

June 1977

home missions



PORTRAIT OF AN EVANGELIST

ALSO INSIDE:
Readin', writin' and religion
Korean "gathering place"
Non-retired retirees
Civilian "military chaplains"

home missions

Volume 18 June 1977 Number 6

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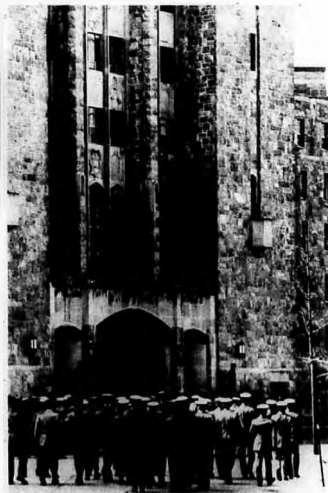
HOME MISSIONS is published monthly except a combined July-August issue by the Home Mission Board, SBC.
Subscriptions: One year - \$3.50; two years - \$6.00; three years - \$8.00. (All rates include postage.) Single copy - \$2.00 each.
Budget group subscriptions to churches (retired leadership or all families) - \$2.00 each. Single copy - \$1.00 each.
Changes of address, renewals and new subscriptions should have a zip code number. Address corrections welcome.
Circulation: HM, 1350 Spring St. NW, Atlanta, GA 30309. Change of address: Give old and new address.
Second class postage paid Atlanta, GA. Publication no. 240600. Copyright 1977 Home Mission Board, SBC.



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Emigrating Koreans find U.S. culture and customs frighteningly different. By giving them a "gathering place" in the church, Southern Baptists have been growing Korean-language congregations. Soon, "kim-chi" may replace fried chicken on even more Baptists' tables.

By Patti Benton
Photographs by Touchton and Hullum



13 COMMUNION AMID COMPETITION

Since the 1960s, Southern Baptists have put missionary/BSU directors at the three military academies. There, in the high pressure world of grades and commands, they seek to relate Christ's teachings in a war-peace atmosphere. And, also, "to send out missionaries all over the globe."

Interview by Everett Hullum
Photographs by Hullum, Rutledge, Touchton



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They quit, but can't quit. They're home missionaries without pay. They're the dozens of retirees who keep right on working even though their age pushes them off the payrolls. And their years of experience "pay" large dividends in a new lifespan ministry.

By Judy Touchton
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32 PORTRAIT OF A PARADOX

Jim Dickson gave up a secure pastorate and steady income because he believed God wanted him in the highly competitive, shaky arena of professional evangelism. Now he's struggling for revival assignments with hundreds of others. But Dickson's not overage. He's made no sacrifices to the altar of "numbers." And he remembers the importance of relationships. As a result, he's a "loser" who wins...

By Celeste Loucks
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46 WHY JOHNNY CAN READ

In sections of eastern Kentucky, one of five adults can't read. But a Southern Baptist pastor and his wife have begun a crusade to change that. Slowly but surely, they're opening doors to the exciting world of the printed page.

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SHOP TALK: For the past five years, Type-Craft, a photo composition shop here in Atlanta, has set type for HOME MISSIONS. Recently, however, the Home Board bought its own type setting equipment. Two factors caused the purchase: (1) the volume of copy being set by the agency has increased dramatically; (2) new technology has made photo-type machines within the price range of small operations such as ours.

The factor that almost kept us from changing—even though the move was economically advantageous—was our constant satisfaction with Type-Craft's services. Lou Majors and Jerry Waters, T.C.'s founders and hardest workers, have given advice, encouragement and late hours to HM. We are grateful.

And every time the blue monster in the back room cranks up, wheezing and coughing, we miss Lou and Jerry's smiles even more.

We've spent the past month learning the new machine's idiosyncrasies. It talks back, you know. How discouraging to have a box of nuts, bolts, and transistor circuitry tell a human he or she has made a stupid mistake.

In learning, we've also taken the opportunity to experiment: the type face you're reading, for example, is new this month—as is the look of this "contents" page.

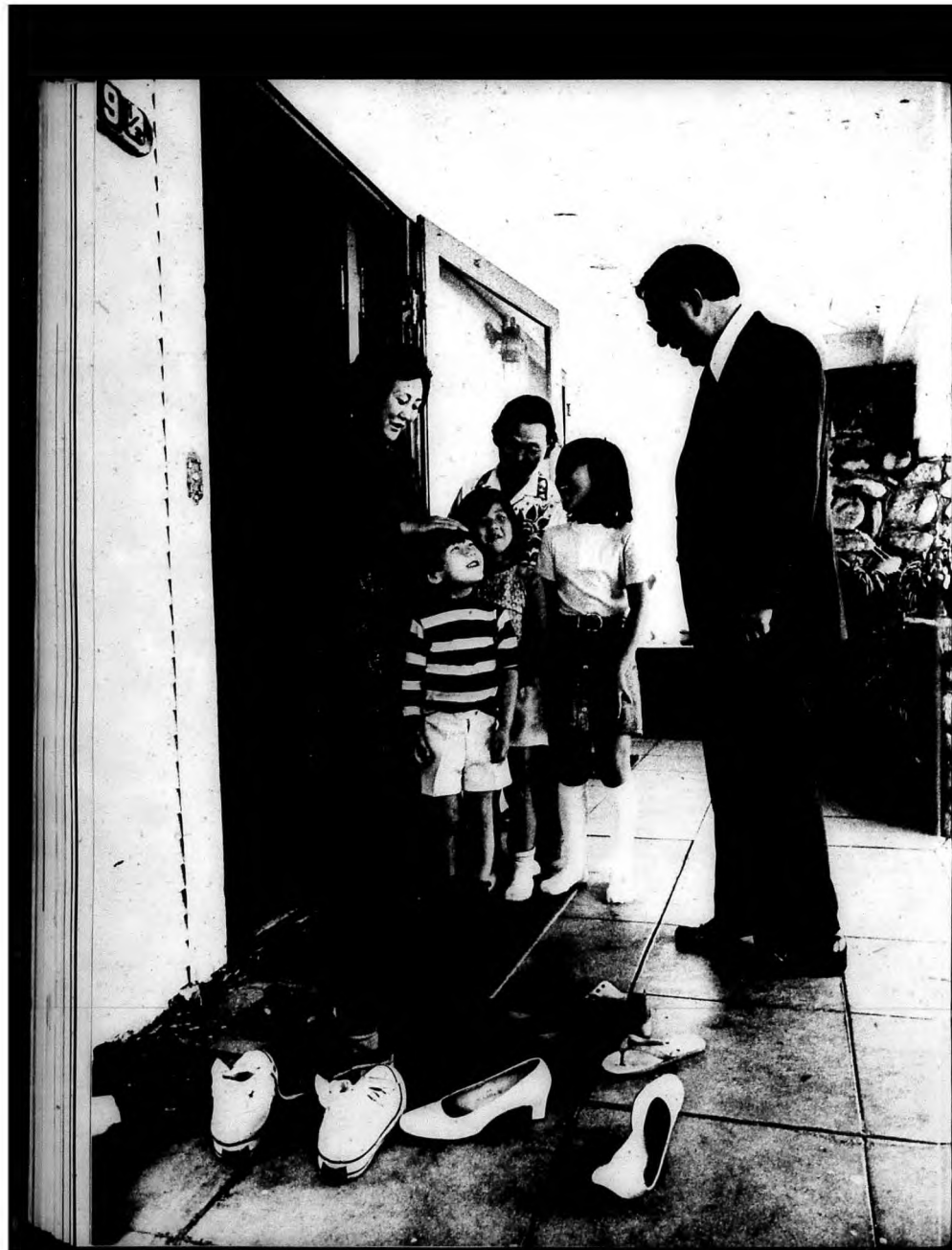
This sort of change will probably continue for a couple of issues before HM settles again into a comfortable style. Our changes will be subtle, intended only to make the magazine more readable in the future.

Speaking of future, next month's HM will be late—or early. Depends upon viewpoint, for the next issue will be our annual, summer enlarged and-combined one: because it's for July and August, it'll come about mid-July.

Its contents will make it worth waiting for, we think... stories on Vietnamese refugees today; a ministry at a bluegrass/rock festival; and, genealogy being so popular, a feature on the "roots" of a church... plus regular columns and a surprise or two.

The Editors

Cover Story: Evangelist Jim Dickson's sermons include the prescribed "hellfire and brimstone," but Dickson's also concerned about their content. "What really counts?" he asks. "How many you get down the aisle—or how many lives are changed?" Rutledge photo.



거듭남 한인의

KOREAN CONVERSION: FROM BUDDHIST TO BAPTIST AND OTHER CULTURAL SHOCKS

By Patti Benton

Photographs by Ken Touchton and Everett Hullum

In the late '60's, Ji-Won Yoon left his South Korea homeland to pursue a dream—a doctorate in pathology from the University of Connecticut.

Though trained in textbook English, the young student found himself floundering through graduate classes despite round-the-clock study—"I grasped only about 10 percent of everything I heard and read," he recalls. When an appendectomy transplanted him from classroom to hospital bed, he considered discarding his plans. But a Christian friend urged him to read the Bible and ask God for help.

It wasn't Yoon's first encounter with Christianity. Although raised a Buddhist, Yoon had been frustrated by his religion's separation of body and soul. "Buddhism could not help me overcome my humanness. I began to wonder, 'What is there above humans?'"

Yoon married a Christian nurse, Chung-Ja, and attended a Presbyterian church in Korea.

Now, removed from Korea by an ocean and a continent, Yoon resolved to follow his friend's advice. Each night the slender, black-haired student poured through a Bible before laboring over thick textbooks into the morning hours.

The discipline paid off. Yoon passed his exams. "I knew it was not my power—it was God's," vows Yoon, who became a Christian. Four years later, Yoon's dissertation carried this

dedication: "To my father in heaven who gave me so much that I might attain my primary goals and embark on further research."

Today, Yoon, his wife and son live on a quiet, suburban street in Silver Spring, Md., a Washington, D.C. bedroom community. He commutes to Bethesda, where he directs research of virus-induced diseases at the National Institutes of Health. At home, the family's manicured lawn and red-brick house blend comfortably into the Anglo neighborhood, only the name on the mailbox announces the Yoons' Korean origins.

That, and the bustling church they attend on Sundays.

For the Yoons are members of First Korean Baptist Church, an enclave of Korean culture and thought in the upper-middle-class community Silver Spring.

"I love the fellowship and the preaching there," says Yoon, a Sunday School teacher of teenagers. "I am very happy to be a Christian and a member of First Korean Baptist Church."

Yoon is one of thousands of Koreans flooding the U.S. each year in search of higher education, job opportunities, a freer lifestyle than is available under President Park Chung Hee's South Korean government. Since Congress eased immigration laws 10 years ago, some 27,000 Asians a year have sunk roots in this country—a figure which roughly compares to the number of Europeans annually immigrating to America.

The numbers of Koreans pouring into U.S. ports have paralleled the mushrooming growth of Korean Baptist churches. Of the 60 Korean churches

affiliated with the Southern Baptist Convention, 34 began between 1973 and 1975, 16 of those sprouted in 1975 alone.

A spiritual awakening among South Koreans has crossed the Pacific with emigrating converts who then seek fellowship in America. Most church members, like Ji-Won Yoon, have aligned with Christianity from Buddhism or Confucianism. Others have transferred to the Baptist faith from South Korean Presbyterian or Methodist churches, which typically are more evangelical than their U.S. counterparts.

For many immigrants, the alien customs and language create a feeling of isolation which makes them more receptive to the message of Christ.

"Koreans arriving in the U.S. expect it to be just like Korea," explains Danny Moon, a Korean who works as a Home Mission Board language mission consultant. "They are shocked by the difference in the culture and communities, and this creates a spiritual vacuum. Regardless of their religious background, they will turn to any religious experience that will help the hurt."

Like many Korean pastors who cushion the blow for fellow immigrants, David Kim, pastor of the First Korean Baptist Church in Silver Spring, aids newcomers in finding homes, jobs—and whatever else they need, from bus tickets to bank loans.

"During the first year in America, if someone lifts a Korean immigrant up a little bit, he's grateful the rest of his life," the short, gentle-mannered pastor explains. "Christian love touches them deeply at that stage."

James Lewis, assistant director of the

Don Kim, who began the first SBC Korean work in the late 1950s, visits the Dong Yun family in a Korean section of Los Angeles, where Kim pastors Berendo St. Baptist Church



David Kim leads a devotional.

HMB's Language Missions Department, feels one key to the rapid growth of Korean churches is their ministry to new arrivals. "Korean churches are highly visible in the community because they're involved in people's everyday lives. People turn to the church for assistance first, then come to Christ."

Lewis also credits the "zealous and aggressive" Korean pastors for Korean church growth.

Korean Baptist work in the U.S. traces its beginnings to one such pastor in sunny southern California.

In 1957, 31 Korean and international students gathered in Don Kim's Los



Riding waves of immigration, Korean Baptist churches have cropped up in U.S. cities from Los Angeles to Washington



At a birthday party, grandmothers share secrets (below). Above, traditionally, men and women at dinner do not sit together

Angeles apartment for Bible study and encouragement. Nineteen months later, the group moved to a rented building and in 1959, constituted as Berendo Street Baptist Church. Now the congregation numbers more than 500 members, and Berendo Street church has spawned several missions in its efforts to reach the 80,000 Koreans living in the Los Angeles area. Financially strong and stocked with leaders, the church recently began building a new complex in the heart of a Korean community.

Don Kim, the catalyst behind Berendo Street's growth, is "a leader among ethnics—not only Orientals," says

James Staples, president of California Baptist College. Kim has served on the college's board of trustees and is second vice-president of the California Baptist convention.

Danny Moon notes that most Korean church leaders also are community leaders.

Riding waves of immigration, Korean churches, like barometers of Korean settlement, have cropped up in Chicago and New York, as well as in the Bible Belt. Most cater to strictly Korean communities, but some, like First Korean Baptist in Silver Spring, minister to members scattered across a large area.

The Silver Spring church's membership roll has swelled from a few dozen to around 300 in two years. Already, a building committee is considering expanding the church's cramped facilities.

First Korean Baptist's pastor, David Kim, represents an archetype of the Korean immigrant pastor.

Raised in North Korea in an upper middle class family, Kim and his Presbyterian parents were ousted during the Communist take over in 1947. "We were empty handed," Kim remembers.

The family rebuilt in South Korea. While a college student in Seoul, Kim accepted Christ at age 21 and later

"For the first year," says Kim, "many Korean immigrants just cry," customs and language are so different in the States.



The culture is passed down at FKBC.

departed for America to attend seminary. As a student at Howard University in Washington, D.C., Kim attended a dually aligned National-Southern Baptist church. There he switched to the Baptist faith. Later, he was called to be its pastor.

"I was baptized, ordained and preached all in the same church," he says.

Four years later, Kim accepted an opportunity to pastor a newly-organized Korean mission at Kensington Baptist Church in Montgomery County, Md., one of the richest areas in the U.S. When nearby Northgate Baptist Church closed its doors, the small mission took over its building payment and constituted as First Korean Baptist of Silver Spring. Pastor Kim's radio and Korean newspaper announcement of the first service in new quarters drew 100 Koreans.

A framed wall photo of the group posed in the churchyard reminds him of that day: "You can't imagine our excitement to have our own place."

Today, two years later, on Sunday mornings dark-haired Korean families fill the building. While the choir prac-

tices, Kim dons a black robe in his office, its walls lined with file cabinets neatly indexed in Korean symbols.

Down the hall, Siaten Kim, a middle-aged woman, holds a class of teenagers spellbound with theatrical teaching, first in English, then repeated in Korean. With Bible perched dramatically in hand above her head, she draws spiritual parallels to their everyday experiences:

"To read an English book, you must know English. To understand the Bible, you must have the Holy Spirit to help you."

A dentist by profession, Dr. Kim exhorts them to "find what God has for you to do, and then do it."

Next door in a white-frame building, boisterous almost-blond children wearing school jackets overflow a large, sunny room, its interior walls knocked out to make more space.

In contrast to the organized command of the children's Sunday School, the adult worship service is smoothly-timed and serene. Pastor Kim paces worshippers through Korean hymns and prayers. Most members are middle-aged or younger, with few wrinkled faces among the congregation.

As younger-set classes end in prayer, adults stream out of the sanctuary and the groups converge for a "coffee hour." The group gathers in a meeting room which doubles as a daycare center for neighborhood Anglo children during the week. "It's one way we contribute to our community," Pastor Kim explains.

Around the room, a stooped, white-haired woman in traditional brocade dress admires a young mother's new son; a stout man with a stethoscope dangling from a shirt pocket—one of half a dozen doctors among the members—slips away to check a patient by phone.

First Korean Baptist's members cross economic lines, meshing blue- and white-collar workers. Members arrive on Sunday in sleek Mercedes sedans as well as second-hand station wagons. Some have had U.S. citizenship for a decade or more; others "still have Korean soil in their shoes." For new immigrants, fellowship with church-

Koreans may be crucial to whether they settle in the States or return to the homeland.

David Kim, who has observed many immigrants' struggles in the U.S., draws sympathy and help from a backlog of firsthand experience. Like most Koreans, Kim and his family arrived in America one by one. In 1964, Kim left a daughter, Grace, and his wife, Judy, who was expecting their second child, with his parents in Korea. He came to Washington, D.C., alone.

A year after their daughter Mimi's birth, Judy followed. Another year, filled with long distance letters, snapshots and taped messages, passed before the children arrived at Washington airport.

The family laughs over Mimi's poignant first reaction to her father: "You look like the picture and sound like the tape recorder!"

A son, Paul, has been added to the family, and recently, Kim's elderly parents came to live nearby, completing the Asian extended family circle.

The U.S. is so different from Korea: says Kim, that "for the first year after many immigrants arrive, they just cry."

To get a job, some new arrivals assure employers they can speak English fluently, when in reality they have piecemeal skills. The resulting quick dismissal is often a reeling blow to the Korean's ego. "In the traditional Korean value system, a person works for *poram*—recognition, instead of just money," Kim explains. "To save face, even a bad worker is allowed to keep his job." Not so in the States. "After a year, if they can find a job at some manual labor, they pick up English and move up the ladder," he continues. "Then after five years, they survive the culture shock, if they work hard, and move into a good job."

But even manual jobs are scarce. Eighteen percent of the estimated three

On the snow-blanketed lawn of the First Korean Baptist Church of Silver Spring, children frolic despite the cold. The church building and grounds still remind members of moving-in day: "You can't imagine our excitement."



**"Underemployment"
is a serious problem
for Koreans; doctors
end up pumping gas.**

or four million Koreans in the U.S. are unemployed. According to Danny Moon, "underemployment" among Koreans is just as serious a problem. "Many doctors are working as gas station attendants, and teachers are clerking in grocery stores," he explains. Less than 30 percent of educated Koreans hold jobs at their skill level—often causing personal frustration and family problems.

One Korean immigrant who has climbed the ladder is Dong Ja Yang. Assistant professor of physical education at Howard University, and expert karate teacher, Yang serves as deacon, Brotherhood president and finance committee head at First Korean Baptist.

The stocky, muscular Korean feels strongly about meeting immigrants' needs through the church. "I could be a member of an American church," he observes, "but here I can help my brothers and sisters to communicate and adjust to American culture. They need social contacts, help in finding a family doctor, an apartment, a driver's license—just learning how to live in the U.S. I'm happy to serve the newcomers."

Because those pressing requests for help demand full-time attention, the church and Montgomery County association have combined funds for a "social minister" position on the church staff. A young seminary graduate has been hired for the job.

Now pastor Kim has more time for other sunup to sundown duties, but the average work week for the energetic pastor still runs 80 hours—"I tend to be a workaholic," he confesses, smiling. Visiting members fills some evenings. Other hours are spent preparing his sermon: writing articles on the pseudo-Christian Unification Church for U.S.-based Korean newspapers; attending seminary extension courses at the Southern Baptist Southeastern Urban Study Center; and teaching church

Dwarfed by towering stained glass windows, Don Kim—the dean of Korean pastors—preaches at Berendo St., the SBC's first Korean-language church



Kim spends hours counseling troubled families; "Our members don't like to expose themselves, so I'm aggressive."



