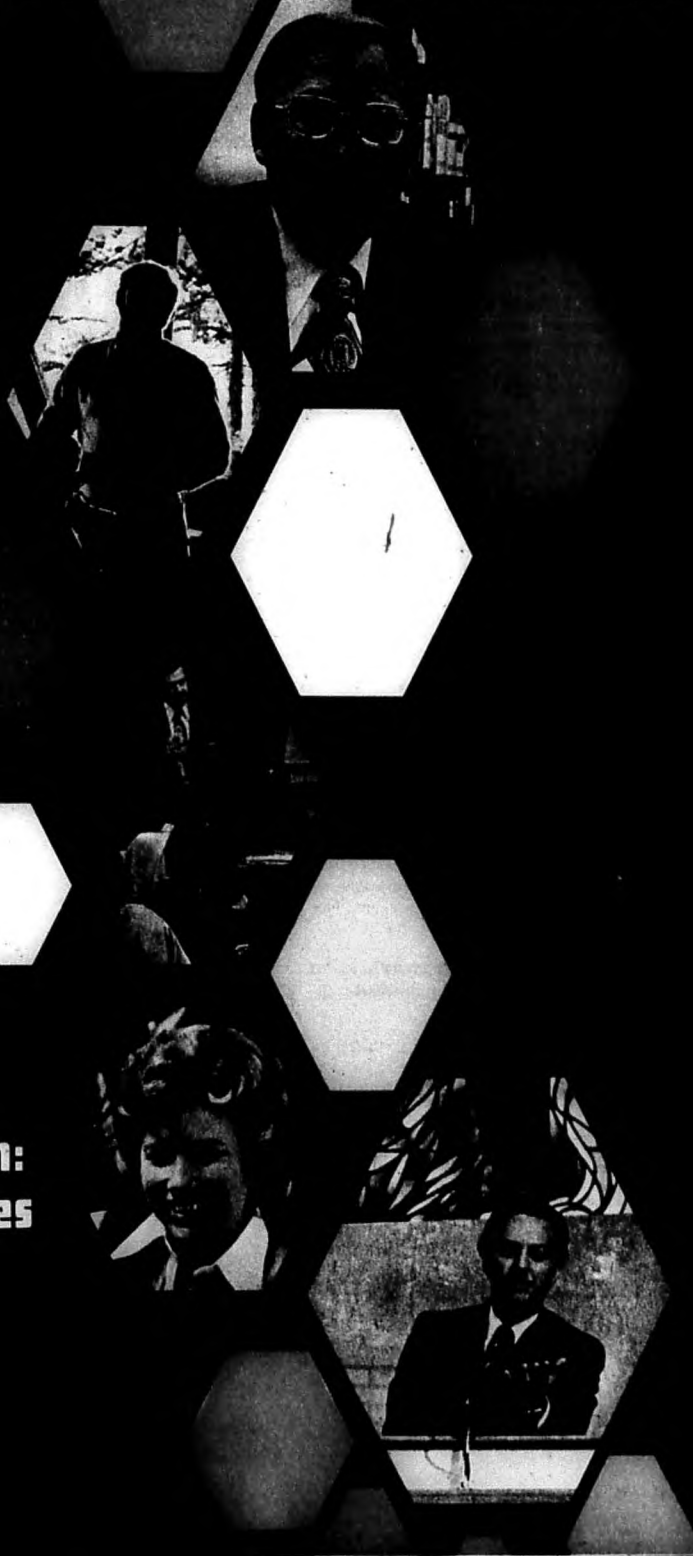


MAY 1974

home missions

**Structuring Evangelism:
Considering Possibilities**



home missions

Volume 45, Number 4, May 1974

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Cover story: Just a few of the components of the HMB's Division of Evangelism. The Division's work isn't in doubt, but it is. *Story begins on page 4.*
Opposite: Oklahoma City Baptists have turned Ed Onley loose, and numerous ministries are resulting.
Cover design by Jim Hurst
Photos opposite by Don Rutledge

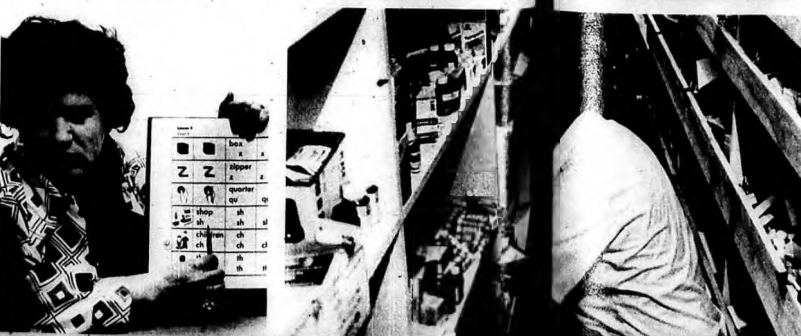
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MAY PREVIEW

Freedom and responsibility

For the past 15 years, HOME MISSIONS has worked to build a reputation of dependability and honesty.

It's stumbled more than once, we know, but the overall record seems to have resulted in readers giving HM high marks for credibility. □ We'd like to indulge in back-patting about this, but we can't. For the credit doesn't go as much to the editorial staff as to the Home Mission Board's administration—notably Executive Director Arthur B. Rutledge—for creating an open, free environment in which the staff can function. No subject has been off-limits; few attempts have been made to kill stories or squelch controversy. The only criterion has been: "Will the story help or hurt the HMB's work? If it hurts, is the integrity of the communication worth the price?" □ At times, HM's stands have hurt—churches cut off funds when HM's unwavering conscience overcame SBC timidity on the race question. But administration caution was only: "Be sure you're right, then go ahead." □ Freedom to explore issues has been extended to Board actions and offices. This issue's lead article

on the HMB Evangelism Division and the "commission concept" is an example. When news of the proposed move reached Editor Walker Knight, he talked to both Bill Hogue of the Evangelism Division and Rutledge about exploring pros and cons in an HM feature. They okayed it. "You know we'll have to report the facts we find," Knight warned, "and let the chips fall where they will." "We'll just have to hope they fall for the Board," was the reply. "We believe they will, but it's more important our people are fully informed." The results you can judge for yourself.

Speaking of evangelism, last month we promised you a photo-essay on hope, which we hope you won't miss, because at the last minute, hope was waylaid by faith. Our photo-essay depicts programs of the Evangelism Division, but these do, we think, provide much hope, so maybe we didn't let you down so badly, after all. Rounding out the issue are stories on Mississippi Baptists' new ministry to chicken farm workers and Ed Onley and a new thrust in Christian social ministries.

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HM MAY 3

By Toby Druin

EVANGELISM: DIVISION OR COMMISSION OR...?

Does the Board
need the
Evangelism
Division more
than the
Division needs
the Board?

If a Dayton, Ohio, pastor follows through with his plans, Southern Baptists in annual session in Dallas will get the opportunity to extract evangelism from its emphasis by the Home Mission Board and give it "commission" status.

A motion by Frank Minton, pastor of Far Hills Baptist Church in Dayton, proposing the evangelism commission has been simmering for two years, shifted occasionally by the Committee of 15. It seems destined to be placed on the front burner at the Dallas convention. Minton said in an interview in early March, "As of right now, I plan to make my motion in Dallas in June."

Minton first confronted Southern Baptists with the proposal in 1972, offering the following motion to the Convention in Philadelphia:

"That this convention refer to the committee of fifteen and the Executive Committee for study the structural relationship of the Evangelism Division (of the Home Mission Board) with the possibility of giving it commission status and thereby making it a major emphasis in Southern Baptist life."

The motion passed and during the next year was studied by the Committee of 15, a subcommittee of the Southern Baptist Convention Executive Committee which had been at work since February, 1970, evaluating the denomination's national agencies.

Minton met with the committee, explaining why he had made the motion. He said he told the committee he would be willing to go along with their recommendations, after they had studied

the issue, even if they recommended the Division of Evangelism remain with the Home Mission Board.

"I favor a separate commission," he says. "I was willing to go along with the committee study. I left it there."

But in the Book of Reports for the 1973 convention in Portland, the Committee of 15 erroneously reported that Minton had "asked that the evangelism emphasis be left with the Home Mission Board."

Early this year the Committee of 15 submitted its final report, recommending that the evangelism emphasis be left with the Home Mission Board, which at one time, Minton said, it would have been willing to go along with. Text of the committee's report is as follows:

"Most of the Board's tension spots in evangelism. The Committee notes that in recent years there have been conflicts with other agencies regarding evangelism literature, the ministry, student evangelism and the use of television. A clearer understanding of evangelism promotion is needed, especially as it relates to the Home Mission Board and to all of the agencies. The Study Committee does not believe the creation of a separate commission on evangelism at this time is the answer. It takes this position for the following reasons: (1) The Home Mission Board is basically a board of evangelism. As the missions guidelines adopted in 1966 say, 'Evangelism, which aims at making men disciples

of Jesus Christ, shall continue to be the heart of our home mission program. (2) During the past few years evangelism has appeared to do well under the Home Mission Board. (3) There seems to be excellent cooperation between the Home Mission Board and the state departments of evangelism. (4) While a few people have advocated a separate organization, the idea does not seem to have gathered widespread support. (5) The expectation of saving money by creating a separate organization does not seem to be well founded. The Study Committee does believe that some way needs to be found both in organization and emphasis to give evangelism a bolder profile in Baptist life and to keep it properly related to the other agencies."

But Minton no longer is willing to go along with the Committee of 15's recommendation. Piqued at the leading report to the Portland Convention, he wrote to Executive Committee Executive Porter Routh, expressing his "amazing shock." He sent a carbon copy to Committee Chairman E.W. Price Jr., pastor of Green Street Baptist Church in High Point, N.C. Routh and Price apologized. Price wrote that the committee must have misunderstood "cooperative spirit." He offered to restate the matter in another report or circulate the position through Baptist Press to the state Baptist papers.

Minton declined the offer, instead deciding to go back to the Convention with his motion. "I felt

that I was in a position of strength."

Frank Minton: A commission's advantage would be exposure.



if the committee couldn't understand me, the Convention could," he said.

He sent a copy of the letter to Price to the heads of the Southern Baptist Convention boards and agencies and to 200 pastors of the largest churches in each of the state conventions.

"I wanted to get a reaction from them," Minton said, though he did not ask them to reply. A total of 33 (16.5 percent) did reply, however, and 95 percent of those said they favored the change.

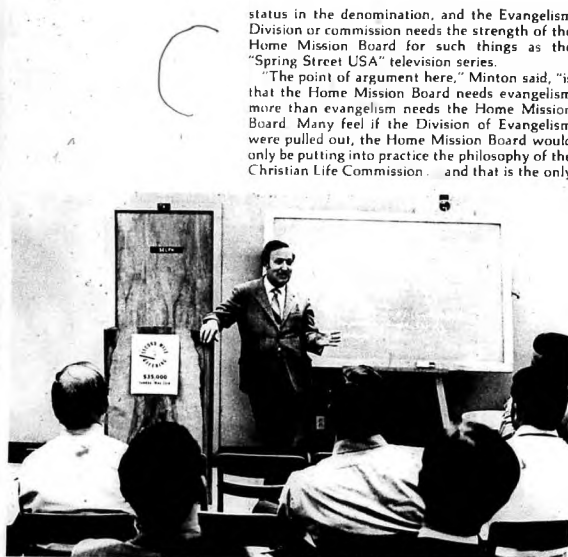
Minton declined to identify those who responded by name. But one pastor, described by Minton as "a ThD (doctor of theology) from a First Baptist Church in North Carolina—men not usually of my persuasion," wrote that he agreed with him 100 percent. A Mobile, Ala., pastor wrote that he would second Minton's motion.

Based on those 30-odd replies, Minton believes "that pretty well sums up what the local pastor wants it. He feels the need." But the 30 are fewer than one-tenth of one percent of the more than 30,000 pastors who serve SBC churches.

The few denominational men who replied, Minton said, on the whole were against the proposal. One state editor, in Minton's opinion, presented the best argument against separate commission status for the Division of Evangelism. "If I ever give up the idea, it will be on the basis of the arguments expressed in the editor's letter," Minton said.

The editor wrote that the Home Mission Board needs the evangelism emphasis to maintain its

Evangelism at the HMB is not one program but a catalyst for all programs.



Ken Chafin: We've starved other commissions.

"When we state our purpose, our planning base, evangelism saturates it."

status in the denomination, and the Evangelism Division or commission needs the strength of the Home Mission Board for such things as the "Spring Street USA" television series.

"The point of argument here," Minton said, "is that the Home Mission Board needs evangelism more than evangelism needs the Home Mission Board. Many feel if the Division of Evangelism were pulled out, the Home Mission Board would only be putting into practice the philosophy of the Christian Life Commission... and that is the only

profession of faith in Christ or training of new converts. The 300-odd Christian social ministries appointees are in indirect evangelism, meeting human needs, but also seeking to help people understand the reconciling nature of Christ's love. Every one of the seven-member staff of the HMB Division of Evangelism preaches in evangelism or other mass meetings, but the emphasis of the division is on evangelism development. Examples: Under C.B. "Bill" Hogue, who was state director of the division in 1973 at the time he was state director in Oklahoma, the emphasis has been on developing "lifestyle evangelism" witnessing to Christ's saving grace in every aspect of life.

The success of the emphasis on evangelism development is evident in baptism totals which have topped 400,000 the last three years, a period of advancing secularism in which other denominations largely have reported declines.

Minton says his interest in seeing the Division of Evangelism changed to commission status goes back some seven years to when he was pastor of Southcliff Baptist Church in Fort Worth.

"Being concerned about evangelism," he said, "I became more aware of the structure of the Southern Baptist Convention and what we were doing in evangelism."

"The more I got interested in it the more I realized as far as evangelism on a structural basis, Convention life was concerned, it was in a secondary position—at least that was my feeling."

"As a pastor who is evangelistic in my thinking," Minton said, "I felt that the Convention (Tower Grove Baptist Church in St. Louis) in my previous pastorate, led Missouri Baptists in baptisms in 1972 and 1973. I felt like our primary emphasis should be on evangelism. I felt like we would do better for evangelistic causes through our Convention if we had it in more of a primary position."

Minton said he talked with other pastors and shared his views and got the idea for commission status for the division through his acquaintance with the Radio and Television Commission which has its offices in Fort Worth.

