

NOVEMBER 1974

home missions

TO VOLUNTEER...
TO OFFER ONESELF



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On the cover: "Raise your hand and say, I do." Volunteering is just about that easy, as hundreds of Southern Baptists are proving. The work of volunteering, however, proves harder.

Opposite: "Discovery," the youth choir from Palatka, Fla., First Baptist Church, sings in the Naugatuck Shopping Mall in Waterbury, Conn., while on a mission tour of the Northeast.

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2 NOVEMBER HM



NOVEMBER PREVIEW

On the Road... again?

Summer is peak season for volunteerism, at least at the HMB. Every year thousands of Southern Baptists volunteer for short-term mission opportunities, and many, many of them make arrangements through the HMB's Department of Special Mission Ministries. The department has responsibility for selecting and assigning hundreds of student summer missionaries—a task that keeps department workers sleepless for three straight days (and nights) along about deadline time. It also coordinates many requests from church youth groups, adults volunteering for Christian Service Corps assignments, and others wishing to donate time to missions in the U.S. □ This year HM wanted to take a long, clear-eyed look at "Southern Baptist volunteerism," to ask, "Why do people volunteer; what are their motivations; what are their feelings after the experience; would they volunteer again?" □ To answer these questions, HM sent Toby Druin to talk to some of the "volunteers in home missions" who were on the field. Druin, who came to the Board a year ago to become news editor in the Editorial Services Department, likes to travel. Or he did like to, anyway. Now he's not too sure. "It was a great trip," he says. Then he shakes his head. "But five weeks on the road...?" □ Druin's trip was a camping/working expedition that took him from Smokey Mountain National Park in the East to Grand Canyon National Park in the West. He and

his family covered more than 6,000 miles, not all of them easy interstate. In the Smokey's, "the scenery was great," Druin remembers, "but the volunteers didn't show." Druin spent three days trying to track down a group that was "supposed to be there," but wasn't. It was the first lesson in volunteerism: "When dealing with untrained unpaid people, sometimes things just don't work out the way they're supposed to." But that turned out to be the only time that happened to Druin on the whole trip. "Everywhere we went from then on," he says, "we were met by volunteers who were really doing a great job." A distillation of Druin's trip in words and photos, can be found on following pages. (State paper readers have also seen reports of this trip.) □ But HM wanted to stress the importance of "long-term" volunteers: the people who don't "go" but who stay, serving for months, even years, as volunteers in their local communities. Reporters interviewed many volunteers for various HMB- or church-sponsored programs; only time limited the number contacted. □ Meanwhile Druin's had time to recover from his five-week summer trip and there's a rumor afloat that he's back on the road again, gathering more news of home missions. Humm... we note that a thin layer of dust seems to be collecting on the top of his empty desk... (There's more information on that trip in "Forecast," page 47.)

4 AND GO THEY HAVE...

The key to success in home missions is the increasing number of volunteer workers

10 A MATTER OF FLESH AND BLOOD

"We've put into practice the theories of others," says one HMB strategist.

20 A MATTER OF LOVE AND CONCERN by Toby Druin

Without volunteers, HMB work wouldn't stop—but it would slow down...

30 TAKIN' THE COOKIE CRUNCHING OUT OF CHRISTIANITY

Compiled by Kim Watson

A portfolio of people and places that make home missions

40 COMMENT by Walker L. Knight

42 EXECUTIVE'S WORD by Arthur B. Rutledge

43 MEDIA by A.J. Conyers

45 READERS' REACTION

HM NOVEMBER 3

AND GO THEY HAVE.....

Thanks to a mulligan stewpot of factors, volunteerism is at an all-time high in the United States. And the work of the Home Mission Board is better for it.

Volunteer: to offer oneself . . .
A 1969 Gallup Poll revealed 61 million Americans had the desire to do volunteer work. Current estimates peg the number of people now engaged in some form of volunteer effort at about that figure—50 to 60 million. How has it happened that in secular, materialistic, root-hog-or-die America one out of four persons is offering himself/herself free to help someone else? Given the desire, whatever the reason, many factors had to come into play, had to become reality, before a simple "wanting to" was translated into action. The mix was a veritable mulligan stew that included . . .

- increased mobility, both the go-power to get to where the volunteer is needed and the mobility (and improved communication) that shoved Americans face-to-face with the needs they didn't know existed.

- greater opportunities to use the special skills of people who volunteer.

- time to do the job: early retirement freeing men and women to explore new avenues of service; shorter work weeks and working days; increased vacation time and long weekends; and even an occasional employer giving an employee paid time off to get involved in helping.

- greater affluence, the wherewithal to go and do. And go they have.

Continued



Given the time, ability and money to be volunteers, Christians already have the plea or command to step across the line separating the committed from the hang-on. "Go ye... ye gave me meat... ye gave me drink... ye took me in... ye clothed me... ye visited me... ye came to me... Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." Twenty years ago, according to the National Information Center on Volunteerism, 90 percent of all secular volunteers were women. The percentage of women likely would have been higher for volunteers in church-related activity. But today men

and youth are taking on more and more of the volunteer load. Women still shoulder most of the burden but males and young people are getting under it. And all are moving into new areas of service. Of course, almost every Baptist church historically has been fueled by the volunteer. But most of what they have done has been confined to the four walls of the church building. Today's volunteer still is doing his or her bit "at the church," but thousands are reaching for new avenues of ministry. Almost all Christians can put their skills to use today for a few minutes or for a lifetime.

Continued





Leading a lay evangelism school, building a church in a pioneer area, singing in a mission tour group, working in a downtown Baptist center, organizing a backyard Bible fellowship and countless other things grouped under a general heading of "missions"—all are the substance of Christian volunteerism today. Today volunteers literally are putting feet to the Great Commission in unprecedented ways. Each day seems to open new avenues of service requiring more volunteers. This past summer 16 high school students—paying their own way—were sent out for the first time as Sojourners by

8 NOVEMBER 1968



the Home Mission Board. Thirty years ago the first student summer missionaries were volunteering—last summer there were more than 1,100 of them. The first choir groups were assigned by the HMB in 1968. In 1974 more than 200 hit the road, not just to sing, but to minister, too. But not all volunteers are "short-termers" who travel to their assignments. For years the core of HMB work has been built around hundreds who perform Christian social ministries, evangelism, language missions in their local communities. The work of these "long-term" volunteers, as well as that of "short-termers," is our subject this month.

11 NOVEMBER 9

A MATTER OF FLESH AND BLOOD

In their vibrant, growing volunteer movement, Southern Baptists are proving true, the old theories about the importance of an active laity in Christian outreach.

When long-time postmaster Kenneth Bradley quit work in 1973, he could have retired to the banks of an Arkansas fishing stream. Instead, he and his wife packed their belongings and moved 1,500 miles to Bangor, Mo., to volunteer two years of their time toward growing a Baptist church.

"When we were thinking about what to do after retirement, we wrote the Home Mission Board and asked if they knew of a place where we could be useful," Mrs. Bradley recalls. "We talked to Jack Redford (of the Church Extension Department) at Ridgecrest, and he told us about various places we could work.

"When he said there was *no one* at Bangor, that sounded like what we wanted to do. It attracted me most because it was the greatest need. The work was completely dead and closed down.

"We realized that if anything happened, it would be through God," Mrs. Bradley emphasizes.

Gordon Thomas, missionary-pastor in Lewistown, 125 miles away, gave the Bradleys the name of one woman who used to be a member of the church.

"We just went up to her door, told her we were strangers in town and needed friends. She invited us in and we had prayer."

From that tentative beginning, the Bangor fellowship has grown to 12 people.

"We distributed tracts, introduced ourselves; people started calling on us for help," Mrs. Bradley says.

One woman who started attending told Mrs. Bradley, "I thank you for that little booklet. I read it cover to cover."

The Bradleys began Sunday services in their home about six weeks after they got there. Thomas comes twice a month to preach; otherwise they are on their own.

They have begun three Sunday School classes, a Monday fellowship, and Wednesday night prayer service. This summer, VBS attracted 28 youngsters.

"The people we have reached have found what they were looking for in a church," says Mrs. Bradley.

One woman who came had had a good contact earlier with HMB summer missionaries. When she heard a SBC church was starting, she remembered the friendliness of the summer missionaries and invited herself to the services. A 72-year-old man who attends feels the group is "like a family" to him.

From the small group, Mrs. Bradley began WMU meetings twice a month. Mission projects have included clothing distribution, visiting a rest home in Ellsworth and writing letters for a 90-year-old woman.

Such steps into the community may seem small, but they are proving to be slow, sure ways to build a church.

"There are some heartaches," Mrs. Bradley admits. "We had one woman coming to Bible study and she was real interested. She was an alcoholic and signed up at the alcohol rehabilitation place, but she had a relapse. Then she took up with spiritualism—they played on her hope of seeing her husband on earth. She has not been back to the group since then."

"You see so many failures and then there's one success, that gives you a great sense of satisfaction," says the Arkansas volunteer.

At last year's Christmas theater, for instance, 18 children showed up. Mrs. Bradley played the giant—"I'm six feet so I made a pretty good one"—in a play the children had written themselves. Carols, a puppet show and reading of the Christmas message reached the neighborhood kids in the Bradleys' living room.

"I guess my richest reward has been seeing a little boy about 11 accept Christ," says Bradley. "He came with a neighbor to Bible study and got interested. He says he wants to become a preacher or a doctor."

The numerical successes in Bangor are not major. But they are more than there would have been if the Bradleys had not volunteered through the HMB's Church Extension Department.

"We can't get to the heart of things until we get a pastor," Mrs. Bradley sighs. "But there would be no work here at all unless the Home Mission Board or somebody interested in Baptist work was here."

Somebodies are in a lot of places across the nation, multiplying the efforts of HMB staff, missionaries, pastors and other paid workers.

And freeing these paid workers to become, more and more, catalysts.

In today's home missions, the missionary isn't expected to do everything himself; his role has turned toward teaching, equipping, advising others. He may, for instance, study needs of an area, initiate a new ministry or supplement existing ministries, while training local people to assume responsibility as soon as possible. Once they are ready to take over, he withdraws, to begin the process over again. In this way, reason HMB strategists, "catalytic missionaries" can accomplish much more than those who are tied to a single, ongoing program or project.

But such strategy places ever-increasing emphasis and dependence on the volunteer.

In the 1970s and 1980s, perhaps as never before, the volunteer has become, and will continue to be, the key to success in home missions. Without volunteers, home missions efforts would not stop, but they would drop considerably in outreach and impact.

For the major programs of the Home Mission Board depend heavily upon the use of volunteers, volunteers who may not be caught up in the glamour of travel, but who stay within their own communities, undergo training by church leaders and missionaries, and who minister to and with people in their own communities. This is the story of one of these "stay-at-homes" and of the catalysts who equip them.

But "catalytic missions"—as a policy of the HMB—is also important because it recognizes that leadership must come from among the local people, says Mexican-American Oscar Romo, director of the HMB Department of Language Missions.

Language missionaries are familiar with the catalytic role, and aware of the need for volunteers. In the last several years many of them have learned personally that a local person of the specific language group can do more than an Anglo or outsider.

Missionary Jim Wright was sent into Connecticut and told he was to do Spanish missions work in the New England area. He began a ministry to Spanish-speaking persons in Hartford and did well as pastor of a language congregation.

Then Romo and others in the language department suggested that he find a layperson to lead the congregation. Wright protested that the

church could not support anyone—that he himself was "practically on welfare." Romo's response was immediate: "Have you ever heard of the Welfare Baptist Church?"

Wright enlisted a local Christian volunteer as leader and phased himself out. He now says of the lay volunteer who became pastor: "He knows more people than I ever knew, and the work is growing much faster than when I was the pastor."

Believing in the effectiveness of laypersons in ministry, the Language Missions Department in 1965 launched a volunteer ministry called "messengers of the word." These messengers are laypersons—men, women and young people—members of language congregations who are interested and involved in ministering to their own people.

Currently approximately 1,000 messengers of the word work throughout the Convention. Some conduct fellowships in their homes or homes in the community. Some pastor small congregations. Some, members of large churches, give time and service to smaller congregations.

"These people," says Romo, "are involved in providing ministry in difficult or limited areas," from Los Angeles to New Mexico, from New England and Illinois to Puerto Rico and San Diego.

One area of language missions where messengers of the word are most successful is in the deaf ministry. Romo estimates that of 650 units of deaf work in the Convention, less than 50 workers are related to the HMB or a church on a salary basis. The remaining workers are volunteers.

Messengers of the word have been responsible, Romo believes, for "much of our expansion into new areas with new groups."

Romo describes his messengers of the word as

Austin Toledo, Navajo pastor, and Jack Comer, HMB missionary (right) are interviewed about increasing indigenous work on the reservation.



"Messengers of the word" double the missionary potential in HMB language missions.

"persons from among the people who speak their language, understand their problems, hangups, customs, traditions, inhibitions, religious background, the workings of their minds."

"Each messenger has an identity among the people already," Romo explains. "It takes a missionary three years to know the people. But take a man from the community, win him to God and he knows the people already."

