



MARCH 1977
home missions

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Vol. 48 March 1977 No. 3

EDITORIAL STAFF

Walker L. Knight, *editor*
Everett Hullum Jr.,
associate editor

Celeste Loucks, *assistant editor*
Karen Mitchell, *design editor*

CONTRIBUTORS (from the HMB staff)

Editorial Department

Patti Benton
Alice Felton
Elaine Furlow
Dan Martin
Judy Touchton

Photography

Don Rutledge
Knolan Benfield
Paul Obregon

Cover: This symbol of the life-time stigma of crime—the fingerprint—goes with the juvenile throughout his life—unless someone turns him or her from crime. Churches can do something about the increasing rate of juvenile delinquency—some already are.
K. MITCHELL DESIGN

Opposite: Bonnie McAllister tries to talk a neighborhood kid at Worcester Baptist Church out of throwing a snowball at her. McAllister and husband, Mark, moved to Massachusetts from West Virginia, where they were home missionaries. In their new missionary assignment, they find inner-city Worcester far different from rural Appalachia. But the kids aren't much different: this one hit Bonnie with a snowball, despite her pleas.
HULLUM PHOTO

HOME MISSIONS is published monthly (except a combined July-August issue) by the Home Mission Board of the Southern Baptist Convention.
Subscriptions: One year — \$3.50, two years — \$6.00; three years — \$8.00. Club rate (10 or more) — \$2.86 each. Budget group subscriptions to churches (elected leadership or all families) — \$2.10 each. Individual copies are \$.35 each.

Changes of address, renewals and new subscriptions should have a zip code number. Address correspondence to: Circulation Department, HOME MISSIONS, 1350 Spring St. NW, Atlanta, GA 30309.

Change of address: Give old and new addresses.

Second class postage paid Atlanta, Ga., and at additional mailing offices.
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MARCH PREVIEW

On dead-end kids and deadlines

The face of crime nowadays seems increasingly covered with peach-fuzz. Criminals are younger—juvenile crime statistics are alarming. But more alarming is the failure of churches and communities to help alleviate the problem. Too often, they are unaware or unwilling to take the risk.

For those unaware, this issue ruins that excuse. HM reporter Celeste Loucks visited Baptists who are involved in stopping juvenile crime and rehabilitating offenders. One key, says Loucks, was summed up in a little phrase started by South Carolinians and now on car bumper stickers across the nation: "Have You Hugged Your Kid Today?"

When Chaplain H.B. Youngblood's office letters flooded in. Youngblood, a Baptist, admits he and other officials considered selling the stickers to raise funds. But, relates Youngblood, "we decided not to put a price on the message. Hopefully, people will be reminded by the words, 'Have you hugged your kid today?' that to do so may change a life—forever."

Maybe the role of churches is to hug those kids that aren't getting their fair share in other places.

Meanwhile, we're considering hugging Larry Jerden. Figuratively speaking, of course. Jerden, former associate editor of Brotherhood's publication, wrote the thorough article this month on Baptist work in New England.

It was Jerden's first visit to the northeast. He was surprised—and pleased—by the region's open space. "I was prepared for wall-to-wall people," Jerden says, "but what I found were storybook green hills and quaint little villages."

Jerden decided coming to New England was like coming home—all his grade-school books had been filled with "New England scenes—that's where we get our image of America," he says, "not where I grew up in Texas."

For Southern Baptists, a visit to New England is like coming home for another reason—as you'll discover in Jerden's story.

A year ago, the Language Mission Department's annual conference spotlighted deaf work.

Translating conference reports into a HM story has taken a while, but this month's issue looks at SBC deaf ministries—their possibilities, problems, potential. The Touchtons—in their second joint HM assignment—prepared the material. Ken, an Atlanta freelance photographer, has worked often for HM. Judy began her assignment as an HMB Photo Librarian with a keen interest in writing. She ended it as Editorial Services' Photo Feature Editor, replacing Tim Nicholas, who became assistant editor of the Mississippi Baptist paper.

We welcome Ms. Touchton to the staff; you'll realize our gain is yours, too, when you read her story.

While on the subject of staff additions, HM's appearance has come under the influence of a new artist, Karen Mitchell. An Auburn graduate with experience at an Atlanta advertising agency, Ms. Mitchell brings HM talent, willingness to work, determination to get "that magazine" on schedule—and a patience sorely needed for the organized chaos of this office.

Ah, Ms. M, can you believe this issue is already missing its deadlines?

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by Larry Jerden / photography by Everett Hullum

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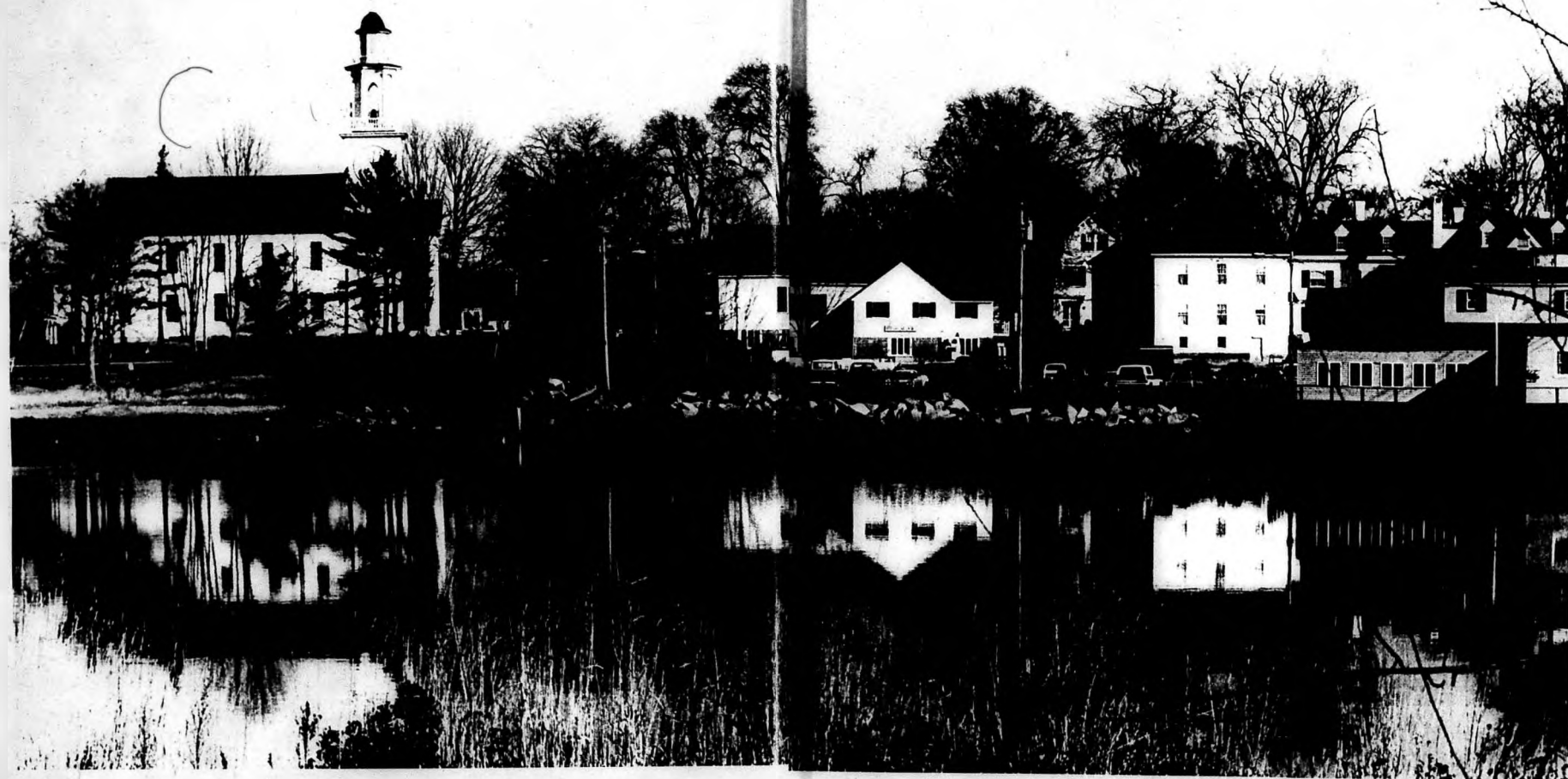
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New England

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A mountainous stack of dirty dishes covers the old, round oak table: bare corn cobs, empty clam shells climbing toward a platter of red lobster carcasses. Almost hidden behind them is Sarah Atkins.

A gentle, pleasant woman, Sarah Atkins has become Maine's "number one hostess" to visiting Southern Baptists.

Tonight's dinner has been superb.

No gourmet could have asked for more: perfectly cooked, carefully served.

Sarah Atkins is satisfied, happy.

Her family—natives of Maine—are charter members of Brunswick's Main Street (Southern) Baptist Church. In fact, they sought out Southern Baptists and are responsible for bringing

A mood of optimism,
a sense of hope
fills Northeast Baptists...

by Larry Jerden

photography by Everett HULLUM

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an SBC church to picturesque Brunswick, where Henry Longfellow and Nathaniel Hawthorne attended college—rooming in the house across from the Atkins—and where lived Harriet Beecher Stowe, author of Uncle Tom's Cabin.

Sarah Atkins is so northeastern—"down-eastern" the folks in Maine call it—that she says things like "pock" for "park" and can ride a winter-wind-lashed Tobsterman's boat without five parkas and a pair of longhandles—which isn't the case for many of her southern visitors.

"Does being called a 'Southern' Baptist sometimes irritate you, Sarah?" she's asked.

"Oh, no," she replies, smiling. "You know that in the 1600s a group of Baptists left the Baptist church in Kittery, Maine—just a short distance from here—and went to Charleston, S.C.?

"Well, the church they started in Charleston became the first church in the Southern Baptist Convention."

She pauses. Outside, late fall winds howl against leafless trees; tonight will be cold. But Sarah Atkins sits bathed in the warmth of an old, wood-burning stove—one of many antiques that decorate her 180-year-old home.

"Our Kittery ancestors started the Southern Baptists," she says, her face aglow with a cherubic smile. "That's why this southern business doesn't bother me."

"You people have just come back home now."

For Southern Baptists in New England, the sights set on state convention status by 1980, the end of the beginning may be near. With increased recognition by fellow New Englanders riding the coattails of a Southern Baptist president of the United States, and with the emergence of strong, stable churches, the Southern Baptists of the six states of the Baptist General Association of New England (BGA) face their future with more optimism than has been evident in years.

"The tone around here is full of hope; the mood is definitely up," believes one.

With almost 7,000 church members and 59 churches and missions, New England Baptists stretch from the southern shores of Connecticut and Rhode Island, through the villages and cities of Massachusetts, across the scenic Vermont and New Hampshire countryside and on to the coast and woodlands of Maine.

Some of the churches were begun by Southern "transplants," both civilian and military, who brought their religion

*Until convention status is attained, New England Baptists are affiliated with the Maryland Convention. To become a convention, the BGA needs to meet certain HMB and Sunday School Board guidelines. (Although these are not mandatory, they are encouraged to keep "pioneer areas" from dissipating scarce resources): 1. Record five years of cooperative relations with SBC work; 2. Have 70 churches with 10,000 members, or 50 churches with 12,500 members; 3. Give 10 percent of total churches' budgets to the Cooperative Program; 4. Complete a two-year period of association, sponsored by a Southern Baptist state convention; 5. Establish a fund to begin operations.

with them when their careers carried them North. Others were begun by native New Englanders, who saw in Southern Baptists the beliefs and actions that fit their concept of Christianity.

But in 1977, whether begun as a "native" congregation or a church of transplants, the Southern Baptist churches of New England are indigenous—they are of, by and for New Englanders.

Tom Biles, director of associational missions for the Southern New England association—one of three in the BGA—points out that 17 of the 34 congregations in his association have few, if any, southerners, nine definitely have none, and no congregation is totally made up of southerners.

Harold Lindsey, a home missionary serving as director of missions for Massachusetts, adds, "We are beginning to do what we came to do—we're jelling as a native church... this is a breakthrough."

"I think there is a whole new mood," he concludes.

With burgeoning membership coming from native New Englanders, Southern Baptists are finding increasing acceptance, and the publicity of a Southern Baptist elected U.S. president has admittedly helped their identity.

Bill Graham, pastor of Middletown, R.I., Baptist Church, was elated last fall when a local television station and a newspaper gave coverage to the New England associational meeting, hosted by his church.

"They wanted to know about Jimmy Carter's church in Plains," he recalls, "but we got one minute on the evening news. I doubt very much if three years ago the local TV station would have sent a camera to the association meeting."

Others have noted that since Carter's candidacy and election, they have not had to explain who Southern Baptists are—or when they do, they receive a more favorable hearing.

Yet even without Carter, New England Baptists feel they have turned a corner—"It's a new day" is a phrase repeated over and over.

"There are still some rough situations, some financial and numerical struggles, some discouraging moments," notes Biles, "but our people are generally optimistic. We now have some strong churches—one, Pleasant Valley in Groton, Conn., runs over 300 on Sunday, started four missions and gives strong to the Cooperative Program."

Graham echoes the "new day" of solid growth theme, explaining that for years, New England was a great place for doing spectaculars that looked impressive, made a "good show," but didn't lock people into a local church—"and they were things I think the gospel compels us to do. But now we are growing churches, and the by-product is that it is strengthening the association."

"You can have social ministries for years," he declares, "and when the money runs out, you may not have any churches. But if you grow churches, you will have ministries until Christ returns."

Even at this early stage, Baptists in New England have used different techniques to reach various culture and ethnic groups with the gospel.

Continued



Sarah Atkins stands before Maine Street's first meeting place.



Husband Tom (right) and father Reginald Gordon enjoy Sarah's cooking, in



Lorinda Farmer: "I could see Christ" in the ministry of Merwyn Borders.



In 1976, Ignatius Meimaris started the first SBC work with Greeks.



Bill Graham: "If you grow churches, you'll have ministries."

In the 15 years since the New England Association was formed—with 13 churches and missions—SBC work in the Northeast has grown from infancy to adulthood...

The original concept, formed in the turbulent mid-sixties, was to "develop simultaneous works in both rural and urban settings," recalls Wendell Belew, one of the HMB's mission strategists who helped plan the approaches Baptists used in New England.

With only a small nucleus of transplanted Southerners from which to draw, the Board designed programs to minister to the inner-city dweller, as well as people in the country, while hitting "as wide a spectrum of ethnicity as possible." In addition, "this was our first place of experimentation with resort ministries."

With the great social unrest of the sixties, Belew adds, it seemed imperative to Board strategists that Baptists not follow other denominations in deserting the inner cities, but "whatever the cost, to get into the crowded cities before our opportunities there were lost forever."

Much of the early work, therefore—and that which has become most widely known—centered around Christian social ministries attempts to minister to the countless physical and spiritual problems that beset the elderly, the poor, the forgotten and the rejected of the populous New England coastal megalopolis.

One of the better-known works is Worcester Baptist Church, where for several years Bob Tremaine was pastor. Tremaine, an HMB missionary in church extension, has transferred to Florida, to be replaced by Mark McAllister, another HMB missionary. McAllister's co-worker is Carl Holden, who directs CSM for Greater Worcester Ministries, which includes and is centered around Worcester Baptist Church.

Holden has been in Worcester since 1970, when he was appointed a home missionary, almost immediately after being graduated from Midwestern seminary. Working first with Tremaine, now with McAllister, in a metropolitan area of some half million, Holden has found numerous ministry needs literally waiting at the church's doors.

"We are right in the heart of the inner city," Holden explains. "There are prostitutes, drug addicts, alcoholics, car thieves, purse snatchers, stabbings. There are large numbers of elderly people. . . . There are people who have mental and physical handicaps. . . . With those sorts of people exerting an influence on the community, it makes it hard to build a traditional church."

Since a traditional church wouldn't go, ministries such as a youth coffeehouse, commodity foods delivery program, senior lunches, literacy work and renovating area houses became the approach.

Some critics, more familiar with traditional programs, challenged the validity of actions such as those at Worcester, Boston's Chelsea Baptist Church and in several other areas, on the grounds that they return a relatively small number of Christians and new churches for a relatively large financial and time investment.

Holden and Pastor Mark McAllister admit that ministries in the inner city are expensive—upkeep on the large, old building the church occupies, for example, costs hundreds of

dollars—and they agree that statistical returns may be meager.

"This will never be a producing church as far as baptisms go," Holden says, "but for the sake of those with whom we have a relationship, I'm afraid to operate without it. It is a stabilizing force."

"If the church wasn't here, there would be no literacy programs, no Bible studies; no one to deliver commodity foods; no one to have met and cared for the elderly all about us; no one to host the nutrition programs."

