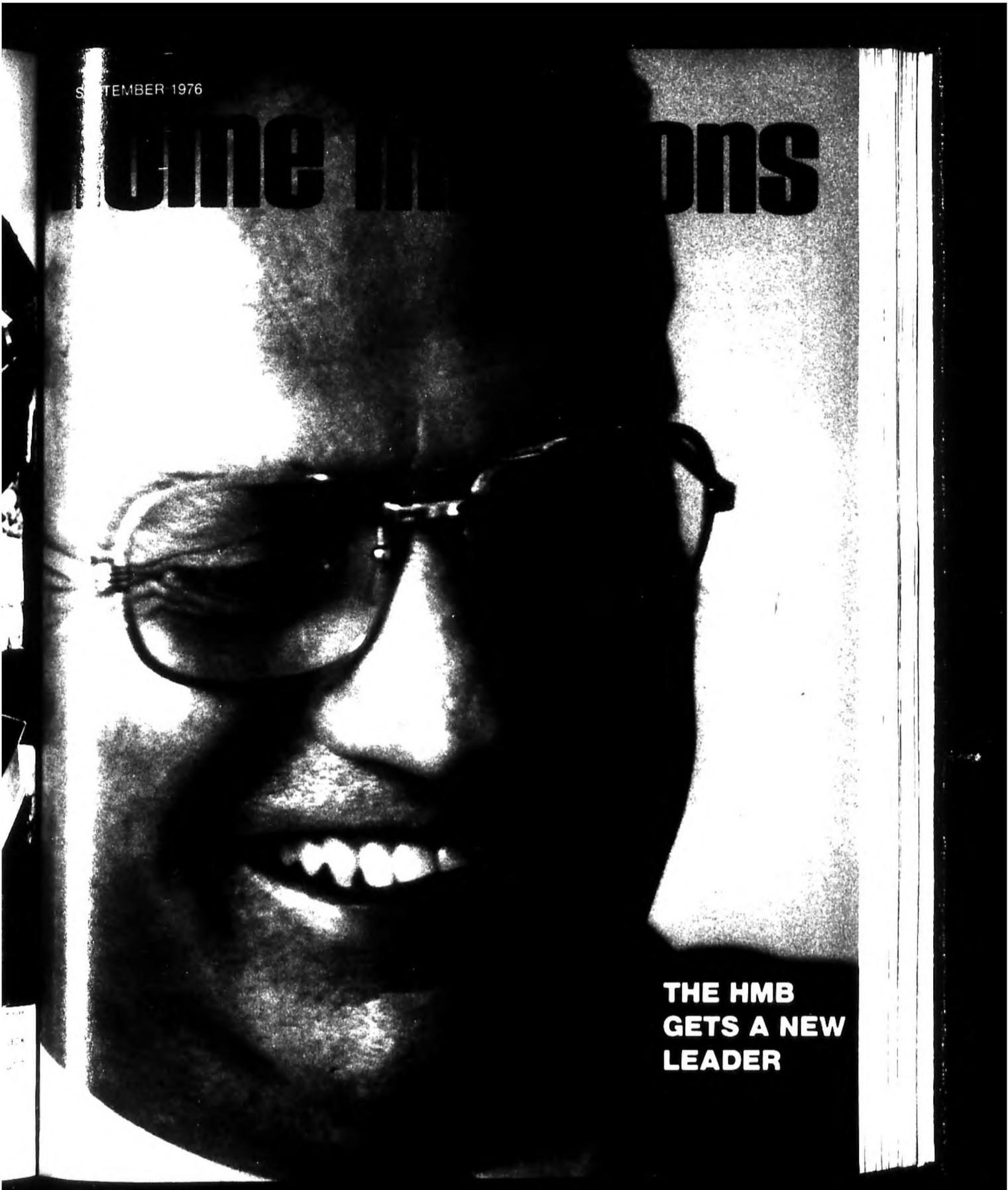


SEPTEMBER 1976

Time



**THE HMB
GETS A NEW
LEADER**

home missions

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Cover: William Tanner, the new executive director of the HMB. KIRK BENFIELD PHOTO

Opposite: One of the youngsters who play along the Rio Grande tells Mike Mojica, HMB missionary, the best place to swim. Mojica serves both sides of the Texas-Mexico border. DON RUTLEDGE PHOTO

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SEP EMBER PREVIEW

A fitting sort of Fourth

"We didn't have any 16-hour Bicentennial telethon to watch, because we didn't have TV. And there wasn't a fireworks display, even though we had a bonfire. And I didn't hear a single patriotic speech, although there was a short talk on faith and dedication." In fact, adds HMB's Everett Hullum, "about the only real concessions to July 4 were a couple of flags and a red-white-and-blue crepe paper '76 on the door of an outhouse." But that didn't stop Camp IronBell from having "the nicest sort of celebration." After all, says Hullum, "the U.S.'s birthday commemorates the realization of a dream, when people made concrete their ideas of hope, freedom, opportunity. And that's what lay at the heart of Camp IronBell's activities. When you read Hullum's story, you'll understand why 'Lutz' Looney Log Lodge"—as Judy Lutz fears it may be christened—represents a four-year dream come true, and why its dedication was a fitting way to celebrate the ideals of the Fourth.

Finally, HMB asks the question: "Can the new wave of carpetbaggers be happy in the SBC?" Or, is the Bible Belt in danger of becoming unchurched? Actually, the influx of northerners to the "Sunbelt" isn't the return of carpetbaggers; it's the beginning of new opportunity—and new challenge—for southern and southwestern SBC churches. And the question HMB Editor Walker Knight asked Baptist leaders throughout the Sunbelt was: are your strategies taking into account the changes these newcomers will make? Their answers are found in his report.

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A MESSAGE TO OUR FRIENDS

Magazine printing and production costs have continued to rise, while HOME MISSIONS' income has remained constant for the past two years. Unfortunately, something had to give: our budget.

The fact is, HM cannot continue to survive on current revenues.

So, like *Royal Service*, *The Commission* and other Baptist publications, we find it necessary to increase subscription rates.

New prices are listed below.

We're sorry to make this announcement; it's one we've avoided as long as possible. But a careful examination of our commitment to provide you with a magazine of quality forces us to act now.

We encourage you, too, to act now. Extend or renew your present subscription, or give HM to others, before the new rates take effect November 1.

We hope you will. It's the least we can do for our friends.

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SEPTEMBER 3

FLEXIBLE, CREATIVE AND "COOL"

Bill Tanner likes to think of himself as flexible. But others say he's easygoing, loose, relaxed. One young woman, who observed Tanner conduct a long, involved and controversial meeting of the Oklahoma State Health Agency (OSHA), remarked admiringly: "That Tanner is a cool dude."

Tanner—officially William G. Tanner—was elected executive director-treasurer of the Southern Baptist Convention Home Mission Board in July. Tanner replaces Arthur B. Rutledge, executive director for the past 12 years, who retires Dec. 31.

This month, he will move to Atlanta to prepare for his new responsibilities, which he will assume Jan. 1, 1977.

Tanner, 46, has been president of Oklahoma Baptist University in Shawnee. Previously, he was president of Mary Hardin-Baylor College in Belton, Tex., and pastor of churches in Gulfport, Miss., Houston, Cleburne and Wheelock, Tex.

Tanner is the youngest man to lead the denominational agency in three quarters of a century. He also is the third college president to lead the Board since it was founded in 1845.

As he looked at his new responsibility, Tanner said: "I am convinced God is going to reach America through the Home Mission Board. I really believe it. If I didn't stay where I am,

"I don't condition my statement by saying, 'If he does . . . because I believe he is going to do it. I believe we are on the verge of it."

Tanner's style is light and easy. In the OSHA meeting—held in mid-summer—he laughed and smiled and joked as he guided the meeting. Committee members are strong-minded individuals and, at least once, the meeting erupted into yelling and shouting.

Tanner took it in stride. He propped his foot in a chair and occasionally used an ashtray as a gavel.

The young lady who observed the meeting

Tanner (left) talks to Rutledge (center) and Lloyd Eide, assistant to Texas Baptists' executive director.

PAUL BRETON PHOTO

added: "He's a cool dude. He knows when to tell them in a nice way to shut up and when to move the meeting along. He handled it very nicely."

Once, when voices began to rise, Tanner admonished: "Okay, hold it down." No one took offense.

On another occasion, he remarked to a committee member: "Oh, I thought you were talking about the tooth fairy again . . ." The man smiled.

While he admits chairing a meeting—any meeting—sometimes can be a little "like driving a Borax 20-mule team," Tanner says he generally tries to "ease the pressure a little." Whatever technique he uses would be described as lessening pressure, looking for a little more light and a little less heat.

Tanner appears relaxed and secure. He laces speeches, sermons and appearances with stories and jokes. Many of them poke gentle fun at himself. One even tells of how he was thumbed out of a Little League baseball game, even though he was a spectator.

"I don't want to use the term 'hang loose.' I think flexible is a better word. I try to be flexible, to be fair and to protect the people involved," he says.

"I like people," Tanner adds. "I think this probably sets the style for what I try to do. I would rather have a bit of humor and to relax than to have to cut down on someone."

He says, however, that there is a time for a person to "be honestly angry, but you must not lose self-control." I don't think a leader is allowed the privilege of just coming unglued. A key to leadership is to keep yourself under control.

That doesn't always mean you have to be mild-mannered," he warns.

Tanner feels self-control and preparation are two more keys to leadership.

"There is no substitute for preparation and hard work. You must be well researched. The more information you have, the more you can minimize surprise.

"You can waste a lot of time reacting rather than acting, and I think that comes from a lack of preparation."

Integrity is another leadership key, he says.

Continued

Those adjectives are being used to describe Bill Tanner, the HMB's newly elected executive director-treasurer.

by Dan Martin

SEPTEMBER 3

One of the dangers is that an administrator can get so enmeshed in details he cops out on creativity.

"The president of an institution is no more effective than his integrity. If people don't believe in him, they will not believe in his institution nor in what he is trying to do."

"I think Baptists will tolerate almost anything except a lack of credibility from their leaders," he says.

Consistency is another key. "I insist we tell the same things on campus that we tell out in small towns in Oklahoma. They have to line up... there has to be a basic consistency."

"I think a leader has to be capable of making tough decisions... you can't delegate that."

"I follow two invisible signs: One is, 'The Buck Stops Here.' The second is, 'I'm Listening.' Both of them are essential. You can't stop the buck unless you listen to get the details."

Tanner says he plans to spend his first few months at the Home Mission Board as a "listener, learner and looker."

He sees his new job as a multi-faceted one: "I think that anyone who is elected to this position would have to take into consideration that he has to relate to the Convention and that he personifies to many people Home Mission Board."

"It has been easier for me in Shawnee, to represent one institution to one state. It will be much more difficult to represent 14 programs to the people of 50 states."

"A man cannot come to the Board and say, 'I will be the administrator, but I will not be the spokesman,' or 'I will be a creative person, but you will never see anything I do,' or 'I will be a leader, but I will not be visible.'"

Tanner notes that the executive director-treasurer "is not the only person who plans and creates and dreams. But he has to do his part."

"One of the dangers of administration—and I relate this to 10 years in Christian education—is that an administrator can cop out on creativity if he is not very careful. He can buy down details and get enmeshed in business aspects."

But Tanner admits dreaming as he plans budgets: "you visualize the programs and you hope you can find the resources to do them."

As he looks to the future, Tanner says: "Your program will be no bigger than your dreams... you have to be willing to dream... to aspire to things that have never been done before."

"Then, you have to be flexible enough to see it accomplished."

"And, you have to have the courage to try. If you are not willing to risk failure, you will never be at the cutting edge. If a man is not willing to risk being disappointed, making mistakes, failing, he'll never be out there where the creative things are done."

"I'd rather be a leader who will take a chance and reach and try some things that ought to be done, and fail occasionally, than have a good record of success based on guidelines with a perimeter no further out than the end of my nose."

"I would rather go with taking a chance than always being forced into reacting. I want to see things happen... I like to see things happen...."

Tanner, who will not officially become executive director-treasurer until Jan. 1, likens his new post to "beginning a new career. I have been in an academic ministry and now I am going into a ministry of missions."

He adds: "It sounds corny to say humble about this, but it is very humbling that is scary is the tremendous responsibility."

While he admits he "doesn't know enough about all of the programs of the Home Mission Board," Tanner says his philosophy of missions is to "reach and to minister to person. I think that is our job. I hope strategy to win America to Christ. To the first priority. We should have a plan of how we are going to do it."

"It is not too bold," he believes, "to say that one of our objectives is to win our Christ. I think that is what home missions ought to be about."

"There are different ways to accomplish this but it seems to me that when you get down to the bottom line, the program ought to be designed to win people to Christ."

"I am sold on what the Home Mission Board is doing... I think the HMB has done some of the most exciting things in our Convention. Literacy... language missions... interfaith witness... minorities... black America... rural work... inner city... metropolitan areas... pioneer areas... evangelism. These are exciting areas."

He also notes that people in Christian social ministries have "done some amazing things for young people in Oklahoma—on our campus we've got living proof of the success of CSM work."

"I think they are doing a tremendous job."

Tanner says he thinks "the Home Mission Board has to be on the creative and cutting edge of the Convention. I suspect I am going to have to hurry to catch up."

In a press conference following his election by the Home Mission Board of Directors, Tanner said:

"The new isolationism within the nation could be a very dangerous thing if it is propagated. The most difficult thing we have to do in the learning institution, perhaps in home missions, is to maintain a sense of balance."

"There needs to be a creative openness among our mission boards, our denomination, our agencies and our commissions. One of the problems of isolationism has been the isolationism within the ranks of Southern Baptists. We need to decide we are in this thing together. The Home Mission Board can work with the Sunday School Board, the Education Commission, the Foreign Mission Board. We have the resources not only to claim our country, but also to make an impact on our world."

"To a large extent it is contingent upon whether the boards and agencies of the SBC can relate and work together."

