



home missions

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Cover: Wayne Hulon, chaplain at Motor Convoy, talks with a trucker before he leaves with his load of automobiles. Hulon's work is one example of today's industrial chaplaincy. PAUL OBREGON PHOTO

Opposite: Macon, Ga.'s Frances McNorrill watches children coloring in a mission Bible club sponsored by Vineville Baptist Church. Vineville is one of a growing number of SBC churches whose mission tours extend the outreach of home missions each summer. KEN TOUCHTON PHOTO

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NOVEMBER PREVIEW

"What if'ing" times two . . .

Suppose, for sake of discussion, 600 SBC churches sent out mission tour groups. Suppose each group had at least 25 members. And each group traveled at least 500 miles round trip. And while you're at it, suppose each stayed at least a week and each budgeted \$20 a day for each person, food and lodging, plus transportation expenses.

Suppose, in addition, each tour member witnessed to three persons and each gave out four tracts; suppose each worked with five children in a backyard Bible club.

Suppose, finally, that someone had a pocket calculator and enough energy to figure what all that means. Here's what you'd have:

Each year, Southern Baptist churches send out a summer missions force of 15,000 laypersons (that's seven times the number of home missionaries). They travel 300,000 miles (roughly 12 times the circumference of the earth). They spend \$2.1 million* (you'll never believe how many times our salaries that is). And, most important, they witness to 45,000 people, give out 60,000 tracts and touch the lives of 75,000 children.

As we said, that's just supposing. No figures are available, because no one records the comings and goings of such groups. But as you'll discover when you read Patti Benton's report on mission groups, these figures aren't unreasonable. In fact, they're conservative.

Which makes them all the more astounding. Just for fun, we supposed even more

and tried to double our figures. But the calculator blew a fuse.

We're glad one of HM's subjects didn't blow his fuse during a crisis recently. While HM was covering the work of truckers' chaplain Wayne Hulon, a man was injured on the loading docks. The accident—nothing we'd like to plan on during a coverage, of course—provided reporter Celeste Loucks and photographer Paul Obregon a rare opportunity to see Hulon in a critical situation. His coolness was impressive, Loucks reports.

Wrapping up this month's issue is a story by Dan Martin on an HMB program that gives seminary students practical experience in church growth work.

Martin's the newest staffer in the editorial department. With almost two score years' experience in daily newspaper work, he serves as news editor, replacing Toby Druin, who moved to Texas as associate editor of the *Baptist Standard*.

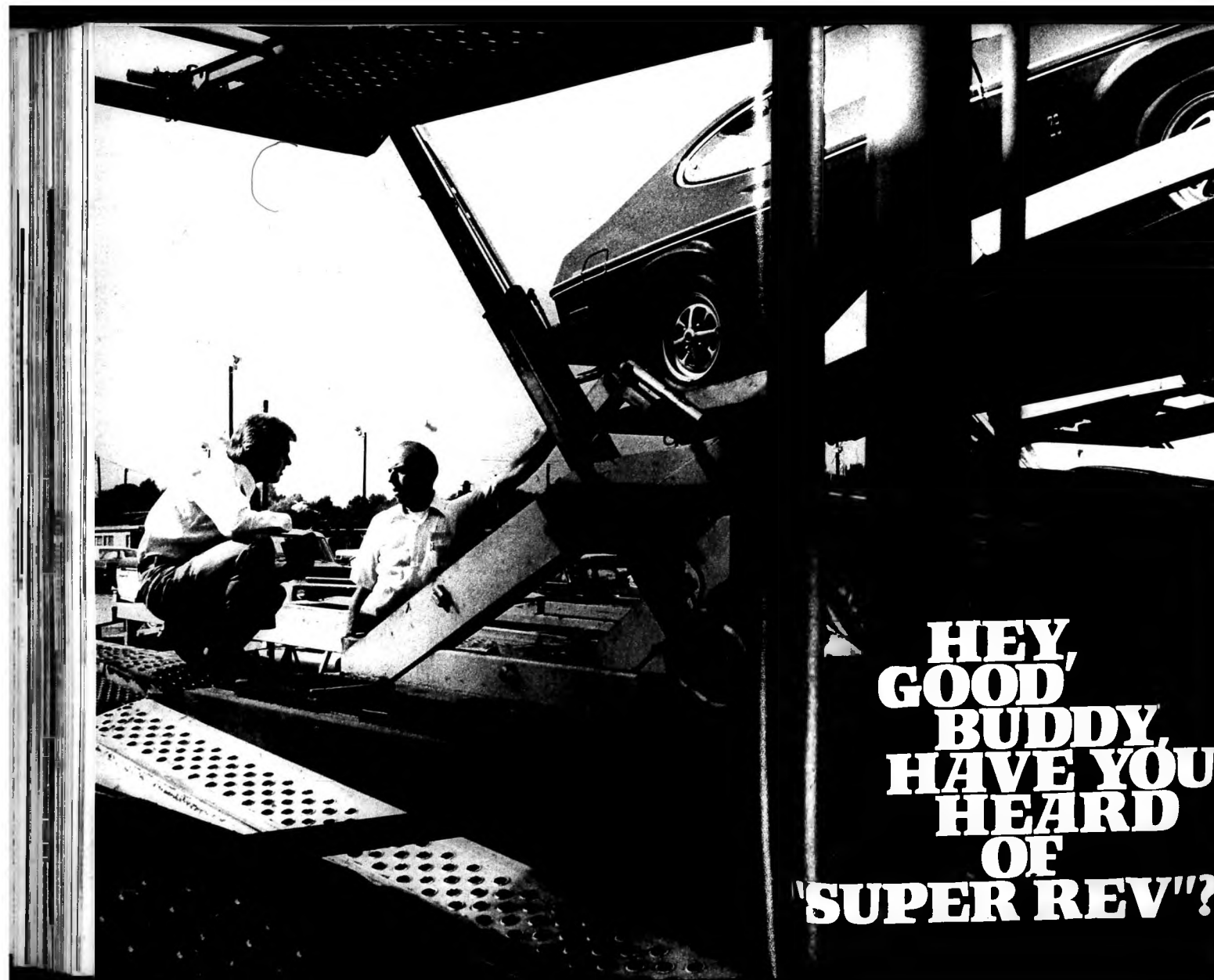
To collect information for his story, Martin visited six of the seven sites where teams were located. The whirlwind cross-country trip, completed in less than two weeks, gave Martin a quick but wide-ranging indoctrination into home missions.

Now, he says, "all I have to do is recover."

With the schedule he has and the stories of home missions that need coverage that may be difficult.

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NOVEMBER 3



No? Well, even if you don't own a CB radio, any friend of the truckers should be a friend of anyone who drives.

by Celeste Loucks
photographed by Paul Obregon

Sunlight cracked the early morning sky, dimly outlining row on row of empty truck rigs waiting in the parking area of Motor Convoy, Inc. In a truckstop down the road, a dozen truckers bumped elbows around three tables pushed end to end.

Spoon handles angled out of half-empty cups as the men drank coffee and gulped down eggs, grits, gravy, biscuits and country ham. Conversation jumped from route assignments to family to traffic accidents to jokes. A trucker at the end of the table—George, "the World's Best" Folds—hassled a waitress for more biscuits.

Most of the men were in their 40s and 50s. Except for one. Seated at the center table, in the midst of the windbreakers and company caps, was a younger man wearing a dress shirt and tie. The clatter of silverware and the animated talk subsided when he spoke. "I plan to use a committee of drivers to supervise my work," he told them, looking into each face. "You'll be deacons to me—give me clues how to help. We're going to get this job polished out."

In other words," rumbled Folds with a grin, "the chaplain has come to the conclusion he can't do it by himself."

Chaplain Wayne Hulon—officially, director of pastoral services—came to south Atlanta's Motor Convoy (MC) fresh out of seminary. Injuries from sports car racing blocked his kicking contracts with two pro-football teams. So in 1971, at age 24, he moved into a job as pastor for more than 1,000 MC "parishioners" spread across a seven-state area. He travels 85,000 to 95,000 air miles per year, serving as chaplain-ombudsman-confidant for employees of the "World's Best Car Haulers."