"And through these programs, some have become Christians."

Yet McAllister believes that even with all the ministries being undertaken, Baptists in Worcester have just begun.

"I don't think we've scratched the surface," he says. "There is still a great need. The mentally handicapped need a ministry; there are children all around the church—by and large they're not being reached."

And, McAllister adds, despite Worcester church's slow growth, it has spawned several congregations now meeting in the city's suburbs. "If we hadn't given up those people (to begin new missions)," says a member, "we'd be a much larger church today."

In other parts of New England as well, Baptists are involved in Christian social ministries—often through local churches. And at a time when some Baptists question the spending of large sums of home mission money in such ministries, the growing and strengthening of local churches throughout the six-state area may offer a solution to the tension.

At Montpelier Baptist Chapel in Vermont, for example, the small congregation has had ministries as part of its overall programs since its beginnings, when a US-2 couple manned the old, two-story white building downtown.

Today, pastor Terry Crocker leads in a hostel-type program for transients, a mothers' club, and a storage distribution plan for the community's food pantry.

Since his arrival this past fall, Crocker has found such ministries have given Southern Baptists a reputation as a "caring congregation." "We've received referrals from such places as the chamber of commerce and the visitors' bureau, as well as many of the churches," says Crocker. "And always the person begins, 'I've heard that you will help me. . . . or 'I heard that you could help us. . . .'"

And, Crocker adds simply, "we do."

Doing also is part of the lifestyle of Screven Memorial Baptist Church in Portsmouth, N. H. With about 250 resident members, New England's oldest SBC church operates a summertime beachfront coffeehouse, has literacy training for a half dozen women and is beginning a ministry to the deaf.

The Agape Inn coffeehouse—one of the original resort ministries experiments of Southern Baptists—has been among the most successful long-term efforts of its kind in the nation. It reports about 100 conversions a year as an outgrowth of its ministry.

If such ministries do accompany the growth of Baptist congregations in New England, the future appears bright for both those concerned with cultivating congregations and

Continued



In a new addition to New England's oldest SBC church—pastor Bill Jenkins (right) talks to Charles Upton.

We feel Southern
Baptists are local—
We feel SBC denotes
doctrine and polity, not
region . . . We feel you folks
have just come home at last.

those committed to ministry, because the trend toward strengthening the churches is unmistakable.

"All New England seems to be moving into a new, yet tried and familiar strategy for us," director of missions Lindsay says: "it's a move toward churches and associations, and away from the original concept of pastoral missionaries and directors. It's more church centered."

"In the early days," he explains, "we just sent a man in and made a beachhead. I'm not repudiating those beginnings. It's because of those that we are able to move ahead."

How those beginnings have come to fruition is well exemplified in the Pleasant Valley church in Groton, Conn., where James Schneider is pastor. The church is Schneider's only pastorate out of seminary, and he is in his 16th year serving the congregation.

"One of the first things we did when we came was to attend the associational meeting in Albany, N.Y.," Schneider remembers. "It included Pennsylvania, New Jersey, the New York Valley, the Hudson Valley and all six New England states—and it was smaller than just our Southern New England association now."

"Ours was the fourth SBC church in New England and the second in Connecticut."

"We started as a mission of Manhattan Baptist Church," Schneider notes. "We were in a military community, and began with military people with Southern Baptist backgrounds. But now we are about 70 percent local." The church has about 350 resident members.

Schneider says the nearby military personnel with Southern Baptist background was an advantage, because it kept an influx of trained leadership available. But while the church began as one of "transplants," it is now Groton-centered.

"I have been in the community longer than any other pastor," Schneider notes with a smile. "When we first came, there was some question in a lot of people's minds whether we were here to stay. One American Baptist pastor said he was going to paint 'Affiliated with American Baptist Convention—we're here to stay' on his church sign."

"They've gone through five pastors since then," says Schneider, whose massive build is more reminiscent of a football defensive tackle than a pulpiteer.

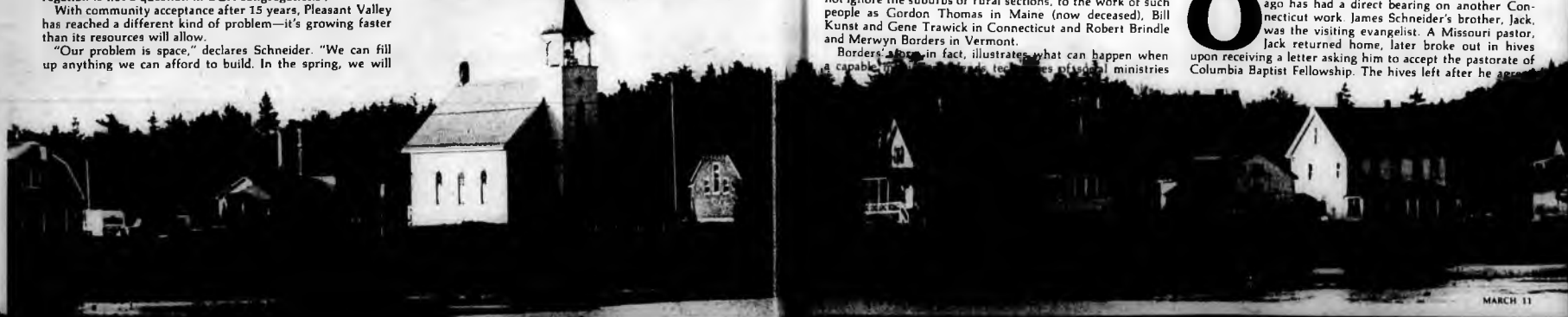
"We've definitely proved our church is part of the community," Schneider says. "I'm called on to pray at high school graduations, and more and more local people are coming as they find out we're not a black church or Pentecostal"—two New England preconceptions of what a Southern Baptist is. (Black churches, however, are affiliated with the NE association and blacks are members of many SBC churches; segregation is not a question in BGA congregations.)

With community acceptance after 15 years, Pleasant Valley has reached a different kind of problem—it's growing faster than its resources will allow.

"Our problem is space," declares Schneider. "We can fill up anything we can afford to build. In the spring, we will



Silhouetted against a late afternoon sky, a lobster fisherman checks his traps in a narrow inlet carved into Maine's rocky coast.



start construction on a new sanctuary and education building. We run 350 in morning worship, have five Sunday School classes meeting in the auditorium, and have two children's churches because of cramped facilities—but when we build, we will attract more people. And we'll be cramped again."

Like others, Schneider feels that when the Home Mission Board began work in New England, resources were aimed at the larger cities.

"Places like ours never received the financial backing," he says simply. "Social ministries in Boston, etc., got most of the resources. We felt New London, with 50,000 people, needed a full-time worker. But it didn't qualify because it wasn't a huge city."

"But most of the success in New England has been in the suburbs and smaller city situations."

HMB planners admit great sums have been poured into the cities of New England—though sometimes not as a direct result of the overall strategy. Says Missions Ministries Division Director Belew, "We sought to get into strategic cities, but where we went often was determined by where the Holy Spirit opened doors."

In Schneider's case, for example, the HMB provided church pastoral aid for many years; missions pastors at at least two of Pleasant Valley's missions received assistance, and one of the HMB's first US-2ers served with Schneider in New London, operating the Whale's Belly coffeehouse and working with youth in the city.

"Per capita," says Belew, "I suspect we have spent as much in New London as Boston, and New London had the sub-base with gobs of Southern Baptists right at hand."

Nevertheless, HMB work did focus on great cities such as Boston, Worcester, Providence, Hartford. "Our objective in mission strategy is people, not economics," says Belew. "We try to go where people are, however much that cost."

However, insists Belew, "these were not just social work. Our efforts in the larger cities were directed toward building churches and the total redemptive action toward bringing persons to Christ."

Both the Worcester and Boston ministries are adjunct to establishing new churches; both, in fact, are directed from church buildings.

"Additionally, these centers of ministry spoke to the general public in interpreting Southern Baptists as a caring people," says Belew, "who had not come to compete with already effective churches, but to add a dimension of Christian enterprise."

Belew feels the exposure generated—especially TV time—was invaluable in every area—rural and urban—"in gaining receptivity."

But Belew quickly points, as evidence Board planners did not ignore the suburbs or rural sections, to the work of such people as Gordon Thomas in Maine (now deceased), Bill Kunst and Gene Trawick in Connecticut and Robert Brindle and Merwyn Borders in Vermont.

Borders' story, in fact, illustrates what can happen when a capable man is put to work in the areas of social ministries

and church extension with time—"and a nudge now and then," says his HMB supervisor, Quentin Lockwood.

Sent six-and-a-half years ago to "begin churches" in Vermont, Borders had little success for the first years. "I guess you could say I used the hunt-and-peck system," says the soft-spoken Borders. "I did a great deal of praying, read a lot about the area, and visited evangelical and unevangelical churches to find out what they were doing."

Borders concentrated his work in the rural and small town areas that make up the vast majority of the state. He didn't rely on methods such as surveys, "because the area is mainly rural, I could take time to track down couples I heard were interested."

Slowly, by tracking down people, meeting local clergymen, even supplying in pulpits of other denominations—but never by proselyting—Borders began to build a nucleus of people in several parts of the state.

Bible studies and home fellowships led to missions, which now have developed into congregations in five places, giving Southern Baptists six churches and missions in the state.

Some were critical of Borders' slow, methodical approaches. "We lived in Randolph two years before we ever got a Bible study going," admits Borders. "And the work in Rutland is what we call 'Phase I.' We have had summer efforts there two years, but still have no nucleus."

Yet Vermonters like Lorinda Farmer, a member of the Randolph mission, credit Borders' personal, caring approach as being the most important element in reaching local people. "Everyone in our fellowship will tell you it was one-to-one relationships that made them join," she says.

Emphasizes Borders, "We care. That's the big word. The members share that with others—they tell them to come, that we're warm, honest... and they respond."

That's been true in many places, among the hills of Vermont's Randolph village and along the Thames River at Pleasant Valley, where James Schneider pastors.

And because most New England pastors recognize the financial problems—and limitations—of new work, they respond to missions with strong support.

"We give 10 percent to the Cooperative Program," Schneider says, "six percent to the local association, four percent to Green Meadows Baptist Church, two percent to a retired Slavic home missionary who's still working, \$50 a month to Norwich (another mission), and \$150 a month to our coffeehouse in New London—in all, 25 percent of our total income goes back into missions."

Pleasant Valley has started four missions—three of them are now churches... the cycle continues.

One revival at Pleasant Valley more than a decade ago has had a direct bearing on another Connecticut work. James Schneider's brother, Jack, was the visiting evangelist. A Missouri pastor, Jack returned home, later broke out in hives upon receiving a letter asking him to accept the pastorate of Columbia Baptist Fellowship. The hives left after he agreed.

and in the years that have passed, the church has grown from 16 to 205.

Attendance runs closer to 300, and like the Pleasant Valley church, the Columbia congregation is now limited by physical facilities.

As do many SBC pastors in New England, Jack Schneider credits the "liberal tendencies" of local denominations as one "fact of life" that has resulted in SBC growth.

"When I came, our church had no Southerners in it," Jack Schneider recalls. "It was the only SBC church in New England not near a navy base or some other source of southern transplants. Most of our members haven't been any farther south than southern Connecticut.

"They have come out of churches that have been stolen by liberals," he contends. "And the liberals here are not like Southern Baptist liberals—they preach political, social sermons!"

But Schneider admits a side-effect of Southern Baptists' presence in New England has been SBC churches' influence on the evangelical stance of other churches.

"We have seen a Congregational church with 30 members saved and baptized here," Schneider says. "They got a Bible-believing preacher and they have an evangelistic church. First Baptist Church (ABC) is now calling a Bible-believing preacher. This is happening and there is new life in churches that were dead."

Vermonters Lorinda Farmer, whose husband and children all became Christians under Merwyn Borders' ministry, echoes Schneider: "We didn't intend to draw other church's members but sometimes they come to us at night—as one woman said, 'to be fed!'"

"Our church has had influence in other ways, too. Like we've grown from no youth group to about 20; the Congregational church didn't have a youth program at all before we began, but now they've got about 15 coming. So our presence has been good for them, too."

Borders has been low-key on organization and labels, but he characterizes the difference between Southern Baptist and some other denominational churches this way: "One man said in other churches, there seems to be a sign over the door that says, '52 Sundays—to whom it may concern.' We welcome people by name, have time for prayer requests and sharing."

Other denominations deny such descriptions of "coldness" or "lack of concern," but an indication of their validity may be that in two of the churches Borders preached, he was asked to become pastor—though both were not Southern Baptist affiliated.

"Merwyn provided a spiritual dimension they missed," says a friend.

As in Vermont and southern Connecticut, the 59 congregations of the Baptist General Association of New England can list numerous success stories . . . miracles small and big.

One of the big miracles is in Danbury, Conn., in the wealthiest per capita county in the U.S. The Danbury church began as a mission of the East Hartford church, became the third full-time SBC church in New England, and now has missions

of its own in Waterbury, Naugatuck and Fairfield.

Pastor Bill Kunst points out that the Danbury work, now meeting in a local high school, has come through all phases of church development since it began as a mission in 1960.

"We have returned all the investment of the Home Mission Board in our work," says Kunst, who came to Danbury as pastor/missionary in 1970. "\$15,000 has gone into the missions we've sponsored and are sponsoring. In 1971 we borrowed \$40,000 for property, and it's almost all paid off. But we have no building because the congregation continues to outgrow its ability to build,"—a familiar New England situation.

Kunst also points out that one of the church's three missions is almost ready to go full time, and at another, Naugatuck, the pastor is church-planter specialist Norwood Waterhouse—the home missionary who was the original pastor at Danbury. "We've come full cycle," Kunst notes.

Another "success" story is that of Marion Hays, pastor/missionary at Providence, R.I. Hays points out that in some ways, "success is a relative term."

"Growth has been slow, steady, and consistent," he notes. "Seventy resident members doesn't sound like much—doesn't sound big in the South, but it's a lot bigger than the congregation of four I preached to my first Sunday up here."

Hays went to New England from First Baptist Church in Tallahassee, Fla., a shift from a 4,000-member church to a four-member church. But if he gave up size, he gained height.

"There were seven people meeting on the 18th floor of the Biltmore Hotel," Hays remembers. "We liked to say we not only had the tallest church in the SBC, we had the only one with three bars and a ballroom."

The church met there five years, renting space for \$20 a week.

One of the "small miracles" of SBC work in New England provided the Providence church a permanent meeting place—along with some new members and a bit of cash to boot.

Needing more space and accessibility than the Biltmore could offer, Hays ran an ad for a small church building. Answering the ad was a community church (Baptist in heritage) with 12 members, only one of whom was under 70 years old. Instead of selling the building, the church decided to merge with Hays' congregation. The building was given to Providence church, and the members informed the surprised Hays. "By the way, we've got \$5,000 in the treasury for you."

Success for some New England churches is measured in reaching membership goals of 200 or 300. For others, like Providence, a strong 70 to 100 is a sign of vitality. But for Maine Street church in Brunswick, Maine, sheer existence after a series of short-term pastorates and long periods without a pastor is its own miracle.

Continued

Pastor Bill Kunst, in a baptistry borrowed from a local Danbury church, baptizes a new member of his church. In growth and outreach, the Danbury congregation symbolizes much of New England Baptist potential—and frustration.

Hays recalls: "We liked to say we had not only the tallest church in the Convention—18 stories—but also the only one with three bars and a ballroom."





In Chelsea's narrow streets, Carlos Cobos (left) and lay pastor Jose Collazo invite Puerto Ricans to the Spanish services nearby.

Tom Atkins, a layman whose family has been the mainstay of the Brunswick church, notes that the first pastor had a heart attack, then the church went two-and-a-half years without one. The next pastor stayed one year, followed by two years and no pastor. Then Lewis Bratcher, a former foreign missionary, came as pastor; the church surged under Bratcher—but the "success" faltered when Bratcher died of cancer the following year. The next pastor stayed a year and resigned.

"Some say we could write a book on how to grow a church without a pastor," Atkins says. "You don't cancel out programs just because you don't have a pastor. The chairman of the deacon board becomes the spiritual leader."

If any SBC church could be New England's "most indigenous," Brunswick might qualify. The Gordon and Atkins families—natives of Maine—were the prime moving force in the beginning of the church, and Atkins' father-in-law, Reginald Cook Gordon, was the spiritual center of that thrust.

An antique dealer and real estate salesman for 50 years, Gordon has had a life-long interest in theology. Through his reading, he concluded he should become a Southern Baptist "because I was theologically aligned with them."