Jack Comer, language missionary in New Mexico, working with Navajos, knows the success of messengers of the word. Austin Toledo was an interpreter for Comer for many years. Then one day he said he could no longer interpret; he must preach the gospel himself.

Toledo today is pastor of a Navajo church at Whitehorse.

Says David McKenzie, language missionary in Cuba, N.M., himself a Navajo, "Jack Comer had decided to give the work to the Indians. He had enough sense to see it wasn't growing because the Indians had never felt it was their work—it was always an Anglo church brought in from the outside."

Romo believes that the messengers of the word concept is proof that the layperson's movement is for real. "While Trueblood and others have worked it out in theory," he says, "we have put it into practice."

Romo's department isn't the only one at the HMB to rely heavily on the volunteer. One department—Special Mission Ministries—has been built around the use of long- and short-term volunteers. These laypersons leave their homes to do mission work in other areas of the nation. Sometimes they go for only a few weeks, as in the case of youth mission tour groups; or for several months (as Sojourners and student missionaries do); or, in some cases, for years (as with the volunteers in Christian Service Corps). Special Mission Ministries correlates and coordinates these people with missionaries working on the field (see following story).

But most of the work of volunteers is done by laypersons who remain in their communities and become involved in continuing programs sponsored or initiated by HMB departments. The one which has attracted the greatest numbers is evangelism.

When Reid Hardin, director of the Department of Renewal Evangelism, came to the Board three years ago, lay evangelism was burgeoning into a movement.

"You had laypeople donating four, five, even 12 weekends a year to training sessions and renewal conferences," says Hardin.

Working with David Haney of the Brotherhood Commission, Hardin harnessed that energy and enthusiasm in a program of "renewal evangelism associates." In October, 1972, 100 persons from all over the U.S. were invited to Toccoa, Ga., for thorough training in renewal evangelism. For the most part, they had already been involved as volunteers, but never in a formal, organized system.

"They were all leadership types," says Hardin. "They were established, mature people. They had worked through their priorities."

After that training, the 100 renewal evangelism associates returned home to train 100 more persons in their own states—"a mushroom effect," says Hardin.

In the meantime, however, the movement caught fire in states and communities, and other networks of volunteers sprang up.

Those who came to Toccoa committed themselves to the job—a job without financial pay—for two years, meanwhile continuing their secular work.

"Our basic goal is to assist churches, associations and states in renewal evangelism. But the process might take from one to three years. It is a continuing thing," says Hardin.

As for his volunteers, they "have to have a desire," Hardin says firmly. "You can't do it without motivation, a hunger."

"They see the need for orderly, constructive change. Then they have to have the ability to be relational," he adds, "to work with people."

Hardin believes one of the hindrances to volunteer potential is a lack of trust on the part of the paid worker who thinks he can do it all.

"Some executive secretaries and other leaders were skeptical at first," Hardin says. "But now they praise the associates we send out into the states."

The associates run the gamut in terms of personality and profession. When RCA moved computer programmer Don Putnam from Florida to Trenton, N. J., Hardin gained a resource person in the Northeast. Putnam, already trained as an associate, was able to pick up in his new environment. He and his wife spend hours in pastors' offices, encouraging and preparing for renewal weekends.

Putnam typifies the spirit Hardin likes to see in his associates.

"Don's way is not to walk in with a big portfolio and give the impression he knows everything, but to say, 'I'm here to help, to walk alongside,'" says Hardin.

Most people volunteer two hours here, a weekend there, three days later. In Dallas, associate Vernon Brinkley took six months off from his job as an airline pilot—with a considerable drop in pay—to set up the renewal evangelism program for Texas.

Brinkley, who has been a Christian only a couple of years, had attended renewal evangelism retreats. "I had been feeling for some time the Lord had something special for me to do. I didn't know what it was."

Brinkley worked with Bob Dixon, director of Texas Baptist Men, to accomplish four main goals: 1. train coordinators for lay renewal weekends; 2. counsel pastors; 3. follow up; 4. plan for renewal weekends.

"Those first two months were hectic," he recalls with a laugh. "At first, it was just praying and stumbling around. I had no formal training. I had never been a speaker or anything. We finally got it going."

Brinkley spoke at churches, associations and weekend retreats. Most of the volunteers he trained as coordinators became interested through these contacts.

"We take them under our wing, train them, let them attend several weekends as associates."

BEST VACATION

by Catherine Allen

The Woman's Missionary Union is working to help Baptists see that a lot of missions are waiting to be done."

The brown Chevrole with an Alabama license tag that drove into Philadelphia, Miss., on an August Sunday was not an ordinary tourist car.

In addition to camping paraphernalia, the car was crammed with every ingredient for a first-class Vacation Bible School: glue, snacks, flags, crayons, paints, musical instruments. Most important, the car's occupants were four volunteer missionary helpers. Their destination: volunteer missions work in Choctaw country.

As editor of WMU "Girls in Action" materials, Iva Jewel Tucker, in the driver's seat, has long been actively involved in missions activities. Now, she was launching a more intensive, more personal missions undertaking, with her children, Kathryn, 17, and Richard, 12, and Kaye Carlisle, a medical technologist who leads her church's Baptist Young Women.

The basic qualification for the four volunteers was missions attitudes and knowledge shaped by years of Woman's Missionary Union involvement. WMU gives equal emphasis to three prongs of missions education: study, support with prayer and gifts and direct volunteer involvement, called mission action.

Mission action is ministry and witness aimed at persons of special needs and circumstances.

All WMU members are involved to a certain extent in mission action. In recent years, WMU has been moving its most committed members into a longer term, better trained, more carefully planned ministry and witness through mission action groups. Women who want to make a personal difference in someone's life join mission action groups.

Most churches have at least one mission action group in their WMU organization; many have more than a dozen groups. They focus on specific mission action targets. Kaye Carlisle and Iva Jewel Tucker, for example, are involved in a mission action group that has done person-to-person volunteer work at the local family court detention home.

In a less structured form, mission action is resulting in a spontaneous outpouring of volunteer missions work on individual and family bases. A year-long "Love Thy Neighbor" project of WMU and Brotherhood encourages people, with church backing and training, to find person-to-person involvement in ministering and witnessing. At this point the Tucker-Carlisle expedition to Mississippi Choctaw territory becomes typical of a growing trend in WMU.

Although she could have worked through HMB's Special Missions Ministries Department (many WMU members do), Mrs. Tucker wrote directly to Dolton Haggan, HMB missionary to the Choctaws in the Philadelphia, Miss., area. The Tuckers and Miss Carlisle volunteered to assist in a week-long Vacation Bible School for Pine Bluff Baptist Church near secluded Sebastopol, where the Choctaw children had never participated in a Bible School.

Each evening for a week the four conducted VBS activities



Iva Jewel Tucker teaches Choctaw preschoolers.

ities for all pre-teen children. Martha Haggan, the missionary's wife, taught the young people, while Emmett Denson, the Choctaw pastor, taught adults.

The week rates tops with the volunteers. "It's the best vacation we ever had," Kathryn and Richard insisted.

The language barrier was scaled. One of Kathryn's thrills was hearing a silent, cuddly three-year old call her by name.

"I don't think we got in the way of missions," Mrs. Tucker mused. "It could be an intrusion on the missionaries to have volunteers. We tried to learn what the Haggans wanted us to do, and we tried to take care of ourselves."

Fortunately, Mrs. Tucker's attitude seems typical of other volunteers who have worked with the Dolton Haggans at the Baptist Indian Center in Philadelphia.

Mrs. Haggan said, "We really appreciate our volunteers. We can do lots of work with their help that we wouldn't attempt without them. We would not be physically or spiritually able to do it all and sometimes the Choctaws aren't able either."

Martha Haggan attributed most of her ample flow of volunteer assistance to contacts made by the Mississippi state WMU office, or in cases such as Mrs. Tucker's to the promotion of the volunteer spirit by WMU. Although she maintains no formal structures to find volunteers, Mrs. Haggan said, "When we need somebody the Lord works it out."

June Whitlow, staff member at WMU's national office, said that the organization wants to channel its members into both structured and non-structured missions assistance. WMU publications promote heavily volunteer service through the Home Mission Board's Christian Service Corps. WMU also calls attention to the Foreign Mission Board's growing use of volunteers. One former state WMU president, Mrs. August Lener of Fort Walton Beach, Fla., helps Florida Baptist families destined for overseas employment find places which offer opportunities for volunteer assistance to missionaries.

Mission action remains WMU's major way of getting its million members to serve others. Martha Haggan phrased the challenge aptly: "Lots of missions work is waiting to be done right under people's noses. We need to get them to see the opportunities and to get busy working. People don't have to go far from home in order to help with missions."

Allen is WMU public relations director, Birmingham, Ala.



Brinkley says, "This is a chance for them to get on their feet, as well as a time for us to screen the... they do okay after several weekends, they are ready to go out on their own."

Brinkley matches a coordinator with a church that requests help, trying to get a volunteer who's geographically close if possible.

Planning a weekend involves three Sundays of preparation with the church and up to four months of preparation by the coordinator. Because of the time and personal costs involved, Brinkley urges his coordinators not to accept more than one assignment every six weeks.

There are about 50 coordinators, all men. But they vary in occupation and education. The volunteers include Ph.D.'s and those who finished high school, retirees, salesmen and a couple of principals dot the list. Brinkley keeps close touch with all of them, usually by phone.

In August, Brinkley returned to his piloting job. But because of his flexible work schedule, he can still spend one day a week at the Texas Baptist office coordinating the program.

The hectic pace of the first two months has slackened, but the satisfaction remains.

"Out of the first renewal conferences I coordinated, we got three coordinators," Brinkley remembers. "They are being reproduced now, as they go out. You can see their effect growing because of that."

"Doors are opened to a layman that aren't opened to a professional," Brinkley believes. "You can have a real affinity with the congregation sometimes, that a professional coming in might not have. You are 'one of them'."

"There is definitely a place for volunteers," he concludes. "I've felt this."

"I can mow my yard better and quicker than my son. But if I can work with him and teach him how, then I can move on to something else."

"That is the whole principle of the volunteer program, expanding the capacity to do the work."

Volunteering can be demanding—both on the person's time and his pocketbook, as volunteer leaders in lay evangelism and lay leadership schools know.

Lay evangelism schools are designed to train laypersons to witness where they are in their homes, offices, schools and shops. Lay leadership schools train laypersons to train other laypersons in effective witnessing techniques.

Jack Stanton, former leader of the HMB's Department of Lay Evangelism Ministries (now director of the Department of Mass Evangelism Ministries) says a teacher of lay school donates at least five nights a week to the school, not to mention hours of preparation. And even before he'll become a teacher, the volunteer must attend 10 hours of a lay evangelism school and eight hours of a lay leadership school.

These people often travel, at their own expense, from their home cities to other cities throughout the U.S.—and the world. Recent schools in cooperation with the FMB have been held in such faraway places as Singapore and Hong Kong. But the majority work close to home.

Th. Board's Reid Hardin believes that volunteers can't do it without motivation, a hunger...

From experience, Stanton and other leaders in the lay evangelism movement have found that laypersons relate better to other laypersons. In a recent state meeting where he shared billing with a state director of evangelism, a pastor and a layman, Stanton recalls that after the program on lay evangelism, the layman was singled out by members of the audience, who asked questions about how to get involved, while the three ordained ministers stood by.

Stanton names two laymen—outstanding businessmen and SBC lay leaders—as examples of the effectiveness of laypersons teaching other laypersons. Ira Craft and Lee Satterfield have traveled all over the U.S. to conduct lay schools. Ira Craft alone has taught in over 60 lay schools in the last three years, while Lee Satterfield has been involved in 70 or 80, Stanton estimates.

A volunteer teacher of a lay evangelism school has to be dedicated to the idea of lifestyle evangelism, emphasizes Stanton. "His life has to reflect Christ, he needs to relate to persons as people, to care." And Stanton sees these qualities in the volunteers he works with.

Of one layman, the HMB leader says, "He has more insight, more depth, more basic understanding and commitment to evangelism than most pastors I know."

While the main purpose of the schools is evangelism training for laypersons, many kinds of ministries result from it. One church started five

Layschools lead toward lifestyle evangelism—where witnessing is a joy, not a duty.

"Doors open for laypersons that aren't open for professionals," says Texas' Vernon Brinkley.



"My approach is, 'We love you whether or not you believe as we do,'" says volunteer Pauline Nichols.

new ministries in their community as a result of needs discovered in preparation for and during their lay evangelism school.

In another school, one of the participants found a blind family during his Thursday night visitation. He became so excited about ministering to them, he infected others in the school, took up a love offering for the family and found ways to meet their many needs.

The school produces a spontaneous reaction of love and helpfulness toward persons who are in need," says Stanton enthusiastically. "Lay schools lead toward a lifestyle of evangelism where witnessing becomes not a duty but a joy as people learn to share Christ more effectively."

Since the beginning of lay evangelism schools in 1970, the idea has caught fire and has literally spread throughout the world. Working in cooperation with the FMB, HMB lay evangelism leaders and volunteers have conducted schools overseas. The FMB has also sent some of its missionaries and laypeople to schools here in the U.S. Recently 30 different schools were conducted simultaneously in Indianapolis. About 150 pastors, missionaries and laypersons were trained as future teachers of lay schools in their areas.