Cost of the total chaplaincy program, including company picnics, travel expenses and salary, is between \$70,000 and \$80,000 per year, Hulon estimates.

Assessing its value, one company spokesman says, "If a man with a problem at home brings it to his rig, when he's rolling down the highway and thinking of the problem—he's not thinking of the speed or the weight he's hauling. That means danger." Through the chaplain's program, the men are encouraged

Continued

Wayne Hulon is on call, 24/7 day or night. "The job can eat you alive," he admits. "You can never do enough."

NOVEMBER 5



Most of the men have good driving records, but accidents can occur—both on the road and in the loading area. When they do, often “the preacher’s there.”

to talk out their problems and work toward a solution.

“If you have a happy employee,” concludes the manager, “you have a safe employee.”

Generally, truckers are an independent breed. The men load their own rigs, climb into the one-seat cab for the long haul, and unload the cars when they reach their destinations.

Beside the pay—experienced truckers make up to \$40,000 a year—the drivers like working for themselves. “You’re not confined. You go different places,” explains Roy “Wino” Watson. “If you’re first in, first out... you can pick the place you want to go.”

But the men are under constant tension, watching traffic on all sides of the big rig. And most agree with Watson: “The hard part is loadin’ and unloadin’ the rig in rainy weather—or when there’s ice and snow on the equipment.” The cars are driven up skids and secured with chains: three cars on top, four on the bottom. Occasionally, a car slips out of gear, the brakes malfunction or the car doesn’t set straight and reels off the ramp. Rather than get hurt, “You try to get out of the way and let it go,” says Watson.

Most of the men have good driving records, but even the best are subject to freak accidents. “A rig broke loose in the rain and killed a man in an oncoming car,” says Hulon. “It really tore up the truck driver.”

A more insidious problem stems from the solitude of riding the highways. “It gets boring, sometimes,” admits H.A. “Handshaker” Davis.

Hulon believes many of the men fight loneliness with their citizen’s band (CB) radios. “Even the driver who comes on strong needs someone.”

Says Folds, “I use my CB to communicate with everybody. Shoot, it gets kind of bad when you ask yourself a question, then you turn around and answer it.”

“Before we had CBs,” he continues, “I spent more time in the truck stop. Now, I can go right out there and get in the cab, because I know somebody out there will talk to me, sooner or later.”

One MC trucker, Rayford Galloway, whose CB handle of “Lightfoot” was given him by the state patrol, has five CB radios. When he and the others climb into the cabs, they reflexively ask for a “smokey report”—where police are located—and inquire about weather and road conditions. Much chatter involves warnings against “double barrelled picture-takers” (speed recording cameras used by police) and alerts of “good-looking women in sports cars.”

Later in the morning, after the cafe tables had been cleared and the men started for the highway, one CB report

called Atlanta police and a Grady Hospital ambulance to the scene of an accident in the Motor Convoy loading area. One of the truckers, Bill Rowell, was knocked to the pavement during loading of autos onto a rig.

Pressure applied to Rowell’s neck slowed the flow of blood fast-forwarding beneath the injured trucker’s head. “Someone rub his hands—talk to him—don’t let him go to sleep,” directed one of several men leaning over Rowell.

“Good buddy, you’re going to be OK,” assured another. “The ambulance will be coming soon.”

Silently, Hulon massaged one of Billy’s large, rough hands. “Call my wife,” the semi-conscious Rowell moaned. “Someone call my wife.”

“Don’t talk, buddy, just relax,” someone answered. Without looking up, another man said, “The preacher’s here. He’ll call your wife.”

That morning, a trucker had asked Hulon to counsel his daughter who tried to commit suicide over the weekend. Hulon was due for a meeting in Nashville later in the day—his plane left at noon. But when the ambulance pulled out of the MC lot, Hulon headed for Piedmont Hospital, arriving several minutes before the ambulance.

As Rowell was carried into the emergency room, he complained, “My left shoulder feels numb. I’m sick at my stomach. I feel sick. Is loss of blood causing that?”

“You didn’t lose that much blood,” assured Hulon.

Hulon stayed with Rowell for about 10 minutes, then met Rowell’s wife at the emergency room door. He didn’t have much time to get to the airport, but last minute boardings are not new for him. With a calm smile, Hulon admits: “They opened the doors twice for me—last week.”

Hulon, who is single, is on call 24 hours a day, seven days a week. His job takes him to meetings with management, employees and labor. He preaches for weddings and funerals. Emergencies range from drug overdose to runaway children to sudden illness and accidents.

“These people are so task-oriented, the only way they can get out of work is to get hurt,” he explains. And wives of the drivers, who bear the brunt of child-rearing and household management in

Continued on page 10

Truckers and chaplain Wayne Hulon try to stop the bleeding of a trucker with head injuries incurred during a loading accident. “Someone rub his hands,” said a trucker, “talk to him. Don’t let him go to sleep.” Most truckers consider “loadin’ and unloadin’” their long rigs as the most dangerous aspect of the occupation.





Stroke patient, Dot Vaughn, tells Hulon, "There's a guy I want you to meet. He has the worst outlook on life. Maybe you can help him."

Hulon's job keeps him on the move: "I know if I need him," says a trucker, "he'll be here."

absence of their husbands, sometimes "demand to be taken care of, by having a nervous breakdown."

Hulon does family and marriage counseling and has worked with divorce cases. "Sometimes, when the legal things are already in process, then they want you to save them."

A long road trip is one way some men escape "trouble at home," observes Hulon. "Then when they come back, they expect instant family...food and sex."

In dealing with the problems, "I try to correlate good mental health and good theology," explains Hulon. "When men can trust that God through history continues to help...it puts meaning to life. It brings life all together."

And, he says, in the light of Christ's death, eternity becomes a "whole other option."

A sign in Hulon's Atlanta office reads:

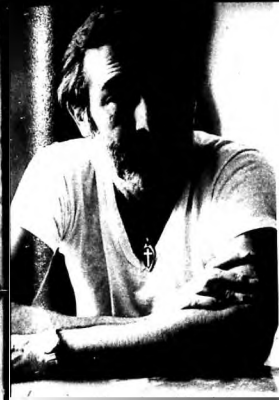
"When in doubt, punt." The job keeps him constantly on the move, and regardless of his own emotional health, he has a difficulty saying no. "Most of the helping-professions give away what we need to get."

"If I take on too much, I experience subtle anger—an overwhelming sense of inadequacy—I'm easily depressed."

"If you don't take time, the job can eat you alive—and the people are so changed."

Yet, as several employees attest, they seldom feel short-changed by Hulon. "I know if I need him, he's always there," comments a trucker. "I've been at the hospital several times. I don't know how he found it out, but all of a sudden he pops up."

"It does something to you," he concludes. "It makes you feel good to see somebody cares. I don't think there's a



Personnel problems plagued Frank Reno.



John Lynch faced death with his wife.



Hulon calls a truck stop meeting. "The men are open. They minister to me," he says.

der at Motor Convoy who doesn't "think the same."

Acceptance among the truckers and other employees has been in many cases a hard-won battle. Many resented the chaplaincy, others resented Hulon. He is young, educated; he used high-sounding psychology phrases. He also a longer-than-truck-driver hairstyle.

eral of the men labeled him the "hip-preacher." A few of them threatened physically. One backed his hostility with a punch.

He was 6'-2" and weighed 285 pounds. He told Hulon, "a guy who had always worked with his hands and was poor at talking."

As I walked through a group of men, he hauled off and clipped me. My response? I punched back."

The two men were at odds until the trucker's wife entered the hospital. Hulon made regular visits; now he con-

siders the man a friend.

"At first, I thought the chaplain was just a little hippie running around here. He didn't appear to me as being a minister," comments a tall, bushy-browed trucker.

"But as time got by, he got into us. That's what he did. He just got into us. He's got a lot of respect."

When labor disputes occur, Hulon sometimes acts as go-between. And when the economic crunch hit the company a few years back, "Wayne took the brunt of that," remarks a member of management. "Cutting the employees off from the company was just like cutting them off from their mother. I didn't envy Wayne."

And, says a terminal manager, the chaplaincy program has taught him there is more to management than a "profit and loss statement. It has made me more aware of people's problems

and helps me see that a man or woman is not just an employee, but a person."