Minton believes the division could do a better job as a commission, but does not have anything in mind it could accomplish as a commission. "It cannot do now as a division of the Home Mission Board. The big advantage, he felt, would be in increased exposure."

"The evangelism emphasis as a commission would be more central to Southern Baptist life," he said. "I feel evangelism is the heartbeat of our churches and needs to take proper place in our denominational structure and is psychologically bad to place evangelism in a secondary position. Evangelism relates to the boards and agencies of our Convention. It should have a broader base from which to work. Evangelism, he contends, is not one program but serves as a catalyst for all the programs, serving every segment of church and denominational life."

Jim Ponder, state director of evangelism in

Alabama, said evangelism "is a priority and needs to be in a place where it can filter into all the SBC structures."

"I think evangelism is both home and foreign mission and relates to our total world perspective. That sense it is misplaced in the Home Mission Board," one observer added. Bill Hogue, former Evangelism Division Director and Chairman of the Committee of 15, Chairman of the Board, Jr., take opposite viewpoints. Chafin, Hogue's predecessor and now pastor of South Main Baptist Church, urged Hogue to look at Minton's motion, but said that he recommended to the Committee of 15 that the division remain under the Home Mission Board.

"I don't see as much at stake, whether it is a commission or a division," Chafin said. "If it were treated as other commissions have been, it would be better off as a division. We've starved other commissions to death."

Price, pastor of Green Street Baptist Church in High Point, North Carolina, said he felt commission status for the division would be "a step down."

"I think evangelism would have everything to lose through such a move," the High Point pastor said. "Commissions spend so much time trying to defend themselves and raising their budgets that the commission on evangelism wouldn't have time to do the work of evangelism."

"It just does not seem practical to me that a commission would be the best means to promote evangelism. The Home Mission Board has a direct line to the states and evangelism is now one of its primary concerns."

Rutledge underscored the importance of evangelism to the Board, especially relating to its financing.

"The Division of Evangelism budget has increased from about \$200,000 in 1965 to almost \$1 million in 1974," Rutledge said. "This budget does not include the costs of many services which the commission would have to bear—printing, shipping, postage, art services, editorial, plus the costs of travel and communications with commission members."

"Cooperative Program allocations do not give recognition to a separate commission could expect the kind of financial support the evangelism division is now getting from the Home Mission Board," he said.

Chafin said that only recently have relations of the Evangelism Division been normalized with other agencies such as the Radio-Television Commission and Sunday School Board. Shifting the emphasis to a commission would begin the process all over again.

Hogue emphasized the strength the division has as part of one of the four SBC boards. "In inter-agency battles if I hadn't had the clout of the Home Mission Board on my side, I would have gotten swallowed up," he said. "The Division of Evangelism, as a part of one of the four boards—and we always have been as our first program—has a strong position in which to work in relation to the other programs of the Sunday School Board, WMBF, and Brotherhood."

"A program of a large and strong agency, it is also a center consultation from a very strong

platform which it would not have as a commission. When Bill Hogue sits down at a conference with leaders of other agencies, he knows he has the backing of the Home Mission Board."

It is difficult to see how commission status would make evangelism more central to SBC life, as Minton contends. No other denominations have state directors of evangelism. Few would dispute that the Southern Baptist Convention is recognized by other denominations as setting the pace in evangelism, and the Convention has the baptisms to back up the contention.

Minton, however, is not critical of the Division of Evangelism. "I am not saying the Division of Evangelism has not done a good job," he says. "Right now we are in the greatest wave of evangelism we have experienced in a long time. That is not the point. I just believe a better job could be done." He said it would be all right with him if the division staff becomes the staff of the evangelism commission, if it is approved.

He contends that commission status would give the staff more freedom, but said he did not question any of the current staff about their freedom because he did not want to put them on the spot. "And regardless of the freedom which it has to work under the Home Mission Board," he said, "it is nevertheless just one of the many responsibilities of the Board, thus it cannot function as a priority division."

Chafin, under whose direction the division developed lay evangelism training and Spring Street USA, said he answered only to Rutledge during his tenure as director of the Evangelism Division and underscored the freedom he had. "Rutledge gave me good support," he said. "I had tremendous freedom under him."

Chafin said evangelism must be kept central in the denomination and assisted in permeating every phase of the life of the denomination. "I think the Convention needs to take a realistic look at Minton's proposal," he said, "but nothing must be done to take away the commitment Southern Baptists have to evangelism."

Hogue said he would have no objection to further study of the matter but he believed the study would result in an affirming of the "long wisdom" of having the evangelism emphasis in the Home Mission Board.

"My first commitment is to reaching people for Christ," Hogue said. "I am convinced Southern Baptists want to do the same. That is the reason the Home Mission Board was charged with the task of crossing all barriers to reach all people in the homeland for Christ."

"Historically the Southern Baptist Convention has felt the Home Mission Board is the agency through which the evangelism program and emphasis best served to assist the churches and associations and state conventions."

Three state directors of evangelism differed on the prominence of the issue in their states. William C. Lamb, director of evangelism in North Carolina, said little had been said to him about the matter and he felt that not too many pastors across the state were aware of it.

Lamb questioned taking the Division of Evangelism away from the Home Mission Board "where in my opinion it has great strength."

C. Wade Freeman, retiring director of the

On a structural basis, evangelism in Convention life is on a secondary position.

Evangelism...
"the goal of
most of what
we do in
missions..."

Texas Division of Evangelism, said he could not recall hearing anyone advocating a separate SBC agency for evangelism, but added, "I've heard a little about making the evangelism division in Texas a commission."

Ponder said there is a "grass-roots" concern in Florida that everything be done to keep evangelism a high priority. He said he had heard the concern expressed repeatedly in meetings with church youth directors and laymen.

Minton and others feel that separate commission status would give Southern Baptists opportunity to voice their approval of evangelism by giving it a larger budget. But all acknowledged that approval could also be voiced of the emphasis in the Home Mission Board by the Convention instructing the HMB and Executive Committee to increase the evangelism budget.

Minton said he will propose the division's share of Cooperative Program and Annie Armstrong Easter Offering receipts be diverted to the new commission.

One Texas pastor, who asked that he not be identified, said he didn't know if a commission is the right answer to a greater emphasis on evangelism but added "something must be done" and said he is hearing similar opinions increasingly in his visits with other pastors. Some, he said, have come up with what they consider to be an answer to funding with a suggestion for a special annual offering—"The George W. Truett Memorial Offering" for evangelism.

Much of the criticism leveled at the Evangelism Division's placement in the Home Mission Board is aimed at its funding. One state director asked if the \$997,000 for the division "really indicated that evangelism has priority?"

"Take away the more than \$300,000 for Spring Street USA," he said, "and all you have left is chickenfeed." He compared the division's budget with the \$3.2 million budgeted for language missions, \$1.7 million for Christian social ministries and \$2.2 million for church extension, but failed to note that these three departments are those which among them have the 2,200 home missionaries under appointment, almost all of whom are engaged in direct evangelism.

He also questioned, "If evangelism is really a priority with the Home Mission Board, why don't we have a full-time director of evangelism in all the states? If the HMB would underwrite state directors of evangelism for states which do not have them, the results would be dramatic."

Though the figures are subject to frequent change, 19 state conventions currently have full-time directors of evangelism, another three have full-time directors who have only minor assignments apart from evangelism. In four states men give half of their time to evangelism and in New England and Puerto Rico the position is filled by the state missions director. In seven states, the work is viewed with such importance that it is handled by the executive secretary.

Ironically, baptism ratios in the pioneer states, most of which do not have full-time directors of evangelism, are higher than in the older areas.

The proposal for a commission on evangelism is not the first to be considered by the Convention.

L.G. Broughton was the first champion of the idea, proposing it in 1904 when it was briefly studied by a Convention committee that recommended the work be directed by the Home Mission Board. George W. Truett, for whom the Texas Board is named, was a member of the committee.

In 1929 a commission was approved but never became a reality because of the Depression. The Home Mission Board said in 1930 that it would function as a "commission on evangelism," rendering all possible service to the denomination in the promotion of evangelism.

When C.E. Matthews became director of evangelism for the HMB in 1946, there was agitation by some state directors for a separate agency, but it was never seriously studied. In 1958-59 the Committee to Survey Total Baptist Program studied the matter but made no recommendation.

The Home Mission Board was established in 1845 as the Board of Domestic Missions to conduct the work of missions and evangelism. As recently as 1966 the HMB's emphasis on evangelism was underscored with the approval of the program statement and the following objective:

"The objective of the Home Mission Board is to support the Southern Baptist Convention in its task of bringing men to God through Jesus Christ by developing and promoting, in cooperation with churches, associations and state conventions, a single uniform Southern Baptist missions program for the United States and assigned territories."

Evangelism is listed as the first of 12 programs of the Board with the objective: "To work with and assist churches, associations and conventions in interpreting, promoting and properly relating the message, methods, motivation and spirit of New Testament evangelism."

The over-arching purpose of the Home Mission Board's national missions strategy is evangelism-oriented: "to assist churches, associations and state conventions in crossing barriers to make disciples of Christ of all people in the homeland."

But Rutledge said he would not be averse to changing the name of the Board, possibly to include "Evangelism" in the title, if the new name more adequately described the work of the Board. Board of Missions and Evangelism, Board of Evangelism and Missions, National Missions and Evangelism Board or National Board of Missions and Evangelism are suggested names.

Minton, who says his primary concern in the matter is to give evangelism more exposure or prominence, said he would consider the name change as an alternative to his commission motion, even though the name change alone would not change evangelism from a denominational structural standpoint.

The name change also could be effected at one Convention. Creation of a new commission would take approval of two Conventions. The 1978 Convention will be in Miami.

Commission on Evangelism? Division of Evangelism of the Home Mission Board? Division of Evangelism of the Board of Evangelism and Home Missions? Division of Evangelism of the Board of Home Missions and Evangelism? National Board of Missions and Evangelism?

Southern Baptists have the final word.



The cool, sweet morning air of a forest-held renewal retreat is worlds away from the sweltering atmosphere of the Dallas arena in which Southern Baptists may be asked to decide the fate—and future—of the HMB's Division of Evangelism. But the calm renewal setting reflects the stillness around which the debate whirls, for few on either side criticize the efforts or direction of the current Evangelism Division.

Continued



Words, woven into fiery, forgiving patterns by spellbinding evangelists; words calling listeners to choose heaven, not hell; words echoing in vast, enthusiastic revivals and crusades; words hurled point-blank at unrepentants. "Preaching the word" is vital still, for the Word offers hope

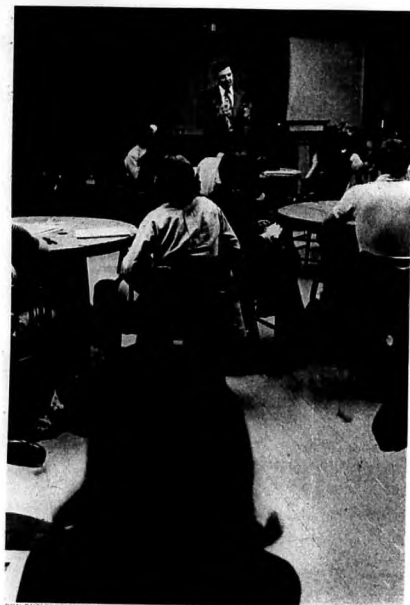
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B a hopeless, harried, entertainment-glutted world demands more than traditional preaching, for today only the charismatic, dynamic speaker plys anyone from his TV set, backyard barbeque, boating weekend. The focus of Evangelism has, consequently, shifted from professional to personal: hired speakers cannot fill the voids alone; "thy kingdom come" requires action—witness—by every Christian. To equip people for personal encounter with the world, the HMB's Lay Evangelism Schools have trained thousands, thousands, and more.





DON BUTLER PHOTO

Lay witness has permeated every area of the Convention, helping adults and youth. Evangelism staffers now teach lay witness techniques to young people, who carry the good news to beach, camps, school... everywhere.

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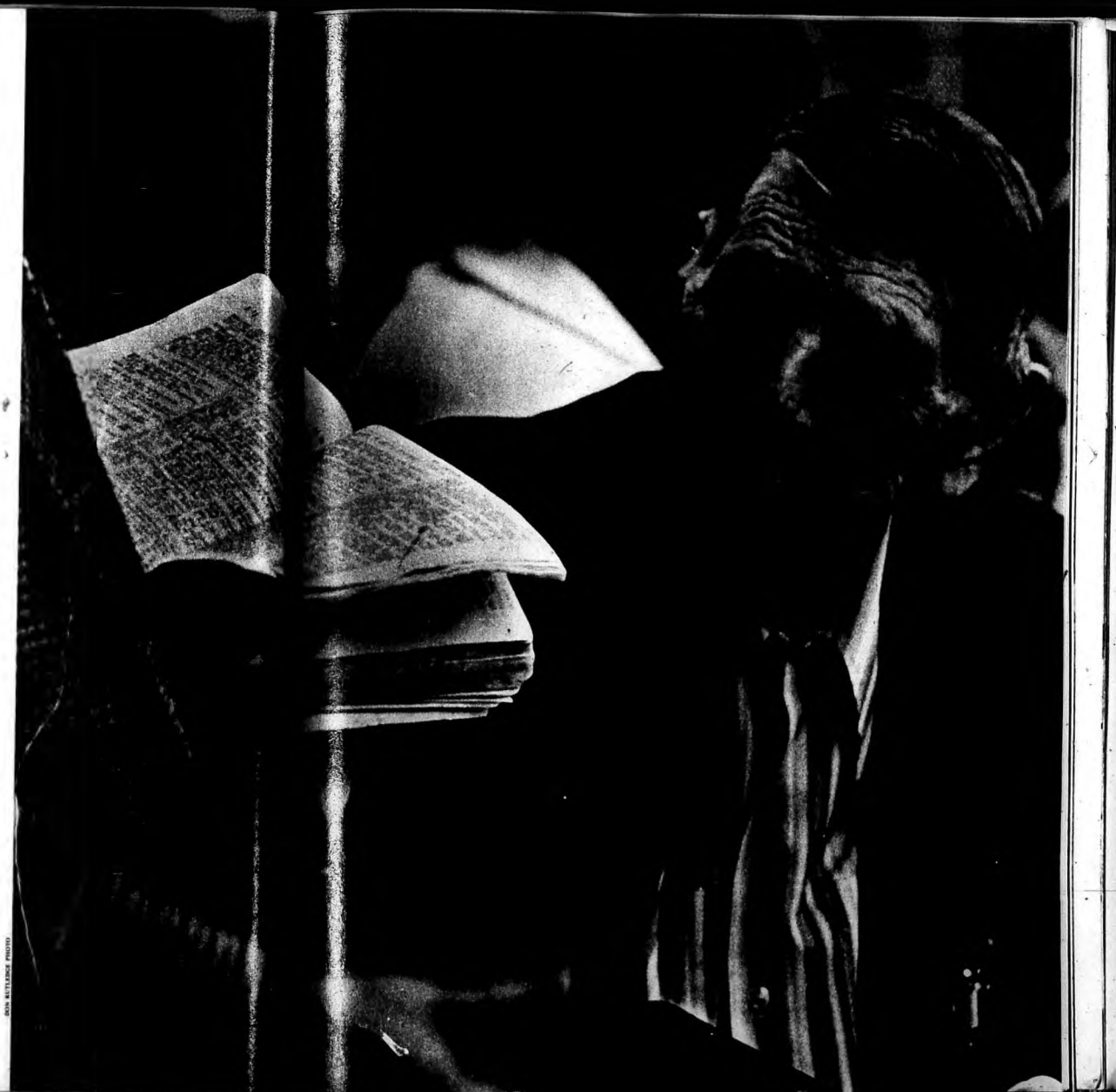
DON BUTLER PHOTO





