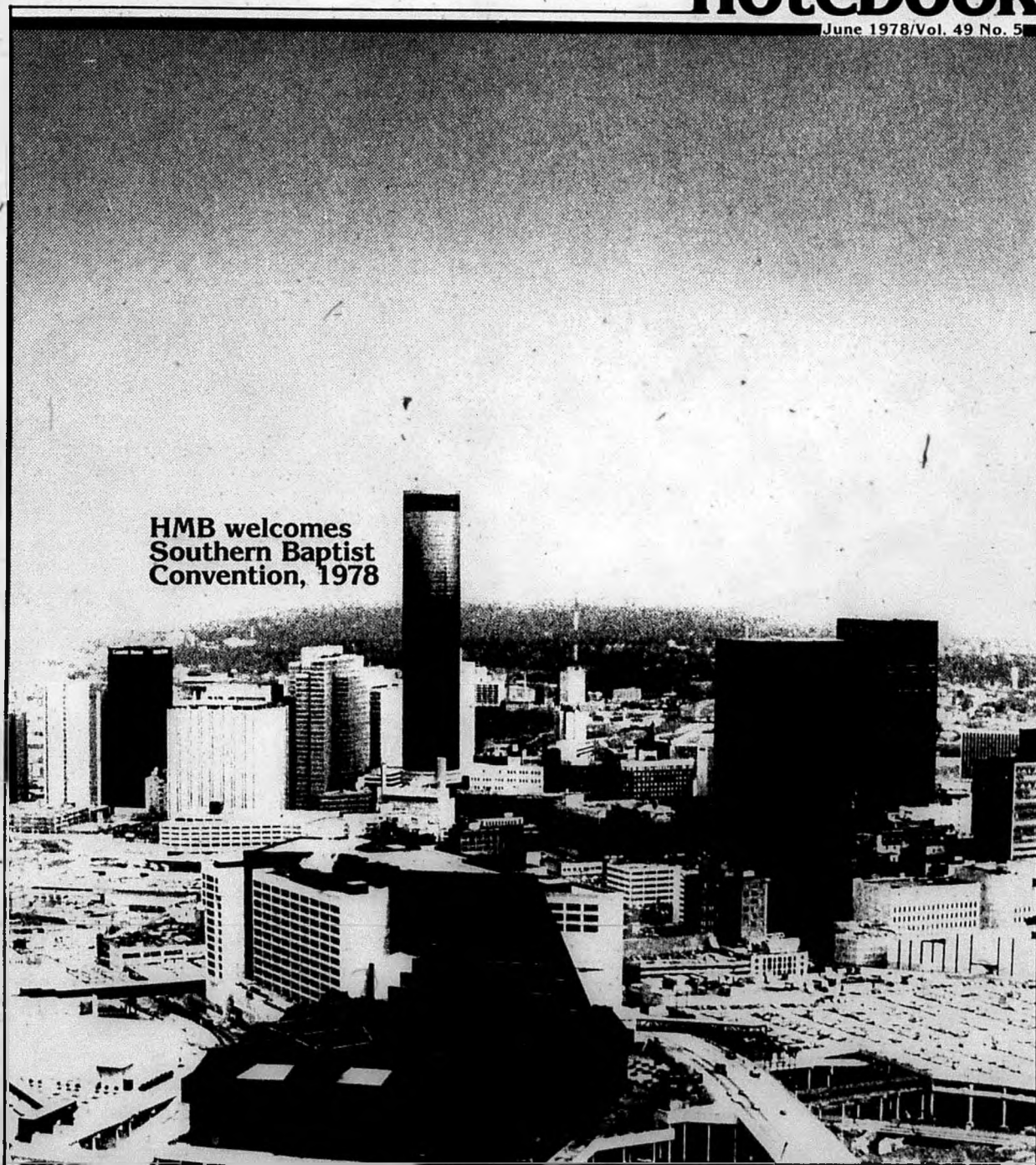


home missions notebook

June 1978/Vol. 49 No. 5

HMB welcomes
Southern Baptist
Convention, 1978



comment

Welcome back after 35 years

Southern Baptists' founding fathers in 1845 wanted a democracy for their denomination, and decentralization for their boards and agencies.

To accomplish the first, they allowed messengers from each church to form the annual SBC, each with an equal vote on all affairs. For the latter, they instituted a practice that eventually scattered the denomination's institutions from Richmond to San Francisco.

Decentralization has pro and con arguments. One of those against is that not many Southern Baptists can visit all the agencies. But that problem is partially overcome by the movement of the annual convention each year to a different city, often to one where an agency or board is located.

In 1978 it's Atlanta.

The SBC will meet in the city for the first time in nearly 35 years (1944 being the last) and for the sixth time in history. Not many attending this year attended a previous SBC in Atlanta, and this dominant city of the Southeast has been home base for the Home Mission Board since 1882 when the agency was moved from Marion, Ala., in an effort to rescue it from financial collapse.

The Home Mission Board in 1882 had only 40 personnel on the field and could raise a budget of only \$29,000.

The move to Atlanta was prompted by the election of Isaac Taylor Tichenor to head the agency in the hope his leadership might save it

from apparent dissolution, and thus save the SBC itself.

Tichenor succeeded beyond wildest dreams, and the expected visit to Atlanta in June this year of nearly 20,000 messengers.

In fact, the mission agency owns property near midtown Atlanta that may be valued (\$5 million) higher than all the property owned by all SBC agencies in 1882. There were less than a million Southern Baptists then (as opposed to 13 million now) and they were members of slightly more than 13,000 churches. Today, one might find a million members in 150 of the larger churches.

Imagine I.T. Tichenor, after nearly a century, visiting the Home Mission Board offices at 1350 Spring Street, NW, about three miles from the small offices he once rented downtown.

In what was probably an open field in Tichenor's time, the HMB today owns nearly a city block of property with four buildings, two of them highrises of five and seven floors. One small building is leased to the First National Bank of Atlanta for a branch office, and a rambling one-story building serves as the warehouse and office/workshop for artists. The five-story office building is leased to the U.S. Civil Service Commission.

The important structure in the complex for Southern Baptists is the seven-story, tan brick office building which houses the national missions staff of more than 100 persons, and the nearly 120 technical, profes-

sional and clerical personnel who assist with the support of the 2,800 mission personnel.

Here, the staff funnels more than \$28 million annually for the work of national missions through its programs of evangelism, church loans, church extension, language, Christian social ministries, cooperative work with National Baptists, chaplaincy, interfaith witness and associational missions.

In the Heritage Room, Tichenor would find something familiar—his portrait among the 13 other executives who have worked at the development of a national strategy aimed at presenting the gospel to every person in the United States. Tichenor also would find there his personal desk and a silver vase presented to him by the SBC in recognition for his strategic leadership in rallying the denomination to its original mission purpose.

The portraits of other giants hang in this room and reflect the contribution the Home Mission Board has made to Southern Baptists; such as, in recent times, J.B. Lawrence who led the agency from bankruptcy to an aggressive mission program, Courts Redford who brought expansion of the SBC into every state of the nation, and Arthur B. Rutledge who led the agency through one of the nation's most turbulent periods, coming through with growth and strength while most other denominations floundered.

By Walker Knight, editor Home Missions magazine

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Cover by Paul Obregon

SBC 1978 Carter, Anita Bryant and "Daddy" King

Scheduled appearances by President Jimmy Carter, Anita Bryant and Martin Luther King Sr., will highlight the 121st annual session of the Southern Baptist Convention and auxiliary meetings in Atlanta June 11-16.

Sessions of the 133-year-old Southern Baptist Convention will be in the Georgia World Congress Center.

Officials expect more than 16,000 registered messengers. Visitors will expand attendance to past 20,000. Last year, in Kansas City, 16,270 messengers signed in. The all-time record year for messengers was 1976, at the Norfolk, Va., convention, when 18,637 persons registered as representatives from the 35,000-plus churches of the convention.

The meeting marks the first time Southern Baptists have met in Atlanta since 1944.

It was another time, another age when the trains steamed into the terminal in Atlanta in 1944 during World War II.

Participation was limited because of restrictions on travel and fuel; the world was at war. The annual for the 1944 meeting reflected the mood: "The past year has been one of heartbreaking and world shaking experiences. Southern Baptists—in common with others—have suffered much. . . . We have had to make many and often difficult adjustments in our work. But we are grateful that we have been enabled to carry on and make some progress. We devoutly hope the day of world peace with justice and humanity will soon come."

