary drama with a Christian theme has been consistently available in this century in such plays as T.S. Eliot's *Murder in the Cathedral*, Archibald MacLeish's *J.B.* and Robert Bolt's *A Man for All Seasons*.

Such productions, however, unless popularized on film, are rarely appreciated or even seen by the masses of church members. In spite of this, recent years have brought increased effectiveness in the use of drama.

Productions may be elaborate or simple, from the professional performance of *Job* by the mosaicly costumed Ohio Corey players (see page 32), to a minister's dramatic portrayal of Judas Iscariot.

Given periodically, the Judas monologue demonstrates the power of drama to communicate the gospel message. Dressed completely in black, the minister sits on a high stool on a barren platform, with spotlight trained on him, he speaks from the mind of the betrayer. The dramatic effect can be electric.

But drama has more uses than disseminating Christian doctrine; in many cases, it is a creative outlet, an opportunity for personal development.

One example of this is Gary Shepherd's Neighborhood Drama Project, which makes stars of Albuquerque, N.M., ghetto kids. Since beginning with a few pantomime-type performances, says Shepherd, the group has increased in complexity and skill. And the enthusiasm has grown with it (see page 36).

For Bob Curlee, a pastor in Birmingham, Ala., what began as a creative outlet—"an impulsive idea"—has developed into a budding enterprise with far-reaching results.

Two years ago Curlee and a young college friend, Ken Flowers, wrote and produced *Jonah and the Whale*.

They took their "evangelistic musical comedy" to Panama City Beach, where they built a stage and attracted an audience of more than 300 the first night. Succeeding productions regularly drew more than a thousand people and the play gained nationwide publicity.

Returning to Alabama, the Curlee group performed *Jonah* on the church circuit and also appeared at the Alabama State Fair. That production was so successful Curlee established "Jonah Mission," a non-profit, self-supporting group of which Curlee is executive director and Flowers is staff director.

Jonah Mission has now produced two other plays, *Daniel and the Lion's Den* and *Noah and the Ark*. They played this summer in resort areas in Florida and Tennessee.

Each of the Jonah Mission productions is a contemporary look at a biblical story. The shows play five nights a week in resort areas with no admission. The cast of 15-20 students and working young people from Curlee's church is paid, but the organization is supported strictly by donations.

In addition to the Jonah Mission productions and his elaborate, Curlee has opened two "One-Way Christian Nightclubs" in the last four months in Birmingham. These have been so successful that he is looking for a third location and getting a patent on the name. The "nightclubs" are entertainment centers offering contemporary and reli-

gious music; Pat Boone appeared recently. "Every show ends with an evangelistic appeal," says Curlee. Religious "head shops" featuring paintings and black light posters are operated as part of the clubs.

Like Bob Curlee, many Christians are finding innovative ways to project the Christian dynamic wherever people are—on beaches, in national parks, and at mountain hide-aways. Whether on vacation or enjoying the benefits of shorter work-weeks, people want relaxation and entertainment when they go to resort areas. Concerned Christians simply have used ingenuity, innovation, and universal art to provide entertainment with a positive Christian element.

Meanwhile, the tide which brought the arts into the church has carried elements and ideas of the Christian church back out into the secular world: witness composer Burt Bacharach's endorsement of agape love in "What the World Needs Now," the presence of Beethoven's "Ode to Joy" from the Ninth Symphony among the top popular record hits, and the riotous popularity of the rock opera which proclaimed Jesus Christ a superstar from rock concert platforms, the Broadway stage, and more than two million record albums.

An individual may not agree with all the expressions the trend has taken, but he cannot deny the potency of expressions through art forms in today's church, nor can he deny that through the arts the potency of the Christian dynamic has made itself felt in the secular world. If one finds it impossible to draw the line of demarcation between church and world in these expressions, perhaps it is a condition which Jesus himself would have endorsed as illustrative of his "salt of the earth" theory. □

Mrs. Durham, a former HOME MISSIONS assistant editor, is a freelance writer in Atlanta, Ga.

MY TIME IS YOUR TIME?

We should here recognize the distinction between discretionary time and leisure time. For all practical purposes, we have in this issue used the terms interchangeably; they are not, however, synonymous.

Discretionary time is the time that remains in a 24-hour period when you've taken care of necessities [working, including transportation to and from; sleeping; eating]. Generally, necessities consume from 17 to 20 hours daily.

The time left you spend at your discretion. It may be leisure activity, from hammock lying to gardening, or it may be the hardest labor. Many Americans, in fact, spend their discretionary time moonlighting second jobs. They are not, by our definition, in "leisure."