The Brunswick church began after Gordon and the Atkinses visited Bangor, Maine's, SBC church. Brunswick became a mission of Bangor, and after an Air Force base at Bangor closed, called its pastor to Brunswick. Once the church started, the Brunswick Naval Air Station gave the congregation an 80/20 southern majority. That has reversed itself—but the Atkinses don't feel southerners are doing "mission" work in New England, anyway.

"Some of our friends ask why we don't affiliate with a 'local' group," Atkins reflects in a broad Maine accent. "We feel Southern Baptists are local—we feel SBC denotes doctrine and polity, not region."

That message seems to be taking hold throughout New England, as Southern Baptists find increasing acceptance. Generally, they—like other denominations—are able to grow stronger churches in the small towns and suburbs than in the major cities. There is more than one example of a southern pastor who pulled up stakes in the rural South, went to rural or small-town New England, and grew a church.

This may be possible because the parties speak the same language; many rural-life oriented Southern Baptists find only the climate changes when they move from the south to the rural northeast—and that coldness in weather does not extend to coldness in people.

But New England cities are not like southern cities—not homogenous ethnic/language territory. They contain large enclaves of immigrants and immigrants' descendants still speaking several of the world's languages—and Southern Baptists have been witnessing among them, too, since beginning organized work in New England.

Carlos Cobos, program director for language missions for New England Baptists, comes from Spanish-language work

in Wisconsin. A former Texan, he directs work in all six states, is touching seven language groups at present, and sees more opportunities than he has workers or resources.

Today, Southern Baptists in New England have work in Spanish, Greek, Arabic, French, Portuguese, Italian and Polish. The Spanish is mainly Puerto Rican; Cobos estimates a half-million Spanish-speaking may live in the association.

The French work is among French-speaking Haitians; one of the area's biggest SBC churches is Boston's 250-member French-Haitian church pastored by Verdieu Laroche.

There are also French Canadians in New England, especially in upper Vermont, New Hampshire and Maine, but no work with them. Nor is there work with the large Asian population in some of the cities.

"And we've not really touched the Polish and Portuguese," he admits. "There are a lot of possibilities. We see things popping, and need to take advantage while there is momentum going."

"The future," Cobos declares, "is with the laymen we can train. To start new language work, or to continue what we have, the laypeople are more stable. We have to train them."

In whatever language, Southern Baptists are "coming home" to New England. And after almost two decades, they are beginning to feel welcome.

Says Linda Bolyard, a Connecticut native now at Screven Memorial church in Portsmouth, N.H.: "I'm glad SBC churches came to New England. They have an openness and friendliness and style of worship that is not found up here. They are a new breath of fresh air."

But mixed with that "fresh air" continues the "conflict" between church growing and social ministries, between the rural/suburban approach and winning the cities. Elmer Sizemore, administrative minister of the general association, believes the tension exists on the surface only—and that its presence calls forth creativity from all sides.

"Our weak spot is the cities," he admits, "the same as for Southern Baptists nationally. But we are making progress, even in the cities."

"I swore up and down we'd never have a Greek work, because where are you going to get a Greek Baptist minister? But we got one."

"I've learned never to say never."

"I'm committed to the cities," Sizemore continues, "and to the suburbs and the countryside—it's anywhere there are people."

"But we're on our way," he beams. "We will reach our goals... we will be a state convention by 1980. The momentum is on our side. That is another way of saying the Holy Spirit is moving. But let me say again that the momentum is on our side." ■

Ierden, former associate editor of World Mission Journal, Brotherhood Commission missions publication, is editor of the Rocky Mountain Baptist, Colorado state Baptist paper. He lives in Denver.

Our objective in mission strategy is people, not economics. We have tried to go where people are, however much that cost... whatever the risk."

"The most caring congregation"

By Everett Hulum



Always patient and soft-spoken, Carl Holden greets the elderly who come to the church for the hot-lunch program.

16 MARCH

Before I met Carl, I was alone. I'm not alone any more. There's been a great change in my life. Carl has given me the desire to live and be a part of something. He brought people here and they've made me think life is still worth living." The speaker is 86-year-old Ann Keith, a blind woman living in apartments across from Worcester Baptist Church. The subject of her praise is Carl Holden, the church's slim, mustached director of Christian social ministries. Holden's in his seventh year in Worcester's inner-city, a demanding neighborhood of poor, indigent and elderly people. His ministries range from literacy training to hot lunches (and Bible study) for senior citizens; from working with alcoholics and visiting shut-ins like Ann Keith, to serving on a city task force to renovate run-down apartments around the old red-brick church-building. "My getting involved in that," he says, "was another chance for the church to plug in to community needs."

Continued



Holden and Mark McAllister inspect renovated buildings.

MARCH 17

One Holden concept is to make the Worcester church an integral part of the inner city community that surrounds its walls.



Holden jokes with members of Worcester church.



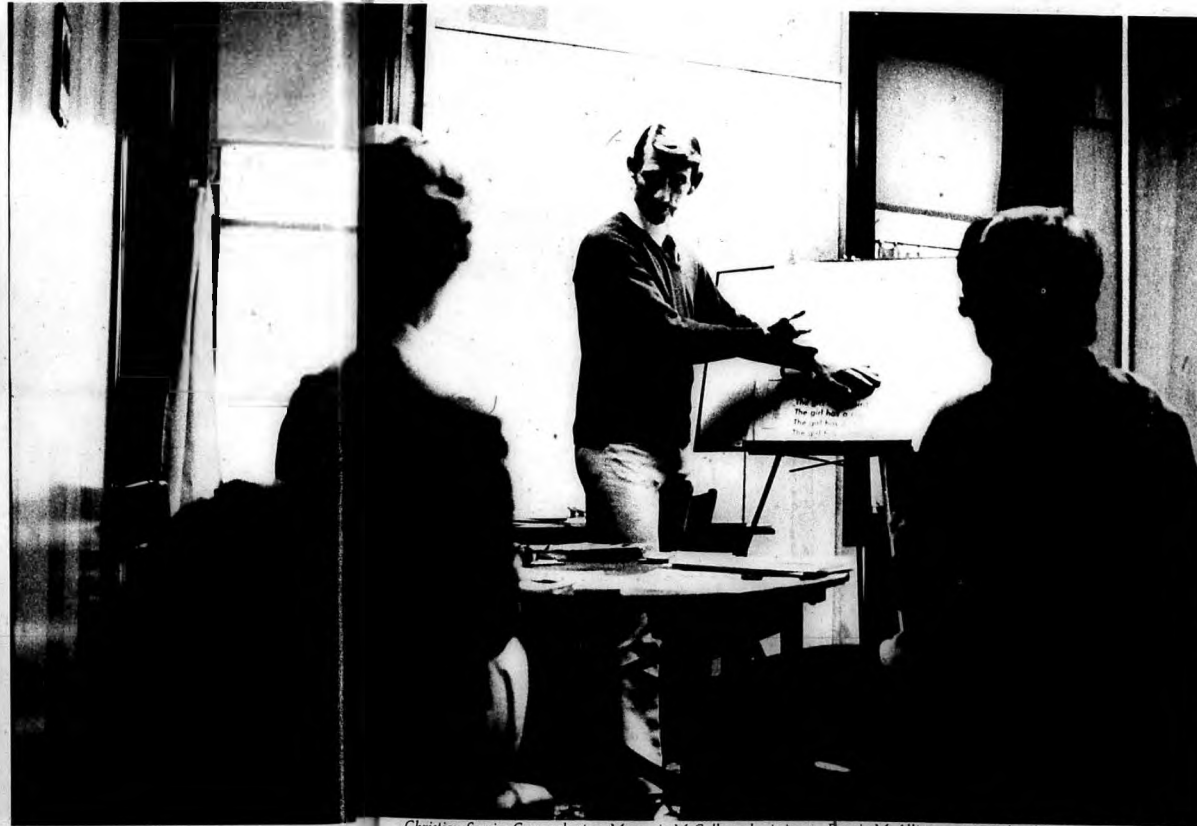
For Carrie Gates, Holden's work has meant "new life."

18 MARCH

Plugging Christian ministries into community needs has been Holden's goal since coming to Worcester. His first efforts were with alcoholics: "They used to sleep on the church's doorsteps; members would have to step over them to get into the church." But he didn't neglect other needs: a transportation ministry for elderly; a commodity for his program; a coffeehouse for teens. "At times it gets old," he admits, "but there's nobody else to do it." And through it all, the highly organized Holden still manages to run—he hardly ever "jogs" at anything—several times a week at the nearby YMCA. Holden's co-worker, church extension missionary Mark McAllister, believes Holden has been "amazing in his ability to juggle so many programs." But both he and Holden feel they've "just begun to

scratch the surface of things that need doing." Mental health programs and activities for neighborhood children are desperate needs. Whether those programs will begin—or the old ones continue—hinges partly on future directions of New England SBC work. Worcester church requires a large amount of money to operate; upkeep grows more and more expensive. Some question the wisdom of such expenditures when re-directing funds to other areas might result in more rapid church growth. "It's proven we won't build a traditional church," admits Holden. McAllister feels some of what's done could continue "out of a storefront location. But the church has a symbolic nature." For Carrie Gates, an elderly widow living nearby, its presence was instrumental in her becoming a Christian. Meeting Holden and Worcester members "has been the turn-

ing point in my life," she says. "I didn't have anything to live for; I prayed to God to take me. Now I don't look backward any more; always forward. That church over there, that's my place." McAllister recalls a family who came for help. "I asked how they'd found us and they said a woman of another denomination told them. 'Call Worcester Baptist Church; they're the most caring congregation in the city.'" That sort of reputation isn't easily built. And once built, it indicates a "priority for people" that hasn't characterized many Worcester churches. Ask McAllister: "How important is it for us to present a witness that God is in this place? Are we more concerned about ministry to the inner city, or in self-supporting, traditional SBC structures?" The answers to those questions may help New Englanders decide how big, indeed, SBC really is. •



Christian Service Corps volunteer Margarie McCully and missionary Bonnie McAllister are trained in literacy teaching by Holden.

MARCH 19

Inmates at the Youth Services Center at Columbia, S.C., jam the old dormitory while facilities are renovated.

MISERY:



A FINGERPRINT & NUMBER BEFORE AGE 15

by Celeste Loucks
photographed by Paul Obregon

After nine months of confinement in a South Carolina juvenile corrections facility, 12-year-old Jimmy was ready to go home.

He sat in his bunk with his papers, anxious to leave, waiting for his parents to pick him up.

"What he didn't know," says Dan Lawther, an employee of the facility, "is his parents had moved away."

Alone, unsure of himself, rejected, Jimmy was not the first youngster to be abandoned, and probably not the last. "What we are dealing with is psychologically abused children," says Lawther, associate coordinator for the Intensive Care Unit (ICU) of the South Carolina Department of Youth Services.

Generally, juvenile delinquents, whether in South Carolina, Georgia, Texas or California, are faceless statistics in a crime report—or larger-than-life Fonzie without his larger-than-life appeal.

They are feared, despised, ignored: by community, church, state legislators. By their own mother.

Few of the people who could help, actually do—so like Jimmy, young offenders are left to scrap and scrape and fend for themselves—often to wind up adult offenders.

"If locking up a kid would cure him . . ." begins Lawther. He stops. "Unfortunately, it doesn't work that way."

"It takes people to change people," he says, driving home a phrase often used by staff and employees at Youth Services.

Led by director Grady Decell, S.C. Youth Services is doing just that—through its efforts to educate the public to the needs of juveniles, and through the rehabilitative work of such people as Southern Baptist chaplains Al Brodie and Jim Pilgrim, both former Mississippians, and chaplain Horace B. Youngblood, a board member for the department of youth services.

Brodie, an easygoing man, left his pastorate in Jackson after visiting family court on behalf of a child whose "home situation was deplorable." Pilgrim, son of a sharecropper, got involved in the work because, he says, "I struggled with the separation of my parents. I paid my own way since 10th grade. I've been there." Pilgrim is chaplain for Willow Lane School and correctional facility.

Youngblood, an animated man peering out of half-squinted eyes, works closely with Decell in administration. Observes one staff member, "The only way those two men could be closer is if they were brothers."

They are all part of a larger team of staff and employees who have brainstormed, struggled and pushed toward the establishment of what seems to be a unique approach to care and therapy for juvenile delinquents.

In South Carolina, all juvenile offenders (except first-time offenders, handled through local bureaus) are sent to the William J. Goldsmith Residential Reception and Evaluation Center (R&E). There they undergo medical and psychiatric examinations and receive psychological, educational and vocational assessments over a few weeks period. A team report is submitted to the judge, along with recommendations. The judge has the final decision in the placement of each case.

Alternatives include probation, moving the child to a different school, putting him in a higher or lower grade level, placing him in a group or foster home, or making occupational placement. "We advise sending them to a training school as last resort," comments an intake worker.

Of the 2,000 juvenile delinquents processed at the center each year, about one-third are committed to institutions.

Among those interviewing each child is Chaplain Brodie. His job is to help find "where the child is coming from."

Statistics reveal part of the answer:

Continued



Harsh cell blocks, now being remodeled, house entering offenders in Columbia.

AL BRODIE

Who cares?

Al Brodie, for one.

As chaplain for South Carolina juvenile delinquents, caring is part of his job.

For six years, Brodie has counseled a steady stream of young offenders whose charges range from murder to runaway. After six years of probing, listening and trying to help, he says, "The thing I hear over and over and over is, 'Nobody cares.'"

The juveniles' conclusions may stem from lack of communication between parents and child; the inability of the parent to show his or her feelings. "Then," says Brodie, "there is the kid who is not wanted."

Judges, acting on information gathered by counselors, and according to the offense, funnel the youths into training schools, group homes, or probation. "The judges often send them back to the hell-holes they came out of," says Brodie, and so launch a cycle of future arrests and incarceration.

Brodie decries the few alternatives for care of delinquent youths. "Almost a rule of thumb is if the child has reached puberty, the orphanages won't touch him," he explains.

In South Carolina, there is virtually no place for the 13, 14, 15, 16, 17 or 18-year-old to go. I'm sure this state is no exception. And, he adds, "For all practical purposes, the church is no exception. Of the kids he sees, day in and day out, "better than 60 percent can name a pastor or church they've been involved with, to some degree." But when Brodie contacts the pastors, "I'm sad to say, I get less than a 10 percent response. The church has got to address this issue."

When church members are confronted with the need, he says, "The thing that always comes up is, 'Oh, this takes money.' Brodie frowns. "It's a matter of where we place our priorities... in bricks and mortar and stained glass windows—instead of people?"

When Al Brodie calls it quits after a long, often emotionally draining day, he doesn't leave his job locked in the row of filing cabinets crowding his small office in Columbia's Goldsmith Reception and Evaluation Center (R&E) where all juvenile offenders are sent for evaluation. It follows him home at nights, filling his off hours, invading his privacy.

His commitment has tripped a chain reaction of caring and redemption in several young lives.

It is a non-stop concern best revealed in the stories of four teenagers who call themselves "Brodie's Bunch."

When Al Brodie visited Thomas Trotti in jail, Tom "thought it was another policeman, trying to get information out of me."

Tom was a pusher. Adopted at age 3, he had little trust in adults. "My (adopted) mother used to laugh when I'd come in high," he says. Neither parent wanted him to deal drugs. They



Al Brodie



Tom Trotti

"set him up"—his father produced evidence—so police could arrest him for possession of marijuana.

Shortly after he turned 18, he sold drugs to a black man with fancy clothes and an expensive dog. The man was a narcotics agent who arrested him. "I should have guessed," says Tom. "The agent's Doberman pinscher almost bit my arm off."

Tom spent three months in jail. When Brodie came to visit, Tom reflexively threw up his defenses. Despite the reaction, Tom now admits,

"That first time I met him, I guess I couldn't help being friends. He said, 'Hey, I'm Al Brodie.' I didn't know how to act, that big old smile, and all."

From jail, Tom went to a halfway house, where he kicked his habit. He enrolled in high school and made the honor roll.

Tom, 19, had his "first experience with God in a jail cell." Today he is a Christian. He and Brodie share a bedroom in Brodie's rambling country home. The two men are building a sense of trust. "I've slipped and slid," says Tom. "Al takes me as I am."

"Even if I did lie to Al, I'd go back and tell him. He trusts me."

Tom, the teenage pusher, hopes to become a counselor—or preacher. "Al showing me he cares has made me care about people," says Tom. "I want to help." Although his is a long range goal, which he understands will take education and training, he isn't waiting to help someone else...

When Al talked about wanting to provide a place for Butch Johnson, 17, to stay, Tom offered his own bed. "I always loved Butch like a brother," he says. "I told Al I could sleep on the floor."

Tom not only helped make a place for Butch—he began to share in other ways. "I spoke to Butch about what God has done for me. I told Butch if he ever wanted to talk, I'd be glad to listen."