Korean hands cradle a Korean Bible.

history at an interdenominational Bible institute sponsored by the Washington Area Association of Korean Churches. Kim was elected executive secretary of the 30-church group in 1976.

When he can, Kim also attends HMB and other Southern Baptist-related conferences; often he is the lone Asian face among a sea of Anglos and other ethnics. "Koreans tend to be separatists, because of the cultural differences, but I don't think it's good. I try to involve myself with other Southern Baptist pastors." He pauses, and admits, "It's not natural for me—but I work at it."

Kim spends hours counseling troubled families: "Our members don't like to expose their problems, so I sometimes have to be aggressive." There have been no divorces among FKBC members, yet the strain of shifting family patterns is affecting Korean circles. In the homeland, behavior is governed by strong family influence; decisions are shaped by the entire extended family, from grandparent to infant.

Arriving in the U.S., Korean families face internal rifts as children learn English in school and are unable to communicate with their parents in Korean; grandparents lose influence as

other family members absorb American independence. The cultural difference is magnified in Asian-American marriages—the HMB's Danny Moon, for example, reports 80 percent of such unions around the Fort Lewis area of Seattle disintegrated in 1974.

Perhaps Korean wives are most affected by the move from East to West. In Korean tradition, women are "nonpersons" until they marry and produce sons. Roles are limited to homemaking and child rearing. But the Korean woman's dependence on her husband sometimes causes her difficulty in adjusting to an American culture where "she is expected to be free and responsible," says Danny Moon. As more Korean wives work to support the family, the upheaval of traditional roles creates barriers between marriage partners.

Judy Kim, wife of pastor David Kim, seems to bridge the two cultures with ease, whether cooking *kimchi*—a garlic-laced Korean staple—or meeting with a coalition of Korean American women in D.C. to help upgrade the image of Korean women in the homeland.

"If a Korean husband divorces his wife," Mrs. Kim, a petite, dark-haired woman, explains, "he takes the house, the children, everything. She is left on the streets without even a sewing machine to earn her living."

Just as Korean-American families are adjusting to a new society, the new crop of Korean churches seeks to mold an identity among Southern Baptists. Danny Moon observes, "Southern Baptist programs have been geared to Anglo-Saxon, middle-class Americans. Sometimes it's difficult for Koreans to identify." Pastor David Kim says a major problem is lack of Korean language teaching materials. Hymnals and Korean Bibles must be ordered from Seoul; other Korean-produced materials no longer apply to the lifestyle of Americanized immigrants.

Part of the challenge lies within the Korean churches themselves, which minister simultaneously to Korean and English-speaking segments. David Kim stresses Korean language training for

children; he hopes those ties will keep them rooted in the Korean-culture church. If not, Kim fears, "the second generation of American Koreans will leave the parental church because of the difference in cultures. If they don't understand the Korean service, they won't come back. I hope we and our children can maintain the Korean culture through our church."

The sentiment is not unusual among Koreans. "Most Baptist Korean-Americans today are completely ethnic-oriented and strongly convinced as to the necessity of maintaining their own identity," affirms the HMB's Moon.

Though the number of new Korean churches continues to grow, Moon says the lack of trained Korean pastors will handicap work in the future. "I know of five vacancies for pastors right now. Southern Baptists are not well known in South Korea," he explains. "so most American Korean pastors, such as David Kim, are recycled from other denominations."

James Lewis sees a fundamental shift approaching. As immigrant members evolve into settled, permanent residents, "Korean churches need to start calling leaders from American congregations."

David Kim agrees. Already he knows three or four laypersons in the Silver Spring church who are considering full-time ministry. Recently, one deacon, Song Moon-Sup, "felt a strong call to begin a mission." With support from the HMB, Mt. Vernon association, First Korean Baptist and Boulevard Baptist Church, where the mission is being held, Song Moon-Sup is attempting to draw together a Korean congregation in Falls Creek, Va.

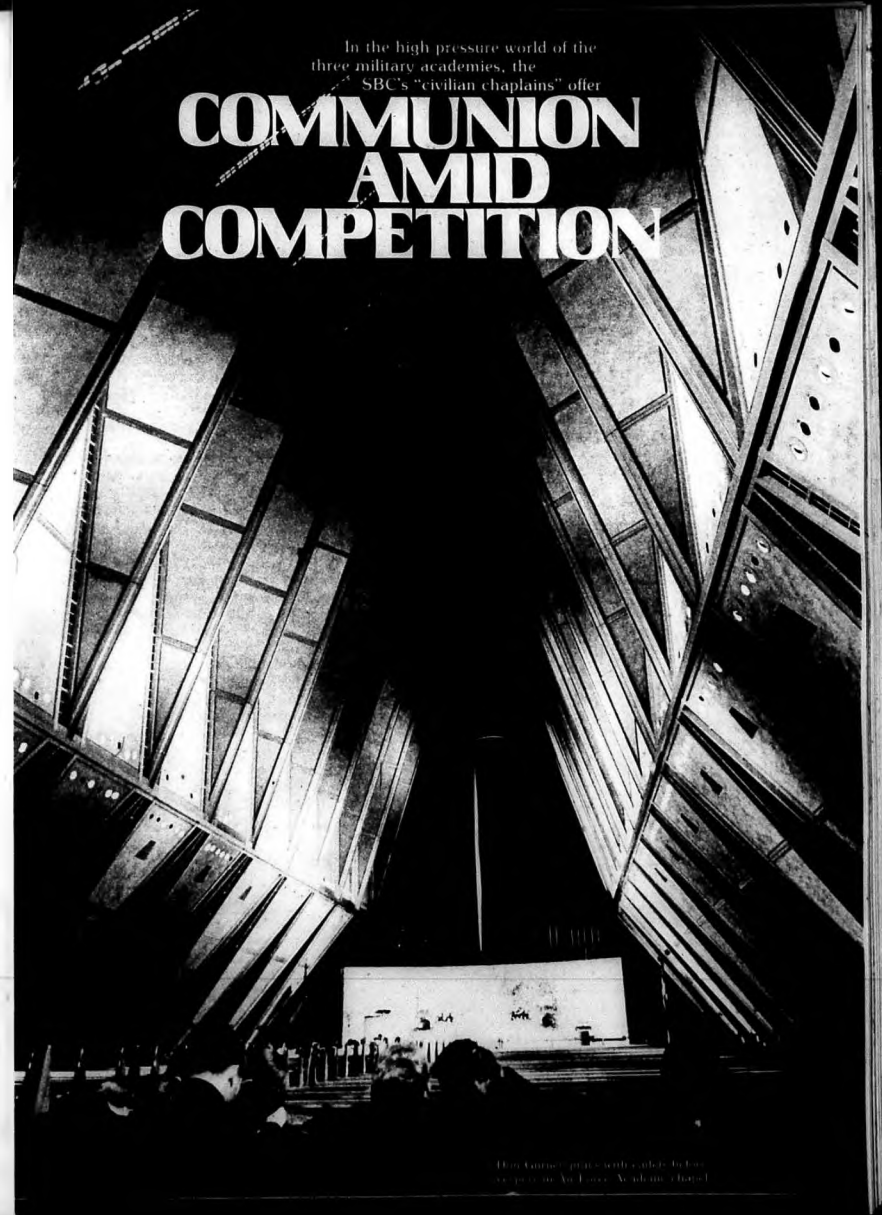
Other missions are multiplying coast to coast—in Oakland, Calif.; Newport, Va.; Orlando, Fla.; Tacoma, Wash. On the edge of a new "ethnic age," Moon predicts a 200 percent increase in the number of SBC Korean churches by 1980.

Mirroring those goals in microcosm, First Korean Baptist continues to grow.

"We have a great hope for Koreans in this city," muses David Kim. "God has given us a very large challenge." ●

COMMUNION AMID COMPETITION

In the high pressure world of the three military academies, the SBC's "civilian chaplains" offer



Don Gurnee, pastor, with students in the chapel at the Air Force Academy in Colorado.

Since the mid-1960s, Southern Baptists have sponsored "civilian chaplains" at the three U.S. military academies, the only denomination which does so. They are: Alton Harpe Jr., West Point; Dick Bumpass, Naval Academy; and Don Gurney, Air Force Academy.

Appointed missionaries by The Home Mission Board and jointly funded by the Sunday School Board's Student Ministries Department, they serve as Baptist Student Union (BSU) directors for a very different student body: the cadets and midshipmen training to protect the nation in peace and lead in its defense in war.

These young people come from all sections of the U.S., from all backgrounds, from many races and religions... and, for the first time, from both sexes. In four years, they will become—by act of Congress—officers and gentlemen... and gentlewomen. But to reach that goal, they face an arduous journey. For despite differences in approach from one branch of service to the next, they must survive in a high-pressure environment as intense and as demanding as any confronting college students today.

In the following interview, the SBC's civilian chaplains talk about the needs—and the potential—of these student soldiers, airmen and sailors.



GURNEY: About 70 percent of those who come to our programs are Baptists, but our activities are open to all. We get a good response from non-Baptists—but our biggest challenge has been to attract the new women cadets.

HOME MISSIONS: With the incoming class arriving next month, all of your school years will begin soon. How do you assess the year that is just ending? How did your work go?

DON GURNEY, Air Force: We've had an outstanding year. We've had several cadets surrender to full-time Christian service; they plan to serve out their time in the Air Force and either go into the pastoral ministry or the chaplaincy—which is a first for us. And we've had excellent attendance at our Bible studies... and all our activities.

DICK BUMPASS, Navy: It has been a little slow for me. We've been trying to get a student center opened here and

this has taken some of our time. And we work with several other colleges in the Annapolis area.

ALTON HARPE, Army: It's been a pretty good year. This is the first year we've had a Bible study before Sunday morning worship service. We've got about 25 guys willing to get up that early. Our regular worship has been averaging 75-100, which is the second year in a row we've had strong attendance at it.

HM: Tell us about the academies themselves.

HARPE: We have about 4,000 cadets; maybe 10 percent of them are Baptist, the largest number of these are Southern Baptist. We've had fewer cadets list church affiliation this past year than four or five years ago. Yet we've had more participation in our program.

Some of this may be that cadets are freer to take part in our chapel program or the black gospel choir or other things—they're not forced to attend the main Protestant service, as they were before the 1973 Supreme Court decision banning compulsory chapel attendance.

BUMPASS: The Naval Academy has about 4,000 students, too. Each year, we pick up about 125 incoming Baptists of all sorts. We have four SBC churches in Annapolis that our Southern Baptist "mids" (midshipmen) are able to attend.

Participation in our program is gradually increasing.

GURNEY: Air Force has about 4,000 students. The new class usually averages 1,400 freshmen, but like the others, some drop out each year. As at West Point, about one in ten is Baptist of some kind, usually predominantly Southern Baptist.

About 70 percent of those who come to our activities are Baptist, but we get a good response from non-Baptists. Our program is offered to whomever is interested.

Our biggest change has been in having girl cadets. We've always had girls attending our BSU—either local Baptists or students at other Colorado Springs colleges. But the 150 or so girl cadets have caused us to alter our program some. I'm feeling good about the response of the girls, too.

HM: All the academies now have women. Has their presence changed the nature of the institutions, or the nature of your work?

BUMPASS: We've sort of broken our backs to try to get the girls and have just fallen right flat on our faces. Some girls participate in some activities, but in a very limited number—one or two at most. I've worked hard at calling them personally. Up to this point, however, I've not had one girl respond to my calls.

I was so desperate I put a woman to calling them, and she's gotten no response either.

HM: It's good to know they disregard you equally, regardless of sex.

BUMPASS: I feel a little bit better.

GURNEY: The biggest change has come in the realm of fraternization: girls are all fourth-classmen, and upperclassmen are not supposed to fraternize, call each other by

first names and so forth—as they do when they come to our house for activities.

It's not been too hard to get the upperclass guys to relate to the fourth-classman off campus, to get close to him and try to help him. But they've had trouble sorting out their feelings with the girls, whether they're doing it on a Christian basis or some other one.

It's been no real hassle, but it's probably the realm where we've seen the most tension.

HARPE: Our situation is about the same. We have women cadets in the Bible studies.

We have always taught no rank at a BSU meeting. The seniors have been open to the plebes as long as they were men. But it's been harder with the women, because it has been pounded into them that this is an area of potential trouble. They could be written up for being seen with an upperclassman, especially if the upperclassman was a girl.

HM: Dick has mentioned his phone calls as one way of reaching students. What methods do you use to make first contact with incoming students?

BUMPASS: Different ways. The academy gives us a list of Baptist students, but until we get that list we have no way of knowing who is here. Unless parents write to alert us their children are coming.

When they do notify us, we try to get hold of their son or daughter as soon as possible, but this is extremely difficult in the midst of "plebe summer." That's a period of three-four weeks when we just can't get to newcomers at all. Even upperclassmen are not allowed to contact them. So we initiate the contact through letters, mailouts. Then follow up with personal contacts as soon as we are able.



BUMPASS: It's extremely difficult to contact "plebes" in the midst of summer. Even upperclassmen can't do much. So we're limited to sending letters, then following up with personal contacts as soon as their schedule is relaxed.

HM: Do you try to personally contact all Baptist-preference students?

BUMPASS: I send out a phone message to every midshipman who lists himself Baptist.

HM: Is there no way to make a direct phone contact?

BUMPASS: No.

I think that's true at all the academies.



HARPE: We have fewer cadets listing religious preference now than formerly, but greater participation in our activities. They seem freer to take part in our program because they're no longer forced to attend Protestant chapel services.

HARPE: My first two summers, I couldn't see anybody. But with the class entering in '73, we were given permission to see ones listing Baptist preference. So on Sunday morning we tried to have just a fellowship meeting, some of them were so shook up by what was happening to them.

We still do this. We have 45 minutes. Seniors announce the meeting for us, but they have to be careful how they do it. Some of the Baptist officers have also helped us a great deal.

For the past two summers, we've had as many as 100 plebes on a Sunday morning. I think that has helped the overall program develop.

I also get letters from parents; I'd like to get more. And we follow up on every preference card with a personal contact.

Sometimes we get calls, like recently the mother of a plebe from Arizona called because she was worried about her son. So we checked on him for her. This happens several times a year.

GURNEY: Letters really help, because we meet any plebe when he comes in, help him find a motel if he comes in early... or put him up at the BSU center; we have a dorm-like place for that kind of thing.

We're blessed with a number of faculty members in a Baptist fellowship group that meets monthly. If they know the kids are coming, they'll watch for them in their classes.

After we get our preference cards, our cadet officers go through them and we contact them by mailout. The last Sunday in August we sponsor a big BSU church outing. Because we are a denominational group recognized by the academy, the cadets can get passes, and the academy provides a bus and food. So it's not unusual to have a couple of hundred cadets in our yard on that Sunday to go to church and then have a meal and fellowship afterwards.

Critical questions...

For Dick Bumpass, ministry at the Naval Academy has been difficult without a student center from which to operate—and from which he can offer the midshipmen a retreat from the formal structures they face daily within the academy's walls. But Bumpass is overcoming that obstacle as he has others in the eight years he's been at Annapolis. Before he arrived, a press release announced his appointment as "chaplain" to the academy. Military chaplains already there were puzzled—and somewhat offended—that they hadn't been informed, and Bumpass spent months explaining his role as a civilian "BSU director" before he earned their respect. Bumpass also found the academy had never recognized the BSU as an official "extracurricular activity," as the other military academies have done. Despite the fact that midshipmen therefore gain no credits for attending BSU functions, Bumpass has built an active program. He's generated a number of Bible studies: seven to ten groups meet weekly at different hours, during students' off periods. On Monday evenings, Bumpass leads a worship experience and on Tuesdays, he meets with a group to plan BSU activities. Still, much of his work is unscheduled: the middle who calls for counseling; the mother who calls concerned about her son; the unpredictable "conferences" held on the grounds whenever a middle with a problem recognizes him. Midshipmen are allowed off campus to attend the four SBC churches in Annapolis, so Bumpass hasn't built his work around worship services. His ministry, he says, instead concentrates "on helping these youngsters in their own personal growth, understanding how they as Christians can relate to the critical questions facing them during military service."



Dick Bumpass chats in academy chaplain's center.



In the academy chapel, Baptist naval chaplain Tom Hiers talks to Bumpass.



Midshipmen plan BSU activities with Bumpass.

That's been very successful in making contact with them and letting them know what we offer. **HARPE:** We don't have many Southern Baptist officers at West Point, but we've been fortunate that the cadet chaplain and the post chaplains—although they're not Baptists—have been cooperative and accepting of our ministry as part of the post's overall religious emphases. I've been allowed to use chaplains' offices; their staff helps me with printing and stuff... things like that.

We have a Labor Day picnic tradition, similar to Don's, where families of West Point staff, cadets and cadets' families who are visiting get together in a big recreation area that's actually outside the West Point grounds but part of the reservation. That started before I got here, and it's been one

of the best things we've done to get ready for the fall. **BUMPASS:** We've got seven or eight faculty members and none of them are passive individuals as far as their Christian faith is concerned. They're active in their local churches and they have a strong commitment to the students. They make a real contribution to our work.

We've also had a couple of outstanding chaplains recently who have been most helpful to us—one a Roman Catholic and the other a Presbyterian. Currently we have two Baptist chaplains and both of them are very helpful... they are evangelical, caring sort of fellows. One is our first black chaplain, J.C. Williams; he's done a lot of work with the black midshipmen and we have a large black Christian group—about 40-45. The BSU helped send two of them to

the National Baptist student convention in Memphis this past year.

HM: You all seem to have good relations with the administrations of the academies?

BUMPASS: The chief problem we encounter is with para-church groups, who cause real problems in the hall itself with abusive visitation and an offensive, hard sell approach. The trouble they cause reflects on us.

GURNEY: Everything we do comes under the chaplains program. Chief chaplain here is a Methodist we count a very close friend. I think our program is respected and we seem to get just about anything we ask for.

HM: Have you ever been accused of competing with the chaplains' programs?

GURNEY: Almost all our chaplains have been very open to off base participation, and I am officially listed as a "chaplain's associate."

BUMPASS: My predecessor had a chaplain who viewed him as being in direct competition with his program, and he made things pretty difficult—and he was Southern Baptist. When I came, I had to explain to the new chief chaplain that I wasn't trying to hurt his program. I finally managed to earn his respect.

But we are still not a recognized extracurricular activity at Navy, so we are still sort of an outside force. Cadets don't

A home away...

When Lynne and Don Gurney came to Air Force Academy in 1968, they wanted to create a home atmosphere for the cadets who came to BSU. They found "the home" in an old house near downtown Colorado Springs. The Gurneys—cadets call Lynne "Mom"—have provided the homey warmth and acceptance that draws some 75-85 cadets and others to the BSU center each Sunday. After the traditional meal, the BSU choir practices while others

play basketball, toss a frisbee, or talk quietly with dates or local church members "who help make all this possible with their support," says Gurney. Weekends are most hectic, but Gurney keeps busy all week: counseling cadets; keeping open lines of communication with local SBC pastors; speaking at academy chapel; conducting a Monday night Bible study that's "going like wildfire." Gurney says, "We've an unusual spirit in our crew this year."



Gurney speaks to cadets attending AF evening chapel.



Not only is the BSU center the Gurneys' home, it's also home for many



future AF officers, who weekly enjoy "dinner on the grounds."



Heads bowed, cadets pause after Bible study at the academy.

get any credits for participation in BSU, while they do when they participate in activities such as Fellowship of Christian Athletes, which is a recognized ECA.

We do hope our program will be so recognized in the future, by the way.

HARPE: We've been officially recognized for years... in the yearbook—all that sort of stuff. When I came, the New York State Convention people brought me in and introduced me to the chaplain, so we started on a pretty good basis.

And our commanding officer is definitely in favor of a Christian ministry to cadets.