Leisure choices may be very demanding, difficult, time-consuming; for example, learning to sail a boat or sewing a coat; nevertheless, they reflect your decision to pursue that activity and usually bring a reward in enjoyment. In either case, your use of time reflects your choice.

Then there are those who moonlight a second job in order to have enough money to afford a leisure activity... but we won't get into that. □

Executive's Word

by Arthur B. Rulledge
Executive Secretary-Treasurer

Time for a Layman's Convention

Surveys often provide valuable, and sometimes surprising, information. This is the case with surveys of messengers to the past two annual meetings of the Southern Baptist Convention.

The surveys show:

... In 1970 (Denver Convention), 79.4 percent of the messengers were church or denominationally employed or related, including wives of church staff members.

... In 1971 (St. Louis Convention), 82 percent of the messengers were church or denominationally employed or related, including wives of church staff members.

I estimate that the total number of employed staff members—pastors, SBC and state denominational workers and their wives—would not exceed 100,000, and probably would be far fewer. This is a ratio of approximately one employed worker or wife to every 120 church members. The ratio of SBC messenger registration, however, is about 480 employed workers, together with their wives, to every 120 church members.

As one in the church and denominational employee category, I feel strongly that this is not a healthy situation. Though some of these church and denominational employees are lay persons, the vast majority are ordained ministers.

Laymen and laywomen are heavily involved in the detailed work of most SBC agencies, as well as various committees of the Convention, and in state conventions and their agencies and institutions as well.

Convention bylaws stipulate that both ordained and lay persons serve as members of agencies and committees, with not more than two-thirds of the members to be drawn from either category.

Even so the question remains: would it not strengthen the work if a larger portion of messengers to the annual Conventions were lay persons? Youth should be considered seriously, along with adults.

It may be that this imbalance in representation has always been the pattern. Even if "we have always done it this way" now is a time to find ways to have a larger number of lay persons as messengers to future Conventions. At this time laymen of various denominations, including Southern Baptists, are expressing a strong desire for larger involvement in the work of their churches and their denominations. This is an opportune time for Southern Baptists to provide ways for such involvement.

I do not suggest that fewer ordained persons attend. I do suggest that steps be taken to increase dramatically the percentage of lay messengers. The Convention's provision for messengers allows most churches to have at least two, which could well include one lay person. Larger churches are entitled to more messengers, up to a maximum of ten.

What can we do to move in this direction? I suggest two actions.

One is that churches be encouraged to provide convention expense money for at least one lay person to attend. This can be handled readily in most churches' budgets.

The second suggestion is that we schedule our conventions to minimize the amount of time a lay person would have to be away from his work. The average layman must sacrifice income or surrender vacation time to attend a convention, and therefore every consideration must be given his schedule.

The 1972 Convention begins on Tuesday morning and closes with the Thursday evening session. This enables many pastors to attend without missing Sunday service, but kills an entire week for the employed lay person. (Interestingly, 29.1 percent of those attending the Denver Convention combined vacation with their convention trip, so they probably missed at least one Sunday.)

Why not provide the needed three days by starting Thursday night and closing Sunday afternoon? This would

enable a layman to work Monday through Wednesday, fly to the convention Thursday morning and fly back home Sunday evening, ready to return to his work responsibilities on Monday. I do not insist on this particular schedule, however; my argument is for a schedule that would make it feasible for more lay persons to attend.

More Southern Baptist lay people—men, women and youth—are involved in lay witnessing, mission action projects and Christian Service Corps-type ministries than ever before. All this is added to the voluminous amount of volunteer work done by lay persons through the church's program organizations—Sunday School, Church Training, Woman's Missionary Union, Brotherhood and Music.

The great talent and influence of our vast number of splendid, dedicated Christian lay people should not go untapped in the work of the denomination. Lay people have unique insights, skills and expertise which the denomination needs. Glendon McCullough, new executive secretary of the SBC Brotherhood Commission, recently said, "Either we [the denomination] will grant men elbow room to use their skills within the denomination or they will take their faith and move it out beyond our walls to find expression elsewhere."

Of course the cause of Christ and the work of Southern Baptists call for the involvement of laymen in communities, states, nation and world. But laymen are also urgently needed in the conference rooms and convention halls of their denomination.

I thank God for the large number of talented, committed Christian laymen, laywomen and youth with whom I have been privileged to work both as a denominational employee and as a pastor. My hope is that Southern Baptists will take firm steps to involve a larger and more proportionate number of such men and women in the furtherance of the work of the Lord in the challenging years just ahead. ☐

Happenings

New Frontiers in Evangelism

Evangelism Division is moving in new directions: renewal and the bus ministry.