Before the program, the terminal manager was aware of employee problems, but felt he could do little to change the situation. "Now, if I notice a person consistently comes in late to work or has something on his mind besides his job, I can say, 'Wayne, we're having a problem with so and so.'"

Hulon invites the employee to have coffee. That may lead to further sessions or referrals.

"I don't know what happens," the man concludes, "all I see are the results. I have seen Wayne, through counseling, make a better employee of the person—to say nothing of enriching the person's life."

Some time ago, when Frank Reno came to Motor Convoy as chief accounting officer, he inherited the problems

and personnel of his predecessor "I wanted to fire half the people—I didn't think they were too productive," recounts dark-eyed Reno. "But they told me there'd be no firing anyone—'You work with them.'"

"Frankly," continued Reno, "I couldn't do it."

Reno had doubts about the chaplaincy and about Hulen's value. But Reno, accustomed to working alone or with only one other person, needed help. "I thought as long as Wayne was on the payroll, I was going to get all the help I could."

Along with problems at work, Reno faced stress at home. "If it hadn't been for Wayne, I think I would have just gone down—physically, and otherwise. Instead of exposing my deficiencies and frailties, I could relate to him in confidence," claims Reno. "Wayne led me through where I could discover myself."

"Motor Convoy needs about three Waynes." Much of Hulen's time is spent visiting employees or family members in the hospital. Dot Vaughn, wife of a company union steward, was hospitalized with a stroke several years ago. Still bedfast and living in an Atlanta nursing center, Mrs. Vaughn recalls, "When I first woke up from the stroke, Wayne was there. Day and night."

"We ran that intensive care pretty well," says Hulen.

Mrs. Vaughn already had suffered from kidney problems, and doctors told her she wouldn't survive the stroke. "There were times she didn't care to live. She'd really get depressed," Hulen continues, "but she has a resilient spirit."

The hospital diet often left her hungry for donuts, milk shakes and matzo ball soup. "I remember the first thing she said to me was, 'Hey, sugar, how about a milk shake?'" says Hulen, with a laugh. So he made regular trips to a local drive-in restaurant.

"He's a good visitor when you're down and out," comments Mrs. Vaughn.

"We're not Baptist. But when it comes to being buried, we'll stick with Wayne. He was truer than the others were."

Short-term diversion for Hulen is provided by the plane flights from appointment to appointment. Not only do they give him a chance to fill out expense accounts or "read—until I fall asleep, but also flying helps me disengage from one situation before engaging in another," he says.

His penchant for sports car racing has earned Hulen the handle, "Super Rev," and once a year he becomes a "downhill racer" on the Colorado ski slopes.

Currently he is working to establish an industrial chaplain's institute and hopes to earn his doctorate in the next couple of years.

But most of his time is consumed by involving himself in the lives of Motor Convoy employees. "I try not to intrude," says Hulen, "but some of the uniqueness of the pastoral role is I can take the initiative in a situation."

The amount of involvement and the situations vary.

One of his most difficult tasks involves patients who are not expected to recover from illness.

Almost two years ago, Miami, Fla., terminal manager Jack Lynch, admitted his wife to the hospital for cancer treatment. After a series of operations and prolonged illness, she died. "To put it frankly," says the retired Army intelligence officer, "I don't think either of us would have been able to cope with the problem, if it hadn't been for Wayne."

"He was there, from the very beginning, all the way to the end. He did a fantastic job of preparing my wife for death."

Hulen flew to Miami frequently, to counsel the couple separately, watching their struggles, their groping—the anxiety of each.

The gray-haired Lynch says, "My wife was trying to spare my feelings. I was trying to spare her feelings. I couldn't cope, so I'd withdraw in a shell and say, 'You're looking better.'"

Lynch says Hulen finally told him, "I think you and Ruth ought to level with each other. The patient dies, surrounded by loved ones. The patient wants to level with someone. Your wife is dying. She is waiting for you to tell her this."

"It was scary," admits Lynch. "How do you say, 'Honey, you're dying?'"

The months of listening and encouragement from Hulen finally resulted in the couple's ability to share openly the pain they were suffering individually. On the afternoon of Good Friday, Lynch decided it was time to "level" with his wife. He went to their bedroom and asked her how she was feeling. "She said, 'Not so good. We have to talk.'"

Lynch believes this constant dealing with his wife's illness has been "one of the most difficult jobs Wayne has had."

After reflection, Lynch says, "Wayne did his job. But he never gave an indication it was his job."

For Wayne Hulen, the chaplaincy has become more than a job.

"Working with the men helps me keep in touch with me," he says. "Their relationships are meaningful to me—I get blessed."

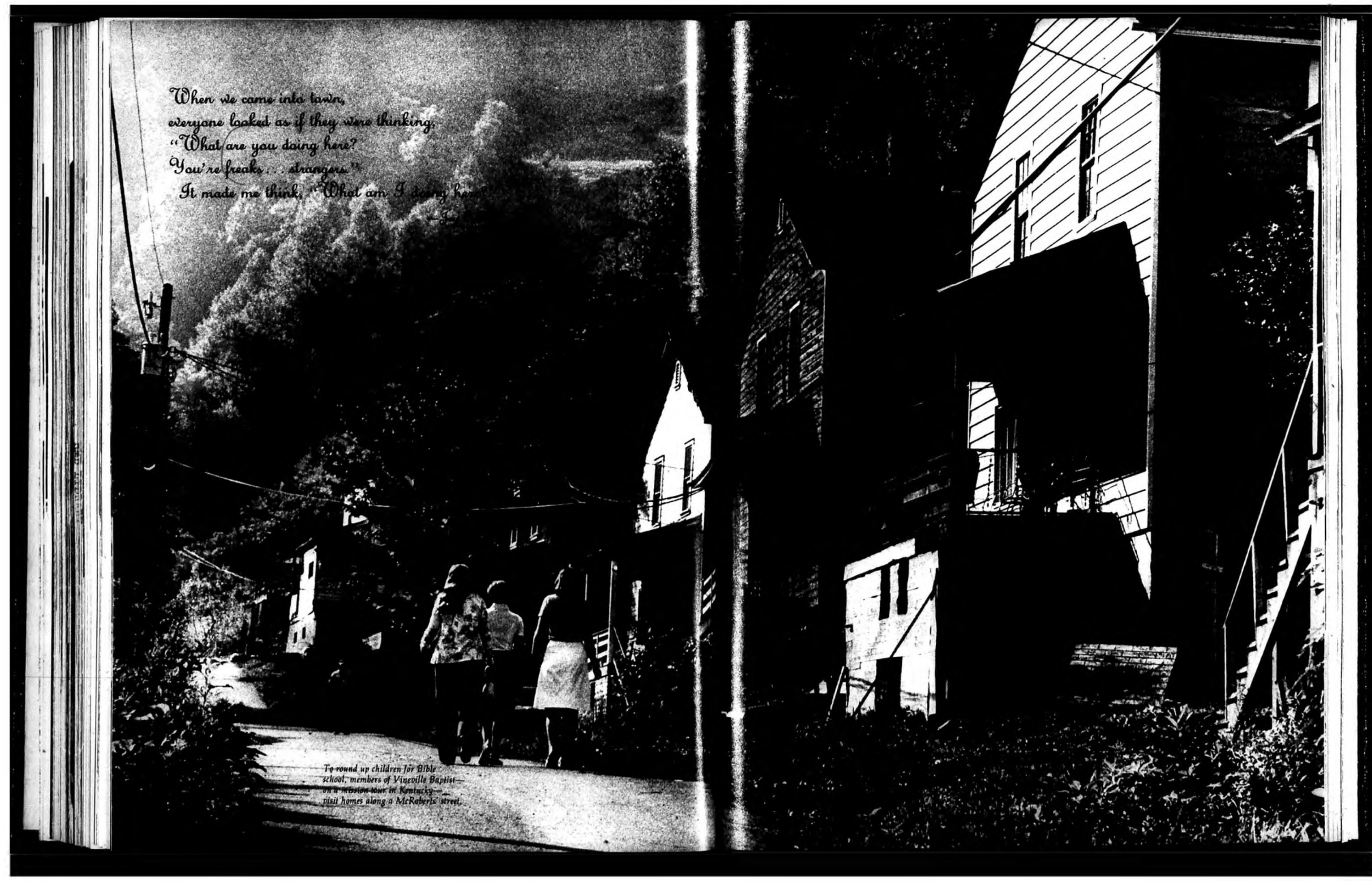
He pauses: "It's the way I get loved, back." •

Hulen chats with trucker Rayford "Lightfoot" Galloway in the dispatch room. Galloway has five CB radios, which Hulen says the truckers use to overcome the isolation and loneliness of their jobs.