HM: You've all been at your jobs for several years now—your ministries have been remarkably stable. How

do you evaluate yourselves? What does having a civilian chaplain at the military academies contribute?

HARPE: Recently we were discussing this with cadets and the word that kept coming up again and again was "fellowship." They appreciated Christian fellowship and Christian growth—opportunities. They definitely need some kind of love and acceptance and warmth they don't get from the academies; we provide this.

We also asked them which activities they liked and which they disliked and felt they could do away with. They definitely wanted to keep the worship experience. It was very important to them.

In addition, we have a chance to lead them to more serious dedication; they are able to express their faith and

make a commitment of faith in an atmosphere of acceptance and warmth.

BUMPASS: I had a call recently from a young guy who said, "This place is driving me up the wall." He was suffering a lot of frustration and couldn't get any help. I called the chaplain's office and told them of my conversation with him, and that I'd promised to try to find him some aid. They immediately acted on it.

These guys are under pressure, they feel the strain. And we are able to offer them warmth, fellowship, acceptance—even the officers and upperclassmen see underclassmen in a different atmosphere when they're at BSU, and that helps ease tensions.

A new and growing area of our ministry is helping some

mids prepare to cope with future strains on their marriages. At none of the academies can a student get married before graduation. But neither of the other two academies graduates face the same pressures of extended periods of separation that come almost immediately to the midshipmen. With present engine problems, for instance, fellows in the submarine service can be away from their families for three months at a time or longer. Sometimes wives can send a radiogram of 25 words, sometimes they're not able to communicate at all. There's a good deal of stress here and we try to help fellows getting married prepare for this.

HM: Do you ever have guys come to you and say, "I just can't stand it here any more. Help me?"

PHOTOGRAPHS BY EVERETT HULLUM

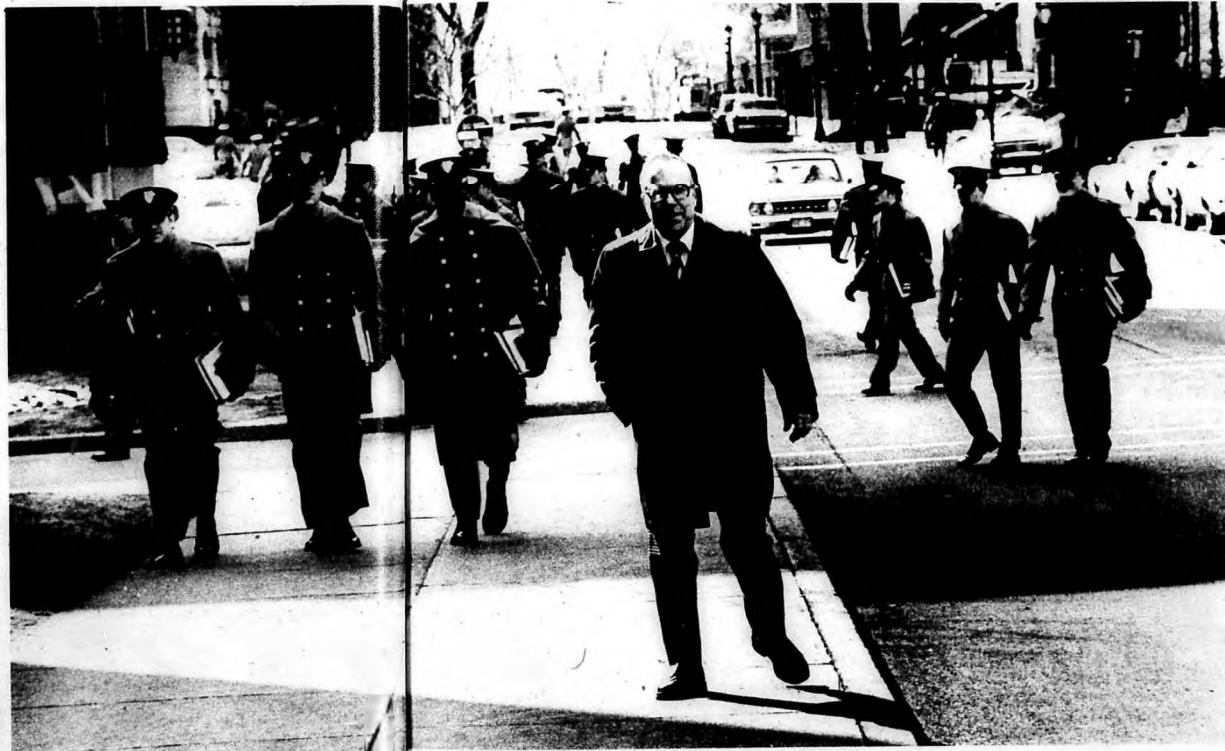
At "the Point" ...

Because cadets cannot leave the West Point grounds, "everything we do must be done at the academy," says Alton Harpe. Harpe and his wife, Fairy, came to "the Point" in 1970, after directing BSUs in Florida. Harpe spends much of his week at the academy, therefore. He has conferences with post chaplains, with whom he works closely, and with cadet leaders—planning upcoming events and discussing problem areas. He studies for Sunday

sermons in the library, and he holds a worship/Bible study—"the format varies"—on Tuesday nights. But the main focus is the Sunday service, which attracts nearly 100 cadets. "The academy has always been fairly open to my being here," says Harpe. Yet his ministry has grown since the 1973 Supreme Court decision banned compulsory chapel. "That kind of turned the cadets loose," Harpe says. "And we got more freedom, too."



Alton Harpe talks to BSU president Cadet Jamie Renfrow.



Followed by the "long gray line," Alton Harpe walks across the campus of the West Point Military Academy.

PHOTOGRAPHS BY DON RUTLEDGE

BUMPASS: Sure. If they're physically ill, it's one thing. But if they're just unhappy, you try to get them to wait before making any decisions. The main thing is to make them be honest with themselves in whatever decision they make about their future endeavors.

I'd also like to underline the matter of preserving our constituency. A lot of folks are quite willing to proselytize our Baptist students. I think one job all three of us face is to keep Baptists Baptist.

Like Alton, I feel, too, that the ministry is very important for these young folks in terms of their personal growth and development: it's a chance to help them grapple with the critical questions of life, and for them, these questions tend to center on, "What can I do to inflict the maximum casualties on the enemy?"

Helping them resolve that question is pretty difficult.

HM: Is this the ultimate question for all your students?

GURNEY: They always bring it up at retreats.

HARPE: Anyone who really thinks has to deal with this.

GURNEY: You can't answer the question for them, but you can help them find their own answers. And for some, it may mean getting out of the service; for others, how they conduct themselves while in.

Another thing I'd like to add. One value of our ministry is we provide an opportunity for these guys to meet Christian girls. Over the nine years we've been here, we've seen at least 70-80 couples get together and end up married. We

don't take credit for that, but cadets are going to meet girls somewhere and we think they'll find the best girls at BSU.

A personal thing with me, too, is I keep up with these guys after they leave. I've a mailing list now of more than 200, and practically all on it are turned on Christians.

I send to them a quarterly newsletter; it goes to 36 states and 14 countries. In terms of carrying out the Great Commission, talking about the importance of our being here, as far as I'm concerned we've sent dozens of missionaries that haven't cost our denomination anything except what it costs to keep us at the academies.

HARPE: Last year, in our final service before graduation, we had a commissioning service. We had a Great Commission-type prayer and we emphasized that these

seniors were going to be commissioned officers, but also they were going out as "commissioned Christians."

It seemed a good idea to make a special point of it.

GURNEY: The potential for witness and ministry by these young men and women is certainly something none of us ever forgets.

To contact an SBC civilian chaplain concerning the arrival of a priest at an academy, write him at one of the addresses listed below. We use postcards or postboxes to let us know. "Any Gurney," "We get maybe a dozen letters a year; we'd like to get a whole lot more."

Don Gurney, 1230 North Cascade, Colo. Springs, Colo. 80903
Alton Harpe, 11 Washington, Cornwall on Hudson, NY 12520
Dick Bumpass, Box 1509, Annapolis, Md. 21404

TIME WILL TELL

Dozens of "retired" home missionaries have broken through the invisible barrier of age to continue lifespan ministry/by Judy Touchton

On a muggy spring evening, Percy Ransom, an excitable layman with glistening skin and black eyes, struggles to the front door of the red-trimmed stucco home in North Miami—his arms wrapped tightly around a shapeless object. He knocks sharply.

"Come in," responds a high-pitched voice with a slight British accent.

Pushing the door ajar with his knee, Ransom steps inside, revealing a gray lectern with a white cross hand-stenciled on its front: the pulpit for the night's preachers' preparation class.

Ransom sets up the pulpit, steps back to admire it proudly. He knows it is only plywood and nails and a little paint. Yet it symbolizes his commitment and the commitment of the six other men in the monthly class.

This month Randy Bledsoe, another layman, will deliver the message, then take his turn being criticized by the group. But it's all constructive: no cheap shots, no confrontation. And it's all designed and directed, coordinated and coaxed by one man: David Morgan.

As the evening's session begins—promptly at 7:30 p.m. according to the "Rules of Morgan"—the men semicircle the pulpit, with Morgan at the opposite end. The students, leaning forward on their chairs, await a word from their teacher: the nod is given and Bledsoe's sermon begins.

Nearly 12 feet away, Morgan leans on his open palm, eyes half closed, listening. His smooth, creamy-tan skin, reflecting the strong light overhead, belies his age. For David Morgan is 73 years old.

At an age when most are retired, David Morgan continues—at an only somewhat slower pace—the work to which he's given most of his adult life. He is a retired home missionary, but one of a growing number of HMB retirees who did not stop working when he reached 65. And in a way, his continued interest in, and commitment to, missions symbolizes the reservoir of talent and dedication of dozens of his peers.

As long as health or financial problems don't intervene, HMB retirees just don't stop.

Says Charles Hancock of the Board's Personnel Development Services Department, "As lifespan increases and people retire much healthier than they used to, they don't want to sit around. Our missionaries, especially, don't seem to do what a lot of retiring people do—that is, change vocations. They seem to stay in the same vocation—and they stay very active."

Oh, Morgan—like many others—tried to retire. In 1969 he reached age 65. So, after eight years as missionary pastor of First Baptist Church of Brooklyn, NY, with its six mission churches: after seven years in the Panama Canal Zone, after 20 years in Jamaica, a few years in Nicaragua and the presidency of the Jamaica Baptist Union and the Panama Baptist Convention; after more than 35 years in missions, Morgan and wife Eileen thought they were free.

They moved to San Diego, Calif., to be near their children. "Going back into the ministry never crossed my mind," says Morgan, the ever-present twinkle in his eyes.

Yet he traveled and preached and taught nearly every weekend—Eileen went with him. "I never felt settled," Morgan recalls. "Yet that's the place I ought to have been settled...all my grown children are in the San Diego area."

But when he finished at one mission, "my anxiety was to see how soon I can get away again...where's the next place to go...I was just restless."

Sometimes the Morgans would leave home for a three- to four-month, 10,000-mile car tour, preaching and teaching during the week and on weekends, moving to a new place to begin again on Sunday.

Finally, a heart problem he'd had since 1968 slowed Morgan down. His doctor suggested a permanently warm climate might help, so the Morgans packed and headed for Miami.

"I couldn't conceive of any situation that would have gotten me back into the ministry," Morgan insists. "Once in Miami, I began to feel settled."

Morgan leans back in his gold easy chair, in his spot designated for study and reflection: "I lived in Florida, but I wasn't aware of these people," Morgan explains. "But the moment Oscar Romo asked us to begin a work with them, I felt it was what we should do."

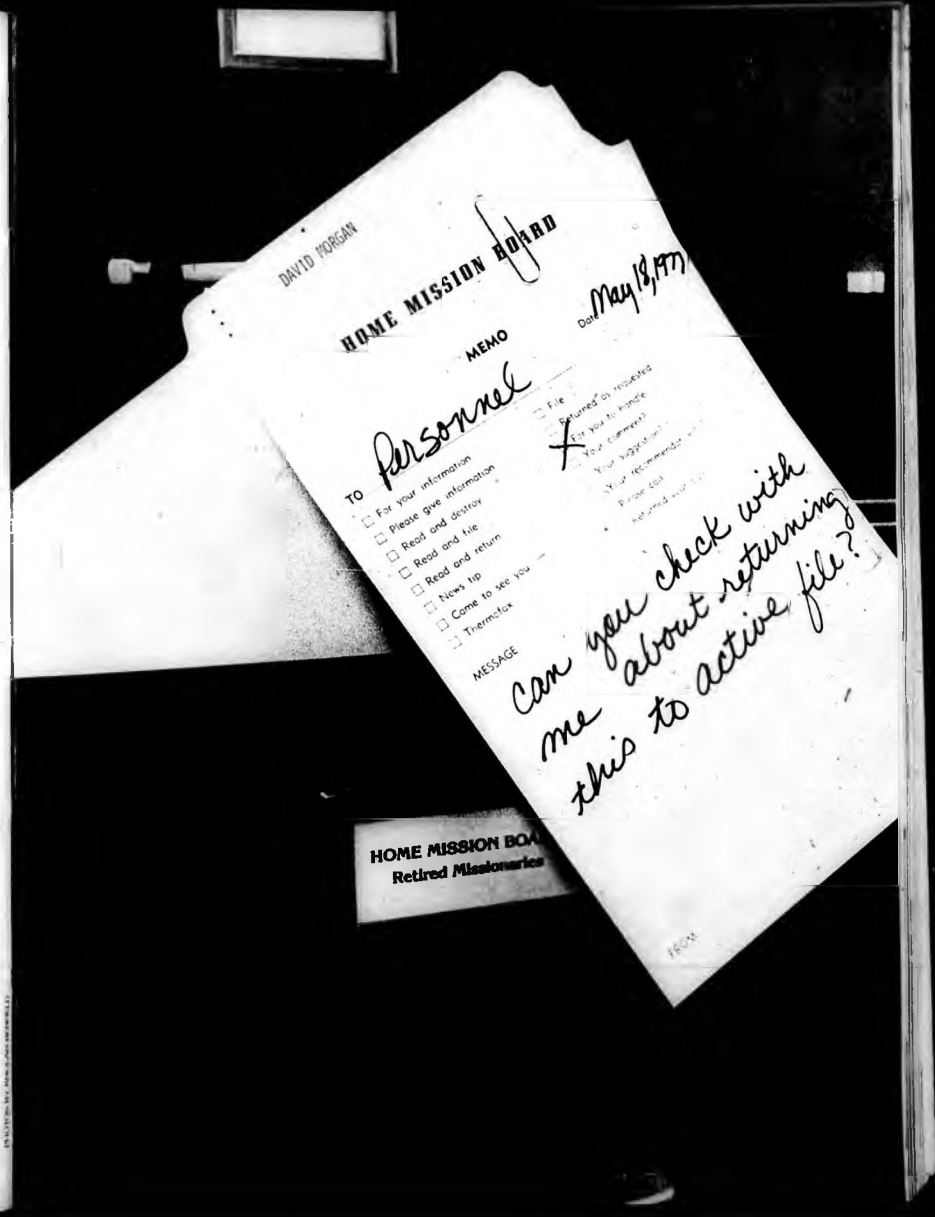
The "them" was an increasing number of Jamaicans immigrating to the U.S. Romo, HMB language missions director—and Morgan's boss and friend for many years—wanted Morgan to begin a ministry to those Jamaicans settling in the Miami area.

For Morgan, that meant training teachers and preachers to extend the work...and himself.

Until six months ago, neither Percy Ransom nor Randy Bledsoe had ever thought about preaching. Ransom, office manager at Florida Power and Light, explains, "I knew I wanted to get involved in a New Testament church with an evangelical witness." He pauses. "But I hadn't found the right one." Bledsoe, like Ransom a deacon, remembers being content teaching his men's Bible class at Parkway Baptist Church, until—he points at Morgan—"I found out how smart this man is."

Now both men are committed to building Metropolitan Baptist Church—a newly constituted church with 30

For increasing numbers of home missionaries, the "inactive" file just doesn't describe their active involvement in missions. "They do the same work—just for less pay."



**Staying active in the ministry
has kept many retired home
missionaries from feeling their
ages... although they do admit
they work "more slowly."**

members of Jamaican and international backgrounds. The changing of their lives, the surging of their Christian adrenalin, the evolving of their commitment to Metropolitan Baptist Church, were the direct result of David Morgan.

"The Lord led us here," Morgan says simply. "Under any other circumstances, I wouldn't have gone back into the ministry."

Even though retired—officially—Morgan has not retired his excitement and involvement in missions. And neither have many other HMB missionaries who have found "circumstances" just don't permit them to resign a lifetime commitment to missions.

Take, for example, the Gordiejews of New Britain, Conn. Peter and Ludmila Gordiejew served in Polish-language missions until retirement in December, 1973.

Moving to New Haven, the Gordiejews continued language missions. Today—four years "retired"—they hold Bible studies, visit prospects and broadcast four radio programs in three languages—the Gordiejews have been on radio since 1955, in the United States, Canada, South America and Europe.

At least once a month, they hold special evangelistic meetings. "We love the Lord and we love his work," says Mrs. Gordiejew, "and we will continue as long as God will keep us on this earth."

The Gordiejews mean what they say. Peter Gordiejew, a native of Poland, began his service with the Board in 1969, after years as pastor of churches in Toronto, Canada, and in Poland. As a missionary, he and his wife, who speak Polish, Russian, Ukrainian and a little German and English, worked establishing missions. "But we work more hours now... much more..." insists Mrs. Gordiejew in her clipped Polish accent. "You know how older people get a little bit... maybe... tired? But I think my husband will be never tired. I have to run after him. Both of us are really full of energy for the Lord's work."

Gordiejew adds: "I've never had a vacation since I've been in the ministry. I gave my life to the Lord and that meant from the very beginning to the end, and I didn't know where would be the end!"

"God gives me the physical power," he believes. "When I see people perishing without the knowledge of Christ... without the word of God... we cannot be indifferent to these people... that's my reason for working for the Lord."

Many missionaries, in fact, express similar feelings. Often this leads them to continue in mission work similar to what they did while appointed.

Maude and Will Lanir, who served 10 years at the Dawson Baptist Center in Atlanta and before that in associational work, continue in weekday ministries in Gastonia, N.C.

The Lanirs retired in 1971 and stayed in Atlanta for four years—Maude teaching school and Will working at the "Y." But after prodding by their family in North Carolina, they decided to move "back home" to the Gastonia/Belmont area. They joined Chapel Grove Baptist Church—a rural congregation out of Gastonia. And within no time, the Lanirs were involved.

"The church likes to work us to death," Mrs. Lanir says, her eyes lighting up with pleasure. "I taught the mission study book five times... Sunday week ago, I spoke morning and night. I taught the Sunday before that. I have prayer meeting sometimes and Will has prayer meeting this Wednesday night."

When the church started talking about a day-care center, Maude was on the committee. Maude recalls one meeting. "Brother James Lowry (the pastor) said, 'Here is a list of people who want to work.' And I said, 'Well, add Maude Lanir's name to it!'" She ended up being appointed day-care director.

"I don't like to stay home," Mrs. Lanir says. "I gotta be working. I'm not retired. I just happened to throw in with him." She points to Lanir, who sits whittling in a corner of Mrs. Lanir's day-care-center office.

The Lanirs tease the church about keeping them so busy. "It's long hours," they say. But their grins show their happiness...as do those of so many missionaries.

Leslie Gunn and his wife Ruby intended to retire "while the work was going good and we were not a detriment because of our age," Mrs. Gunn explains. But deaf people still call on them for help. Gunn, who spent nearly 30 years as a missionary to the deaf in Oklahoma before retiring in 1973, now directs deaf ministries for First Southern Baptist Church in Del City, Okla.

"I don't think they (the deaf) even know we are retired," Mrs. Gunn contends. "Especially in court-interpreting situations, they don't trust anybody except my husband."

At Del City, Gunn has about 10 interpreters, so it's not necessary for him to interpret church services. He visits and interprets for the deaf when they need him. Mrs. Gunn teaches sign language two nights a week at church and one night a week at the nearby junior college.