The budget that year was \$8.2 million. By contrast, the budget for proposal to messengers in 1978 is \$75 million, including \$62 million for operating needs, \$2 million for capital needs and \$11 million as a Bold Mission Thrust challenge budget for unmet worldwide missions causes.

Messengers this year face a number of potential disruptions. Members of the Atlanta gay community already have threatened to picket the appearance of Miss Bryant Sunday night.

The singer has been the target of protests by homosexual groups following her successful challenge of a gay rights ordinance in Miami.

She will address the opening session of the Southern Baptist Pastors Conference: President Jimmy Carter has been invited to address the closing session of a laymen's meeting.

The SBC runs Tuesday through Thursday but the auxiliaries expand the meeting to run from Sunday through Friday. Auxiliaries include the Woman's Missionary Union, pastors conference, Religious Education Association, and sessions for directors of music, directors of missions, evangelists and others.

The meeting will end with the National Conference of Baptist Men on Friday morning in the Omni Interna-

tional, sponsored by the Brotherhood Commission.

President Carter, a Southern Baptist and former member of the commission, has been invited to speak. If the press of the nation's business prevents his attendance, a high official will stand in.

In addition to the President, Miss Bryant and "Daddy" King, other notables who will address the convention and its auxiliaries include W.A. Criswell of Dallas' First Baptist Church, Ruth Graham, wife of evangelist Billy Graham, and Quaker theologian Elton Trueblood.

Messengers will wrestle with such issues as the role of women in the church, world hunger, homosexuality, anti-semitism, energy, capital punishment, tuition tax credits and nuclear proliferation.

On hand to report on the whole thing will be a press corps contingent of some 300 registered reporters from secular and denominational media.

The meeting will be preceded by the annual convention of the Religion Newswriters Association, a group of secular reporters who specialize in coverage of religion and denominational affairs.

A full-scale press room will be set up in the World Congress Center, offering a complete range of services—radio news leads, typewriters, interview areas and press releases.

A squad of denominational journalists—reporters, photographers and feature writers—will function like a city-room staff to cover every event and activity during the convention, furnishing the stories and photographs to reporters at the meeting.

"The scope of the Southern Baptist Convention is so huge that one person simply cannot cover the whole thing. So, we help them by providing coverage," said Robert O'Brien, news editor of Baptist Press and newsroom manager.

The newsroom is under the direction of O'Brien and Roy Jennings, administrative assistant at the Brotherhood Commission, who serves as copy chief.

Many secular reporters have referred to the SBC press room operation as the "best of all the denominations."

During the 1976 convention in Norfolk, when President Gerald R. Ford addressed messengers, the White House brought a contingent of 125 reporters.

After surveying the SBC operation, a White House official remarked: "Boy, you guys make us look sick. You really have a press operation here."

Beginning Sunday, June 11, and running through Friday, June 16, messengers will hear sermons, exhortations, arguments, speeches, singing, dazzling multimedia presentations and notable people.

It's the biggest denominational event of the year for Southern Baptists.

—Dan Martin

Baptists aid in cable car rescue effort

SQUAW VALLEY, Calif. — When news of a cable car crash in this ski resort reached Dan Holzer, he and several other Southern Baptists joined the rescue effort.

Except for a Lutheran minister who alerted Holzer of the crash, Southern Baptists were the only religious group ministering during the disaster in April which claimed four lives and injured 41 others.

From 7:30 p.m. until after 2 a.m., Holzer, pastor of the First Baptist Church Tahoe City, along with lay pastor Don Silva and member Patsy Boardman, counseled with friends and family anxiously waiting at the base of the sheer Emigrant Peak.

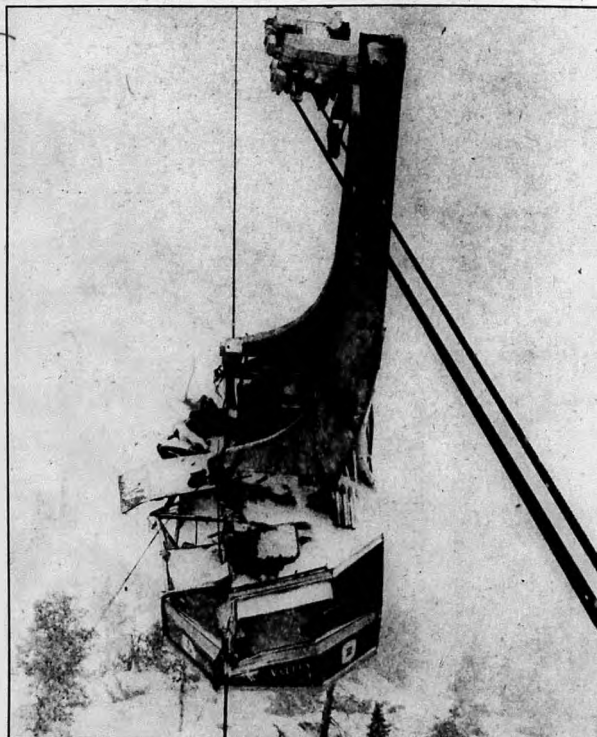
Another Southern Baptist pastor, Bill Burkett of First Baptist, Truckee, simultaneously counseled patients referred to the Tahoe Forest Hospital in Truckee, 15 miles from the crash site.

Holzer worked the intensive care unit while Silva ministered at the minor injury treatment center, nearby.

Among those Holzer talked with was an eight-year-old girl whose parents were killed in the crash.

He also prayed with a doctor whose daughter was in one of the cable cars. When the fourth carload of injured persons was lowered down the mountainside, the physician located his daughter. "It was beautiful to see the reuniting of families," said Holzer.

Because of strong winds and driving snow, the rescue operation moved slowly. "The rescuers tried bringing the injured down in a rigged gondola, but final-



Southern Baptists counseled injured and survivors after the large, Squaw Valley cable car crashed.

ly snow cats (heavy machines used in ski areas) brought the injured down five to eight at a time," said Holzer.

The most critical seemed to come last. They were deeper in the wreckage and torches were taken up to cut them free.

According to Burkett, most of the injuries were minor: "broken legs, cuts and bruises." However, he did console a woman

whose husband died in the accident.

And through the crisis, Holzer noticed several survivors were "thanking God they got out."

Besides offering counseling, Silva invited a group of young people to spend the night in his home. "This was really a ministry to them," said Holzer. "When they called their parents, it calmed the parents down to know the kids were

staying with a minister."

Holzer, who has ridden the Squaw Valley tram numerous times from the valley floor, 8,200-feet upward to the ski lifts, believed his involvement during the crisis was "something I should do."

"I am a minister and this was a time when people needed to be ministered to."

"I just went to do what I could." □

—Judy Touchton

IOWA

Where Southern Baptists plow mission field for first time

DES MOINES—Southern Baptists are new to Iowa—one of the most stable and rural states—and as such have had difficulty changing their image from "snake handlers . . . freaks . . . just about everything," said a Southern Baptist leader here.

Misconceptions are many, reported David Bunch, director of missions for Iowa before coming to the Home Board to head the Mission Service Corps program.

Bunch recalled telling students in a small Iowa college that Southern Baptists, with 13 million members, were the nation's largest Protestant denomination. Afterwards one student disputed Bunch; he argued American Baptists (reporting less than 2 million members) were a much larger denomination.

"That's just an example of the kind of ignorance and lack of information people here have about Southern Baptists," Bunch said.

Southern Baptists started in Iowa in 1954, in a rural area near Cedar Rapids. The HMB asked Missouri Baptists to adopt the mission; in 1956, Iowa became part of the Missouri Convention.

The work has grown slowly.

A state of small towns, clustered around crossroads and grain elevators, Iowa has only 300,000 people in this city, the state's largest. Ninety-five percent of the land is farmed. People are mostly rural—and mostly native; more than three quarters of the state's 2.8 million are Iowa born; only one in five move in a given year. Little in- or out-migration occurs.

Iowans do not feel, reported several Southern Baptist leaders, "the South has anything to offer them—including religion."

Surveys indicate more than 50 percent of the people are active in some religious group; United Methodists, Roman Catholics, Lutherans are strongest.

In Williamsburg, a rural town in east-central Iowa, a Southern Baptist survey found four churches average 2,000 in attendance. Williamsburg's census listed only 1,600 population.

"We decided it would be foolish to expect a strong Southern Baptist congregation to develop there," admitted a state leader.

Strong family ties have also hindered SBC outreach. One pastor reported that even when a person is converted and begins regularly attending a Southern Baptist church, "it takes months for them (formally) to change from their family faith."