David D. Hardin, a Deerfield Beach, Fla. layman, will direct the renewal evangelism, while William A. Powell will head up bus evangelism.

Hardin has been director of Laymen's Landing, a retreat center; Powell, while serving as HMB secretary of the Survey and Special Studies Department, became an authority in bus evangelism by leading his own church, Woodlawn of Atlanta, into an extensive bus program.

"The interest in a renewed and revitalized Christian life and church is basic to effective evangelism," said Ken Chafin, division director. "Our concern is to provide leadership in new directions."

Staff Changes

Survey Specialist Don Mabry has been named secretary of the Department of Survey and Special Studies, to fill the vacancy left by William Powell's transfer to the Division of Evangelism.

Atlanta "strip minister" Don Rhymes has become assistant secretary in the Department of Missionary Personnel. Rhymes, who directed the Aurora community center, a ministry to street people, and multiple ministries in a New York City high-rise apartment house, became the first missionary to join the staff of the personnel department.

In his new position, Rhymes will represent the HMB in recruiting missionaries east of the Mississippi River. He will relate to missionaries living in the area. Mabry's new position gives him responsibility for supervising data processing and research operations, and planning studies that help Baptists keep up with trends and plan for future developments.

Baptists and Passover

A number of Baptist churches, in cooperation with the brotherhood, held services to commemorate Jewish Passover.

Atlanta's First Baptist, with 500 in attendance, had one of the biggest Baptist celebrations of the night the angel of the Lord passed over Egypt and saved the Jewish people's first born.

At the passover meal, the participants ate *maror* [a strong horseradish] to remind the Jews of the bitterness of slavery, and later *sweet charoset* [a mixture of apples, nuts, spices and wine] to represent mortar for the bricks which the Israelites were forced to make as slaves.

The evening was designed to give the group an insight into Jewish customs and traditions.

New Board Members

Virginia pastor Jack P. Lowndes was elected president and three Georgians to other offices of the 1972-73 Home Mission Board of Directors.

The other officers are Hoffman Harris, pastor of Briarlake Baptist, Decatur, as first vice president; John Pittman, Birmingham, Ala., layman, as second vice president; Mrs. Seay Smith, Douglas, Ga., laywoman, as recording secretary; and Mrs. Ralph Blanchard, Atlanta laywoman, as assistant recording secretary.

Lowndes pastors Memorial Baptist Church, Arlington.

No Vacancy

In neon lights and hand-scrawled messages NO VACANCY repeated itself mile after mile. A bank weather indicator twinkled the temperature as near freezing and showed the time to be 11 p.m.

Tomorrow we would reach our destination: the Florida Baptist Convention's Lake Yale Baptist Assembly and the first Mission Action Workshop being directed by the Home Mission Board and WMU. Resort ministry was the conference I had pre-selected.

Anticipation of a good night's sleep

ending a day of travel had changed to frustration and weariness. My husband and I were stranded by the shortage of accommodations in Florida's peak tourist season resulting from additional visitors to Disney World and auto racing in Daytona.

Traveling hopefully toward another town we sought advice on directions from a Florida state highway patrolman parked in a store yard at an otherwise deserted rural intersection. The young officer contacted, via car radio, the cities of Leesburg, Ocala and then other areas. Each call was returned after some minutes with, "Sorry, all full." It was evident we would spend the night driving in search of a vacancy or just to keep warm.

We expressed thanks and started to drive away, but the officer called. "Wait, let me try one more place." We watched as he walked to the store's pay telephone, made a call and returned to our car.

"There is a place for you to stay! It's not the fanciest, but it's not too bad either. At least you'll have a place to sleep out of the cold," he said. Then with a slight hesitation and a twinkle in his eye, he added, "I called my wife and asked her to shift the kids around because I was bringing you folks home with me."

Ironically we found ourselves being ministered to, in a resort area, by what must be called an unmatched act of hospitality on the part of patrolman Johnnie Warshaw of Summerfield, Fla.

By Rachel J. Godwin

Inflation Hurts Missions

When a person graduates from a seminary determined to be a home missionary, he's pretty well limited his opportunities—and if there are no positions open at the HMB, he's out of luck, no matter how well trained and prepared he is.

Sadly enough, a growing number of prospective home missionaries are rapidly growing short of luck. *Continued*

"...positive
and hopeful
voices have
begun to speak...
and Creath
Davis' voice is
one of these
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HAPPENINGS (CONTINUED)

It's not a shortage of qualified people; it's a shortage of money to expand the missions force.

For the past two years, the missionary force has remained static, at about 2,200 positions. Turnovers make room for up to 300 new missionaries each year, but this still isn't enough to account for all the qualified candidates who apply.