"The only difference in our work is the salary and the traveling," maintains Mrs. Gunn. "We're just as busy as we ever were."

Usually a missionary wife retires when her husband reaches 65. Occasionally, exceptions are made—as in the

In an evening class in David Morgan's home, prospective pastors discuss preaching techniques. Throughout his ministry, Morgan has shared his training with laypersons.



case of John and Lillian Isaacs. Mrs. Isaacs is 12 years younger than her husband, so the Board made special provisions for her to continue under active appointment.

Before retirement in 1972, Isaacs served 12 years at Friendship Baptist Missions in Fairbanks, Alaska.

Now in Florida, Mrs. Isaacs, who helped begin Southern Baptist literacy missions while at Clear Creek Baptist School in Kentucky two decades ago, continues as a literacy field worker, while Isaacs at a different pay does "the thing I was doing—just preaching the gospel and teaching and giving the same emphasis that I always had... just to different people, that's all."

Isaacs jokes that he likes his wife's being "officially appointed" while he is "officially retired." "She can make the living and I can take it easy," he says.

But "easy" is open to question. He teaches a seminary extension class to a group of black pastors in the association and also a class in citizenship to U.S. immigrants. He works in missions emphases in churches, speaks in World Missions Conferences, is resident missionary in summer camps, serves interim pastorates and supply preaches.

"I haven't missed two dozen Sundays preaching since the fall of '72," he boasts.

Unlike Isaacs, Rufus Corbin, former HMB appointee of the Department of Cooperative Ministries with National Baptists, did not change locale when he retired. He had been in Chickasha, Okla., for 28 years; when he retired in 1972—two years past age 65—he stayed. Now he pastors the church he gave up in 1967 to become a missionary.

"I entered the ministry when I was 24," explains Corbin. "In 1967 I left the pastorate and went into mission work. When I retired I came back to the pastorate. So far as keeping the body and mind active, I feel very satisfied that it's because of my work... so I've continued to work."

A.L. Davis, language missionary in South Dakota, agrees it's hard to retire if you're in good health. Davis, who reached 65 in March, 1976, was to retire at year's end. Instead he and wife Jewel took "the shortest retirement in history—a two-week vacation." The Davises continued "our regular thing" past retirement because no one was appointed to replace them. But a new missionary comes this summer to continue Davis' ministry at Sioux Baptist Chapel and Red-shirt Mission on the Wounded Knee Indian Reservation.

The extra months' work has given Davis second thoughts about retirement. Davis explains, "I wasn't so much looking forward to it when I was supposed to retire, but now I'm ready to slow down. We'd like to write a book about our experiences. And I'll probably be involved in some kind of mission work on a small scale."

"And," he concludes, "we'll stay here in the Badlands."

Perhaps Davis, like Corbin and Isaacs, will find his ministry in the pulpit. Many home missionaries with pastoral

backgrounds return at retirement.

Harold Cunningham, who served as director of missions in central West Virginia and as pastoral missionary in West Virginia and Ohio, became associate minister of outreach evangelism for Berea Baptist Church in Greenville, S.C.

The church's 1900-member congregation keeps him young and busy, his wife Minnie, explains. "Our children think Dad should retire," she says. "But the Lord gave us the work Harold has now and he enjoys it so much. We are just waiting on the Lord. If he wants us to retire, we will."

Mrs. Cunningham, herself active in WMU and a ministry to elderly in low-income apartments nearby, is amazed at the schedule her husband keeps. "One day, he visited 11 people at three different hospitals..." she frowns, "but he doesn't usually do that unless the pastor can't."

"One of these days, I'm going to have to sort of retire and go into interim pastorate work or something like that," Cunningham reflects. "But I've been through transition before, like when we went into pioneer mission work, so I think I'll be prepared."

Another former pastor, Isaac Villarreal Perez, "retired" in 1975 after serving in language missions in Texas and the Canal Zone. Retired? "Yes, after a fashion," Perez agrees, "but I'm serving as full-time pastor of Templo Bautista Betania," a 52-member Spanish-speaking mission in Dallas, Tex.

"Really, we don't know what it is to be retired," the 66-year-old Perez insists. "Maybe five years from now we may retire."

Other missionaries do know what it's like to be retired—at least for a while. Harry Borah, now 75, spent four years in Tucson treating a sinus condition after retiring from East St. Louis, Ill., rescue mission in 1967. In 1971, he arrived in Sun City, Ariz., where everybody is retired, to spend the summer as interim pastor for the Sun City mission of Phoenix First Baptist.

After the mission called a pastor, its members urged Borah to stay on; he did. Now he serves as associate pastor and as special liaison to the Arizona Baptist Convention from the Arizona Southern Baptist Senior Adult Fellowship. In addition, he is involved in a corporation seeking to build a Baptist retirement center in Sun City.

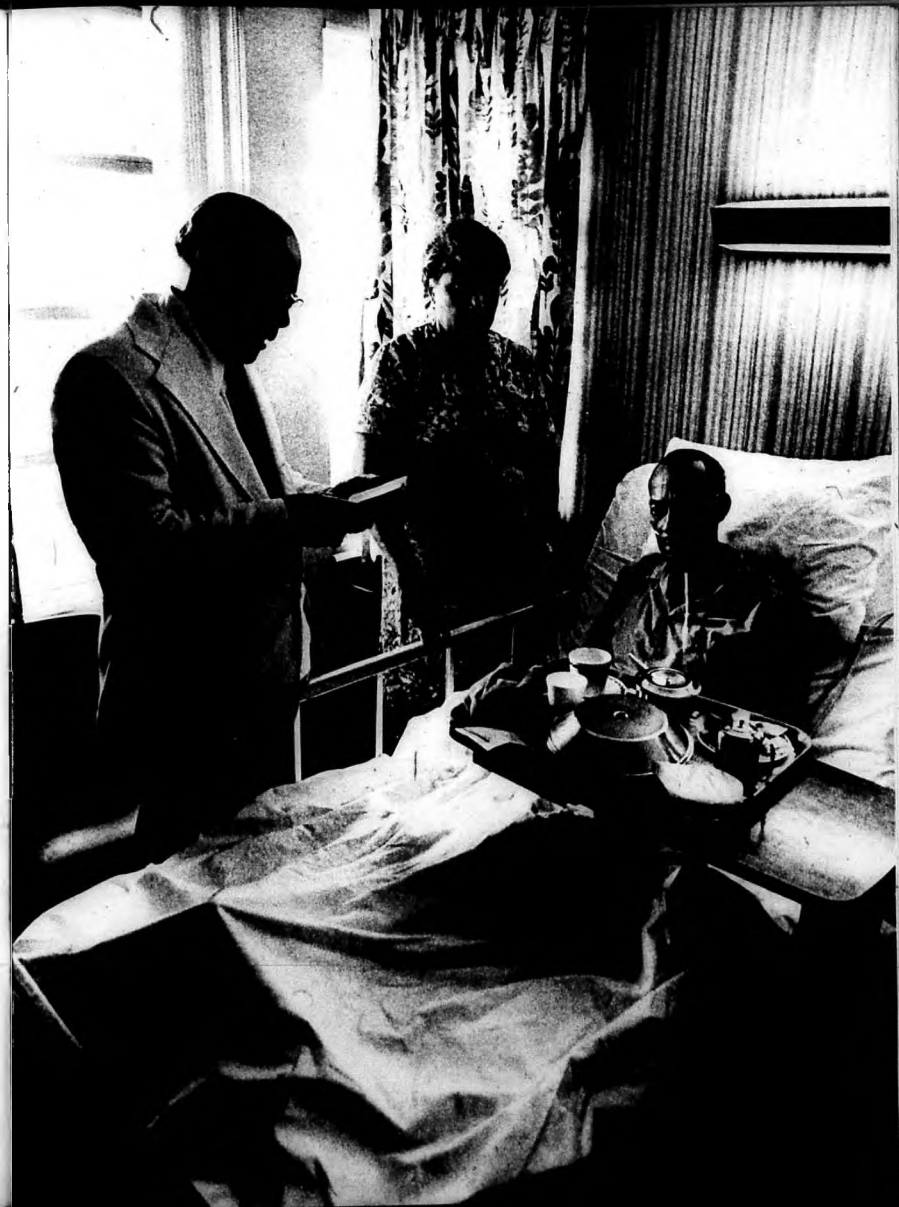
"I'm as busy as I've ever been," says Borah. "But I'm getting at the age where I'm a lot slower than I used to be."

"Yet," he says, "I'm happier than I've been in my life."

Mrs. Borah agrees. "We're not old," she insists. "We're

Eyes filled with tears, Myrtle Jackson listens as Morgan reads to her ill husband, Carlos. From Nicaragua, the Jacksons had known Morgan when he pastored there.

"The same things I was doing—just preaching the gospel and teaching, and giving the same emphases—I kept doing... just for different people."



The HMB encourages staff state and association workers to visit retired missionaries. But, admits one HMB worker, little visiting really occurs.

more active. There's a lot to retirement. We're doing something every day."

Retirement in Sun City is unusual. But other cities have concentrations of elderly. Ed and Lillie Taylor, retired migrant missions workers, now serve retirees in a Columbia, S.C., highrise for the elderly and disabled.

The Taylors had problems adjusting to retired life. "The transition has been really rough on me," Taylor confesses. "I guess I'm the type of person, I've just got to have some type responsibility. Of course, I have some here, but it's different...." The Taylors are counselors and in-the-building religious coordinators for the city housing authority.

"We had a home on the lake and moved into this highrise and that was a different sort of adjustment because you are shut in a lot of the time and there's really no where to go and you have to force yourself out more. Like my hobby's fishing—but I just don't seem to care for it like I used to." Taylor pauses, remembering when he fished every day. "It's difficult, you know. I find a lot of time on my hands."

In the highrise, Taylor conducts a prayer service with 50-60 residents attending. In addition, he is available for advice or counseling any time day or night. The Taylors keep a passkey to the rooms, "so if anyone gets in trouble, I could help them," Taylor says.

Like many missionaries facing retirement, the Taylors found changes they didn't expect. Taylor says they had trouble deciding where to settle. "The HMB was wonderful to me. In fact, I must have moved five times before I retired. First I thought I wanted to settle in Florida and went there and stayed six months. Then we came back, moved into three apartments before finally settling here," he admits.

Taylor, who spent nearly 20 years in migrant missions, has advice for other retirees. "An old man years ago was speaking about retirement," Taylor recalls. "Someone asked him, they said, 'How does it feel to retire?' 'Well,' he said, 'I'll tell you: it feels wonderful if you have somewhere to go!'"

Suggestions on making retirement happier and easier sometimes come too late. To help missionaries overcome anticipated adjustment problems, the HMB holds pre-retirement conferences each year. Charles Hancock of personnel development services coordinates the conferences with help from Paul Adkins of Christian social ministries and Margrette Stevenson of payroll and employee benefits.

Adkins, a specialist in geriatrics, discusses psychological aspects of retirement. Stevenson briefs on financial factors.

Hancock, who with assistant Janice Berkstresser, handles the ministry to retired missionaries, describes his job as "the delivery of mental health services to staff and all missionaries."

"The amount of time I spend in direct services to retirees

is very minimal, however," Hancock admits. "We try to get them ministering to each other and we try to get the state director of missions and associational director of missions, along with HMB staff, to visit them."

But, he adds, little visiting occurs.

To keep missionaries in contact with one another, Berkstresser monthly mails out 269 retiree newsletters. Blurbs about missionaries always include addresses "so they can keep up with each other," Hancock explains. Neither Berkstresser nor Hancock write missionaries back "unless they ask some specific questions or some trauma has taken place, because they love to write so much that they'd keep us busy all the time."

The department also provides every missionary a membership in the American Association of Retired Persons (AARP). Benefits include a prescription service with drugs at discount; a magazine; AARP lobbies for issues regarding retired persons; a membership card allowing discounts at motels; travel planning and group-rate trips. "The membership is approximately \$2.60 per person," Hancock says. "Pretty minimal, but they enjoy it."

The Board also invites retirees to attend home missions weeks at the Baptist assemblies; as guests of the Board. "They're fussed over and attend a special reception honoring them," Berkstresser says. About one-third of all retirees attend each year.

Hancock sees a trend in HMB programs that will involve retired personnel even more. "The Board is moving toward a lifespan kind of missions approach. When you're in high school, you'll be able to do mission service; and when you're retired, you'll be able to do it."

"As the Board turns more and more toward volunteers, it will become less unusual for our retirees to keep right on going," Hancock feels. "Another thing: with changing age laws, we may not be able to demand automatic retirement at 65."

Although their retirement benefits and income are often far from adequate (see separate story), most retired missionaries seem pleased by the Board's services.

"I haven't sensed any hostility," Berkstresser insists, "except maybe the one time when the newsletter was late."

Sometimes the department gets calls or letters of desperation—usually from friends or neighbors of retirees—saying they are living on nearly nothing. "One couple had medical problems and all these medical expenses at once," Berkstresser remembers. "And you know a person like that gets panicky, but not hostile. just, 'Can you help?'"

"We have a little emergency assistance—sort of an emergency grant," Hancock explains, "for use in those situations. But since the Annuity Board has developed its emergency system, we pretty well refer them to the Annuity Board."

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THE EVANGELISM LEADER

MAY-JUNE 1977

VOL. 2

An evangelism newsletter for Southern Baptist church leadership

NO. 2

Evangelist Not "Step-child"

The vocational evangelist has been the step-child of the Southern Baptist Convention, according to Bobby Sunderland. Yet, he predicts, "a new day is dawning."

Sunderland, a curly-haired man looking out of wire-rimmed glasses, is part of that new day.

As director of mass evangelism at the Home Mission Board, he is the first denominational leader assigned to full-time work with the more than 700 vocational evangelists in the Southern Baptist Convention.

One of his first projects was to help secure retirement benefits for full-time evangelists.

Because the evangelist often is isolated from events and trends within the denomination, Sunderland is anxious to promote improved communication through audio-visual aids and conferences. And, he says, "If the evangelist can't go to conferences, we should have other ways of informing him."

As communication improves, he hopes to see encouragement of professional evangelism on the state and local church level. Although he has been in the office less than 2 years,



Paul Overton Photo

already, pastors are calling Sunderland for suggestions and references on revival evangelists in and out of their states.

And right now, Sunderland is working on a pilot project to use the talents of evangelists during their off-seasons: from January through

February and June through August. In the fall of 1978, or spring, 1979, he hopes to gather evangelists for a 35-church simultaneous revival in Detroit. He also is exploring similar opportunities in the Northwest convention, Alaska and New York.

Sunderland expressed an interest in helping create a new "trust" level. "There are some Elmer Gantrys. There are some shysters," he admitted with a shrug. But, he believes, for the most part, "the image is not true, not fair." He hopes, eventually, Baptists will see the evangelist as a person called, "just like a foreign missionary."

He encourages the evangelist to "study as he goes" rather than rely on the "same eight sermons." And Sunderland, as well as others, predicts there will be an increase in college and seminary-trained evangelists.

For about seven years, Southwestern Baptist Theological Seminary in Fort Worth, Tex., has provided one such course, named vocational evangelism.

Offered each semester for two hours of credit, the course explores the biblical basis for the evangelist, history, qualifications, ethics, preaching, devotional life and the perils of the evangelist. It also includes study of "how to set up an evangelistic association."

At Southern Baptist Theological Seminary in

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Louisville, Ky., three evangelism degrees may be obtained: doctor of ministry, master of theology and doctor of philosophy.

Lewis A. Drummond, who has served five years as professor of the Billy Graham chair of evangelism, said besides academic offerings, the seminary program includes revival teams and research.

The seminary has the complete collection of Billy Graham and of Charles Finney. "We are negotiating for the papers of D.L. Moody and Charles Spurgeon," said Drummond.

Although degrees in evangelism are new, two having been established this year, Drummond emphasized it "is a legitimate study as a

discipline," and he expects to see more practical involvement in the future.

Roy Fish, who for nine years was the only professor of evangelism at Southwestern seminary, named finance and morality as the two primary "perils" facing the professional evangelist. He also named the problem of the evangelist becoming "too familiar with sacred things."

He said there is a temptation for the evangelist to say, "I had 40 saved in the last meeting."

"I want to ask, '40 what? Are they people?' We handle sacred things too familiarly," he concluded. "A prospect is a person."

Sunderland named among other problems

facing the evangelist as: assignments away from home and family; conflicting revival invitations, often for the same date, and lack of revival invitations.

For the young person interested in beginning a career as a professional evangelist, Fish believes the most difficult aspect is "just launching out."

"I had a young man in my office yesterday," he said, "a gifted young preacher."

Fish said the young man expressed a haunting feeling that God was calling him to be an evangelist. As others considering an evangelistic vocation, the young man wondered, "will I be in demand?"

While sometimes there is an opening for a staff evangelist at a church, and evangelists can form

evangelistic associations, from the standpoint of economics, Fish advised him, "there is no guarantee. You will just have to take the step and trust God."

The young man told him, "If this call is from God, I'll respond. . . in his time and his way."

The young seminarian is not alone.

Based on his association with many evangelists through the convention, Sunderland observed, "I'm convinced that the Lord is raising up and calling out some of the finest most capable, dedicated vocational evangelists in the history of the Southern Baptist Convention."

"I'm excited for the opportunity to work in this area. I feel there is a great need."

Involve Laity in Revival Plans

By Bobby Sunderland
Mass Evangelism

A famous golfer was asked, "Isn't golf a lot of luck?" The golfer replied, "It certainly is, but I have noticed the more I practice, the luckier I am."

The question has been raised, "Isn't revival a work of God?" The answer is, "Certainly."

But isn't it equally true that God blesses our preparation?

It is amazing how some churches will spend months of preparation for Vacation Bible School, training workers. They spend months preparing for a financial campaign, but schedule a revival meeting and prepare little toward its success.

Thorough preparation is absolutely essential, if revival meetings are to be what God intends for them to be.

In getting ready for your next revival why not follow these basic guidelines:

- Involve as many church members as possible in revival preparation and scheduling. If the pastor sets the date for the revival, invites the evangelistic help and does all the other preparation, it becomes "his" revival. Churches having the greatest success in revival today are involving church members in preparation.

- Give your church council a list of four or five men that you are prayerfully considering. Let them write letters inquiring about the effectiveness of these men in previous revivals.

- Select an evangelistic team that is

oriented and gifted in evangelism, and remember that not every great preacher that you have heard in an evangelism conference or at a convention will be a good evangelist for your revival.

- As the revival draws near, the pastor should create a climate for the revival. Too often I have preached a revival where people commented, "We knew the revival was scheduled, but we forgot that this is the Sunday it is to begin." The pastor should preach messages on personal prayer and witnessing and the real meaning of revival.

- Mobilize the people to pray, to witness and to attend services. Gather the people together in prayer meetings to focus on the upcoming revival meetings. The people must be

motivated to attend the services themselves. There are few churches which have regular revival attendance without special encouragement.

- Mobilize the people to bring the lost. It is discouraging to preach only to Christians all week long.

- The pastor should encourage follow-up for those who have made decisions for Christ. A major weakness in Baptist circles is failure to nurture the babes who are won to Christ during revival meetings. I suggest the pastor have a class to train specific individuals for follow-up on revival decisions. Individual church members should be assigned to make visits and then inform the pastor concerning progress of each new Christian.

John the Baptist



By John Havlik
Editor, Evangelism Leader

This issue of The Evangelism Leader and HOME MISSIONS magazine have emphasized the professional Southern Baptist evangelist.

I have opted to use the word "professional" rather than "vocational" or "full time" to describe the evangelist who gives all his time to evangelistic meetings, and derives his income from the churches.

I like the word "professional" because whether it is basketball, football, public relations, or industry, the "professional" is the best. He is the master of his field of endeavor. I do not like the word "vocational" because it implies that there are some whose vocation is not evangelism. I believe God has called every believer to evangelism. I do not like the words "full time" because they imply that some of us are responsible for evangelism only part of the time.