"God is doing something among the laity," Stanton emphasizes. "There is a hunger. They want to develop into what God has for them. We be trained and led by the Holy Spirit. These men and women have found new, exciting ways to extend their ministry as people of God."

Across the nation, thousands of volunteers are trying on new roles in their efforts to "extend their ministry as people of God."

In Memphis, for instance, social worker Pauline Nichols once heard a talk about how Christians could relate to Jews. "My husband and I decided that we would do that—get to know them as people, in a gradual way. We invited several couples over and that was a start."

That was in pre-World War II days. In the years since, Mrs. Nichols has helped dozens of Christians understand and appreciate Jews better through a series of conferences, panels, informal get-togethers and banquets.

She helps fulfill the purpose of the HMB's Interfaith Witness Department—to explain Baptists' stance to other faiths and to help Baptists better understand the beliefs of other religions.

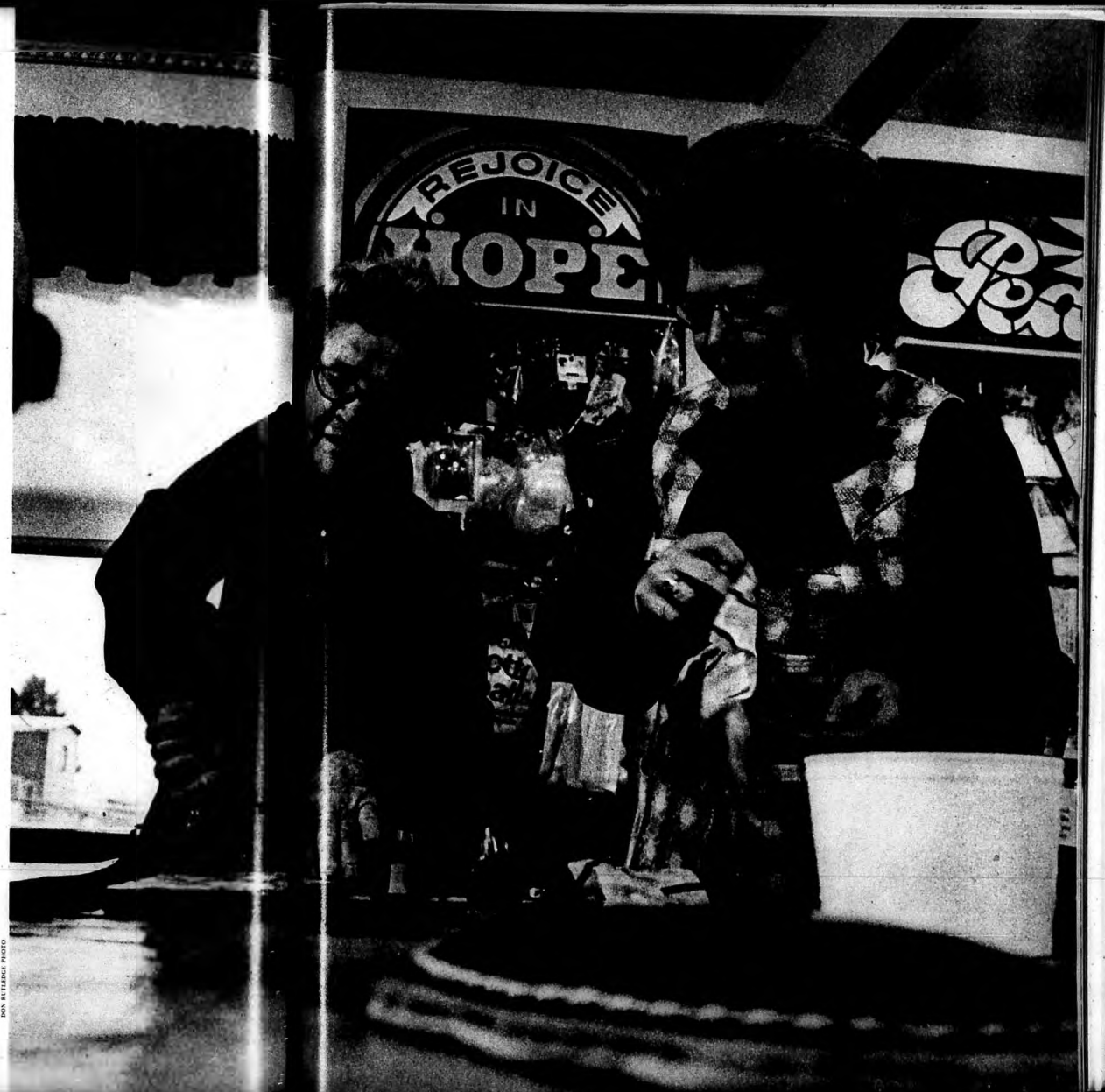
Mrs. Nichols has taught the book, *Meet the American Jew*, many times, worked in cooperation with the Jewish Community Center and set up several joint meetings. She is an honorary member of Hadassah, and has often attended services at Conservative, Reform and Orthodox temples.

After the Yom Kippur War, she set up a panel program at Bellevue Baptist Church. "People asked the Jews on the panel a lot of questions, but it was more than just information," she says. "It was fellowship with them, giving back and forth."

When the number of immigrants in the Memphis area increased, she set up a literacy course

Continued

Volunteer Barbara McCortney (right) of Putnam City Baptist Church, Oklahoma City, teaches classes in hobbies and crafts at her church and at one of the association's Baptist community centers.



"It's a good thing knowing you're an instrument being used by God," says Leta Cornman.

to teach them English. The Jewish Community Center referred several students to the class. "But," Mrs. Nichols warns, "you better not try to fool them, doing things like this if you don't really love them as people."

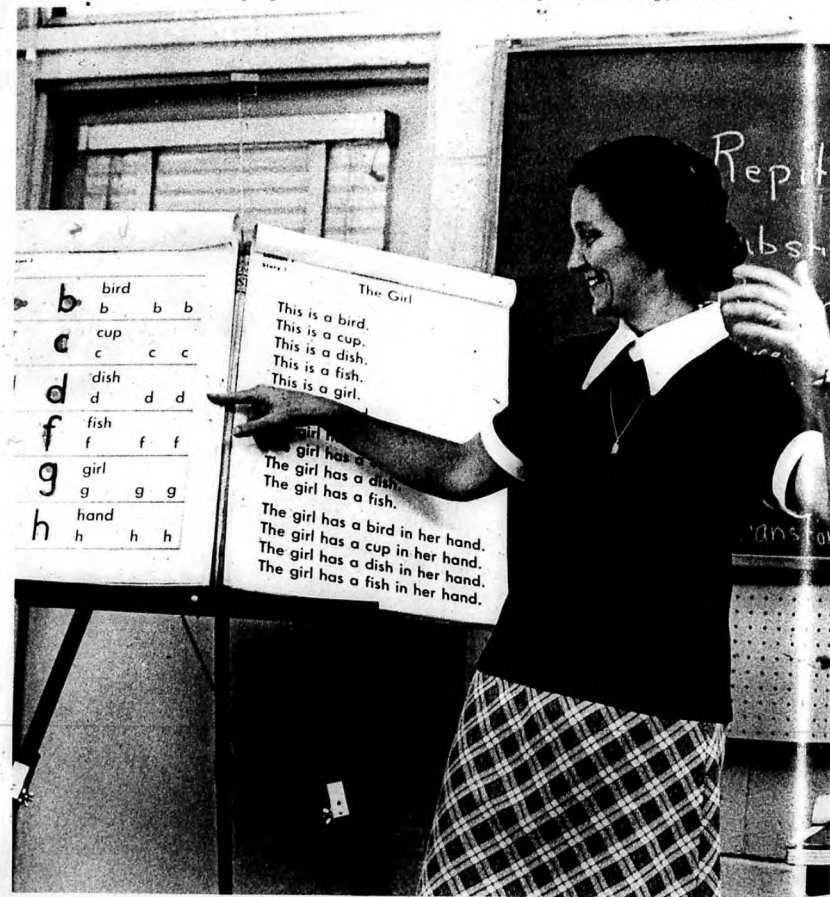
"My approach is 'We love you whether or not you believe like we do.' The time is ready for us to be alert to witness. The best way to do that is to live before them."

In Augusta, Leta Cornman had heard about literacy work. But she was moved to action when the house of a friend of her son's burned. The mother, an Oriental who could not speak or understand any English, went into shock when her baby burned to death.

"Because she couldn't speak English, we couldn't get through to her," Mrs. Cornman recalls. "She couldn't understand us. She was so upset that she finally went to California."

"I determined then that if I ever had the opportunity to do something, I would."

In teaching English, Leta Cornman feels she's "just planting a seed and waiting for the harvest."



Mrs. Cornman attended a training session sponsored by the Georgia WMU, at which she met Mildred Blankenship, a HMB staff member in the Christian Social Ministries Department who is responsible for literacy training.

Through Miss Blankenship and WMU contacts, Mrs. Cornman has conducted 13 workshops for volunteers who want to tutor, teach conversational English or help someone learn to read and write. She herself has several students in Augusta. "We live in a transient community near a military base (Ft. Gordon) so there are a large number of servicemen. Many wives who are foreign-born can't speak English, so this is where the conversational English comes in."

Mrs. Cornman puts into her classes the extra touches that mark both her concern for people and her effectiveness as a teacher.

In conversational English, she teaches "survival English": "How much is this? Where do you live? What time does the bus come?"

To help students learn, Mrs. Cornman plays "Concentration, spin the bottle—if it lands on you, you have to identify the object—that sort of thing. And they love singing."

She has some students on a one-to-one basis, especially in teaching someone to read and write. But for conversational English, group classes can fill a social need as well. And she often begins with a devotional or short Bible study.

"My first student was a German woman with three kids. When I first knew her, her husband was in jail and she spoke only a little English. I occasionally talked to her about the Lord. But it is a situation where you're just planting a seed and waiting for the harvest."

Mrs. Cornman looks on her volunteer work as concrete action. "You can see results," she says. "It is a good thing knowing you're an instrument being used by God, an instrument of his love. You do something in these people's lives."

The person who is being taught is an individual to me, not just a student," she adds firmly. Mrs. Cornman is modest about her successes, however. "In any helping ministry, you have to learn you are not the answer to all their problems. God is."

That is the sort of spirit the Board's Christian Social Ministries Department would like to see in all its volunteers.

CSM has used volunteers "ever since I can remember," says associate director Clovis Brantley. In the past few years, however, there has been an increased emphasis on screening, training and supervision.

"Where there is a good program, like Mildred McWhirter's in Houston, you can screen out persons whose reasons for volunteering are not valid," says Brantley.

"If a person is doing it just for self-gratification or if you get a borderline mental-health type—and you get that now and then—that could be a detriment to the recipient of the service," says director Paul Adkins.

"Many volunteers come with all the answers to problems that really need professional help. We need people who are comfortable with themselves. They realize they are not junior psychiatrists—and not the administrators of the institution."

Adkins stresses the need for any volunteer program to match the abilities of the volunteer with the particular job that needs to be done.

"You don't want a computer expert parking cars," he laughs. "That is one great reason for the turnover in some programs, because there is not a good match of people and jobs. Just because you say, 'Here's a warm body,' that doesn't necessarily mean that the person has the skill to fill the slot."

"Not everybody is cut out to be a Sunday School teacher," Brantley adds. "We need to ask people to do the things they can do. Then give them guidance on how to do it."

The CSM Department stresses that a trained volunteer makes a more effective volunteer. "We are looking for people with certain skills, already," Adkins says. "Then if you train them and follow up..."

The CSM Department will hold a training conference for volunteers at Southern Seminary next spring. The department also is working on a guidebook on how to run a volunteer program. In addition, Doran McCarty is taking a year's sabbatical from Midwestern Seminary to make a study of what services are available to train volunteer supervisors.

"A supervisor of a volunteer is different from a supervisor of somebody on the payroll," Adkins points out. "It is not an under-over relationship. The volunteer is donating time."

"If we can train the supervisor better, we will improve the quantity and quality of the volunteers."

"Another thing that might help is ongoing training for the volunteer," says Jim Barber. "There is often not enough support for the volunteer after he gets going. We need in-service training even after the orientation."

Barber points out that any volunteer likes to feel that the job he is doing is worthwhile and important. "If a person volunteers, then the job really should be there. You don't just say to a volunteer, 'Go in there and keep those 50 kids from killing each other for the next hour.' And if you want somebody to teach ceramics to children, then the children should be there."

Echoes Brantley, "We shouldn't ever ask for help if we don't need it. If I volunteer for two hours and there's nothing to do, or if 12 people could have done it when you asked 20, then I won't go back."

And what's more, Adkins says, "That center will have not only lost a friend, but gained an enemy. In the past, things like this may have happened. We are still working to correct that impression."

The CSM Department, like many others at the HBM, is improving the strength and effectiveness of its volunteer program. But as Adkins points out, "You can have all the training and screening you want, but if the internal motivation isn't there, the individual will soon get tired."