While missions director in Iowa, Bunch urged Southern Baptist pastors to be patient. "If a pastor from a Southern state, accustomed to people joining the church quickly after conversion, doesn't understand the dynamic and doesn't know the people, he can do much harm."

Iowans are well-educated—they have the highest literacy rate in the U.S.—and they prefer a formal, liturgical style of worship. A yelling preacher who glad hands after services "can be injured, have his feelings wounded," when people do not respond, said Bunch.

"Many times, the accustomed way of doing things in the South is the wrong way of doing them up here," Bunch said.

SBC churches built on Southern Baptist transplants have, consequently, often become "you-all clubs" that alienate native people.

Yet, despite problems, Southern Baptists have grown to 56 churches with 8,000 members. They have ministries to people in jails, rest homes, institutions and resort areas. They have a Christian social ministries center in Davenport and churches for Laotian refugees, for Spanish-speaking, American Indians and blacks.

Three campus ministers work at state universities. Their BSUs attract students from all denominations. "If we depend on building our work around Southern Baptists only," said Jack Owens at 20,000-student Iowa State University in Ames, "we could meet in a telephone booth and still have room."

Iowa Southern Baptists are also trying to develop more language churches. Mike Roberts, language catalytic missionary, reported, "Many of our small towns have almost total ethnic populations—German or Swedish." The state also has Asians, many European groups, Vietnamese, French, Greeks, Latvians.

"By 1980, I hope to have churches involved in some type language work," Roberts said.

They will become part of Iowans' efforts to gain enough members and churches to become a state convention by that year, Bunch said.

This summer, several teams of seminary and college students will launch Iowa Southern Baptists toward that convention-status target. They will work to begin 20 to 25 new church units as part of a county-cluster emphasis of the HMB's Bold Mission Thrust.

The elaborate project, centered in this capital city, involves work in the seven-county surrounding area.

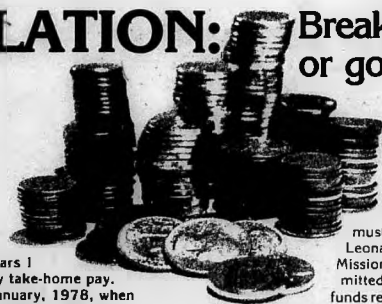
More than a year in planning, the effort "excites and challenges" Iowa Southern Baptists, said Bunch, who equates such work with "plowing a field for the first time. There are a lot of stumps and rocks, but it is thrilling to see the dirt turn over and new plants grow."

New work has a lot of this feeling of excitement. To see a small group start growing is like watching a child grow up.

If Iowa Southern Baptists can pull together to complete successfully their summer county-cluster project, they'll have moved a long way toward "grown-up" maturity. □

By Dan Martin, HMB news editor

INFLATION: Breaking even or going broke?



When I saw the annual merit raise in my paycheck last October, I felt good. For the first time in several years I could tell a difference in my take-home pay.

Then came the first of January, 1978, when everything, and I mean everything, went up. Social Security deductions increased about two dollars; medical and life insurance for my dependents increased about the same. Still, those four dollars wouldn't have been unbearable.

But in January my rent increased \$15 a month. My daughter's schooling (includes day care) went up \$5 a week. I added all the increases. . . not to mention inflationary increases in food, gas, clothes and about everything we need. . . and realized I had come out in the red.

The raise helped, of course. I'd have been in worse shape without it. But where was my merit increase?

I had not altered my lifestyle. I had not moved to a bigger apartment. My daughter had not changed schools. My insurance benefits had not changed.

I was living the same life but paying \$43 more. After awhile, I realized that everyone—the Home Mission Board included—must struggle the same way to make ends meet.

So—just how does inflation affect home missions and us all?

After easing slightly in the last half of 1977, inflation is flaring up again, causing new worry, reported U.S. News and World Report, March 13, 1978.

Consumer prices rose in January at an annual rate of 10 percent. Interest rates increased 1/4 percent or \$6.23 a month on a new 30-year government backed mortgage. The minimum wage rose by 15 percent. Businesses expect the largest price increases this year since 1974 when inflation hit 14 percent.

Most economists agree the basic inflation rate is about 6 percent a year. And reluctant to predict the future, they indicate the rate for the last five years averaged 7.9 percent.

To the basic inflation rate, economists add a real growth percentage rate to account for the expanding economy in the U.S. This real growth is required to provide jobs in the market place and raise the quality of life here.

For this study of inflation's effect on home missions, assume 7.9 percent inflation rate and 3.8 percent real growth or a total increase of 11.7 percent—meaning to keep purchasing power of dollars even with prices, in-

come (personal and corporate) must rise 11.7 percent annually.

Leonard Irwin, head of the Home Mission Board's Planning Section, admitted the amount of unrestricted HMB funds received is not keeping up with inflation even though churches may be giving more.

Irwin said several things may be happening to affect funds available to the Home Mission Board:

(1) The average Southern Baptist's giving may not be keeping up with inflation.

(2) The average Southern Baptist is giving the same amount but the church may need to keep more.

(3) The church may be giving the same but the state may keep more for in-state operations.

In addition, Irwin explained, "Since the HMB is a service organization, most of our income goes into salaries, not raw materials to be turned into products.

"We don't sell anything. We buy products and services and pay salaries," Irwin said, "and the costs of services, products and salaries have increased rapidly."

To counteract the effect of inflation, the Planning Section will institute a modified zero-based budgeting system in the HMB Services Section.

"Just to keep up with inflation," said Van Nichols, HMB comptroller, "unrestricted income must increase from \$14.7 million received in 1973 to \$31.5 million in 1983. This is to stay even with inflation," he emphasized, "and does not allow for real growth in missionary personnel and ministries."

Spiraling costs of business related products and services mean increased expenditures for the HMB.

According to U.S. News, the average electric bill will be up 50 percent by 1983. "We keep a reading on our use of kilowatt/hours and we have reduced our usage of electricity," said Hettie Johnson, director of HMB business services, "but in spite of that, our utility bills are running one-third more."

Minimum wage went up. Printing costs, paper and postage all have spiraled. The budget for staff travel must continually be revised as cost of transportation, lodging and food soars.

Employee Social Security deductions increased in January—so did the Board's payment.

And while for many years HMB office employee salaries kept pace with similar jobs in Atlanta, according to Kitty Roberson, director of personnel employment services, now they do not.

Compared to the average secretarial job in Atlanta, the HMB is \$60 per week behind.

To recruit—and keep—qualified workers, salary com-

pensation must be competitive. Recently a young woman took a \$250 per month cut in pay when she came to the Board from a secular job.

"We must find some way to add some gross income in the next few years," Roberson insisted. "I have to be able to compete to get quality people."

Inflation also affects missionaries on the field. Often one partner must seek employment outside the work to which they've been called and appointed, said Don Rhymes, director of missionary personnel.

"We recently sent a young couple with two children to Philadelphia with a salary of \$12,000. We all know that is not a livable wage there. So to justify, we say, 'Wife, you can get a job.'

"Many missionaries are not buying houses because their salaries prohibit it, so they are not building equity for later years," he said.

"If they both want to be in the missions work, then they are having to deprive themselves and their children of essentials—essentials, not luxuries."

In the church loans division last year the flow of loans increased 10 percent and the flow of dollars 42 percent, according to Robert Kilgore, division director.

"Or," he explained, "we did just about the same business, but it took more money." In 1968 the division borrowed money to re-loan to churches at 6.5 percent. Now the rate is 9.5 percent.

To keep up with inflation and real growth, Cooperative Program receipts would have to increase from \$9.8 million in 1977 to nearly \$20 million in 1983.

One goal of Bold Mission Thrust is to double Cooperative Program giving by 1982. "That would help," said Irwin.

"But even if they double the Cooperative Program money we receive, we couldn't double our missionaries," said Nichols.

The Home Mission Board should receive \$12.5 million in Cooperative Program funds for 1979. The BMT goal for 1982 would be \$25 million. But after accounting for inflation it amounts to only \$5 to \$6 million in new money for increasing mission efforts.

Even though undesignated Cooperative Program giving for the 1977-78 fiscal year is nearly 8.25 percent ahead of last year, that may not be enough to overcome the 11.7 percent increase in inflation and real growth.

For Annie Armstrong Easter Offering funds to keep even with a 7.9 percent inflation rate and a 3.8 real growth rate, the receipts must be \$20.8 million in 1983.

The 1977 offering was \$10.7 million. Goals include \$13 million for 1978; \$15 million for 1979.

What does this mean?

Just how much annual increase is needed to break even? And then, how much larger increase to accomplish our goals?