The word "evangelist" is a transliteration of the Greek word "euangelistes." The translation is "one who brings good news." The word is used only three times in the New Testament. In Acts 21:8 it is used for Phillip a preaching witnessing deacon. In Ephesians 4:11 it is used for some of the

gifted leadership that Christ has given to the church "to equip the saints to do the work of ministry." In II Timothy 4:5 a pastor is urged by the Apostle to "do the work of an evangelist."

The word is used even less frequently in Greek outside the New Testament. It is found only once on an inscription discovered in Rhodes that was in bad condition and referred to "one who delivered the oracles."

From this Biblical foundation it would be as difficult to build a case for the modern professional evangelist as it is to build a case from the same Biblical teaching for the modern church "ministers" who make up a church staff. In short, Jesus Christ is "gifting" leaders for ministry today just as He was "gifting" church leaders in the days of the New Testament. We have professional evangelists today because the church needs them and wants them. One cannot imagine the "pastor-teacher" or "teaching pastor" of a church in New Testament days living in a \$50,000 parsonage, belonging to the country club, and being the administrator of a staff of twenty persons.

Today's Evangelist

Rooted in the Bible and growing out of American revivalism

Yet a radio preacher I heard recently was complaining that Paul never drove around in a Buick Electra. What evidently had never occurred to him was that Paul never used electronics to preach either.

There is a need for the professional evangelist in the churches. All pastors are not gifted in the same way. The pastor needs to implement his ministry with staff and visiting personnel. At those points where he feels a weakness he can lead the church to find assistance. Some pastors need a minister of evangelism to serve on the staff. There are times when the church needs a special impetus in evangelism that only a "professional" can give. Smaller churches that cannot employ staff may need the assistance of these professionals in evangelism more often. The evangelist will be interested in discovering the needs of the church and give to the pastor and the church a supporting ministry that will assist the church in its program of evangelism.

The modern Christian evangelist has the advantages of a Biblical foundation, a historical precedent and being needed in the churches. The evangelist has a responsibility to face squarely the Biblical principle that his ministry is much broader than just the act of "calling sinners to repentance." The most pertinent passage (Ephesians 4:11) states clearly that he is to be involved with "equipping the saints to do the work of ministry." The professional evangelist needs to have more arrows in his quiver than "believe the gospel." In order to have Biblical balance his ministry must include teaching, training and equipping.

The historical precedent is both interdenominational and uniquely Baptist. The modern professional evangelist grows out of a revivalism that is distinctly American and from Separate Baptists, uniquely Baptist. There was a growing need for the professional evangelist from the time of the pre-revolution revivals in colonial America. These American evangelists include great Bible scholars, great social reformers, and great planters of churches. The evangelist is in company of which he can be justly proud. He must strive to live up to the high standards that past evangelists have set.

The professional evangelist has sound Biblical credentials, solid historical precedents, and a continuing need in the churches to justify his existence. His continued existence like that of pastors will be based upon his ethics, morality, and spirituality. That is as it should be.

Africans Attend Seminar



Bob Saul addresses 50 South Africans at "Growing and Evangelistic Church" seminar in Atlanta, Ga.

By Judy Touchton
In voices distinguished by varying accents, 50 South African Baptist pastors, the staff of the State Convention of Baptists in Indiana, and four Georgia pastors, sang, "Learning on the Everlasting Arms"—their cross-cultural differences blending with their voices in the joint purpose of praising God. Standing side by side in the fellowship hall of Briarcliff Baptist Church, the pastors celebrated their differences—as well as their similarities.

They were participating in the Growing an Evangelistic Church Seminar sponsored by the Home Mission Board's Evangelism Section.

The special April seminar was organized to fit the schedule of the 50 pastors traveling for six weeks on a U.S. preaching and learning tour.

The seminar, which usually lasts five days, was compressed into three, to accommodate the group.

The seminar, part of the National Evangelistic Training Center, is designed to awaken, equip and develop evangelistic abilities in

pastors.

There are three major seminars held in Atlanta each year, but Leonard Hinton, dean of the center, says, "Realizing there are lots of pastors in pioneer areas who can't come to these, we are working with the states to provide one in their area. Almost all of the state evangelism people have already been through the school."

Roger Voke, director of evangelism for the Baptist Union of South Africa, attended the seminar last year, when he was in the states planning the tour. "I was impressed with the seminar," he said in his clipped British accent. "I think it will be quite revolutionary in our country. We are breaking new ground there. We hope to come away with a vision and enthusiasm for evangelism."

The South African group started from Johannesburg in March, went to Rio de Janeiro, Brazil, and then to New York City for sightseeing. Afterward, they split up and had a week of meetings (similar to revivals).

Later at First Baptist Church of Houston, Tex., they participated in an

in-depth seminar on how the Houston church had been built, and its dynamics of growth.

They preached another week of revivals, then came to Atlanta for the seminar. Most went directly back to Johannesburg following the Atlanta conference, others spent more time sightseeing.

The South African pastors are all members of the South Africa Baptist Union composed of several ethnic groups. There are about 140 white churches, 20 colored, 10 Indian, 1 Chinese and about 1,200 preaching locations for blacks.

Their churches are divided primarily by choice, Voke explains.

"There is a natural separation of groups—cultural differences and language-wise. It would not be feasible to be totally integrated," he says. "For example, the Afrikaans sing at somewhat a slower pace."

Afrikaans is the language spoken by the colored population—a group formed from the intermarriage of black and white.

Arthur Song, pastor of

the only Chinese church in the country, hoped to "take the spirit and enthusiasm and fervor of this conference back with us." His church has close to 100 members, one of the smaller churches in the country.

Theo R. Pass, pastor of a pioneer Baptist church in Swaziland said he was most "impressed with the organization and competence in the Baptist churches he has visited. We have much to learn in South Africa," he continued. "But I have also been impressed with the aggressiveness, in the positive sense of the word, of the evangelism work here. We, being of British background, are reticent to do this."

But not all the ideas presented in the seminar fit into the South African's situations.

For example, in South Africa, Sunday school is understood to be only for children. So any references the evangelism staff made to using Sunday school as a tool, the pastors had to disregard.

The evangelism staff was challenged to speak across the cultural lines. Bob Saul, director of the department of personal evangelism, omitted a reference to Paul Revere in one of his presentations, since Paul Revere means nothing to South Africans. And Don Hammer, director of metropolitan evangelism strategy, omitted figures and concepts about metropolitan areas of the U.S., substituting a group dynamic approach and opened the floor for discussion.

The seminar for the South Africans was unusual—it jammed into three days meetings from 8:30 a.m. to 10:00 p.m. Yet, Hinton thought despite time limits and cultural differences, the concepts were communicated.

Update

Evangelist Seminar in Kansas City

A Vocational Evangelists' Seminar will be held June 10-11 at the Downtown Holiday Inn in Kansas City, Mo. Bobby Sunderland, director of mass evangelism at the Home Mission Board, will preside. The seminar is scheduled in conjunction with the Southern Baptist Convention meeting in Kansas City.

Ninety Attend Conference

Miles Seaborn, pastor of Birchman Avenue Baptist Church in Fort Worth, Tex., was among speakers at the Youth Evangelism Leadership Conference held in Glen Eyrie Conference Center in Colorado Springs, Colo., in April. Approximately 90 attended the week long event.

Articles by Havlik, Hardin in The Deacon

Articles, "How Deacons Can Evangelize," and "How Deacons Can Reach Inactive Church Members," written by John Havlik and Reid Hardin, respectively, appeared in the January-February-March issue of *The Deacon*. Havlik, director of the department of evangelism development of the HMB, writes that deacons can play key roles in the success of growth evangelism. Hardin, director of renewal evangelism, HMB, illustrated how deacons can discover needs within the congregation and work as a link between inactive church members and the church. He suggests deacons form four-man prayer teams and make visits individually or in pairs. "Standing by the door of the church fellowship and helping a wounded member back to spiritual wholeness is the essence of ministering to inactive church members," concludes Hardin.

A conference for ministers of evangelism is planned for Oct. 23-27 at the First Baptist Church of Wichita Falls, Tex. The meeting, the first of its kind, will provide an opportunity for sharing ideas, resource review, inspirational preaching and Bible teaching. Among the speakers will be C.B. Hogue, director of evangelism for the HMB, and Roy Edgemon, director of evangelism planning and consultation at the HMB.

"Evangelistic Church" Seminars Scheduled

Foundation for evangelism, empowering of the Holy Spirit, equipping, and continuing activities in evangelism are among the topics covered in the Growing an Evangelistic Church seminars presented by the Home Mission Board's National Evangelism Training Center. The seminar schedule through 1977 includes: July 11-14 at Southwest Baptist College in Bolivar, Mo.; Sept. 12-16 in Atlanta, Ga.; Sept. 26-28 in Columbia S.C.; and November 14-18 in Atlanta. Seminars faculty will be HMB evangelism staff. Further information may be obtained from Leonard Hinton, dean of National Evangelism Training Center, 1350 Spring Street, N.W., Atlanta, Ga. 30309.

Annual Renewal Conference at Toccoa

The annual Renewal Evangelism and Ministry conference will be Oct. 17-23 in Toccoa, Ga. Dr. Gene Garrison, pastor of the First Baptist Church of Oklahoma City, Okla., will present the Bible study for the event co-sponsored by the Home Mission Board and the Brotherhood Commission. For further information contact Reid Hardin, director of renewal evangelism, Home Mission Board, 1350 Spring Street, N.W., Atlanta, Ga. 30309.

States Support Evangelists

"Evangelism is not just a patch on the garment. It's a thread that runs throughout."

The professional evangelist finally is finding his place in the scheme of Southern Baptist ministry, according to L.L. Morris, director of evangelism in Texas. "I would say it is a very fine day for evangelists," said Morris. "They are used more and more... we are beginning to sense that according to scripture, they are gifts of the church."

Some states are doing more than others to support and encourage the professional evangelist.

In Texas, prior to the annual evangelism conference, a special meeting is held for the professional evangelists.

"We pay rent on the hall for them, and provide a luncheon on Tuesday," said Morris.

To acquaint pastors, a booth for evangelists is set up at the conference. Texas also puts evangelists on their regular mailing lists.

In Missouri, for the past five years, the state has printed a two-color brochure listing all full-time evangelists in the state. The list includes a thumbnail biographical sketch of each evangelist, along with telephone number and address. In order for an evangelist to be included in the brochure, "We have two requirements," said John Crutchfield,

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director of evangelism for Missouri. "They have to be a member of a cooperating Missouri Baptist church, plus have a letter of recommendation from the church."

Crutchfield said cost of the 16-page brochure titled, "These We Know," amounts to \$291. "Our pastors are using this rather extensively," he said.

An initial hurdle for the evangelist, according to Crutchfield is "to be known." To provide more exposure for evangelists in Missouri, an article featuring a different evangelist is run every other week in the state paper. The feature is "about a quarter of a page" in length, Crutchfield estimated.

In Oklahoma, "Evangelism is not just a patch on the garment," insists Joe Ingram, executive director-treasurer of the Oklahoma convention. "It is the thread which runs throughout the garment of all that Oklahoma Baptists are doing."

Tai Bonham, director of evangelism for Oklahoma, said the Baptist Messenger carries the directory of evangelists: pictures and biographical sketches of each evangelist and music evangelist in the state. The state also produces a brochure which includes the same information, along with a list of churches in which the evangelists have held recent revivals.

About 1,000 persons attended a "Preachin' & Singin' Fest" at the close of Oklahoma's evangelism conference in January.

From 9 a.m. to 11:30 a.m. at the First Baptist Church of Del City, were non-stop sermons and special music presented by a dozen evangelists

and musicians from throughout the state.

The evangelists in Oklahoma also are providing a time for introducing themselves to the general evangelism conference.

"There is just a generally positive attitude in Oklahoma related to evangelists, as a whole," reported Bonham.

"We begin with the basic philosophy that the evangelist is a God-called man."

Looking toward the future, Texas' Morris said there is a need in his state to "close the ranks" and have even better communication between the pastor and the evangelist.

As in other states, Morris keeps a file on evangelists so that he can answer any requests for revivals made by pastors.

"I think the thing we would like more than anything else,"

commented Crutchfield, "is to have some way to supplement the men (financially) who are in evangelism—especially before they are well-known." He admitted this may not be done in the "next year or so—but in the next four or five years, it is a possibility."

Bonham expressed an interest in providing a family-type retreat for evangelists and their families.

"Because evangelists are away from home so much," said Bonham, "the families have very little time to grow spiritually, together."

Bobby Sunderland, director of the mass evangelism department at the Home Mission Board, believes more should be done to support professional evangelists, but he is encouraged by activities of these and other states. He calls it a beginning.



Country-western singer, Wanda Jackson, shares the spotlight with business-manager husband, Wendell Goodman, as they tell of Christianity.

By Celeste Loficks

Gathered behind steel wire fences and carefully watched by guards wielding guns and clubs, inmates of the state prison in McAlester, Okla., waited for the appearance of Wanda Jackson.

The dark-haired singer, known internationally by country-western fans, had agreed to perform from a truck bed on the prison rodeo grounds.

The prisoners may have come with memories of her hit songs from the late fifties and early sixties: "Right Or Wrong," "Little Bitty Tear," and one that pushed to the top of international C&W charts in 1959, "Let's Have a Party."

But, mixed with the entertainment, inmates received both a testimony in music, presented in the singer's low-voiced country style, and a spoken word of faith shared by both Miss Jackson and her booking agent-business manager-husband, Wendell Goodman.

Since the prison riots which wracked McAlester in 1974, "We were one of the first to get behind the walls," said Goodman.

The inmates were a receptive audience, until Goodman offered an invitation. "With their friends laughing and jeering, these men had to be dead serious to stand for Christ," said Miss Jackson. Out of three separate programs with a total audience of 850 inmates, 120 men took a stand to indicate decisions. "God really moved," said Goodman. "I've never seen him move more powerfully than he did then."

Until six years ago, 90 percent of Miss Jackson's bookings were in nightclubs in the United States and in Europe.

"I had been singing all my life," she said. "I signed my first record contract when I was a junior in high school."

She also had been Southern Baptist most of her life. "since she was 13," said Goodman. "But she had missed Christ; she was an unsaved church member."

Things changed, however, when the pastor of the Baptist church visited the couple.

From Nightclubs to Full-time Evangelism

Wanda Jackson sings and witnesses at international music festivals and behind state prison walls.

"He approached us and shared Christ with us and invited us to come to the church."

About three weeks later, they visited. "God dealt with both of us that morning," said Goodman. "We received Christ."

Miss Jackson began witnessing wherever she performed, and Goodman shared his faith with club managers, as the couple continued the nightclub circuit for several months.

"It had been our way of making a living," said Miss Jackson. "No one came to us and told us we couldn't do this any longer, or that it would hurt our testimony. This just prayed for us, and let the Lord work."

During that time, Miss Jackson began to feel uncomfortable about her work. Sometimes, after a performance she would be startled to have people express appreciation of her testimony, saying they were Christians, too. "I wondered if they were Christians, what were they doing in a place like this? The more I began loving the Lord, the more I began to realize I was separate," she said.

During a nightclub engagement in Houston, Miss Jackson offered to sing at First Baptist Church.

"After I sang and gave my testimony," said Miss Jackson, "Wendell came and gave his testimony. I remember he couldn't quite get through it. He started crying...in public. As he was weeping, the people stood and gave him an ovation."

"At that moment, God used that."

Goodman became impressed with an inner question: "How can you associate her name with a nightclub, and tear down what you are doing tonight?"

"That night," recalled Miss Jackson, "Wendell told me what the Lord said to him. I said, 'Praise the Lord. Let's call it quits.'"

Although she quit the old circuit, Miss Jackson said yes to full-time music evangelism. "We chopped off almost all our income," admitted Goodman, "but we have done nothing sacrificial."

They have never run an advertisement, mailed out a

letter or spent a dime on promotion, yet requests for the singer's appearance pour in from the U.S. and abroad.

"God has done all our promotion," mused Goodman.

Miss Jackson switched from an 18-year association with Capitol records, and for three years has been cutting albums for Word, Inc. The religious publishers are also considering production of a book about the singer's life.

"Professionally, God has opened doors for me," insisted Miss Jackson. "Now I sing in high schools and give performances on college campuses, and have rap sessions with students. Before," she explained, "I would have been frightened to death to go to a college and talk on any level." She performed at the International Country Music Song Festival in London, and shared her testimony via TV while in Sweden last year.

"We were in Europe four times year before last," said Goodman. "God has used her testimony mightily."

Paul Salyer, pastor of South Lindsey Baptist Church in Oklahoma City, where the couple attend, said they conduct services in prisons, homes for the elderly and rescue missions. "Whatever they are asked to do, they do it."

Although he thinks sometimes it is a struggle for them to be "professionals through God's leadership," he said, "they don't decide what they would like to do. They are obedient to the Holy Spirit. He has control of them."

These days, Wanda Jackson also sings in one-night church concerts. She sings hymns and some of her own music, including "Jesus Put a Yodel in My Soul."

"I think the most exciting thing is that we can know God, personally," she tells her audiences, "that I can talk to God and that he not only hears me... but he wants fellowship with me."

"I was at a point I was afraid to die," she confessed. "He has taken away the fear of both."

Concluded her husband about their new ministry: "There's been no life like it." ●

Church Grows Like Country Music

In researching materials for a new book on "how to grow an evangelistic church," C.B. Hogue, director of the HMB's Evangelism Section, talked to many pastors of fast-growing churches. His book, to be published by Broadman Books in the fall, will tell the story of several of these churches. The following article, excerpted from Hogue's upcoming book, begins a series based on these interviews with pastors.

Nashville, Tenn.—Two Rivers Baptist Church has been growing like country and western music: phenomenally. And the excitement centered on the 3,000-member church here seems no more likely to abate than the nation's interest in the Nashville sound.

Two Rivers has coupled extensive use of media with a willingness to experiment in ministry in its 15-year odyssey of steady expansion.

Taking its cue from the Grand Ole Opry and Opryland, which sit across the highway, Two Rivers has attempted to provide for tourists and homelike alike, said pastor Jim Henry.

"Our people are willing to move with the Holy Spirit," said Henry. Two Rivers' pastor for 13 of its 15 years.

"They're not locked in tradition," he continued. "They're open. They're sensitive to the Holy Spirit. They don't always say, 'We can't do it before.'"

"They say, 'Let's do it!'"

In Sunday services ranging from a campground ministry to

a drive-in church to three morning worship hours, Henry or one of his laypersons spoke to more than 3,200 people on a recent Sunday.

Another 100,000 watched Henry on television. The special TV "invitation" results in more calls than the counselors can handle, Henry said.

In addition to TV, Two Rivers church uses billboards and handbills in motels, hotels and campgrounds to announce its services. Special events in the life of the congregation—the Easter sunrise service, the Christmas pageant, for example—are advertised in newspapers and radio spots.

Henry also reaches 50,000 people in an early-morning devotional on TV.

Church membership surveys reveal newcomers have learned of the church through all these media.

But the church doesn't rely solely on media to increase its appeal and enlarge its membership.

"Our main factor in growth," said Henry, "is our people. They witness." Their efforts are given strength by prayer—it's "the connecting link with God," Henry said.

"Our people get on their knees and pray—for each other and for lost people."

Men pray at the church each morning of the week; a women's group meets once weekly to pray "for ourselves as well as for others."

Henry has also instituted a number of programs.

Two Rivers church, located on a parkway that makes it within 20

minutes of "anyplace in metropolitan Nashville," Henry said, draws people from as far away as Kentucky.

But they come on their own—the church uses no buses, except one that goes to two Nashville colleges to pick up 35-40 students each week.

As a result, most of

the people Henry baptizes are adults—and he baptized 240 among the church's 700 additions this past year.

In the final analysis, however, Henry insisted that the church's growth "is not our doing."

"We just sit back and cry with joy at what God's doing," he said.

Evangelist Shares Ministry

Bob Elliott is a professional evangelist. He also works part-time as a staff evangelist for Memorial Baptist Church in Baytown, Tex.