Butch came to Brodie's home with a string of offenses which began at age 13 with his arrest for a "bad case of statutory gang rape." He denies having participated, but admits, "I was there."

His parents refused to bail him out—then, or on subsequent arrests. "The last two Christmases I spent at R&E," he says. "That was a bummer."

He didn't get along with his mother: "She's always right. She believed all I was, was an alcoholic, a drug addict."

His parents divorced when Butch was four. They later remarried each other, and at that time, Butch says, "My father asked me to split."

"I left. I had wanted to leave for a long time."

Despite his experiences of rejection, Butch was accepted among his peers. He was elected president of his seventh and eighth grade classes. And his grandmother took a special interest in him, providing weekly allowance: he

"The church has got to address this issue."

spent the \$100 a week on drugs. Later she visited him in detention. "She'd throw me candy bars under the door. I told her to leave me alone. I was hard-nosed. I wouldn't listen to anybody."

Hurt, defiant—strung out on barbs—Butch "sat down with Al" for interviews at R&E. "We both started crying."

After release, Butch spent seven months in a halfway house, where he became assistant house manager.

When he left there, Butch couldn't go home: his parents threatened to call the police if he set foot on their property. He started drinking—and called Brodie. "Al told me, 'Butch, the refrigerator's open. I've got a bed I can get you a job.'" Overwhelmed by the offer, Butch stayed "drunk for three more days. I guess I couldn't handle it."

Sifting through reasons Brodie made the invitation, the wiry, dark-eyed Butch pauses. "I guess," he finally says, "it was love—between us both."

"We both loved each other."

Brodie talked to Butch several times about becoming a Christian; eventually Butch concluded, "There's something different about Christians. I'd see it on the faces of Al and Tom."

"I finally told them I didn't know what they had—but I wanted some of it."

Butch's room often is filled with plants. And he works in a greenhouse for a woman and her invalid husband. "I love plants," Butch says, his eyes glittering with enthusiasm. "I love working with invalids, too." Recently, he took the invalid husband to the fair. "I wheeled him everywhere. He finally said, 'Butch, I'm tired. Take me home.'"

Today when Butch has a problem, "I grab Al and say, 'I want to talk to you.' I guess it goes back to this thing about love. This, here, is what a lot of kids dream about."

Frank Robey, 18, muses, "Being arrested was the best thing that happened to me. Sometimes I lay in bed and think where I'd be if I wasn't busted."

The former addict/pusher explains, "The scary thing with drugs is you can fool yourself into thinking that's what you want to do with the rest of your life."

Like Tom and Butch, Frank came

from an unstable homelife: "I don't know where my father is." Occasionally Frank would "see my mother cry. But my parents didn't know how to show their love."

As a result, Frank grew up feeling unworthy and "down on myself." A year before his parents separated—at age 12—he became involved with drugs. "I decided, 'I'll mess up. They'll be sorry.'"



Butch Johnson



Frank Robey

Frank found acceptance in the drug culture: all he had to do was take drugs and deal them without getting caught. "I did it just to be big," he admits. That ended one day when he attempted to fill a fake drug prescription and two policemen stepped out "from behind the Sargent's Flea Col-lar stand."

Frank spent time in a halfway house for drug rehabilitation, where he re-evaluated what he was doing with his life. "I was looking for somebody," Frank says. "I found Al."

Brodie introduced Frank to First Baptist Church in Columbia. "The people were so warm," recounts Frank. "It wasn't like, 'Here come the hippies.' They welcomed us in."

And, he says, "Al didn't care what you'd done. I said, 'Here I am.' He accepted me as I am. It made me feel there must be something good about me."

Frank keeps in touch with his mother: "I don't want to hurt her—I love her so much." He is looking forward to the day he will have his own family. "If there is one thing I do when I have kids, it is to show them I love them. Not give them material things, but show them love."

Frank expects eventually to wind up counseling kids "12, 13, or 14—that's when it happened to me." He concludes, "I'm looking forward to just living the rest of my life."

The newest and youngest member of the bunch is Mike. Because he is 16, we cannot use his name or his picture. Mike has never committed a crime; the son of an Air Force officer, he was referred to R&E because he had nowhere else to go.

Mike's home life deteriorated after his mother's death. His father's girl friend moved in. She and Mike didn't get along. While his father was stationed in Korea "two or three years ago, my dad's girl friend gave me \$12 and put me on the bus."

For awhile, Mike lived with friends. Then, an Air Force policeman he was staying with was arrested for theft.

"The court didn't want to press charges against me, so they put me in R&E," he says. "I didn't do much, but cry, the whole time."

In R&E, Mike met Al. When he got out, the brown-haired teenager moved into Brodie's home. "I love it. I get along with Al great."

Brodie cared. Now, so do Tom, Butch, Frank—and Mike. Comments Brodie, "Among juvenile delinquents, the basic need is love."

"I am convinced that unless something can be injected: I love you and care for you—we can just hang it up as far as rehabilitation is concerned."

It goes back to Bethlehem. God did it by wrapping himself in human flesh—in Christ.

The thing that resounds in his ears: "As the Father sends me into the world, so send I you..."

There are just under 500,000 total juveniles (not delinquents) in the state.

Delinquents from upper and middle class families are increasing in number, yet the majority still come from lower socio-economic homes. The median age is 15½; 60 percent are white, 40 percent black. "There used to be only one girl for every six boys evaluated," Brodie says. "Now, it's one in two."

Fifty percent of the delinquents are involved in crime: murder, rape, armed robbery, car theft. The other half are what is termed "status" offenders: runaways, incorrigibles, truants. Status offenses are those which would not be considered criminal offenses if committed by adults.

Most significantly, one in five juvenile delinquents in South Carolina is born out of wedlock; 67 percent come from broken homes.

In most cases, extenuating circumstances and contributing factors—peer pressures, drugs, poor education, environment, unemployment, lack of deterrent—influence the juvenile's actions.

But the number one cause of juvenile delinquency, insist judges, social workers, psychologists and administrators, failures in the home. Concludes chief R&E psychiatrist Gene Starr, M.D., "The child is what the parents make him." Parents are more permissive, explains Brodie. Children have few responsibilities in the home. Often the parents are consumed in efforts to "keep up with the Joneses."

Brodie emphasizes that often family problems are unintentional and unconscious. Many times the parent does not know how to communicate. As an example, he recalls a 16-year-old who complained "Dad doesn't love me."

"On Sunday, I talked to the father," says Brodie. "He was about 6-foot-3, 230 pounds. I told him what the son said. The father openly wept. He told me, 'I don't know why my son feels that way.'"

"I am working at two jobs, trying to give him the things I didn't have."

Brodie went back to the son. "Mr. Brodie," the teenager pleaded, "I don't want things. I want Daddy."

Concludes Brodie, "The kid spells love, T-I-M-E."

Sometimes, Brodie says, "if children don't get positive atten-



Baptist chaplain Horace Youngblood, at top, is pleased with the new \$5 million facilities constructed at Columbia, S.C. He and assistant, Howard Ellzey, below, survey the new area.

tion at home, they develop a pattern of gaining negative concern; they reason, my parents will visit me in jail."

Many times, the child reacts to crisis within the home. A 14-year-old boy came to Brodie one day, in desperation, saying, "Mr. Brodie, I've got to get home. I'm afraid if I don't, my family will bust up." After talking with him, Brodie discovered the boy acted as mediator when his parents argued.

The youngster who had run away from home seven times, was charged with several counts of breaking and entering. Brodie faced the boy with the irony of a situation in which he alternately acted more maturely than adults, then less maturely than his peers. "Why do you do this?" he asked. "Finally," says Brodie, "it was like a revelation. The boy said, 'When I'm in trouble, Mom and Dad quit fussin' and fightin'.'"

"The parents would unite," says Brodie, "to take care of the boy."

Frequently, says Pilgrim, the young people he counsels "fail to abstract," to think through a situation from the other person's viewpoint. Slowly, patiently, he attempts to help them see the other side, or to reason out the possible effects or consequences of their actions. Everyone is confronted with a set of problems, he emphasizes; some of these children have never had enough moral and religious training to know how to handle it.

Youth services has a simple motto, "We care."

Evidence of this is found in the quality of educational and vocational programs offered, the planning and construction of the department's new \$5 million facility, and in words of the staff. "I don't know any educator who has come and not been a little envious of what he sees," maintains Youngblood.

Kids, bent industriously over sewing machines in vocational sewing classes at Willow Lane, make garments from jump-suits to caps. Down the hall, a group works in arts and crafts, from simple drawings to elaborate hooked rugs. On the new campus, still roaring with the sound of earth-moving machines, teachers put finishing touches on their classrooms.

Physical education instructor Fred Ferguson says, "We want to give these kids a new direction in life... help them have a positive identity. That's our main focus." Looking through his office window at ICU students playing basketball in the new gymnasium, Ferguson's assistant, William Free, says, "You have to realize that these are human beings. They just made a mistake."

When the staff and teachers came to work for the depart-

ment, they knew they were in for verbal, even physical abuse. Yet they've stayed—many employees have been with the department six or more years.

Not all the kids are lovable or easily trained. But, says Ralph Becknell, who teaches body and fender repair, "I've studied them. I think, 'This kid won't amount to anything.' But you really can't tell. The very one you think that about, will go out and fool you."

The young people, wary of do-gooders, and unfamiliar with the love behind Biblical concepts, are not easily reached with traditional methods. Sitting in the new chapel-auditorium, with its theater seats and automatically retractable wide screen, Youngblood talked about his approach for introducing spiritual concepts.

"Going in with a Bible is like going into a chicken yard with a hatchet. They flee from you." He encourages his volunteers to begin working with the kids, individually. "I don't want you to go in with a three-point sermon," he tells them. "I want you to be with them and talk with them. If a kid seems interested, ask him if he wants a Bible. Then, if he does, give him one."

Part of the difficulty in reaching the delinquents stems from their poor self-concepts. Youngblood tells of teaching a small group of girls. Among them was a tall, overweight youngster, Susan, sitting Indian fashion and wearing a gum-wrapper chain around her neck. Brodie began by asking each girl who she was. When he got to Susan, she was "boring holes through me with her angry stare." She refused to answer. Youngblood pursued the question. Finally, she burst out, "Dammit, I said I don't want to."

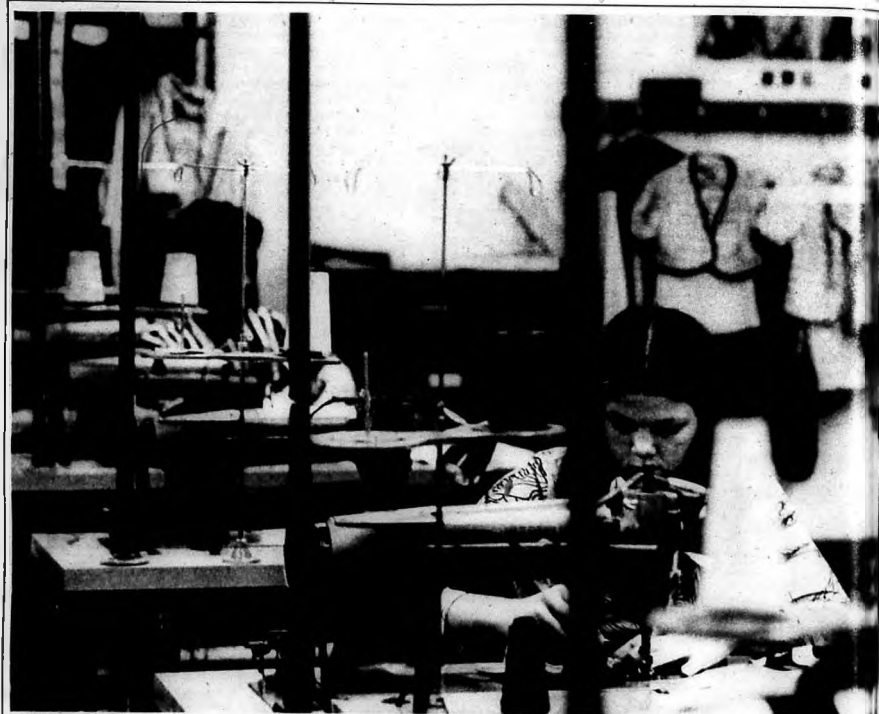
"Maybe," responded Youngblood, "it's because you don't know who you are."

"I'm nobody," she shot back.

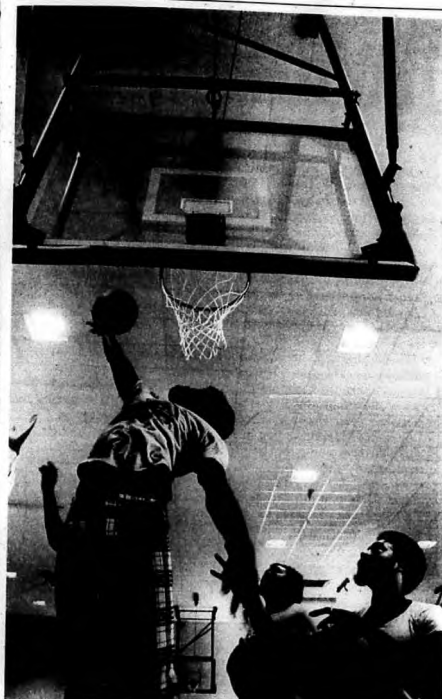
Youngblood told the girls that each person was a masterpiece of God—a unique individual. "The very hairs of your head are numbered." Then, turning to Susan, he said, "Susan is a masterpiece. No one on earth is just like Susan."

Susan lingered after the class and asked Youngblood if he would like to read a poem she had written. She gave it to him, hoping he could have it published. "You know what I'm going to do when I leave here?" she asked Youngblood. "I'm

Continued



Life at the Youth Services Center complex in Columbia, S.C., includes recreation, vocational training, and talk sessions in the living quarters.



going to Hippieland and tell the young people God loves them." Then, frowning, she said, "I don't know if I want to stop taking drugs. Do you think God will mind?" Baffled at first, they didn't teach me a response for that question in seminary." Youngblood's expression turned to consternation—and he began tearing up the girl's poem. Shocked and mad, she stopped him. They looked at each other. "You are God's masterpiece. You are his poetry," said Youngblood. "And you wonder if God minds if you destroy yourself?"

There was a silence. Then, says Youngblood, "she leaned over, gave me a peck on the cheek, and put that gum-wrapper necklace around my neck."

Decell, recently named president of the National Association of State Juvenile Delinquency Program Administrators, says the trend in juvenile care is to "remove kids from institutions." In North Carolina, status offenders no longer can be institutionalized. A few other states have passed similar bills. While he believes there should be more alternatives, Decell maintains 10-20 percent of the juvenile delinquents need to be in a structured setting for a short period of time "to get their attention," and to help them realize continued misbehavior could later mean imprisonment. "Discipline," believes Decell, "is a form of treatment."

"The children need to be taught that you can't violate certain laws. If you do, you lose your freedom." He says children who "flagrantly commit murder, rape and armed robbery" need special care. National statistics bear out Decell's view. Although by state law, violent and non-violent offenders are not separated, the S.C. department provides separate facilities, the Intensive Care Unit, for its most serious offenders. And there are some: seven children are serving life for murder; one child has killed six persons.

Past experience proved that the aggressive, often emotionally disturbed students dominated the resident directors' and teachers' attention. "The squeaky wheel gets the grease," muses Gene Hendrix, coordinator for ICU. And occasionally, the disturbed child lashes out violently.

About 140 kids are confined in ICU, a new, self-contained building. The program is organized in three phases, with youngsters working their ways to Phase III through accept-

Continued

able decision-making behavior.

Phase I is a highly controlled environment, with few privileges. Life in Phase I is spent behind locked doors, in individual cells with only a bed, built-in table, stainless steel commode and sink. Phase II and Phase III provide increased freedom, more relaxed dress codes and social activities.

For the children's protection, ICU features low voltage light switches and a total-isolation unit monitored by closed circuit cameras for children who are out of control. With progression from phase to phase, the child becomes better equipped to handle responsibilities outside ICU, and later in the community.

Children wash their own clothes. ICU also has a large kitchen with gold-colored appliances and dark, wooden cabinets. Occasionally, the kids are allowed to cook a meal or bake a dessert. "We found a few massive failures among our cake bakers," comments Hendrix with a grin. "That will be the death of me, yet."

He emphasizes that outside ICU, the children don't feel they have much or any control. "Here, we tell them, 'Your decisions count.'"

In ICU, the aim is behavior modification. "If the kids exhibit a behavior, it is because they have been reinforced." At ICU, they attempt to turn behavior around by reinforcing positive actions with "love, admiration, a smile"—and tokens.