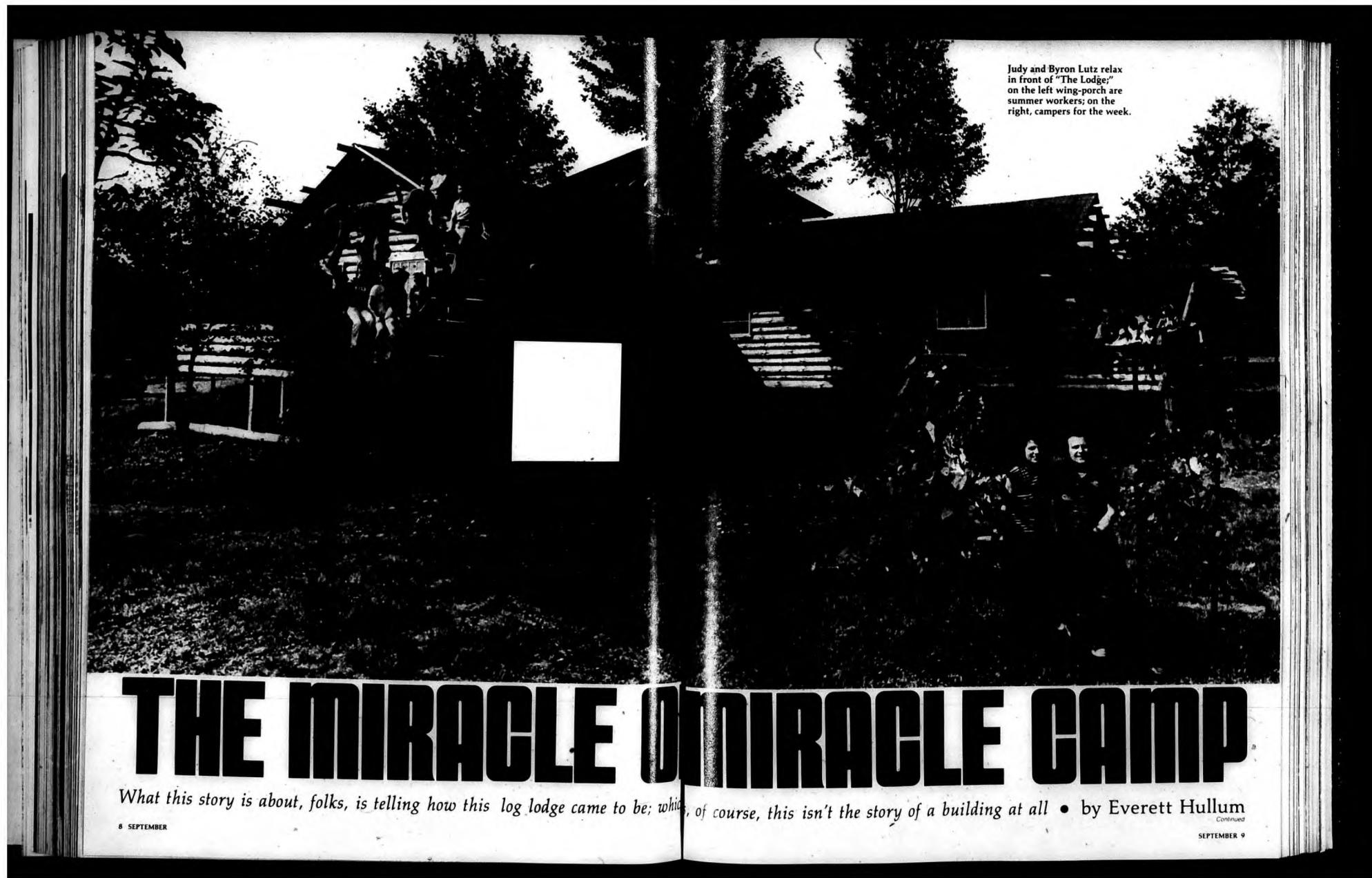
"I will make openness with others a primary emphasis of my administration and I hope that it will be reciprocated."

Of Arthur B. Rulledge, the present executive director, he comments, "I have heard him called the finest Christian many people have known. That is a tough pair of shoes to fill. If they had said he was the greatest administrator... But when they say he is the greatest Christian, that is a pretty good bench mark."

"He is going to be difficult to follow. But we are different. We have different approaches. And that is the way it should be."

The people in these photographs are all working on something that cannot be, but somehow is; a 100 percent, grade-A, USDA certified figment of the imagination is, in a way, the subject of this story; indeed, it is... *Continued*

SEPT 7



8 SEPTEMBER

SEPTEMBER 9

What it is, is the recounting, more or less, of

- how an old iron church bell came from Portland, Ind., to Buffalo, N.Y., because "it seemed like something we could use."
- how an Alabama Baptist student construction team bound for Boston ended up in Buffalo.
- how several dozen Baptist young people, over a series of summers, magically were transformed from college students to engineers, painters, carpenters, plumbers, cooks and handy-people of all sorts.
- how an army surplus crane, named Pansy "because it was yellow," ran and didn't run, lifted and didn't lift.
- how dilapidated voting houses were turned into cabins and old voting booths into outhouses.
- how a woman who hated "camping out at anything less than Howard Johnson's" and who, when first married, took five hours to prepare a "simple chicken dinner for four," learned to cook and be camp mother for scores of inner-city kids.
- how free timber from a forest that needed thinning became a 94-foot-long, x-shaped, two-story lodge of logs.

This is the story of those things. But most of all, this is the story of a gentle-eyed, soft-voiced, blunt, stubborn man called "Rev," a dreamer "who never grew up."

The man's name is Byron Lutz. Officially, he is a home missionary who pastors an inner-city congregation in a predominantly Polish section of Buffalo. Unofficially, he's founder, director, architect, scrounger, painter, wagon driver, wheel-dealer, worker, horse trader, counselor, sometimes cook and clean-up person—and, mainly, the indomitable spirit of Camp IronBell.

The camp grew, in fact, from the frustrations and failures of Lutz' ministry in the rough blue-collar neighborhood around Fillmore Avenue Baptist Church.

Lutz came to Buffalo in the bitter winter of 1968, after a half dozen pastorates in Indiana, his native state. The industry-blighted western New York city was a long way from his small town, midwest boyhood, but the immigration was one that Lutz was determined to make.

While pastoring a suburban church in South Bend, Ind., Lutz "became convinced the Lord wanted me to start a mission downtown," he recalls. The church, a small, struggling congregation, opposed Lutz' dividing his time between city and suburb, so Lutz didn't begin the mission. His failure to move, however, gnawed at him.

"By the time I got the opportunity to come to Buffalo," Lutz says seriously, "I'd been feeling, it seemed like forever, the Lord wanted me to do inner-city work."

Lutz' boss at the Home Mission Board, Jack Redford of the Church Extension Department, says, "He knows how to work in the city, especially with young people. By temperament, he's sort of a dead-end kid himself...the things he likes to do, he's never grown up."

Redford smiles. "If we're lucky, maybe he never will."

Lutz' circuitous route to inner-city ministries parallels his movement from a childhood in a General Association of

Regular Baptists' church, to attending an Ameri-church when he moved to Colorado to go to college, to applying to apply to the Home Mission Board.

Lutz first became aware of Southern Baptist woman at his Colorado church. Although she attended the American Baptist church in Trinidad, she had been an SBC member and "her heart was still Southern Baptist."

She interested Lutz in working in a small post of Spanish-speaking people; there he met James Goodner, now an HMB missionary in Boston. At the time, Goodner, a Raton, N.M., pastor/missionary, was directing the Spanish work. From this beginning, Lutz helped begin a church for the Spanish-speaking fellowship; he was also instrumental in starting an SBC English mission.

Out of these experiences came Lutz' decision to go into the ministry. "I was pastoring full-time and didn't know it," he says. "I wanted to be a preacher, but I didn't understand the call. I was very ignorant; I said, 'Lord, I want to serve you please call me.'

"I didn't realize he already had."

Lutz also served as a student missionary in western New Mexico. The disappointment he found in the assignment re-called a good deal of Lutz' character.

When he arrived for orientation—he'd hitchhiked in, carrying his clothes in a brown sack—he was met and "intimidated" by a bevy of Baylor students with "their big suitcases and clean clothes." Once on the field, he was given little to do. Finally, chafing under the inactivity, he and a fellow worker began Vacation Bible Schools in two small communities 10 miles away. Each day they walked the hot, dusty 20-mile round trip, "feeling like such martyrs," Lutz recalls, smiling. But when the VBSS played out with a week remaining on this assignment, he went home. "I was tired of wasting my time," he says. "They didn't give us enough to do." He laughs. "That's one mistake I've never made with my summer workers!"

After college, Lutz enrolled in Golden Gate Seminary, where he studied until being called to the pastorate of a small dozen-member storefront church in LaPorte, Ind.

The Lutzes—he married Judy while in California—lived in an apartment above the church building, the first in a series of "miserable circumstances," says Redford, who worked as an Indiana director of missions during much of Lutz' ministry in the state.

"They sacrifice without complaining. I don't think we have a missionary who would live on less and smile about it and be as happy as Byron," Redford adds.

In the next decade, Lutz built the LaPorte church to about 50 attending regularly, moved to a southern Indiana pasture that grew from a dozen to approximately 100 members at one point, remembers Redford. Lutz' tiny congregation sponsored four missions.

He then moved to South Bend, where he began with an eight-member house church.

Redford, by now Indiana state missions director, who used Lutz as a state Royal Ambassador director. He sent Lutz to

camping conferences, too—a move that increased Lutz' love for the outdoors and sharpened skills he'd been acquiring since he first moved to Colorado. (Before college, he had studied gunsmithing and at one time planned to open a sporting goods store.)

But the South Bend experience frustrated Lutz—"he felt his long suit was inner-city work," says Redford, "and South Bend was suburban." He moved to a church in Portland, Ind., where, among other things—he acquired an old, iron church bell.

When he brought home the bell, purchased from a nearby disbanded church, his wife looked at it questioningly. "What in the world do you want with that?" she asked.

Lutz laughed. "I'm going to have it for my camp someday."

There it gathered dust until Lutz started his camp.

And the camp came soon.

The need to get the young people out of the cramped city environment was obvious almost from the first. Two gangs dominated the neighborhood.

The Kings of Violence was a group of about a dozen 15-18 year olds, most of whom were still in high school. Lutz found he could make friends with them through their interest in sports.

"One day I went over and played football with them," he says. "The Lord was really with me that day. I threw a couple of touch-down passes and caught a couple." Although only 128 pounds, Lutz had played football in college. "After the game, we talked. They invited me back again. Finally I introduced myself. Their mouths dropped open, they were so surprised I was a 'reverend!'"

Even though he disliked that title, Lutz had begun using it when he found "no one around here had any concept of what a pastor was," he recalls. The nickname "Rev" soon stuck.

Lutz continued to play sports with the Kings of Violence; he describes his first encounter with them in basketball. "I did so well, they thought they were playing Wilt 'the Stilt' Chamberlain in a small white disguise." Once he coached "the Kings" to a trophy in a city baseball league. More important to Lutz, several "made decisions for Christ."

The other gang, the Savage Ones, proved more difficult. Aged 18-19 and up, the 20-plus members of the Savage Ones were dropouts and misfits. Their world revolved around parties, drinking, drugs, sex. Getting them into the church was difficult, but not impossible. The first experience with them at Fillmore Avenue proved, however, that a sense of futility would be part of every encounter.

They came one night, about 12 strong—a number equal to the congregation—and so fierce looking. "I hugged Holly, who was just a baby, and held her close," recalls Judy Lutz. Her husband rushed forward, greeting them kindly and offering them New Testaments. The warmth of his welcome surprised them: "They expected to be kicked out."

The gang members' active participation in the service surprised Lutz just as much. After the service, one boy told Lutz, "Rev, I wish you'd pray for me. I studied to be a priest but I quit when I realized I could never be good enough to be saved."

Another said, "Man, this is great. I never understood the Bible before. I'm coming back." He never did. Two months later, he was in jail.

Continued

After hitchhiking to his first summer missions assignment—his clothes carried in a brown sack—Lutz found little to do. "That's a mistake I've never made with my summer missionaries," he says.




The same pressures of the street—and their predominately Catholic homes—kept most of the others away, too. Unable to penetrate into their lives in limited, crowded, brief contacts, Lutz decided a weekend camping trip would offer better opportunities. He took eight. They "roughed it" in a way none had done before: they wanted to "try this and test that continuously."

"One thing they wanted to do," says Lutz, "was cut down a tree. Finally, I found an old one about to fall anyway. They started on it about 2:30 a.m. When I went to sleep, they were still chopping on it with one of the dullest axes you've ever seen."

"The next morning, that tree was down. And there was nothing around it but sawdust," Lutz laughs. "They'd hacked it to death!"

The outing assured Lutz that "these kids knew nothing of this kind of experience." And in the fresh, clean woods and fields, away from the drab-gray grime of inner-city Buffalo, Lutz found he could "do more with them in a weekend than in a whole year on the streets. I would get more done in a retreat setting with its opportunities for close discussion and Bible study than I could in months in the city."

Lutz followed up by taking three gang members to an association camp. In that wild week, Camp IronBell was born.

The group expected the rugged life Lutz had shown them before. "They thought they were going to be hacking their way through forests," says Judy Lutz. "Associational camp wasn't like this; rather than roughing it, they spent most of their time in Bible studies and devotionals. They didn't like it."

"They scared the other campers half to death," Lutz adds. On the neck of one kid they didn't like, they drew a broken line with a ball-point pen. "If you're not careful," they warned menacingly, "we're going to cut along the dotted line." They started a fight in one cabin. And they ended up getting drunk on beer they'd smuggled in in a locker.

"They thought it was camping; it was outdoor Sunday school," Lutz sighs.

"A few weeks later, I got a call from a fellow pastor. He said, 'Byron, do you have any of your kids going to our next association camp?' I said, 'Sure do! Ten of them!' He said, 'Well, then I'm not going.'

"I knew if I was going to minister in a camp setting, we'd have to have a camp of our own."

Lutz began looking for land, finally finding acreage he could buy. As in many of the happenings that culminated in the camp, the purchase of the rolling tree-studded hills and lush green fields in western New York state was "a miracle."

Two tracts of land were available, but neither seemed likely to be sold for amounts Lutz could pay. While looking for another site, one afternoon he walked up to a farmhouse and asked its owners if they knew of any land for sale. A woman in the house spoke up: "I've got some I'll sell."

With a loan from businessman Cecil Day's The Day Company Foundation, an agency set up to give interest-free loans for new religious projects, the Lutzes paid \$2,000 for 49 acres. The bell came out of the garage and headed for its final home.

Lutz' treehouse comes complete with a rope to slide down.

Yet there is a great deal of distance between a 49-acre tract of woodland and field in the Appalachian foothills, and a camp for inner-city youth. The immediate needs were water and electricity. Lutz borrowed more money, drilled a well and had electric wires strung. He also bought an old used trailer. The Lord gave Byron the camp—and me the trailer," says Mrs. Lutz. "I'm not the outdoor type."

In the summer of 1969, Lutz opened IronBell.

"We wanted a better name," says Mrs. Lutz. "We tried to think up clever names, but we never could. So finally we called it IronBell."