no one—from child to senior citizen—has been forgotten by the Division of Evangelism strategists. An active program of bus evangelism has been encouraged, and churches Convention-wide have discovered the effectiveness of "busing" as a method of bringing children—and, often, whole families—into the church. But it is seeing the wheels turning on weekdays—as churches use their buses in numerous outreach projects—that most clearly evidences the Division's desire to sweep away the dusty cobwebs of arthritic conditioning and introduce a new awareness and commitment to evangelism. It is "life-style evangelism," a maturing process that nurtures individuals from new birth to moment of death.

Continued





TONY BEYER PHOTO



JAN DE WIT PHOTO



TONY BEYER PHOTO

And always, the Division continues to explore fresh, new avenues for extending its voice: television, reaching millions in a single moment; music, drawing large crowds to concerts and coffeehouses; correspondence Bible study, for those seeking more understanding. What will be tomorrow's methods of evangelism? Perhaps one answer will come in Dallas. •

HATCHING A MINISTRY

With the help of new Christians like Bill Boykin, Mississippi Baptists and the Home Mission Board are teaching the gospel in a special ministry to chicken farm workers • by Tim Nicholas

Chickens on a farm in central Mississippi can rest assured that they won't be eaten—at the least—by one hand that feeds them.

Bill Boykin, who tends a farm of 42,000 chickens at Pelahatchie, can't stand the taste of chickens—or anything else about them.

"I can be in the living room and smell an egg being cracked in the kitchen," he says.

But the thin-faced, lanky Boykin doesn't let his dislike for chickens influence his concern for other chicken farm workers. Under the sponsorship of Mississippi Baptists, Boykin assists in a special ministry to chicken farm workers in his area.

Because Boykin's job keeps him busy at the farm only a couple of hours each day, he is able to visit the people who work on the farms around both Pelahatchie and Morton, seven miles away. He even preaches occasionally at one of the three Baptist Chapels near Morton, each of which attracts about 35 to its services.

At a Thursday night service in Chapel #1 (the others are named, appropriately, Chapel #2 and Chapel #3) Boykin gives his testimony. "This very building used

to be my home," he says. "Ten years ago I stood here in my living room a sot drunk. And it's the biggest blessing in my life to know that once I lived here and now I'm preaching here."

Four years ago he taught himself to read just after he became a Christian and has since "read the Bible through several times."

Boykin's life, without the change he experienced, is similar to that of several thousand other chicken farm workers in the Scott County area. The people—about 6,000 total—have lived in the five counties surrounding Morton for generations, working first as tenant farmers, later as hands on the giant chicken farms that have grown up.

For the most part, they exist as a closed society whose perimeters are as much a state of mind as a geographical location.

"They have little contact with people outside their world," says a Mississippi pastor. "and because they sense they're not accepted, they change little. It's not surprising that their easy-going, wastrel way of life makes them sort of outcasts."

"They all feel oppressed and deprived,"

says Holmes Carlisle, for 12 years superintendent of missions for the county Baptist association. "They don't believe they fit in Mississippi society."

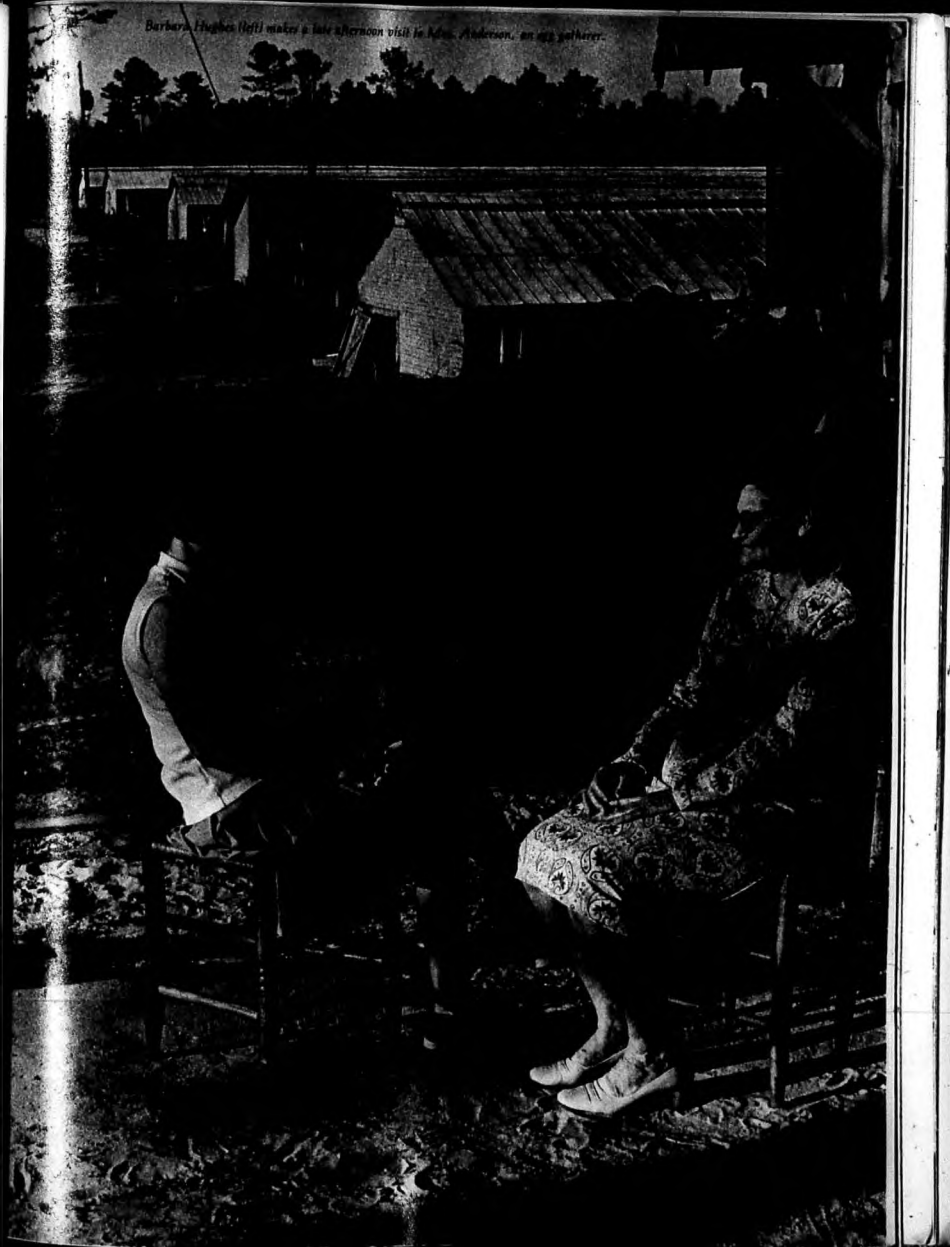
Uneducated, rough-hewn, they are transient people: they don't own homes, and often move—seemingly by whim—from job to job and tenant shack to tenant shack—not necessarily because of bad working conditions, but perhaps from itchy feet.

One former pastor remembers how big farm owners often "bought the workers—'lock, stock and barrel"—by picking up their outstanding debts.

"They owed everybody in town," the man says, "and everytime they changed jobs, the new employer would buy their debts so they'd be indebted to them. It was slavery, flat-out."

Conditions have changed some, but the worker life patterns remain much the same. Poverty is high, despite plentiful jobs and salaries reaching to \$7.00 a year, big families and economic ignorance dissipate incomes. Alcoholism is common. And though they don't move far, they may move several times a year.

"What you do with these people, you



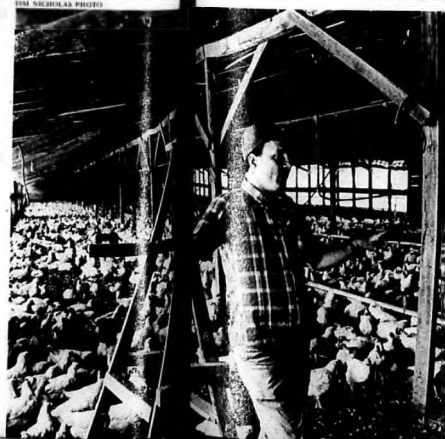
Barbara Hughes (left) makes a late afternoon visit to Helen Anderson, an egg gatherer.



Bill Boykin (above) preaches at Chapel #1. Right, Wes Coley describes life on a chicken farm which recently got even worse: as HM went to press, five million chickens were being destroyed in Scott and adjacent Simpson counties, because of feed contamination. Hundreds of poultry workers' jobs will be affected, but the state plans temporary relief by offering public works jobs.

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"You can wear a tie three times there and run them off."



have to do now," says Carlisle. But few Baptist churches are willing or able to transcend economic lines to create a classless koinonia that welcomes the chicken farm worker.

At one Mississippi church in the Jackson area (30 miles from Scott County) the wife of a chicken farmer visited with her five children. During services the kids squirmed and paraded back and forth from the restroom and the water fountain. What really cooled their reception, recalls Foy Rogers, state missions director, was when the mother herself made trips to the restroom during services. "The people didn't say to go away, but their body language told the visitors they weren't wanted. They just didn't worship the same way," he says. And the family didn't come back.

The only churches which even attempt to minister to the poultry workers are Pentecostals and Baptists. Though the two denominations have differing theology, says Rogers, "these people would rather be accepted in a Pentecostal church than go to a Baptist church and feel ill at ease."

Another chicken feeder, Wes Coley, who attends the Baptist chapels and witnesses along with Boykin, says that he used to attend Pentecostal churches. "I became a Christian three years ago. Before that I went to the Holiness church. But I can work better in a Baptist church than any other." He now visits along with Boykin, but finds some people's response as "might as well be talking to a stump."

"I can't gum about it, though, 'cause I used to be that way before I became a Christian way," he says.

Coley and Boykin differ mainly in dietary habits: Coley likes to eat chicken "twice a day." Most owners let the workers eat all the chicken and eggs they want.

Boykin, whose farm is owned by Davis Brothers of cafeteria fame, understands the low-key informality of the people in the area. His sermons are preached without notes and he speaks of feelings and the simple Christian life. He and visitors dress casually, without coat or tie.

"You can wear a tie three times there and run them off," says Boykin.

The chapels answer the farm workers' specific need for a relaxed, comfortable atmosphere to worship. They are informally decorated. All are white-framed; have ancient pews or chairs and a couple of small classrooms in their tiny sanctuaries. There's paneling on the walls and wasps in the rafters. At night the wasps are replaced by mosquitoes and worshippers swat through the sermon.

The ministry to the chicken farmers began about five years ago when a GA leader at First Baptist of Morton led a

one week Vacation Bible School at a hen farm (where eggs are laid to breed pullets).

Later, Holmes Carlisle (and his wife Carmen) began leading a Bible study in a poultry worker's home; Andrew Foster, a Baptist Home Mission Board missionary, came to develop work in the area.

Foster, now retired because of ill health, helped begin three chapels (#1, #2, and #3) with Home Mission Board and state funds, and the permission of a major farm operator, J.W. Rogers, who allowed former tenant homes to be renovated into chapels.

The one week Bible school of five years ago has expanded now to five and six weeks. One hundred children enroll each summer; fifty teachers—most from East Morton Baptist Church—work in the program which includes not only Bible study and refreshments, but special blackberry picking trips and visits to the Jackson airport, where the children see jet planes close-up—often for the first time.

Several teachers volunteer extra time to teach basic reading and writing to those children who are not in school and have no language skills.

East Morton Church appoints a member to direct each of the chapels. Hairdresser Barbara Hughes, assigned to Chapel #2, says that when she was growing up, "The Lord called me to be a missionary. I was too stubborn then to respond." Now she feels this work is partly a response to that call.

Jan Hatch, assigned to Chapel #1, has been able to meld into the chicken farm workers' society. "They call her their pastor and she even preached at a funeral," says Carlisle.