The culprit, says Warren Woolf of the HMB's Personnel Division, is inflation. Southern Baptists continue to give the HMB more money, but slight increases in salaries and fringe benefits have eaten away much of the expansion. The agency's budget is \$15 million a year.

Arthur Rutledge, executive secretary, said during the past two years, income has increased by approximately three percent, while operating costs have increased by six percent annually.

Don Hammonds, secretary for special mission ministries, points out that each year more than 300 applicants for student summer missions must be turned down, and Cecil Etheredge, secretary of missionary personnel, said that of 69 approved US-2ers, only 28 could be sent out because of fund shortages.

Getting Together

Baptists and Catholics, traditional "antagonists," are increasing their dialogue.

In Miami, Fla., Baptists brought Catholic friends to a meeting led by Lloyd N. Whyte of the HMB's Department of Interfaith Witness.

Baptist and Catholic spokesmen presented their church's view on theological subjects, delineating areas of conflict and areas of agreement.

Kirkwood Enrichment

Suburban Kirkwood Baptist Church, under the leadership of pastor Homer Carter, has established a "yoke" relationship with inner-city LaSalle Baptist Church, St. Louis, Mo.

One of the results of this cooperation was last summer's "Christian Life Enrichment Program," in which children

nine through 11 were bused from the LaSalle neighborhood to Kirkwood twice a week for educational stimulation.

Ruth Trent, who served as "principal" for the six-week school, said the activities were planned "to enrich (the children's) understanding of their world, their community, their church, their family, of God and of self. We felt this would be accomplished by providing a new educational environment with qualified teachers and a new social environment in an atmosphere of Christian love and acceptance."

From all indications, the program was successful. Bill Carlin, pastor of LaSalle, said, "The program did broaden the kids' own views of themselves, their surroundings, and their lives. They felt someone loving and caring about them and made new friends."

Because of requests from the children—and Kirkwood members who participated—the church is planning another enrichment school this summer.

A Month in the Life of...

What's it like to be a missionary? And what does a missionary do all the time?

For many people, a missionary's work is as remote and unknown as a Borneo headhunter's. Each month, HMB missionaries file reports that tell of their activities during the past 30 days. And those reports are turned into raw statistics about once a year, occasionally used to relate a spectacular event, and for the rest of the time, they are buried in some filing cabinet here at the Board's Atlanta offices.

Seldom are they used to tell the mundane, the disappointments, the discouragements, the tedium that fill much of a missionary's time.

One such report is from Freea Harris, a Christian social minister missionary in rural Kentucky.

In one month, as director of the Baptist center, Hallier, Mrs. Harris drove 1,400 miles, transporting 609 people to different activities; she distributed clothes, food; visited the sick; counseled with boys and girls; talked with welfare agents concerning needs of

families; preached one sermon; taught 29 classes; and held six personal conferences.

In the same month, Mrs. Harris answered the call of a mentally disturbed high school youth whose father was threatening him with a butcher knife. She took him to a doctor and then to the hospital, later effected a reconciliation between him and his parents. The boy, a Christian, told her, "It is hard to live for God in a home like this; I do my own washing and ironing, help do all the cleaning, and I have to sleep in a cold room where there is no heat and I'm sick."

"The family is not Christian," Mrs. Harris writes in her report. "They need the Lord. They too have had a rough time during the lean years in this area."

On another day, Mrs. Harris went to pick up some boys for club and found them sick—the father had gotten drunk the night before, shoved them in the car and "tried to kill them and himself through his reckless driving up and down dangerous, curving roads, with mother and children screaming for him to stop."

But there were moments of joy too. Mrs. Harris bought shoes for a boy who had none and whose mother was so embarrassed she wouldn't let her son come to Sunday School. The boy's smile was Mrs. Harris' reward.

Mrs. Harris' report also noted that of all the people she worked with, two had made commitments to Christ.

Huntsville Helps

Baptist churches of the Huntsville, Ala., area have been conducting vocational English classes for foreign-born students nearby.

Recently, at ceremonies at First Baptist Church, where classes are taught, German and Italian military personnel "saluted" churches for the program. More than 200 people were at the fourth anniversary celebration.

There are 175 adults from 19 countries enrolled in the classes; 100 children are also cared for.

Bob Couch is director of ministries for Madison Baptist Association, which sponsors the project. □

Books

Understanding Speaking in Tongues by Watson E. Mills, Grand Rapids: Eerdmans, 1972, \$1.95

Watson Mills' work could not have come along at a better time. The charismatic revival is rampant across the entire spectrum of modern Christianity, from the Pentecostal sects to Southern Baptists to the liturgical Episcopalians and Catholics. Glossolalia is a part of that revival, but is too often condemned or exalted out of proportion.