My goal is a house for my family.

The Home Mission Board's goal is to evangelize and congregationalize the nation.

But to meet either goal, funding must be continually increased. . . increased beyond the inflation rate.

Forget me. I can live without a house. But can the nation live without Christ?

Yes, that may sound over-dramatic.

But perhaps the time has come to be dramatic. For without additional funds we cannot expect to go forward. We can only stand still. And, as someone once said, today standing still is going backward. □

By Judy Touchton, photo-feature editor

notes

Laypersons meet Carter's MSC challenge

WASHINGTON, D.C.—President Jimmy Carter challenged more than 200 prominent Southern Baptist laypersons to support Mission Service Corps at a dinner in May at the Mayflower Hotel. After this 40-minute appearance, pledge cards signed in support of MSC totaled more than \$750,000. Jimmy Allen, an organizer of the meeting, predicted pledges will exceed \$1 million. The MSC aims at sending 5,000 volunteer missionaries to home and foreign fields by 1982.

Hungarian ambassador visits HMB

ATLANTA—Ferenc Esztergalyos, ambassador of the Hungarian Republic, was "glad to learn" of HMB ministries with Hungarian people and other ethnics. During a visit to the Home Mission Board recently, he said, "Not only are you doing religious work, but you are helping to preserve the cultural heritage of Hungarians."

HMB staffer to chair interfaith group

ATLANTA—HMB's Glenn Igleheart will serve as chairperson of the Atlanta chapter of the National Inter-religious Task Force on Human Rights and Soviet Jewry. The group attempts to keep U.S. citizens more aware of restrictions placed on both Christians and Jews in the USSR. Igleheart directs the HMB Interfaith Witness Department.

Church grows "in ministry and love"

WALDWICK, N.J.—In a predominately Catholic and Jewish area, 100-member Bergen Baptist Church has made inroads through a spring Ministry Evangelism Weekend. The emphasis is on renewal of the laity and the ministry has helped laypersons discover their gifts. Jo Nell Railford, part of a six-member team from North Augusta, S.C., who helped lead the weekend, reported it also helped them realize, "whether we say 'y'all' or 'you' guys, Christ's love is in us all, for us all and we are brothers and sisters in him."

Widow donates \$50,000

ATLANTA—An 80-year-old widow has donated \$50,000 to the HMB for a seminary in Puerto Rico. The woman, who has led a simple, frugal life—asked to remain anonymous. Her gift will provide a central facility for students who currently meet in several different locations. The seminary trains young pastors who want to remain in Puerto Rico and serve struggling churches.

Special events emphasis for resort work

GRAND CANYON, Ariz.—For the next five years, resort missions will emphasize special events and seasonal festivals, national resort missions conferees decided in May. The new priority will be for short-term resort projects centered around events and holiday celebrations such as Easter, July 4 and Christmas.

Laotian congregation constituted

PROVIDENCE, R.I.—The Laotian Evangelical Baptist Church constituted with 51 charter members—almost as many as its sponsoring Anglo church, Providence Baptist, which has 81 resident members. More than 135 Laotians attended the constituting service in May. The church's pastor, Vang Her, receives salary supplement from HMB's language missions department.

Ministry born of hope, exploding grenade



Lt. Clebe McClary, evangelist-youth worker-sportsman, encourages other handicapped persons.

PIEDMONT, S.C.—Dressed in the formal uniform of the U.S. Marine Corps, the tall, thin lieutenant stands erectly before the microphone. The congregation of Wesleyan Church, Piedmont, S.C., listens intently as he boldly speaks about Jesus Christ.

Unashamed, he holds a Bible in the grip of the metal hook which substitutes for a missing left arm. Speaking with a thick southern accent, he gestures with a damaged right hand. A patch covers his left eye.

But it is the words—and not appearance—which holds the congregation's attention.

"As a lieutenant in the Marine Corps, I sought to serve my country—now I march in the army of Christ," said Clebe McClary.

War veteran McClary first was injured by an exploding grenade on a dark hill in the jungles of Vietnam. During that battle in 1968, McClary was wounded five times, then rescued by helicopters.

Today, after 25 major operations, the 37-year-old Silver Star recipient travels 125,000 miles a year, speaking at military bases, prisons, churches and high schools.

His emphasis is on youth. "As I travel America, I find people putting our youth down," he said. "There is

a minority among our youth who are branding the innocents with an unjust reputation."

It was an 18-year-old crouched at the feet of critically wounded McClary who returned enemy fire the night of that last battle, and McClary said, "I owe my life to young people. If it hadn't been for 18- and 19-year-olds, I would be dead today."

His interest in youth began earlier. Before entering military service, McClary was a junior high athletic coach.

He believes, "Youth need honest examples and encouragement more than critics."

"A word of encouragement at the right minute can make a life."

McClary knows from experience. He was lying in a hospital bed waiting for the final verdict on his leg amputation when golfer Billy Casper happened to be visiting the hospital's wounded.

Casper stopped by McClary's bed. Placing a hand on McClary's shoulder, Casper told him, "I love you; I appreciate you."

There were angry war protesters outside the hospital that day and although the amputation was not necessary, McClary had been depressed: "I think that is the only time I really wanted to die—I thought no one cared."

But with Casper's encouragement, McClary had renewed hope. "Everyone needs to think someone cares. I care about our youth."

"If I can help one kid, then my life has been worthwhile."

His desire to work with youth led McClary and his wife, Deanne, to rent the basement of an old post office on Pawleys Island, S.C. Named "The Way," the recreation center/coffee house provided an open door to runaways, drug addicts and kids disgruntled with parents.

"The family has been pushed aside by today's society," said Mrs. McClary. "The home is the root of a child's life and it is important for that root to be planted in Jesus Christ."

McClary's ministry is total family involvement: he, Deanne who is a soloist, their two daughters, Tara and Christa, and "Goggie," Deanne's 80-year-old grandmother, travel by bus to speaking engagements.

"When prisoners see my little girls singing and hear them say we love and care about you, they really break up," said McClary.

"Most all prisoners have a little boy or girl who doesn't care what daddy has done—he's still daddy to them."

And, he said, "Inmates have a grandmother like 'Goggie' or some other relative that they can relate to."

One prisoner they witnessed to now is sharing Christianity with others. Harold Morris, who was serving two life terms for murder and robbery when he heard McClary speak in 1974, said, "I learned to hate in jail, but Jesus Christ has made a difference in my life."

Before parole, Morris occasionally was allowed to leave prison to speak before local organizations and high schools.

Since his parole in March, 1978, he has worked at the Brookland Boys Home in Orangeburg, S.C.

McClary also works with the handicapped, sometimes making hospital visits. He not only shares Christ but encourages them not to fall prey to the worst handicap of all—self-pity.

"The Lord has a purpose for every life," he said, "but you need to desire to live and make the best of what you have."

By Jan Trusty, HMB evangelism section

opinion

A Jonas Salk or an Adolf Hitler?

The Father, in his goodness, has given gifts or talents to all of us by our first birth.

The gifts are a reflection of the person of God. An example is the power to create wealth. "But you shall remember the Lord your God, for it is He who is giving you the power to make wealth, that He may conform His covenant which He swore to your fathers, as it is this day" (Deuteronomy 8:18). This is a gift of the Father, but it can be misused.

He gives us the gifts and the freedom to use or misuse them because he wants us to be free.

Sin is the misuse of the gifts of God, the freedom he allows, which makes sin possible.

Animals are guided by instinct; the stars are guided by mathematical precision. People have minds that can think evil; they have wills that can do evil; they have hearts that can love evil. People can also think truth. They can will to do good. They can choose to love God and their fellowmen.

The same gifts that can make a person bestial or self-centered can also make him loving and caring toward others.

Power to create wealth, for example, can make a man a money-loving miser or a beneficent person who clears slums to erect decent housing for the poor.

What is a human being? Is he a Jonas Salk or an Adolf Hitler? Is he the creator of charity hospitals or

massage parlors? Does he write great books or pornography?

Jesus came into the world because human beings could not solve this riddle of their own existence. As Son of God, he came to show us what the Father is like. This was his claim and challenge to humanity.

He showed us how the Father had gifted us for life on this planet. As Son of Man, he showed us how those gifts can be used for the glory of the Father and the good of others. He shows us what we can be when we use the Father's gifts.

Among the gifts that he evidenced as a man was the gift of using the tools of a carpenter with skill to shape a yoke for an ox, for example.