As an example, ICU housed a girl who refused to shower, shampoo or brush her teeth. Workers finally awarded her with tokens each time she performed one of those three tasks, and promised she eventually could exchange several hundred tokens for money and a trip to a local shopping center. Not only did the girl earn the tokens, she found herself welcomed by other teenagers who previously dismissed her with a quick, "Go away. You stink." In a month and a half, the girl had established new habits which continued after the shopping spree.

The teenagers in ICU have different opinions of their experience. Says a 17-year-old in for manslaughter, "I think they do what they do here for your own good. Tokens," she believes, "help you budget your money. They (in ICU) are helping you get out of here."

Some of the girls in Phase II and III appreciate having counselors who listen. "If you have a problem, they try to help. They're not here to hurt us," explains one girl. "I trust them—to a certain extent," adds another. But most experience an empty sense of isolation. And always, the awareness

DAVID MOSELEY

In Seattle, Wash., more than 70 percent of the apprehended burglars, auto thieves and larcenists are juveniles.

Alarmed by statistics—and juvenile crime in their own neighborhoods—about four years ago, several community members met with city officials.

Out of the meetings grew a "neighborhood accountability board" concept.

Through the accountability program, the juvenile offender is sentenced to work. The sentence is handed down by members of his own community and the work provides monetary repayment to both the victim of the crime and to the community.

David Moseley, director of Seattle's community accountability program, says, "It was really one of those rare situations where the community came to us. The two (Department of Human Resources and community) kind of came together. The program grew out of community fervor."

Since 1974, community bureaus have been organized in three different neighborhoods to hear juvenile cases about three times a month.

Moseley, former HMB missionary in California, emphasizes, "The community boards are not judicial boards." They accept only cases in which the juvenile has admitted his guilt and chooses to have his case handled by the board,

Continued

"The key to success is community involvement."

rather than through ordinary juvenile court processes. "The boards do not decide guilt or innocence."

In one case, a juvenile who "borrowed" an unlocked car and wrecked it, was recommended to do 85 hours of community service to repay the victim for his loss, and do 15 hours without pay.

In another case, the youngster was employed by the victim. "The young man had burgled copper tubing from a plumbing company," says Moseley. "The business agreed to have the restitution made directly to the business."

The juvenile worked out his 100 hours. "After he had worked with them, they gave him a job," says Moseley. Although the board considers this the most "direct way" to deal with the juvenile crime, some victims do not want the delinquent to work for them.

Says Moseley, "Sometimes they say, 'I don't want to see that kid, much less have him work around my home or business.'"

Generally, he reports, "We have had overwhelming response among victims. The victims have been supportive; they say, 'I'm glad to hear something is happening to that kid.'"

The youth chooses the accountability board with his parents' consent. Even though they do not appear with

their child before the board, parents may ask the board to reconsider its decision, or they may take the case back to court.

"In terms of the youth, it is a clear process—it is understandable," thinks Moseley. While court hearings sometimes are held six to nine months after the commitment of the crime, community boards "deal with the kid when he still remembers what the crime is," Moseley adds.

"I've heard more than one kid say, 'I don't like what's happening—but I understand it.'"

Since 1974, 800 youths have been processed through the board and 400 more have received additional services at the bureau. While juvenile auto thefts, burglary and larceny have increased 13.4 percent in Seattle, the increase has been only 7.2 percent in neighborhoods served by accountability programs.

Moseley believes the statistics indicate the program's effectiveness.

"The key to the success is community involvement," he insists.

In Seattle, three neighborhoods have assumed an active role in checking juvenile crime, and concludes Moseley, juvenile delinquency cannot be dealt with effectively "until the community gets involved."

of confinement: a tall, smooth-faced teenager tilts her head back, looks at the ceiling, the walls, the door. "I dislike being locked up here," she says.

"If you walk out the door, they're telling you to come back."

"There's no freedom here."

Most of the girls express eagerness to be dismissed from ICU, yet a few admit apprehension and hesitation to return

to their communities: they fear being ostracized by family, friends and classmates; they question their own ability to maintain their good behavior.

"My grandmother is lookin' down on me," says a pensive 16-year-old arrested for prostitution. "Everyone is lookin' down on me, like I was a terrible person." She sighs. "I hated prostitution. It is just tearing apart your body—your life is on

the line."

But, she continues, "I wanted someone to love me. I didn't like the streets. The person I was doing it for, I liked."

The brown-eyed 16-year-old attended church as a child. But her dresses weren't in style. "People started makin' fun of me."

Continued

Says a 16-year-old prostitute, "I wanted someone to love me."



"I don't think God exists," she continues, settling back in her chair. "Some people believe, because of the book he wrote. I don't believe it."

"People don't even know how he looked, and they believe in him. I won't believe in him until I see him walk through the door."

Says ICU assistant coordinator Dan Lawther, "If someone wants to do some Christian outreach, the need is here. The whole ball game is the golden rule. I'm not particularly religious. I just happen to think this is the best ethic anyone has come up with." He emphasizes volunteers don't need to be professionals to help, and despite all their problems, he says, "We believe these kids can change. If I didn't believe it, I wouldn't work here."

Director Decell says one of the department's greatest problems is "getting the public involved... overcoming the apathy." He laments legislative and municipal priorities are for "police protection, fire, water, sewerage and roads. People, generally, take a back seat to those things."

"We want," says Decell, "to stir up enough interest where we will have the same political base so we can convince legislators... that children come first."

According to Decell, "Churches have not been notoriously willing to become involved." But, he says, "The Baptist Home Mission Board is the one church (agency) that has actually developed some programs to work with delinquents."

Through Christian Social Ministries, many inner-city Baptist centers reach juvenile delinquents indirectly. However, some think there is a growing interest for working specifically with juvenile delinquents while they are institutionalized as well as after release. Most of these programs are generated through chaplains or associational CSM workers.

Many of the programs, like the one in Jacksonville, Fla., are relatively new. For about a year, Larry Elliott, CSM director for the association there, has worked to establish a program in the Jacksonville Regional Detention Center. Already, he has seen results. "We have had more than 100 decisions—59 professions of faith," Elliott reports. Yet, he emphasizes, "We are trying not only to reach the children spiritually, but also to meet needs."

Churches supply food and clothing for indigent families of delinquents. "Basketballs, ping-pong balls, nets, paddles,

Continued

R.C. JOHNSON

R.C. Johnson fights juvenile delinquency with a stick, a sharp knife—a force of volunteers and an undaunted smile.

"I've never found a kid I can't talk to," he says.

The energetic 70-year-old has a Tom Sawyer ability to engage lonely, fearful kids in conversation: he carries a pocket full of hand-carved tricks for openers. As he satisfies the kids' curiosity, he begins to win their confidence. If he has extra time, he takes out his knife and a rough, unlikely looking piece of wood; and begins to carve.

While he carves, Johnson explains the wood is obedient in his hands. As the wood is reshaped, Johnson mentions that he, too, has been reshaped "by a master carver." "He has a way of spreading his faith, without the kids knowing it," observes Mally Ashe, intake counselor for the youth and family court in Statesville, N.C. "And Mr. Johnson has a warmth about him I think these kids feel."

Johnson works with the juvenile courts in an innovative literacy/remedial reading program for youngsters in trouble.

Realizing there are more kids than he can reach, Johnson has rounded up volunteers with easy dignity and dogged determination. "It doesn't always mean no when folks say no," he sums up. "It just means you have to work a little harder." And, he quietly insists, "I have a grin that won't be defeated."

He works at a steady pace which tires his co-workers and baffles members of the younger generation. "Even at a low ebb, he does more than several of us combined," says Mrs. Ashe. A 27-year-old intake officer, Gary Lavinder, finally asked Johnson what brand vitamins he takes. Lavinder bought some for himself, but he admits, "I still can't keep up with him."

Prior to his "retirement" in Statesville, Johnson invested 21 years of his life in a ministry to troubled children, while a HMB Christian social ministries missionary in Georgia. The summer he and his wife moved, the Statesville courts were setting up a

"I have a grin that won't be defeated."



R.C. Johnson, helping kids.



Literacy is more than reading.

youth and family (juvenile) system. Johnson advised and assisted in the training of court staff and helped evaluate the incoming cases to "see what each child needed." After compiling 128 cases, he discovered "92 percent needed help academically." Of those who could read, a large percentage were reading several grades below their age levels.

Johnson explored the cost of a literacy program, then advised the court to use volunteers. What began as a remedial type program, developed into preventive work: helping kids in the lower grade levels keep up with their peer reading abilities. Enlisting the help of members at his own church, First Baptist in Statesville, Johnson asked for five-year commitments. He trained workers and found placement in several city schools. Among his on-going workers have been wives of the mayor and chairman of the school board. He also found support from the superintendent of schools, A.D. Kornegay.

Concerning the value of the literacy program, Kornegay maintains reading improves students' self-image and breaks down mental blocks which intensify frustrations and fears. When a child begins to read, "The whole world opens up," he believes.

And, he continues, "We have a whole lot of lonely children in this world. I'm not sure that the love these volunteers have given them doesn't mean as much as the reading."

"Some of the people became so interested in the children, they have had them in their homes. It's almost like having a new relative. The volunteers are almost lovin' them into the human family, I'd say."

Kornegay, a superintendent of schools for 31 years, is impressed with the backlog of volunteers Johnson trains to maintain the program. And, he muses, "This may not make the Baptists feel real good, but the Methodists have caught it too—it's becoming a part of the community."

"Folks come over from Mitchell College and the high schools. And it has spread from reading to helping with science and math."

"It's this person-to-person thing. I don't think there is any substitute

for it."

Besides summer and regular school session literacy work, Johnson, now part-time director of youth and family services for the South Yadkin Baptist Association, is available to court staff for special projects. During a campout with some offenders, Johnson helped cook the hamburgers. "He came out and built the fire," says Mrs. Ashe. "Nothing is too rough for him." If they need financial aid for a project, Johnson often has contacts; when the court staff was trying to locate swimming facilities, Johnson was the man who helped.

At Christmas, he encouraged Baptist men at First church to provide 27 juvenile offenders a Christmas dinner "with all the trimmings." Besides Bibles, each child received a personalized stocking made by women in the church. And Santa Claus gave a gift, chosen according to the need and desire of the individual recipient. Several of the youngsters were apprehensive, at first. "They were going to a church. They didn't know what to expect," recalls an intake counselor. But, she says, "When we took them home at night, they were so excited."

She believes the gesture sparked a sense of self-worth and a warm feeling: "Somebody cares." Comments First's pastor, Frank R. Campbell, "Our men enjoyed it. They felt they had done something; unselfish for a change."

And that sense of unselfishness has carried over, Campbell observes. "We've had men stop Mr. Johnson in the parking lot and hand him a check for the program."

The four intake workers in Statesville counsel after hours during the week, and often spend weekends on special projects, as backpacking trips. But each expresses a strong sense of limitation in the face of the youthful needs in their community. "You can tell the kids all day. If you do this, this or this, you will end up in training school. But they don't care—because they believe nobody else cares," says Lavinder.

"First Baptist is the only one that has done much around here," comments Carl Duncan. "And Mr. Johnson..."

things like this, we provide for the detention center," Elliott says.

Volunteers visit the center during the week to conduct Bible studies. "Sometimes a (youth) choir will provide a musical program—with refreshments." During refreshments the choir members mix with the youngsters at the center. "Two made professions of faith during the refreshment time," he says.

Each Sunday, the association provides a worship service. Attendance is voluntary, but of the 120 kids at the center, he estimates an average of 60 attend each week. The program features a guitarist leading popular and religious songs, and the Christian testimony of a former delinquent, from drug addict to alcoholic. Then a person leads a dialogue session "on a religious subject." Afterward, 30 minutes is allotted for personal counseling.

Elliott senses a growing interest in this work among Jacksonville churches. "I hope, one day, we can work on a one-to-one basis." He adds, "One of the biggest needs is homes for dependent children. We hope one day to provide a dependent facility."

Volunteers are becoming involved in many other ways.

In South Carolina, a non-religious organization, Alston-Wilkes Society, uses its 6,000 volunteers across the state to visit jails and insure no juveniles are held there for status offenses. And county by county, the organization provides emergency foster homes for status offenders found in the jails.

The society also provides foster care for first-time offenders who are processed through county bureaus, rather than sent to R&E.

Says director Parker Evatt, "The churches are the key. The people who will get out and do something are mostly church people."

District Judge Robert Johnson of Statesville, N.C., says, "Sponsorship in something such as a camping trip is one of the most effective ways to help a child. Psychologically, one or two days of camping is more valuable than months and months of counseling in the closed environment of an office."

Johnson suggests churches provide activities in which their youth get to know offenders their own age. "These kids are already stigmatized," Johnson points out. "Don't segre-

gate these kids as a group."

He emphasizes the importance of literacy work, such as that organized and directed by former HMB missionary R.C. Johnson, and counseling for drug abuse.

Among other suggestions are: form a scout troop or sports team, from boxing to basketball; be a big brother or big sister to a child; provide foster or adopted home; adopt a family of a juvenile delinquent, with each Christian family member ministering to his or her counterpart; establish a halfway house in the community.

"Go to a movie with the child," advises an intake counselor. "Invite him home for dinner. Just show him someone cares about him. I feel like the imagination is the limit."

In the face of inadequate numbers of institution staff, over-worked court-related intake workers, and social workers who cannot handle their caseloads, the role of the volunteer becomes crucial to the treatment and rehabilitation of juvenile offenders.

South Carolina's Lawther says, "The kids are fighting for someone to talk to. A change occurs when you can form a relationship and change the way they perceive the world. It's kind of fun to watch."

He and others believe it's going to take more than a once-a-year visit to make an impact, however. "Christmas is important. But I wish there was some way to say, 'We have an opening in August. Can you bring a little Christmas, then?'"

"Don't misunderstand me," he continues. "We appreciate the loaves of bread—and fishes. We only wish they would come more often—and spaced a little differently. On Christmas it's wall-to-wall parties. Then people say, 'I've done my Christian deed.'"

"What happens on May 3? Or August 17?"

Bob Mills, director of CSM for the Kansas City, Kansas, association and director of special services for non-judicial hearings in juvenile courts, answers, "I'm sure Baptists don't realize where these kids are coming from. They may think they wear black leather jackets and carry switchblades. But it's just not true."

"I would like to see volunteers take an active part. These young people need someone that relates... with more than just human concern."

"I really believe Christian concern is the solution." •

A fitting picture hangs in the administrator's office over the popular bumper sign, originated out of the youth services center.



silence game



[Caption text is illegible due to low resolution]

n ewlyweds
whispering
dreams in the
darkness... a young child
listening to the ocean roar in
a seashell... commuters
shoe-horned into bumper-
to-bumper traffic, easing
onto a shoulder to allow an
ambulance to pass...



a child crying over a
broken doll; an old
man laughing at
the antics of a squirrel
nearby; a girl screaming
over a teen-age idol... a
woman praying, a choir
singing, a pastor preaching
his sermon....

a secretary typing
to the beat of
clicking keys
until the bell dings... a
salesperson wiping a
countertop "squeaky clean".



Deaf persons themselves know their problems best—and they can best design programs that will fit their singular needs.

Scenes like these often are remembered for the colors, the lights, the movements, the feelings. Without the dimension of sound, however, none would be the same.

Yet 13 million Americans encounter similar situations without knowing the contribution sound makes.

They are the approximately 11 million hearing impaired, the 1½ million severely hearing impaired and the half million who became deaf before age 19.

For a number of years people have attempted to experience deafness artificially to develop understanding for the psychology of a deaf person. One man even went so far as to have his ears surgically blocked so that he was unable to hear any kind of sound.

Frederick C. Schreiber, executive director of the National Association of the Deaf (NAD), counters, "The truth is, all he experienced was the inability to hear. And the inability to hear is the least of the problems of deafness."

Schreiber, who is himself deaf, explains that not hearing causes a person to lose contact with reality.

Quoting Helen Keller, who was both deaf and blind, Schreiber explains, "Blindness cuts you off from things—deafness cuts you off from people."

According to Schreiber, deafness creates a glass wall behind which deaf people futilely battle for recognition. "Being cut off from people is possibly the most devastating experience of a lifetime," Schreiber contends, "being cut off from not only your mother and father, brothers and sisters, neighbors and friends, people in your community but also from your God, because the God of our world is a hearing God."

Since the appointment of the first missionary to the deaf in 1906, Southern Baptists have attempted to adapt the pathway from God to one fitting the needs of deaf persons.

Through the years, most Home Mission Board work has been with deaf children. But since deaf persons by-and-large socialize with other deaf persons, Southern Baptist ministry to the deaf through local

churches reaches all ages and races and includes every educational and economic group.