The concept of staff evangelist is not brand new. Yet only scattered churches in the Southern Baptist Convention have such an office.

For Elliott, the job opened up as a result of his friendship with Edward Thiele, pastor of Memorial Baptist Church in Baytown, Tex.

When Elliott decided to quit his pastorate in a Baytown area church, he contacted fellow pastor, Thiele (pronounced tee-lee). He told Thiele he was moving his family to Baytown, and he wanted to make Memorial Baptist his church home.

Thiele suggested perhaps Elliott could be even more directly affiliated as staff evangelist.

The suggestion was funneled through appropriate channels. "The only objections were raised by people who didn't like full-time evangelists, in general," said Thiele.

"I didn't try to defend all full-time evangelists and their methods. I just said every person has a right to be tried on his own merits."

That was more than four years ago. Today, Elliott is an integral part of the church ministry.

Elliott's monthly salary from Memorial Baptist is \$100. "I don't think he is reliant on the income now," Elliott's responsibility as a church staff member varies with need.

"He sometimes teaches personal witnessing," enumerated Thiele. "Outreach leaders meet with him for ideas on personal witnessing. He also participates in the regular church visitation program."

Continued Thiele, "I think the biggest contribution he makes is to help the church be constantly aware of its responsibility of evangelism."

The church newsletter informs Memorial Baptist members of Elliott's revival schedule. "We urge them to pray for him," said Thiele.

Elliott's family—a wife and three children—are active in the church life and "that gives us firsthand contact with how his revivals are going," Thiele said.

And occasionally, Elliott reports on the outcome of a revival, or a particular event or blessing.

"Our people," said Thiele, "feel they have a part in it."

RETIREMENT BLUES

Money isn't everything, but it's more than nothing, and anything'd help most missionaries.

She served as a missionary in an inner-city Baptist center from 1935 until her retirement—39 years. During those years she looked at the garbage and filth on the streets and the falling-down houses. She helped underprivileged children and lonely mothers. She rarely left the center, living in a six-room apartment upstairs. Her work was her life.

Then she retired. And for the first time, the reality of her financial situation struck her: after years of participation in the SBC's annuity program, she would receive \$107 a month. Added would be Social Security—less than \$200 a month.

Yet this missionary is more fortunate than many.

One retired home missions couple receives less than \$100 a month in annuity, no Social Security benefits. Another couple receives \$17 in annuity to supplement \$227 in Social Security. Some missionaries receive neither.

Margrette Stevenson, director of payroll and employee benefits for the HMB, says, "The biggest fear of our retirees is that they will not have enough to live safely without burdening others."

Yet—obviously—many missionaries do not have adequate incomes. Why?

To answer that question, one needs to understand SBC structures. Retirement benefits are handled through state conventions: the cooperative agreements, worked out individually with each state, determine local and HMB participation and benefits for each missionary.

The SBC's Annuity Board administers the retirement plans for all SBC personnel, home missionaries included. The secret to a successful retirement, says I.D. Maricle, vice president and director of member services for the Annuity Board, "is time and money."

The Annuity Board can pay only that amount to which each participant is entitled. For home missionaries, that depends on input from state convention, HMB, local church and the missionary him- or herself.

As further complication, missionaries often relate to churches on a "phase out" program from the HMB as the churches are responsible for input into the annuity. But because the churches are usually struggling, unable to handle more than

basic expenses, the missionaries' annuity allotment is shortchanged.

If communication is clear, if each side fulfills its part of the plan, then the equation results in a financially sound retirement. But if any participant fails, the process fails. And the missionary suffers.

Whose responsibility is it, then, to see that all forces work together?

Some feel the responsibility lies totally with the missionary. "It's his retirement, it should be his concern." But for many, outside factors influence actions.

About half the HMB's missionaries, for example, are in language work. For many of them, language barriers inhibit understanding. Others suffer, says Oscar Romo, director of HMB language missions, because "the pride of self-sufficiency is inherent in their cultures."

Another factor influencing the missionary is an almost "blind loyalty to God's work." For example, when she could find no other funds, one missionary sold her home to provide money for a drug rehabilitation center. Now, facing retirement after 30 years in home missions, she has been told—for the first time—her annuity income will be only \$62 monthly. Fortunately, she was able to delay retirement, thereby qualifying for Social Security benefits.

Others feel the responsibility lies with the Annuity Board. The Board regularly contacts all participants—"We don't really have much distinction between a home missionary and other members," says Annuity Board's Maricle.

The Board acts to alleviate financial crises only "where we know of needs," says Maricle. Funds for emergency financial assistance come from Cooperative Program allocations. But grants are made only after a committee of Annuity Board trustees approves them. Because the committee meets quarterly, persons in financial difficulty may have as much as four months wait before help comes.

"We do have a number of retired home missionaries on our relief rolls," adds Maricle.

Still others argue that the responsibility to provide home missionaries with information about retirement lies with the HMB. Again, that depends on the state and the status of the missionary.

"In some states," says an HMB worker, "we're not even free to go in and talk to a missionary about his or her retirement. The state says, 'That's OUR job.'"

During orientation, missionaries' retirement benefits are explained. But only career missionaries—and a few associate missionaries—receive formal orientation. For the others—and that includes the bulk of the home missions force—orientation occurs only if their local, state or HMB supervisors give one.

Where it can, the HMB has acted to alleviate retirement problems. Missionaries retiring from the HMB with 10 years' service have insurance benefits continued in retirement. After age 65, the HMB pays all insurance premiums, including those of the spouse. "The HMB expends about \$75,000 a year to continue insurance benefits for retired personnel," says Stevenson.

Missionaries who don't qualify for HMB continuing insurance coverage are directed to Medicare and other private insurance companies.

"The biggest thing I want HMB retirees to know is when they call on us, they are not going to meet hostility. We're here to service their needs," adds Stevenson.

And many retirees do call the HMB. Every week Stevenson receives about 200 letters and many phone calls.

To home missionaries with questions about Social Security, Medicare, annuity or insurance, the HMB may seem a logical place to call. But the HMB often does not have the answers. In that case, the missionary finds it necessary to make several queries to find out exactly what will happen at retirement.

If the missionary follows through with calls, letters to each source—state convention, Annuity Board, etc.—his or her questions could be answered. But, in fact, many home missionaries never find out enough to be sure of their financial arrangements until it is too late to change.

Probably more missionaries beginning careers today are protected by adequate retirement packages. But those with many years' service are less secure.

Confronted by rising costs and deflated incomes, this missionary may face a bleak financial future. And the question remains: who is responsible for seeing that he or she does not suffer? ■

Even in "retirement," Morgan has "absolute confidence I'm in God's will...." That keeps him going, despite differences in physical ability—and in pay.

"We also have some assistance in the form of a monthly grant. Most of the people who get it are from Cuba; they had their own program and lost it down there."

Hancock knows financial problems beset retirees. "Some of them haven't put anything into Social Security and little or nothing into annuity," he says. But this hasn't held them back. During 1976, for example, 19 retirees served in World Missions Conferences around the U.S., giving 48 weeks of service.

And in general, most home missionaries who retire, just don't retire. Despite age, they stay involved in missions, though perhaps on a reduced scale. Or at least they are active in their churches.

"They need to be needed," Hancock explains. "That's part of the reason people start in ministry to begin with. It's almost like an entertainer who needs applause. That's part of the motivation."

Probably the first retiree to agree with that assessment is David Morgan. A man who tried to give up missions entirely, but still felt empty and restless, Morgan insists he is doing now what he should have been doing all his life. "If I could start from today, instead of setting out to build one great congregation to preach to a thousand persons every Sunday," he says, rubbing his sprigs of graying hair to a smooth finish atop his balding scalp, "I wouldn't do it that way. The way I am doing it now is the way I should have done it the entire time."

Morgan, a heavy-set man, admits he made mistakes during his first 70 years—like insisting on buildings for his missions. He corrected that by beginning Metropolitan Baptist Church in his home. After the second meeting, the group had grown large enough for a bigger place, so the Morgans extended \$500 to the mission and tented the meeting room of the Holiday Inn. No building is planned.

But one thing he did right from the beginning, he says, was his preacher's class. "I've had one throughout my ministry. Looking across the years, I can see some of the finest men in the ministry came out of it."

Morgan is close to all his students, as well as the members of the church. The students are married men, so Morgan kids them not to "go away from here somewhere else and tell your wife you've been with me all the time." One evening he called a student's wife and said, "Hasn't your husband arrived there yet? He left here over an hour ago... where could he be?" The man was in Morgan's living room.

"Well," says Morgan, grinning, "we have a wonderful fellowship... but it was only one phone call like that I made."

As pastor of a church designed to meet needs of emigrating Jamaicans, Morgan has seen attendance grow

from the few at the first meeting in October, 1976, to the 65-120 coming now.

"You see," Morgan explains candidly, "we were so ignorant that we didn't know we could fail. So we just went ahead and succeeded. Looking back the thing looks absolutely stupid."

In July, 1976, approximately 10,000 Jamaicans lived in the Miami area. Since that time, it's hard to measure the influx, because many people are not officially permitted to leave the island.

However many there are, Morgan understands their needs. Both he and his wife Eileen grew up in Jamaica, studying under the English system—Morgan at Calabar College in Kingston, receiving college and seminary instruction concurrently; Mrs. Morgan in England. Both speak with a clear, crisp British accent, worn a little from the time in Panama, New York, California and Florida.

Mrs. Morgan, who taught at one church school and was manager of another, says she always felt a part of what Morgan was doing.

"I had always wanted to be a missionary. My greatest desire was to go to Africa—inspired by a missionary on furlough. So I'm using that desire to stay involved in missions," she explains.

"Now that this has opened up," she adds, "I'm excited all the week."

A friend of the Morgans talks about the two of them: "He is so organized in his work. Children love him. I've never met anyone who doesn't love him. And she, she is just perfect for him... like the Rock of Gibraltar... very strong."

Mrs. Morgan is quiet, smiling while Morgan talks and talks and talks, poking fun at himself and others. And she nods her agreement when Morgan turns serious, to explain his feelings in "retirement."

"For one thing, there is absolute confidence I know I'm in God's will," he says. "There was a time in my ministry when I would say, 'I believe...' or 'I hope so....' But it's different when you get to the point of knowing you've proved God, and you are able to say, 'I know I have a personal commitment.'"

Perhaps that assurance gives the Morgans their strength to continue in missions. Perhaps, too, that is the key to the involvement of so many of the Board's retirees.

"They don't have any idea of slowing down," exclaims Hancock. "They do as much as ever—they just don't get as much pay for what they do."

In a rented conference room of a Miami hotel, Metropolitan Baptist Church holds Sunday services. Under David Morgan's direction, Percy Ransom leads singing. Despite rapid growth, the church has no plans to build.





REVIVAL

First Baptist Church

CORLIDGE, TEXAS 76834

• YOU ARE
CORDIALLY
INVITED
TO
ATTEND •



SERVICES
7:00 P.M.
EACH
EVENING
•
REGULAR
TIME
SUNDAY

NEW FOR CORLIDGE IS WHAT TEXAS WILL BE THE REVIVALIST
March 6--March 13, 1977
KERRY DIXON, Pastor

Portrait of a Paradox

A man for whom numbers don't count and "losing" has become a winning way of life.

BY CELESTE LOUCKS
PHOTOGRAPHY BY DON RUTLEDGE

Jim Dickson—evangelist—has never preached at the Cow Palace, Madison Square Garden or at any of the other arenas filled by audiences of famous evangelists. And his invitations do not draw "scores" of decisions. In more reflective moments, the rangy Dickson explains, "I'm a loser."

When Dickson first decided to be a preacher, co-workers at his father's furniture factory scoffed: "You'll be back here running this rip saw in six months."

Dickson was shy. Yet he felt his calling was evangelism.

"The kind of life I want is to reach as many people for Christ as I can," he says.

While friends teased, Dickson's mother tried to dissuade him. "I told him, 'Evangelism is so hard to get into. You'll be away from your family. He'd listen to me. He'd smile. He'd say, 'Mom, I know what the Lord wants.' She adds with a shrug, "You can't argue that."

Three years ago, Dickson left a thriving pastorate in Houma, La., to follow his dream of worldwide crusade evangelism.

He bought a plot of land near Waco, Tex., to raise his family, and borrowed an office at Columbus Avenue Baptist Church, where he's a member. There he prepared sermons, mailed out pamphlets and tried to drum up revivals.

His calendar has been less than full. In three years he has gone \$15,000 in debt. To keep food on the table last winter, Dickson hauled dirt and tore down fences. But come spring, he was back on the road, preaching revivals in small towns like Corlidge, Tex. *Continued*

Revival signs herald Dickson's arrival



Jim Dickson and Kerry Dixon in downtown Coolidge.

Dickson works at a steady pace. "If you keep putting a minnow on the line, sooner or later you'll get a fish," he says.

In Coolidge, Tex.—population 786—roosters awaken the sun. Pickups park downtown. Conversation is flicked with "ain'ts" and chopped off verbs: "hitchin', loadin' and movin' down the road."

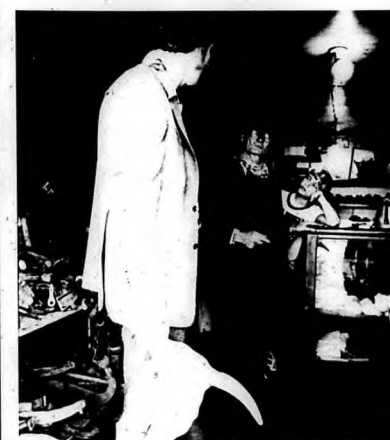
Clinging to the main thoroughfare, Bell Street or Farm Road 73, are a post office, funeral parlor, furniture store and a couple of gas stations. "We had a barber shop—but the barber died," says an old timer. "We used to have a depot and the train came in here at noon. But

that was in times past."

Dressed in western-cut suits and pointy-toe boots, Dickson fits in. He can hold his own when talk turns to livestock: "My herd is going to double this spring," he says with a spreading grin. "my cow is expectin' a calf." And he can hold his own at the down-home meals prepared by church members. Swapping story for story up to an hour or two after the table has been cleared, Dickson gears down his pace to fit the town and the pastor. He may kick



Dickson and Hoss Allen peer into chicken coop (below).



Dickson rummages through a local trading post.



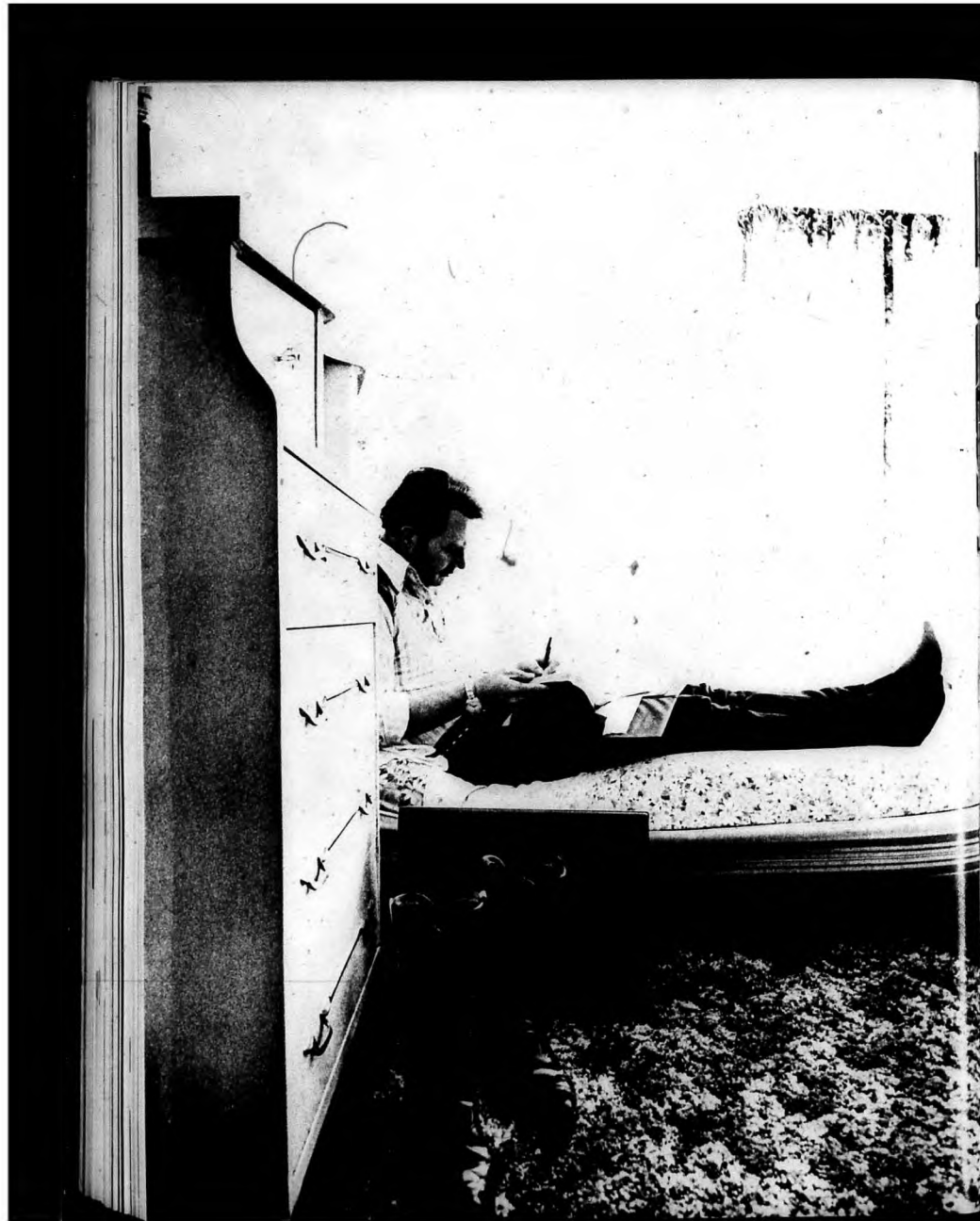
Dickson chats in the only restaurant in Coolidge.

around a dusty pasture or visit local businesses.

"Jim doesn't want to supercede the pastor," explains Marshall Edwards, Dickson's pastor at Columbus Avenue. "He is concerned with enhancing the ministry of the church...not in drawing attention to himself."

Comments Dickson: "After four years in Houma, I know the heartbeat of a pastor. If an evangelist's not careful, he can come in and destroy in a short time what it takes a pastor years to build up."

Continued



Dickson has no advance man or complex organization. To save money he often sleeps and eats in the home of the host pastor or with a church member.



Dickson quietly counsels a church prospect, which is all in a day's work.

The nearest motel is in the next town. To save time—and money—Dickson stays with Kerry Dixon, pastor of the FBC, Coolidge.

The men work together comfortably, in concert.

Primarily, Dixon wants an evangelist who preaches the Bible. Dickson does. He also wants a man who pulls no punches. "Some men are decision-hungry," Dixon says thoughtfully. "One told me he had 66 ways to get people down the aisle. Jim," he insists, "isn't that way at all."

"He talks everything over with me... He doesn't try anything tricky."

"This is the second time I've had Jim. I'll have him, again."

Following an afternoon of visiting prospects, Dickson kicks off his boots and stretches out in the guestroom for some time alone: to rest, review his sermon, and write home. "I would hate to call America back to God, and lose my family to the world," he explains.

Continued



Grabbing some spare moments, Dickson (left) writes home. He eats (above) with pastor and revival team.

"If I did get into crusade evangelism, I might be miserable. I do like my privacy," admits Dickson. "I go out and project myself. But I come home and withdraw a little. That's why we live out in the country."

For the family, the evangelism circuit means extra pressures, too. But, insists Karole Kay, Dickson's oldest, "We're all in this together. If there's a faulty foundation, the whole house would fall."

Continued

Walking through the pasture, Dickson is joined by his wife and family.





With help, Nola, left, shoots on target. Miriam waits her turn.

Expressing pride in his family, Dickson admits, "Every mamma crow thinks her babies are blackest."