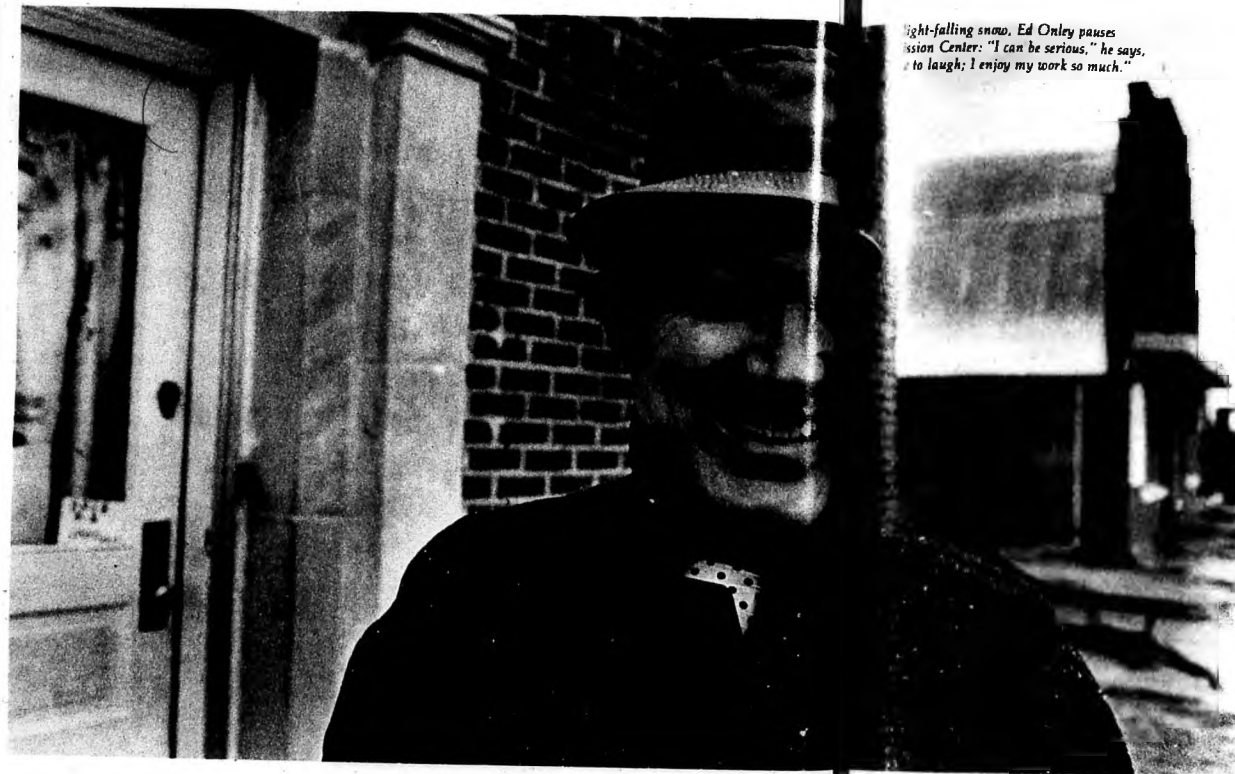
Ordinarily the state missions office and the HMB jointly employ a part-time worker to pastor the three chapels. But the last worker moved away and local people such as Bill Boykin, along with EMBC pastor Curtis Rolland, are filling in the interstice while a new pastor is being picked.

Each month East Morton church opens its clothing shack and provides clothing for as many as 100 families. Also included in the ministry are hospital visitation and occasional financial aid during hospital stays. Boykin and others participate in a summer program at nearby Roosevelt State Park. Saturday nights they visit campsites inviting campers to Sunday morning services for which the Baptist association provides speakers.

"The idea of our program was to make the churches aware of the situation here in the poultry districts," says Carlisle. "The churches are aware and the people who care enough are doing something about it."

Adds Carlisle, "These people have been here all along, but we just didn't see them." •

HME MAY 23



THE 'ONLEY' WAY TO GO

Perhaps it's Ed Onley's magic mixture... or perpetual motion?... that helps him move others to make Oklahoma City Baptists' dreams come true. By Everett Hullum • Photography by Don Rutledge

Late on a summery, gusty afternoon in February, Ed Onley saved a life. Maybe. Her name is Nita.

"Are you ready to rewrite your suicide script?"

"Yes." But Nita's voice is hesitant, doubtful.

"Repeat after me: I will not now, nor will I ever..."

"I will not now, nor will I ever..."

"...by accident or on purpose..." Nita's voice is hollow. She looks away, at the wall, at the sunlight filtering through the curtains, at the clock. Not at Ed Onley.

"...take my own life."

"How does that feel, Nita?"

Almost inaudibly: "Like a lie."

Nita looks up then, for the first time in 20 agonizing minutes returning Onley's steady, penetrating gaze. She smiles or tries to. It doesn't come. She cries, muffling sobs in her husband's handkerchief.

"Let's try something different," Onley says. "Let's say a honest you feel about this: I will not now, nor will I ever..."

"I will not now, nor will I ever..."

Light-falling snow, Ed Onley pauses in the Mission Center. "I can be serious," he says, "but I can't help but to laugh; I enjoy my work so much."

"...by accident or on purpose..."

"...by accident or on purpose..."

"...by anyone else's life..."

"...by anyone else's life..."

"...how does that feel to you, Nita?"

"...That feels good..."

"...it with someone else in the group..."

"...Nita turns and asks two others how they feel about her statement. Both give positive responses. Buoyed by their smiles.

"A second time Onley asks, 'Will you close the suicide script'..."

"Nita answers with more assurance. 'Yes.'"

"Repeat after me: I will not now, nor will I ever, by accident or on purpose, take my own life."

"I will not now..." She falters slightly. "...nor will I ever, by accident or on purpose, take my own life." She sighs, a tiny "ahhhh."

"How does that feel, Nita?"

"Her eyes glisten; Ben, her husband, pats her hand. The ordeal had begun with a simple question about her

daughter's "overly affectionate attitude; she's always wanting to kiss on me. Does that seem normal?" But her words, coming in rushes punctuated by Ed Onley's understanding nods and occasional questions, had drifted her into a maze of long-hidden feelings. And finally Nita had slipped into a frustrating vortex created by her own inability to give or accept love.

At that point, the undercurrent of suicide had surfaced.

"I think of suicide often," she had said. "at least every week... maybe more..."

No one had spoken; or moved; or breathed, it seemed, during her monologue. Onley, sensing the breakpoint, had moved to bring Nita home safely by asking her to change the mental "script" on suicide she'd written into her life.

Now, Onley has Nita confirm her statement with judgments of her peers—the other six members of the transactional analysis therapy group Onley sponsors every Tuesday evening.

She repeats the formula. "I will not now..."

"How did it feel to you, Howard?"

"It feels okay to me, Nita."

"I will not now, nor will I ever..." Her voice gains confidence with each repetition. "...take my own life. Doris?"

"I believe you, Nita."

Onley, too, affirms her. "You're okay," he stresses, his voice gentle, loving. "I have very good feelings toward you tonight. I feel you've been honest with us and with yourself. That makes me feel warm."

The late-evening blue sky surrenders to night. The little group, in a circle in the waiting room of the doctors' office Onley borrows for the meeting, sits quiet, relaxed.

Nita looks at Ed Onley, his eyes smiling but red-rimmed, and she knows his tears are for her. And she knows, too, that they are real.

For everything about Ed Onley is real.

Ed's a rare combination," admits Charles McCullin of the Home Mission Board's Department of Christian Social Ministries. "He's trained in counseling, he's person-centered. He understands people and he's accepting of them. He's energetic—he's got some amazing social ministries going. And he can still relate to the most conservative people in terms of evangelism."

"He's perfect for Oklahoma City."

Onley came to Oklahoma City 16 months ago to direct Christian social ministries for Capital Association.

The man who brought him—and who has created the atmosphere that has made his work possible—is J. T. Elliff, associational superintendent of missions. Elliff believes that "after we've done all we can do in traditional ministries, we need to look around and see who we're not reaching, and reach them by establishing loving relationships through meeting a need or interest of theirs."

With a deep commitment to Christian social ministries, Elliff—who became superintendent in 1971, after years as pastor, then state missions director of Arkansas—contacted the Home Mission Board. He sought help in finding and hiring a CSM leader for his association.

Fortunately, Elliff's need meshed neatly with the current emphasis of the Board's CSM Department.

Charles McCullin explains: "In the past, we've hired people to do the actual work of Christian social ministry—dirty hands things like directing centers, running programs on a day-by-day basis."

"Lately we've changed our thrust. We've moved more toward equipping others than doing everything ourselves."

"People like Onley and others—Glen Harada in Honolulu association, Brenda Forlines in the Delaware Valley Association in Philadelphia—reflect CSM's belief that money can be better spent in enabling than in direct services."

"If one CSM worker can serve in an area where he can enlist and train others, he can multiply his ministries manifold," McCullin says. "So we're trying to place more CSM people in church and associational situations, because we think it's a better way to get our job done."

But bringing churches and Baptist centers together has been difficult in many areas.

"About the only involvement many church members seem to want," says one CSM staffer, "is through their gifts to the association. They pay their money and think they've done their mission work."

The centers become a kind of vicarious escape mechanism for churches and individuals; you know, 'Let so-and-so over there do it; that's what he's paid for.'"

From Maine to California, center workers voice a similar complaint: "We get strong verbal support from the churches, but not nearly as much money or as many volunteers as we need."

Says Albuquerque center director Frank Thomas, "We've planned several weekday ministries we think the community needs and would respond to. The reason we can't do them is, first, not enough volunteers, and second, not enough money."

But a San Francisco CSM worker believes the problem is "mostly conceptual. Many people see the Baptist centers as doing one thing for one class of person, and the church doing a different thing for another class of person."

"Churches and centers aren't separated by miles or activity as much as by outlook," he says. "Centers don't think of themselves as churches, and churches don't think of themselves as centers."

In the past year, the CSM Department has attempted to eliminate some of the mental distance between centers and churches—and, to some extent, between evangelism and social ministries—by taking over the funding of pastors of several SBC congregations: First Southern, San Francisco; First Southern, Denver; Circle City, Indianapolis; Paradise Hills, Phoenix.

"These are all inner-city churches," explains CSM director Paul Adkins. "They'll never be self-supporting, but they are in areas where we need a Southern Baptist witness and ministry."

"The money they were receiving was designed to last only until they got on their feet; it is gradually phased out. But we recognize that these churches will need continuing financial support."

"We're willing to give them that support," Adkins concludes, "if they're willing to actively minister to their communities."

"By putting our money into a person," says the HMB's McCullin, "we get a building for free."

munities. All of those transferred into our department have already demonstrated their willingness to do that."

"By putting our money into a person," McCullin says candidly, "we get a building for free. Often a strong base of volunteers, too. So our money goes further; we're able to multiply our efforts. And more people's lives are touched."

"And that's the name of the game."

It is not, however, a game anyone can play. "In a church situation, you have to have the right ingredients," says one pastor active in CSM work. "The church has to be willing to sacrifice, and it has to give the pastor freedom to work in an unusual environment."

Adds Jerry Edwards, CSM director for Greater Boston Ministries, who works out of Chelsea Baptist Church, "CSM

is hard on a building, kids running through it mess up things. And sometimes the activities bring in people a little different from the regular congregation. There are always adjustments to make."

Helping churches make the necessary adjustments is part of the work of the 40 or more CSM missionaries assigned to Baptist associations.

It's not an easy job, admit the HMB's CSM people, and requires a new breed of CSM workers.

"They'll have to have all the old social work skills," says Charles McCullin, "but they'll also have to be salesmen. They'll have to sell the churches on Christian social ministries. They'll have to be able to communicate, to relate effectively to the community, to get people involved."

Perhaps there's no better example of that kind of CSM worker than Ed Onley.

A native Virginian who still says "aboot" for about "about" for house and "sin-TER" for center—and takes good-natured kidding about it from Oklahomans, Onley became interested in Christian social ministries in his youth.

"I never did understand," he says, "why Negroes had to stand in the back of the bus while I sat down, or why a black man in a restaurant had to sit on a crate in the kitchen next to another crate for his table, while I ate in the dining room. I kept asking my dad why, and he kept saying, 'You'll understand one of these days.'"

"But I never did. I was so confused. I figured one day I'd do something about it."

Onley started out in business, switched to preaching, decided he needed more education, sold his house and moved to a Mississippi Delta pastorate, enrolling at nearby New Orleans Seminary.

"I saw the inadequacies of Christian love in Mississippi," he recalls. "While a few lived in opulence, I saw kids running after garbage trucks to get scraps. I saw people living in tents. 'I thought, 'O Lord, what have I done, moving here.'"

Huge chicken farms dotted the region. Onley began relating to people who worked on them, "the poorest white people you ever saw, living in unbelievable shacks."

When Onley attempted to break the caste system's death grip on the poor—by bringing them into services where they sat next to those farm owners who hired them—some church members balked. Tension rose from simmer to rolling boil, and when Onley graduated from seminary, he was glad to have another job offer.

Second Baptist, an inner-city congregation in Little Rock, needed someone to lead its Christian social ministries programs. The task fitted Onley's qualifications. With promises of little more than food and shelter for him, his wife and two kids, Onley accepted.

For almost two years, the Onleys lived in an old house, property owned by Second Baptist, while Onley started a dozen or more CSM projects, including many in all Negro sections of the city.

"I worked about a third of my time with blacks," Onley remembers. "My mother said she hadn't raised a son to work with niggers and that my dad would turn over in his grave. Onley loved the work, nevertheless, but Second Baptist's shoestring budget finally snapped."

Dispirited, Onley resigned to reenter the insurance business.

That's where he was, drifting toward solvency, when J.T. Elliff called a few months later. "I was ready to pack and go right away," Onley says, smiling.

But it wasn't until January, 1973—after a year of paper work during which Elliff got HMB funding and Onley was appointed HMB Christian social ministries missionary—that Onley moved to Capital Association.

It's good to be part of a center

The move by the Home Board's CSM Department to put more Christian social ministries missionaries into church and associational settings is an effort to get out of the Baptist center business, says the HMB's Charles McCullin.

There have always been and will continue to be Baptist centers; they are important. But our action follows a general trend in social work, as well as a recognition that local churches are becoming more involved," McCullin concludes.

Says Frank Thomas, the 28-year-old pastor-director of Albuquerque's Baptist Center, "This past year we lost six or eight volunteers to churches which began their own CSM work. That's great, but if it continues we're going to have trouble getting enough volunteers to staff the center."

Yet Thomas, like dozens of other center directors, doesn't feel the churches are yet ready to do all he and others do at a Baptist center.

Some pastors would be very open, but others would not allow us to do it. I've been in some churches where I couldn't even talk social ministries," Thomas adds. "I've been told, point-blank, 'I don't like this work and I don't want anything to do with it.'"

"As churches become more and more open in their ministries to all people," says CSM Department's Jim Barber, "there will be less need for Baptist centers. Already some could be phased out."