When we came into town,
everyone looked as if they were thinking:
"What are you doing here?
You're freaks... strangers."
It made me think, "What am I doing here?"

To round up children for Bible
school, members of Vineville Baptist
on a mission tour in Kentucky
visit homes along a McRobert's street.



From everywhere, to anywhere

On a sunny, spring afternoon in Macon, Ga., Sunday drivers cruise past the red brick Vineville Baptist Church building. Inside, a cool dim hall opens into a pool of light. Facing a brown-haired woman at the front of the room, 10 persons stand with arms akimbo, heads craning against their shoulders like awkward ballerinas. Smiling, Barbara Jones, wife of pastor Tommy Jones, encourages them: "Hold your arm straight up over your ear, that's good." She nods. "And make sure your thumb goes in the mouth—keep those heads down, otherwise they're looking up all the time!"

Walking into a puppet training session might remind one of modern dance classes at the YMCA. It takes coordinated skill to learn to animate flop-headed characters into Spot, the dog, and best friends Spooky and Juggy. So these volunteers for a summer mission trip meet weekly—synchronizing moves and memorizing songs—practicing for the children with whom they hope to share Christ through the antics of come-to-life puppets.

Like puppets, mission teams from Southern Baptist churches come to life each summer. Ranging in size from eight to eighty persons, they hit the road to sing, lead backyard Bible clubs, Vacation Bible Schools and day camps, build churches, witness on beaches, staff medical clinics, and do door-to-door surveying.

From everywhere, they go everywhere. First Baptist Church, Hobbs, N.M., helped its 19-member singing ensemble, Sound Revelation, raise \$6,000 for a tour of Hawaii, while 61 members of Sheridan Hills Baptist Church trekked 800 miles from Hollywood, Fla., for a week of work with a Pensacola Beach church. And 30 persons from Southside Baptist Church in Huntsville, Ala., gave up a Smoky Mountain retreat for a week of running camp for inner-city kids at Tellico Plains, Tenn.

Southside group director Cherry Brooksbank recalls, "We cleaned out johns, taught crafts, helped feed 100 children and directed recreation."

Mission youth groups have been around the Southern Baptist Convention since the appearance of youth musicals and the first choir tours in the mid-60s.

The Home Mission Board's Special Mission Ministries (SMM) Department first assigned Joel Land the job of matching groups to requests for help in 1971. That year, the HMB department set up 50 groups. Each year has added to that number. For the summer of 1976, Land estimates the HMB helped coordinate more than 300 mission trips.

1975 report figures show 302 groups, involving 12,080 persons, went somewhere to do some kind of mission ministry. That's a lot of volunteer time and money.

But the 320 teams the Home Mission Board assigned in '76 are only the tip of the iceberg. The actual number of groups that arrange their own trips, or the amount of money poured into the projects, has never been calculated. "It's that big," says Land, assistant director of SMM.

As the concept of traveling teams has evolved, Land explains, the HMB has tried to update the image from "choir tour" to "mission youth group," mainly because ministries have branched out from concerts to include almost every kind of outreach. And the idea of mission trips as youth strongholds is rapidly eroding as more and more groups include all ages.

As liaison, the Board answers questions from interested groups with a how-to booklet, "As You Go," and an application form, which asks for area and date preferences, group

size and ages, and the type of work the group wants to do. Then Land matches teams with missionaries, pastors, or churches that have requested help. From that point, the mission group works directly with its field contact.

Ray Holder of Reavis Memorial Baptist Church, High Point, N.C., prefers an HMB assignment over direct arrangements: "Not only is the HMB contact invaluable for the church young and the church receiving help," he feels, "but I think it adds a great deal of significance in our church to the feeling that we are 'sent,' much more than if we just picked at random some place to go."

Once a group decides to take the plunge, training and money-raising processes loom large and challenging.

Teams planning to work in Texas Baptists' Rio Grande River Ministry, for example, must attend a series of "Mexico meetings" to learn basic Spanish phrases and absorb cultural customs.

Preparation for the Macon Vineville church—typical of most—begins during the winter months. The church has three mission tours: one foreign, one home, one state. Applications for each are reviewed by the church council and assignments are made in February. During March, April and May, volunteers learn to conduct backyard Bible schools, share testimonies, teach Bible stories and perform with puppets.

Church members preview each mission site before the summer, sizing up needs and learning local customs. The contact person—a pastor or missionary—sets up activities for the week and helps arrange lodging and meals.

Vineville church budgets \$7,000 for its three trips, but, depending on a group's size and destination, mission tours' expenses can run from \$500 to \$15,000. Most raise the money various ways.

"Typically the church budgets part of the amount needed, the youth pay some out of their own pockets and the team raises the rest through projects," explains Land.

The HMB suggests projects, including car washes, "hired hand days," rock-a-thons (rocking chair marathons to earn pledges), spaghetti suppers, picking fruit and selling bumper stickers.

Land feels there are advantages to raising needed money by involving the entire church. "You build the group spirit in the process of making money, at a car wash, for example. And there are a lot of folks in the church who want to do something for missions, so donating money or cakes is an outlet, something tangible. They get two kicks out of it—helping their youth go, which is local, and contributing to missions, which is long distance."

Yet others disagree. Vineville, for example, entirely finances its mission tours, "because this makes our people feel that they're sending us, and that they're a part of it," explains Shirley Scoggins, coordinator of the trips. Later in the year, each group shares highlights of its experience during the state, home or foreign week of mission emphasis.

Land also suggests groups arrange their own food and lodging. Since much work is done with small, struggling churches, feeding and housing volunteers could undercut a strained budget.

However trips are financed, most mission group leaders, such as Joe Helms of Sheridan Hills Church in Hollywo d, Fla., consider the money well-spent.

"We've not really had to defend the time or money that we put into our mission trips," observes Helms, "because we

Baptist mission tours are going out in increasing numbers—and with increasing effectiveness. • by Lelli Benton

have applied and used the training the kids receive right here in our own community and our church." One advantage of the mission project for the local sponsoring church," Land adds, "is that it builds the youth program. We ask them to practice holding a VBS, or whatever they have trained to do, before they make the trip, so the local program gets a boost."

"Often, groups come home and say, 'We have the same needs here. Why don't we do a project at home?' And on almost every trip, someone makes a church-related vocational decision, so our 300 groups last year turned up at least 300 potential workers."

The reasons for going are almost as numerous as the teams that crisscross the country.

John McDonald of Immanuel Baptist Church in Cleveland, Miss., took 17 youths and eight adults on a first mission trip to Lordsburg, N.M., where they held VBS for Mexican-American children on a vacant lot and basketball court.

"The kids needed something to mature them," McDonald explains. "The church was glad to see them do something besides take a pleasure trip to Six Flags."

To McDonald, results were obvious. "It wasn't a mountain-top high—the work was hard. But it was a real growth experience for the kids."

"Our trip was an eye-opener," admits Ray Holder of Reavis Memorial Baptist Church in High Point, N.C. "Once

Text continues on page 26

The Vineville experience

Members of a Macon, Ga., church take seriously their roles as missionaries—at home and abroad

When pastor Tommy Jones arrived at Macon's Vineville Baptist Church five years ago, the congregation adopted the motto, "To know Christ and to make him known."

The first year, the church reached out to its central Georgia community with Bible schools at two churches, one white, one black. Since then, the mission program has expanded throughout Macon and the church budgets three mission trips yearly: to a state, home and foreign location.

The church aims to build continuity and create solid relationships by working in each area for a five-summer period. "We're not going to take over or show off," says the church's evangelism secretary, Shirley Scoggins, "but just to help fellow Christians reach others for Christ."