He magnified the gifts of the common man. Jesus showed us how we misuse the Father's gifts. In Christ we are "refathered" or "born again." Then he shows us how to use the Father's gifts in ways we have never known.

When people begin to use the gifts of the Father in right ways, children have "new fathers"; wives have "new husbands"; parents have "new children"; and society has "new citizens." He shows us how we can be "salt" and "light" and "leaven" in all the relationships of life.

By John Havlik, director, evangelism development

Adapted from: You Can Be Born Again, written by John Havlik, 1978. Published by Pinnacle Books, Los Angeles, and Broadman Press, Nashville, Tenn., used by permission. The book is available in Baptist Book Stores for \$1.95.

Chaplaincy: an arm of the church

Boldness is an unwritten requirement of the chaplain who is expected to move in and minister on a military base or in a prison cell, or in a hospital room, or on a factory loading dock where the interest is not organized religion. And while boldness is nothing new with chaplains, they are extremely challenged by the Southern Baptist Convention's theme, "Bold Mission Thrust." Let me share with you several statements from chaplains that verify this:

"Bold Missions challenges me to create and accept opportunities to witness," said one chaplain who previously had been willing to do the work of a chaplain, but not go the extra step to witness as a chaplain. Bold Missions has helped chaplaincy to evaluate its ministry, and challenged it to find ways and accept opportunities to witness his love.

"Bold Missions has challenged me to use volunteers. I thought I could do it all myself," a chaplain said. "I can't—the job is too big—so I was challenged to use

Bold Missions as a handle to assist me in getting some help." This chaplain went out and asked four churches to provide volunteers; overnight, almost, a thriving program using volunteers started at the prison where he worked.

"Bold Missions has challenged me to direct people back to the church. . . . When I heard the words evangelize and congregationalize I realized afresh that my job was not complete until I directed those I had ministered to back to the church."

"Bold Missions has said to me that chaplaincy is an arm of the church, but not a broken-off arm."

While the chaplain may find it rather difficult at times to take terms like "evangelize" and "congregationalize" and fit them into a program that is far removed from the local church setting, he is challenged to evangelize and congregationalize by pointing those to whom he ministers back to the church for continued ministry.

By Carl Hart, director, HMB chaplaincy

A resurgence of good works

Former pastor and director of the department of aging for Buckner Baptist Benevolences in Texas, Paul Adkins, became the HMB's first director of Christian Social Ministries in 1971. Recently, Adkins was named chairman of the steering committee for a Southern Baptist Conference on Aging in 1980.

HM: What is the church's basis for ministry?

ADKINS: The church should take on the nature of Christ. I don't think Christ could have kept from ministering to people, any more than he could have kept from creating. It is God's nature to create. It's Christ's nature to minister.

If it is the true church, it will minister because that is the nature of the church. We need the servant role in the church today. In many cases, though, we have lost that.

HM: Why?

ADKINS: In Southern Baptist life, we are real strong on grace, and rightly so. I, too, am committed to the principle that an individual is saved by faith in the redemptive work of Christ.

The problem comes following salvation: you must work.

We quote Ephesians 2:8-9, "For by grace are you saved by faith, that not of yourselves, it is a gift of God, not of works, lest any man should boast." And we usually end it at that point.

We need to take the next verse. It says, "You are God's workmen, created in Christ Jesus, for good works." I would like to see a resurgence of this doctrine. I really feel that we as Southern Baptists now are moving away from social justice and social issues because of the drop in baptisms. Consequently there is a strong evangelistic push.

I am for reaching people for the Lord Jesus, but in doing so, I hope that we don't forget the other side of mankind.

This is fragmenting the gospel. The gospel approach is to the whole person. It is holistic and [includes] concern about a person that doesn't have a job, who's sick, hungry or doesn't have a coat.

HM: What do you think about congregations which focus on Bible study but support few forms of ministry?

ADKINS: We must teach the Bible. We must get our foundation for ministry from the Bible.

There are some congregations today that seem to thrive on an internalized type of ministry. But just being trained and never getting out to minister is like an army trained for combat. There is a saturation, a peak. Beyond that, you can go ahead and train, but you lose the sharpness, the anticipation. Unless you engage the enemy, you lose that peak of readiness.

I think that analogy can carry over to the church. You can train and train the people, yet if they never enter the battle of life, they lose the edge that was honed. They will finally drop out.

HM: Do you think lack of involvement reflects a culture more complacent about social issues?

ADKINS: There is no question in my mind about this. The church reflects the culture. This has been a trend for years. There was a period of time—back in the sixties—when there was a concern for social justice, social issues. But there was not so much about spiritual growth, spiritual depth or spiritual well-being of the person.

I think now, the pendulum has swung back. . . .

HM: Do you think retreat from human ministering to physical/social problems may stem from the overwhelming proportion of need?

ADKINS: We do become overwhelmed to the point of immobility. But the church has an obligation to help individuals cope in times of stress. It should provide an emotional support system.

HM: What do you consider top priority needs?

ADKINS: We have agism, racism, sexism. The church should be an advocate for women, for aging, for youth. . . .

HM: How can the church begin to help?

ADKINS: I think we need to create a climate of awareness of issues. I would plead that our churches, our leadership would make an effort to have a forum to air issues. . . .

HM: And after interest is generated?

ADKINS: You need to be involved. I hope we would continue to be advocates of the so-called rejects of life and for those who are downtrodden. Jesus did this. He loved the lepers, the outcasts of his day. He loved them and ministered to them.

I think we should come back to the doctrine of accountability.

HM: Would you explain that?

ADKINS: I am accountable to God and to my fellow human beings. God one day will judge me. It will be on the basis that Jesus identifies in Matthew 25.

We as a denomination will be accountable to God for what we have in abundance: not only in terms of dollars and cents but in buildings and other resources.

If we do not respond, . . . we will be held accountable.

HM: What are some Southern Baptist responses to needs?

ADKINS: After a conference on aging, the Sunday School Board established a new section of ministry with older persons. The states established task forces to determine needs of aging. In 1980, we will be holding a council on aging. These are the kinds of things I am talking about.

HM: Then it is important to anticipate needs?

ADKINS: Yes. We should anticipate the kinds of problems which will be facing society in x number of years. Then we could "tool up" as it were, and be prepared.

One example is drugs. Recently Mrs. [Betty] Ford admitted that she not only had a prescription drug dependency, she also said she had an [alcoholic] drinking problem. I would predict out of this we will have a lot more people coming forward and sharing their experiences.

I think with the stress on people today, there is going to be an increase of this. If they cannot bring some other defense mechanism into play during times of stress, then they are going to turn to some of these behavior or mind modification drugs.

HM: What is the future of Southern Baptist ministry?

ADKINS: I feel good—let me say, I feel better about what's out in the future.

HM: Why?

ADKINS: I feel better because the grass roots people are not going to be satisfied with the status quo. . . . I think many of our people who are out in the marketplace have an awareness of what the real world is all about. I think our Mission Service Corps can create one of the real awakenings. These are laypersons who have gifts and realize these gifts can be utilized.

If this [MSC] catches on, it will increase the concern for basic ministry to persons in need. □

New Orleans flood swamps Baptist Sellers Home

NEW ORLEANS—No one panicked when flood water started seeping under the doors at Sellers Baptist Home in New Orleans—not even the home's 25 expectant mothers.

Five of the unwed women at the home were approaching time for delivery of their babies; Tom Dobson, assistant director, and staff were quietly worried that all the excitement might rush labor pains.

Everyone grabbed mops, bedspreads, linens—anything and everything—and began

stuffing them under the doors. But soon the water came in anyway, Dobson reported.

"Within just a little while, it was, I'd guess, half way between my ankles and my knees—about six inches," he said.

It rained 10 inches in 24 hours. Pumps throughout the city's 75-year-old sewers were overloaded and water began filling the streets.

Dobson called city services for advice. Air conditioners blew motors and the elevator shaft filled with five feet of

water.

Carpeting was soaked. The ice machine was broken. "We had just completed two years of refurbishing the building with [\$3,500-\$4,000] special gifts," lamented director Mary Dan Kuhnle.

The staff pulled up the carpet. Every inch of space had to be disinfected and cleaned after the flood.

Cost estimate for replacing one air conditioner motor was \$400. Much of the furniture was soaked.

However, "It could

have been worse," commented Dobson. Babies, usually in the nursery, were staying in foster homes in the area. And no babies were born that night.

"Luckily," said Kuhnle, "one girl went to the hospital the night before the flood and delivered a 9 pound boy." If she had begun labor during the flood they would not have been able to get her to the hospital.