The book under review does precisely what the title suggests. For the objective reader on the subject (and they are hard to find), Mills provides a balanced approach. A recurrent question dominates the work, "What is the significance of glossolalia for the Christian who has not experienced the phenomenon?"

Early in the work the author states an unfortunate truth: "While its supporters point to the great blessings of tongue-speaking, its opponents argue that disunity and factionalism inevitably follow in its wake. Denominational leaders have not known what to do with the movement, since within the ranks of most major groups are those who support and those who oppose tongues."

Following a brief history of the glossolalia movement, the author gives brilliant insight into the biblical material, outstandingly Acts and 1 Corinthians 12-14. Particularly helpful is a brief analysis of the relation between tongues in Corinth and the neighboring Hellenistic religions.

Mills concludes that the Lucan material should be considered primary in interpreting "glossolalia biblically for the church today." This is not the approach generally taken in current arguments regarding glossolalia, and is food for thought.

Pointing out that Paul saw no value in glossolalia for the church as whole, yet evidently recognized some personal reward for the individual who spoke in tongues, Mills calls for dialogue between groups of people he labels "non-Pentecostals" and "Pentecostals." One result of this dialogue

Continued

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Chaplains' Prayer Calendar

July 2: Huey A. Bridgman, Ga., Army; Ira G. Moss, Tenn., Army; Robert W. Tabb, Ky., Air Force; July 3: Geoffrey Knott Jr., N.C., Army; Kenneth J. Nettles, S.C., Air Force; William P. Brock, Ala., hospital; July 4: James Conard, Ark., hospital; Joe D. Franklin, Okla., Air Force; Robert H. Honeycutt, N.C., Army.

July 5: Oscar Harris, La., hospital; Susan E. Lister Jr., Ky., hospital; J. Eugene Ryder, N.C., hospital; Paul Henry Williams, Ga., Navy; July 6: Blewett A. Smyth, Mich., hospital; Charles P. Van Frank Jr., Okla., Navy; Wm. Everett Tomblin, Ga., Navy; Kiyu Itukazu, Hawaii, Army.

July 7: Winston P. Fok, Ga., Air Force; Franklin D. Holley, Mo., Army; Charles N. Russell, Tex., Army; John C. Sargent, Ark., Army; July 8: John W. New, Okla., Air Force; July 10: James C. Blanchard, Ky., Army; Joe M. Ellison, Tex., Army; Frank E. Carver, N.C., Navy; William H. Vinson, Tex., Navy; Terry McWhinn, Mo., hospital; July 11: Elmer G. Horn, Miss., Army; Robert C. Tate Jr., Tex., Navy.

July 12: William E. Donnan Jr., Ky., Navy; July 13: Bruce Colthrop, Tex., Air Force; Richard L. Park, Fla., Army; July 14: Charles D. Buss, Tex., Army; Charles H. Wilkins, Tex., Air Force; July 15: George A. Nelson, Tex., hospital; J.B. Cheshire Jr., Fla., hospital; Kenneth Pepper, Tex., hospital; Ray O. Swift, Ala., Navy; William Robert Shirah

S.C., institutional.

July 16: Willie E. Buice, Ga., Air Force; July 17: Charles A. Merk, Ark., Army; B.H. Tucker, Ark., hospital; Buster P. White, Tex., Army; July 18: Darrel C. Highsmith, Ill., Air Force; July 20: Elmer H. Ammerman, Mo., Army; Donald L. Crowley, Okla., Army; Alfred Delossa Jr., Mass., Army; Earl-Clayton Grandstaff, Tex., institutional; Reuben V. Watts, N.C., Navy.

July 21: Wayne Durham, La., hospital; Lowell C. Todd, La., hospital; July 22: Thomas T. Edwards, La., hospital; July 23: Gene B. Address, Ala., Navy; Gerald H. Akins, Tex., Air Force; Edwin A. Gates, Oklahoma, Navy; Carol L. Johnson, Tex., Air Force; William P. Webb, Fla., Army; Gary J. Cragun, N.Y., Navy; July 24: Louis D. Hendricks, Okla., Army; Horace Sims Jr., Ala., Army.

July 25: Byron Banta, Tex., Army; James E. Bishop, Tex., Army; Allen J. Harkness, N.Y., Air Force; Marion Ray Dearing, Okla., hospital; Ebb G. Kilpatrick, Colo., National Guard; July 26: Weldon Langley, Tex., hospital; July 27: B. Bennett, Tex., hospital; Merle F. Pedigo, Ohio, Air Force; Phillip L. Tillman, Miss., Air Force.