For several years, groups have gone to Jamaica and to Rabun Gap, Ga. The home missions' emphasis hasn't been as consistent, however, with groups going to central Iowa, inner-city Worcester, Mass., and this year, to rural Fleming, Ky.

The 1976 trip to the green-mantled mountains of north Georgia's Rabun Gap was typical. The area has nearly 9,000 people with only 36 percent employment. Many residents are retired or on welfare. Dirt roads off the highway wind by rustic new condominiums and run-down houses side-by-side, but the neighbors tend to keep to themselves.

The Vineville caravan of 19 arrived Saturday. For the following week, they held Bible schools at Ivy Hills and Boggs Mountain churches. At Ivy Hills, a black church, team member Cris Williamson found "this is a group of blacks and whites who have no prejudice against each other; I just pray they can hang on to that."

Other activities included evening Bible schools at Chechero Baptist Church, a revival at Bethel Baptist

and vesper services at Black Rock Mountain State Park.

Bethel pastor Roger Saunders, a former Peace Corps volunteer, believes his church has been helped by the week's efforts. "I'm not sure attendance will go up," he says, "but I think you will see a difference in quality of leadership. And that's our greatest need—strong lay leadership."

Activities in Kentucky were similar to Rabun Gap, but the flavor of each trip was different.

A coal mining town burrowed into a pocket of Letcher County near the Virginia border. Fleming has 5,000 people in its environs, 86.3 percent of whom are unchurched. Poverty and unemployment are high.

"Our people welcome the Vineville group because we have such tremendous needs," says David Lyons, Fleming Baptist Church pastor.

During the day, the group held Bible schools at Fleming, Pleasant Run and Haymond churches, with more than 175 children and adults attending. At night, the group taught lay witness training classes. Reports pastor Lyons, "The people were so excited we couldn't get them to go home at night."

Adds Lyons, "We won't stop seeing the results of this week for many years to come. It taught many of our people to witness who never had before. Some of the work they did would have taken me a long time to do."

Because that comment echoes through much of the summer mission work, HOME MISSIONS sent photographer Ken Touchton and reporter Patti Benton with the Vineville group on its stateside trips. HM also asked the people on the tours to keep semi-diaries of their impressions. On following pages are participants' reactions coupled with Touchton's photo-essay of one church's efforts to put flesh-and-blood in home and state missions.

We discovered the children
are what they are; they have
no pretenses: "There it is,
here I am—love me or leave me."

—Ray Thomas



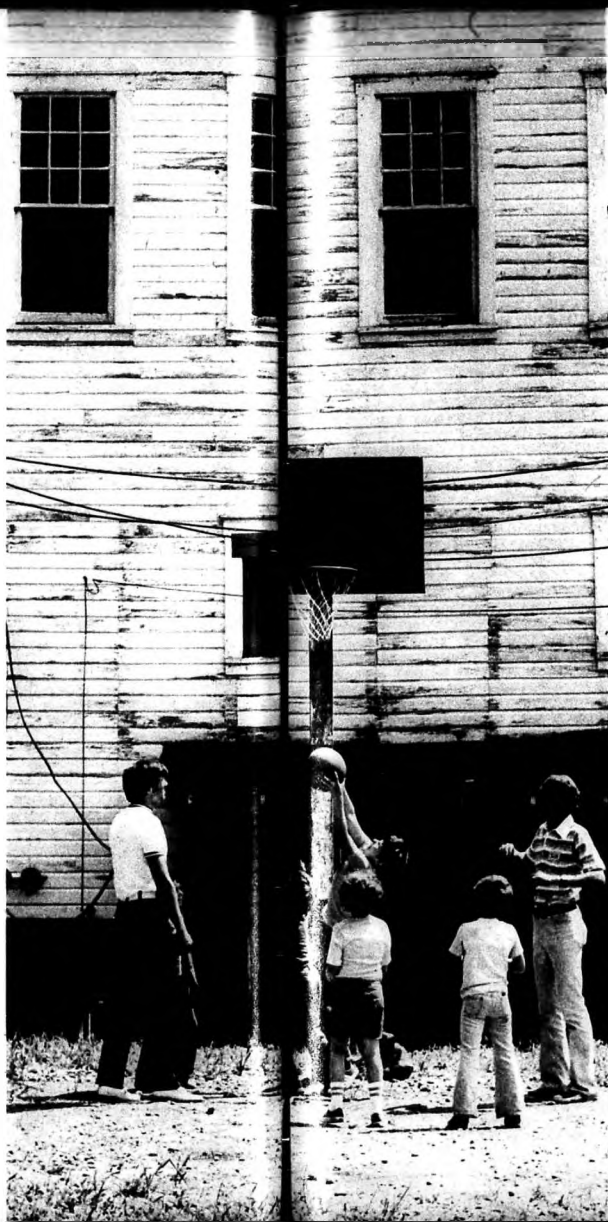
Robun Gap, Ga. children sing during mission Bible school activities.

I asked the children
to tell something
God had done for them
that day and that
they were thankful for;
one said, "I'm thankful
for the puppets. And
I'm glad you're here."

—Joy Crowe

PHOTO ESSAY BY KEN TOUCHTON

16 NOVEMBER



Basketball prod pipers Malcolm Green (left) and Jeff Hodges play on a dirt field in Fleming.
For children of all races, puppets have pull. Vineville workers found.



The children seem almost wild they are so
hungry for attention.

—Sheila Fordham

NOVEMBER 17

At Rabun Gap's "OK Corral" Bible school, Mary Eva DuBose captivates listeners with a Bible story.



After a service,
a girl asked me
if I would explain
Christ to her.
I said, "Sure!"

—Jannetta J. 1966

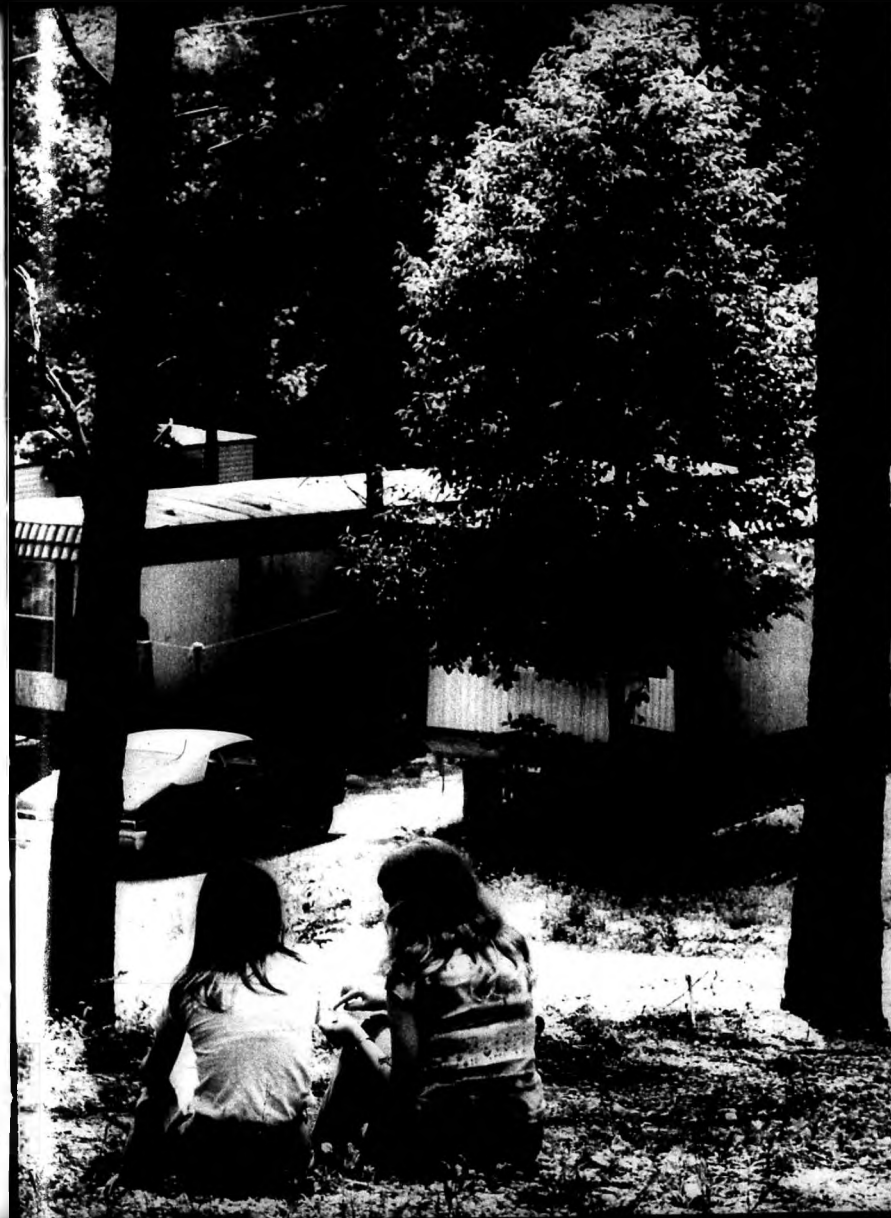
A girl asked me to help
her pray. She didn't understand
she could do it herself.