Concluded Dobson, "All the girls were tremendous. Everyone did about 10 times more than they felt like doing."

Elk City, Idaho, has first revival in 50 years

ELK CITY, Idaho—Southern Baptists have held the first revival in this isolated northern Idaho mining and timbering town since the late 1800s.

"As best we can tell, the last known revival in Elk City was held in 1886," said Larry Maxwell, pastor of the Elk City mission and a missionary associate for the Southern Baptist Home Mission Board.

The week-long revival was part of the Christian Life Crusade of the Whispering Pines Southern Baptist Association, the newest association in the Utah-Idaho Southern Baptist Convention.

The HMB evangelism section helped coordinate the crusade.

The crusade resulted in 18 professions of faith and 12 other additions to the churches.

Thirteen pastors and music leaders from Georgia and South Carolina participated in the crusade which was organized and directed by Maxwell and William Slagle, associate director

of the department of church extension at the HMB.

The crusades were held in seven churches and missions of the association, which is in the "thumb" of Idaho.

Maxwell and Jim Myers, of Grangeville, started the mission at Elk City in November of 1977, the first evangelistic work in the mountain town of 300.

"Elk City is about 60 miles from the nearest town," Maxwell said.

"The year-around population is about 300, but it expands in the summer when tourists come in."

Maxwell holds "Sunday" school in a remodeled school building on Tuesday nights, followed by worship services. Bible studies are conducted on Wednesday mornings.

Maxwell also is pastor of Pine Ridge Baptist Church of Kamiah. The church sponsors missions in Pierce and Weippe as well as in Elk City.

The Christian Life Crusade was promoted

with newspaper advertising, radio spots and handbills.

"Six of the professions of faith were inmates at the North Idaho Correctional Institute in Cotton

wood," Maxwell said.

"The crusades also strengthened the work in this new area and gave Southern Baptists a visibility we needed," he added. □

Chicago Bear "shares" trophy and witness with missionary

CHICAGO—It's not often a home missionary gets the chance to skycap for a professional football star, then to share Christian experiences with him.

But it happened to Oregon's Harold Hitt.

The language missionary was boarding a plane in Kansas City when he noticed a young man in a tuxedo struggling with heavy bags and an even heavier trophy.

The man was Walter Payton, Chicago Bears running back who led the National Football League in rushing in 1977.

Payton was returning home after receiving the NFL's offensive back of the year trophy.

Hitt volunteered to help Payton, when they deplaned in Chicago, Hitt again carried one of Payton's bags.

On the way to the baggage area, Hitt reported, "Payton asked me what it had been like when I became a Christian. I shared with him, then asked his experience. He related it to me, adding that his mother had always wanted him to be a Baptist preacher. Now, he said, maybe my mom's getting her wish, because I get a lot of opportunities to speak, especially to young people. I often try to share with them what it means to be a Christian. And you know, Reverend, I think they listen to me more than if I was a preacher."

Lepers seek comfort at Hale Mohalu “Are we to be cast away, again?”

HONOLULU—Hale Mohalu means “house of comfort.” Lepers patients, some who have been ignored by family members for 30 to 40 years, call Hale Mohalu in Pearl City their home away from home.

It is where they have stayed temporarily while undergoing treatment for medical problems related to leprosy—for more than 20 years. Until recently, that is: In January, the Hawaii Department of Health attempted to evict the lepers. A few resisted.

Outside Hale Mohalu, wide palm leaves block out visibility of nearby expressway traffic which races past the austere facility located on 11.2 acres of land now worth millions of dollars and recently turned over to the state.

Inside the main facility and down a darkened hallway, a thin man pushes his wheelchair with his one foot and stump of an arm.

At the end of the hall in the main meeting room three men sit at a table. Two are brothers, Paul Harada, a leper—and Glenn Harada, Christian social ministries missionary in Honolulu.

They talk about the attempt by the state to move the lepers from Hale Mohalu to one wing of Leahi Hospital in Diamond Head, and their opposition to the move.

After years of living in the familiar and informal surroundings of Hale Mohalu, they resist the change to an antiseptic hospital environment.

And with a history of being isolated from family and friends, due to the contagious nature of the disease, they fear being uprooted and isolated, once more.

“Every one of us were ripped away from spouses, families and friends—for the best interest of the public,” explained Paul. “We were cast away.”

“Are we to be cast away, again?”

“If Hawaii can hold up its head and tell the world that it is for the best interest of the patients that we move to Leahi, then I say move, today.”

Around the meeting rooms hang signs of protest: Save Hale Mohalu. Sign Petition Here. A poem is tacked to the wall:

Your inability to deal with my ugliness
Your fear of my touch
Your ignorance of my existence...
Oh, why was I separated in the first place
And why will you not let all my leprous brothers and sisters be?

To live out the remainder of our lives in peace...
In a glass case is a long sheet of yellow paper. A note reads: Copy of questions by Gov. (George) Ariyoshi of the patients on his historical visit to Hale Mohalu. The paper itself is blank, except for words scrawled at the bottom: “Time spent, 10 minutes.”

Leprosy, also called Hansen’s disease, is a skin disease, explained Paul Harada. It attacks the nerves. “Eventually,” he said, holding out his bandaged hand, “our fingers and hands have atrophy and don’t move.” The disease also may cause other disfigurement, crippling and blindness.

When Harada was diagnosed in 1941, at age 15, there was no known cure. State laws authorized mandatory isolation of lepers. He said he remembered his father’s expression when the family learned of the illness.

“My father was stunned. Blank,” said Harada. “I felt

numbness. In those days, leprosy was worse than fatal.”

Harada was separated from his family and like thousands of others before him, shipped to the village of Kalaupapa located at the base of the sheer cliffs of Molokai beyond a black, rocky shoreline. Many lepers have been completely rejected by family.

Because of the disease, Harada did not see his family or younger sibling, Glenn, until after his marriage.

“By 1946,” said Harada, “I was beginning to have sores. I figured by 1950, I would be dead.” However, in 1946, sulfone became routine treatment for leprosy. And in the early 1960s it was discovered that after relatively limited sulfone drug therapy, the leper is no longer infectious.

(In recent years, new cases of leprosy in the U.S. are immigrants from Cuba, Mexico, Samoa and Philippines and are treated on an outpatient basis.)

Despite treatment, physical and psychological effects of leprosy may linger. “It’s hard to explain the feeling,” he said. “If I was riding the bus with you and you asked about my hand, I would tell you. If you moved to another seat, that is your business.”

“The public doesn’t know what Hansen’s disease is about. We always hesitate, we wonder how that guy feels—or how you feel—about leprosy.”

“We are almost ashamed to let people know we had that disease.”

Rather than risk rejection, many lepers retreat from society. Hale Mohalu has provided them with some protection from the “outside.” And over the years, many have found acceptance in the Pearl City community.

Explained one patient, “To take it [Hale Mohalu] away from us is just like cutting the legs off of us. Where can we go otherwise, when our family does not want us?”

While Harada helps occupy Hale Mohalu, Glenn has alerted local churches and the Hawaii Council of Churches to the lepers’ plight. “Some people feel like it is a lost cause—the governor Ariyoshi already has made his decision.”

“My feeling,” said Glenn, “is many people still are involved and that the church does have a word to say. We must focus on these people’s needs.”

In mid-March he met with a committee of the Hawaii Council of Churches to discuss possibilities of a symposium aimed at better informing the community of the leper’s dilemma.

Said Rev. Stanley Kain, executive director of the council, the issue involved “critical human questions with spiritual implications.”

“We are dealing with several questions,” said Kain. “Number one, how sensitive are we to these people who for many years have called Hale Mohalu home.”

“Two, what is to be our philosophy and stance as a community with regard to ongoing treatment and care for these people?”

“And finally, as a community, are we giving tacit agreement to their isolation—again?”

“We feel we need to do everything possible so that the Hale Mohalu question is thoroughly understood by the community in hope that both citizens and decision makers will consider those human factors.”

The issue is complex; many have termed it an issue of human rights. It dates back to the mid-fifties when Hale

Mohalu—originally acquired by the U.S. Navy for war-time use—was conditionally offered to the state.

The land would become state property if for 20 years it was used for a leprosy treatment program with facilities maintained in “good order, condition and repair” by the state.

The facility, which includes WAVE barracks, is run-down. Both patients and health department spokesmen admit there were “no major renovations” made during the prescribed period. In 1975, George A.L. Yuen, director of the Hawaii Department of Health, recommended Hale Mohalu be closed.

In 1977, the fire department issued a final notice declaring Hale Mohalu “unsafe” due to fire hazards and structural deficiencies.