That motivation—to teach someone to read and write, or help a church set up a renewal evangelism weekend—is at the core of most of the volunteers who aid HMB work.

Behind that Christian motivation is always the feeling, however, of "I'm not doing this because I have to, but because I want to." •

"If a person volunteers, then the job should really be there. No one wants to waste time."

A MATTER OF LOVE AND CONCERN

By Toby Druin

Thousands of Southern Baptists are combining leisure time and mission needs to tackle short-term assignments in home missions.

Daisy Buchwald personifies the spirit of the Christian volunteer. A widow since 1964, she lives in Santa Fe, N.M., just off the highway to Glorieta. At least she lives there about six months each year. The other six she travels in her Open Road camper, visiting with other "Loners on Wheels" and sharing her faith as a Camper on Mission—one of 10,000 who camp and share their witness across the nation.

In 1967 she served a short-term stint as a Home Mission Board Christian Service Corps volunteer in Hawaii, doing survey work and sketching the church building for use on the church bulletin and stationery.

As a member of First Baptist Church, Santa Fe, she has taught a Sunday school class for hippie kids she recruited at a crafts shop she formerly operated, and now is active in a ministry to inmates at the New Mexico women's prison. She and some 35 other women make regular trips to the prison to visit with their "daughters" there—women they "adopted" and with whom they have tried to establish a mother-daughter relationship to help them toward rehabilitation.

"It sounded dangerous at first," Mrs. Buchwald recalls, "but I have always been bugged by that scripture, 'I was in prison and ye visited me,' and this was an opportunity to do what Jesus had commanded us to do."

Visiting in the prison, providing an occasional haven for a runaway sent to her by a Baptist missionary, painting and camping, claim a lot of Mrs. Buchwald's time. But she is ready for other Christian Service Corps assignments or other volunteer missions opportunities.

"Why should I live here and take care of things?" she asks.

That same philosophy, spoken or expressed in different ways, is providing the impetus for the

volunteer movement among Southern Baptists today. Thousands of volunteers, young, old and in-between, are moving out into virtually every area and serving in almost every conceivable manner, from mopping floors to preaching.

The Department of Special Mission Ministries is the Home Mission Board's volunteer-coordinating arm, working to maximize use of the volunteers. The department, headed by Don Hammonds, matches requests for volunteer assistance, primarily from HMB and state missionaries, with persons interested in serving.

The list of those interested is an ever-lengthening one, now ranging from high school students in the new Sojourner program to retirees in the Christian Service Corps. In between are people in all walks of life giving a few days (in the case of some working while on vacation); or a summer or semester (for some college students and at least one professor); or, occasionally, even years (for some persons willing to change places of residence to help out a pioneer area church).

"What's happening is an explosion of interest in missions by people of all ages," says Hammonds. "Each passing year seems to open up some new opportunity to get more people involved."

Missions interest is almost like an infection or communicable disease, Hammonds says, with the enthusiasm of one person who gets involved somehow affecting another.

The student summer missions program is 30 years old and it's been 27 years since Fred McCauley began the Tentmakers program, the predecessor of the Christian Service Corps. Both have grown beyond the most optimistic dreams. Today student summer missions involves not only the traditional summer program—in 1972, 1,100 were assigned by the HMB and BSU group—but also semester missions where students take

semester of school to get involved in missions, special projects such as a Mississippi BSU team rebuilding a pioneer area church, and now the Job Corps. The Job Corps is an attempt to encourage students not involved in other summer missions projects to take jobs, primarily in heavily traveled tourist areas, and provide a Christian witness.

One of the initial Job Corps efforts was at the Grand Canyon National Park last summer. During the summer, Fred Harvey, Inc., the Canyon concessionaire, employs some 600 persons, mostly students, at the lodges and cafeterias to supplement the permanent Canyon staff. They provide services for more than two million tourists who annually visit the scenic wonder in Arizona.

In 1973 the Harvey corporation suffered a 60 percent turnover in employees during June. Bill Maxwell, general manager of the corporation's Canyon operation, blamed it on poor recruiting. At the suggestion of Paul Milton, pastor of First Baptist Church of Grand Canyon, the Harvey recruiters focused on church-related colleges for the 1974 season. Milton, who also is chief pilot for Grand Canyon Scenic Airlines, even flew the recruiters to some Texas Baptist colleges. He spoke often in chapel services and at Baptist Student Union Conferences and retreats to encour-

age the students to apply for jobs at the Canyon.

The result was a Job Corps team of some 35-40 young people at Grand Canyon National Park for the summer. They served as maids, food servers, laundry room attendants, gardeners and bus drivers. And used both time on the job and their leisure hours to witness for Christ.

Most came at Milton's behest from Texas colleges and universities—14 from Stephen F. Austin State University, seven from East Texas Baptist College, a couple from Baylor—and others from such schools as Grand Canyon Baptist College and Arizona State University.

Basically, all came for the same reasons: primarily to share their faith and secondarily for a summer job, although most admitted they liked the idea of spending the summer at the Canyon.

Susan Harper, SFA student from Dallas, heard Milton speak and came "because no other place would I have the opportunity to share Jesus with so many people." Denise Hall, of Tempe, Ariz., and Arizona State University, contracted to be a line server in the cafeteria, but came "to try to show people I have something they need—Jesus Christ."

Midland, Tex.'s Denni Quattrini, who worked in the laundry with another SFA student, Kay Gross, is convinced she was led there to help her understand another culture. She and Miss Gross

CSC volunteer Daisy Buchwald asks: "Why should I stay home when there's so much to do?"



The HMB's Department of Special Mission Ministries coordinates volunteers and mission opportunities.



were the only white girls in the laundry, working with several Indian women. Denny spent the summer learning about Indians and witnessing to them about her faith in Christ.

Buddy Littlefield of Daingerfield and East Texas Baptist College spent the summer as a curio clerk and helped lead her dormitory supervisor to Christ. The girl, a young Californian, is now a student at ETBC.

Stan Smith, a computer science major at ASU, heard Milton's pitch at the state BSU convention and "knew that's what God wanted me to do." He applied to a recruiter and volunteered to work in the Camper's Service center—the laundry and shower facilities on the edge of the Canyon's vast Mother Campground.

"I knew I would be cleaning out showers and toilets," Smith said. "But it was a great opportunity to witness. People get so mad when the machines won't work or something else goes wrong. It was a challenge to see if the devil could get me down through other people's problems."

Smith said many people who had visited the Canyon before, some every year, told him the atmosphere was different there this summer. Maxwell, the Harvey company administrator, concurred and noted that the 60 percent turnover rate of 1973 was down to 16 percent in 1974. He is favorable to a new Milton suggestion that recruiters for the 1975 season again go to church-related colleges and this time offer training courses for the volunteers in academic centers such as Dallas-Fort Worth and Houston.

The Canyon literally was a microcosm of volunteer mission efforts. In addition to the Job Corps, a drama team of four Birmingham young people and three Christian Service Corps workers spent the summer working and witnessing there.

The drama team was a first-time experiment of the Department of Special Mission Ministries. The four young people—Larry Ferguson, Terry Jordan, Lynn Jett and Gary Fleming, all members of Birmingham's Center Crest Baptist Church—performed "Jonah and the Whale," a musical adaptation of the Bible story, each night in the Shrine of the Ages.

The National Park Service forbids religious services in the public areas of Grand Canyon National Park, but allows four churches, including the First Baptist Church of Grand Canyon, to use the Shrine of the Ages. The Church, along with the HMB, sponsored "Jonah" six nights a week throughout the summer.

The Jonah team gave more than 60 performances, most of the time to a full house, and ended each service with an invitation "to make your life count for Christ." Some persons left almost every service when they realized it was overtly religious and evangelistic. Most, however, sat through the 45 minute performances and several made decisions.

In addition to the drama, the Jonah team gave a puppet show in the Canyon amphitheater each evening, using the opportunity to invite their audience to the Jonah presentation. They also conducted day camps for children of tourists.

Stan Smith, a student at Arizona State, figured, "Cleaning out showers and toilets was a great opportunity to witness... it was a challenge."



CSCer Jane Hanscomb operated the information booth at Grand Canyon Parks' "Shrine of the Ages."

The Canyon's Christian Service Corps workers—all volunteering their time and paying their own expense—were three women. Jane Hanscomb of Philadelphia, a former U.S. Navy WAVE, served at the Shrine of the Ages, operating the information desk.

The other two were both from McCaysville-Copper Hill, Ga. Carmen Dickey and Sammie Grubbs, both widows, friends, and members of the First Baptist Church, McCaysville-Copper Hill, went to the Grand Canyon thinking they would probably be teaching or leading church organizational functions in the tiny Grand Canyon Church. Like most volunteers, however, they adapted to situations as they found them.

They became "mothers" and all that means (housecleaning, cooking, dishwashing, etc.) for the Jonah team and most of the Job Corps team members and others of the Fred Harvey workers who frequented the "bunkhouse," their living quarters for the summer. They led Vacation Bible Schools and day camps and spent a lot of time counseling the young people.

That seems to embody the essence of the volunteer movement—people have discovered they can daily use whatever talents and skills they have in some mission endeavor, even if it is cooking or washing dishes or lending a listening ear.

Robert Hartsell, a communications specialist at Southern State College in Arkansas, was a Christian Service Corps volunteer last summer, offering his services as consultant to the Michigan Baptist Convention. He plans to go back next summer. Many persons, however, are doing short-term

Last summer, Grand Canyon National Park was a microcosm of HMB volunteer mission efforts.

DON RUTLEDGE PHOTO



Volunteer construction workers enjoy lunch during building of North Shore Baptist Church, Peabody, Mass.

People use their talents in missions, even if it's only washing dishes or listening.

service on vacations in areas of work totally foreign to their usual endeavors. Best example of this is the growing number of builders doing construction work for churches in the Southwest and West. Groups like Builders for Christ, headed by George Carkeet, pastor in Greenwood, La., and others from individual churches like Liberty Baptist Church in Dallas, are erecting badly needed buildings all over the area. And for the most part, the persons doing the building—men, women and children—have had no experience in the construction business. Many spend all of their vacation time on such projects, some working from early till late, others participating in revival-type meetings held in conjunction with the building project. More than 100 persons

from First Baptist Church, Iowa Park, worked two weeks last summer on a building at Rye, Colo. The volunteer building boom opened another door of mission service for Jim Watkins and his Wolf Creek Industries of Pagosa Springs, Colo. Watkins and his partners don't do the work, but they contribute logs for at least four churches a year, most of them built by Carkeet and his Builders for Christ.

Hammonds of the HMB's Special Mission Ministries Department sees the volunteer movement growing. "When a person gets involved, he comes back and shares the experience and more people want to go. There is a certain amount of

A VITAL ROLE

by Jim Newton

Brotherhood volunteerism has increased as laymen begin to realize that "winning America to Christ" is the role of the laity.

Spurred by a fresh shot of adrenaline, Brotherhood organizations in Southern Baptist churches across the nation are seeking to play a vital role in recruiting laymen for involvement in missions.

"The Brotherhood has a new sense of excitement about involving laymen in missions on a deeper, more meaningful level," asserts Glendon McCullough, executive director of the SBC Brotherhood Commission in Memphis.

"The Brotherhood is changing," declares McCullough, bubbling with enthusiasm. "It hasn't happened overnight, but it's happening. The old stereotype of the Brotherhood as a group of older men who meet, eat, hear a speaker and go home to do nothing is dying."

In its place is a new approach to Brotherhood work that seeks to involve men and boys of almost all ages in exciting, flexible approaches to missions, using the expertise, talents, gifts and skills of each person in unique ways to bring men to Jesus Christ and carry out the mission task of the church, McCullough says.

McCullough, former personnel director for the Home Mission Board who took over the reins of the Brotherhood Commission two and a half years ago, has done a lot personally to inject the adrenaline into the veins of a sagging Brotherhood organization.

Probably the biggest job he has tackled has been to try to reverse the old image of the Brotherhood. "I was not joining a funeral cortege when I moved to Memphis," McCullough quipped shortly after taking the job. Instead, he came to ride the crest of a lay movement. "It is a tide we cannot hold back if we tried, and one we do not dare control if we could," he feels.

For the past few years, trends in society and the church have indicated a resurgence among laymen that some have described as a national "lay involvement movement."

Helping to usher in the "idea of the laity" involved in missions has been a new theological understanding among Baptist laypeople concerning their own sense of calling and responsibility to be ministers and missionaries in the world today.

The lay renewal movement, with its proliferation of books on the role of the laity in missions, has helped laymen understand that it is not the job of the pastor to "win America to Christ," it is the role of the laity; and that the pastor's role is one of equipping the laymen to serve as ministers.

A basic part of that theological understanding among laymen has been that God has given all Christians different gifts, talents, skills and abilities, and that God expects all Christians to use these in the most effective way.

Even though a number of churches never report statistics on men and women volunteers in missions, Brotherhood enrollment has increased each of the past four years. Last year, 461,080 men and boys were involved in Baptists Men and Royal Ambassador units in local churches.