—Beth Hicks

Continued

18 NOVEMBER

Under towering North Georgia pines,
Vickie Graham talks to a new friend
from the mobile home park below.



Carolyn Wooten teaches a women's lay witness training class.



One of the children at Fleming

People here
have been talked to
and preached to
about religion...
We need
to talk to them
about Christ.
—Shirley Scaggins



On the steps of Fleming Baptist Church, Melanie Bowen and Joy Crowe (playing autoharp) lead children in singing.

Color has seemed so insignificant this week.
I see these kids the same as any others, all needing love. —Cindy Miller

*I've been on mission trips
for four years;
yet there's a newness
about it every time,
and a real challenge
every moment. . . . Even
though we come to
minister to others,
the Lord is really using it
as a growing, maturing
time for us all.*
—Cris Williamson

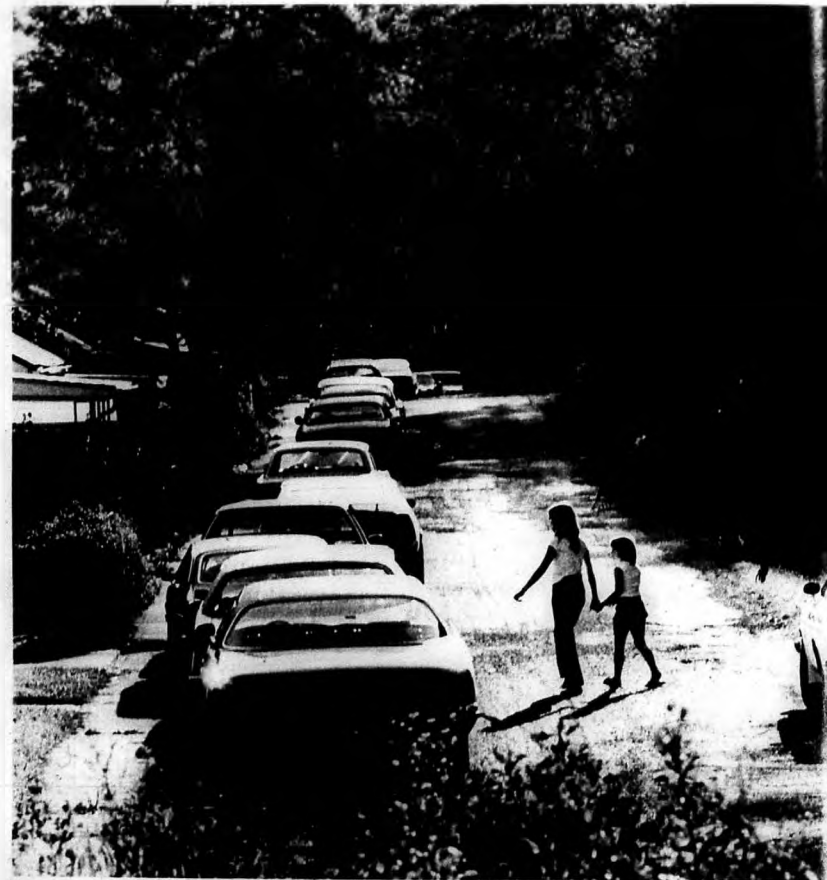


As dusk approaches, children pile out of evening Bible study at Chehero Baptist Church in



I wonder how many of the kids will look back
on this week as the time they became aware of Jesus' love.
We probably won't know....

—Carolyn Woolen



Fleming children walk home (above), while a Rabun Gap youngster rests on the church house steps.

EVANGELISM NEWS

"The Joyful Sound" of Houston, provided music for the Young Adult Evangelism conference.



Young adults mobilize

by Celeste Loucks

In August, "The Joyful Sound," singing group from the First Baptist Church of Houston, huddled in jackets and heavy sweaters. Their stage was a lone shelter couched in mountains of mistling pine trees. Their audience was a group of more than 100 persons gathered for the Young Adult Evangelism Conference held outside Colorado's Estes Park.

The outdoor meeting, held toward the close of the conference, included a testimony time. "I got to share Christ with a park ranger," offered one young man. "He said he might be here, tonight."

Said another, "It's so good to see Christian leaders from so many states."

"What I liked about this," concluded a young businessman, "is I just walked up

to people—people from all over the United States—to talk, and I felt such love."

Elementary and secondary school teachers, a real estate agent, college students, secretaries, a watchmaker, women barbers, church staff members and a restaurant host were among those who converged on the mountain site. Their reasons for coming were as varied as

Continued
24a



LeRoy Eims talked about leadership

their occupations: to be with Christian friends, to be spiritually fed, to see how God works in other lives—to learn to work with young adults.

Joe Ford, director of young adult evangelism for the Home Mission Board, organized the conference. "I wanted to help these people begin to understand God's vision for them," Ford explained.

And, he said, "I wanted young adult leaders from across the country to know each other."

After breakfast each morning, and for the final meeting of the day, young adults and young adult leaders met in a knotty-pine assembly hall and listened to music and speakers. Christian leadership and lifestyle or personal evangelism ran as continuous themes through the meetings.

Keynote speakers for the four-day conference included Ford, Steve O'Kelly from FBC of Houston, Brett Yohn, a Nebraska student worker, and LeRoy Eims, evangelism director for the Colorado Springs-based Navigators.

Solos, provided both by members of the Joyful Sound and by others attending the conference, evoked attentive audiences and a quip from Eims: Is there anyone here who isn't a soloist?

Large group sessions broke into small groups for outdoor studies of the disciple family concept, as well as discussion of problems facing young adults, and ways of dealing with them.

Eims, a silver-haired man with a quick wit and comedian sense of timing,

dealt seriously with the matter of Christian leadership and personal evangelism, tying his remarks to scripture.

"If it works," Eims said, "it's obsolete." He encouraged young adult leaders to tap the creative source of God, and told them to pursue their tasks with singlemindedness and hard work.

And while he told those present to seek excellence, he warned against the "prime dangers" of being a leader: covetousness and self-glory. "These two things are an abomination to God," Eims said.

"God called you to be a servant," he reminded the audience. The frustration, he admitted, "comes when someone treats you like a servant."

Of America's burgeoning young adult population, 10 million are college students. Brett Yohn, who started from scratch with student work at the University of Nebraska, shared his own sense of mission. "The Christian life," he said, "is one big yes and a lot of little uh-huhs along the way."

Yohn, punctuating his presentation with scripture, also shared some advice. "The thing we've learned about witnessing (to college students) is to get them while they're freshmen before they develop bad habits."

Stressing the loneliness of single adults, Steve O'Kelly who has worked

extensively with small groups in Houston, talked about the value of discipline in the church.