“If the health department is to be faulted,” said Yuen, “it is to be faulted for not moving them [residents and patients] earlier.”

But after occupying the land for 20 years, the leper patients believed they should be allowed to remain at Hale Mohalu. So on Jan. 12, when the state health department gave residents and patients a 10-day notice of relocation to Leahi, some refused to leave.

The patients, backed by state legislator Neil Abercrombie, consulted an architecture firm concerning cost of a replacement facility at Hale Mohalu. And after they received estimates of \$400,000, the state claims the job cannot be done for less than \$780,000. Renovation of the Leahi Hospital wing was about \$320,000.

Noting that most patient-residents were an aging population, Yuen said he considered “medical care and the safety factor.”

“We don’t want to equate costs against patient welfare and feelings,” he explained, but insisted, “we can’t seem to find a better alternative.”

Abercrombie contends if it weren’t for leper patient occupation at Hale Mohalu for the last 20-plus years, the state wouldn’t own the land. And he believes the letter of intent initiated by the state concerning land use insured a facility there, for lepers “on a permanent basis.”

He emphasizes, “The people here don’t want the whole 11 acres. Just one. The public can have the other ten.”

Several months have passed since the eviction notice. Paul Harada and other patients continue to resist. “We are trespassing,” he admits. “But I got nothing to lose. They put you in prison one year—then release you.”

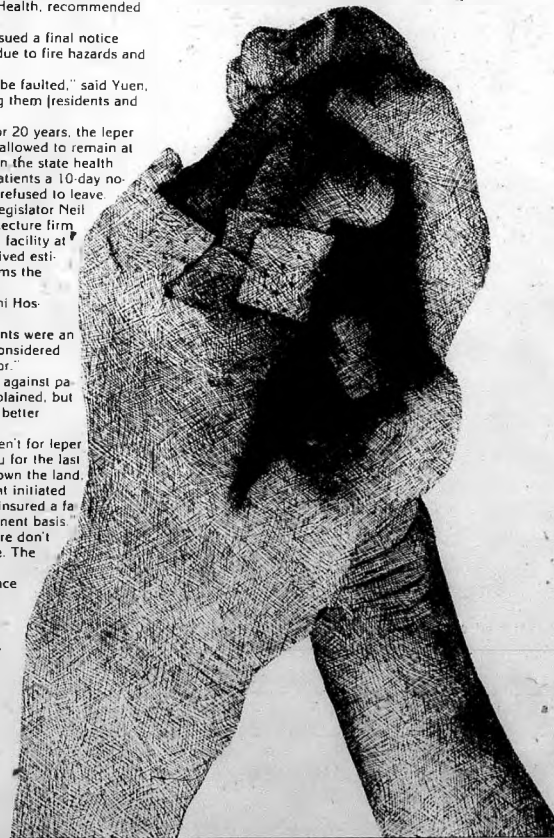
According to Glenn, the mayor refuses to use police to insure final eviction, so the responsibility falls back on the department of health.

Commented Yuen, “I am faced with this: Do we want to have a court order and have the National Guard move them?”

Glenn admitted, “If I was in the administration, I wouldn’t want to do this. It is a very difficult question.” In the meantime, he and many others continue to work toward a better understanding on both sides of the issue.

“This is a matter of human rights—of compassion,” believes Abercrombie. “We need kokua—help, assistance, commitment—from every citizen who has any sense of human compassion.”

By Celeste Loucks, assistant editor, HM magazine



JOHN RUTLEDGE PHOTO

Coping with pain through flowers, friendship and faith



KALAUPAPA, Hawaii—Anita Una has a green thumb. Her garden in Kalaupapa on the island of Molokai is a profusion of bougainvilleas and roses. Flowers fill pots, cups, buckets, vases and spill

out of a hundred soft drink cans. Anita Una also has leprosy. Daily, she soaks her hands in a solution and applies tape and gauze dressing. Then, she puts on her gloves and goes outside to tend her garden.

Forty-one years ago, Una was brought to the island in keeping with laws of mandatory isolation for lepers. "When I came, I still had hopes of going home," she said, looking out of dark glasses which protect her sun-sensitive eyes.

"It wasn't easy, but I finally accepted my situation as it was." She smooths a wrinkled bandage. "If my family doesn't want me, that's all right."

"This is my home." Kalaupapa, isolated naturally by a background of sheer rock jutting skyward and ocean foaming along its ragged beach, has been home for lepers since 1866: nine men and three women were separated from society and left on the island to fend for themselves.

Since that time, thousands of lepers have been banned to this island. And today, although the remain-

ing 128 lepers are bacteriologically negative—not contagious or requiring isolation—they choose to stay at Kalaupapa and live in voluntary confinement.

"Bacteriologically, we are negative," said Rosie Lelepal, "but the deterioration goes on."

Leprosy may result in skin eruptions, loss of hair, loss of eyesight and damage to nerves in the extremities. Those with no nerve sensations are further susceptible to infection from cuts and burns. Often they lose use of hands and/or feet.

Norbert Palea, 36, the youngest resident at Kalaupapa, reflected on some humorous problems connected with leprosy. Frequently, he goes to bed with his slippers on or forgets to put on shoes before he leaves the house. He has no feeling in his feet.

One day, Palea said, he went shopping with one shoe off, one shoe on. By evening he discovered the uncovered foot was torn and bleeding. "We have to use our eyes, to watch all the time," he explained.

The problem is compounded for those who also are blind. "If lepers can't use their hands," said Lelepal, "anything they touch is with their lips—from the floor, up."

She sighed. "Thank God, leprosy has never affected our minds. At least we can think sane. It is what is left of us that is normal."

The stigma attached to leprosy,

the rejection, often cuts deeper than physical pain. The village is accessible only by air or water. Some have had no visits from family in 30 years.

Said a younger patient, "I was married on the outside, had six kids," before contracting the disease. After treatment she left Kalaupapa for home, to face rejection. "How do you think a mother feels when your own kids say they do not want you any more?" She returned to Kalaupapa.

"I find here the love I have lost."

A Church of Christ minister on the island said many lepers spend much time in Bible-reading and prayer. "The Bible, the Sunday school, the church is their social activity. They know the Bible pretty much book by book, cover to cover," he said.

"When you are isolated in a place like this," explained Palea, "you have no one to turn to, but God. Where else do you get a wholesome feeling—but from God?"

Agreed another, "My family does not want me. All I can do is ask God to help me in his own mysterious way."

"There is no one to help you, but God."

The Salvation Army and Marine bands entertain the people once a year. The Lions Club makes some visits. And isolated church groups do ministry on the island.

One of those groups is the Philathea (brotherly love) Sunday school class from Olivet Baptist Church on Oahu.

Helen Wiegert, the teacher, said the class has visited Kalaupapa twice, in 1974 and 1976. But it costs from \$35 to \$50 per person for air fare, so several times each year the class mails greeting cards and packages to the island.

One Christmas they mailed a popcorn popper and several pounds of popcorn to Kalaupapa. Other times they supplied tee shirts for the men and cosmetics for the women.

"We send them clothes and food and books" and other items "three to four times a year."

The visits, however, are the best. "We do them good and they do us good, too," she said. "They know we come because we care about them. We are a fresh wind from the outside."

"They seem so peaceful. I think the more problems a person has, the more tolerant he is, and more accepting. It shows on their faces."

"I would like to go over there and spend several days—just soaking up that peaceful atmosphere."

Wiegert lamented that her church or several churches had not provided a regular ministry to the lepers. "I think it would be excellent if someone could coordinate the churches and be sure someone was there on a more regular basis."

For steady *kokua* (help), many residents of the village depend on God—and one another.

Una's small garden plot produces everything from lettuce and parsley to pineapple, papaya and lemons.

Her friend, Lelepal, raises hogs. Several are fishermen. On days off, they frequently pool their resources for a get-together on the beach, a potluck of roast pig and poi. "We have a little dinner, play the guitar—really whoop it up," said Lelepal.

However, not all have adjusted so well, said Adeline Ogawa, home supervisor at Kalaupapa. "From insecurity and lack of compassion from their homes, some have built a mountain of unhappiness. Some are very bitter. It is sad, but it is the unpleasant truth."

She admitted, "It would be very hard for me to cope with their problems."

Some have coped. "We do not put much stock in this physical thing," explained one. "I'm not beautiful in man's sight. But I was made aware in life the soul is the most important thing."

"We have advantages and disadvantages. You have to think about your family, your work. We think only about our duty to God."