(Almost half, about 208,000 of the 461,080 persons enrolled, are boys involved in Royal Ambassador organizations.)

McCullough quickly points out, however, that statistics don't indicate quality, and that he feels the quality of involvement of laymen as volunteers in missions has increased much more rapidly than the quantity of enrollment figures.

The Brotherhood Commission, working cooperatively with state Brotherhood secretaries, seeks to provide the resources and materials to enlist, train and equip men for effective involvement in missions.

Through its publications, the Brotherhood Commission provides materials for effective Baptist Men's and Royal Ambassador meetings, and to make men and boys sensitive to world mission needs.

In August, *World Mission Journal*, the Brotherhood's Missions tabloid newspaper, began publishing a monthly column co-authored by Bill Wilson, the Home Mission Board's volunteer coordinator for Christian Service Corps, and by Eugene Grubbs, director of the Foreign Mission Board's work with laymen overseas.

Wilson points out that most laymen who serve as volunteers in missions prefer to go to pioneer mission areas in groups with other men on special projects, such as construction or witnessing efforts. State Brotherhood organizations play the primary role in organizing and coordinating such special projects.

Most of the more established state Baptist conventions, such as Texas, Mississippi, Alabama, North and South Carolina, sponsor regular mission involvement projects for Baptist men, such as lay witnessing efforts, church building construction projects, and special cleanup efforts following tornados, floods or other natural disasters.

Texas and Oklahoma have by far the most sophisticated and elaborate disaster relief programs, utilizing a computerized list of laymen from whom to recruit volunteers with specific skills such as carpentry, plumbing, counseling, medical or other talents.

Paul Adkins, secretary of the Christian Social Ministries Department for the Home Mission Board and coordinator of the Board's disaster relief program, believes Texas and Oklahoma are two prime examples of what a state convention can do in the area of disaster relief when it gets laymen involved in the project through Brotherhood. Adkins feels the Brotherhood provides "the ideal structure" to handle disaster relief.

Wendell Belew, director of the Board's Missions Division, applies the same principle to all other areas of mission involvement.

Belew points out that the Brotherhood and Women's Missionary Union actually are the only organizations the local church has specifically for the task of involving people in mission action and mission projects.

The Home Mission Board, Belew adds, works through the missions committee in the local church, but can only work through Brotherhood and WMU to actually recruit people for involvement in missions. Organizationally, he explains, the local church's missions committee recommends mission projects to the church council, but it is up to the Brotherhood and WMU represented on the council to recruit the volunteers and do the work.

That is the reason, Belew says, that Brotherhood and WMU play such a vital and crucial role in recruiting volunteers for involvement in missions. •

Newton is editor, *World Mission Journal*, Memphis, Tenn.



glamor in 'going' and the people see themselves as missionaries. We encourage that idea.

There is increasing opportunity for volunteers. The more the people see and experience through missions efforts the more they realize there is to do."

A prime example of this is the growth of mission tour groups. The first choir on any large scale to be sent out under HMB auspices went out in conjunction with Project 500 emphases in 1968. About 50 groups went out that first year and most just gave musical performances. Last summer more than 200 groups were dispatched into the pioneer areas of the nation and most spent as much time in missions activities—leading Bible studies, Vacation Bible Schools, doing survey work and visitation—as they did in singing.

Hammonds credits the youth tours with spawning the interest of young people in the nitty-gritty of missions. One result is the latest volunteer program, Sojourners, for high school students.

For years student (college) summer missionaries have returned to their home churches and told about their mission experiences," Hammonds says. "The high school students heard those stories and got the chance to do many of the same things on the mission youth tours. The Sojourner program has been a logical outgrowth and gives the individual high school student the opportunity to become involved more in depth than is possible with a large group.

Sixteen high schoolers, all paying their own expenses, were assigned under the initial Sojourner program last summer.

The volunteer movement is reaping rewards for the home churches of the volunteers as well as the churches and areas to which they are going, Hammonds observes.

"Initially, most volunteers go with the idea of helping someone out there," he says, "but almost invariably they feel more helped. When they come back—and this possibly is the most important thing—they see more mission needs around them. We have seen a lot of missions started at home because of this."

William L. Wilson, himself a volunteer, heads the Christian Service Corps for the Home Mission Board. He is encouraged by the growing number of volunteers but still sees the need for outstanding the number of people stepping forward.

To help enlist more volunteers he is organizing a Convention-wide network of state coordinators to promote the program and encourage people to make themselves available.

"A Christian's motivation for volunteering is his love and concern for all people—those around him and in Massachusetts, Wisconsin, South Dakota—wherever there is a need," Wilson says. "We should not lose sight of the fact that many communities simply don't have exposure to concerned people, those who love others the way Christians are supposed to."

"The Christian Service Corps exists to give people—those Christians—a choice. We show them the need and leave the response up to them."

Three BSC summer missionaries, Mary Boren, Jean Marie Fischer and John Perez, teamed up for singing and street witnessing; they also led day-camping for kids.

In 20 years, the volunteer movement has gone from "adults-only" to "all-ages welcome."

TAKIN' THE COOKIE CRUNCHIN' OUT OF CHRISTIANITY

Southern Baptists are finding that being a volunteer is more than glamorous... it's also hard work, time consuming—but rewarding

Compiled by Kim Watson

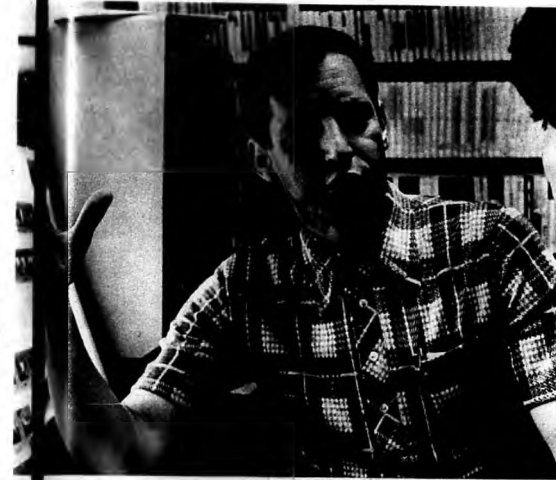
Bob Hartsell wanted to be a pastor but he was called to be a teacher instead. Several degrees, nine years and one family later, Hartsell found an avenue for his ministry. Now an associate professor of speech communications at Southern State College, Magnolia, Ark., he volunteered his services as a communications theorist to help the Baptist State Convention of Michigan in Detroit more effectively organize its time, money and manpower. His experience as a volunteer this last summer, he says, "was exactly the same thing a minister gets out of doing what he is God-called to do."



Seven weeks of VBS, day camps and youth fellowships kept 17-year-old Yvette Pool of Jena, La., busy this past summer. Working as a high school summer missions volunteer in Socorro, N.M., "was what God wanted me to do this summer," she says. "I have always been interested in missions and felt it would be a good opportunity to find out what being a missionary was all about."



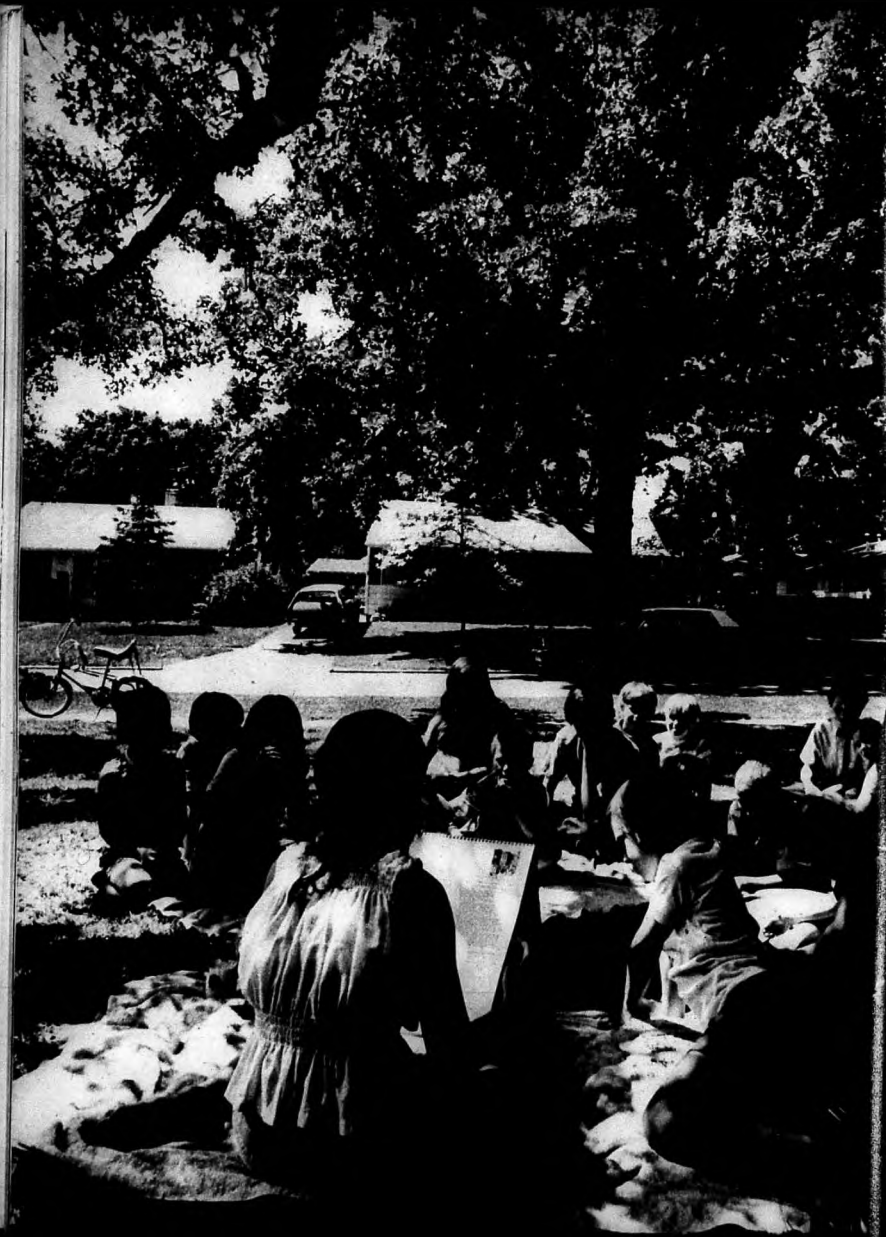
"I would recommend this to anybody, to everybody," says Lee Catrer after a summer as a student summer missions volunteer in West Yellowstone, Mont. "I've learned it's not the church fellowship that counts, not being a Baptist or Methodist, but it's being a Christian that counts. It's knowing the Lord and living the Bible that counts."



The Mission Youth Group of the Albertville Baptist Church in Alabama traveled to Tennessee this summer to serve as camp staff at the Tellico River Camp for underprivileged children. Alice Thompson, a member of the group, says the experience changed her spiritual life. "These children distrusted us at first, but then they realized that we love them as Jesus loves them and now they like us. They used to come and beg for money but we told them that we didn't come to give them money—that we came to set them free spiritually. And now they come and ask us to read to them from the Bible. It's a neat feeling."

Continued





Summer missions work has its ups and downs for any leader, but four young women working in Illinois as summer missions volunteers found that it made their summer unforgettable. "I enjoy working with so many children," says Linda Hunt (left photo) of Mandellin, Mo. "It can get frustrating, trying to keep up with them, but you love them just the same because they're the Lord's." Patty McDow (above left photo) a native of Columbiana, Ala., found that working with children was a challenge. "The children make fun of my accent but I've found that God's people are really one in the spirit." Straining to speak above the dull roar of children, her face works itself into a smile, "and it's good to know that the Lord is amidst all this confusion and that he's working among us." Facing slamming doors and barking dogs has been a little unnerving for Mitzi Miller (top right photo) of Ellijay, Ga., but she admits that's just part of what survey work is all about. "I find that most people are really beginning to realize what being a Christian and living a Christian life is all about. People are aware of what's going on... and that God is alive no matter what faith they're in." Trying to keep up with 20 children makes it easy for Ann Hawthorn (right photo) of Lufkin, Tex., to lose her breath... "but you learn to be patient with them. And if you're willing to join in as one of the kids you really have a lot more fun."



Continued

After a bout with alcoholism, Cecil Willetto began attending the Baptist mission in Tinian, N.M. Local missionary, David McKenzie saw potential in Willetto, a Navajo Indian, and began grooming him to take over the pastorate at Tinian. After several years, Willetto has taken full control of the mission and its pastorate; attendance has grown to 25 or 30 persons. Willetto also holds a secular job as bus driver and custodian for the local school district. But Sundays are always reserved for his church work.



Gwin "Andy" Anderson, going bald but youthful at 71, volunteers his time each summer working as a Christian Service Corps volunteer carpenter, a profession he learned by watching others. This summer, accompanied by his wife, Nina, he directed renovations of the buildings of First Southern Church, Abilene, Kan. "I would like to encourage older people to get involved in mission work," he says, "if these college kids, when they get out, have some older person ahead of them, it kind of keeps them corralled up." And working harder?