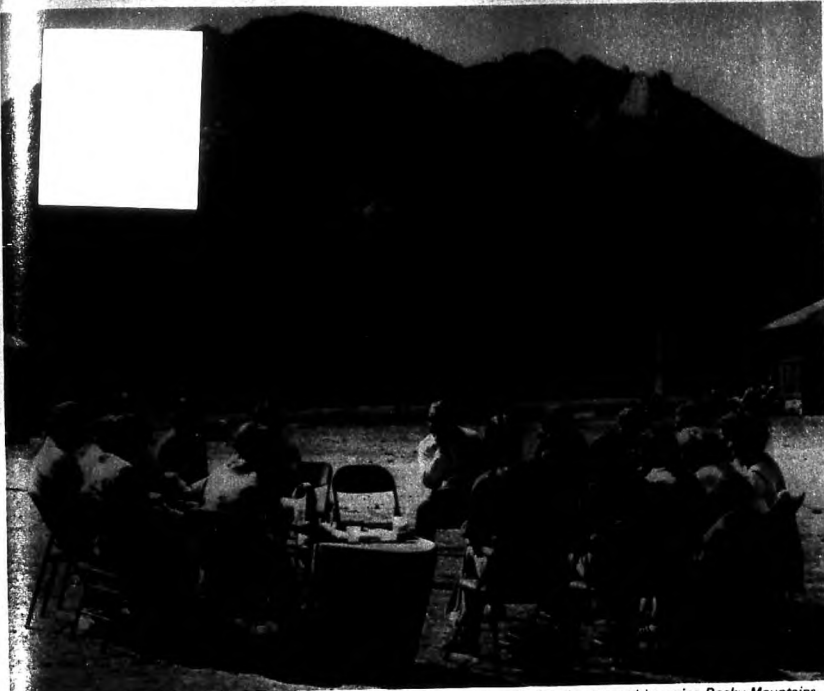
The loosely structured groups, meeting on a regular basis, from week to week, once a month, provide a time for study, conversational prayer, small discussion and scripture memorization.

According to O'Kelly, it is one thing to go introduce a single person to a Christian relationship and send him saying, "Jesus is in you, bless you. You're not lonely anymore."

Joe Ford spearheaded the conference.



"The Christian life," said Steve O'Kelly "is not a 50-yard dash—it's a cross country."



Making into small groups, conferees explored the disciple family concept—enjoying the sun and imposing Rocky Mountains.

It is another to surround the person with a nucleus of loving Christian fellow

"One of the loneliest things for a single adult is to eat by themselves," Eims said. So usually the disciple families have "agape" meals which he considers "one of the most invaluable things to the single adult."

The disciple family often provides astry to married couples, divorced members and elderly persons. One group may lead to formation of several others. Non-Christians are welcomed.

"New Christians," he said, contribute freshness to the group and "keep it from becoming a 'holly club.'"

Ford called the single adult the church's largest untapped resource. The

most receptive group, he believes, are the young married adults.

Young adults compose the largest segment of the American population, spawned by the post World War II "baby boom." And, Ford said, "I have a deep conviction that young adults will be the group God will use to spearhead the next spiritual awakening."

Ford noted an increased attendance of young adults at Ridgecrest and Glorieta meetings, and he pointed to a jump in seminary attendance.

"The potential is staggering for young adults," he believes.

Already, Ford is organizing for regional young adult conferences for 1977. He sees the next few years as the "last opportunity to mobilize this group."



What's so BOLD about missions?

By John F. Havlik

"What's BOLD about Bold Mission?"

I asked the question more than six years ago in a denominational committee meeting on Bold Mission as I saw routine denominational programs instead of bold creative thinking. I have been asked the question since the Home Mission Board launched Bold Mission as a major national emphasis that will close out the decade of the 70s.

The question deserves an answer.

Two very simple ideas are the heart of Bold Mission. Give every person in our nation the opportunity to hear and respond to the glorious gospel of Jesus Christ, and provide them with the opportunity to be a part of a New Testament fellowship of believers. We owe a great deal to Gerald Palmer and to Paul for these twin objectives.

Paul stated them and Palmer rediscovered them.

Paul splashed eternity on every page of the epistle to the Ephesians. The epistle concerns God's administrative plan for the ages. From chapter one, God's instrument of purpose will be the church, "the mystery of the church-body."

In chapter three, Paul reveals how God is using him as a minister of revelation.

Paul wants every person to have the opportunity to hear and respond to the glorious gospel. He wants every person to experience the fellowship of the mystery—the church.

Now that is BOLD.

It is a concept as bold and lofty as God's eternal purpose. It is as daring as the Incarnation. If that cannot stir our blood and activate our minds, we are hopeless.

We will put the resources where the needs are. Envision 50,000 acres of arid wasteland. One thousand miles away in

a great mountain lake is 500,000 acre feet of water impounded by nature.

Get the water and the arid land together and what do you have? You have a paradise regained. We can stand and and say it is hopeless: "One can never get that water to that land. It will cost too much money. There isn't enough manpower. It has never been done." But when we magnify the problems, WE ARE THE PROBLEM.

In Mississippi, we have one Southern Baptist church for every 1,200 persons in the state. It has great churches, great preachers, great laypersons, and great resources. It has great potential for loving response. One church there can provide resources for the needs of one county which is without a Baptist witness. One association there can fill the needs for another association, or even a new state convention. In one place, there are all the resources we need. In another place are all the needs to challenge us.

Getting it all together is the name of the game.

Bold Mission is not programs or dollars, but people: people who have needs and people who have resources. However, Bold Mission is doomed to become an exercise in futility, unless the lay people of the Southern Baptist Convention are jarred wide awake spiritually with its mind-blowing possibilities.

Thousands of laypersons must be confronted with the Christless millions of this nation until they cry out, "Here am I, Lord, send me."

The skeptic will ask where the money is coming from. The answer is these laypersons have the money and resources if they are challenged.

If Mormons can challenge their laypersons to make a commitment to two or four years of self-supporting, sacrificial

service, so can Southern Baptists. They can conduct revivals, lay evangelism, schools, teaching-preaching missions, and other Christian activities. They can start new churches, erect buildings, visit and pray. Jimmy Carter's much-publicized mission can be a parable for us. (We may get to say if the President can do it so can you.)

This thrust is more than a program to start "x" number of churches and baptize "x" number of persons. "Whole," "holiness," and "health" all have the same root. Bold Mission is concerned with the whole man, the whole community, and the whole nation.

However, a crisis community may call for an initial thrust in Christian social ministry. A county may require an initial thrust in interfaith witness. A section of a city may need attention solely from cooperative ministries with National Baptists.

Bold Mission will seek to strengthen all HMB ministries on associational and state levels, to enable states, associations, and churches to meet the challenge of every man who is in need of our ministries, and every community in need of a gospel witness, a New Testament church, or any ministry of Christian concern it is within our power to supply.

Christian social ministries, interfaith witness, and cooperative ministries with National Baptists are equally instruments of Bold Mission, along with the three programs of evangelism and church extension. Every staff person of the HMB, every field worker in every area is vital and involved.

Bold Mission is mission impossible unless it is intensive enough to involve every one of "us," and extensive enough to include every one of "them."

Our concern also reaches out to our

brothers and sisters in Christ in other denominations and groups who confess Jesus Christ as Lord.

It may be that we can assist those churches with some ministry, or help them to evangelize their communities. Bold Mission is not concerned with just increasing the number of HMB staff or even missionaries. It is concerned with persons, communities, and our nation having a new and closer relationship with Jesus Christ.

It is the whole gospel for the whole man in the whole community to the whole nation.

Will laypersons pose a danger to denominational structures and/or budget if we let them free to do bold missions? If we take the "gift" passages of Romans, Ephesians, and the Corinthian letters seriously, God has gifted every Christian with ministry. We can help discover their gifts for mission.

If laypersons could see the meaning of Christ's mission and theirs to a lost world, it would revolutionize our stewardship.

There will be more money available for local and denominational needs than we need.

Do we have the organization to do Bold Mission a reality? We have the

If the Home Mission Board staff has the glorious vision, if it becomes a magnificent obsession with state task forces; if associational task forces feel the urgency of it; we can motivate two million laypersons to commit themselves Christlike, compassionate, loving ministries.

Home Mission Board staff, state task forces, and associational task forces can work together to match needs with resources. WE ARE MORE ORGANIZED TO MEET THIS CHALLENGE THAN ANY GENERATION OF CHRISTIANS

HAS EVER BEEN. BUT WE MUST START DOING IT, AND NOT TALK ABOUT IT.

Will denominational leaders see this as a threat and actually block its becoming reality? We will never know

of ice to melt." We don't have nearly all the ice melted in our staff, in the state conventions and associations.

"If you are really serious about Bold Mission, how much money are you going to give us?" The money is the

How much will it cost?