Asked what makes her dad happiest, without hesitation, Miriam answers, "Preachin'." She quickly continues, "Bein' with his family is next."

Dickson may not be gone as much as some evangelists, but when Karole Kay, 18, oldest, was crowned homecoming queen at Aquilla High, he was on the road. In 1976, his son, Jimmy, scored 123 points in six-man defensive football. "I saw only one game year before last," laments Dickson, "two last year. But I know he plays well. They write me about it."

Letters help. Red-haired Jerlene, 11, has saved every one. The postmarks range from



Jimmy, Miriam and Jerlene join their father in

petitive game of basketball. "When he's here, he's here with us," says Karole Kay.

Lake Charles, La., to Tyler, Tex. "Be sure and pray a lot for the meeting this week," Dickson wrote in one letter. "It is going a little slow, but there are a lot of children who have not made their decision... yet."

He writes his wife once a day and each child at least once, while he's on the road. But, sighs Terri, the youngest, "When you write letters, you feel like crying."

According to Nola, her role as evangelist's wife offers more "freedom to be me." Yet, as Dickson's ministry broadens, "I tighten mine down," she says. "You cannot raise children part-time. You have to be with them." While she doesn't try to take

Dickson's place, Nola admits, "I brave up and do a lot of things with Jimmy that boys do—like paddle down the river."

Because he's in evangelism, the family also has had to tighten belts. "You want to say, 'Why does it happen to us?'" admits Miriam, 15, about the long financial dry spell. "But Daddy teaches us to leave it up to God."

Generally, the family is close knit and supportive. Says Jimmy, 14, "The hardest part is when he starts to leave again. Once I asked, 'Dad, why did you have to be an evangelist? You could be really good at something else.' He just laughed."

Continued

John B Christian often steals the show, even after he's safely tucked inside the black case. "Hey, Jim," plaintively calls the dummy, "I need a flashlight."

Children at Coolidge Elementary School shriek with delight as John B. Christian



Rolling his eyes, winking at the audience and making jokes the preacher could never get away with, "John B. Christian" is Dickson's mischievous sidekick. "I call him a dummy," says Dickson. "John insists he's a living doll."

So do audiences. John makes old folks chuckle and kids shriek with laughter. Dickson's ministry with John began with an \$8.50 puppet and hours of practice in front of the bathroom mirror. John's popularity grew. Dickson bought a more expensive dummy. Ironically, the "team" became so popular. Dickson had to pull John B's name off the slick revival brochures: invitations to banquets and children's services outnumbered revival bookings.

winks at the girls and makes jokes about teachers.



Yet the pair still presents school assemblies to encourage revival attendance... as well as raise money during the "off-season."

"I can't do a religious presentation at the schools," explains Dickson, "but I can give a moral lesson."

John B also helps with a mini-sermon for children, prior to the regular sermon. "We've actually had people who visited and got saved because of John B," says Dickson.

Those who have seen John B usually clamor for his return.

Dickson shakes his head and smiles. "That's always the way it is. People seem to remember that dummy better than they remember me."

Continued

"I'll tell you what I like better than anything," says John, "the girls!"



Between services, Dickson repairs John's coiffure.





Dickson's invitations are relatively low key. Muses his dad, "He doesn't put on a lot of pressure. We think he should. But he



thinks if they come forward under too much pressure, it's not for real."

"What really counts? How many come down the aisle? Or how many lives are changed?" Dickson asks.

Pastor Dixon was pleased with revival results in Coolidge, and the remainder of March meetings went as scheduled. However, in April Dickson had two revival cancellations—one in Kentucky, due to flooding. Despite continued struggles, he does not return to the pastorate. "It's not even a consideration," Dickson says. "God called me to be an evangelist."

The past three years have been difficult. "I thought I'd be way ahead of where I am," he admits. "I thought in a year I'd be financially solvent."

Marshall Edwards of Columbus Avenue has watched and counseled Dickson for three years. He is impressed. Dickson avoids building up his association at the expense of churches. "He is open to advice. He fits into our church and doesn't ask any special consideration." In the face of hard times, Dickson has expressed "no bitterness."

Continues Edwards, "Dickson is up here reading and studying and working every week. He prepares as diligently for a church of 800 as he does for a church of 300 or 400."

And while Dickson may call himself a loser, Edwards disagrees. "It's not whether you come in first—but whether you give your best in every situation."

"That," says Edwards, "is why Jim is a winner."

WHY JOHNNY CAN READ

An Appalachian pastor works to open new worlds to adults who have grown up hollow-bound "functional non-readers."

By Everett Hultum/photography by Don Rutledge

"If we distribute 100 Bibles around here, 20 won't do any good. If we visit 100 homes door to door, and give out 100 tracts, 20 will be wasted," says David Lyons.

"It makes no sense to give out Bibles or literature if the people can't read. And a lot of 'em around here can't read."

Lyons pastors Fleming Baptist Church, working under Kentucky Southern Baptists' mountain missions program.

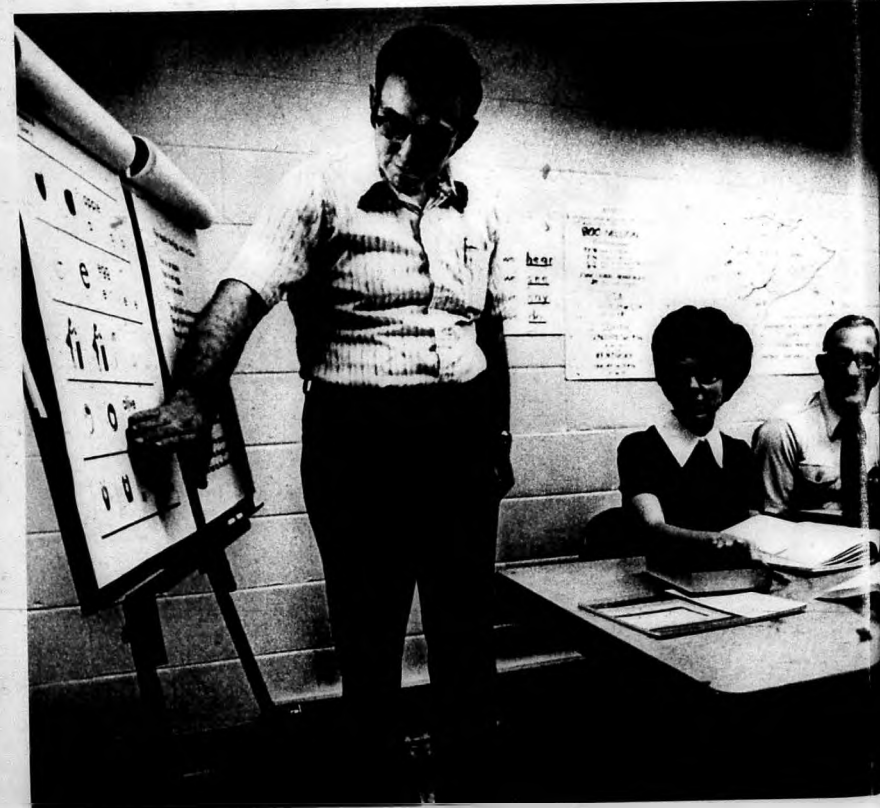
Fleming, a small, company-built town in the heart of the eastern Kentucky coal fields, is

part of a chain of hollow-bound mountain communities that link together perhaps 4,000 people.

U.S. census figures indicate one of five adults over 25 in and around Fleming is a functional non-reader; the same census estimates less than one in five is a church member.

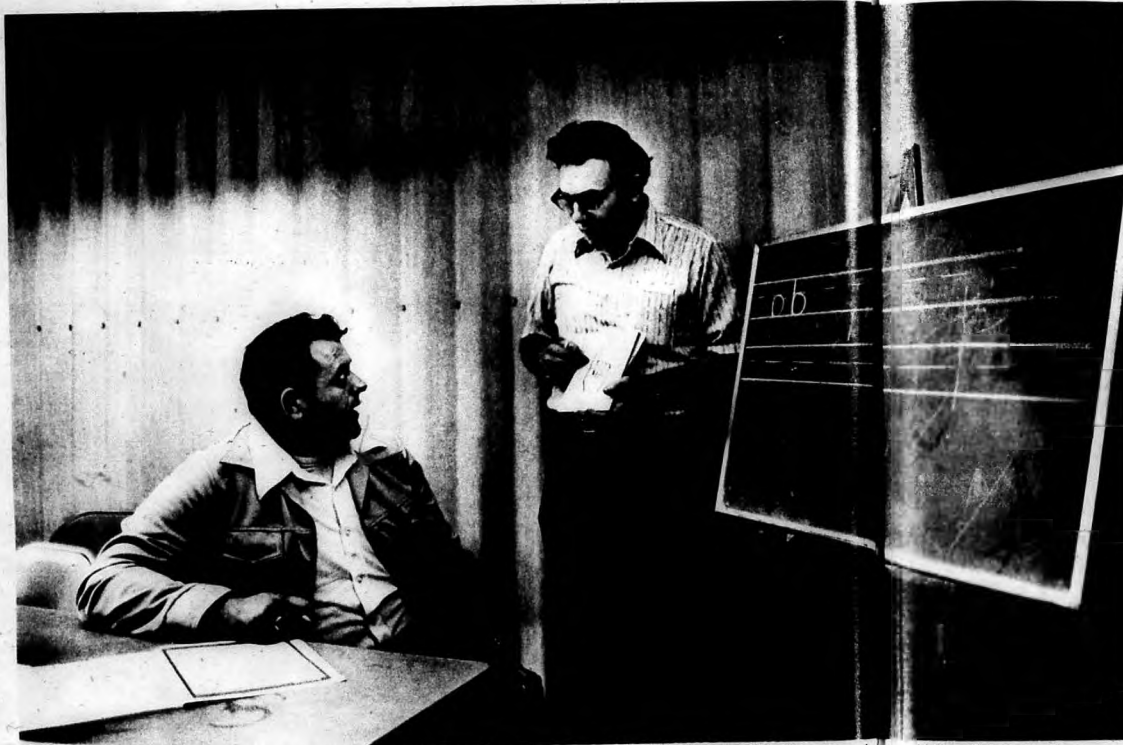
It's a two-pronged challenge that demands David Lyons respond.

Lyons gave up a stronger, more stable pastorate to come to Fleming in 1972 because "we felt a definite leading of the



David Lyons teaches literacy workers.

For Lyons the students are "such a blessing."



Dean Fields, left, a Baptist preacher, memorized in order to compensate: "I'd do everything I could before I'd tell someone I didn't read nor write."

Lord" to return to mountain missions, says Sue Lyons, David's wife.

When the Lyons arrived in Fleming, they found the Southern Baptist church's mood one of despondency. Its record of three pastors in three years—with long intervals between them—had reduced church members' confidence in themselves; attendance had dropped to less than 40.

In a section where Old Regular Baptists, Freewill Baptists and Church of Christ members—the fighting branch," Lyons calls them—are dominant, Lyons immediately began to work to rebuild the

people's outlook.

His aggressive visitation, strong preaching and steady concern in "trying to meet needs whatever they are, wherever they are," helped Lyons more than double average attendance. He believes he could double it again if he could provide transportation for those living in the remote, finger-like hollows that slice off Goose Creek and Boone Fork.

Often newcomers to these isolated mountain communities find acceptance comes slowly. But Lyons, a "native mountaineer" himself, "fit right in,"

says Mrs. Lyons. In four years, "he's become pretty well known and accepted—and well-loved."

"David does a tremendous amount of counseling," says a friend, "and an awful lot of it is not with church members. Sometimes they're lost people, sometimes members of other churches. The people have confidence in David."

That became obvious "after a little while" as mountain people, normally reserved, began to "slide up to me and want to learn to read and write," says Lyons.

Although most were not members of the Fleming church,

they'd usually tell Lyons, "We're tired of hearing what someone else has to say about the Bible, we want to read it ourselves," recalls Lyons.

"That's as good an excuse as you need for teaching literacy."

The Lyons had first become interested in teaching literacy many years before, at Goose Creek Baptist School, where he had been a student. Their teacher was Lillian Isaacs, who helped begin Southern Baptist literacy missions before going with husband, John, to serve as missionaries in Alaska.

About a dozen years ago, the Lyons had taken another literacy course with Mildred

Blankenship of the Home Mission Board's Christian Social Ministries Department.

"But they never did anything with it," says Blankenship, a specialist in literacy missions "until a few years ago."

Blankenship and the Isaacs back from Alaska, were traveling through eastern Kentucky in an attempt to enlist workers in literacy missions, when they ran into the Lyons.

The young couple was, Blankenship sensed, an answer to prayer. For years, she'd been convinced "we'd have to find a native of the area; if literacy missions was to take root in the clannish Kentucky hills."

In the past few years, Lyons has led four literacy workshops,

"The mountain people are proud," explains one mountaineer. "They don't want people to know they can't read. They'd do anything to hide it. They memorize labels. They learn to buy food or whatever by the colors on the packages."

"They want to read," Lyons found, "but you have to love them to the point they trust you" before they open up, admit their "shortcoming" and ask for help.

The Lyons were keenly aware of the need by the time they re-encountered Blankenship and the Isaacs. They needed little encouragement to become eastern Kentucky's leading advocates of literacy missions.

"He's amazing in his concepts," says Blankenship. "He has a real feeling for ministry, rather than the idea of just preaching."

Since the Lyons began literacy work three years ago, Blankenship continues, they have become "very committed, totally committed, they're the kind of people we must have if we're ever to reach the hundreds of mountaineers who can't read."

"Somebody needs to do it," says Lyons simply, "and we have the love, the compassion, the desire to do it."

The work demands a "full time person, 365 days a year, there's so much to do," says Lyons. But as Fleming Baptist Church's one man staff, Lyons is limited by other duties.

"First of all, I'm pastor of the people. I can't neglect them, they're such fine folks," Lyons says.

But he adds, "Literacy is part of my work."

Pointing to figures that show one of every 11 people in the South is a functional non-reader, he continues, "This is a deplorable condition; it is a tremendous challenge to Southern Baptists to train and equip as many as possible."

And it ought to be part of every pastoral ministry. Every church ought to have someone equipped to teach others to read.

This is basic. We can't do what else we should until they can read."

In the past few years, Lyons has led four literacy workshops,

training at least 35 people to teach literacy, including a half dozen from his Fleming church.

Some take the 16-hour course merely to "be able to teach a family member to read." Others, like college students and HMB summer missionaries Kathy Ables and Mary Lee Baxter, have actively used the training to teach several non-readers.

Some, too, have taken the literacy training but, from lack of confidence or opportunity, have done nothing with it. But this doesn't discourage Lyons. "Remember it was 10 years after our training before we finally used it," he says.

Lyons and his wife have also taught several pupils individually, a commitment that requires "a minimum of two hours every week for eight months or longer."

Mrs. Lyons recalls one student, a woman with a brain tumor who was to have surgery in Baltimore, wanted to learn to read the Bible. Despite headaches and eye problems, the woman worked diligently.

"We taught her the name Jesus—this is the first word they learn to write," says Mrs. Lyons. "We spent it out in her hand letter after letter. There's something about this human touch, it just means more."

Finally she began to recognize it. Excitedly she cried out, "There it is, there it is." We were all in tears.

So engrossed in literacy work has Lyons become, he's given up preaching revivals to use all his time away from Fleming church in workshops, even though "there's no one on the face of the earth who loves to preach revivals more than I do," Lyons says.

And all the literacy work is volunteer, the Lyons receive no pay for conducting workshops or individual teaching.

Yet pay is the least of the Lyons' concerns.

"This is not one of your glamour ministries," says Sue Lyons. "But somewhere along the way, these students ask you, 'Why are you doing this? You're giving your time and receiving nothing in a monetary way. We answer 'Jesus went around helping people and

Jesus in me wants to do this.'"

For Lyons, too, the students have been "such a blessing."

One who's meant the most to Lyons is Dean Fields, a 32-year-old Freewill Baptist preacher who's been Lyons' student for the past year.

Fields grew up in eastern Kentucky "without a chance to learn reading and writing." He entered the army at 15, scoring above average on I Q tests, "all without knowing how to write his name."

He learned to drive by memorizing the color of road signs, know directions by the shape and color of buildings along the routes. He worked in a grocery by memorizing the looks of cans and boxes, he filled in time cards on a construction job by memorizing the information they were supposed to contain.

"We've got a lot of 'pale up here in eastern Kentucky," says Fields. "I'd do everything I could before I'd tell someone I couldn't read nor write. But when I couldn't do nothing else, I'd just shut and tell them, 'I can't read nor write.'"

Almost all students work toward specific goals—to read a legal contract or newspaper. They stop when their objective is reached. But Fields had stronger motivation than most.

Called to the ministry several years ago, Fields "prayed for two and a half years for someone to teach me to read and write," so great was his desire to study the Bible firsthand.

Now in advanced study with Lyons, he recalls with tears in his eyes the first time he read the Bible to his children.

"Reading to them about Jesus was like being a family for real," he says.

"It's a different world for those who can't read nor write," he continues, his voice choked with emotion. "When you come out, and find meaning in words on a page, the doors open for you, and you see the light. It's just like walking into a new world, like a child's come from its mother's womb."

"It's a great feeling to know how to read and write."

And, for David and Sue Lyons, a great feeling to share that knowledge with others. ●

PRAYER CALENDAR

A quarterly listing of chaplains' birthdays

JULY

July 2: Huey A. Bridgman, Ga., Army; Ira G. Moss, Tenn., Army; July 3: Weaver S. Anderson, Mass., A.F.; William P. Brock, Ala., hosp.; Kenneth W. Cook, Ga., inst.; Gary Cragun, N.Y., Navy; Geoffrey Knott Jr., N.C., Army; July 4: James Conard, Ark., hosp.; Robert H. Honeycutt, N.C., Army; John C. Lee, S.C., inst.; Charles D. Phillips, Miss., hosp.; July 5: J. Eugene Ryder, N.C., hosp.; Paul Henry Williams, Ga., Navy; July 6: Vance Davis, N.C., hosp.; Kiyo Itokazu, Hawaii, Army; Robert Satterfield, Fla., A.F.; Blewett A. Smyth, Mich., V.A.; Wm. Everett Tumblin, Ga., Navy; Charles P. Van Frank Jr., Okla., Navy; July 7: Winston P. Fox, Ga., A.F.; Franklin D. Holley, Mo., Army; Charles N. Russell, Tex., Army; John C. Sargent, Ark., Army; July 8: Jack Lee Clack, Ark., ind.; Larry D. Farrell, N.C., Army; July 11: Elmer G. Horn, Miss., Army; Daniel Keels, Ga., hosp.; John N. Sims, Ala., hosp.; Robert C. Tate Jr., Tex., Navy; July 12: William E. Donan Jr., Ky., Navy; Rudy C. Nail, Mo., inst.; Paul R. Wright, S.C., hosp.; July 13: Bruce Coliharp, Tex., A.F.; Bobby M. Cox, Tex., inst.; Richard L. Park, Fla., Army; July 14: Charles D. Bass, Tex., Army; Ralph M. Galbraith, Canaan, hosp.; Thomas E. Reiff, ind., hosp.; Charles H. Wilkens, Tex., inst.; July 15: Kenneth Pepper, Tex., hosp.; William R. Shirah, S.C., inst.; July 16: Willie E. Buice,

Ga., A.F.; July 17: John B. Tucker, Ark., V.A.; Buster P. White, Tex., Army; Samuel Young, Va., inst.; July 18: Darrell C. Highsmith, Ill., A.F.; Thomas H. O'Neal, S.C., hosp.; July 20: Alfred DeLossa Jr., Mass., Army; Richard S. Robbins, La., inst.; Jerry L. Dickerson, Va., Navy; July 21: Wayne Durham, La., hosp.; Lowell C. Todd, La., V.A.; July 23: Gene B. Andrews, Ala., Navy; Edwin A. Gates, Okla., Navy; Carroll L. Johnson, Tex., A.F.; Charles E. Vickery, Ill., V.A.; William P. Webb, Fla., Army; July 24: Claude B. Farris, Okla., A.F.; Louis D. Hendricks, Okla., Army; Horace Sams Jr., Ala., Army; July 25: James E. Bishop, Tex., Army; Allen J. Harkness, N.Y., A.F.; Ebb G. Kilpatrick, Ky., hosp.; David R. Morrison, Iowa, inst.; July 26: John L. Harris, Tex., hosp.; July 27: B.F. Bennett, Tex., SBH; Philip L. Tillman, Miss., A.F.; July 28: J. David Atwater, N.C., Navy; Thomas D. Denson, Tex., Army; July 29: S. Denton Bassett, Tex., hosp.; July 30: Wiley C. Guthrie, N.C., hosp.; Thomas J. Halsey, Ark., A.F.; July 31: Kenneth R. Israel, Mo., A.F.; Billy J. McKee, Tex., Navy; Richard E. Sapp, Fla., hosp.; G. Richard Travis, N.H., Army; Russell G. Waldrop, Miss., hosp.