It hasn't mattered; the youngsters have come.

The first summer, the Lutzes had only two weeks of camp, with 28 people total. Judy Lutz, an attractive mother of three who begins most camp days with the well-groomed appearance of a club woman, and ends most camp days with a slightly bedraggled look reminiscent of being downwind in a Texas duststorm, had never camped and never cooked for crowds. She found herself doing both.

"It's a miracle I'm out here," she confesses.

Other miracles came slowly; with the harsh winter storms and deep snows, work at the camp could be done only about five months a year. But "Rev" kept busy.

The city of Buffalo had portable voting houses in many areas; discovering the city was selling these 10x12 wooden structures, Lutz talked officials about buying some to use for camp cabins. They heard his story and gave him the houses, providing he'd haul them away.

When a house-moving outfit quoted a "\$200 each" price, Lutz decided he'd build his own transport. For about \$150 he constructed a rig and bought an old pickup. He secured permission from the city for moving them; by the end of the second summer, he'd convoyed a half dozen voting houses to the camp. He took from the voting houses the actual voting booths, which he turned into outhouses. And in the houses he constructed bunk beds.

Another voting house became the cookshack, replacing the first year's tent. Equipment for that—stove and refrigerator or pots and pans and utensils—came from numerous sources, people and churches who began to hear of Lutz' dream.

Though limited by financial problems and struggling with meager resources, some of the 11 nearby Baptist churches helped occasionally. Several, including Jim Bull's Veterans Park church, worked in various stages of the construction; others, like Silver Creek, gave small amounts of money.

Over the past six years, too, gifts have trickled in. The biggest was \$500, but smaller donations—\$10, \$20, \$25—have come in consistently—but irregularly.

Many of the students who have worked at the camp with summer missions teams still give money; one sends \$25 every Christmas; another's mother has her WMU group donate old blouses; another talked his mother's Sunday School class into mailing a check each year.

"All this isn't to say every time we've had a financial crisis the money's been there," says Mrs. Lutz. "It's been nip and tuck."

So much so, in fact, that almost every cent Judy Lutz makes

as a Buffalo school teacher's aide goes to the camp's support—and still the Lutzes have borrowed against insurance policies and a second time from the Day Foundation to keep the camp growing—especially after "the timber and the team" came together in the summer of '73.

Following the 1972 season, Lutz decided the camp needed a swimming area.

When he discovered the government has a cost-sharing program for ecological improvement made on Appalachian land, he discussed with a government conservationist his idea to build a pond that would double as a drinking place for animals and swimming hole for kids.

The man approved the project and, in the course of their conversations, mentioned that Lutz could cheaply purchase timber from government forest that needed thinning. "You ought to get some and build yourself a cabin," he said.

The idea lay dormant over the winter. In spring, Lutz had a second offer. A neighboring landowner offered him choice timber for free, also to thin a forest. About the same time, an Alabama Baptist Student Union construction team had an assignment cancelled in Boston. They contacted New York Baptist leaders. In a meeting, one casually asked Lutz, "You ought to get some and build yourself a cabin?" he said.

Lutz' idea sprang full flower: not a log cabin, as the conservationist suggested, but a log lodge. "Sure we can use them," Lutz quickly told the man.

"We didn't know where we were going a month before we got to Buffalo," remembers Bob Ford, the BSU leader who headed the nine-member 1973 team. "And when we got there, we didn't know what we were going to do."

What they found was a Camp IronBell still in embryonic stages. There were cabins for sleeping, but only a creek for bathing. Drinking and washing could be accomplished at the well—sans hot water. Warmth during the cool northern New York nights came only from a roaring campfire and blankets.

The students also found a cleared and partially staked out opening, a couple hundred feet but unpeeled trees, a small model—made of an old bamboo cane curtain—of a giant lodge. And an excited Byron Lutz.

No one has ever accused Lutz of thinking small.

Two weeks and much bumbling later, William and Ellen Crotts and their daughter Susan, all Christian Service Corps volunteers, arrived at IronBell. Crotts, a civil engineer, was amazed Susan, who ended up working three summers at the camp, remembers her father wandering around the lodge site asking, "How can this man build without blueprints—how does he know where to put the wiring—the plumbing—anything?"

Lutz credits Crotts with setting the group straight.

"In the two weeks he was there, he guided the team in laying the foundation, three-fourths of the subfloor and logs three high all around," recalls Susan.

That summer, working with tools Lutz had found in antique shops, the students peeled more than 250, 60-to-70-foot pines, sank postholes for 51 foundation logs, built the subfloor, and began cutting and stacking the log walls with a "miserable old crane" that sputtered and quit so often the

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group wanted to drive it into a ravine, even though Lutz had lost money on it in a trade. Lutz was everywhere, working as hard as anyone, supervising everyone.

"One day," recalls Ford, "about six or eight logs up a wall, Byron came over to me and said, 'Bob, let's pick places to put doors and windows.' We walked around the building with him saying, 'One here, one here, one here....' It was the first time we even knew where they were going to be."

But the walls were only half up—and only one window and one door cut—when the group had to leave. "We were discouraged," Ford says. "We'd worked so hard and we knew Byron had money problems, and we didn't know if any more work teams would be coming. We looked at the building and saw how far it still had to go—and we weren't sure it'd ever be finished."

But what they lacked in faith, Lutz made up. He was seeing successes in the camp program. Its attendance had grown each year and in the city, a new and different ministry was developing as a result.

"I realized I was rarely able to follow up with baptism those who were making decisions at camp," Lutz recalls. One experience in particular haunted him.

At one camp week, a young gang member, in a sharing session, surprised Lutz by announcing, "This is the greatest week of my life. It must be wonderful to be a Christian. I guess I'll have to try it."

Once back in the city, the young man tried to live by his decision, Lutz believes, but as the months went by, he began to waver under family and peer group pressures. Finally, he told Rev. "I just can't live on the streets and be a Christian, too."

"He went his way then," says Lutz sadly, "and it made me think, if I could reach some of these kids with an on-going program, something they could identify with during the winter the way they identified with the camp in summer, maybe we could help them."

Out of this concern Lutz began looking for a place that could be used as a drop-in/recreation center. He located an old, empty building—formerly Smith's Bowling Alley and Bar—with four bowling lanes without pinsetters, a dance floor and enough living space upstairs for the Lutz family.

Originally, Lutz planned to mortgage the camp to buy the building. But the association, despite its weak financial resources, believed enough in Lutz' ministry to assume the note. "It was a great step of faith," Lutz says, "they really stepped out."

The Lutzes contributed their housing allowance for rent and moved into one more "miserable circumstance."

The Sycamore Tree—as the building on Sycamore street was called—quickly became a focus of neighborhood activity.

The activities at Camp IronBell keep both campers and summer workers—who also serve as counselors—busy. Some of them include pony-back riding (horses are too big for the smallest kids); swinging over a bog; swimming in the pond; hiking on the camp's many trails; and riding over the grounds in a wagon.

Gangs were dying out, but the rough community still spawned its share of losers, delinquents, misfits and kids in search of themselves.

Lutz had to prove he was as much a man as they—yet that he loved them, too. On one occasion, a couple of heavyset young men, refusing to obey Sycamore Tree rules, challenged "Rev" to a wrestling match. The short, muscular Lutz downed them both. For months the word went round, "Don't mess with Rev. He's tough."

On another occasion, he was called to the car of a young woman he'd thrown out of the Sycamore Tree for being high; she had been sniffing paint lacquer and drinking.

As Lutz approached the car, the boyfriend who'd summoned him whispered, "Don't tell her I told you, Rev, but she's got a gun and she's threatening to kill you."

Cold chills went over Lutz and he hesitated a moment. "I'd seen her violent before," he says. "I'd seen her bust things—once she put her fist through a windowpane, another time she smashed her boyfriend's face. I knew she was capable of killing me, but I couldn't go back. I'd been telling her I loved her and God loved her and I felt I had to prove it."

As he walked on, he prayed, "Lord, you've been with me all these years. I'm in your hands now." Lutz recalls he "had this peace" and that like a drowning man whose life passes before him, Bible verses "started flashing in my mind."

As he leaned against the car's windowsill, a shotgun popped up from below. The girl said, "Rev, I'm going to blow your brains out."

"I know you can do that," Lutz told her, "but I still love you and...." As he talked, he saw her become more and more angry. Almost furiously, she threw down the shotgun and grabbed up a blank pistol, the sort used to start races at track meets.

For the first time, Lutz was frightened. "I'd been a gunsmith and I knew how dangerous a blank pistol could be. With the shotgun, one blast and I'd be dead. Quick. But she might fire the blank pistol trying to scare me, and it could cause brain damage or put out an eye. Being dead instantly was one thing; being maimed for life was another. I didn't want that."

"Somehow, I said something I'd never have thought to say on my own—God led me, because I just don't say that to a teenage girl. I said, 'I know you love me.'"

At that, the girl slammed down the pistol, bursting into tears, she screamed to the boyfriend, "Let's get out of here!" And Lutz watched them drive away.

Now married, the couple often attend Fillmore Avenue.

For the next few years, Lutz' life shifted with the seasons, from winters at Sycamore Tree to summers at Camp IronBell. The church—which Judy Lutz calls "the base of our triangle of ministry"—continued to grow slightly. English services went from about a dozen in attendance to 40-50 regulars; the Polish services, under septuagenarian pastor Michael Odlyzko, maintained their numbers, too.

Then, in a 1975 budget squeeze, the association voted to sell the Sycamore Tree, and thereby, terminate its ministry. At first the Lutzes were saddened and hurt.

They closed off the recreation area downstairs, but kept

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the children's activities—called the Treehouse Club—meeting upstairs in the living room.

Meanwhile, the progress at camp—especially in construction of the lodge—took much off their disappointment. With the help of such CSC volunteers as the Crottess, who came two summers, and the student construction teams, the Lutzes had:

- squared away the lodge building;
- built a treehouse elaborate enough to make Tom Sawyer cringe with envy;
- dug and filled with water the pond/pool;
- traded and traded, until they had five ponies and two wagons and several saddles, the first two donkeys Lutz had picked up—for free—at a world missions conference; he'd brought them home in the dead of winter, to Judy Lutz's chagrined cry: "What are we going to do with those?"
- roofed the lodge with the assistance of Jim Bullis of Veterans Park church; and
- most of all, expanded the camping program from its original two weeks, 28 people, to seven weeks with more than 250 people.

Lutz wasn't exactly cleaning the streets of Buffalo's 100,000 population east side, but he was making dents.

This past summer, in a flurry of activity that culminated in hectic 18-20 hour days, Lutz and a construction team of summer workers from Tennessee and Texas laid the lodge's 3,500-square-foot floor; hung the handmade doors with their hinges made from wagonwheel iron; cleaned with brillo pads the 35-plus windows Lutz had salvaged from a factory going out of business; hung the cleaned and painted windows; put up curtains; and did assorted other things to get the lodge ready for its official July 4 dedication.

On that special day, more than 300 people (Lutz called the

crowd "the largest gathering in the history of our association") came to the lodge for fun, fellowship.

Bob Ford, who hadn't seen the building since the third-finished shell four years before, was astounded.

"We were so pleased," he smiles, shaking his head in surprise. "We'd seen pictures of its progress, but when we arrived and it looked like this... We were really pleased."

The HMB's Jack Redford, at the dedication because Lutz had transferred from language missions to church extension several years before—and because he and Lutz were old friends—wondered if anyone but Byron ever believed he'd finish the lodge. Redford paused. "But if they doubted it was because they didn't know Byron. He's blunt, he speaks his mind and lets the chips fall where they may."

"But he loves those kids and once he decides on something that will help them, nothing is going to stop him."

Late in the evening cool, with the campfire ablaze, Veterans Park pastor Bullis leaned back in his chair.

"Some people around here have been very favorable to what Byron's done; others have questioned it. But the main thing is Byron has shown success through a tremendous amount of faith."

"Any man with a dream and the strength to follow it through is going to have a lot of people call him foolish. But a lot more are going to look and say he's doing the most fantastic job ever. I think he is..."

"A lot of miracles have happened here," says Judy Lutz. "It should be made clear: the miracles are not our doing, but God's."

Meanwhile, in the quiet moments of summer camp, when the soft breezes stir the maples and hawthorns and aspens and black birch around Camp IronBell's grounds, you may find Byron Lutz, standing proud, and, maybe, slightly awed, as he admires the biggest miracle of them all. •

Dedication ceremonies for the lodge were held inside, with Lutz and Jack Redford of the Home Mission Board as main speakers.

More than 300 people turned out for the dedication of Camp IronBell's lodge, a four-years-in-construction miracle that stands today as proof "Rev never grew up."

THE PEOPLE ARE COMING, THE PEOPLE ARE COMING...

And unless Southern Baptists figure out what to do about reaching the growing "Sunbelt" area, traditional SBC states may enter an unchurched era.

by Walker L. Knight

Learning their company is moving to new offices in Fort Lauderdale, Florida, American Express executives in New York are waiting in line for the chance to transfer.

Roman Catholics have tripled their number in metropolitan Atlanta within 15 years.

Recently a black Haitian Baptist deacon walked into a Baptist association office in Florida saying he wanted to start a church in the area. He had just moved from the north.

Scottsdale, Ariz., is seeking to slow the rapid, unplanned growth of the city, part of an area that has jumped from 90,000 to more than a million in less than 20 years.

What's common to all these items? They occurred in the Sunbelt, the warmlands stretching from Southern California to the Carolinas and Florida. More than 85 percent of the nation's population growth takes place in these states.

It is the revolution of the air-conditioner, and its implications touch vital nerves within the nation and within the Southern Baptist denomination.

Witness the rise of the nation's first

series candidate for the presidency from the South.

Witness also the fact that the South is struggling to maintain its "churched" population percentages; old-line denominations face more rapid population growth than the national average, coupled with a migratory pattern that brings people of various religious backgrounds into traditionally WASP regions.

Witness the fact that the Southern Rim has jumped from 40 to 80 million. Texas has seen a 100 percent increase in its people. California has 200 percent. Florida 400 percent. And Arizona-Nevada 450 percent.

Jimmy Coy, research specialist for the Baptist Home Mission Board, says for most states in the Sunbelt, growth has been built on three factors:

• first, the natural increase through birth;

• plus the slowed outmigration that has tapped the region;

• second, the dramatic move to warmer

er, less populated, more open areas;

• and third, the shifting population within the Sunbelt itself. A third of Florida's growth has come from other Sunbelt areas; the same is true for Arizona.

Any way you look at the nation, people are on the move, from inner city to suburbs, from the suburbs to rural, and from state to state. But nothing matches the regional move to the Sunbelt.