"The common denominator in all deaf work has to be their deafness, dactology (the language of sign) and Christianity in that order," explains Oscar Romo, director of the Home Mission Board's Department of Language Missions. "We as Southern Baptists find our identities going in this order—Southern Baptist, Baptist, Christian, American, etc. But deaf persons identify in this order—deaf, American, Christian, Baptist, Southern Baptist."

In 1976, workers with the deaf included 13 missionaries, 7 program leaders, 844 interpreters and church workers, 12 part and full-time ministers to the deaf and 14 ministers to the deaf in secular employment.

Growing from the first Silent Bible Class in Little Rock, Ark., in late 1905, SBC deaf ministries now include 618 deaf church groups, 14 separate deaf congregations, 1 Southern Baptist church building managed and owned by the deaf and 2 deaf churches that cooperate with the SBC—all totaling nearly 4,000 deaf persons attending a Southern Baptist church on any given Sunday, according to records of the HMB's Language Missions Department.

Irvin Dawson, associate director of the Language Missions Department, says that 90-plus percent of all deaf work is done by volunteers. Nearly all the 844 interpreters and church workers on the department's mailing list, for example, are volunteers. They include men and women who have become interested in deaf missions through contact with an existing deaf mission program.

Debbie Battle of Jackson, Miss., is in her seventh year of deaf ministries. Although she now teaches at the Mississippi State School for the Deaf, her first encounter with deaf work was at Mississippi College outside Jackson. While she was in school there, Home Mission Board missionary Jerry St. John, who now serves in Columbia, S.C., had just begun

a sign language class at the Baptist Student Union.

Battle, whose major was speech pathology, became active in St. John's ministry and now heads, on a volunteer basis, the deaf ministry of Woodland Hills Baptist Church in Jackson.

The church has a full program for deaf children who are attending the nearby state school and are bused each Sunday morning to the church. There are seven classes for children and one adult class. Half of the 16 teachers are hearing and half non-hearing.

Battle explains that the key to their program's success has been continually feeding new workers into the program through their Sunday night sign language classes. The program, begun 11 years ago when St. John centered his ministry around the church, continues to expand under Battle's leadership and the direction of the new missionary to the deaf in Mississippi, Rodney Webb.

Webb, who was a missionary to the deaf in the Northeast for more than five years, worked over a nine-state area there training workers and beginning classes in churches.

In Mississippi he has additional responsibilities, including work with Indians, Spanish, Chinese as well as deaf. His particular specialty, of course, remains work with the deaf.

Webb, son of deaf parents, understands problems deaf persons face in today's society. However, he still feels that deaf persons themselves best know their problems and can best structure programs to fit their own needs.

For these reasons, Webb plays a behind-the-scenes role in deaf missions, while encouraging deaf persons to lead. "They can reach deaf people that hearing people sometimes can't get in touch with," he says.

"There is no way I could extend myself to all the state," Webb adds.

He seems comfortable and efficient in

Aubrey Wells, a member of Clinton, Miss., First church, preaches in sign language.



his background role, but does extend himself throughout the state by leading workshops and beginning sign language classes.

In Laurel, he helped begin a weekday sign class; in Hattiesburg, a monthly Bible study and Sunday worship interpretation; in Tupelo, preaching in sign once a month. In every instance, local laypersons led the way with Webb offering advice whenever needed.

The Mississippi Baptist Convention's goal for 1985 is to have a deaf missionary within 50 miles of every deaf person in the state. Webb and others in the state assisted in having the governor proclaim Deaf Awareness Week in January.

Part of Webb's work includes planning and conducting workshops for deaf workers. At one workshop he asked Larry and Donna Barnett, missionaries to the deaf in Louisiana, to help.

Barnett, whose parents were deaf, has a flair for deaf work that shows in his animated way of signing. As a hearing speaker emphasizes words with hand movements, Barnett emphasizes his signs with facial expressions. His wife Donna, after meeting Larry and his parents, decided that she had a choice—being completely left out, or getting involved with deaf work.

Donna feels mixing the two worlds is an asset: "The insights he has come from a deaf world . . . mine come from a hearing world."

Barnett has signed so long—and developed such empathy for deaf persons—that he signs even when talking to a hearing person. He explains, "Deaf people deserve the right to eavesdrop if they want to."

NAD executive director Schreiber says that when confronted with the fact that the average deaf person has a third grade reading level, hearing people often say, "So what? There are people who can hear who are just as bad off." But people who can hear do not have to read—they have radios, television, telephones. Without reading skills a deaf person has nothing.



Mississippi language work coordinator Rodney Webb greets the bus from the state deaf school as it arrives at Jackson's Woodland Hills church on Sunday morning.

"But often," says Donna, "parents must decide—'Do I want my child to have a good home life or a good education?'"

One-third of all deaf children attend residential schools. Only about 65 public day schools throughout the country serve deaf children, and 525 public schools have programs for the hearing-handicapped child that are integrated with regular classroom work.

Donna, who has written SBC Sunday School Board curriculum materials for deaf children, maintains this mainstreaming of children doesn't always work. "The deaf child has nothing in common with other handicapped children—his handicap is communication."

According to Carter Bearden, the Home Mission Board's national consultant on the deaf, it is difficult for the teacher to give individual attention to deaf children. "This may be to the disadvantage of the hearing children, or maybe the other way around."

Bearden, himself deaf, believes the underlying effort should not be "to get the child to fit the method, but the method

to fit the child." He says that if the child can keep up, he may receive a better all-round education in public school. Often, however, the deaf are better off in special schools where the pace can be geared to the child.

Southern Baptist work with the deaf seems outstanding when compared to most denominations—but still "only a drop in the bucket when you consider how many SBC churches have nothing," says Language Missions' Irvin Dawson. According to Bearden, only independent Baptist churches are more aggressive in the field.

Language Missions Department wants to give every deaf person the opportunity to worship in his own language and culture. It has published several books to aid deaf workers.

A Manual of Religious Signs, written by Bearden and North Carolina deaf missionary Jerry Potter, perhaps the only sign language manual designed for religious workers, has sold out twice—even

Too often, parents must decide, "Do I want my child to have a good home life—or a good education?" Answers do not come easy.

Presbyterians and Jews have ordered it. It includes a separate symbol for Baptist and for immersion baptism.

A second HMB publication is Bearden's *A Handbook for Religious Interpreters for the Deaf*. Besides providing useful information for a new interpreter, Bearden's book gives some enlightening information about the function of an interpreter.

In most language-cultural groups, a translator is needed to communicate with a person who speaks the different

language. In translating, the words of the speaker are conveyed—the thought of the speaker being given as transliterated as is humanly possible.

But in deaf groups, the most needed person is not a translator, but an interpreter. Since the deaf person often has difficulty with doctrinal terminology and the idioms of the English language, the

message of the speaker is often interpreted into word symbols a deaf audience can easily understand.

Although there are several different ways of interpreting, Bearden suggests that the total communication approach be used. This includes finger spelling, sign language, speech-reading, and any other method that can be used to convey the thought of the speaker to the deaf audience.

Carter explains to new interpreters, however, "a knowledge of the language of signs does not provide the magical key to the world of deaf people."

Breaking the silence barrier

When she left home, everything seemed normal. But before she'd ever reached the expressway, she noticed people waving toward her car. Perplexed, she stopped, raised the car's hood, and examined its insides.

Everything seemed in order.

She started to work again, only to be passed by several cars, all waving frantically. People on the street, too, seemed concerned about her car.

Again she examined the car, checking tires and gas tank. All, once again, seemed well.

On the expressway, she seemed to attract the attention of every car that passed. Confused, worried, uncertain, she drove on—all gauges were registering okay—no ugly smoke or tell-tale shimmers convulsed the car.

Once at work, a friend came out, raised her car's hood. He worked only a minute, then straightened up and signed, "Your horn was stuck."

With a lifetime of such experiences, is it any wonder that deafness causes an individual to behave differently? asks the HMB's Carter Bearden, himself deaf.

Bearden explains that deafness causes more than an inability to communicate orally. It causes the deaf person to see differently, to smell differently, to use tactile and kinesthetic senses differently.

The deaf person perceives differently. And because of this, behavior and personality adjustment are different.

Research on social maturity suggests that a deaf child matures and acquires independence more slowly than a hearing child. Even into adulthood, a deaf adult remains somewhat behind the hearing adult.

Deafness causes a person to depend more on his parents and on other members of society. This dependence often causes the deaf person to perceive himself as inferior.

The earliest deafness occurs in life, the more difficult the adjustment into a hearing world becomes. Some hearing people maintain that if a person never hears, then he does not know what he is missing. This has been disproved in extensive statistical analysis by Gallaudet College in Washington, D.C., and the Chicago Hearing Society.

Gallaudet, the only college in the world specifically for the deaf, was featured on the CBS television newsprogram "Sixty Minutes," marking what appears to be an increase in national attention to problems of deafness.

The Federal Communications Commission (FCC) has granted the request of a coalition of George Washington University law students, the National Association for the Deaf (NAD), Deafpride and the Alexander Graham Bell Association, and established a new regulation, effective this winter, stating that all emergency televised messages must be broadcast in writing as well as orally.

At its July convention, NAD "demanded" that commercial broadcasters and TV set manufacturers not oppose the Public Broadcasting Service request to the FCC to permit captioning of television programs for deaf viewers.

FBS itself took a step toward serving the hearing-impaired when it decided to have the presidential debates between Jimmy Carter and Gerald Ford interpreted during the live televising and captioned for later rebroadcast.

The Roman Catholic church recently installed four deaf men as extraordinary ministers of the Eucharist to serve the deaf and hard of hearing at the Deaf Community Center in Massachusetts by distributing communion.

A great deal remains to be done, however, on many fronts. As one deaf person says, "Remember, deafness is the only language barrier that can't be broken by the person affected; I can't talk to you until you learn to speak my language."

Deafness creates a world of problems—like making those who take their hearing for granted understand that sound has some unique functions—that it can travel through the dark, around corners, up and down, while vision is unidirectional—straight ahead.

To Dean Pritchard of Jacksonville, Fla., the second woman president of the Southern Baptist Conference of the Deaf (SBCD), deafness is more of a nuisance. Mrs. Pritchard, a middle-aged woman, is serving her second term as president.

The most frustrating problem associated with her deafness was rearing her two sons, now both grown and away from home. Pritchard, who speaks clearly, although occasionally mispronouncing difficult words, tells of times she would see her children whispering to friends. "When I would ask what they were saying, they would tell me only what they wanted me to hear."

She explains that often the most serious problem in child-rearing comes with hearing parents not knowing how to respond to deaf children.

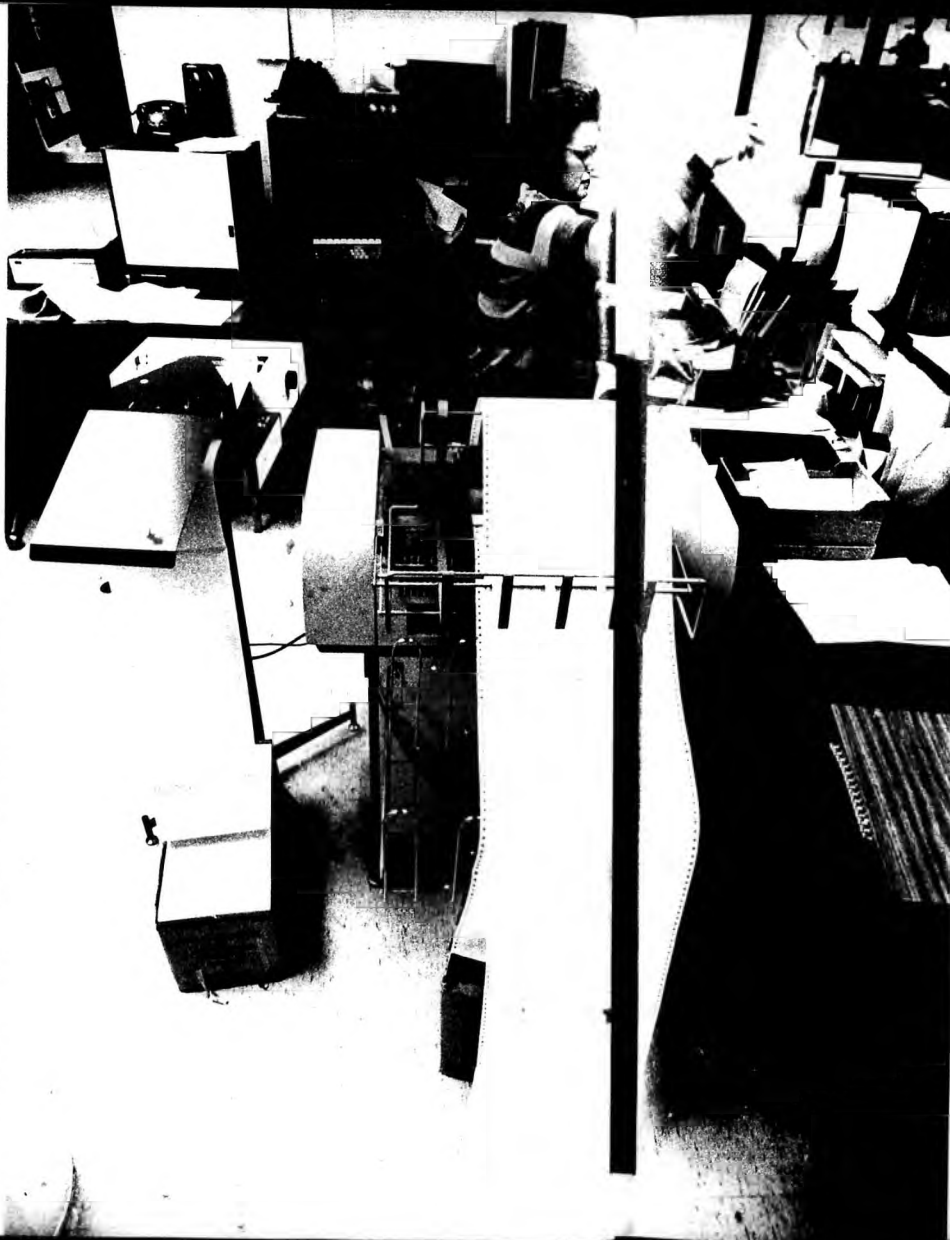
"Some authority will advise the parents not to learn to sign... so the parents will wait for the child to grow up... and teach them," she says.

Pritchard, who didn't lose her hearing until she was seven years old, says her parents were told not to learn sign, but her mother learned the two-hand alphabet anyway.

Of the people she has met in her life, Pritchard feels her mother, who was a teacher, helped her most by encouraging her to keep her speech.

Deafness was a shock to Dean. One morning she woke up and could not hear. "It was awful," she remembers. "I didn't know a person could lose their hearing and still live. I thought I was a freak."

Part of her frustration was caused by the policies in the state school she attended. Pritchard had been in public school through the third grade, so she expected to be in fourth grade at the deaf school. Instead she began her first grade



It is time in the life of ethnic Southern Baptists—including deaf—they be given the privilege to express themselves as freely as any other Southern Baptist.



Left: Dean Pritchard, president of the SB Conference of the Deaf, works at her office teletypewriter in Jacksonville, Fla. Above: Pritchard signs while television newscaster Bill Blackburn gives the morning news report.

reading books all over again.

"If they had put me in the fourth grade level, all the children would have been years older than me," she explains.

Dean has overcome many of the problems associated with deafness. To use the telephone for a deaf person, the "most annoying invention ever created"—she uses a teletype machine called a TTY. Dean purchased her machine for \$75, but the coupler needed for hookup to the phone was an added \$158. In Jacksonville, only about 25 persons have such a TTY setup.

Although the telephone company charges a deaf person a full residential rate for phone service, they will give a deaf person an unlisted number at the price of a listed one. According to Dean, this is as much for the phone company's benefit as it is to help the deaf person. Often a deaf person will receive crank calls or calls from persons selling something. When the coupler is engaged, the person at the other end will hear a buzz and will report the number to repair service. Of course, when the repair person comes to the deaf person's home, the phone is in working order.

On Monday evenings Pritchard teaches an advanced sign language class in her

home. The class that began in 1970 often is combined with her intermediate class to total 26 students. Her beginners' class of 18 students, along with the others, receives academic credit at Jacksonville Junior College.

Pritchard uses every opportunity to help others become aware of deaf persons' needs. One way is by interpreting the early morning news on the CBS affiliate in Jacksonville. To arrive at the studio in time for the 6:45 a.m. telecast, she arises at 5:30 a.m. during her two-week stint. Another interpreter works the next two weeks.