"But," he adds, "some could be started, too, in areas where there is a need nobody is meeting."

After several years without beginning any new centers, two have been opened under HMB sponsorship in the past 18 months, one in Alabama and the other in Casper, Wyo.

"We'll always have a need for some centers, where we can explore new programs, try concepts that might be threatening to a local church," Barber feels. "They'll serve as our laboratories, our test grounds, places where we can set an example for new ministries."

"We're not out to phase out the centers," adds Paul Adkins, director of the CSM Department, "but to phase out an attitude that we have to do everything ourselves. We feel our money will go further when we channel it into people who can equip others to be doers."

"This represents a change in our spending, as well as our thinking," continues Adkins. "And it's been made possible partly by Annie Arm-

strong funds.

"Until recently, our department's funds have been tied up by Baptist centers. But by funding people to work in church situations, we have an extraordinary way of relating social ministries to the church."

"It's another way of saying," concedes one CSM staffer, "that social ministries people aren't anti-church."

Frank Thomas, who also pastors a small congregation meeting in Baptist Center on Sundays, is one of those who has tried to reduce the distance between church and center. He's involved his church members in center projects, both as helpers and participants.

"The way I feel about the church/center relationship," he says, "is, if we're going to do a total ministry, we need some kind of emphasis on spiritual matters, Bible study, worship, evangelism."

"I think this is done well through a church base. It doesn't have to be—I can imagine the center being here without a church, and we could still do home Bible studies and refer people to other churches, and do some creative worship services during the week—but it's good to have the church part of the center." •

"I was kind of worried about it," he admits, "but J.T. told me, 'You have absolute, 100 percent freedom to do what you need. You just do the job; your results are what we'll judge you by.'"

Onley's results have been little short of amazing. In the past year, Capital Association Baptists—through their Christian social ministries programs—have fed more than 82,000 people; given away 8,000-10,000 items of food; given free medical care to almost 1,000 people; sold several thousand clothes at 10 cents each; conducted pre-school and day-care activities for almost 100 children; held 30 summer Bible Schools for about 3,000 youngsters; and sponsored unusual—and unusual—weekday ministries, from crafts to prenatal care, for hundreds of Oklahoma citizens.

All told, more than 80,000 people were helped through the association's special mission ministries—"They don't like social ministries here," Onley says. Of these, 100 made a profession of faith. J.T. Elliff says that's more than we had saved in all the revivals and cru-

sades of all our churches in 1973."

One third of that 800, significantly, were adults, and few came from traditionally Christian families or had strong Christian backgrounds.

"When I did that tally for the associational report," says Onley, "I couldn't believe it. So I did it again, and the figures came out exactly the same. I just stopped and said, 'Praise the Lord!'"

That may have been the only time all year the short, stocky Onley had stopped. Driving a banged up old blue Rambler, its non-existent shocks screaming 'ker-thud' with each bump, Onley had logged about 2,000 miles a month.

"They gave me the freedom to be creative, to do what I needed to do," he says, "so I tried to do it."

"Frankly," confides Mary McClain, associational WMU president, "I really sort of doubted Ed would get these things off the ground. But that was before I knew Ed."

Donna Northcutt, a clothing room volunteer, adds, "Since Ed came, things have happened that we wanted to happen for a long time, but we just had never been able to get done. Ed's



Sewing (top) and crafts are Center club projects.

better at getting results, getting things done."

Capital Association, whose 121 churches hold 100,000 Southern Baptists, has four mission centers, the hubs for Onley's work.

The old, two-story brick Baptist Mission Center, built originally by the WMU and turned over to the association only two years ago, houses a full gamut of activities for every age group, pre-school to senior citizen, in a low income neighborhood of Mexican-Americans and whites.

In the absence of a director, Onley's wife, Fay, has run its programs. "She enjoys it," says Onley. "She loves the people and they love her."

In the few months she's been at Mission Center, pleasant, plain-spoken Fay Onley has learned to spot panhandlers and endure rip-offs. The center's been robbed several times and vandalism is a constant irritant.

Yet she reflects the attitude of most who work there: "You see so much need, you just want to bend over backwards to help."

Adds Rosemary Gilbert, a thin, ever-smiling worker in Mothers' Club, "My first day, I thought, 'Lord, all I can do is lean on you.' It was a new experience for me. But within



Volunteer Diane Crane drives kids home after day-care. "I love it. It's satisfying for me."

two weeks, the women and I were on first name basis, sharing problems just like old friends."

Perhaps the center's most successful ministry, in terms of meeting human need, has been the Christian Family Health Center, started by Onley with the help and encouragement of W.J. Hale, an Oklahoma City doctor.

As a pinch-hit center director, Fay Onley sees so much need, "you just want to bend over backwards to help."

With Hale's connections, the clinic has enlisted a staff of 60 doctors, nurses, technicians and pharmacists, each committed to serving once a week.

Clinic workers see 250-300 neighborhood residents each week—up from 16 the first week the clinic opened in August 1973.

"This clinic is well done," says volunteer Dr. Harold J. Martin, snatching a cup of coffee on one cold, rainy clinic night.

"I've been involved in free clinics before. If you don't have facilities for accurate, quick diagnosis, you can make mistakes that are more harmful than doing nothing. Here we've got all the need."

"My only concern," adds Jack Nichols, a teacher and graduate student who sorts pills and helps stock the pharmacy, "is we don't have enough follow-up. A lot of these people aren't Christians, and I'd hate to say they came here and nobody told them about Christ."

But Nichols isn't hung up on that, he concludes. "I know you can't see people on Christ when they're sick, and it's not right to bring them in just to preach sermons."

"We try to visit in the home of every unchurched person who comes here," says Frank Baugh, pastor of Exchange Avenue Church, which relates closely to the center, including sponsoring Sunday services.

"Meanwhile," says Baugh, "I don't want to take advantage of these people by putting them in a corner and making them feel like Christians. We have a testimony for the Lord in the fact that we're here."

Oklahoma City Southern Baptists are also in the black neighborhoods, via Sam Smith, the tall, dynamic director of



Volunteers, helped by Fay Onley (left), sort donated clothes.

Community Baptist Center

While associate pastor of a local black congregation, Smith became frustrated by his church's refusal to give him the freedom to turn his dream of a ministry to young people into reality.

He contacted Elliff about a job at the same time a disbanding Baptist church, its neighborhood having turned black, decided to give its land and buildings to the association. Elliff saw in Smith the "kind of leader we needed in the black community." The donated church became a center, and Smith was hired in November, 1972.

"Sam's main objective is still in reaching the kids," Onley says, "and sharing with them the hope of getting out of the poverty and ghettos around them."

"He's got all sorts of programs: sports teams, handicrafts, Bible study, teen clubs, pre-school. But he's got a lot of other things going, too. He has about 700 people a week coming through the center, for one thing or another, and his goal is to have 1,000 a week by 1974."

In his most taxing ministry, Smith twice a week visits the bars and dives of the derelict neighborhoods around the state capitol. Smith tells the people, "God loves you, I love you, come to our center and get a free meal."



On Christian Family Health center nights, Baptist Mission Center becomes a clinic—it takes only a few hours for hospital smells to wipe away the air of cookies and cold drinks from afternoon day-care. The clinic is equipped to care for all needs short of hospitalization, from preliminary tests to free prescriptions. Onley—described by a friend as “one of the world’s great scroungers”—has gotten donated drugs worth \$20,000, and spent only \$1,500-\$2,000 for medical equipment worth ten times that. “A lot of free clinics don’t have the facilities to do it right,” says Dr. Paul Barrett (above, talking to pastor Frank Baugh of Exchange Avenue Church), “but here they do.” The crew-cut Baugh, who’s been involved in the clinic since its beginnings 10 months ago, credits another Oklahoma City pastor, Carroll Gilliland, and William Hale, a local doctor who had sought support for a clinic, for much of the success. “But I guess the real moving force,” Baugh adds, “has been Ed Onley.”



“We feed 15-25 people like this twice a week.” As with Onley, everything revolves around Christian witness. “We call this a wagon-wheel ministry,” Smith says, “this center is the hub, and Bible study’s all along the spokes, radiating out.”

The association’s other effort in a black neighborhood—Ed-Ed center run by Don Gradney with an emphasis on serving the community—also has numerous activities. But local Baptists in the area have never supported the center’s work, says Onley, and without their backing, “it’s hard to be successful in anything.” “The association thought it was doing blacks a favor, giving us the building,” says one center worker. “But people in the area regarded it as paternalism.” The association now plans to sell the center and move its programs to other areas, most notably Smith’s Community Baptist Center.

“We’re making a greater effort to get advice from blacks,” says Onley.

Sam Smith tells the people, “God loves you, I love you, come to our center and get a free meal.”

The association’s fourth center is Grace Rescue Mission, a split-level, gray-and-green complex of semi-renovated hotel motel just down from the stockyards. Inside the drab buildings, 6,000 hot meals, 600 clean beds and 600 repent sermons a month are offered the down-and-outers of Oklahoma City’s skid rows.

The mission also sponsors two live-in rehabilitation programs, one for men trying to dry out, a second for retired or disabled men.

Fred Bray, a tall, stoop-shouldered reformed alcoholic, runs the mission with a loving but firm hand. “We just try to



show them there's a better way to live," Bray says simply.

"We get along famously," says John, a man who's been living at the mission off and on for two years, "unless I get the urge to take a nip, then I have to get out. Fred doesn't get mad at me, but he won't tolerate our drinking in here, or coming in drunk. I don't blame him."

White-haired Quinn, who works the night desk at the mission as part of his rehabilitation program, says knowing Bray's a reformed alcoholic "helps you, 'cause you can look at him and see he made it and maybe you can make it, too."

The men who stay at the mission—35-50 a night—regard Bray with a certain respect, mixed with awe, just as they disregard—or sluff off—the preaching when they cozy up to the dinner tables. But Fred Bray keeps on sledgehammering the Christian message with characteristic logic:

"I'd heard those sermons a hundred times before I gave up

"We need more sword drills... If we don't get them, we're going to raise a bunch of spiritual illiterates."

and became a Christian. If everybody'd given up on me, I'd still be where these men are today."

And there's always the hope that the first man out of the auditorium will report, as one did recently, "One saved."

"Good," says Bray, who can look both grim and happy at the same time.

"Yeah," the old man confirms. "One saved. I'm going to get him a Testament now!"

"We haven't gotten any criticism from any Christian people because we require the men to attend worship services before meals," says Onley, "but we did get some criticism from one of the bars."

"Our main purpose is to give people a place to eat and sleep. But more than that, to give these guys a chance to hear about Jesus. We're going to have preaching, one way or the other."

The statement, typical Onley, says a good deal about his unrelenting, unequivocal blend of Christian social ministries and evangelism.

"Ed may seem a little contradictory," says a friend, "but his passion for preaching the gospel as well as doing its work is, I think, more logical and more biblical than the half-hearted efforts of a lot of Baptists."

When Onley went to see the movie, *Jesus Christ Superstar*, he loved the first 40 minutes.

But he became more and more disenchanted. By denouement, "I wanted to jump up and tell the audience, 'He is alive!' I was ready to preach right there. My wife had to hold me by the arm to keep me from it."

"It's a good thing she did," he concludes. "I'd probably have gotten arrested."

In fact, Onley seldom misses an opportunity to witness. Recently he was invited to appear on a local, early-morning TV talk show. "Going out the door," he remembers, "the Holy Spirit told me to take my Bible, so I took it... the ged one, because the show was in color."

On the way to the studios, Onley got lost—a not too uncommon occurrence for him—and ended up arriving late—also

In a rare, quiet moment, doctors and nurses join Onley for a coffee-break between patients. Many of them have put in a 14-hour day by now, but admit, "I enjoy this work." Sums up a nurse, "I'm here because people a lot less fortunate than I need us."



Pastor Clovis Hibbard welcomes teens to noon devotional.



Putnam City Church WMUers board bus for a "mission tour."



Prison-ministry director Richard Coss (right) counsels inmate.



Baptist Rescue Mission, under Fred Bray's guidance, serves 6,000 meals a month to Oklahoma City down-and-outers.

et us common. Breathless, he told viewers of the dozens of ministries being conducted by Oklahoma City Southern Baptists—all the while waving the red Bible. "I get more calls from people thanking me for taking my Bible than asking about our ministries," Onley recalls. "That Bible has a good touch!"

At times, Onley's touch is impeccable. Giving a report to his associational Special Mission Ministries committee, he went through a half-dozen projects before hitting a Boys' Club sword drill.

"You know," he told committee members, darting off on a tangent, "the Living Bible is great and we need it for every reading, so we can understand, but we need more study of the King James Version, too."

"We need more sword drills and more memorizing. If we don't get them, we're going to raise a bunch of spiritual illiterates. He hardly pauses. "That was thrown in for free."

"Ed doesn't alienate anybody intentionally and very few by accident," says one of his supporters on the missions committee. To Ed, ministries are as integral to Christian living as breathing is to life. And the way Ed tells about them just makes you want to say "amen."

Energetic, restless, Onley endures meetings as wasted minutes unless he's speaking about Christian social ministries. When he gets carried away and forgets time altogether. When trapped in a meeting, he sits like a volcano about to erupt: nodding, rumbling, puffing, snorting under his breath, shifting his weight constantly.

For his first 11 months on the job, Onley went "like a whirlwind," partly because his was, after all, a pilot project with IMB total funding for only two years. After that, the state convention—if it approved the work—was to pick up its regular percentage.

But even more, Onley roared through Oklahoma City because he is driven by a wild sort of Christian compassion that refuses to let him be blind to the needs of others.

"The Lord had to teach me to be patient," he says one afternoon, bouncing along Oklahoma City backstreets. "I wanted stuff done just like that"—he snaps his fingers—"until the Lord tempered me, and I learned to say, 'Just wait until the Lord gives it, Ed, and when he does, it'll be fantastic.'" He admits that he's still learning.

"The only problem I have is there are not enough hours in the day to get done all I need to do. I'm aware of the scriptural concept that God won't give you more to do than you can get done. . . . But he allows me to think of all these things I'd like to do."

Finally, after almost a year of 10-12 hour days and seven-day weeks, Onley backed away. "I was getting tired, and less objective than I should have been." He took four of his kids on a camping trip, "to see what the world is all about, that it's not all ghettos and poor people."