Don Hammer, an associate director of the Metropolitan Missions Department of the HMB, tells struggling pastors, "Hang in, the people are coming to us."

While the air-conditioner has made people comfortable in the southern heat, the rise of technology and the movement of businesses has financed the population shift. Industry, especially electronics—seeking cheaper, plentiful labor, getting closer to oil and gas supply, and following the development of the defense and aerospace complexes, has altered the landscape of the agricultural South.

Already in the Sunbelt, but growing with new needs and a new population, were the federal highway systems; the tourism and leisure industry; and the consolidating but expanding businesses.

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Many of them, in fact, never moved north emotionally. In one study, the HMB's Orrin Morris found southern immigrants moving to Michigan had joined few organizations locally; many kept running back to their former homes every chance. Now they are moving back in increasing numbers.

With blacks, the flow has reversed as race relations in the South have improved, while those in the North seem to be worsening under the impetus of court-ordered integration.

In all the exchanges in population between the regions, the Sunbelt has gained economically and educationally.

Those moving south tend to be above average in income and education, while those going north are below average.

Don Mabry, church extension leader for Florida Baptists, says one great appeal of the Sunbelt has been the lifestyle: almost year-round golfing, fishing, recreation nearby, yet away from compacted metropolitan areas. School systems are relatively undamaged by city blight; and decent suburban housing is still available only 10 minutes from the downtown offices.

Mabry feels the Florida population

breaks down in thirds: one third are natives; another comes from the north; and the final third is from other southern and Sunbelt states. A big factor throughout the Sunbelt, Mabry notes, is the development of the interstate highway system, creating population corridors from 10 to 50 miles wide along these ribbons of concrete.

With the population shift has come new growth for many religious denominations, such as Roman Catholic and Lutheran, which have not been prominent in the South.

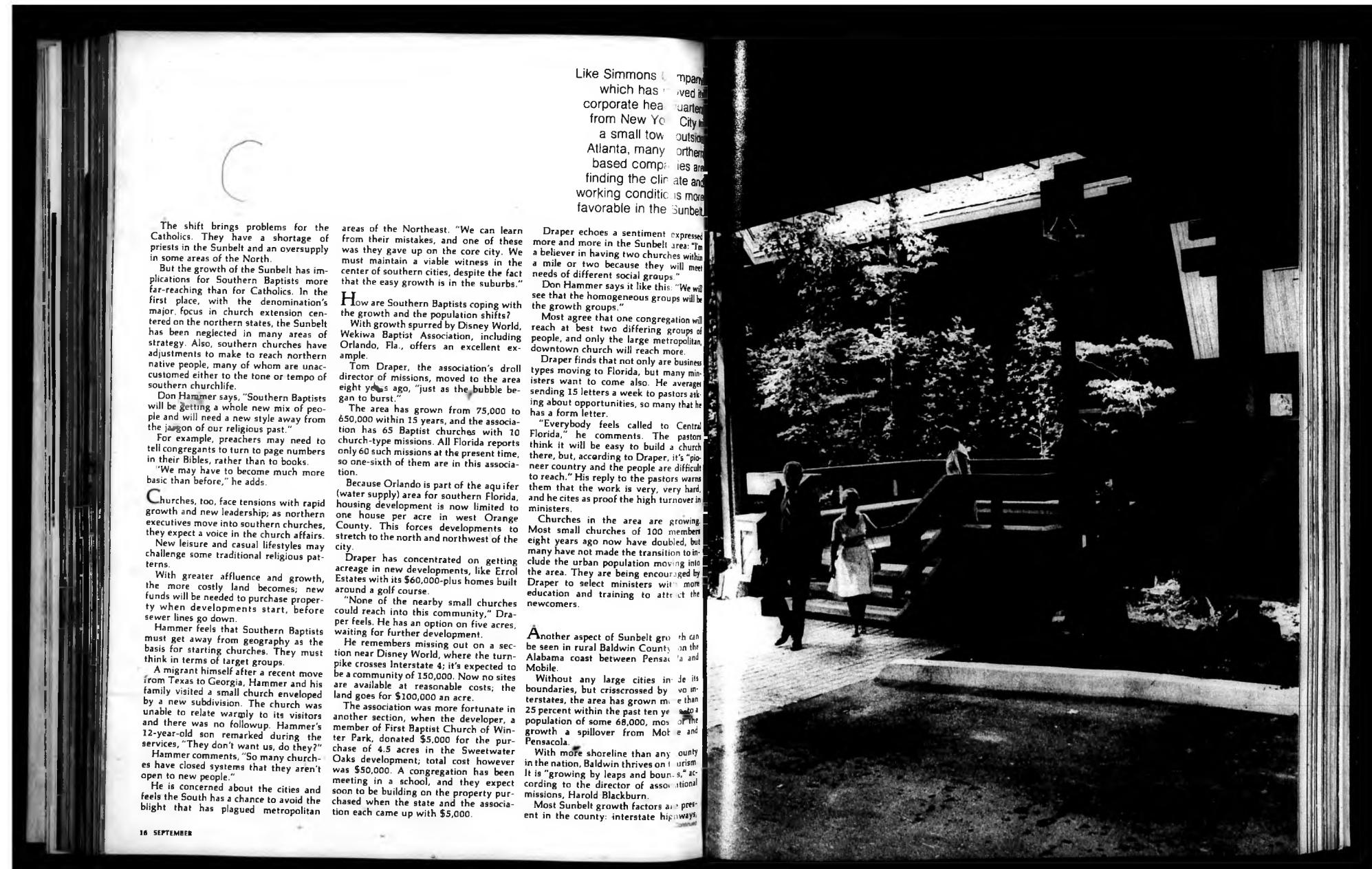
For example, the Atlanta Catholic population has increased from 35,000

members to more than 100,000, mushrooming the number of parishes from 9 to 20. Recently IBM moved administrative offices to Atlanta, bringing executives from strongly Catholic areas. Now Baptist churches visiting in the suburban areas find houses after houses populated with Catholics.

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The shift brings problems for the Catholics. They have a shortage of priests in the Sunbelt and an oversupply in some areas of the North.

But the growth of the Sunbelt has implications for Southern Baptists more far-reaching than for Catholics. In the first place, with the denomination's major focus in church extension centered on the northern states, the Sunbelt has been neglected in many areas of strategy. Also, southern churches have adjustments to make to reach northern native people, many of whom are unaccustomed either to the tone or tempo of southern churchlife.

Don Hammer says, "Southern Baptists will be getting a whole new mix of people and will need a new style away from the jargon of our religious past."

For example, preachers may need to tell congregants to turn to page numbers in their Bibles, rather than to books.

"We may have to become much more basic than before," he adds.

Churches, too, face tensions with rapid growth and new leadership; as northern executives move into southern churches, they expect a voice in the church affairs.

New leisure and casual lifestyles may challenge some traditional religious patterns.

With greater affluence and growth, the more costly land becomes; new funds will be needed to purchase property when developments start, before sewer lines go down.

Hammer feels that Southern Baptists must get away from geography as the basis for starting churches. They must think in terms of target groups.

A migrant himself after a recent move from Texas to Georgia, Hammer and his family visited a small church enveloped by a new subdivision. The church was unable to relate warmly to its visitors and there was no followup. Hammer's 12-year-old son remarked during the services, "They don't want us, do they?"

Hammer comments, "So many churches have closed systems that they aren't open to new people."

He is concerned about the cities and feels the South has a chance to avoid the blight that has plagued metropolitan

areas of the Northeast. "We can learn from their mistakes, and one of these was they gave up on the core city. We must maintain a viable witness in the center of southern cities, despite the fact that the easy growth is in the suburbs."

How are Southern Baptists coping with the growth and the population shifts?

With growth spurred by Disney World, Wekiwa Baptist Association, including Orlando, Fla., offers an excellent example.

Tom Draper, the association's director of missions, moved to the area eight years ago, "just as the bubble began to burst."

The area has grown from 75,000 to 650,000 within 15 years, and the association has 65 Baptist churches with 10 church-type missions. All Florida reports only 60 such missions at the present time, so one-sixth of them are in this association.

Because Orlando is part of the aquifer (water supply) area for southern Florida, housing development is now limited to one house per acre in west Orange County. This forces developments to stretch to the north and northwest of the city.

Draper has concentrated on getting acreage in new developments, like Errol Estates with its \$60,000-plus homes built around a golf course.

"None of the nearby small churches could reach into this community," Draper feels. He has an option on five acres, waiting for further development.

He remembers missing out on a section near Disney World, where the turnpike crosses Interstate 4; it's expected to be a community of 150,000. Now no sites are available at reasonable costs; the land goes for \$100,000 an acre.

The association was more fortunate in another section, when the developer, a member of First Baptist Church of Winter Park, donated \$5,000 for the purchase of 4.5 acres in the Sweetwater Oaks development; total cost, however, was \$50,000. A congregation has been meeting in a school, and they expect soon to be building on the property purchased when the state and the association each came up with \$5,000.

Like Simmons Lumber Company, which has moved its corporate headquarters from New York City to a small town outside Atlanta, many northern-based companies are finding the climate and working conditions more favorable in the Sunbelt.

Draper echoes a sentiment expressed more and more in the Sunbelt area: "I'm a believer in having two churches within a mile or two because they will meet needs of different social groups."

Don Hammer says it like this: "We will see that the homogeneous groups will be the growth groups."

Most agree that one congregation will reach at best two differing groups of people, and only the large metropolitan downtown church will reach more.

Draper finds that not only are business types moving to Florida, but many ministers want to come also. He averages sending 15 letters a week to pastors asking about opportunities, so many that he has a form letter.

"Everybody feels called to Central Florida," he comments. The pastors think it will be easy to build a church there, but, according to Draper, it's "pioneer country and the people are difficult to reach." His reply to the pastors warns them that the work is very, very hard, and he cites as proof the high turnover in ministers.

Churches in the area are growing.

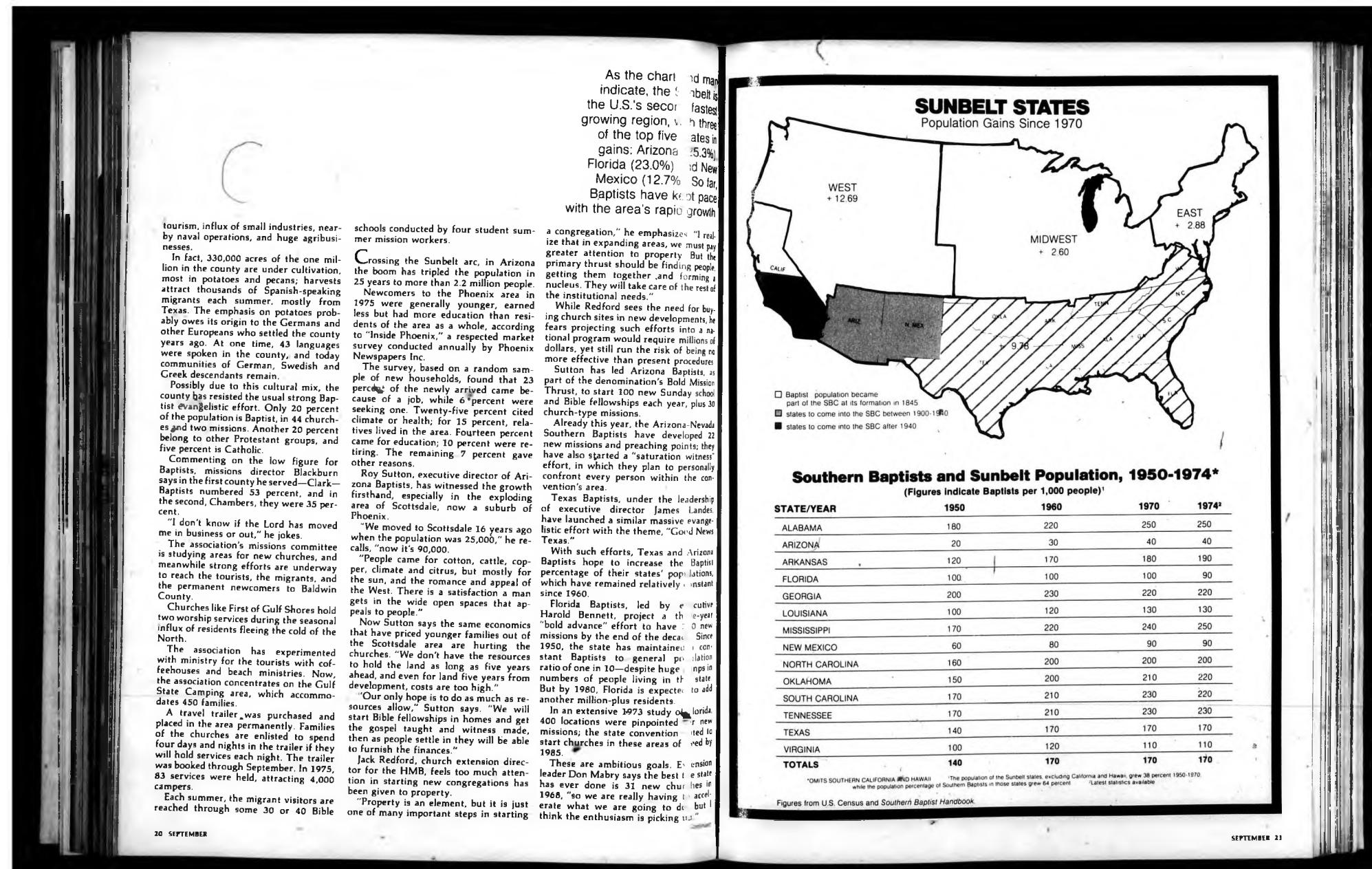
Most small churches of 100 members eight years ago now have doubled, but many have not made the transition to include the urban population moving into the area. They are being encouraged by Draper to select ministers with more education and training to attract the newcomers.