Paul Royal, minister of music, First Church, Pensacola, Fla., had a dream and saw it come a reality: 1,000 volunteers—students, professional electricians, plumbers, carpenters—with \$50,000 cash donated from the city's revenue sharing fund, made repairs on 100 below-standard homes in a project called "Volunteers Improving Pensacola (VIP). Name any kind of home repair the crews did it: roofing, flooring, plumbing, wiring, paneling, painting, windows, porches and doors. One woman whose husband had undergone major surgery said, "This is the happiest day of my life—the world must be getting better, I can feel it."

Continued





As a student summer missionary serving in a Puerto Rican-French ghetto in Waterbury, Conn., Robert Harrel, photo right, found, "It really hit me square in the face how good I have it. It changed my whole way of looking at things." Harrel lived in a store front coffee house which he kept open almost 24 hours every day. "One thing about my work," he says, "it was hard and I wouldn't trade the experience for anything, but I tell you, this work takes the cookie crunching out of Christianity."



EVERETT HULLUM PHOTO



His name isn't on any volunteer list, he's just got a big heart. Ernie Jodoin, center, below, is an electrician in Worcester, Mass. But on Tuesday nights he puts all else aside, calls his family around the kitchen table and opens his home for a Bible study fellowship. The idea was Jodoin's, an attempt to help the newer members of his church. As 14 faithful members attest, the idea has worked.

Mrs. M.E. McGlamery, below, volunteers three hours each week to teach the deaf. The wife of the superintendent of missions, she teaches three young people sign language at Opportunity Village, a sheltered workshop for the mentally retarded in Las Vegas. "I feel like I am helping someone that really needs help. I'm teaching them how to communicate on the job and with their families—and there is a feeling of satisfaction when you can show someone how to communicate." Mrs. McGlamery also teaches the counselors at the workshop how to sing so they can communicate with the deaf. "The Lord let me learn sign language and I feel that I must use it to the best of my ability for him. It's really exciting work."



BOB ALLSTAD PHOTO

JOBY DRUM PHOTO

Each week several women of Exchange Baptist Church, Oklahoma City, Okla., work in the back room of the Christian Family Health Center clinic, sorting pills, stocking shelves and filling prescriptions. Delores Locke volunteers her Monday nights at the clinic because "there's a sense of knowing that someone is being helped, even though you don't meet the people themselves, you know you're doing something for them."

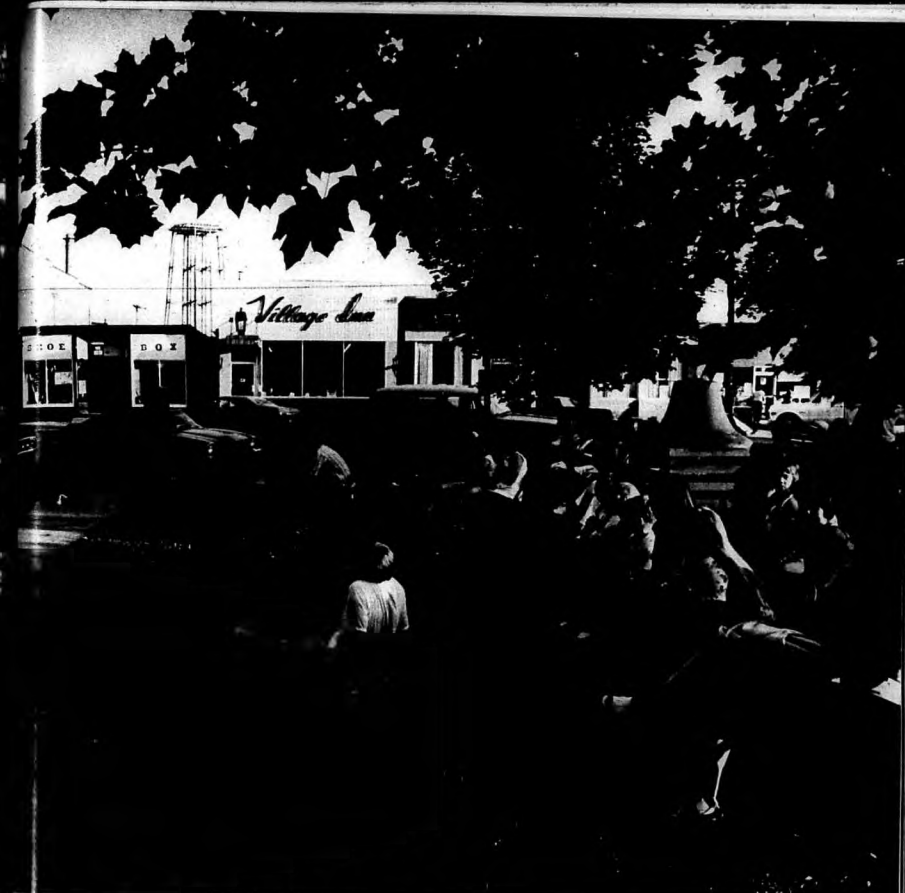


Continued



KURTZ MUSEUM PHOTO

Traveling youth mission groups from Baptist churches, large and small, can be found almost anywhere in the United States during the summer months. It is not uncommon to find them providing needed exposure for local Baptist work by performing in shopping malls, on stage (left, "New Found Peace," Oakwood Baptist Church, Chattanooga, Tenn.) and in the parks (right, youth mission group, Ellijay, Ga.). In ten years the number of youth mission groups being assigned through the HMB has grown four-fold, from 50 to 200.



ANDERSON PHOTO

(Dozens of others make direct arrangements with missionaries on the field.) The trips, costing anywhere from \$1,000-\$5,000 for one or two weeks, depend on the groups' ability to be versatile. While the aim of many is spreading the Gospel through their music, they also do their fair share of teaching backyard Bible schools, survey work, witnessing and repairing existing church buildings. One of the greatest benefits of these mission groups, despite the obvious benefit of reaching people in other communities, is the emotion

they create toward missions once they return home. Literally dozens of people serving in the HMB missions force first became interested while on a youth mission tour. E. B. Brooks, right photo, minister of music at Hillcrest Baptist Church, Dallas, Tex., found the excitement ran true in his group this summer. "We anticipated success, but this is beyond what we had hoped for. It's been great for our young people, they've grown a great deal. And they've been challenged to do a lot more than they would in regular church activities."



COMMENT by Walker L. Knight
The ministry of the laity

The Twentieth Century has wired us in to the world.

We are conveniently electronic, aware instantly of even the slightest disturbance among the passengers on the other side of spaceship earth.

Every issue becomes our issue. After all, we are on the same journey through space. We feel totally responsible and it bothers us. Maybe more than our consciousness admits. Once we turned such problems over to the "authorities," but now we know how inadequate the authorities are, how limited their information and expertise, and how often they have conflicting opinions. Authorities are suddenly all gone, one way or the other. A few of the superstars remain, but not many—a Kissinger here or there.

People often tell us that once we have been given the information about a problem, we have a responsibility toward it. But what if we get problem on top of problem on top of problem? Soon we have the world around our neck.

With everything happening at once and with such feelings of total responsibility, we get to the place we no longer want to look at what is happening. We want to withdraw. Or we want instant solutions to problems that have been years in the making.

We have another option open. That is, pick a problem—one we can handle—and act. Set personal priorities. Do something, somewhere, for somebody, sometime. Action heals the wound made by the communications overload that tends to abstract events beyond human understanding and to drown persons in a flood of imagery. Once again we can feel

that we know the meaning of what is going on, because we have a part in it. The secret comes in matching our gifts with evident needs, and that is a hole the Home Mission Board is filling.

The response of thousands of volunteers for national missions, for service within and without their communities, has to be one of the most hopeful signs on today's disturbing horizon. This very significant volunteer trend converges with another important trend: the emphasis upon the missionary's role as an equipper, facilitator and catalyst. The trends have their counterpart within the church, as pastors grasp the vision of equipping the saints for their ministry in the world.

Societal changes have not only made the ministry of the laity much more possible, they have also made it necessary.

If we haven't already, we will be hearing quite a lot about the catalyst, the catalytic or catalysis. The words come from the chemistry lab, but they have meanings for human relations.

"Catalysis" is an action between persons precipitated by a separate agent, especially by one that is essentially unaltered by the reaction. In mission areas we are not too concerned if the reaction happens to alter the agent. The emphasis is on having the catalyst precipitate the action between others.

The terms capture the mission concern to awaken, train and involve the thousands of laypersons in doing the work of missions. The missionary not only is multiplied, but the work is usually better done, and it is more accepted by those involved in mission efforts.

The shift to the catalytic ministry picked up impetus a few years back when SBC national expansion doubled the land area and tripled the number of people for whom we felt responsible. There was no way employed missionaries could do all the work. Also we were failing at some difficult tasks—at least not succeeding as well as we would like—when we were unable to cross racial, cultural and language barriers. Missionaries enlisted, trained and encouraged persons within those situations to cross the barriers. The results far exceeded what had been accomplished in previous years.

Today most of those engaged in national missions see their part in determining the needs of the nation, in communicating these needs in such a way that others will share the responsibility, in enlisting the laity in accomplishing the tasks, in equipping laypersons for effective ministry and in putting it all together within a national missions effort.

There was a time when only one secretary did the work of receiving applications and assigning students for summer missions. Then another person was added to conduct the work of the "int-maker" (now the Christian Service Corps). Today the Department of Special Missions Ministries has a crew of 10 persons in the office and four field personnel who enlist, screen, appoint, train, correlate and plan the work of these thousands of volunteers.

The day of the lay volunteer is here, and mission work is much the better for it.

HO! HO! HO! HO!

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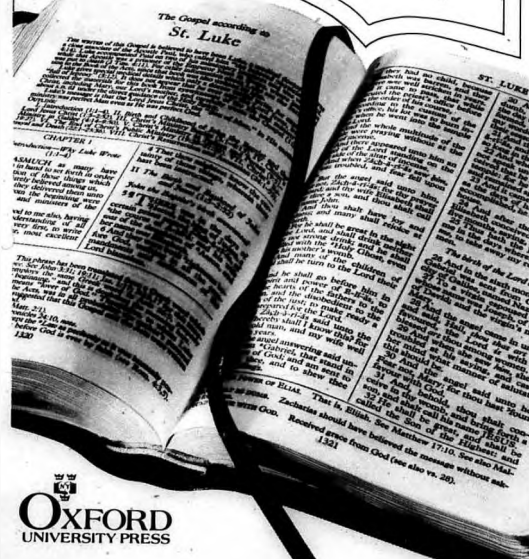
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OPPORTUNITIES IN HOME MISSIONS

No matter how long or how short
your time, folks, WE NEED YOU!

For every individual willing to volunteer there is a program or ministry available to meet his/her needs or interests. The problem is to make interests mesh with the appropriate ministry. HMB workers suggest that prospective volunteers first contact their local Baptist church. If nothing is available there, contact the associational offices.

If the volunteer still has found no programs that use his skills or talents optimally, he should contact the HMB for information on possible ministries and methods of setting them up within the local church.

Almost every department/division at the HMB depends heavily on volunteers; the volunteer should contact the one whose work aligns most closely with his interests. Those using the most volunteers are:

Evangelism Division
Christian Social Ministries Department
Language Missions Department
Interfaith Witness Department
Cooperative Ministries with National Baptists
Church Extension Department

All are located at
1350 Spring Street NW
Atlanta, GA 30309

In addition to needs for continuing, long-term workers for these programs, the Board also uses hundreds of short-term volunteers each year. Some of the programs available to these people include:

• **Christian Service Corps.** For laypersons of college-age and up. *Long term:* one year or longer. *Short-term:* 2-12 weeks, anytime during year. *Fee:* volunteer provides own livelihood. *Apply:* anytime.

• **Student Summer Missions.** For college students. *Term:* 10 weeks during summer. *Fee:*

\$50 per week plus travel to and from field. *Apply:* Before January 15.

• **Semester Student Missions.** For college students. *Term:* fall, winter or spring trimester semester of college. *Fee:* \$50 per week plus travel to and from field. *Apply:* anytime.

• **Student Mission Corps (Job Corps).** For high school or college students. *Term:* usually summer. *Fee:* representative in area (usually missionary) provides assistance in finding secular employment. *Apply:* before January 1.

• **Special projects other than summer.** For college students working in teams. *Term:* usually Christmas or spring holidays, or period between semesters. *Fee:* none. *Apply:* anytime.

• **Mission Youth Groups.** For church groups of high school or college-age students, with sponsors. *Term:* approximately two weeks during summer. *Fee:* group provides own expenses. *Apply:* in fall.

• **Sojourners.** For high school students. *Long term:* One year (with option to renew for second term). Must be graduate. *Apply:* anytime. *Short-term:* 10 weeks. Must have completed junior year. *Apply:* before February 15. *Fee:* church or family provides full support.