July 28: Thomas D. Denson, Tex., Army; Joe L. Morris, Tex., Air Force; Rodger J. Rendahl, Penn., Army; July 29: S. Denton Bassett, Tex., hospital; Hubert R. Hunting, Ohio, hospital; July 30: Thomas J. Haley, Ark., Air Force; Wiley C. Guthrie, N.C., Air Force; July 31: Walter B. Friggins Jr., Ga., Navy; Kenneth R. Israel, Mo., Air Force; Billy J. McKee, Tex., Navy.

BOOKS-CONTINUED

is that non-Pentecostals may give more room for spontaneity in worship with more opportunity for the worshippers to participate. The author calls for all Christians to "firm that every Christian needs both order and freedom."

Understanding Speaking in Tongues should be read now by all who desire to know more of a phenomenon which will be even more influential in the late 1970's. However, the author does make one common omission for Southern Baptists. He seems to see glossolalia in terms of Pentecostal sects. No mention is made of the modern Catholic charismatic movement. Mills may be tending to reinforce the inaccurate view that glossolalia is to be evaluated in terms of Wesleyan insistence on a "second work of grace." The charismatic movement today is a movement which knows no denominational boundaries.

—M. Thomas Starkes, Secretary
Department of Interfaith Witness

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MISSIONARY APPOINTEES

1. Mrs. Rosalinda Grijalva
BIRTHDATE: November 6
BIRTHPLACE: Mexico
POSITION: Language Missions in San Antonio, Texas

2. Walter Wendell Grant
BIRTHDATE: January 16
BIRTHPLACE: Ennis, Texas
POSITION: Superintendent of Missions in Cortez, Colorado

3. (Mrs.) Majorie L. Grant
BIRTHDATE: May 7
BIRTHPLACE: Dallas, Texas

4. John Henry Johns
BIRTHDATE: November 2
BIRTHPLACE: Sylvan, Texas
POSITION: Superintendent of Missions in the Northwestern Baptist Convention

5. (Mrs.) Majorie B. Johns
BIRTHDATE: July 29
BIRTHPLACE: Tulsa, Texas

6. Leroy Jerry Jones
BIRTHDATE: May 31
BIRTHPLACE: Sylvan, Texas
POSITION: Language Missions; serving at Spanish Language school, Guadalajara, Mexico

7. Mrs. Nava Jane G. Jones
BIRTHDATE: January 30
BIRTHPLACE: Marshall, Texas

8. Audemiro Francisco Mariottini
BIRTHDATE: December 24
BIRTHPLACE: Espirito Santo, Brazil
POSITION: Language Missions; Portuguese in Mountain View, California.

9. Mrs. Donna Sue Mariottini
BIRTHDATE: February 26
BIRTHPLACE: Cassville, Missouri

10. Frank Wayne Scott
BIRTHDATE: August 10
BIRTHPLACE: Syracuse, New York

POSITION: Pastoral missionary at Gateway Baptist Church in Greater Pittsburgh, Pennsylvania

11. (Mrs.) Mary Joy Scott
BIRTHDATE: June 23
BIRTHPLACE: Syracuse, New York

12. (Mrs.) Alva C. Wiley (Cletus)
BIRTHDATE: June 15
BIRTHPLACE: Callettsburg, Kentucky
POSITION: Appointed to serve with her husband in Indianapolis, Indiana

13. Victor Lavern Nichols
BIRTHDATE: November 15
BIRTHPLACE: Victoria, Texas
POSITION: Christian social ministries in the Guadalupe Association in Victoria, Texas

14. (Mrs.) Mary Elizabeth Nichols
BIRTHDATE: September 3

BIRTHPLACE: Bloomington, Texas

15. Wayne A. Furich
BIRTHDATE: May 20
BIRTHPLACE: Friend, Nebraska
POSITION: Superintendent of Missions in La Mesa, California

16. (Mrs.) Wilma Furich
BIRTHDATE: July 12
BIRTHPLACE: Yacolt, Washington

17. Harold Glenn Field
BIRTHDATE: December 26
BIRTHPLACE: Wheeler, Texas
POSITION: Superintendent of Missions in Great Falls, Montana

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

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Cover Story: Job cries out in agony in Orlin Corey's unusual dramatization of the Book of Job. It's part of the Christian response to the leisure explosion. Photo by Don Rutledge

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Letters

Such Reading

I have been a subscriber to HM for many, many years, but on account of the written articles in April, please cancel my subscription. I do not care for such reading to come into my home. Mrs. G.A. Robertson
Baton Rouge, La.