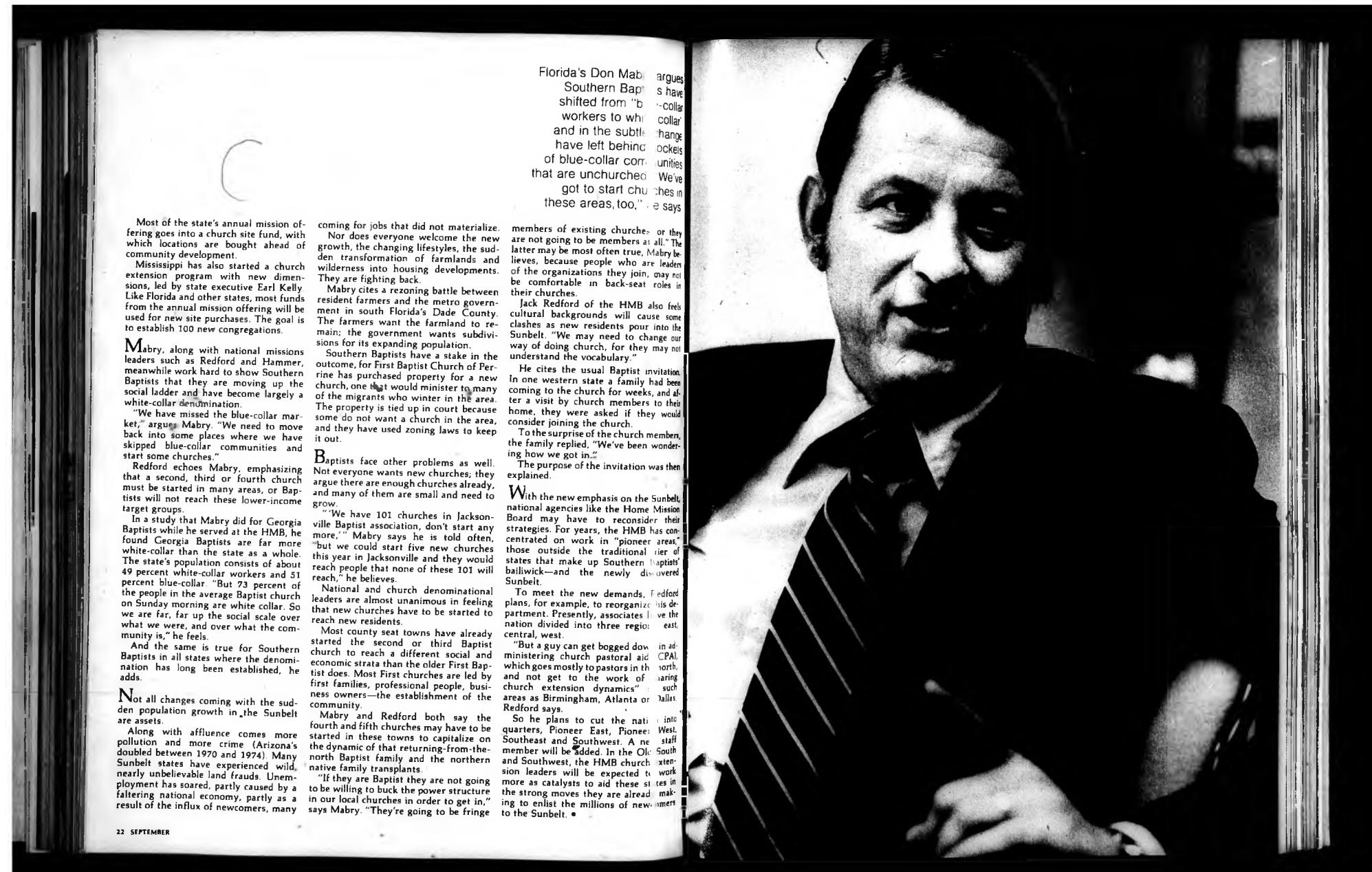
Another aspect of Sunbelt growth can be seen in rural Baldwin County, on the Alabama coast between Pensacola and Mobile.

Without any large cities inside its boundaries, but crisscrossed by two interstates, the area has grown more than 25 percent within the past ten years, to a population of some 68,000, most of the growth a spillover from Mobile and Pensacola.

With more shoreline than any county in the nation, Baldwin thrives on tourism. It is "growing by leaps and bounds," according to the director of associational missions, Harold Blackburn.

Most Sunbelt growth factors are present in the county: interstate highways,





Florida's Don Mabry argues Southern Baptists have shifted from "blue-collar workers to white-collar workers and in the subtle change have left behind the flock of blue-collar communities that are unchurched. We've got to start churches in these areas, too," he says

Most of the state's annual mission offering goes into a church site fund, with which locations are bought ahead of community development.

Mississippi has also started a church extension program with new dimensions, led by state executive Earl Kelly. Like Florida and other states, most funds from the annual mission offering will be used for new site purchases. The goal is to establish 100 new congregations.

Mabry, along with national missions leaders such as Redford and Hammer, meanwhile work hard to show Southern Baptists that they are moving up the social ladder and have become largely a white-collar denomination.

"We have missed the blue-collar market," argues Mabry. "We need to move back into some places where we have skipped blue-collar communities and start some churches."

Redford echoes Mabry, emphasizing that a second, third or fourth church must be started in many areas, or Baptists will not reach these lower-income target groups.

In a study that Mabry did for Georgia Baptists while he served at the HMB, he found Georgia Baptists are far more white-collar than the state as a whole. The state's population consists of about 49 percent white-collar workers and 51 percent blue-collar. "But 75 percent of the people in the average Baptist church on Sunday morning are white collar. So we are far, far up the social scale over what we were, and over what the community is," he feels.

And the same is true for Southern Baptists in all states where the denomination has long been established, he adds.

Not all changes coming with the sudden population growth in the Sunbelt are assets.

Along with affluence comes more pollution and more crime (Arizona's doubled between 1970 and 1974). Many Sunbelt states have experienced wild, nearly unbelievable land frauds. Unemployment has soared, partly caused by a faltering national economy, partly as a result of the influx of newcomers, many

coming for jobs that did not materialize.

Nor does everyone welcome the new growth, the changing lifestyles, the sudden transformation of farmland and wilderness into housing developments. They are fighting back.

Mabry cites a rezoning battle between resident farmers and the metro government in south Florida's Dade County. The farmers want the farmland to remain; the government wants subdivisions for its expanding population.

Southern Baptists have a stake in the outcome, for First Baptist Church of Perrine has purchased property for a new church, one that would minister to many of the migrants who winter in the area. The property is tied up in court because some do not want a church in the area, and they have used zoning laws to keep it out.

Baptists face other problems as well. Not everyone wants new churches; they argue there are enough churches already, and many of them are small and need to grow.

"We have 101 churches in Jacksonville Baptist association, don't start any more," Mabry says he is told often, "but we could start five new churches this year in Jacksonville and they would reach people that none of these 101 will reach," he believes.

National and church denominational leaders are almost unanimous in feeling that new churches have to be started to reach new residents.

Most county seat towns have already started the second or third Baptist church to reach a different social and economic strata than the older First Baptist does. Most First churches are led by first families, professional people, business owners—the establishment of the community.

Mabry and Redford both say the fourth and fifth churches may have to be started in these towns to capitalize on the dynamic of that returning-from-the-north Baptist family and the northern native family transplants.

"If they are Baptist they are not going to be willing to buck the power structure in our local churches in order to get in," says Mabry. "They're going to be fringe

members of existing churches, or they are not going to be members at all." The latter may be most often true, Mabry believes, because people who are leaders of the organizations they join, may not be comfortable in back-seat roles in their churches.

Jack Redford of the HMB also feels cultural backgrounds will cause some clashes as new residents pour into the Sunbelt. "We may need to change our way of doing church, for they may not understand the vocabulary."

He cites the usual Baptist invitation. In one western state a family had been coming to the church for weeks, and after a visit by church members to their home, they were asked if they would consider joining the church.

To the surprise of the church members, the family replied, "We've been wondering how we got in."

The purpose of the invitation was then explained.

With the new emphasis on the Sunbelt, national agencies like the Home Mission Board may have to reconsider their strategies. For years, the HMB has concentrated on work in "pioneer areas," those outside the traditional tier of states that make up Southern Baptists' bailiwick—and the newly discovered Sunbelt.

To meet the new demands, Redford plans, for example, to reorganize his department. Presently, associates live the nation divided into three regions: east, central, west.

"But a guy can get bogged down in administering church pastoral aid (CPA), which goes mostly to pastors in the north, and not get to the work of sharing church extension dynamics" in such areas as Birmingham, Atlanta or Dallas, Redford says.

So he plans to cut the nation into quarters, Pioneer East, Pioneer West, Southeast and Southwest. A new staff member will be added. In the Old South and Southwest, the HMB church extension leaders will be expected to work more as catalysts to aid these states in the strong moves they are already making to enlist the millions of newcomers to the Sunbelt.

Mike Mojica visits a family in the neighborhood near Emmanuel Mission.

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EVANGELISM NEWS

HMB evangelism strategy unfolds

ATLANTA, GA. — "No believer is exempt from carrying out the Great Commission," said C.B. (Bill) Hogue, Home Mission Board director of evangelism during the first session of the National Evangelism Training Center, May 24-28.

The seminar outlined the evangelism section's strategy for "Growing an Evangelistic Church." "We are here to learn to multiply the number of witnesses for Christ," Hogue told the 87 participants for the Atlanta conference.

The strategy covers the whole issue of evangelism from analysis of local needs, to special ministries for age groups to adoption of a basic evangelistic lifestyle for the whole church. The seminar was taught by the HMB evangelism staff.

John Snedden, executive secretary and director of evangelism for West Virginia Baptists, said the conference motivated him. "I'm going to get my area missions directors and evangelism chairmen into one of these seminars as soon as possible. If they catch the same feeling I have, we're on our way in evangelism."

"I will include this in my course on church evangelism," said James Eaves, professor of evangelism at Southwestern Baptist Theological Seminary, "and hope it will be 'lived out' in the ministries of graduates."

Roy Collum, director of evangelism

Continued

Bill Hogue makes a point at the NETC in Atlanta.

Photos by Tim Nicholas

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for Mississippi Baptists, commented on the unified strategy presented at the conference. "I've got to go home and pray about how to implement it, but it will be put into effect in my home state."

Claude Mariottini, pastor of Memorial Spanish Baptist Church in San Jose, Calif., said that the conference helped him see that "any church small or large, can reach people for Christ. For Anglo or ethnic, evangelism is the same."

Hogu and Leonard Hinton, dean of the center, both stressed the fact that the strategy is still in the process of evolution and all participants in the first seminar would have opportunity to provide input in the developing process.

The dates for future sessions of the seminars in the National Evangelical Training Center for 1976 are Sept. 13-17 and Nov. 15-19. Dates for 1977 are May 23-27, Sept. 12-16 and Nov. 14-18.

"We want anyone to attend who would be interested in learning to imple-

ment these principles of growing an evangelistic church," said Hinton.

For further information and re-

gistration forms, write Leon Hinton, Evangelism Section, Home Missions Board, 1350 Spring St. N.W., Atlanta, 30309.

Leonard Hinton serves as dean of the center.

Rural setting renewal works

By Joe Ray Land

Pittsburg Baptist Association in far southern Oklahoma is primarily a rural mountain-type association. There are 37 churches and one missionary. The average church in our association has less than 100 persons in Sunday school. The people who live in our mountains have been members of their community and thus their churches for generations. They have intermarried and are interrelated in their communities and their churches. Many of these people have long-standing animosities toward one another.

Many of the churches in our association have already celebrated a Lay Renewal Weekend or are moving in that direction. Out of the 37 units, seven have already had their first weekend and one of these had its second weekend in August of this year. In addition, at least eight others are in one stage or another of preparing for their first Lay Renewal Weekend.

As director of missions I have had the opportunity to be involved at various stages in the work of these churches as they have either prepared for the weekends or in their analysis sessions after the weekends. I have observed some remarkable things that are taking place.

First, people have discovered one another. They have rediscovered one another. I observed in the analysis sessions on Sunday nights that people have learned to speak to one another and communicate for the first time.

A deacon who was an active leader has been married for 25 years with one child about 19 years old. In the analysis session at their church the man stepped out and walked down the aisle and called his wife by name and said, "I want you to come down here and stand by me."

They have discovered that they are human beings, like themselves, who have

been

and

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First Church, Roanoke, Va.

A parable church applies YES strategy plan



"The Youth Evangelism Strategy in youth ministry has changed my ministry," says Jim Temples, minister to youth at First Baptist Roanoke, Va.

"This strategy is saturated in our retreats, camps, special events, recreation and worship. It is a discipling ministry seeking to develop a program of reproductive evangelism," he says.

Pastor of the church, Charles Fuller, backs up the YES approach, which was developed by the Home Mission Board's youth evangelism office. "This has added more depth to our approach to Christian discipleship and has lengthened the water-front of our outreach more than any approach in youth ministries," he says.

"I would heartily recommend YES to other churches and pastors because it is a proven strategy which reaches youths where they are while retaining a church-oriented follow-through," adds Fuller.

The strategy includes a variety of structured and unstructured events including leadership and discipleship families, joy explosion, prayer groups, and a touch ministry.

The leadership family is an ongoing discipleship and training ministry for youth leadership. Its purpose is to multiply committed leadership in order to reach an increasing number of high school students.

Jim and Marcia Richardson were a part of a leadership family. They explain that, "After the first session we knew God wanted us to be a part of this experience, and we excitedly decided to take seriously our commitment to the group.

"The emphasis was to turn life more wholly over to God. We set up a quiet time every day, getting up fifteen to thirty minutes earlier for it. We memorized scripture, read books, shared prayer requests and answers.

"During our participation in the leadership family, God led us to begin tithing, attend youth functions and share Christ with young people. God became an important member of our family. Our use of time, our friends,

our dreams, our conversation began to change."

The Richardsons add, "Though the leadership family has concluded its meetings, we continue to maintain the patterns established during that time. We are excited about Jesus Christ and about how he used the leadership family in our lives."

Discipleship groups call for a depth commitment for high school students in the areas of witness and personal growth.

Sue Denton, a high school senior reports that two years ago, when she joined her first discipleship family, "I had no idea what was going to happen in my life the following twelve weeks.

"During those weekly meetings, I, first of all, came to know Jesus Christ as my Savior and the importance of establishing a time alone with God daily in order to deepen my relationship with him," she says.

Prayer groups from the church meet once a week before school, praying for each other and for unsaved friends with whom they will have contact during the week.

A joy explosion is a weekly gathering of high school students on Wednesday evening for worship, Bible study and fellowship. It is evangelistic in nature and is the place where youths living friends to an informal gathering and hear the message of Jesus.

The touch ministry moves onto the high school campus or wherever the students are. The purpose is to "touch" lives and to establish relationship for evangelism and discipleship.

All phases of the strategy are alive at First Baptist, Roanoke. Says Jim Temples, "I'm sold on it because it's biblical, practical and it works."

Photos, next page: Top left, leadership family; top right, weekly joy explosion meeting; center, prayer group; bottom left and right, the touch ministry seeks out students wherever they can be found.



Mojica's sympathy for the river people is not pity; help is taken in the same spirit given: friend to friend.