"I was a little disappointed when I came back," he says, a sly, mischievous grin lighting his elfin face, "and found the work going right along without me."

That, partly, reflects the strong support Onley's gotten from the WMU, as well as his ability to enlist and train volunteers.

"When I speak to churches I say, 'This is your association, this is your work, this is your budget.'"

"We give every volunteer a chance to choose his own work. They have the freedom to change jobs—or quit. We've found more people will get involved and stay involved this way."

"He doesn't pressure us into anything," says a worker in one of the women's clubs. "He challenged us—we wanted to volunteer."

To recognize volunteers, Onley promoted a commissioning service, which almost 200 people made a public, one-year commitment to missions.

"I don't know if it made my commitment any stronger," says one woman who was commissioned, "but it was a good feeling that night; it was a meaningful time."

Of the original group commissioned, fewer than 25 have dropped out. Volunteers in various associational CSM programs now total more than 300—one-third of them WMU women.

"The immediate, strong response of WMU leaders has been greatly responsible for our success," Onley believes.

"Our women have always been responsive to associational missions," says Martha Sterling, who coordinates WMU mission action with Capital Association needs. "Once they become aware of the needs and what can be done, they get excited and get others involved."

One way WMU women and others have learned about needs has been through "mission tours." The idea for the tours came to Onley one day when he was driving along, doing nothing but humming a tune to the Rambler's rattles. "I was so frustrated because I was going to WMU meetings and telling them about our work and they still didn't understand. Then it hit me: why not just take those women to see it?"

Onley is driven by an unrelenting Christian compassion that refuses to let him be blind to other's needs.

Both Elliff and WMU leaders were excited about the idea, and the missions committee gave support.

"We knew we needed to help people know what was happening," says Clovis Hibbard, committee chairman. "People are down on what they're not up on. If you just visit one time, you'll really get excited." Smiling expansively, he adds, "I know I did."

"Our main objective on the tours," Onley insists, "is to share with them how their money is being spent—what we're doing. But we almost always get two to four volunteers and increased donations."

"The tour really made a difference for us," says Gerri Magee, now a worker in the Mission Center clothes room. "We understood the need more."

But the increasing number of volunteers has had one drawback for Onley, because each volunteer removes him, however slightly, from the direct, personal contact with the people who populate the centers.

One gloomy, dank afternoon, Onley stopped as he walked up to Mission Center, staring at it approvingly.

"I could work right here and be happy the rest of my days," he said. "The only personal aspect of my work is in the clinic. That's why I like it so. . . . I still get to be with people there. Everywhere else I go in and get things started and get out."

Yet he also admits he'd like to see sponsorship of the centers shift from association to individual churches. "They'd be tied closer to a local congregation. It'd free me to work more closely with other churches wanting to start ministries where they are."

"I've got a dream," he continues, "that every church will become involved in touching hands and hearts where they are—within the shadows of the church steeple."

Dreams like that leave little room for Onley to slow down; his days still run from early morning until late at night, his ideas run even faster.

Already he's begun a pastoral counseling clinic, to be



Onley and one of the youngsters from Community Center.



Inez Smith helps a pre-schooler button-up.

taught by himself and Baptist chaplain Murry Fuquay. When trained, the initial class of 10 pastors will talk with persons needing professional counseling but unable to afford it. He is beginning a nursing home ministry that will match each SBC church with one or more homes. "I thought I'd get into trouble when I said it," he recalls, "but I told the pastors, 'Fellows, under God we ought not go into a nursing home and call everybody together at 10 o'clock, sing some songs faster than they want to sing, preach to them, say 'How-de-do,' and be gone."

In everything he does, Onley sees "the power of God working, brother"—it's one of his favorite phrases.

"You've got to have a ministry that will last, that will say to those folks, 'My presence here is an exclamation that I



This old man, he played one... sing pre-schoolers, led by Inez Smith.

love you." You've got to read 'em their letters, or write letters for 'em; take 'em walking or shopping; on nice days. "That's ministry, brother!"

With the help of ex-offender Richard Coss—now a volunteer worker at a local Baptist church and part-time evangelist—Onley plans a prison ministry at El Reno, a nearby reformatory.

"We want to match one volunteer with one prisoner," Onley says. "We'll train the volunteers. Richard and I believe we can have 500 volunteers by the end of the year. All equipment for a second free clinic is available from Community Baptist Center. "With a key black doctor, we can help us enlist volunteers, we should have that going in six months," he says.

In addition, Onley wants to expand local church ministries. This past year, he encouraged Southern Hills Church to begin one of the city's first three such projects. Each Sunday it draws 10-12 people to the Camelot Apartments' club room for worship.

He'd like to involve more churches in a mobile health clinic; six already cooperate with the City-County Health

Evangelism Is Crossing Barriers

The power to reconcile races and groups of people into one body, the church, is available in the cross. The demonstration of it is found in the New Testament with Jew and Gentile making up the first century church. But there is still a great deal of barrier crossing that needs to be worked out in the life of believers today.

Christians, churches, associations and state conventions need assistance in crossing barriers that are no longer impossible to cross, but are still there. Home Mission Board programs assist people and groups of people to cross barriers of race, religion, geography, language and scarce resources, to reach persons for Christ.

The four different commissions to evangelize, found in the four gospels, correlate to basic needs of humanity. The need of authority is expressed in Matthew's commission to announce with authority the "good news." The need to understand sorrow and pain finds outlet in Mark's commission to gird on the towel of service and announce to all creation that Christ is the destroyer of death. The need to achieve is answered in Luke's com-

mission to be witnesses to Christ's victory as God's perfect human. The need of security is satisfied by John's commission to announce the forgiveness of sin.

To see the breadth of all four gospels' commissions is to see clearly such things as the importance of social ministries.

Evangelism is much more than verbalization of the "good news." Once one has decided to "go to people" with the good news, he is immediately faced with the problem of "getting to people." Barriers divide us and others.

Acts 1:8 tells us that evangelization is "barrier crossing." Jerusalem is to be evangelized but there is the barrier of the great teeming city. Judea is to be evangelized but there is the barrier of religion. Samaria is to be evangelized but there is the barrier of language and of resources both men and money. Add to these the barriers of Christians' indifference, inadequate teaching and training, and preoccupation with this world.

"Crossing barriers" is what evangelization is all about. Some pro-

grams of the Home Mission Board are "naturals" for crossing barriers. Lay evangelism assists people to cross barriers before which they have stood helpless and impotent in the past. Interfaith witness assists persons in crossing barriers presented by world religions. Christian social ministries helps people cross the barrier of man's misunderstanding of the problem of pain and sorrow. Cooperative ministries with National Baptists assists people in crossing the barriers of racism that continually impede our progress in evangelization. Language missions assists in crossing the barrier of "unknown tongues." This barrier alone stands between us and twenty million persons.

Every time the believer seeks to witness, some barrier is faced. Every time the church seeks to evangelize, barriers need to be crossed. The Home Mission Board, through all its programs, assists believers, churches, associations and state conventions who need to cross barriers to evangelize the cities, towns and hamlets of America.

—John Hurlik

Meanwhile, in everything he does, Onley sees "the power of God working, brother"—it's one of his favorite phrases—and others are beginning to see it, too.

Says Exchange Avenue pastor Frank Baugh, "Our church hasn't realized any direct evangelistic thrust out of the center's work, but we've grown from our contact with this community and the knowledge we're doing something for these people nobody else is doing."

"We're discovering all that the word outreach means—it just took someone to dramatize the work. Onley and Elliff have breathed new life into the association."

And Onley's still at the pumps.

"Can you imagine," he asks, "a time when every church will be involved in special mission ministries projects outside its own community as well as in its neighborhood?"

"That's evangelism, brother, and that's Christian social ministries. Talk about winning Oklahoma City for Christ, that's where it's at. Boy, I get caught up in that and I can preach forever."

He laughs. "Fantabulous!" •



COMMENTS by Walker L. Knight
Toward a healthy wholeness.

Stop the pendulum!
It's swinging near mid-point on the arc labeled evangelism/social concerns for Southern Baptists.

Evangelism director Bill Hogue recently said in a meeting with personnel of the Christian Life Commission: "Evangelism must confront people with Jesus Christ, seek decisions, and call for commitment to Him in the total area of life. Conversion is but a beginning for the fulfillment of personal responsibility through the demands of discipleship. We have a twofold task—to win men and women one by one to a vital relationship with God and to fashion a world fit for the children of God to live in."

Foy Valentine responded, "As Southern Baptists love and serve one God, so we preach and practice one gospel which is both good news for individuals and good news for society."

I'm not one to jump to hasty conclusions, but a month's travel from Florida to Texas has convinced me that the churches of the denomination have transcended the once strong dichotomy between evangelism and social concerns. This was reflected in the meeting between the staffs of the CLC and the Division of Evangelism.

We have gone through a period when each position has been strongly stated and each has influenced the other, a very necessary step if consensus is to be reached. That is not to say that everyone has changed, but many of us have.

During a World Missions Conference in the Gulf Stream Baptist Association in South Florida, I spoke in ten churches and talked with the leadership of a number of others. Evangelism was the dominant theme among the churches in this rapidly growing, wealthy, leisure-oriented society. Evangelism needs to be a

major concern there because of the large number of non-Christians and the strong secular emphasis. This is compounded by the heavy in-migration of persons from areas unfamiliar with Southern Baptists. It was not difficult to see that one of the mission frontiers there is the area between belief and disbelief in Christ. The temptation in the face of such needs will be for the churches to train their members primarily in evangelism and not in full discipleship, a discipleship that would speak to the secularism, to the raw wealth, the ragged poverty, the consuming materialism, the empty pleasure or to the loneliness of prolonged life.

While evangelism was the priority emphasis in this area, the churches revealed an interesting and exciting number of ministries such as child care, recreation, concern for the aged, family counseling, and a halfway house for troubled youth.

I spent part of another week with Texas workers in Christian social missions. These struggle each day with the forces of injustice, unrighteousness, alienation, racism, family disintegration, crime and economic exploitation by ministering to persons who are often the victims of how society structures against itself. However, one of the dominant notes of this conference was how they might lead these persons to a personal faith in Christ.

The danger that the pendulum will continue its swing away from the healthy wholeness of today's discipleship comes from what is happening in society. We are now so overwhelmed with crises that we despair that our effort will make a difference. Students in the 60's launched major attacks hoping to change society in race, politics and education. Some

changes were made, but the major effect on the students was their becoming aware that the drastic changes they desired come about only slowly and must be worked from within the structure. The stouthearted are preparing themselves for just such efforts, but others appear to be reverting to the silly pleasures of the 50's or they are settling just making the most money possible.

When we become overwhelmed, the reaction is to escape, and there are numerous routes of escape—an incomplete, worldly view of Christian discipleship can be one of them.

At the meeting between the staffs of evangelism and CLC Elmer Ragland grouped Southern Baptists into three categories of problem attitudes. See if you can find yourself in one of these:

- (1) On the part of those who are basically content with evangelism as it has been traditionally practiced and who are opposed to most of the present emphasis on ethics and social concerns.
 - A tendency to oversimplify life's deepest experiences.
 - Making a ritual out of the procedure toward conversion—for example, the invitation hymn.
 - Hanging on to a concept of "lost souls" which is inhuman, otherworldly and unbiblical.
 - The temptation to manipulate people in order to "save them" or for the sake of statistical growth.
 - Preoccupation with obstetrics which minimizes pediatrics in Christianity.
 - A conviction that people are "lost" out of the world and therefore could be concerned about personal mobility, the exclusion of social concern.
 - A visceral feeling that an emphasis on ethics and social concerns will dampen the fires of evangelistic fervor.

- A conviction that any emphasis on social concerns means "social gospel" with all its attendant ills, real or imagined.
- An identity with the surrounding culture by default because of the conviction that we are not to be involved in change.
- A fear that an emphasis on the social dimensions of the gospel will mean conflict in the church which will slow down growth in members and cause offerings to diminish.
- A deep conviction that those who emphasize Christian ethics and social concerns don't really love the Lord or believe His Word and could not be thought of as having evangelistic concern.

(2) On the part of those who are disillusioned with traditional evangelistic programs and practices, and that Southern Baptists aren't doing nearly enough in the area of Christian ethics and social concerns.

- A deep conviction that anything in Southern Baptist life labeled "evangelism" is 19th-century and irrelevant.
- A tendency to question the motives and the theology of all "evangelistic" people.

(3) On the part of those who are disillusioned with traditional evangelistic programs and practices, and that Southern Baptists aren't doing nearly enough in the area of Christian ethics and social concerns.

- A downgrading of church growth almost to the point of feeling that any local church which is really growing must be using shallow, manipulative techniques.
- Breaking off communication with those who are more evangelistic with no attempt to read what they write, hear what they say, or enter into dialogue with them.

(4) An inclination to attribute all of those characteristics considered to be bad about the Southern Baptist Convention to our evangelism and church growth programs.

- A conviction that the only important thing now is to change the system and that to be concerned about personal salvation is to show a lack of enlightenment and theological sophistication.

(5) A basic skepticism about most of what Southern Baptist seminaries teach and what Southern Baptist boards and agencies promote.

- A feeling that Southern Baptists make up one big provincial, fundamentalist sect destined to grow bigger and more ineffective as time goes on.

(6) A definite conviction that if one's theology is straightened out, meaning that he has a clear understanding of the historical, critical approach to the Bible, then he will be calm about evangelism and free to talk about ethics and social concerns. This conviction can develop into a mentalist type of dogmatism.

- A conviction that people are "lost" out of the world and therefore could be concerned about personal mobility, the exclusion of social concern.
- A visceral feeling that an emphasis on ethics and social concerns will dampen the fires of evangelistic fervor.

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EXECUTIVE'S WORD by Arthur B. Rutledge New Commission or New Name?

Maybe the time has come to consider giving the Home Mission Board a new name.

The possibility of a new name is referred to in the article starting on page 4. The article deals with the desire of some respected Southern Baptists to give "increased exposure" to evangelism. This is an admirable purpose, and I agree with it. One proposed way of doing this is to create a separate Evangelism Commission. Another possibility is to refer to evangelism in the agency's title. I recommend you read the article and reflect on it.