Pritchard works for Reynolds Securities, operating the teletypewriter that brings stock and bond quotations from the trading floor of the New York Stock Exchange. She has been at the job for more than 16 years full-time and worked off and on when her sons were young.

Dean's presidency of the SBCD is something she takes in stride.

The SBCD is a group of deaf persons and deaf workers that meets once a year during Home Missions Week at the SBC assemblies; its purpose is to lead and direct deaf work in the SBC. In 1976, more than 500 deaf persons paid their own expenses to come.

Some deaf persons have found that a church of their own "best suits our needs." But they keep doors open for hearing people to help.

The Home Mission Board provides some financial assistance from which the SBCD pays speakers, obtains materials, etc. But the conference, for the most part, is an independent organization of the deaf. Any deaf group in the SBC can send messengers to its conference, similar to the Southern Baptist Convention messenger process.

Another project that receives HMB support is Dallas Baptist College's program for deaf students. The HMB's Dawson explains that the Language Missions Department assists the program through designated gifts channeled through the Texas Baptist Convention.

"This has been a pilot project," says Dawson. He hopes it will help develop deaf students into leaders to support deaf churches.

Only one SBC church building now exists that is owned and operated by the deaf—First Baptist Church of the Deaf in Portland, Ore. Romo, the Language Missions Department director, is convinced of the validity of a separate deaf church.

"I think it is time in the life of the Southern Baptist ethnic (including the deaf) to be accepted as any other Southern Baptists; to be given the privilege to express themselves as a Southern Baptist in their own way," Romo comments.

According to Carter Bearden, the size and needs of the deaf population, their financial resources and the supply of pastors to the deaf are three major factors determining the feasibility of a separate church for the deaf.

Bearden suggests that the deaf are considered capable of owning a church building, maintaining it and handling all their finances without public assistance.

However, opponents of separate churches for the deaf believe they are better off if they are part of a hearing church which can provide them facilities and monetary support.

There are several advantages and disadvantages to both situations. In a deaf church owned and operated by the deaf, deaf persons can plan their own programs, hire and fire members of the



Woodland Hills' deaf work coordinator Debbie Battle, a volunteer, interprets the morning service. Battle became interested in deaf work while a student in college.

church staff, take pride in owning and supporting their church and learn to lead and achieve spiritual maturity.

Often the major problem is finances. The deaf congregation, usually small, seldom can support a full program without outside help. In addition, the hearing children of deaf parents are deprived of verbal religious instruction.

Charlie Butler, a member of the First Baptist Church of the Deaf in Portland and a leader in his church and community, feels a deaf church best suits his needs. But he emphasizes, "Deaf people try to

keep the door open all the way so hearing people can come in and help.

"In Baptist work, we hear more and more about hearing people involved in deaf ministry," he signs. "They've found signing is fun."

To most deaf persons, though, signing is a way of life. With no other method of communication, they are unable to initiate a conversation—unable to bridge the audio-gap.

"The deaf," Butler explains, "are going as far as they can, and they are waiting for a hearing person to come and



With deep interest, two participants at a deaf workshop in Jackson "talk" in sign.

meet them."

Southern Baptist workers with the deaf are increasing quickly. Four years ago, deaf ministries opportunities were open in Rochester, N.Y.; Knoxville, Tenn.; Austin, Tex.; South Carolina, Louisiana, and Kansas City. Today all those positions have been filled.

The increases in workers, however, have been engulfed by the ever increasing numbers of deaf persons in the United States.

As Charlie Butler signs, "We need so much help with love." •

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MEDIA by Paul R. Adkins
Evangelistic visions

The Evangelistic Church, by John F. Havlik. Nashville: Convention, 1976. 119 pp. \$1.45.

The Evangelistic Church is a well integrated interdisciplinary presentation of current research on the social, theological and psychological aspects of evangelism.

This is not just another book about evangelism or evangelistic methods, put together to provide an instant answer to the present church-growth crisis. This is John Havlik's maturest thoughts, his theology-vision on the future of the evangelistic church.

Havlik, director of the Department of Evangelism Development at the Home Mission Board, points out that the aim of evangelism is to lead people, not merely to subjective experiences of the future salvation of the soul, but to a radical re-orientation of the life, including deliv-

erance from slavery to the world and its powers on the one hand, and integration into God's purpose of placing all things under the rule of Christ on the other hand.

The gospel is not addressed to human beings in a vacuum. It has to do with the movement from the old humanity in Adam, which belongs to this age that is passing away, into the new humanity in Christ, which belongs to the age to come.

The church is called to be here and now what God intends the whole of society to be. By its prophetic ministry it lays open the evils that frustrate the purpose of God in society; in its evangelization it seeks to integrate persons into that purpose of God whose full realization is to take place in the kingdom to come.

Consequently, wherever the church fails as a prophet, it also fails as an evangelist. The preacher, deacon or lay person

who wishes to train himself in the "art of evangelism" will find valuable assistance in Havlik's volume.

Love Leaves No Choice, by C.B. Hogue. Waco: Word, 1976. 160 pp. \$5.95.

How refreshing to read a carefully documented study that extends far beyond the average book on evangelism—as the author takes us with him on his journey. Hogue says he is sharing this volume with us because he has a conviction that God has commissioned us to evangelize our world. "The love of Christ leaves us no choice" (II Cor. 5: 14, NEB).

This book is an intensive analysis of factors that contribute to successful functioning of the Christian in evangelism. These finds are integrated with a wide range of professional literature, including sociology, anthropology and economics,

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Vogel's father in front of his SS staff car

to provide a practical overview of contemporary "life style evangelism."

Hogue, director of the Evangelism Section of the HMB, points out that a valid Christian life style is one of "faith and good works." He maintains that life style has to do with the way individuals act, deploy their time and money, and their attitudes toward those around them. It has to do with what individuals value and thus how they understand themselves and present themselves to others.

This volume is highly recommended for its sensitivity, its scope and its balance. The pastor needs it, the person in the pew needs it, because the author is sharing from his own pilgrimage and answers most of the nagging questions that confront the Christian struggling with how to share his faith in a natural way.

Dynamics of Evangelism, by Gerald L. Borchert. Waco: Word, 1976. 146 pp. \$5.95.

"Like prayer and the devotional life, evangelism must never be taken for granted by Christian education. Evangelism is at the heart of the Bible and must be so viewed in the life of all Christians," proclaims Borchert, professor of New Testament at North American Baptist Seminary in Sioux Falls, S.D. This volume could be called "scriptural foundations for evangelism." He traces the theme of evangelism through biblical revelation, beginning with Abram (Abraham) and ending with John.

The Bible's account shows the seeking God who loves the people of his creation and desires that they should come to know the blessings of an intimate relationship with their creator. Communicating their exciting message and its meaning for the people of the world is the Christian's outward dimension—the work of evangelism.

This book overall, is adequate; at times, it is excellent, offering profound and thoughtful treatment of a particular idea. However, some chapters are too brief and too vague to develop helpful concepts.

This volume's comprehensive introduction to evangelism could well serve as a basic text for a beginning course in evangelism.

Adkins is director of the Department of Christian Social Ministries, HMB, Atlanta.

PRAYER CALENDAR

A quarterly listing of chaplains' birthdays

APRIL

April 2: Jack Payne, Ga., A.F.; John L. Sharp, Tenn., A.F.; Paul L. Stanley, Va., A.F.
April 3: David J. Farmer, Ga., inst.; James L. Fox, Tex., A.F. April 4: Dale L. Rowley, Ill., inst. April 5: Richard M. Tipton, Ill., Navy.
April 6: Robert A. Hutcherson, Miss., Army; Joe H. Parker, Tenn., Navy; James M. Pilgrim, S.C., inst. April 7: Elbert N. Carpenter, Ky., Navy. April 10: Fred A. Duckett, W. Va., V.A.; Maurice E. Turner, Tex., Navy.

April 12: Charles F. Jordan, S.C., Navy; Charles F. Pitts, Tex., V.A. April 13: Theodore E. Hodge, Va., hosp. April 14: Archie V. Lawrence, Ark., Navy. April 16: Harold Simmons, Tenn., A.F. April 17: James R. Brown, Ky., A.F.; Paul D. Foxworthy, Mo., A.F.; Homer T. Hiers, Jr., S.C., Navy. April 18: Dennis Barnes, Tex., hosp.; Richard G. Cook, Va., Army; John Green, Tex., Army; Thomas N. Pettus, Ky., V.A.; William G. Ruprecht, N.Y., V.A.; Jack O. Varnell, Tenn., Navy. April 19: George W. Fuller, Tex., Navy.

April 20: Isaac M. Copeland, Jr., Va., A.F.
April 21: Kenneth R. Thompson, La., A.F.

Aubrey T. Quakenbush, N.C., V.A. April 22: Jacob Fisher, Tex., hosp.; Joseph E. Gross, Ga., hosp.; Leonard G. Lee, La., Army; Joseph W. Magruder, Okla., Army. April 23: Harry S. Walker, N.C., ind. April 25: Joe P. Sell, Jr., Tex., inst. April 26: William J. Clark, Wis., Army. April 27: Dillmus W. Barnett, Ala., Army; Thomas W. Hagood, Jr., Ga., hosp.; Jimmy Roquemore, Tex., A.F.; Leroy A. Sisk, N.C., Army. April 28: Robert Carter, S.C., hosp.; Thomas L. Jones, Fla., hosp.; Merrill C. Leonard, Tenn., Navy.

April 29: Alfred J. Abernethy, N.C., A.F.; John H. Carnes, Ga., Navy; Thomas E. Dougherty, Jr., Ky., hosp.; Richard A. Headly, D.C., A.F.; William H. Heard, Ark., hosp. April 30: William M. Cuthrell, Jr., Va., A.F.; Cecil G. Irwin, Ga., V.A.; Kenneth D. Stallings, Fla., hosp.

MAY

May 1: Charles B. Prewitt, Okla., A.F.; Malcolm H. Roberts, Mo., Navy. May 2: M. Carlisle Franks, N.C., hosp. May 3: William M. McGraw, Jr., Ala., A.F.; Harold W. Runnels,

Tex., Army. May 4: George E. Ormsbee, Mo., Army. May 5: Joseph H. Coggins, N.C., A.F.; Franklin L. Dittmar, Okla., inst.; Edward F. Lovell, N.C., hosp.; Charles B. Roper, La., hosp.; A.J. Thiessen, Ore., V.A. May 6: James H. McKinney, Ga., Army; James Quarles, S.C., hosp.; Harold Weatherly, Ala., V.A.

May 7: Carl J. Pearson, Ark., Navy; Clarence H. Roland, Ga., Army. May 8: James E. Sams, Va., V.A. May 9: John B. Hunter, Ark., hosp. May 10: James D. Bruns, Mo., Army; George W. Miller, Fla., hosp. May 11: George R. McHorse, Tex., Navy. May 12: William C. Fuller, N.C., Navy; John P. Howard, Mo., inst. May 15: Horace O. Duke, Jr., Ark., hosp.; Bradford Riza, Tex., A.F.; Joseph E. Wilson, La., Army. May 18: Jack W. Roberts, Fla., Army; William Warmath, Miss., Army. May 19: James F. Kirstein, N.C., Navy; William McManus, S.C., Navy; Thomas N. Richardson, Ala., Army.

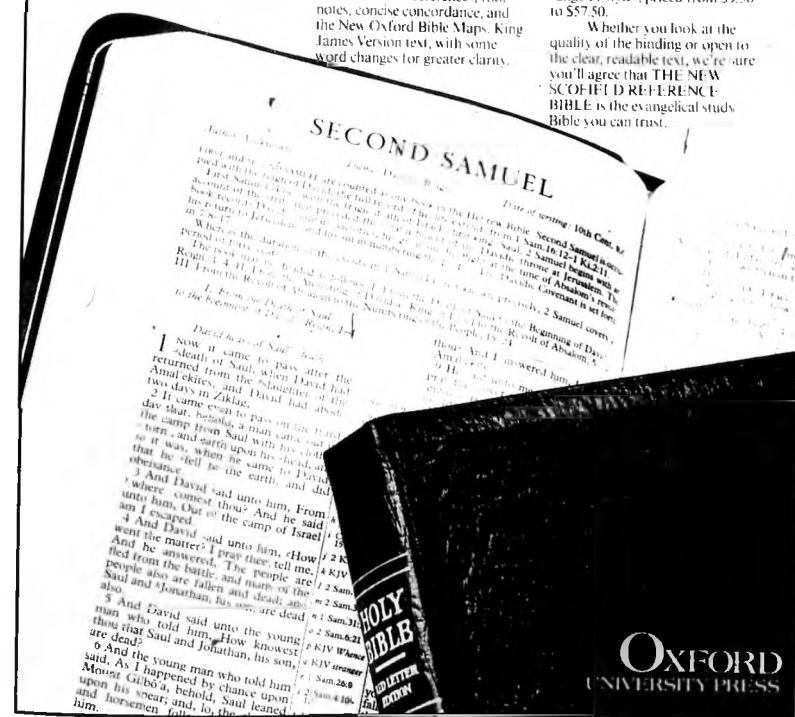
May 20: Daniel O. Davis, Fla., Army; Albert H. Fauth, Mo., hosp.; Alvin L. Wilson, Mo., hosp. May 21: John D. House, Ga., Navy. May 22: Lawrence E. Johnston, Colo., hosp.; Robert E. Smith, Tex., Army. May 23: Bruce

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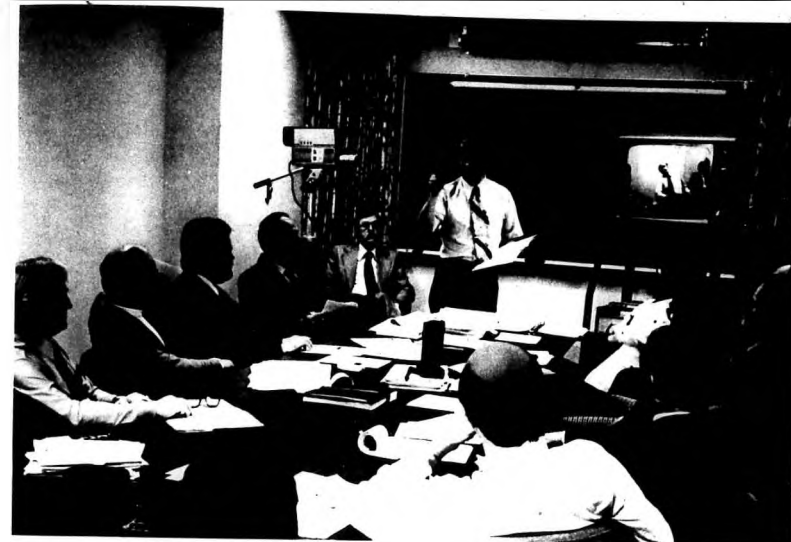
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JUNE

June 1: Riley W. Eubank, Jr., Tex., hosp.; Charles Halbrook, Mo., hosp.; Harry D. Morgan, Okla., Army; James Rogers, Okla., Army; Pete Sharber, Fla., Army; William H. Simpson, Tex., hosp.; Frederick A. Taylor, Mo., Army. June 2: William E. Franklin, Jr., S.C., inst.; Jack A. Hanberry, Ga., inst.; Robert Herndon, Ga., Army; D. Steve McCollum, Tex., inst. June 3: A.M. Hollis, Jr., Ga., V.A. June 4: Johnie B. Dellinger, Ala., V.A.; Oliver C. Wilson, Jr., Ga., hosp. June 5: Ray W. Fullilove, Miss., Navy; Roy J. Fullilove, Miss., Army. June 6: Larry P. Henderson, Ark., inst.; James R. Perkins, Mo., Army; Alex L. Sullivan, Okla., inst. June 9: Marvin L. Gold, N.C., hosp. June 10: Lee Butler, Tex., hosp.; Elwyn G. Edwards, Fla., Army; Robert E. Gray, Fla., hosp.; Claude B. Marshall, N.C., Navy; Charles A. Shaw, Ga., hosp. June 11: Sudderth A. Harms, Tex., A.F.; Louis B. Parks, Tex., V.A.; Justus P. Selph, Tenn., Army; Michael R. Durham, Ill., Army. June 12: Ernest R. Barnes, Jr., N.Y., Navy; John M. Gaines, Fla., hosp. June 14: Arthur P. Graham, Va., inst.; William O. Graham, Fla., V.A.; Iran N. Marks, Ark., Army. June 15: Jack E. Brown, Jr., D.C., Army; Cecil R. Threadgill, Ala., Navy; T.D. Whitehorn, Ark., V.A. June 17: Eli H. Campbell, Ga., Navy; Blake J. Greer, W. Va., Army; Harold L. Hawkins, N.C., hosp.; Francis M. Marks, Okla., Army; Robert H. Lloyd, Tex., hosp.; Samuel Young, Va., inst. June 18: C. Cleveland Kiser, Ill., Ga., hosp. June 19: Joseph M. Amos, Mo., inst.; George P. Bowers, N.Y., A.F.; Robert E. Saunders, Tenn., Army. June 20: James N. Brister, Miss., V.A.; William E. Dodson, Ala., Navy; Robert W. Garland, N.H., hosp.; Donald Harper, Ill., Army; Glenn D. Mace, Tex., Army. June 22: Fred W. Reid, Jr., Va., hosp. June 23: William D. Blanton, N.C., hosp.; Walter L. Howell, N.C., V.A.; Bobby L. Klutts, Mo., hosp. June 24: Donald C. Beeson, Mo., Army; Albert Brodie, Jr., S.C., inst.; Jasper J. Dean, Ala., Army; Donald B. Doggett, Tenn., Army; Ed F. McDonald, Ark., hosp. June 25: Jack S. Farham, Ga., Army. June 26: James O. Nations, Miss., Navy. June 27: Robert E. Ballard, Ga., hosp.; John M. Smith, S.C., hosp. June 28: Donald H. Dillard, Ind., Navy; Donald W. Grover, Tex., Army. June 29: Donald W. McSwain, N.C., Army; Henry G. Wade, Calif., Army. June 30: Joel R. Smith, Ga., A.F.