Then Mojica drives around the neighborhood with a loudspeaker on top of his car, urging people to drop by the free clinic at the mission. By the end of the week the dentists have seen more than 200 people.

"Sure, they ask us why we're doing this, especially why it's free," Mojica says. "It's a tremendous opportunity to give witness."

The names on the cards are given to Sunday School workers in Laredo's Baptist churches and missions.

The clinics, which rotate to various sections of town, have been operating since 1969. Several times, Mojica has taken the clinic across the river. "The director of health in Nuevo Laredo was very strict with us the first time," he recalls. "But the second time, he said, 'Okay, go ahead. I know you, I know what you want to do.'"

Mobile medical clinics operate in much the same way as the dental clinics.

When Emmanuel mission was built five years ago, members of First Baptist wanted to begin some sort of weekday activity.

"We organized a sewing class—we thought that was what women in the neighborhood needed," says Mrs. Katherine Clouse, a trim, energetic worker.

"The Lord honored our faithfulness," she goes on, "but he didn't allow us to continue with much success. We were just going about it our own way, not considering which people the Lord wanted us to be ministering to."

"Then we prayed," she explains, "that God would send us the people that he wanted us to work with."

She put a small announcement in the Spanish section of Sunday's paper. Within a few days, the class was filled with women from all sections of town. Mrs. Clouse and the others teachers, most of whom are from First Baptist, pick up the women and bring them to Emmanuel. A short Bible study begins the Tuesday sessions, then the sewing starts. Each of the students has been given a copy of *Good News for Modern Man and The Living Bible* in Spanish.

"At first the women came solely for the sewing," Mrs. Clouse believes, "but now they are coming for the Bible study, too."

"They never heard about the woman of Samaria, for instance. They really enjoyed that story. We Baptists take the Bible so much for granted—this sort of thing makes you appreciate it all over again."

All the students are Catholics and the class sometimes raises questions. One woman asked her priest, "Why don't we have Bible study?"

"That would just confuse you," he said. "Even I don't understand it all."

"Well, I understand it," she shot back.

Mrs. Clouse emphasizes the purpose of the class is not to take women away from their own churches.

"Some may, in time, believe differently, but we do not push that," she says. "Our purpose is to present Bible study."

Mrs. Clouse, a longtime Laredo resident, says many Catholics seem more open now to exchanging views and opinions than ever before.

"Doors have been opened here I've never seen in 30 years," she says.

One family, in particular, has been instrumental in opening doors. "The Ramons, goodness," Mojica sighs. "I don't know what we would do without this family, especially Mrs. Ramon. She will do everything for the mission. She's active in WMU, teaches a class, helps with the sewing group and fellowships for the kids..." He shakes his head. "She's something."

The Ramon family is close-knit, proud, self-reliant. Alfredo Ramon works all day and raises goats, chickens and pigeons in his backyard. Alfredo works as a grocery store checker in his high school's distributive education program, and won a Texan Baptist Convention scholarship to attend Howard Payne.

An older daughter is at Baylor on a music scholarship. Hortencia and Neomi take guitar lessons at the mission.

The students in the class contribute 50 cents a week. Mike subsidizes the lessons. "I want to get some started on piano lessons, too—we need some music in the church," he says.

But the church has affected the Ramons' lives in more substantial ways.

"My older son fooled around with drugs, my husband was very sick, in the hospital three months; I was burdened down a great deal. The church was helpful to me then," Mrs. Ramon says.

When Mike and Betty Mojica decided to become Home Mission Board missionaries in 1971, the head of the Language Missions Department, Oscar Romo, offered them a choice San Francisco, New York, Puerto Rico, Laredo.

"I chose Laredo because, well, this is home," Mojica says.

The Emmanuel and Alto Loma missions have been started in the past few years, but "We need five more missions," right now," Mojica says firmly.

But, he points out, "even if the Home Mission Board or some church said, 'Here's \$50,000, build a new mission,' we would still be without the people to staff it. Personnel is a big problem."

One solution to the problem is to develop lay leaders.

"That's how we hope to staff the missions," Mojica says. "Have leadership training and let those people gradually take over the responsibilities."

"Right now, my main concern is to get these men and women involved in activity and Bible study—then a building can come later."

When Primera church, Nuevo Laredo, needed new pews, Mojica heard of a Texas church willing to donate the. But how to get them across the border? Inspectors are suspicious of any goods that might be sold; the narrow streets around the church are already clogged enough without a truck being unloaded.

"You just get them down here, I'll get them across," Mojica promised.

He loaded the pews in one van and one trailer.

At midnight, Mojica drove the trailer across, past the checkpoint and safely to the church. The next night, again at midnight, he started across with the van full of pews.

This time an inspector stopped him.

"This is the second time you've done this," he said. "I'm surprised. 'What are you doing? What do you have in there?'

Free dental clinics, conducted several times a year, help Baptists both meet a need and show the people they care.

"Boy, I had a time," Mojica laughs. "Something like that happens and you remember how carefully they watch—they remember you."

Mojica explained his purpose, got a grudging okay, and maneuvered the van down the narrow streets to the church.

It was at Primera, Nuevo Laredo, that Mojica met Roberto Saavedra, an energetic man who lives with his family on the bank of the Rio Grande.

Saavedra seems eager to help his neighbors, most of whom have immigrated here from the interior of Mexico, often Torreon. But most of all, he is eager to tell them about Christ.

Through Saavedra's help, Mojica preached at the riverfront for a while, and through Saavedra's ministry, Hijinio Munoz, the most experienced of the plaster mold makers, became a Christian.

Munoz brought his family to Nuevo Laredo from Torreon, 1972, "in search of a better way. I had tried many things, but I was without a purpose, moving place to place," he says.

He had a time with me. The first time I went to church, I was drunk. On the way to church I bought some chewing gum so they couldn't tell my breath so much.

At the church at first I thought, well this is just another religion. But when I got out, I was thinking, no, this is something different."

He eventually became a Christian.

The difference was that I understood about the Lord and what I was able to do."

After Munoz became a Christian, he decided to teach his

trade, so other families by the river could increase their incomes.

Friends scoffed at him. "Man, you're crazy, they'll learn how to do that and take all your business away from you."

Munoz answered without hesitation, "I have trusted the Lord for my soul, I will trust him in everything else."

He taught his craft to five other men, and soon his own business prospered. There was more work than Munoz could handle, even with the help of his two sons, and five families had income when before they had none.

As Saavedra and Munoz began to trust Mojica, he started helping families along the river with food, clothing and occasionally, finding jobs.

"They are strong people, but sometimes it is so sad," Mojica confides. "I brought over some Similac for the babies, and when I came back I found the adults were drinking it, too. They said, 'You know, Brother Mike, you mix this with chocolate, it doesn't taste so bad.'"

He delivered some medicine for children plagued with intestinal worms. "They had it so bad, that... do you have a strong stomach?... it caused those worms to come out both ends of the kids. They were vomiting and oh, it made you sick to see it."

His sympathy is not pity, however, nor does he cause the river people to lose their self-respect. Help is taken in the same spirit it is given—as a friend to a friend.

"I know a woman who owns several curio shops here," Mojica says, "so one day I went to one of the shops and I noticed a Catholic Bible on the table. I just picked it up and started reading aloud. I asked her if she liked the Bible."

Continued

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SEPTEMBER 27



When children wonder why people come so far to hold VBSs, it is a "wonderful opportunity to witness."

"Do you read it all the time?" I asked.
"I try," she answered, "but I don't understand it all the time."

Mojica then bought a Spanish book of daily devotions and an illustrated New Testament.

"She was just thrilled with that New Testament," he recalls with a grin. "She didn't know anything like that existed."

"So doors are opening up," he continues. "It isn't just the people down by the river, but others also can be reached."

As proof, he points out—in 1973, there were more than 3,000 conversions in the border area among Spanish-speaking people, many of them in the Laredo area.

Once a Mexican person makes a profession of faith, he will usually stick with it," Mojica explains. "Sometimes still, the family will disown him, throw him out, but this is getting more liberal."

For several summers, Texas church groups have traveled south to help the Mojicas conduct Vacation Bible Schools and day camps along the border.

"The children want to know why people come from so far away to do this. It is a wonderful opportunity to answer."

Laredo needs all the help it can get. After four years there, though, Mojica does see encouraging signs.

The area around Emmanuel mission, the Santo Nino neighborhood—it's getting better all the time," he says. "See those brick homes? You're finding more of those now."

The first year the Mojicas were in Laredo, many houses were boarded up. "People had migrated north to work the fields. Now, there are fewer."

San Agustin Square used to be filled in early mornings with men waiting for the trucks to take them to the fields. "But you don't see anybody waiting around here now because they have really cracked down on illegal immigrants," says one resident.

The border patrol recently returned 2,000 illegal immigrants in one month, compared to a normal rate of 1,000.

Nevertheless, some who do slip through end up as migrant farm workers.

On a hot spring morning, riding 15 miles outside town to the onion fields, Mojica chuckles: "When I called to see if they were working this field today, the lady said, 'No, no onions this year. It was a terrible crop. We don't have anybody working today.'

"See, I know her husband, but I don't know her, and she thought I was an inspector or somebody, posing, to try to catch some wetbacks."

He swings down a dusty farm road where workers are busy picking onions. Most of the cars and pickups parked there have Texas license plates, now and then a Wisconsin or Idaho tag.

Some leave in April, some in September. The cycle nearly always causes some children to miss school.

Rosalinda Martinez, 17, finished the seventh grade. *Every* Continued

As missionary to the two Laredo's, Mojica relates to people on both banks of the lazy Rio Grande.

Mojica watches the molding of plaster pots and animals.

The person who is successful with Mexicans is the one who takes time to get to know them as people...

day now, she pulls on her blue jeans and long-sleeved shirt, packs a sandwich, and rides to the fields with a friend.

Today she picks onions in the field near Laredo. Together, she and another girl can pick 120 bushels of onions a day, earning 25¢ a bushel.

"Today is not so bad because the wind is blowing," Rosalinda says. Her back still hurts though, from reaching over for the onions. And her gloved right hand, the one wielding the shears, grows layers of callouses.

"I don't want to give the impression that we are only concerned about poor or hungry people," Mojica says. "Other people sure need Christ, too. One of my goals is to begin to reach people who are middle class or wealthy. They are a different sort of people than you see here, but they need Christ, too."

He recently gave the director of health in Nuevo Laredo a Living Bible in Spanish, and received a quick phone call in return.

"I was nervous at first," Mojica says. "I didn't know what he wanted, I thought maybe something was wrong."

"Then the health director said, 'You are sure sharp.'

"How's that?"

"You know that book you gave me—that's what I needed,

some spiritual strength for myself."

"We need to reach those kinds of people with the gospel, too... the people in authority, the people with money and power."

Before Mike and Betty Mojica came, there had been no HMB missionary in Laredo.

"The first year, some people asked me, 'Where is your church?'" Mike recalls. "Now they do regard me as their missionary. They like for me to report on other churches, what's going on. They feel a part of this."

Laredo has two Anglo churches, First Baptist and Heights, and one Spanish church, Primera, and two missions—Alta Loma and Emmanuel. All are represented in the city missions committee, which meets monthly. "We coordinate things like the groups who come in the summer," says committee member Tom Forrest, an investigator with the Immigration Service.

In the past two or three years I have seen more interest in missions. Building Emmanuel helped increase interest, our pastor (William Bolick, First Baptist) did a lot of work to prepare us for that.

He thought is in the back of everybody's mind, to build more mission points when we can," says Forrest.

There are some 500 Spanish-speaking churches in Texas, with 43,000 members. Many Spanish Christians first became interested because of Anglo churches, such as First Baptist and Heights.

Mojica is quick to note that when an Anglo deals with Hispanic culture, good intentions are not always enough. "Sometimes a pastor will eat with the people, visit in their homes, get to know them. Then they get to a level of trust where he can do effective work."

The person who is successful with Mexicans is the one who takes the time to get to know them as people somehow," Mojica's hands turn, palms upward, "that person does a better job."

Although Mojica does not say so, the most effective worker with Mexican-Americans is also the person who does not try to culturalize as well as Christianize.

"In some areas of Texas, Spanish-speaking areas, they prefer English," Mojica explains. "But not Laredo. Here, too many people have ties with Mexico. They prefer Spanish, so that's what we'll use at the mission."

"If we want to reach people, then we're going to use the language they prefer."

For the few people at Emmanuel mission who do not understand Spanish, the sermon is translated through earphones by member Tony Garcia.

Garcia, a short, energetic man who can preach as well as lead the singing, is a high school counselor. His wife teaches elementary school.

Tony is the instrument of First Baptist getting involved in this mission," Mojica says. "They moved here from Virginia several years ago, just because they felt the Lord wanted them to be involved in missions somehow."

"They are so faithful, my, if we had more like that...." The mission attracts dedication from many people, like Rosa Martinez, an illegal immigrant who is hiding with her three children until her husband, who fled north, can arrange for the family to stay legally. She has been here more than six years, speaks no English, stays inside most of the day. She sometimes irons for others to make money. Her oldest son works for a bricklayer.

A year ago, Mojica baptized her at Emmanuel mission. "God has helped me more since I've been in the mission than ever before," she says. "I wish I could learn more, get closer to God."

The brown-haired woman bends her head and fumbles with a button on her dress.

"And my children, I wish they could be in school and learn."

"The younger boy, he's deaf," Mojica says. "He came and made a profession one Sunday. I made a sign to him, did he want to be saved? He said yes."

Sometimes later, Mike took the boy back to the earphones used for translating the services.

"I talked through them to see if he could hear anything at all, amplified. And his face just lit up. That makes me think he can hear a little, so I'm taking him to be examined, and maybe then..."

His voice trails off, picks up. "Do you have any idea how much a good hearing aid would cost? I wonder where I could get a good one for that boy."

If the boy does need a hearing aid, chances are that Mike Mojica will find one for him—somewhere, by some means. It seems a small thing, like the guitar lessons for Hortencia Ramon, the medicine for the families by the river. But the small things add up, and their sum is an indication of Mojica's Christian concern for the people of the two Laredos.

Mike Mojica's ministry is just one of many being conducted by Texas Baptists along the Rio Grande. Next month, HOME MISSIONS will take readers from the mouth of the river at Brownsville, Tex., to El Paso—a 900-mile trip into some of the most exciting, meaningful ministries being performed anywhere.

SEPTEMBER 31

AS OTHERS SEE US

by Roy Reed of *The New York Times*

A loose union of diverse peoples

EDITOR'S NOTE: Perhaps no one has done as much to give Southern Baptists "national exposure" as has Jimmy Carter. In his bid for the Democratic presidential nomination, Carter made numerous statements about his Christian faith and his Southern Baptist background. The result has been reports on the Southern Baptist Convention by television newsmen and articles in several newspapers and magazines. One of these appeared in "The New York Times."