• April is one of your best. Concept and design are excellent. You may have to defend it but you will never have to apologize for it.
Ward Hildreth
Richmond, Va.

• I have just finished reading one of the finest publications I have ever seen on "The Black Christian Experience in America." As you may have guessed, it is April HM. Thank you for your courage to allow the black believers to describe their own experience. The conviction has been growing upon me that white observers, myself included, should not attempt to describe and define the black man's religious experience for him. This is why I am so appreciative of this issue.
Leon McBeth
Fort Worth, Tex.

• I guess we are very ignorant on what black people endure, but I agree very much with "Let's Be Honest." If the black people would do as much to help themselves as they've done to force the white man, I'm sure their Christianity would be shining much brighter and they'd have much more freedom. And certainly less of the racial conflicts we've seen and heard of.
Discontinue my subscription.
Mrs. George Willingham
Toney, Ala.

• Started reading [April HM] one night and I couldn't put it down until I had covered every page... thought-provoking material; we need more such articles from our black brethren.
Arlie McDaniel
Ventura, Calif.

• I have never read a more impressive description of a worship service than

was the write-up of (my church) Mt. Vernon Baptist (April HM).
J.L. Netters
Memphis, Tenn.

• I didn't put down [April HM] since I began reading it, until I had read every word. My prayer is that every Southern Baptist will read this, for a first step in breaking down barriers is to know and understand each other.
Ernest A. Mehaffey
Columbia, S.C.

Not Against Color

I read the last issue of HM (April) and I want to thank you and tell you how much I liked this issue. You see I was raised up not against any color or race. Then my mother died when I was ten, and my step-father moved us to Alabama where there are still fights between blacks and whites. I wish to tell everyone it doesn't matter what you are on the outside; what counts is what's on the inside....
Margaret Kijgore
Phoenix, Ariz.

Editor's Note: We recently received an anonymous letter blasting us for "a philosophy strangelyavoring that of Marx, Lenin," accusing us of "tensing down" with each issue more than "our good brethren's preaching" can ever accomplish, and suggesting we use if the "message your gang are saying (is to) bring in (to Christ) all of the hippies, the criminals, the social discontents who abhor (sic) the stars and stripes and that the way is so broad that we should bring everyone into the SBC..."

We do not print anonymous letters (though we do enjoy a good chuckle occasionally). But we do want to comment on one point our "friend" brought up: "It is interesting to note that you publish five complimentary letters to every one that is critical." We publish letters in direct proportion to those received. We print five pro's and one con letter, it is because five to one was the ratio of letters received. In fact, we print all negative letters; favorable letters are used as space permits.

So Another Amen

I read your April HM, I withheld my cry for Paul's sake but I did say "Amen" and "wow."

I felt that the shame for us as Southern Baptist was that we were so caught in middle class establishmentarianism (our wineskinism) that we were not able to coexperience the wonderful revolution begun by Martin Luther King. However, our wine is not old, and now the revolution for human value crosses many lines. "Their" revolution crosses many lines. "Their" revolution is now "our" revolution. What was black before is now gray, and "Father that they may be one" is the hope for a great oppressed, unspoken for, humanity....
Paul Klopfer
Windham, Ohio

• I was impressed with the April HOME MISSIONS on "The Black Church Experience"....
C. Roy Woodruff
Richmond, Va.

Can't Put Down April

The impact of [April HM] still leaves me reeling with joy and appreciation...
Charles E. Boddie
Nashville, Tenn.

• There are no reservations or "but's" in my praise for HOME MISSIONS magazine. I appreciate the format, the cover, the style of writing, but most of all, the excellent content of the articles on a wide variety of relevant topics. I am confident the magazine is making a significant contribution toward helping many individuals and churches come closer to being the caring and loving Christians we ought to be. Thank you especially for the April issue concerning the black Christian experience....
Calvin S. Knight
Winston-Salem, N.C.

Clear Facts

During the past few years I have personally studied the supernatural. I found all of your articles to be extremely factual. I praise you even further on your restraint from "coloring" any of

the articles. I wish that could be said of some of the national news magazines. Christians, especially Baptists, should think! We should be encouraged to think, be given clear, plain facts, and then be permitted to make up our own minds as led by the Holy Spirit. You, through your publication, encourage thinking, give clear facts, and then permit the reader to make up his own mind. Keep up the good work!
Richard Stokes
Lexington, Ky.