A related development is a recommendation from the Association of State Convention Executive Secretaries. Earlier this year these responsible leaders recommended that "consideration be given to change the name of the Home Mission Board to the National Mission Board of the Southern Baptist Convention." This is to reflect that the Southern Baptist Convention is now a national body. It recognizes the Home Mission Board's field to be the nation and its territories. This suggested title change merits serious consideration.

A change in name would not be a new thing for the Home Mission Board. The agency has worn its present label for one hundred years, but between 1845 and 1874 it had three other names. It began as the Domestic Mission Board. Ten years later it became the Domestic and Indian Mission Board. In 1873 it was named the Domestic and Indian Mission Board and Sunday School Board. This title was so cumbersome that one year later the Convention gave the Board the

name which it has now had for a century. A hundred years is a long time for an organization to carry the same name, especially during a century of remarkable expansion in both the nation and the denomination.

But to go back to the suggestion that an Evangelism Commission be formed. This would involve the transferring of the Evangelism Development Program from the Home Mission Board to this new agency. I am certainly not opposed to a study of the matter. I am anxious to see the Convention's Evangelism program reach its maximum effectiveness.

It should be noted, however, that the matter has just been studied by the committee of Fifteen which reported to the SBC Executive Committee in February and will report to the Convention in June. This committee concluded that the Program of Evangelism Development can be implemented best in its present setting as a program of the Home Mission Board.

It is not necessary for me to repeat here the chief reasons for questioning the wisdom of making a separate commission of the Convention's Program of Evangelism Development. I refer you to the article on page 4.

The record of the Board's Evangelism Division is excellent. This applies to cooperative planning with state convention evangelism directors and with other SBC agencies and programs. It applies also to measurable results, which now stand at their highest level. During the past three years the total number of baptisms reported by Southern Baptist churches exceeded 400,000 each year. Once before there has been two consecutive years

above 400,000, never three. And 400,000 level has been reached seven times during the Convention's long history. In 1971 the reported baptisms totaled 409,659; the following year, 445,725 (the all-time high figure); in 1973, 413,990.

No one connected with the Home Mission Board would claim this outstanding record is due entirely to the work of the Board's Division of Evangelism, more than a rise in Sunday School enrollment could be attributed entirely to the Sunday School Program of the Baptist Sunday School Board. All agree, take it, that the denominational leadership in a given program area can be enormously to set the tone and provide inspiration for effective work. This is the role of Evangelism Director C. B. Hays and his eight-man staff who lead the Program of Evangelism Development.

When the pluses and minuses of forming an Evangelism Commission are listed, it is not clear that a new commission would strengthen the effectiveness of Southern Baptist evangelism. It would likely increase the exposure of the program, but it might also reduce resources and produce a more limited base from which to lead. There is no hold that such a move would weaken evangelism.

Since it is questionable as to whether a new organization, such as an Evangelism Commission, would strengthen evangelism in Southern Baptist churches, what other alternatives remain? One option, of course, would be to make no change at all. In its present setting the Evangelism Division of the

Home Mission Board seems to be strong. The desire of the Board's directors, and I am confident of its board of directors also, is to strengthen evangelism in every possible way.

Another option would be to include evangelism in the name of the agency. This would give evangelism greater exposure. I would also conserve the influence which accrues to evangelism as a responsibility of one of the Convention's four boards.

What names might be considered? We can start with the suggestion of the state executive secretaries—to use "National" instead of "Home." Since evangelism is the ultimate purpose of all Home Mission Board work, a very appropriate name could well be "National Missions and Evangelism Board."

The Home Mission Board is stronger because one of its assignments is the Program of Evangelism Development. But the Board's existence as a strong agency is not dependent upon a continuation of this assignment.

The crucial question is what is best for evangelism? The answer is not clear. What is clear is that we have a strong and effective program of evangelism at present. We have a program which receives priority attention and implementation in the agency. It would seem, therefore, to be the point of wisdom to take all possible steps to strengthen the visibility and effectiveness of the program in its present setting.

I believe the inclusion of the word "evangelism" in a new title for the agency would help strengthen the program. I am positive the Home Mission Board will continue to keep evangelism at the heart of its work.

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MEDIA By A.J. Conyers For young Christians

The title of John Havlik's book—*Old Wine in New Bottles*—stands the biblical metaphor on its head, but the title fits because putting the old wine of the gospel into new bottles of modern idiom and relating it to new situations is just what happens in this little book. He speaks to young people, and to those young in the faith, but not in a pseudo-hip tone of voice; he tells them of biblical themes in a serious manner, but in terms that relate to their world. He takes the old wine of Galilee and Judea and serves it up in bottles fresh from New York and Atlanta.

The author, an associate director of the HMB Division of Evangelism, treats his themes in the form of sermons. But to describe his approach that way almost misses the point. If they are sermons, they are sermons in the best sense of the word. He deals with the nature of God, Christian love, the meaning of the cross, forgiveness; but he does so in a way that gives the impression of hearing these doctrines, if not for the first time, at least in the manner of a good story told again.

Generous portions of scripture from *Today's English Version* become the basis of examining problems that are woven into the fabric of modern life. It is not so much that the problems Havlik addresses are so uniquely modern as that they are timeless: "Who is my neighbor?" "What is God like?" "Is there a limit to forgiveness?" When the author expands upon scriptural passages in today's idiom, the Good Samaritan and the Prodigal Son become quite believable as modern types as well as ancient characters of an old, old story.

One feature that young Christians (of whatever age) will appreciate is the unflinching way this book takes on hard questions. How do you, for instance, explain Jesus' comparison of God to the corrupt judge in the eighth chapter of Luke? Havlik faces the question squarely and then goes on to wring out of this problematic passage one of the deeper New Testament insights into God's relationship to man.

Old Wine in New Bottles is worthwhile for Christians of any age, but especially for those to whom it is addressed: "the

spiritually young in heart... who have tasted the good wine of renewal."

Old Wine in New Bottles, John F. Havlik (Broadman, 93 pp., 1972), \$1.95.

Christ in a pluralistic culture

The reader of George W. Forell's *Proclamation of the Gospel in a Pluralistic World* feels at once that he is descending upon the problem of cultural fragmentation armed with a gospel that is a powerful answer to a disoriented world. Confidence wanes as the reader follows the author in a rather timid hope that the Christian message will find a place among the myriad of "reality-defining agencies."

As far as he goes, Forell ably demonstrates that we live in a pluralistic world and that this has important implications for our world, our nation, and our individual lives. The problem, as he delicately points out, is that Western culture is increasingly losing its sense of identity with a very similar, "reality-defining agency." For most of modern history Christianity has been the moral, emotional and intellectual agent that molds and shapes our culture. Now we find a wide variety of religions and other ideologies competing in the marketplace of ideas and commitments.

After introducing his reader to the complexities of the problem, Forell shows how the gospel, in the face of all difficulties, can still relate to today's current concern.

The Christian message can, for instance, have something to say about ecological crisis, but only if we avoid the perversion of doctrines which excuse many selfish dominion over nature.

Politics and civil government must be seen as falling within the realm of Christianity's religious concerns. That politics is not unrelated to the Christian faith can be seen in the very nature of God's disclosure of his concern for areas of man's life. Thus, the fact that God "loves us and wants to save us" influences the Christian also in his political dealings. In a similar vein, Forell touches upon such topics as religion,

liberty, education, work and vocation, and the late "God is Dead" discussion.

If it were not for the fact that the Christian message includes a hope that reaches beyond a world of antagonistic ideologies, one could understand the author's willingness to settle for less. His greatest hope, however, lies in a world community that fosters justice and peace but without attaching specific Christian sanction to any or all these efforts. The individual can find meaning in this gospel as he relates to the community; but the community itself, he feels, can draw its support from varieties of commitments. This idea, in effect, contradicts Christ's exclusive claim upon mankind's hopes for a world of peace with God and reconciliation of the human race. And when this claim is abandoned, Forell, and the rest of us, have lost the most compelling reason that the gospel must be proclaimed.

Forell said that his aim was to "demonstrate the possibility of the proclamation of the gospel in a pluralistic world," which does not minimize the gospel or trivialize the nature of the pluralistic challenge. On the latter point he has given us a valuable study, on the former, however, he has fallen short.

The Proclamation of the Gospel in a Pluralistic World, George W. Forell (Fortress Press, 138 pp., 1973), \$3.50.

Books, film, and tapes

Goals for Social Welfare 1973-1993, edited by Harold B. Trecker (Association Press, 1973), \$12.00. The editor, along with other experts in the fields of welfare services, presents essays that give an overview of the direction, scope and need for social work during the next 20 years. Nearly half of the book deals with needs, the rest explores priorities for the future. The publishing of this collection of essays coincides with the 50th Anniversary of the National Conference on Social Welfare.

Simple Christianity, by George W. Forell (Broadman, 1973), \$1.75. As the title suggests, this book centers on people and methods. In a few short chapters Forell discovers for the reader the im-

portance of focusing on the needs of people in Christian witnessing.

One of the most valuable insights this author shares is that people-centered evangelism is not a cheap bid for false relevance on popularity, but it is asking the hard questions and sometimes losing out on easy popularity. "If the church becomes more relevant," he says, "she will be touching all the sore spots of society, and one is never loved for this."

"Church Missions Committee" (Broadman Films, 1972), \$6.50. This HMB filmstrip shows how a Church Missions Committee can help the local church find ways of ministering to the community. It should be especially helpful in introducing the idea of a Missions Committee to urban and suburban churches within rapidly changing communities.

"Church Community Ministries" (Broadman Films, 1973), \$6.50. In this filmstrip the HMB presents a stimulus as well as some guidelines for expanding the local church's outreach ministries. It takes a look at the resources, both within and without the church, that may be used in discovering community needs and finding the best means of serving those needs.

"Youth Evangelism" (Broadman Films, 1972), \$6.50. Witnessing by young people is shown in this HMB filmstrip as both a means of reaching youth and as a necessary part of the church's ministry in bringing their own youth to Christian maturity. The filmstrip introduces Barry St. Clair, whose work with the Home Mission Board is primarily concerned with evangelism among high school students.

"Literary Missions—A New Dimension" (Broadman Films, 1973), \$6.50. This filmstrip introduces church groups to the need, in many parts of the country, for ministering to non-English speaking persons. The emphasis is upon how individual church members might find a mission opportunity in tutoring an adult or a young person in learning to read or speak the English language.

All Things New: Perspectives on Evangelism, edited by Chester E. Custer (Tidings, 72 pp., 1972), \$1.25. Stimulating thoughts on evangelism are presented in this collection of essays from such eminent churchmen as Gerald Kennedy, Charles Golden, Harold

DeWoll, and the editor, Chester Custer. Of particular interest is the essay, by Bishop Charles Golden, which states the relationship between a personal faith and human concerns.

A Manual of Religious Signs, Carter E. Bearden Sr., text writer, and Jerry Potter, illustrator (Home Mission Board, 1974). Intended to supplement the language of signs for the local church, the author hopes this manual will be a forerunner of a comprehensive dictionary of religious signs. It answers the need for an increased vocabulary of standardized signs in the area of religion. Each illustration is accompanied by a definition and written instructions for the execution of the sign.



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MISSIONARY APPOINTMENTS

A listing of newcomers to the HMB's missions force

The Home Mission Board has appointed 69 missionaries over the past months. They serve across the nation in positions ranging from superintendent of missions to missionary to Spanish-speaking people.

The newly-appointed missionaries are:

- **Stephen Aycock** (born May 7, Russellville, Ala.) Christian social ministries missionary, Kansas City, Mo. (Assoc.)
- **Samuel Keith Beene** (born June 10, Georgetown, Tex.) Christian social ministries missionary, San Francisco, Calif. (Assoc.)
- **Francisco and Juana Bilbao** (born April 24 and Jan. 12, Valparaiso, Chile) Spanish-speaking missionaries, Corpus Christi, Tex. (Assoc.)
- **Lee and Nancy Biles** (born July 18, Louisville, Ky. and June 23, Edinburg, Tex.) Superintendent of Missions, Groton, Conn.
- **John and Margaret Blake** (born Sept. 17, Manchester, N.H. and Nov. 3, Salt Lake City, Utah) Language missionaries to Ute Indians, Roosevelt, Utah. (Assoc.)
- **Raul and Clara Caballero** (born Feb. 17, Corpus Christi, Tex. and August 12, Fort Stockton, Tex.) Language missionaries to Spanish-speaking people, Nixon, Tex. (Assoc.)
- **Larry and Judith Carter** (born Nov. 30, Decatur, Ill. and Feb. 14, Mattson, Ill.) Regional missionary with National Baptists, East St. Louis, Ill.
- **Lynda Casbeer** (born Oct. 1, Corpus Christi, Tex.) Christian social ministries missionary, Fort Worth, Tex. (Assoc.)
- **Billy Joe and Louise Chambers** (born Dec. 13 and July 30, Fort Worth, Tex.) Superintendent of Missions, Flint, Michigan.
- **Carlos and Nilda Cobos** (born June 18, El Paso, Tex. and April 4, Miami, Fla.) Missionaries to all language groups in state of Wisconsin.
- **Juan and Nora Couso** (born May 6 and Sept. 19, Cuba) Spanish-speaking missionaries, Miami, Fla. (Assoc.)
- **C. Lamar Crocker** (born Aug. 31, Mobile, Ala.) Christian social ministries missionary, New Orleans, La. (Assoc.)