All volunteer opportunities attempt to "link" laypeople with missionaries on the field who have specific needs. They also attempt to use the special talents or abilities of the volunteer. For further information, contact:

Department of Special Mission Ministries
Baptist Home Mission Board
1350 Spring St. NW
Atlanta, Ga. 30309





EXECUTIVE'S WORD by Arthur B. Rutledge

Strength with responsibility

Despite serious national problems, 1974 has to go down as one of the most encouraging years Southern Baptists have experienced. This was underlined at the fall meeting of the SBC Executive Committee by optimistic reports from practically all of the Convention's boards, commissions and seminaries.

Cooperative Program giving has been incredible. In a year when all of our people have suffered from inflation, Southern Baptists have contributed more money for their mission work and all their agencies than ever before. Some \$3 million above all commitments for support of the agencies was expected by the close of the Convention's fiscal year on September 30. These advance funds will further strengthen the work of the Convention, providing approximately a half million dollars to the Home Board, two and a half times that amount to the Foreign Mission Board and varying amounts to other agencies which receive Cooperative Program funds.

The enrollment of each of our six seminaries is higher than a year ago. When I asked one of the presidents how they accounted for this he said, "We think we are in a revival in America, and volunteers for full-time vocational Christian service increase during revival periods."

There are other signs of revival. A new mood of seriousness seems prevalent in our country. More people are concerned about moral and spiritual values. Young people in growing numbers are turning to religion, and the vast majority to Christianity. People are hungering for spiritual foundations, though some turn to various strange (to us) and sometimes bizarre religious expressions. Large numbers of churches are experiencing new levels of spiritual vitality.

Other denominations are enjoying similar encouragement, and in this we rejoice. We take no pleasure in reports of decline and cutbacks within other denominational bodies. The problems of this nation and of the world are so enor-

mous that the dynamic contribution of every Christian group is needed. Christians by whatever name are our brothers and sisters in Christ, and fellow workers in the effort to help people find peace and meaning in Jesus.

With sincere appreciation for fellow Christians of other groups, I have the strong feeling that Southern Baptists have grown to a position of great potential influence in this country. We have reached the point of having more members than any church in the nation except the Roman Catholic Church, and Southern Baptists alone, of the largest bodies have been able to grow year by year during recent years.

Along with numerical growth, we have grown in ways which may be even more significant. We have long been strongly committed to evangelism, and that has not changed as we have grown in size. We have long been committed to missions—a hundred years ago when the SBC was less than 30 years old it was often referred to as the Southern Missionary Convention. That commitment has not changed.

We have not always been as open to people of other races and cultures as we might have been. We have not always been as active in ministering to the disadvantaged and the neglected as we might have been. But there have been dramatic changes in both these areas, and our witness is stronger for it. We are learning to look upon persons as persons, whatever their racial origin or educational status or financial situation. We are learning to recognize them as persons with needs and hopes, sorrows and joys just like ours. Hundreds of churches have added special ministries to their traditional and still valuable teaching and training programs. Such ministries, beamed toward disadvantaged, confused, lonely, alienated people are bearing spiritual fruit—and the churches grow in the process! We have been able to get involved in social ministries in the

name of Jesus without compromising our evangelism commitment. In fact, these ministries have opened avenues for sharing our faith with people who never heard us before.

In all of this we have continued to be a Bible-believing, Bible-teaching, Bible-living body of people.

At a meeting in Nashville a few weeks ago, Garland Hendricks of Southeastern Seminary and I were discussing the future role of Southern Baptists in national life. Dr. Hendricks recalled some comments made by the Secretary of the Home Mission Board of the Congregational Christian Church in the late 1940s. The missions secretary, Thomas Alfred Tripp, had said to Hendricks: "I believe that Southern Baptists hold the spiritual destiny of America more than any other religious body." He explained: "There are three assets, the combination of which no other major denominational body has. First, you are located where the children of America are born; the seedbed of human wealth and religious ideas. Second, you have the ear of all kinds of people, including the common man, some others have lost this. Third, you have maintained an effective evangelism, which is the dynamic of a denomination." He concluded by saying that "so far as I can tell, no other denomination has such a balance in assets to make this possible."

Remarks like these sober us as we face our responsibilities today. As a denomination with more members than any other evangelical group and with churches more widely dispersed throughout the nation than any other body, Southern Baptists are more responsible for the equality of moral and spiritual life in this nation than ever before.

This is a day for gratitude for God's giving us such strength and responsibility. It is therefore a day calling for fresh commitment to Jesus Christ and his will for us as individuals, as churches and as a denomination. ■

MEDIA by A.J. Conyers

Ministry is for people

Leonard Griffith is a Canadian minister who some years ago served as the pastor of City Temple in London. His latest book, *We Have This Ministry*, yields some valuable insights into the essential nature of the church's ministry. Griffith sees the Christian's ministry—whether that be a local church ministry, mission endeavor, or volunteer denominational missions—as essentially the ongoing ministry of Jesus Christ. "Our supreme role," he says, "as preachers or laymen, is to study the gospel ministry of Jesus, to learn about it and make it universally available."

It is therefore the task of the church to see its own work in the light of Jesus' historical ministry among his own disciples and in the community of his day. In spite of the two millennia that separate the twentieth-century church from its beginnings in Palestine, there are unavoidable parallels that transcend time and culture. It is to these timeless characteristics that Griffith calls the church to re-discover its identity and answer the call to ministry.

Griffith deals in a rather gentle fashion with the grasping of straws that goes along with the crises that face the modern church. But his gentility in no way deters his purpose of contrasting self-seeking, program-centered activities with the solid purposefulness of the church who knows her mission and is committed to ministry. He speaks the truth in love.

Above all, he desires that the reader should see the ministry of the church as a personal ministry. At times he does less than that in exposing the personal aspect of the Christian faith; at times he is sharp and forceful, and with keen words he cuts to the heart of the very personal character of Christ's ministry. But never does the author lose sight of this foundation principle in the church's mission. Only with primary emphasis upon the individual as a person will the church find correctives for the grim moralism of social-action, and the egoizing eccentricities of hard-sell evangelism.

We Have This Ministry sees the return to a person oriented ministry as the answer to the church's loss of appeal. If the church, says Griffith, "concentrated less on the rescue operation and more on the persons it ought to be rescuing, then the church would have the priorities of Jesus, and I people might respond to the church again as they responded to Jesus."

We Have This Ministry, Leonard Griffith, Word, 122 pp., 1973, \$3.95.

Wit and theology

It's a gift that seems all too rare lately to treat serious subjects in an unserious style and yet with a quite serious intent. That is all the more reason then to become acquainted with two fascinating volumes by the Texas Episcopal clergyman, Wes Seeliger.

Western Theology (illustrated by the author) pokes fun at some church practices and their underlying theology. By telling the story in familiar "Wild West" terms, Seeliger contrasts the institution-bound thought which he calls "settler theology" to the adventurous spirit of "pioneer theology." The one he characterizes as overly concerned with safety, order, tradition, and decorum, while the other is adventurous and willing to take risks.

The "settler church" is a courthouse ruled by the Mayor and the Mayor's Boys (pillars of the church). "No changes may be made without a unanimous vote ten years in a row. And then the Mayor can bust it with a veto." The building houses the *Almanac* (Bible) which tells stories of the pioneer past, full of adventure and excitement, which are however ignored in the settler approach to Christian life.

The pioneer church is a wagon train. "The wagon train is not comfortable or safe. The wagons are bandaged with bailing wire, pitted by arrows, patched and worn. Yet they creak along." The rough and ready character of pioneer theology contrasts with the pale meekness of settler theology. Whether or not the reader entirely agrees with the comparisons, he will laugh and sometimes nod in agreement with the bizarre caricatures. At times Seeliger may seem mildly irreverent; often, however, irreverence for theological foolishness proves to be a form of true reverence.

Our Inch from the Fence is the other of Seeliger's contributions. This is a collection of short articles and stories, often humorous and always imaginative. Characteristic of this collection is the title essay in which the author compares the brinkmanship of real life to feeding an old alligator marshmallows through a wire fence.

To whatever degree the reader finds agreement with the author's serious intent, he cannot fail to appreciate the thoughtfulness and wit of Wes Seeliger.

Western Theology, Wes Seeliger (Forum House, 1973, 103 pp.), \$4.95.
One Inch from the Fence, Wes Seeliger (Forum House, 1973, 160 pp.), \$5.25.

Continued

the "message" on the electronic media

Models of Religious Broadcasting

J. Harold Ellens



MODELS OF RELIGIOUS BROADCASTING

by J. Harold Ellens

The "pulpit" model, "The Mighty Acts of God" model, the "instructional" model, the "leaven" model—these are the four types of religious broadcasting used by religious groups to communicate the gospel to the "secular" market, according to J. Harold Ellens, a minister with a doctorate in communications.

After an historical introduction, Ellens analyzes the four models and discusses the factors which combine to make an effective broadcast ministry. Fascinating and instructive reading for all those involved in this important ministry.

Paper, \$3.45

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Books, film, and tapes

"Campers on Mission" (Broadman Films, 1972), \$6.50. An introductory filmstrip showing how people may witness in the resort setting. An emphasis is placed upon personal witnessing to individuals at campgrounds, beaches, and national historic sites. The filmstrip explores the use of specialized ministries such as campfire sing-along services and coffeehouse ministry.

Here Am I! Send Me, Mary Jane Chambers (Forum House, 169 pp., 1973), \$4.95. The author says that this is a true story with some of the names, places, and circumstances disguised. It's the story of one woman's volunteer involvement in the life of the church. For Mary Jane Chambers it brought a realization of what it meant to be "doing God's will." An intriguing and thoughtful story.

"What Is Your Mission Field?" (Broadman Films, 1972), \$6.50. The concept that every person has a mission field and a calling to serve is presented in this HMB produced filmstrip. People of varied occupational backgrounds discuss their opportunities to minister within the framework of their own jobs and communities. Some interesting profiles on lay involvement in witnessing and service.

"Christian Service Corps: The Layman in Missions" (Broadman Films, 1973), \$6.50. This HMB filmstrip provides a basic understanding of the volunteer mission opportunities available through the Christian Service Corps. The presentation focuses upon laymen from a wide range of occupational backgrounds who have found rewarding places of service in the CSC program.

The Church at the End of the Twentieth Century, Francis A. Schaeffer (Inter-Varsity Press, 143 pp., 1970), \$3.95, \$1.95 pb. What is the form and character of the church's ministry as it reaches toward the end of the twentieth century? This is the question that Francis Schaeffer seeks to answer in a series of essays on the emerging, and yet timeless, church. He moves beyond the negative defense of "Will the church survive?" and sees the church as the only possible survivor of a dying culture.

I've Been Had, Tank Harrison (Abingdon, 62 pp., 1974), \$1.25. A colorful autobiographical account of a former police detective. He recounts the dramatic changes in his attitudes and life-style after his encounter with Jesus Christ. Here is a first hand story of a man who entered into full-time lay witness work.

The Issues We Face, compiled by Bill Stephens (Broadman Press, 128 pp., 1974), \$1.50.

The former editor of *People* magazine compiled a number of essays (most *People*) on important current issues. are fast-paced, popular articles on from abortion to political corruption men as well as ministers will find it an engaging set of basic readings on discussed themes.

Coyner, a graduate of Southeastern Seminary, pastor, Ill. Baptist Church, Ill. Co. As HMB editor, his column appears monthly.

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Bengt-Gunnar Wingard
Halleforsnas, Sweden

...the best publication of the Southern Baptist Convention. By reading HM my eyes have been opened to opportunities for ministering.

Eugene Crane
Nashville, Tenn.

...enjoy your magazine and appreciate the work that it represents to produce a magazine of such quality.

Mrs. Earl R. Martin
Knoxville, Tenn.

Please cancel my subscription due to my non-affiliation with the SBC. A suggestion: in trying to run relevant series, you ought to run a series on why pastors leave the Convention.

R. Chastine
Savannah, Ga.

...You appear to have become a secular magazine. It's too bad that you've lost your Christian witness. You should spend as much effort "pushing" the Gospel as you do your stupid hippie culture (photographs, poems, etc.) Your 73 Christmas issue took the cake—"sitting on Santa's knee at Sears." God help you...

G.J. Woodward Jr.
Garden Grove, Calif.

I am a member of a Southern Baptist church that has supplied up to half the members of some recent city councils, yet I am one of only two or three women in that church who even bother to take enough interest in politics to belong to the League of Women Voters. Of course, even in this relatively liberal college town we in the LWV are considered a bunch of wild-eyed radicals, and are mostly Presbyterians and Episcopalians! However, your issue may prove to provide the extra shove I've needed to run for office myself in the next city elections. Anyway, I agree with the premise of the issue heartily. I feel my own political philosophy must be "liberal" because I am a Christian and my Lord's concern was always with persons—whole, complete human beings, not abstractions called souls. Over many years my denomination's unconcern in

areas of welfare and civil rights has been a source of grief and embarrassment. With leadership like yours we are beginning to shake the sand out of our hair.

Charlotte R. Ward
Auburn, Ala.

...splendid job of looking at all sides of the issues and presenting them in an interesting, challenging way.