Robert Melton believes in God. Not in some vague supernatural force approached with euphemism and uncertainty but in a personal being whom he addresses every day for support and guidance. Melton lives by a simple creed.

"I believe in treating my fellow man right," he said the other day. He was standing beside an old white church across a dirt road from North Fork Creek. He has been a member of that church 58 years.

"I joined this church when I was 14 years old. I was converted at a revival meeting under the preaching of Brother J. P. Emery. He baptized me up here in this hole of water with about 20 others," he said, nodding toward the creek.

It would be thought superfluous in this one-store hamlet to add that Robert Melton is a Baptist. The Baptists are the establishment in Mount Tabor and have been for more than 100 years.

Beyond Mount Tabor, the most famous Baptists until recently had been Billy Graham, Martin Luther King Jr. and Harry S. Truman. Now the ranks may have to be expanded to include Jimmy Carter, the Georgia Democrat and Presidential candidate who has stunned parts of the electorate by declaring forthrightly that he is an active Christian who believes in God.

The editor of a Baptist newspaper in Illinois suggested that President Ford's invitation to speak at the Southern Baptist Convention should be withdrawn because "one of the finest laymen Southern Baptists have ever produced is likely to be his opposition."

Other Baptist leaders quickly rejected the suggestion. It seems unlikely in any event that Southern Baptists would vote

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Russell Dilday greets worshippers after services at Second Ponce de Leon Baptist Church.

32 SEPTEMBER



in a bloc. Along with a growing pluralism, several other changes have occurred among Baptists in the past few years.

In this country there are millions of Baptists like Melton: white, Southern, conservative, devout and, quite literally, God-fearing.

What is less well known is that over the past few years these Baptists have turned out to be just the beginning. Baptists have quietly and rapidly spread far beyond the Southern and Border States where they long had their main concentration. All 50 states now have Baptists who are aligned with the loose confederation known as the Southern Baptist Convention.

Furthermore, those calling themselves Southern Baptists now include hundreds of thousands of blacks, Chicanos, Orientals, Indians and ethnic whites who have never been south of the Mason-Dixon line except, in some cases, to take the sun.

Even the 12.7 million members of Southern Baptist Convention churches are less than half the story. Altogether, in some 30 associations and groups of independents, there are almost 30 million Baptists in the nation. They are outnumbered only by the Roman Catholics.

The fastest-growing of the Baptist churches are those associated with—but not inservable to, because each church is governed autonomously—the Southern Baptist Convention. That is the group that broke away from the Northern Baptists over slavery in 1845.

After a slump in the 1960's the Southern Baptists have begun to grow rapidly again. Seminary and college enrollments are at record levels, along with church membership.

Long known for rigidity on moral and racial issues, Southern Baptists are beginning to edge toward the more tolerant positions of other Christian bodies.

The reason seems to be affluence. Baptists are among the most visible of the upwardly mobile Americans, possibly because of their devotion to hard work.

Perhaps the most striking change in Baptist attitudes has occurred on race. Ten years ago, in the words of one Bap-

tist leader, "If an idealistic young preacher got up in the pulpit and said, 'God is love,' somebody would jump up and holler 'You nigger lover, you!'"

In 1973, at the last count, 763 of the more than 34,000 churches in the Southern Baptist Convention were integrated with "substantial" black memberships.

Most of those churches were in the West and North. Thousands more, including many in the South, have taken black memberships.

One integrated Baptist congregation is the Columbia Drive Baptist Church at Decatur, Ga., a suburb of Atlanta. It began 26 years ago as one of several churches in a lower-middle-class white subdivision. Blacks began moving in about 10 years ago. Many of the other churches sold out and fled with their white parishioners.

Many modern Baptist churches like Second Ponce de Leon use the management and promotional techniques of big business.

Russell H. Dilday Jr., pastor of Second Ponce de Leon, said, "Anything from modern technology we can use, we use."

The church has a computer to keep up with the members and their interests. It has closed-circuit television to pipe instruction to classrooms on special occasions. Dilday's Sunday morning sermon is broadcast on a local television station and is carried on a cable network around the state.

The church has a professionally trained music director and several choirs. A huge sports and recreation program for the young includes bus and backpacking trips across the nation and a full-time counselor trained in psychology to help people with personal problems.

Dilday, a well-spoken, easy-going man who would be at home in any level of society, heads a staff of nine ministers and about 20 other employees. He administers the spending of \$1.2 million a year, half of it for mission work in Atlanta and around the world.

A few Baptists worry that the affluence and efficiency of big-city churches, while perhaps inevitable in a booming city like Atlanta, might dilute the "prophetic mission" of the denomination. One such Baptist is Dr. Joseph Hendrix, general assistant to the president of Mercer University, a Baptist institution at Macon, Ga.

Hendrix has long been known as a liberal. He was once president of the Georgia Council on Human Relations. But he is concerned about the nation's dependence on technology and "pro-

Continued

SEPTEMBER 33

AS OTHERS SEE US



Don Aderhold helped Columbia Drive Church change with its community.

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AS OTHERS SEE US

Melton said, "Being saved means being born into the Kingdom of God. You have to turn your life over to Christ, put your sin behind you, and work for the Lord. 'The Baptists are a fearing kind of people. They fear their God. He knows every move you make and you can't hide your sin from him.'

"I think of him as a Supreme Being who watches over me, a kind of guardian angel. I very often ask him to protect me and carry me through this day, or through this night. But in all things, his will be done. You don't know what you need, altogether. He does. I'd like to live a hundred years, but it may not be his will. When he's ready to take me away, I'm ready. This life is only preparation for the life to come, anyway."

Melton is a cattlemen. He has always worked hard. He noted that God commanded people to earn their living by the sweat of their brow, but he added: "I've worked hard because I've enjoyed it. I think my hard work is a contribution to the upbuilding of the Lord."

His religion is not wholly inner-directed.

"I believe in being honest with my fellow man. I believe in being fair with my community. I believe in reaching out. After you build your house, you need to build a community. You need a church, you need a school and cemeteries. I've spent a lot of time building my community and I don't regret a bit of it."

Mount Tabor Church takes in about \$5,000 a year. It cannot afford a full-time pastor. The minister, Ronnie Nolen, earns his living working for the United States Forest Service. That has been the custom here from the beginning. Melton's grandfather, Lum Melton, one of the early pastors, was a farmer.

Last Sunday's service was about the same as every other service since 1871. They sang "The Old Rugged Cross" and some other hymns and Nones, in a strong, exhorting voice, preached on the importance of being dedicated to the Lord. "Jesus said, 'You're either with me or against me; you're either dedicated to the Lord or to the Devil,'" he said. A man in the congregation replied, "Amen."

At the end a young woman went forward in tears and told the minister she had been saved. She was accepted by the others "on a profession of faith." They all filed by and took her hand to welcome her into the fellowship.

And then, as it had done so many times before, the old song reached out and touched the woods and soared into the hills.

*So I'll cherish the old rugged cross,
Till my trophies at last I lay down;
I will cling to the old rugged cross,
And exchange it some day for a crown.*

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COMMENT by Walker L. Knight

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ZONDERVAN PUBLISHING

Being the largest Protestant denomination within the United States (now more than 12.7 million) has implications Southern Baptists may not have completely grasped and responsibilities we've not yet assumed.

Today in true Bicentennial spirit, we are caught up in the celebration of what's right with the nation. Along with the same shift nationally, the more conservative groups are vocal, and seldom are heard the more liberal groups.

Previously many of the major concerns to which we were called to address ourselves were outside the denomination: civil rights, peace, poverty and ministry. Today the concern is for issues within: a negative expression of this stresses the dangers of liberalism, a positive expression calls us to introspection and a search for the strength of the inner life.

An interesting study might be made of the timing of these shifts within the Convention, how they parallel moods within the nation and how closely they are related to the national political leadership, especially the Presidency.

Because of our size, it is only natural that any shift within the nation would affect the SBC. Consequently, it will be interesting to observe the next few months, especially following the presidential election, and it will be even more interesting if a Democrat is elected and a major shift in emphasis occurs.

The events of the election itself, causing intensive exposure to be given to the denomination because of Jimmy Carter's presidential candidacy, may already be changing the denomination. And there's more exposure to come. CBS plans a special hour-long report on the SBC in December, seeking to explain Jimmy Carter's background more fully. (For another look at the denomination, read the *New York Times* article reprinted in this issue.)

The most significant immediate benefit from the national media exposure given to Southern Baptists may be realized in those states where the denomination has not been well known (we call them "pioneer"). For years, strong efforts have been made to overcome negative connotations associated with "southern"—in one year Jimmy Carter may have wiped the slate clean in this regard.

The implications are that positions taken by the denomination also may carry more weight. They will receive more attention than in the past. This will cause each shift of the national mood to come a shift within the SBC.

more attention to their pronouncements. It will also strengthen the role of those within the denomination who form and who express opinion, such as the Christian Life Commission, the state CLC groups, the many resolution committees, and even the media of the denomination, as well as affiliated groups such as the Baptist Joint Committee on Public Affairs.

Where once we moved like a huge, nebulous mass—unnoticed and ignored—that no longer will be the case. We also may not like the publicity, especially if we feel we are not correctly interpreted or not placed in the most favorable light. If all this is true with just the nomination of Carter by the Democrats, it will be amplified enormously if he becomes president.

Some may comment that no such change came with the presidency of Harry Truman, the last Southern Baptist in the White House. They are correct for three strong reasons.

First, Truman did not identify himself as closely with the denomination. He never served as chairman of the deacons of his church, as a board member of one of the agencies, or as a participant in witnessing crusades.

Second, the SBC has changed. The denomination has doubled in size since Truman's presidency, and thus moved from being one of many moderate-sized denominations to being the largest of the Protestant groups. At the same time, it has changed from being a regional group, mostly white, to a truly national one with perhaps the largest ethnic representation of any major Protestant body.

Third, the nation has changed, illustrated by the dramatic power shift to the Sunbelt, noted in an article in this issue. So not only were Southern Baptists moving into the rest of the nation, but the nation's population at the same time was moving toward the area where Southern Baptists were concentrated.

While we cherish separation of church and state, they do exist within the same society, not within separate vacuums. They are constantly at work shaping each other, and one way for Southern Baptists to prepare for more responsibility is to have a greater awareness of who shapes whom.

ACROSS THE BOARD

Moseley takes seminary post

Fred B. Moseley, for more than 10 years assistant executive director of the Home Mission Board, has been named director of a newly-created School of Christian Training at New Orleans Baptist Theological Seminary.

The school, a seminary program for certification of pastors without college degrees, is patterned after a similar program of the 1950s.

"Southern Baptists have recognized that one of the great needs of our denomination has been to provide training for the large body of men who have surrendered to the ministry, but do not have college educations," Moseley said.

Until January 1, 1977, when he assumes the directorship, Moseley will retain his position with the Board; he has been granted a teaching leave, however, so he can begin at the seminary during the fall semester of 1976.

In notifying the Board of his decision, Moseley said, "I have not considered this because I have felt there might be a possibility I would be unhappy over the Board's choice of Dr. Rutledge's successor, but rather from the standpoint of giving the new administration as free a hand as possible in charting its course.

"The offer of the position at the seminary has simply moved up the time table in my thinking," he added. "By the end of this year, I will have fulfilled as best I can my mission at the Board."

"The HMB is losing one of its most valuable staff members," said Arthur B. Rutledge, HMB executive director.

"Throughout these 12 years Dr. Moseley has represented the Board effectively in program development and correlation and has contributed significantly to the general progress of the Board. I am confident he will continue to serve the denomination and the cause of missions well as he turns to another type of ministry."

His work at the agency actually started in 1959, when he was named to lead the Department of City Missions; he had previously been associate executive secretary of the Louisiana convention.

In 1961 Moseley became executive

MEDIA by Arthur B. Rutledge

Jew for Jesus?

Christ Killers, Past and Present by Jacob Gartenhaus. Chattanooga: Hebrew Christian Press, 1975. 122 pages. Hardback \$4.00, paperback \$3.00.

This book will be of particular interest to readers of *Home Missions* who are acquainted with the author. Gartenhaus, a converted Jew, has devoted his entire ministry to pointing Jews to Jesus as the Messiah. He was the Home Mission Board's first worker in this field, serving as superintendent of Jewish work for 28 years (1921-1949). He is now president of the International Board of Jewish Missions, Inc., Chattanooga, Tenn.

The author expresses the high purpose of the book in these words: "It is my sincere hope and prayer that this book will lead many to the truth and love which the New Testament teaches for both Jew and Gentile."

The book is divided into two parts. Part I deals generally with Christians' attitudes toward Jews and Part II deals with Jewish attitudes toward Jesus. Throughout the book the author gives a clear picture of Jesus Christ as the preferred Savior of all sinners, both Jew and Gentile. In a choice statement he writes: "He (Christ) inaugurated a new era—the era of the 'Good News'—that every man, male and female, Jew and Gentile, rich and poor, mighty and weak, high and low, all may acquire true happiness and joy . . . becoming one with God."

This reviewer Part II was of special interest, as it dealt with contemporary Jewish attitudes and appealed to Jews to consider Jesus Christ. In answering such questions as "Did the Jews crucify Christ?" and "Was the Jewish court illegal?" the author dealt with questions which are not troubling this reviewer. The title of the book, apparently based on Part I, is unattractive to this reviewer.

The book assumes a premillennial position regarding the future of the Jewish people. It is regrettable that the author, through an apparent slip of the pen, writes of "Catholicism and other pagan cults . . ." (p. 23), an anti-Catholic statement in a book which appropriately denounces anti-Semitism.

The book's denunciation of anti-Semitism and its appeal to Jews not to exclude converts to Christianity from their families are impressive.

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SEPTEMBER 39

EXECUTIVE'S WORD

by Arthur B. Rutledge

The reasons for giving

As we move from summer into fall one concern of thousands of Southern Baptist churches is stewardship. For many churches budget-planning time is at hand and the annual stewardship commitment period is only a few weeks or months away. One of the most important items to be considered by church budget committees is the Cooperative Program and what it makes possible. A missions executive would be expected to consider this item important, for it is the Cooperative Program that provides the basic year-round support for our several denominationally supported missions programs, including home missions.

I felt the same way, however, when I served as a pastor. I had the conviction that each church which I was honored to serve had an obligation to carry the gospel far beyond its immediate reach. I saw the Cooperative Program as the best way our people could become involved in a worthy statewide, nationwide and world missions program.