AUGUST

August 1: Dallas G. Roscoe, La., Army; Larry Neil Shirey, Ala., Navy; August 2: William Crapps, N.C., inst.; Jack R. Peters, Okla., Navy;

August 3: Thomas W. Black Jr., Miss., A.F.; Clarence R. Bridges, Tex., inst.; Lewis G. Burnett, Tex., Army; Gilbert R. Thornton, Pa., ind.; August 4: Kenneth H. Edmiston, La., Army; Calvin H. Garner, Ark., Army; Charles R. Parker Sr., Ga., Navy; August 5: Howard A. Easley, Ala., Army; James R. Perdue, Mo., Navy; Parker C. Thompson, Mo., Army;

August 6: Ray N. Cooley, Ky., hosp.; James E. Whitlock, Miss., inst.; August 7: Lester T. Buckalew, Ga., A.F.; August 8: John D. Ford Jr., Calif., Army; Joe Frank Weber, Tenn., V.A.; Charles H. Wolcott, Tex., Army; August 9: Robert F. Cullum, Tex., hosp.; Harry C. Hand, N.J., ind.; Baxter M. Pond, S.C., hosp.; August 10: Glenn T. Fasanella, N.C., Army; Willard David Sapp, Ga., hosp.; August 11: Bobby G. Allen, Miss., Army; Richard W. McKay, Va., hosp.; Michael L. Nichols, Mo., Navy; Ronald M. Stephenson, Ky., hosp.; August 12: Harold Jordan, Miss., ind.; Francis A. Knight, Fla., Army;

August 13: William R. Eaton, Ariz., V.A.; Dean L. Minton, N.C., A.F.; August 14: Herbert R. Earley, Tex., inst.; August 15: Austin N. Brown, Fla., inst.; James T. Pruitt, Ala., hosp.; August 16: Wesley E. Brett, N.C., SBH; Gerald Cook, Mo., Navy; Jerry D. Reynolds, Tex., Army; Timothy P. Van Duivendyk, Mich., hosp.; August 17: Elvin B. Norris, Tex., Army; August 18: W.T. Permenter, Tex., Army; Alfred J. Poole, S.C., hosp.; August 19: Horacio Cardenas, Tex.,

hosp.; H. Douglas Roebuck, Ga., hosp.; Roy E. Woodall, Miss., Army; August 20: Wallace M. Hucabee, La., A.F.; August 21: Mark E. Woodruff, Ala., Navy; August 22: William G. Justice;

August 23: James E. Doffin Jr., N.C., Navy; Leslie M. Lefik, Tex., Navy; Eldon H. Luffman, Fla., Navy; R. Gene Mills, Ala., hosp.; William T. Taylor, Ky., Army; August 24: Robert L. Brown, Miss., A.F.; Robert T. Durham, Ky., hosp.; Willard C. Kimble, La., Navy; August 25: John R. Brown, Tenn., inst.; Alfred W. Meeks, Fla., A.F.; Hugh D. Smith, Tex., Navy; Clyde J. Wood, Ala., Army; August 27: Berne Caloway, Tex., Navy; August 28: William K. Bagwell Jr., S.C., Army; Steve L. Doran, Tenn., inst.; August 29: Paul B. Cassibry, Ala., Army; Phillip J. Cassibry, Ala., Army; August 30: Bobbie Burdick, Tex., Army; Jimmie A. Roberts, Tex., Army; Jonathan H. Waddell, Miss., hosp.; B.J. Williamson, Minn., hosp.; August 31: Charles I. Hill, Tenn., Army; Benjamin F. Kelley, Ark.,

SEPTEMBER

September 1: Terry L. Brooks, N.C., ind.; George F. Ricketts, Va., inst.; Milton P. Sinden, Ohio, hosp.; September 2: William L. Luce, Mo., A.F.; September 3: Charles T. Clanton, Ark., Army; Thomas W. Murphy, Kans., A.F.; Gordon Shamburger, Miss., hosp.; September 4: Navell E. Knight, Ga., Navy; Edwin R. York, N.Y., Army; September 5: Jerry Shirley, Tex., Navy;

Robert D. Tatum, Tex., Navy; September 6: Donald G. Burton, Tex., hosp.; Otly Owens Jr., S.C., A.F.; Talle Williams, Tex., hosp.; September 7: Newton V. Cole, Miss., A.F.; Anthony W. Johnson, Md., hosp.; September 8: Earl Duncan, Ark., A.F.; Assim L. Ingram, Ark., inst.; Virgil Lee Kearney, Tenn., V.A.; September 9: Ocie J. Courtney Jr., Tex., Army;

L.L. McGee, N.C., SBH; September 10: Robert B. Estes, Tex., Army; Benno J. Humby, Miss., Navy; Heyward P. Knight, S.C., Army; Charles Mallard, Fla., Army; Leo J. McDonald, Tex., Navy; September 12: Henry E. Quates Jr., Fla., A.F.; September 13: Marvin L. Chamberlain, Mo., Navy; Frank E. Deese, N.C., Army; Vernon L. Fash, S.C., A.F.; Andrew Johnson, La., Navy;

September 14: Roland J. Fells, Tex., hosp.; H. Marlowe Link, Calif., hosp.; W. Parks McKittick, S.C., hosp.; Jack F. Phillips, Tex., Navy; September 16: Donald E. Fowler Jr., Minn., Army; Wm. Neale Williams, Tex., V.A.; September 17: Robert David Knight, S.C., Army;

September 18: Eugene E. Allen, Fla., Army; Richard Earl Martindale, Tex., Navy; James R. Taylor, Miss., A.F.; September 19: William T. Bassett, Okla., V.A.; September 20: Francis T. Aune, S.C., A.J.; September 21: Phillip Owens, Ga., ind.; September 22: Thomas J. Z.T. DuBose, Fla., Navy;

September 23: Donald K. Duncan, Ky., hosp.; Samuel August Kimbree, Hawaii, Navy; Bert E. Miller, Tex., ind.; Stanley O. Miller, La., Army; September 24: Harold Garrett, Okla., Navy; Martin A. Schlueter, Calif., hosp.; September 25: Raymond C. Moore, Pa., hosp.; William H. O'Dell, Tex., V.A.; Robert Vickers, Ky., Army; September 26: Billy D. Ingram, Tex., Army; September 27: Hollis H. Brind, Tex., Navy; Jerry L. Martin, Ill., Army; Therman E. Moore, Ga., A.F.; Charles R. Riggs, Ky., inst.; C. Roy Woodruff, Ala., hosp.; September 29: James D. Johnson, N.C., Army; Malcom W. Rogers, Ky., Army; September 30: Rhodes W. Harper, Mo., Navy; Stanley E. White, Tex., A.F. •

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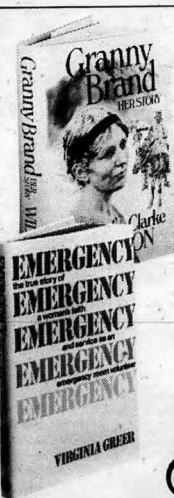
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READERS' REACTIONS

"You shouldn't deal with ethical subjects"

Remembering "Mama"

(Editor Walker) Knight's "Comment" about his mother is beautiful, absolutely beautiful (May HM). Thank you for sharing this moving word with us all.
Thank you, too, for the strong emphasis on family. The issue is an excellent one.
Foy Valentine
Nashville, Tenn.

● Knight's tribute to his mother is touching and beautiful. I wish I had known her.
Jim Cox
Middletown, Ky.

● I was moved.
The piece was sensitively written. In opening part of his life to us in this way, Knight has encouraged me to want to express appropriate appreciation more faithfully, and he has allowed us to know him better.
Gomer Lesch
Nashville, Tenn.

● Thank you for the beautiful account of Rowena. Sometimes I have wondered what was behind HOME MISSIONS—now I know where the heartbeat began. Continue to inform, inspire and challenge us.
Ralph E. Wade
Garden City, Ga.

● HM continues to offer a much needed prophetic voice carried on the wings of journalistic excellence. You continue to find stories that cry out to be told—the March story, "Misery Is..." is a good example. And the May "Comment," was superb.
Mike Creswell
Cayce, S.C.

Uninspiring propaganda?

What does capital punishment (April HM) have to do with the work and program of the Home Mission Board?

How is this kind of journalism contributing to the establishment of peace, tranquility, law and order in our nation?

How does this propaganda inspire us to go out and win the lost and raise money for home missions? And, since when does the Home Mission Board interpret the doctrines, ethics and politics of the Convention?

I am convinced that if the Home Mission Board would give its attention to the primacy of evangelism, the establishment of missions

and churches and their encouragement, the problems involved resulting in capital punishment could be more readily solved.

It seems that the ethical subjects majored in by the present HM editorial policy could better be dealt with by the Convention's appointed agency for this purpose, the Christian Life Commission.

Anson Justice
Oklahoma City, Okla.

● ...shows a great ability to present the facts and opinions of both sides of the question and yet to also get at the strong emotions that are so closely related to this issue.

I am sure many Christians like myself have at times questioned the morality of capital punishment but have never decided one way or the other. Because of your thought-provoking articles, especially the one, "A Day in the Life of Joe Fred Brown," I can now say unequivocally that the death penalty is unjust and should be revoked.

"Baptist Faith and Message," adopted by the SBC on May 9, 1963, states that the "means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Christ Jesus. Every Christian should seek to bring industry, government and society as a whole under the sway of the principles of righteousness, truth and brotherly love, always being careful to act in the spirit of love without compromising their loyalty to Christ and his truth" (Sec. XV, The Christian and the Social Order).

If this is truly a statement of my faith as a Christian and a Baptist, and since I am opposed to capital punishment, it becomes my responsibility to propose and seek the passage of viable alternatives that will bring justice and protect society without destroying a human life. It is also my responsibility to convince others to join me in this endeavor.

Thank you for awakening me to the realities of the issue and for motivating me to fulfill my responsibilities as a Christian to society and to individuals.

Bob Allen
Fort Worth, Tex.

● I, for one, am tired of the attempt by men like (writer Dan) Martin and many of those he interviewed, to make the innocent feel the guilt of the guilty.

It seems to have become fashionable in the minds of some to release back into society those who will continue to kill and maim.

I, too, feel sympathy for anyone who has to be put to death. But, I feel more sympathy for the families of those who are murdered. Why not interview the mothers, fathers and children whose loved ones' lives have been snuffed out by one of these people on death row?

I confess that our system is not without fault, but it is the best we have.

It is not the will of God that any man should perish in hell—yet multitudes will certainly do so. Does this make God unjust?

America is the only place I know where a person can get a fair trial. Most of the other countries carry out executions immediately. Do you recommend this?

Harold Watson
Whitesboro, Tex.

EDITOR'S NOTE: Although HM has not taken an editorial stand on capital punishment, we have concluded that it and "victims' rights" are two different issues. To base our decision on capital punishment on our sympathy with the victims' families—and we do feel deeply sorry for them—would be to act on a motive of revenge, which is clearly in opposition to Christ's teachings.

The two questions society must face, as pointed out in the issue, are (1) will capital punishment deter criminals? And (2) is there any other option?

As members of the Christian community, we must not only answer those two questions, concluding positively that killing another human being is the only action which will deter others and/or protect society; but we must also decide if killing is justified, even under those circumstances.

One thing HM has concluded, however, is that the U.S. criminal justice system is in a mess; a complete review of every phase, from arrest to sentencing to release, is needed. Perhaps Christians would contribute more by helping reform the system than by demanding capital punishment almost by default.

Do pass it on!

I would like to thank those who make possible such a fine magazine as HOME MISSIONS. We read it and enjoy it, then usually pass it along to someone else.

Stanley Stevenson
Somerset, Ky.

COMMENT . . . by Walker L. Knight

The Baptist contribution



A television journalist from the British Broadcasting Corporation, in Atlanta for preliminary investigations on a six-part series about the South, visited with me recently. One of the segments would deal with religion in the South, and he had some questions about Southern Baptists.

We had not been talking 15 minutes when he asked what contributions I thought Jimmy Carter's faith had made to his positions as president.

I do not have an intimate knowledge of Jimmy Carter, nor an intimate knowledge of his actions as president, despite the rather close following I have made of government before and since his election. However, President Carter and I are about the same age and we have been Southern Baptists about the same length of time. So one way to answer that question is to reflect on the contribution my faith has made to my life in areas that are important to a president.

A major contribution to my thinking has been an appreciation for religious liberty. I have heard this theme from pulpit, read it in our literature and felt it in the warp and woof of my family and friends. If there was one thing that we would be willing to go to jail for or fight for it would be religious liberty. It is with fierce pride that Baptists make their claim to helping establish religious liberty through the contribution of Roger Williams and through a strong effort in Baptist advocacy of the Bill of Rights.

This principle of religious liberty, underlying our position of separation of church and state, is rooted in Baptists' belief in the priesthood of the believer, the soul competency of the individual, the deeply held position that each person mediates for himself with God. No one, not church or state, stands between me and my God. The individual must be free to exercise his faith, and he demands the same freedom for others.

The current deprogramming craze clearly violates religious freedom. It is the old adage—two wrongs do not make a right, human or civil.

The worth of the individual is another principle my faith has given me. God created all men—equally. Each person is loved by God, enough so that His Son entered into history, died and rose again for man's sake. Therefore, the individual's rights are preeminent and transcend the needs of the state, even though they may be voluntarily tempered by one's love for others. From this principle flows the position on human rights: man's right to freedom and his need to participate in determining his own destiny. His opinions are important. His vote is important. His right to free speech, to free access to information, and to be considered as a person are part of this principle. The autonomy of the church, being free from outside forces and seeking to be as pure a democracy as is humanly possible, also flows from this stream. At the same time voluntary cooperation between autonomous individuals and institutions (churches, associations, conventions) becomes both a necessity and a pattern for government.

Because God loves all persons, created all men, and made us heirs and joint heirs with Christ, the individual is important. Believing this has contributed to my positions on civil rights, even though I had to overcome the contradiction of seeing those rights denied by churches and denominational bodies. It was clearly a case of teaching one thing and practicing another. Finally, the truth of the gospel broke through, with a little help from society

and the Holy Spirit. The barriers fall slowly but surely. Paul's enunciation of the principle is more and more accepted. "So there is no difference between Jews and Gentiles, between slaves and free men, between men and women, you are all one in union with Christ Jesus" (Gal. 3:28).

Yet another contribution, somewhat closely related to these, has been my appreciation for the public schools. If one believes that the individual is competent to be priest then it is extremely important that he know and understand God's revelation through His word. Ergo, he needs to know how to read. Baptists, both from this position and from a frontier mentality where education was scarce and appreciated, have supported public education. It was both the right of the individual to access to information, and the need to learn to read God's Word. I see the public school as one of democracy's strongest allies.

Arising from a strong anti-church-state union, Baptists wanted education divorced from sectarianism, a position some abandoned in recent years when they thought atheists were taking religion out of the schools on the prayer amendment positions. Baptists have for the most part stuck with their principles in supporting those who are against the state's prescribing prayers and religious teachings in the schools. Other Baptists jumped into private education to sustain segregation or to provide what they thought would be education of a better quality.

Carter's support for public education by sending Amy to the nearest public school is a position I would have taken myself, for the deeply held conviction that public education best serves the nation, and also best serves a free church in a free society. ■

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AND IN PASSING... by William G. Tanner

The reach of a witness



Cultural and lifestyle groups constitute one of the target areas of Bold Mission Thrust. These are people who would not be reached by traditional methods, or by ordinary church programs or ministries.

I learned recently of one such example—and, in the learning, was reminded again of the importance of a multifaceted approach to home missions.

The story begins in Las Vegas. There Jim Reid, our HMB missionary on the strip, shared his witness and won a couple of entertainers to Christ and baptized them.

Their next booking was Miami Beach. When they left Las Vegas, Reid gave them the name of Bob Tremaine, an HMB church extension worker in Miami Beach. The couple, Fe and Will Halliwell, called Tremaine upon arriving in Florida. For the next seven months, the couple attended Bible studies and worship services led by Tremaine. "He's a tremendous man," Fe Halliwell says of Tremaine. "He helped us grow spiritually very much."

Tremaine had doubts about the Halliwells remaining in show business, and the couple prayed "many hours" about their future. "We didn't know anything else," Will says. "Show business had been our life for 20 years."

God's answer seemed to come when Will discovered a serious heart condition. At first diagnosed as having only a year to live, Will sought specialists' advice. Finally he went to Milwaukee for surgery—knowing he might not survive the operation. And if he did, he surmised that his career was over, since the Halliwells' act involved comedy and acrobatics—both of which would likely be impossible after heart surgery.

But God had other plans for the Halliwells. Will's surgery was successful—so successful, in fact, he was working in six weeks, the act only slightly modified.

Both Fe and Will believe it was a sign from God that they continue in show business, but use their involvement to witness to the other performers. Their opportunity came with their next booking in Lake Tahoe.

Tremaine gave them the name of Sam Worley, our church extension resort missions missionary there (See April HM for a story on his work). On their arrival, they invited Worley to come backstage at the club where they were performing. The Halliwells were celebrating their 17th wedding anniversary.

Sam and his wife, Joan, met the Halliwells. In the hour between acts, the Halliwells expressed an interest in a Bible study.

"Could we hold it here, between acts?" asked Sam. "Do you know if any other performers would come?"

For months, Sam had hoped to begin a ministry to performers at the clubs. This seemed to be the open door he'd sought.

The Halliwells said "yes" to both questions and the first Bible study, held the next week, had five attending. It is a small beginning, but it is a beginning. It is also an opportunity that might not have existed had not Jim Reid been working in Las Vegas. Bob Tremaine in Miami.

And for the Halliwells, it was a realization they had come full circle from being helped by home missionaries to helping home missions.

"For some people," says Sam Worley, "the life of an entertainer would not be compatible with the life of a

Christian. They wouldn't be strong enough to witness; they'd be overwhelmed by the bad elements. They'd have to get out. For the Halliwells, that doesn't seem the case. I think God can really use them backstage.

For years, your Home Mission Board has supported missionaries such as Jim Reid, who serve in places most churches are unequipped to go: the Las Vegas strip, the inner city ghetto, the remote Alaska wilderness, the decks of the Gulf Coast.

Often placing a missionary in these points was controversial. Some questioned putting a Christian into such locales. But the HMB has believed that Christ must be represented and presented wherever people are.

We believe your home missionaries can be a healing, reconciling force wherever people are in need. In this nation are people full of hurt and despair; lost and alone, angry and embittered by injustice, economic deprivation, social stigmas. Friendless amid crowds, they remain out of reach of traditional patterns of evangelism and congregationalism, but not beyond the responsibility of Bold Mission Thrust.

Christ said He came, not to be among saints, but to bind up the wounds of sinners. Through Bold Mission Thrust, your Home Board will continue to express Christ's great love and sacrifice among all the people of the United States.

We will continue to reach into the empty pockets of society where Christ's hope most needs to be felt.

The result may be more Halliwells—living proof that God's promise excludes no one, and neither should we in our efforts to be "on mission" for Him, here, in our world.

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