You really touched my heart when you mentioned the League of Women Voters and the Equal Rights Amendment. My portfolio on the national board of the LWV is coordinator for ERA. As we look at the 17 unratified states from which the final five for passage must come, we see that they are also the stronghold of the SBC: Alabama, Arkansas, Arizona, Florida, Georgia, Illinois, Indiana, North Carolina, North Dakota, Oklahoma, South Carolina, Utah, Virginia.

With leadership such as you at HM have shown, perhaps we will be able to move closer to Galatians 3:28 as symbolized by the ratification of the ERA.

Kellie H. Bangardner
Columbia, S.C.

Is it safe to be Christian?



Perhaps we do not risk life and limb as the early Christian martyrs did. But, says Wallace Henley, to follow Christ we do have to place ourselves on the line. While a presidential assistant in Washington, the author faced many threats to his faith and learned to overcome them. In **ENTER AT YOUR OWN RISK**, he shows us how to cope with the risks today's Christians must take—involvement with people, ethical conflicts, open honesty, going all the way—and how total commitment brings us ever closer to our final reward. \$4.95

AT BAPTIST BOOK STORES

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3. NUMBER OF ISSUES PUBLISHED DURING PREVIOUS 12 MONTHS	12	4. YEAR OF FILING
5. NUMBER OF COPIES OF EACH ISSUE DURING PREVIOUS 12 MONTHS	10,000	6. YEAR OF FILING
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97. NUMBER OF COPIES OF EACH ISSUE DURING PREVIOUS 12 MONTHS	10,000	98. YEAR OF FILING
99. NUMBER OF COPIES OF EACH ISSUE DURING PREVIOUS 12 MONTHS	10,000	100. YEAR OF FILING



READERS' REACTIONS

(Continued from previous page)

HM is about as inane as "Spring Street"

More "Readers' Reaction" can be found on page 45.

In our individualistic and democratic way of life among Southern Baptists, we ministers carry a protective wall around us which we dare anyone to pierce, lest we be revealed with all our weaknesses. Your probing surgical going into this is a great need. Many more be done with this and about this! I speak not as a "successful" pastor, but as one who has served middle-of-the-road churches for 30 years, and who knows first-hand many of the problems you dealt with.

Samuel Shepard
Fort Lauderdale, Fla.

HM has contributed immeasurably to the introduction of Baptists and their mission to this area. It is respected for its honesty, its content and its professionalism.

Barbara Wingate
Brooklyn, N.Y.

Only about three or four copies a year are worthwhile. HM is about as inane as the Spring Street Singers. It is filled with worldliness. Of course I am a Southern Baptist of the old school—apparently extinct.

Lena Suk
Royce City, Tex.

As a younger minister I have already experienced some of these crises and mixed feelings about the pastorate. This magazine has helped me understand myself, and you can be assured that it will remain a part of my library for future reference.

James S. Harper
Louisville, Ky.

Thank you for the fine treatment on the pastor and his ministry. I sat down after the morning service today and read it from cover to cover (the first time I've ever done it). It was a tremendous help to me and I just wanted you to know how much I appreciated the strength I received from knowing that you care.

Don Taylor
Alameda, Calif.

The June issue said to me that the work of home missions involves all

churches and mission work in the world. A person does not have to be a point man in home mission work. Many of the individuals quoted in the issue are not what we normally call "home missionaries." They are pastors and others who work in our churches across the country. While I usually would look for an issue on the problems of the pastor in such magazines as *Proclaim*, *Search*, or *Seminary Journal*, I realized it was appropriate to have this topic considered in HOME MISSIONS.

Omer Hancock
Guyton, Okla.

It is interesting that a community of 35,000 autonomous congregations voluntarily cooperate together for the purpose of missions, which has a company of 30,000 or more pastors who claim to be more independent than the churches, should now need the help of a super denomination (SBC) to like a parent. I know the situation is complex, but let me simply suggest the "hand" that now seeks to help will be the "hand" that created the problem. The unbiblical relations that moves from Nashville to the churches probably has been the biggest side factor in producing pressure on the pastor. I think we need to practice a "hand off" policy. Let the churches be the local body of Christ. Let the pastors those who have been spoken to by Christ. Let the convention work move from churches outward to the world rather than from Nashville to the churches state conventions to Nashville, etc.

God knows how to call men and women. He knows how to create fellowships of faith. Let him do it.

Billy Duckworth
Huntington Park, Calif.

I appreciate the fine way you take some touchy problems.

D.E. Anderson
Evanston, Ill.

I cannot understand why one can find fulfillment in Christ working in him in Southern Baptist Convention churches. The denomination does not take Christ and the Holy Spirit as

from the individual, but helps the individuals in churches grow together through Bible study in Sunday School week after week. If this does not happen in our churches, the Convention is not to blame.

Some of these preachers have told us they had the desire of self-expression through the pulpit and Southern Baptist was too narrow.

I have found the opposite as an individual.

Mrs. C.P. Morton
Winter Haven, Fla.

The quilter is getting too much space. May I suggest your considering an issue on the gift of "stick-to-itiveness." Many pastors stay Praise God—tell about these!

Anton C. Uih
Pine Bluff, Ark.

This month's magazine is the most depressing thing I've read.

Have our pastors forgotten (or ignored) what they've preached?—"Christ is THE answer." Do they think their problems are any different (except in setting) from ours, the layman? If "Christ is the Answer" and He is, then why don't they believe it and quit their pampering—made of the Devil to defeat and discourage.

My goodness, if these are examples of our Southern Baptist pastors all I can say is may God help us! No wonder so many churches have no power—they've forgotten the Source—Jesus Christ!

Florence B. Heatherly
Knoxville, Tenn.

Painfully needed and well done. For too long we have assumed that a "God-called" minister somehow lived in a different world than his neighbor, was immune to the frailties of the spirit that afflict those to whom he ministers. He had to hide his feelings and pretend he was some kind of superman, else his authenticity should be suspect.

Somehow we forgot Elijah, Jonah, John the Baptist, and even Jesus said, "Why hast thou forsaken me?" John Mark had to have a second chance, and even Paul gave vent to his frustrations at times.

If we are waking up to the realization

that preachers are human it is a wonderful thing. I don't know of anything that will contribute more to the spiritual and mental health of the pastor and career church person than the recognition of his needs and a program to minister to him.

James A. Sawyer
Melutosh, Fla.

I was extremely disappointed with June HM. The predominant theme seemed to be that these problems must be dealt with through human ingenuity and strength alone. Missing was a clear emphasis on the infinite God who has the perfect supply for every need.

Sadly, in our apparently sophisticated attempts to translate biblical truth into contemporary terms, we frequently explain away the God of the Bible and make human ideas (particularly current philosophy, psychology and sociology) our ultimate authority.

John Gustafson
Fairfax, Va.

Your efforts are continually in a contemporary direction, which is great for stimulating creativity and most needed for most Southern Baptists. Unlike one of the writers to your June issue ("Readers' Reactions"), I do think that you have excellent coverage of material and your magazine is a good work of journalism and meets the needs of our world today.

Sheila Everett
Dallas, Tex.

Modern art makes reading difficult for those of us who no longer can master good vision. The shining surface adds to beauty but not helpfulness to me. Not complaint, just problem.

May Green
Winston-Salem, N.C.

Editor's Note: Other readers who "no longer can master good vision" should also consider a subscription to *MissionScope*, the HMB's tape cassette service. Like HM, it contains much information on home missions. But, it requires no reading, just a few minutes listening time. For details, write *MissionScope*, 1350 Spring St., NW, Atlanta, Ga. 30309. But don't stop reading HM just because we told you.

FORECAST

Shifting over

In the early 1900s, when the U.S. began building the Panama Canal, hundreds of United States citizens flooded into the Canal Zone. Among them was J.L. Wise, a missionary appointed by the Home Mission Board. Wise's task was to begin Baptist work with these English-speaking people. But there were also 30,000-40,000 West Indians in the Canal Zone, and over the years, the work expanded to include them. From those beginnings Southern Baptist work in all of Panama has grown to more than 40 churches and missions. And Panamanian missions, including the missionaries assigned there, has continued to relate to the Home Mission Board. But all that ends on December 31, 1974—that's when the supervision of SBC missions in Panama shifts from HMB to Foreign Mission Board hands. A report on the changeover—the reasons for it and the results of it—will be in the next HM. Along with that, we'll begin a new section of HM, which will capsule news of the Home Mission Board. The first "news edition" will feature the retirement of three long-time HMB staffers, an update on missionary appointments, and well, whatever's news at the time.

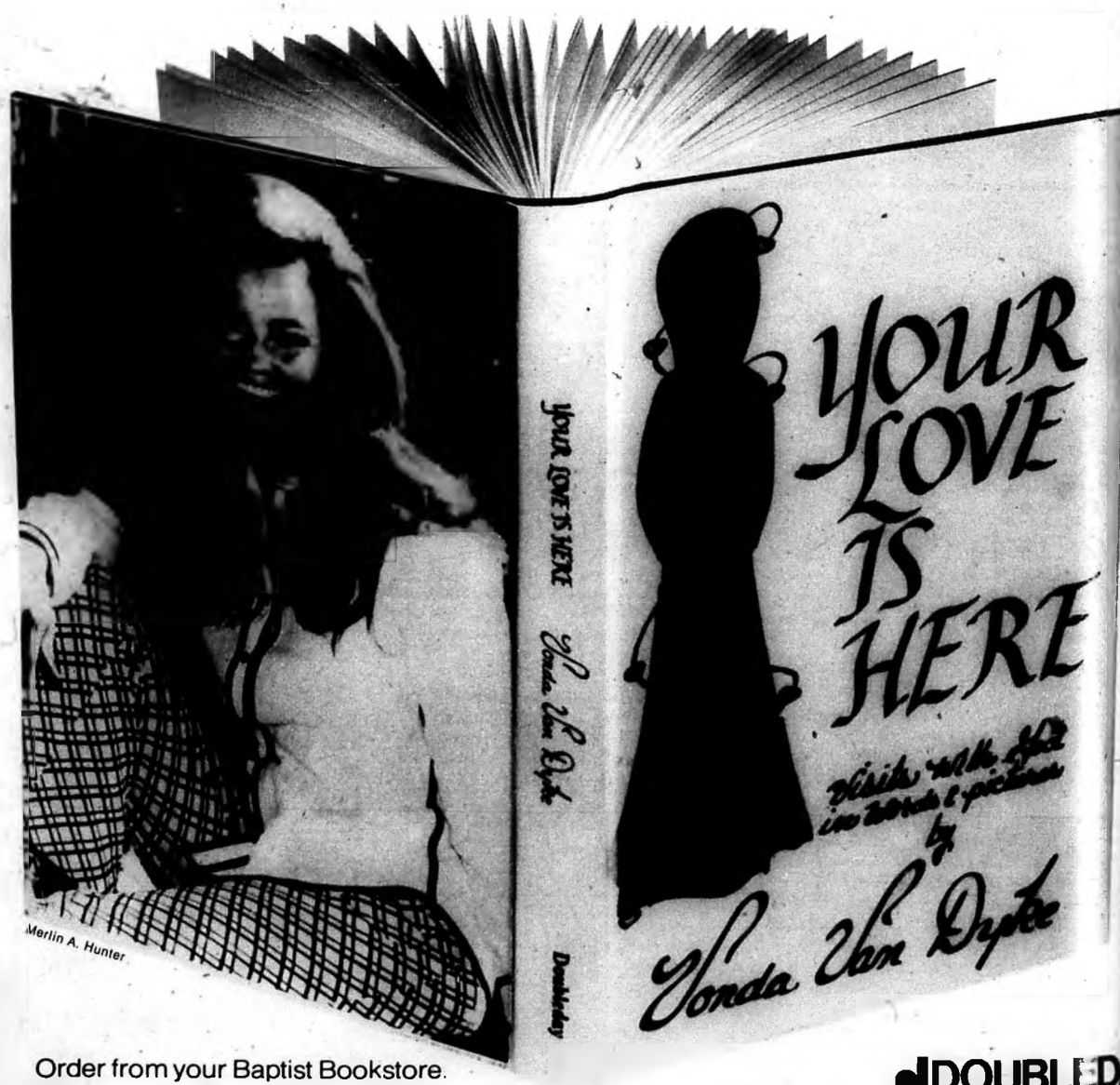
JANUARY: Each year, HM's "new year" edition focuses on a topic that supplements the upcoming Graded Series Mission Study. This year the study is on "Changing Ethnic Patterns" and HM's January issue focuses on five ethnic families whose history and traditions make them particularly sensitive to the changes in modern U.S. society. All five are also HMB missionary families. How their lives—and their work—is changing will be our January emphasis.

FEBRUARY: The "second annual" HMB Annual Report will stress the Board's efforts "to make disciples." It will also contain a complete catalogue of HMB products, from filmstrips to tape cassettes.

Share a beautiful woman's beautiful thoughts...

Visits with God in prayer-poems and pictures by a former Miss America.

Some talk of God in "Thees" and "Thous," but in her newest book the author of *That Girl in Your Mirror* chooses instead to visit with Him as a friend. Reproduce in her own handwriting and with her own original drawings, Vonda Van Dyke has given us one of the year's very special books... fresh, thought-provoking, and always inspiring. Just published; \$4.95



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