Church Extension

I enjoy every issue of your fine magazine but especially have I enjoyed the March one. Thank you for the history of our Western, Northern, Eastern and "all over growth" of our Southern Baptist history. Never can I forget the year of 1944 when I drove out to California to try to help the women and young people in the WMLU work there. Going from a large church like Bellevue in Memphis to the eight associations of about 74 churches. Most of these missions worshiped in tents, garages, old store houses, and other places, and to see the missions growing into nice churches, the membership growth of churches and missions those 8 years I was there, and to read your article is a great joy to my life.
Mrs. W.C. Hinkard
Jackson, Tenn.

• I have read with care the March, 1972 issue of HM concerning Church Extension. I am writing to express my appreciation for it. It was timely and well done.

However, I wish to take exception to, modify somewhat, or add a further note (take this any way you wish) to your editorial in that issue, "Jumping Furrows." You seem to repudiate the Church Growth approach to missions. I frankly feel, from what you have said, that you have failed to do your homework here. You have only looked at the obvious.

Churches always have and, I believe, always will, grow along "family, race, and social class" lines. No other significant growth types have ever taken

place in the history of Christianity. No society has ever been marked or molded by Christian principles that has not experienced a People Movement. American Christianity is perhaps the greatest example of this. The Great Awakening, Frontier Revival, and other great religious movements of the 19th Century, in other countries would have been called People Movement.

It is impossible to plow without plowing a furrow. Our success in church extension has been that we have exploited this principle. Our problem in church extension is that we have only plowed the "southern culture" furrow. The time has come, indeed, for us to plow other furrows and to reach out to other people without making them become "southerners", in order to be Christians. But do not assume that there is cross-furrow growth. Growth will be along "family, race and social class" lines in those furrows too.

It would be cruel, unchristian, and foolish to discourage those who find Christ from telling their family and peers about him.

Charles Chaney
Springfield, Ill.

Thanks...

Regarding the letter from Mrs. H.M. DeMeree (Jan.): You can tell that she watches HOME MISSIONS like a hawk, but you can't detect that she served the HMB like an angel. You can tell that she is sensitive about the way you refer to retirement and you can see that she reveres these "golden years." You can tell that she has respect for a job well done, but you cannot see the accomplishments of her and her husband. If you read carefully, you can detect an allusion to a handicap but you could never imagine the barriers that thwarted the daily work that she and her husband faced as missionaries. I recall many conversations with Mrs. DeMeree and I cannot forget that she never heard the sound of my voice. Nor can I ever forget her efforts in teaching me the sign language of the deaf.

...Thank you for keeping in touch with our retired missionaries.
Ed Sickafus
Livonia, Mich.

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A FAITH FOR

ALL SEASONS

OF THE

MIND

A TIME TO SEEK

Introduction by Billy Graham. Christ-centered discussions of identity, friendship, love, honesty, involvement, God, conversion, the hereafter—all subjects every young person confronts. Lee Fisher, enthusiastic specialist in youth work, understands and wants to help others understand themselves—and that's what counts. Paper, \$1.95

SEARCH EVERY CORNER

The joys and frustrations experienced by a minister's wife become the refreshingly sentimental subject of June Parker Goldman's book. The gift of being able to see Christ in the daily events which we often ignore makes these deceptively simple observations a testament to the role of faith in a well-rounded family life. A book the whole family will enjoy. \$2.95

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THE UNSHAKABLE KINGDOM AND THE UNCHANGING PERSON

In his familiar style, E. Stanley Jones explains the concepts and principles of the kingdom of God, suggesting how it can be taught, experienced, and shared. Through personal accounts, he illustrates what power is available and the transformations which result when the principles of the Kingdom are applied to individuals and situations. Mankind needs a basis for daily life experiences. Dr. Jones offers one. \$5.95

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In simple language and without extensive documentation, Dr. John Lawson states for laymen the distinguishing marks of an evangelical faith. He discusses the major beliefs of today's evangelicals and encourages churchmen to take a close look at their beliefs in order to come to terms with the essentials of the Christian faith. Paper, \$1.75

PRAYERS FOR THE LATER YEARS

A life of new perspectives—the children are grown and gone, the future is no longer a long and unending road in the distance. These special prayers express the joy of living, gratitude for past experiences, and pleasure in everyday surroundings. Josephine Robertson writes with a sensitivity and zest for life which appeal to all ages. Large, easy-to-read type. \$2.95

THE INTERNATIONAL LESSON ANNUAL 1972-73

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DON'T PARK HERE

C. William Fisher relates interesting facts about little known and well-known people. Figures involved include Louis Braille, Madame Schumann-Heink, Enrico Caruso, Franklin D. Roosevelt, et al. A fast-moving message of hope. Useful to pastors and church-school teachers. Paper, \$1.50

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