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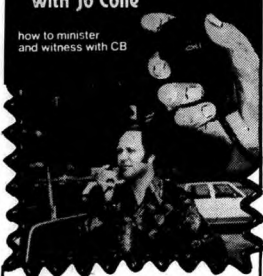
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COMMENT By Walker L. Knight
The proper concepts

The effort to "congregationalize" through Bold Mission Thrust (BMT) brings to mind a point which HMB leaders in church extension continue to stress: starting churches must be person-centered, not building centered.

There's something about a building, however, that helps pull a community together, and it is almost going against human nature to delay the securing of a building. Leaders have found, however, that the longer this can be put off, the healthier will be the future life of the new congregation.

Lyndon Collings, BMT leader in the missions section, says that with almost every mission he has seen started, the people want a building immediately. He recalls a mission at Yorktown, Ind.:

"We had a pastor who said he was never going to build a building. He was going to have small groups for most meetings and assemble at the American Legion Hall for general gatherings. But he found that the people he reached had the vision that the church was a place, a building, and he was forced to look for property and plan for a building."

So strongly have HMB leaders in church extension stressed the need to delay building that they have gained the reputation of being anti-building.

Jack Redford, director of the Department of Church Extension, is clearly not anti-building. Instead he is against the concept that you have to have five acres and an overbuilt structure before you can start a church in the right way.

Redford wants to begin with people. He says, "Win them in their homes, going house to house, and then as those people grow they will make the decision about where they will worship, on what side of town they will locate. When we make the decision for them, it becomes a Home Mission Board or the state convention building, and we have to go out and change the light bulbs for them."

Collings stresses that the sponsoring missions committee needs to allow the new mission to make as many decisions as possible on its own. "Even at the point when it is just a fellowship and you are having meetings to sound out the community," says Collings, "the decision-

making should be very low-key as far as the sponsoring group is concerned."

"And that is hard, because the sponsoring church is putting in funds, leaders and planning, and they want to make sure that the new church will be Southern Baptist. It is a natural tendency to want to control, but there has to be some risk-taking."

New groups need as much autonomy as possible—to have their own treasury, their own business meetings, their observance of ordinances. On the other hand, the church missions committee needs monthly meetings with the leaders, and should authorize expenditures over \$50.

Redford says, "We continue to carry the curse of the boom days following World War II, when one could fill up most any building. Now, we see churches everywhere with empty classrooms and small congregations meeting in mammoth auditoriums. They have to give more time to financing their facilities than to anything else."

Starting churches today is more expensive than ever, even with the emphasis on using rented facilities and meeting in homes as long as possible. It is more and more difficult for a small congregation to afford to support a full-time pastor and more of them are seeking to join with other congregations in "fields of churches."

Southern Baptists have, according to Redford, constituted five new churches a week for the past 10 years. However, the population grew during each of those weeks by 45,940. The number of churches being started has been declining and the ratio of churches to people has been getting larger. In 1950 there was one church for each 5,494; today the number is one for more than 6,100.

With population movements churches die. With new communities formed, large areas are without churches. Thousands of new congregations are needed within the United States, and proper concepts of what constitute a church and how to constitute a church are needed.

The church is not a building, and buildings should come at the right time and place within the life of a new congregation. •



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READERS' REACTIONS

... you seem disrespectful

Our Ms-take

In July-August HM, you carried brief articles about several women, including Jovita Galan. At the beginning of each article, their first names are mentioned, then as the stories continue, only last names are used. This seemed to me very disrespectful; for a man, perhaps, but never for a woman, especially a Latin-American lady.

Perhaps my wife and I feel it more because everybody that knows Jovita Galan always speaks of her as "Jovita" and not Galan.

But I believe the Anglo-American ladies mentioned in these articles would prefer being called by their first names or use a Miss or Mrs. in front of their last names.

Charles Pierson
Lyle, Tex.

EDITOR'S NOTE: If we implied anything other than respect for Jovita Galan, or the others mentioned, we are sorry. Certainly anyone who knows her can call her nothing but Jovita; we do know her and there are few missionaries whose work—and life—more deserve respect. To us, personally, she is "Jovita." But HM's style is to treat both women and men equally, as individuals whose work stands on its own merits, not as persons whose worth is earned by a marital status. Rather than disrespect, we intended respect. As for titles—Miss, Mrs., Dr., etc.—HM uses them only when their use is necessary to the reader's understanding.

Migrant report

I want to thank you for the excellent work you did in informing the churches of the needs of the migrants (Mar. HM).

In 1976, 565 churches from all over the U.S. sent me boxes with health kits for the migrants. I am very pleased of the way the Christian people have responded to the needs. I wish the churches would continue their contribution to the ministry in 1977 and send New Testaments in Spanish—we have enough in English.

Augustine Salazar
1235 E. Mesa St.
Fresno, Calif. 93710

Journey's End

In "Journey's End" (Oct. HM), the particular style of pulling quotes out of the body of the material and using them as a heading has caused us some embarrassment here in New Mexico. One quote—"In 1975, AIM identified its enemies: the government, anti-Indian edu-

cation, church "White man's religion destroyed our unity," stands above quotes by Mr. John Edwards and Mr. Nate Hernasy, as well as others. These two gentlemen in particular feel that you have identified them as being associated with American Indian Movement (AIM). I do not know if this was the intent. I very easily see that the article as it is printed put them in this light.

We regret very much that these men have been offended by this article.

A. Kenneth Chaudin
Albuquerque, NM

EDITOR'S NOTE: Blurbs such as the one mentioned above are pulled from the body of an article because they reflect content. They are not intended to imply that every person quoted in the article accepts the viewpoint they express. We are sorry if the proximity of the blurbs/heading to the names and quotes of Mr. Edwards and Mr. Hernasy caused confusion or false association. We intended neither.

Food for thought

I am writing because of your interest in world hunger (Dec. 75 HM). It was especially encouraging to find that many different churches in the SBC were interested in the problem of world hunger.

Oakhurst, my own church, wants to correspond with Southern Baptist churches involved in world hunger projects. We would like to explore ways to cooperate, as well as exchange ideas/information on current activities.

Andy Loring
Oakhurst Baptist Church
222 East Lake Dr.
Decatur, GA 30030

Well-laid plans?

The SBC is to be congratulated in its significant steps toward forming a national mission strategy ("Comment," Jan. HM). Your column was of great interest.

Richard Hinz
Washington, D.C.

Follow the who?

The admonition in HM (Dec.) for people "to think for themselves" is rather interesting and challenging. The remedy for "following the leader" was to subscribe to HOME MISSIONS, "a missions magazine for those who think for themselves."

HM is, I assume, a magazine for Southern Baptists by Southern Baptists. If my assumption is correct, who are the leaders

not to be followed? Local pastors? Association missionaries? State leaders?

Another problem raised by this advertisement is that it makes the false assumption that a person cannot follow God-given leaders and "think for themselves." The very genius of Baptist life is that our members are free to live under the Lordship of Christ and at the same time submit themselves cooperatively to the leadership that God has provided in the local church and beyond.

What the ad really says is HM wants to furnish the food needed for people to "think for themselves." Other leaders may be entirely discounted so that HM can be the indoctrinator.

HM authors and leaders should want and do deserve to be heard, but how unchristian and non-Baptistic is it to advise your readers not to follow leadership. The over-emphasis on individualism in our nation has fueled the fires of anarchy enough without HM adding to the distortion.

A. L. Palmer
Trenton, Mo.

EDITOR'S NOTE: Because HM's audience is considered SBC leadership—pastors, church spokespersons, WMU officers, seminary professors, missionaries, etc.—the ad was written tongue-in-cheek. HM hopes its articles will, however, provide enough information on both sides of an issue that readers can follow their own inclinations. And, of course, the commands of the one who is Leader of us all.

On the Pack

I have been privileged to meet Clarence and Icy (Williams, featured in Dec. HM) and they are lovely Christians and a credit to Southern Baptists.

Congratulations on an excellent issue the entire feature on "Southern Baptists in Black and White" was so well done. Our own church in Yazoo City has taken some forward steps by adopting an "open door" policy. How good it was to be able to invite the entire public to our community-wide Thanksgiving service (hosted by First Baptist Church).

Your article bolsters my faith in the fact that Southern Baptists are on their way at least to being able to communicate an openness to blacks.

Thank you again for a beautiful and timely December issue which reminded me that Christ came to earth to bring "peace on earth, good will toward men!"

Linda Jenkins
Yazoo City, Miss.

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The twelve sent forth.

2817 Prayer Unjoined.
2074 God's Messengers.
3006 Spil. Laborers. [ch. 20.8.]

The Twelve Apostles Sent Forth, Mt. 10.1-42.1

2082 Apostles Called.
3803 Christ's Power.
3156 Evil Spirits.
1538 Gift of Healing. [Mt. 3.15.]

2081 Apostles' Names, [Mt. 3.16.]

2746 Peter.
140 Andrew.
1842 James, ch. 17.1.

ST. MATTHEW, 10

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

CHAPTER 10

AND when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee and John his brother; and the brother to Alphaeus; and Simon the Zebedee; and Thaddaeus; and Judas the son of Alphaeus; and Judas Iscariot, who betrayed him.

17 But beware of men: for they will deliver you up to the council, and they will scourge you in their synagogues;

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death.

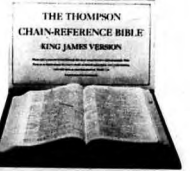
Their persecution foretold.

811 Harshness, Ro. 16.19.
456 Doves.
3483 Persecution (4).
865 Council. [ch. 24.10.]
2561 Scourging.
2522 Synagogue (2). [Lu. 12.1.]

3476 For Christ's Sake.
3603 Witnessing.
3474 Suffering for Christ.
3029 Care Forbidden.

Holy Spirit Inspires the Message

1776 Inspiration Promised. [Lu. 21.15.]
3599 Testimony (1). [Lu. 21.13.]
1607 "Spirit" Teacher.
1603 "Spirit" Promised.
4003 Channels of Truth.



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AND IN PASSING By William G. Tanner A bold goal for a bold mission

The 1977 Annie Armstrong Easter Offering (AAEO) will have a significant role in how well the Bold Mission Thrust objectives are accomplished in 1977 and 1978. The Southern Baptist Convention 1977-79 emphasis, "Let the Church Reach Out—Bold Mission," has placed the Home Mission Board in a very strategic position of leading our denomination into a bold effort to win our land for Christ. Our agency's plans have been developed around two broad objectives under "Bold Mission Thrust." One relates to "evangelizing our nation—"Let every person in our land have an opportunity to hear and accept the gospel of Jesus Christ." The second relates to "congregationalizing our nation—"Let every person in our land have an opportunity to share in the witness and ministry of a New Testament fellowship of believers."

These objectives can only be accomplished by bold planning on the part of home missions and bold giving on the part of Southern Baptists. The 1977 Annie Armstrong Easter Offering, with its goal of \$11,250,000, provides the channel for every Southern Baptist to share directly in reaching these objectives.

The programs of evangelism will receive a significant amount of new funds from the 1977 Annie Armstrong Easter offering. The allocation could reach \$400,000 for starting new programs and projects, as well as continuing work already begun.

Area-wide evangelistic crusades have been a time-proven method for enlisting church members in witness events, especially where Southern Baptists are few in number. Twenty-five state conventions are planning jointly with the Home Mission Board for crusades in 1978. Many of these will be directed to the general population in metropolitan areas; however, some are being planned specifically toward ethnic and life-style groups.

Personal evangelism has been a concern of Southern Baptists for many decades, but there is a growing interest in itness and renewal, as well as student and youth evangelism. These concerns provide a major channel for home missions volunteers.

Church Extension provides a major thrust in congregationalizing. It will receive approximately \$2,250,000 from the 1977 Annie Armstrong Easter Offering. Over 600 counties without Southern Baptist churches have been discovered through BMT planning. The Department Church Extension, working with state

conventions and associations, will fall short of responding to all of these because the needs far exceed budgeted resources. The program of church extension has 155 missionaries serving in pioneer states. These missionaries are trained in the strategy of starting new congregations and providing leadership for areas in beginning and developing new work.

Most missionaries have several new congregational expressions operating simultaneously. One of the most productive ministries provided by this program is church pastoral aid (CPA) which helps provide pastors for many new churches that would otherwise be pastorless. Such aid supports 417 mission pastors in 41 states.

The use of seminary students as short-term missionaries to begin new work is another of the program's growing ministries. Yet, many untouched areas in our nation which need a Southern Baptist fellowship or congregation are waiting for us to locate personnel and resources so that work can be started.

The Department of Language Missions over the years has been one of the vital programs in reaching our homeland for Christ. Its 875 missionaries serve in 40 states. The allocation of 1977 Annie Armstrong Easter Offering to this program will be approximately \$3,390,000 for continuing present work and starting new units. Today, 77 million ethnic people live in our land. Needs for ministry to these persons exist in every state and the response to such a witness has proven exceptionally productive. With the steady stream of immigrants and internationals coming into our nation, the Language Missions program is constantly beginning new work with other language groups.

The Vietnamese who came to our land three years ago, will receive \$40,000 of the 1977 Annie Armstrong Easter Offering to assist them with their new churches and ministries. Southern Baptists from their beginning have depended upon the association for extending their work. Not only does an association provide a group of churches an opportunity for fellowship, but a structure for projecting a mission plan for a local area. The Home Mission Board shares in the support of 245 directors of associational missions in 21 state conventions.

The association in pioneer states is the base for starting new work. The director of associational missions, in providing leadership for planning and implementing a mission strategy, is often assigned

from five to 20 counties in these younger state conventions. In the older states, one of the major problems facing the churches is change both in metropolitan and rural areas.

There is an ever-growing need for assistance of these programs as change within our nation continues to accelerate. Associational programs will receive approximately \$1,400,000 from the 1977 Annie Armstrong Easter Offering.

Christian Social Ministries, a program of work vital to the mission outreach in our inner-cities and metropolitan sprawls, will receive approximately \$1,340,000 from the 1977 Annie Armstrong Easter Offering. This program has 290 missionaries serving in 36 states. There are thousands of lay persons who relate to this program through mission action planned by the local church. The 1977 Annie Armstrong Easter Offering also will provide a portion of the funds which make it possible for the Home Mission Board to respond quickly to disasters in our nation. This program provides this emergency service.

The Home Mission Board has provided the connecting link between Southern Baptists and the major black Baptist groups for decades. The program of Cooperative Ministries with National Baptists renders excellent leadership in this area. The program has been most helpful in assisting states and associations in planning special strategies for cooperative ministries with black Baptist groups in their respective areas. The AAEO allocation will be \$535,000; it will assist in the support of 73 missionaries serving jointly with 15 state conventions as well as provide some 175 black students with college scholarships.

Summer student ministries, which will receive \$350,000 from the 1977 AAEO each year offers to hundreds of college and seminary students an opportunity to get directly involved in home missions. With emphasis on new work, demand for these short-term missionaries will accelerate. Past response has far exceeded the financial resources available for sending these young people. The US-2 ministry, which provides college graduates an opportunity to serve as short-term missionaries, will receive \$225,000.

1977 is a very important year for Southern Baptists and the Home Mission Board, as they move together in the Bold Mission emphasis. What will be done will be greatly determined by the sacrificial giving of Southern Baptists to the 1977 Annie Armstrong Easter Offering. •

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APRIL 1977

Home missions



A People
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INSIDE