How much do you care . . .

The police finally came and they stood over the body of a young girl. She was barely alive. She had been beaten and raped by two teenagers. They interviewed the occupants of the apartments on either side of the alley. One man said, "I watched the whole thing from the window. I heard her scream. I wanted to go down, but I didn't." One of the officers asked, "Did you call the police?" "No," he answered, "I didn't want to get involved."

I stand in the window and watch most of the time. And admire Jesus Christ from a distance . . . a safe distance.

I like to take things easy and enjoy life. Lord am I a fool for that? Why does the phrase, "What do I care?" keep bothering me? I do care about this country. I care about Christless millions. I care about the kid whose father is a drunken beast. I care because there are millions who have never heard the good news. I care because millions have no real fellowship of believers to enjoy. O God, make me care enough to get committed . . . to get involved.

—John Havlik

until we "lay it on the line" ourselves. Then, we must have faith in our brothers. We can "dream" the impossible dream. We can share that dream vision with conviction and enthusiasm.

Someone asked Frederick Douglass, the abolitionist orator, why he was always a "flame of fire" when he spoke. He answered, "Because there are mountains

least important ingredient in Bold Mission unless we want Bold Mission to be "business as usual." Christ wants us—all of us, and all of each one of us. So much we love that is worth dying for, is absolutely free. How long will we be chained to that filth that men lie, steal, and cheat for? God doesn't need money he needs men. He needs people. He needs all of us.



Keep "country" in SBC

The Evangelism Section of the Home Mission Board is adding a new staff member to the department of mass evangelism to work with both rural and urban small churches.

Rural churches have provided much of the human resources for our expansion and growth in the big cities. It is important we find out how to keep our rural churches healthy and growing. The rural church needs resources and programs to face changing communities and lifestyle.

There are three premises upon which any consideration of evangelism in the rural church must be based. First, the rural church believes strongly in evangelism—the primary concern of the church is to evangelize.

Second, evangelism frequently is expressed in revivals, and for this reason the staff responsibility for rural evangelism will be housed in the mass evangelism department.

Third, the rural church hesitates to accept programs that do not take into account their own patterns of planning and conducting evangelistic events.

Many rural churches more effectively evangelize their community than urban churches.

Georgia, Mississippi, and Alabama have the highest amount of penetration in all the states in the Southern Baptist Convention, and they have the largest portion of rural churches.

A rural church with 47 members in years 1970 through 1975 baptized 0, 4, and 7 for a total of 17 baptisms in five years. A city church acclaim is a great evangelistic church baptized 230, 221, 187, and 246 in those five years. The city church has 67 members. In five years, the rural church baptized one person for each 2.7 members, the city church baptized one person for each 3.2 members.

Sometimes the rural church is the object of remarks like, "The only time you can have a revival is the first two weeks in August." Actually, this represents long range planning. It is the best time for them because everyone in the

community knows when it is going to happen—it becomes a community event.

Rural pastors and people want help in evangelizing their communities. But help has to be tailored to their needs.

One denominational person kept talking to rural pastors about getting "the church staff together and planning a year's program in evangelism." Few rural churches have a staff.

In terms of personal witnessing, rural churches could benefit from associational lay evangelism schools with leadership training for the pastors.

Films such as "The Disturbing Silence" could be used in rural churches. Rural models and parables of lifestyle witnessing could be discovered. Lay persons who are effective witnesses need to visit in and minister to both rural churches and large city churches.

Renewal evangelism could contribute to rural witnesses for Christ. An associational WOW school with leadership training for youth and youth leaders could motivate witness among rural

youth.

Unless the associational director of missions is aware of the resources and materials available, the rural church may flounder.

The C.A.R.E. revival for 1976-77 has great possibilities for the rural church adaptation. *The Planning Calendar for Pastors of Churches 1976-77*, and a small leaflet "The C.A.R.E. Revival," are available.

The associational chairman of evangelism can mean a lot to a struggling rural church. The chairman of evangelism can review and interpret planning materials with rural church leaders.

We have our roots in the rural churches. Rural churches have been a training ground for pastors; the majority of pastors and denominational leaders came from rural and small town churches.

Rural churches in the Southern Baptist Convention are alive, and for the most part well. Pray for rural churches. Help rural churches grow.

We must not ever take "the country out of the Southern Baptist Convention."



Heaven will be noisy

Emily, a recent convert from Judaism, is now a member of a Southern Baptist church. Although her name has been changed for publication, the words are her own expression of how Christianity is altering the spiritual outlook of her relatives. Emily's pastor, to whom the letter is written, calls her one the "finest witnesses for Christ I have ever known."

Dear Pastor,

This is about my fast losing all of my Jewish cousins. They are becoming completed Jews!

Back in February, I got a letter from one of my cousins (Jewish) saying, "Why did you become a Christian? We always felt you to be the *real* Jew in the family." It took me at least fourteen pages single spaced to answer her. I knew she wouldn't go out and buy a Bible and look up the facts. So I wrote them out, starting with Genesis . . .

I hadn't any answer since February, until I got a call Saturday night. When I told my cousin to let Emily Jane read the letters she took that as permission to send them from cousin to cousin. It must have been a high ole time in the different households!

One husband, of a cousin, after calling down Jewish curses — which are funny — and threatening to change Emily Ellen's name, went out and bought a Bible to prove I was wrong—read it for one whole weekend and found out what I did—the talk about the blood and death of Christ isn't "disgusting" and Jesus lives. He called the Minister of the First Baptist Church at one a.m. and started the conversation with, "are you Southern Baptist, I want to know what you preach."

One cousin, an M.D., said it made him think of all the things he could not explain in his work—not so much the healing after he did surgery, but the way some people died. (I guess that some people witness for Christ even as they die.) He told his wife, a Jewish atheist that she could go to hell if she wanted to, but he was taking their two daughters to Church and he wanted them to know he had accepted Jesus. She has since decided that if it's all true, and if her husband and daughters are going to heaven, then she is going too!

Instead of Chapel Hill, Emily Jane is going to Wake Forest with the girls from her church, and was Baptized last

Sunday with her Mother and brother.

In Georgia, South Carolina and Virginia astonished Southern Baptist ministers are praising the Lord and baptizing Jews.

The paragraph that John said go to him was when I said, "You are probably thinking this is *chozzral*, but if I am wrong and Jesus doesn't live—and I know he does—then it won't make any difference when we are all dead, but I am still the big winner because of how my life has changed now. Do you know what it means to be really happy?"—and I told them what I was like before, they didn't know, (but not everything), and about my life now.

When I wrote I didn't even pray, except for the correct way to say the truth, and I should have. I wasn't feeling the slightest bit evangelical, and I should have been!

I guess the Lord has taught me a lesson. Just keep living the truth and telling the truth and He does the rest.

Love,
Emily

I know the Lord knows what he is doing, but as a survivor of our family reunions, heaven is sure going to be a noisy place someday!

Dare to . . .



THE EVANGELISTIC CHURCH

John Havlik speaks out of his experience as director of evangelism, Home Mission Board, to help this generation of Christians rediscover and redefine evangelism. This challenging "how-to" guide calls for new commitment through pastors teaching the book to deacons and deacons to groups within the church. (Convention) **\$1.45**

THE EVANGELISTIC CHURCH: FLIP CHART/TEACHING GUIDE

Mike Spear. Both flip chart and teaching guide in one package—a helpful visual tool for the learning experience and a practical guide for the how-to study. (Convention) **\$1.75**

PRAYER MEETING RESOURCES: LIGHTING REVIVAL FIRES

Set the stage for revival during prayer meeting time! Here are materials with suggestions for 5 weeks of special emphasis leading up to revival time. The packet of materials contains: 3 copies of the project guide, pastor's guide, bulletin inserts, post cards, posters, clip art, and a wall calendar. (Convention) **\$4.50**

Yes, I would like to receive a copy of the following materials as soon as they are available. (About October 15, 1976)

Baptist Book Store please send: amount

_____ copies of THE EVANGELISTIC CHURCH @ \$1.45 _____

_____ copies of FLIP CHART/TEACHING GUIDE @ \$1.75 _____

_____ packets, LIGHTING REVIVAL FIRES @ \$4.50 _____

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