In those years as now, the churches' generous gifts to worldwide missions through the Cooperative Program meant much to the respective causes—foreign missions, home missions, state missions, seminaries and the other important programs of the denomination. I believed then, and I believe now, that a church's generous support of missions through the Cooperative Program does much for the church also. I have seen churches grow in such qualities as joy, love, enlarged vision and Christian commitment when they addressed themselves thoughtfully and prayerfully to Christ's command to bear witness throughout the world.

As I look back over a long ministry I am grateful for my boyhood church, Central Baptist of San Antonio, Tex. A relatively small inner-city church, never meeting its budget with ease, Central challenged its members to tithe their incomes! A high percentage responded. In its annual budgets the church included

worthy amounts for state and Southern Baptist mission causes through the Cooperative Program, together with an allocation to the work of its local association.

It was pastor Ralph R. Lloyd, serving more than 12 years, whom God used uniquely to develop this group of God's people into a church which was marked by its faithful stewardship. I am grateful for this man of God who guided me in many ways as I responded to God's call to vocational Christian service and who continued to be "pastor" to me as long as he lived.

The Cooperative Program was just five years old when I began preaching, but I knew about it through my home church. Southern Baptists were saying a lot about stewardship in those days. Those were depression times, but we were reminded that we were not responsible for what we did not have, but for what we did have, whether little or much.

As a young preacher I heard a stewardship message by J. Howard Williams which impressed me deeply. He pointed out my obligation as a pastor to help my people become good stewards of their possessions. Williams, then executive secretary of the Texas convention, was one of the most effective advocates of Christian stewardship I have ever known.

I recall also a message by J. H. Kraft, a Chicago businessman and Baptist lay man, who spoke on stewardship. He magnified "the grace of giving" and emphasized that giving is a favor which God bestows upon us. As he spoke on the opening verses of 2 Corinthians 8 he helped me see I was doing my people a favor to help them become good stewards of their possessions.

I am grateful that these lessons came early.

We have just observed the fiftieth anniversary of the beginning of the Cooperative Program, and the giving of our people is amazing. During recent years when several denominations suffered

severe declines in support of denominational causes, Southern Baptists have given more year by year. The current year, now three-fourths complete, shows Cooperative Program support for Southern Baptist Convention causes running 13.65 percent ahead of 1975's record receipts at the same time. Increased contributions by many individuals, an increasing percentage of church budget funds going to the Cooperative Program, and an increased percentage of Cooperative Program funds being earmarked by state conventions for SBC objects, including home and foreign missions, account for this notable advance.

Behind this rise in giving is something like what I encountered 45 years ago as a young preacher: we are in the midst of a stewardship revival as a denomination, and it can mean nothing but good for the furtherance of the gospel!

We are at a point in national history, still enjoying the glow of the Bicentennial era, when more people seem to be reaching out for spiritual truth and strength than at any time I can remember. The same hunger and openness exists in many, many parts of the world.

The Missions Challenge Committee reporting to our recent SBC in Norfolk challenged Southern Baptists to provide God-called men and women and the money to match their lives to make an exciting advance in missions between now and the year 2000 A.D. A vital stewardship of possessions is beautiful preparation for the giving of one's life to a missionary calling. It is essential also if those who are called are to be sent out.

The doors of challenging opportunity and of appalling need are open wide. A faithful and growing response of Southern Baptists year by year is needed urgently. Our new church budget, supported by a growing number of nothing Christians, provide an immediate opportunity to make bold new advances in missions support through the Cooperative Program.

Just how hard do ministers work?

To get an idea, we picked eight ministers representing big, medium and small congregations, different denominations, urban and rural churches and various parts of the country.

Each was given a diary and instructed to record every activity round the clock for one month.

For example, most of these ministers worked seven days a week most weeks. They averaged nine hours. Based on a seven-day week, this averages 77 hours a day for such duties as visitation, conducting services, study, counseling and administration. Incidentally, this is the most demanding duty, averaging 26 hours a week for the eight minister.

As you might expect, there was great diversity in the way each minister allocated time, which suggests that an objective evaluation of time management can benefit everyone concerned.

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Churches of all shapes and sizes can be revitalized through the Action program. Learn about this growing movement to reach people from the man who initiated it at his own church and now spends his time helping others.

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HAVE HEARD THE RAINBOW <i>Wilde Fancher</i> Here is a delicate, sensitive description of one woman's communication with God. Her prose and poetry celebrate this divine relationship in the process of sharing it with others.	THE SERMON ON THE MOUNT <i>Fred L. Fisher</i> A New Testament professor interprets the Sermon on the Mount in a verse-by-verse, twelve-chapter structure. Since it deals with the Christian pattern of living, each chapter title begins with "how to" — be happy/be useful, be righteous, and so on.
WORKING WITH VOLUNTEER LEADERS <i>Reginald M. McDonough</i> A practical manual for pastors, ministers of education, and other church leaders on enlisting, training, and supervising volunteer workers in the church.	A YEAR OF CHILDREN'S SERMONS <i>Leon W. Castle</i> Fifty-two sermons are presented under nine themes related to children's life needs. Each uses a Bible text directed to their understanding. Also included are suggested ways to attract attention and some questions for response.
JOURNEY INTO USEFULNESS <i>James Mahoney</i> Foreword by Jack R. Taylor The author of <i>Journey into Fullness</i> now has a sequel which deals with finding and following the will of God. His discussion includes the prerequisites for discovering one's talents and gifts and practical suggestions for churches on utilizing the gifts of their members.	KNOWING WHERE YOU STAND WITH GOD <i>Bill Junker</i> Young adults suffering from confusion about social, emotional, political, and religious turmoil in today's world need to have their questions answered. And this book does just that. A faith-building experience for readers of all ages.
NO SECOND-CLASS CHRISTIANS <i>Lynn P. Clayton</i> Guidance for Christians on understanding and applying biblical teaching about spiritual gifts and growth. Extensive quotations from <i>The Living Bible</i> are used.	NEW BEGINNINGS <i>Norman Bowman and Billie Pete</i> Free verse and sensitive photographs illustrate the Christian single lifestyle. Inspiration for singles to explore self-image, social relationships, emotional health, gifts, self-expression, the physical self, and meaning in life.
THE BAPTIST ALMANAC AND REPOSITORY OF INDISPENSABLE KNOWLEDGE <i>Reuben Herring</i> Old-fashioned almanac format for interesting memorabilia in the Baptist past. Emphasis on colonial days through 1930. A lively and entertaining way to learn.	SEE YOU IN THE MORNING <i>Frank Peerman</i> Foreword by Keith Miller The true account of one man's spiritual growth as the aftermath of immense grief. A young son's apparently senseless death becomes the focal point for the author's relationship with God and the result is an escape from bitterness to rediscovery.
DISCOVERING THE DEPTHS <i>William Clemmons</i> The author, director of the Vineyard Conference and Retreat Center in Louisville, helps the reader to examine several facets of the journey of discovery which defines the Christian lifestyle. For guidance in personal spiritual growth.	SILVER IN THE PSALMS <i>J. Thomas Trimble</i> Using <i>The Living Bible</i> and the <i>King James Version</i> as texts, the author presents an arrangement of Psalms based on particular themes with instructions on how to use them as devotionals. A subject appendix is also included.
THE HARVEST OF THE SPIRIT <i>Landrum P. Leavell</i> The president of New Orleans Baptist Theological Seminary writes about the fruits of the Spirit. Meditations on Galatians 5:22.	THE PRESIDENTS AND THE BIBLE <i>J. W. Storer</i> Each of twenty-two presidents, from Lincoln to Ford, is each given a pen sketch and brief biography, followed by an inspirational interpretation of the Bible passage selected for his inauguration.
BE OPENED! <i>William R. Yount</i> A guide for both the full-time and volunteer workers with the deaf which emphasizes the enormous potential of the Christian ministry to this particular group. Includes a brief history of the sign language, an in-depth description of the effect of deafness upon a person, and instructions on training and teaching deaf people.	from BROADMAN These new titles are available at your Baptist Book Store.

READERS' REACTIONS

Race has nothing to do with it...

C

... I feel that there has been something of a disservice made to Missouri Baptists in the article "Crisis in the Nation." There is a reference to "one suburban church, St. Louis Christ Memorial, which voted to dually align with the National Baptist Convention, U.S.A., Inc. The Missouri Convention although endorsing the S.B.C. statement, suspended the church." (June HM)

The Christ Memorial issue was not one of racial discrimination. Owen Sherrill, director of missions of the Black River Association and a member of the group studying dual alignment, and I have discussed the Christ Memorial situation. The issue is not now, nor was it then one of racial discrimination.

The issue is one of dual alignment or single alignment. I am of the belief that single alignment is the best policy. I trust that you are not a member of several Baptist churches, giving part of your time; talents; allegiance and money (Cooperative Program money) to each one. I do anticipate however, that you do cooperate with Baptist churches and organizations in other ways.

Yes, I am steadfastly opposed to dual, triple and quadruple alignment, not because of any race issue, but because I feel an intense loyalty to one denomination and its programs and causes.

As far as I am concerned, along with many fellow Missourians, race did not have anything to do with the illustration given.

Bill Wehmeyer
Hayti, Mo.

... You have done an excellent job of compiling this wonderful volume (June HM) and I shall very much enjoy using it and sharing it with students in my classes (at New Orleans Baptist Theological Seminary). It is one of the best presentations of the total program of the Home Mission Board that I have ever seen. Thank you for all the hard work which is evident in the preparation of it.

Heim Falls
New Orleans, La.

Your tribute to Dr. Rutledge is appropriately magnificent! To keep the historical records straight

(and not to detract from the superior quality of the tribute), you may want to note two errors. The correct spelling is Whitsitt Hall (at Southern Seminary) and Chester and Ruth Badgett. Both were misspelled in the issue.

Badgett Dillard
Louisville, Ky.

Although I am not usually a "letter-to-the-editor" person, I do want to commend you for HM. I thought that your special issue on Dr. Rutledge was outstanding. It helped us to be reminded of the warmth, depth and friendliness of this fine leader. It will be a keepsake item.

I have just finished reading the July-August issue. Thank you for the variety of issues with which it deals. Continue keeping us on the growing edge.

Carolyn Weatherford
Birmingham, Ala.

June issue is superb. Broad in scope, superior in eye-appeal, laudatory without being fulsome... it was great.

Mar McElrath
Bandung, Indonesia

Comments on charismatics

The biblical presentation of Christianity is Christ-centered. The presentation of the charismatic movement is person-centered. This has been the fundamental conflict within Christianity.

Darrell Jauch
Bonne Terre, Mo.

... an excellent piece of reporting. Tim Nicholas (the writer) made every effort to report the entire charismatic movement—the positive and negative elements involved.

I am confident the article will be helpful to many who have a personal and intimate interest in the movement. I am just as sure that the mainstream of Baptist life will stay with its focus on our missionary purpose. Certainly I am glad that the article did not seek to polarize our people in any one monolithic position. I could have wished for some kind of summary statement as to the main elements of the movement. I believe I have picked them out for myself.

Lloyd Elder
Dallas, Tex.

I appreciate "Singing in the Spirit" (Writer) Tim Nicholas has done a fine job of analyzing some of the rough spots in Baptist life as we face the pentecostal invasion. This is a new experience for some Baptist churches; others have experienced it in various forms for a number of years.

... however, this movement by no means is about to inundate our convention. It should be pointed out that there are clear-cut signs that serious divisions are arising within the charismatic movement itself.

I would like to see a thorough study made by Christians within and without the charismatic movement of Jack MacCormick's *The Gifts of the Spirit*. It is the most sane, sensible, and biblically accurate discussion of the problem in print today. It is a tragedy, in my opinion, that this book has not been more widely advertised or circulated. Perhaps it is because it doesn't join the argument. It simply says to all Baptists, "Let the Spirit have his way." I have a strong feeling that there would be less of a problem on both sides if we allowed the to happen.

Continue your good work. We are proud of what HM is doing for Southern Baptists.

Fred Skaggs
Mechanicsville, Va.

I note that you have a list of Baptist churches that can be classified as charismatic. I would appreciate having this list because we receive members from transfers from throughout the United States and it would help us to know if anyone seeking membership is coming from a charismatic church. We have received three families from First Southern Baptist Church, Quincy, Ill., because that church has gone charismatic, and these three families could not accept those doctrinal errors.

Richard Foster
Hannibal, Mo.

EDITOR'S NOTE: We do not have such a list. The best source for such a list would be the Charismatic Fellowship, Write: Howard Conner, Beverly Hills Baptist Church, 810 N. Wilmot Road, Dallas, Tex. 75211.

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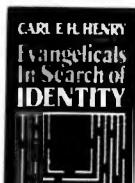
Pastor could get help from a book on MANAGEMENT...but that's where I am! I've found out what it costs in morale, time, dollars and lost opportunity to do a job twice. I've found out what it really costs to start a job, then interrupt it, then start again. And what it costs to go in two directions at one time. □ I think this is one of the most useful books I've ever read. I'm learning how I can work effectively with others whose opinions and habits differ from mine. I've learned what it costs to work without goals...what it costs when you make people guess what you mean...what it costs to act on the old chestnut, 'If you want it done right...do it yourself.' □ In this great book, THE ART OF MANAGEMENT FOR CHRISTIAN LEADERS, I've found ways to get more done...and in less time...with less strain...with less person-to-person friction...and with less cost. □ I believe any pastor or church administrator or church leader could get real help from this book by Ted Engstrom and Edward Dayton, just as I have. □ I've also been tapping some other valuable leadership resources. Here are several of them....

EVANGELICALS IN SEARCH OF IDENTITY by Carl F. H. Henry—a look at a quarter-

century's growth in evangelicism, and the disturbing signs of the church's dissipated energies and forfeited initiative. □ **THE DYNAMICS OF EVANGELISM** by Gerald L. Borchert—an exciting and valuable guide for laypersons and ministers who hunger to be effective witnesses. Not mere listing of Bible verses, but a fresh and highly useful "theology of evangelism." □ **FULL CIRCLE** by David R. Mains—an unforgettable account of a young minister and a church that came alive. Here are keys to help you make your church into the God-guided fellowship it should be. □ **LOVE LEAVES NO CHOICE (LIFESTYLE EVANGELISM)** by C. B. Hogue—a dynamic book that asks the question, "What's important?...to win the argument...or to find, in the end, your hearers at the feet of Jesus?" Here is a clear guide to a natural expression of discipleship. □ **THE GREENING OF THE CHURCH** by Findley B. Edge—a practical how-to book for every church, beginning with a blueprint for personal renewal and spiritual growth and moving into personal and group outreach.

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