- **James and Marcel DuBose** (born April 3, Brooklyn, Ala. and Sept. 28, Franklin County, Miss.) Associational missions, Laugens, S.C. (Assoc.)
- **William and Erna Faye Fritts** (born April 19, Knoxville, Tenn. and Sept. 10, Edwards County, Ill.) Director, Church Extension, Colona, Ill.
- **Ralph and Melba Gardner** (born March 24, Oklahoma and Aug. 20, Ozark, Ark.) Superintendent of Missions, Auburn, Calif.
- **Harry and Robin Hearne** (born Dec. 26 and May 24, St. Augustine, Fla.) Christian social ministries missionaries, Washington, D.C. (Assoc.)
- **Jack and Sue Heath** (born Nov. 7, Big Spring, Tex. and Oct. 4, Hartford, Tex.) Superintendent of Missions, Garden City, Kan.
- **Ricardo and Enedelia Hernandez** (born Nov. 2, Mexico and June 6, San Antonio, Tex.) Christian social ministries missionaries, Taft, Tex. (Assoc.)
- **Kenneth Hudson** (born Aug. 22, Memphis, Tenn.) Christian social ministries missionary, Louisville, Ky. (Assoc.)
- **Lon Ben Johnston** (born Aug. 28, Florida, Tex.) Christian social ministries missionary, Louisville, Ky. (Assoc.)
- **Billy and Janie Jones** (born Sept. 15, Cuba, Okla. and March 27, Welling, Okla.) Language missionary to Indians, Oklahoma City, Okla. (Assoc.)
- **James and Connie Markham** (born Sept. 6, Sturgis, Ky. and Jan. 15, Washington County, Miss.) Week-day ministries, Christian social ministries, Jellico, Tenn.
- **James C. Matthews** (born April 22, Hinds County, Miss.) Teacher-missionary, Mississippi Baptist Seminary, Cooperative ministries with National Baptists, Jackson, Miss.
- **Lionel and Kathy Melendez** (born May 20, Roswell, N.M. and June 21, Lindsay, Okla.) Spanish language missionaries, Magdalena, N.M. (Assoc.)
- **Allen and Brenda Oliver** (born Nov. 30, Baltimore, Md. and June 21, Tatuma Park, Md.) Pastor-director of Richboro Baptist Church, Church Extension, Staten Island, New York.
- **Delores Lynn Palmer** (born Oct. 18, Atlanta, Ga.) Director, Christian social ministries,

Charleston, W. Va.

- **John and Sun Ok Park** (born Sept. 4 and Jan. 24, Korea) Korean language missionaries, Long Beach, Calif. (Assoc.)
- **Paul and Velina Park** (born Oct. 10 and Jan. 10, Korea) Korean language missionaries, San Diego, Calif. (Assoc.)
- **Robert and Nancy Parrish** (born Sept. 22, Asheville, N.C. and Dec. 20, Greensboro, N.C.) Language missionaries to the deaf for the state of Arkansas, (Assoc.)
- **Paul and Margarita Pequeno** (born Jan. 1, Taylor, Tex. and Feb. 14, Gonzales, Tex.) Spanish language missionaries, Slaton, Tex. (Assoc.)
- **Kenneth and Marilyn Prickett** (born Oct. 20, Canton, Okla. and Aug. 20, Amarillo, Tex.) Field worker, special mission ministry, Santa Fe, N.M.
- **Donald F. Reams** (born Aug. 13, Orlando, Fla.) Christian social ministries missionary, Kansas City, Mo. (Assoc.)
- **Daniel and Vesnelle Rorris** (born May 30, Chicago, Ill. and May 20, Elk City, Okla.) Spanish language missionaries, San Antonio, Tex.
- **Henry and Candelaria Rosales** (born July 10, Creedmore, Tex. and Feb. 2, Mexico) Spanish language missionaries, Corpus Christi, Tex. (Assoc.)
- **DeLane and Nancy Ryals** (born Oct. 4, Oklahoma City, Okla. and June 2, Baton Rouge, La.) Church extension ministries, New York, N.Y. (Assoc.)
- **Paul and Beryl Seal** (born Nov. 2, England, Ark. and March 23, Jackson, Miss.) Language missionaries to the Eskimos, Nome, Alaska.
- **Phi Wung and Hyung Soon Won** (born Dec. 7 and May 2, Seoul, Korea) Language missionaries to Koreans, San Jose, Calif. (Assoc.)
- **Herbert and Peggy Slaughter** (born Jan. 10, Todd County, Ky. and Nov. 25, Nashville, Tenn.) Superintendent of Missions, S. Ct. (Assoc.)
- **William and Judith Smith** (born April 20, Henderson, Ky. and Sept. 8, Sugar Land, Tex.) Director, Johnenning Baptist Centennial social ministries, Washington, D.C.

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An expert in parish planning explains how to improve the quality of decision making in today's church. Focusing on "the how," he gives lots of examples, workable ideas and many valuable insights that can help any person better understand the dynamics of decision making. He deals with all voluntary associations, but especially the church. \$5.95

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READERS' REACTON

HM demonstrates miscommunication...

Wasting money

We work very hard in our church for our home mission offering. The HOME MISSIONS magazine is so poorly done that I never read it and it seems such a waste of our money.

The world it shows exists but not closely enough to me to get the point. Maybe a different presentation or a smaller staff.

John Clark
Chalcher, Ala.

EDITOR'S NOTE: We've gotten a couple of comments in the past few months about the size of HM's staff, including an editorial in the Illinois Baptist questioning "so much money and personnel on magazines that reach so few."

Actually, the situation isn't all our masthead makes us to be. Thirteen people are listed on page 2 as associated with HM, but only one, associate editor Everett Hullum, gives full time to the magazine. □ Besides supervision of the magazine, Walker Knight oversees HMB book production and all news and features released by the Board. Toby Druin and Tim Nicholas are primarily responsible for preparing all HMB-related articles for state and secular papers. Kim Watson has a foot in both magazine and news camps. □ Of the others, artists and photographers, only Penny Morgan spends even 10 percent of the time—at most—on magazine-related duties. They do work for the magazine, when called upon and when their schedules allow. But their responsibilities are to service the art and photography needs of the whole agency, not just HM. So about the only way we could spend less money and personnel on HM is to fire Hullum, which would cause him considerable pain, he says.

Reports on our report

I have just read with a great deal of interest and appreciation your February issue of HOME MISSIONS (Annual Report). It will provide excellent material for our Home Missions emphasis in our course at Mississippi College, "Introduction to Baptist Work."

Norman O'Neal
Clinton, Miss.

• I am grateful each month to have in my hand HM's reports and various articles concerning our work. But I want to share with you a very personal and special

word of commendation for the February issue. It is an excellent publication in every way. The statistics, the articles, the helpfulness that is provided, are all very fine. I know of no other way to say to you what I feel concerning this publication than to say, "Well done."

Alfred B. Cogle
Memphis, Tenn.

More January feedback

• HM formerly gave us each month reports or news of our missionaries—and communicated. Now, January issue is used to tell you can not communicate and demonstrates it with an ink blob or drawing (?) or picture (?) and six long lines of center column on page 53.

Not too long ago someone confessed you had monthly reports or letters with which you did not know what to do. No doubt many would eagerly subscribe to a duplication mailing of them or at least some since you will not print them.

Certainly Royal Service communicates home missionary happenings. And now World Mission Journal.

Clarence Richardson
Dallas, Tex.

EDITOR'S NOTE: On the last six lines page 53, the first word should be "Cost," not "Most." Then, we hope, the sentence makes sense. The error is ours, shunks!

• For some time I have been enjoying your fine monthly. I could not believe it came out of the Southern Baptist Convention! May you continue your contemporary expression of evangelistic Christianity in the Baptist tradition.

Thank you for being both stimulating and down-to-earth.

Raymond Berkhiaume
St. Francis of Assisi
Roman Catholic Church
New Albany, Miss.

• In January HM you asked, "What new church today is built with an understanding of the potential of multi-media, or designed to handle even the theatrical performances of our youth musicals? And what church depends on any form of communication other than a pastor's sermons?"

We have some answers to the questions.

When I became pastor of Calvary Baptist Church in 1966, it was obvious we had a chance to do something really different. The congregation's average age was between 28 and 30; their educational level was very high and their income per family was rising. They weren't "hung up" on old ideas.

The Master Plan Committee" consulted Paul Baker, director of Dallas Theater Center and my former professor at Baylor. Baker explained the theater to us and the ideas of architect Frank Lloyd Wright (who designed Dallas Theater Center). He put us in touch with an architect, David George, who had studied under Mr. Wright.

George designed the building to our order, which included:

(1) People close to the pastor, a church probably in the round. That way they could see each other, too.

(2) Flexibility. We knew people identified pews with going to church, but we needed chairs to make it more usable. The chairs in the center section can be rearranged, removed, whatever, to accommodate drama, youth musicals, communion services, fellowship games after church, etc.

(3) Communication. There are no windows in the walls, only four skylights which can be darkened by use of electric

cal shutters. This allows for movies and drama at any time.

(4) Closeness. We built deliberately too small to house the congregation. Big churches scare people. We were big and getting bigger. How do you keep a church looking small while you're getting big?

The answer: Use the building more than once. From the second Sunday we entered the new building we have had two worship services. People aren't scared. The humanness of the building makes them feel comfortable.

If you get the feeling I'm proud of the building and its creative possibilities, you're right. Just wanted to bend your ear that out here in Texas is a church that was built for communication.

Chad Lee Herring
Garland, Tex.

EDITOR'S NOTE: HM was so pleased to hear of Calvary's concepts, we're including a photo of the interior of the church building.

We'll also add that on the Sunday we contacted Mr. Herring for the photo, the church had over 2,000 people for two worship services: removed chairs and had several hundred people for an area wide music conference removed more chairs to set the stage for a drama, which was presented at 5:30 p.m.; and finally refilled the chairs for ordination of deacons at evening service. In fact, adds Mr. Herring, "it is a theater disguised as a church; in short, it works."



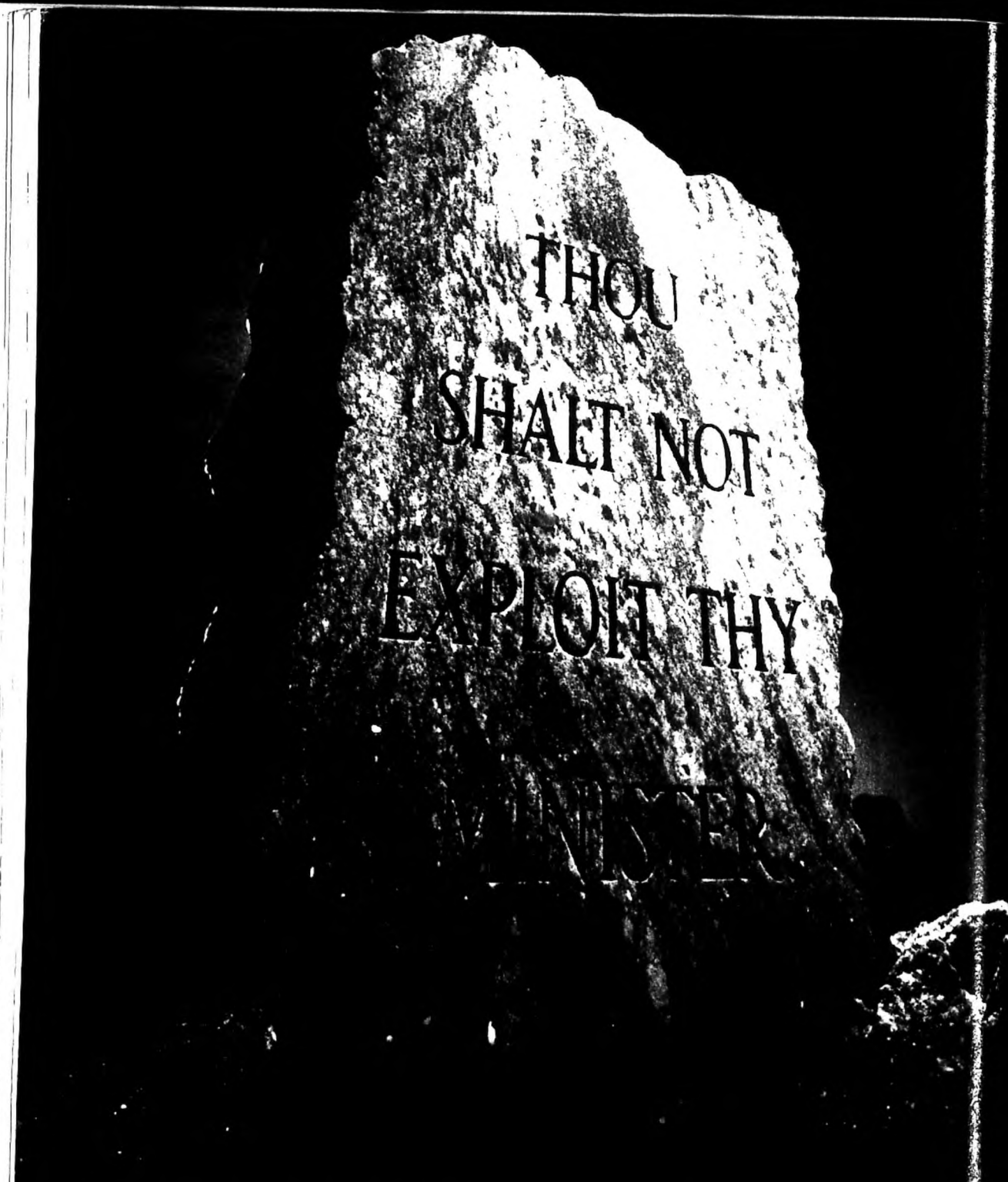
FORECAST

Going, going, gone?

Each year, almost 1,000 Southern Baptist ministers leave the pastorate. Yet very few people—and no one on a national, Convention-wide level—seems to be doing much about stopping these people, or helping them before they reach their points-of-no-return. □ The problem, of course, isn't unique to Baptists. Methodists recently debated a pastoral counseling service for their ministers. Proponents argued pastors needed a "retreat" that offered counseling for pastors and their families. □ Opponents of the "counseling commission" decried the plan, saying it "suggested we are sick," and asking, "what can a psychiatrist or a psychologist do that Jesus of Nazareth cannot?" "God is the best counselor I know," said another. □ The plan passed, finally. And today the same stirrings, the same undercurrents that divided Methodists are being expressed in Southern Baptist life. We'll explore the whole subject in an issue next month we call, "A Move Toward Health." (We prescribe a couple of hours reading, followed by a short nap.)

JULY: Among the many things dumped on an unsuspecting electorate by the collective fiasco known as Watergate is an amazingly low regard for politics (if we can judge by the national polls), and the suggestion, by one Watergate defendant, that young people could find better careers than those offered by politics. Like dog-catcher, perhaps. Into the midst of this political roller derby HM will toss its hat, so to speak (hoping its head isn't attached), with a look at the Christian and politics. You may find it surprising to learn of Southern Baptists' deep involvement in the political life of the nation. Then again, you may not. We've noticed people aren't as surprised as they once were—at anything!

HM MAY 47



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