"If I had to live my life over again," he said, and paused thoughtfully, "maybe I choose this life, again."

—Celeste Loucks

Lay-led revival assistance offered to churches

MEMPHIS, Tenn.—A joint program of lay-led revival assistance, particularly for Southern Baptist churches with no baptisms in 1977, has been announced by the Southern Baptist Brotherhood Commission and Home Mission Board.

The program calls for enlisting, training, and involving Southern Baptist laymen to help churches plan and conduct revivals, bringing together fragmented efforts into a unified thrust.

The Brotherhood Commission will provide the

materials, state Brotherhood departments will lead in laymen enlistment and state evangelism departments and the Mass Evangelism Department of the Home Mission Board will provide the training, explained Bob Banks, director of the program section at the Brotherhood Commission.

The program emphasizes the enlistment and use of church directors trained specifically for helping a church plan for a lay-led revival and for involving visiting laymen effectively in the

effort. The directors will be available to travel throughout the state assisting churches.

To qualify as a church director, a layman must take training and participate in a lay-led revival in a Southern Baptist church.

Banks said 46 directors from 13 states already have been trained for this program by home missions specialists at regional training institutes this spring.

"We are accepting as a national project to work with those churches which reported no baptisms in 1977," Banks

said. "We feel this program can help Southern Baptists in a meaningful way to reach Bold Mission goals in evangelism."

Banks said lay groups in several states have been trying independently to help churches conduct lay-led revivals for the last two decades, and leaders of these groups were consulted when planning the program.

"We think there are thousands of committed Baptist laymen who are searching for such an opportunity to share their Christian faith," Banks said. □

Simultaneous revival reaps Alaska pastors

ANCHORAGE, Alaska—Taking seriously his assignment to lead music for one of several revivals held simultaneously in Alaska, a song leader from the South lugged four suitcases of graded choir music to Kiana, a tiny village above the Arctic Circle.

Upon arrival, he discovered First Baptist Church, Kiana, was not an uptown congregation with a 100-member choir. In fact, it was a one-room building with a radiant stove and less than a dozen rows of folding chairs. Many members could barely read English, let alone music.

Despite culture shock and unrealistic expectations of those who come from the "outside"—states beyond Alaska boundaries—to lead in revivals here each year, usually results are positive.

Approximately 40 percent of all decisions of Christian commitment within Alaska Baptist congregations occur during these revivals, according to Troy Prince, executive secretary of the Alaska Baptist Convention.

And the revivals serve another long-range purpose for Alaska Baptists. Surveying a room of 130 pastors, song leaders and spouses attending the revival kickoff in early March, Prince said several will return to work on a

permanent basis.

The revival kick-off, this year held at First Baptist Church, Anchorage, included a blitz of printed information about the state, a slick movie produced by the Anchorage tourist bureau and a personal welcome from Prince: "You have come to be part of the solution—we're glad you're here."

In a short speech, Prince challenged the outsiders with overwhelming needs in the state and with extensive possibilities for permanent ministry. Yet, he said, "While other conventions are experiencing a downward trend, we're nosing upward. We had 732 baptisms—11 percent increase over the previous year."

"This is the only place I know," Prince said with a wide grin, "where Texans come—and bluish."

Prince, formerly a Louisiana pastor who participated in simultaneous revivals one year, said, "Seven years ago this week, I came to Alaska—I'm still here."

And of the roomful of young pastors and song directors he predicted, "Five percent of you will get infected with Alaska fever—so be prepared. You'll be looked over. After you get home, you may receive a phone call. . . ."

Inmate families find God still in control

AVON PARK, Fla.—The couple had been crying when they came into the chapel at Avon Park Correctional Institute.

He looked older than his 55 years, she than her 53. He was wearing the drab uniform of an inmate, she was dressed in an outfit that had seen better days.

"They had a look of horror on their faces," remembered Flo Wall. "Their eyes were red. . . they had been weeping. They had the look that said, 'This is not real, this can't be happening.'"

The man had been a successful investment broker, active in politics and social life. They had a big, nice home and plenty of money.

Then, their lives crumbled. He was convicted of stock fraud and sent to prison.

They lost home, car, money, friends.

"She couldn't even get on welfare," Mrs. Wall said. "She was living across town. . . in a housing project, impoverished."

At the moment the couple walked into the chapel, Flo Wall's ministry began.

Her ministry is to the wives and children of inmates at Avon Park Correctional Institute, a minimum security prison in the lakes region of central Florida.

Life is very difficult for families of inmates. Many have severe economic problems, coupled with disruption of their lives and disgrace. Often, they have nowhere to turn, not even to the church or Christians.

Noted Warren Wall, Mrs. Wall's husband and senior chaplain at APCI: "Many times our churches are not very compassionate toward the prison ministry."

"We have been wanting to get our own people involved, but they seem to have the attitude, 'We don't want to do too much for these people. They asked for it. They are coddled too much as it is.'"

"Often the families are touched by the same stigma."

The wife of a former policeman at APCI verifies Wall's comment. "People acted like I had done the things my husband was sent to prison for. Children made comments about my husband to my children."

Rommie Loudd, a former All-American football player serving time in prison said, "Mrs. Wall's

ministry is very important. When a man comes to prison he is going to be taken care of. He'll get three meals a day. . . clean clothes and a place to sleep.

"But the family. . . the women and children, they're the ones hurt the most. Lots of them are thrown out of churches because the man is in prison."

"People disassociate themselves with them."

On that Sunday morning three years ago, Flo Wall's ministry to families of prisoners began. She had been a minister's wife for more than 30 years, but on that day, her heart went out to the distraught woman.

In the past three years, her ministry has spread to reach many women and children, people whose lives have been shattered.

The ministry is built around "fellowship, worship, Bible study, personal counseling, providing a place to stay" and reaching out in love.

"We are trying to help people understand that if they will commit themselves to God, and give him a chance in their lives, everything will be okay," she said.

"God knows they are here. . . what has happened. He could have prevented what happened, but he allowed it, and is still in control."

"We want to help those who are not saved to receive Jesus Christ as their personal savior and Lord, and after that to learn to receive love from him, and strength, and to trust him to make sense out of this awful mess."

Avon Park Correctional Institute, on an Air Force bombing range, is unusual in that families of inmates are allowed to worship in the chapel twice each Sunday. Visiting also is allowed each weekend.

Until recently, families could visit on both Saturday and Sunday, but that policy has changed. When the Wall's ministry began, they opened their home to feed and house families over the weekend.

The home, a converted barracks, is small, but on one recent Saturday night 25 persons slept wherever there was space. Wall set up a tent camper to help house some of the overflow.

With the changing of the policy, the space crunch eased, but many of the families still come on Saturday

afternoon—driving long distances to get there—so they can visit Sunday morning.

Saturday now is a time of fellowship and food, Bible study, prayer time and ministering.

Recently, the Walls obtained a large home near the prison which has two cottages and "lots of space." Currently they are refurbishing the "Villa" to make it both their home and central place for ministry.

"The ministry has just grown from putting another chicken in the pot to the Spanish Villa on Lake Letta," Mrs. Wall says. "It has been so beautiful. . . the Lord has added and provided. It has been the simplest thing; just taking one step at a time with the Lord."

The effect of the ministry is shown in the lives of the wives: "It is beautiful," said one. "I find peace and love here. When Mrs. Wall talks about Jesus, she really ministers to us. Sometimes we hate to go home."

"This has been the greatest year and a half of my life. I have never had such peace and joy," said another.

Concerning the total ministry, an inmate said he feels like he is "in seminary" and another comments it is like "sitting at Jesus' feet, learning."

Still a third, whose family disclaims him, said he is "part of the biggest and best, God's family."

An important scripture reference to the ministry is II Corinthians 4:8-10: "We are hedged in on every side—troubled and oppressed in every way; but not cramped or crushed; we suffer embarrassments and are perplexed, but not deserted—to stand alone; we are struck down to the ground, but never struck out and destroyed; always carrying about in the body the liability and exposure to the same putting to death that the Lord Jesus suffered, so that the resurrection life of Jesus also may be shown forth by and in our bodies."

"We read that all the time," Mrs. Wall said. "This is not the defeat of their lives. We have to be reduced to the simple belief that he [Jesus] loves us; that he is in charge and has grace for everything in our lives." □

—Dan Martin



HONOLULU—After 14 years without a simultaneous revival, through "Living Proof" Hawaiian Baptists experienced "rebuilding of a positive spirit toward evangelism," said Edmund Walker.

Walker, executive director for the state, reported Hawaii's Living Proof crusade in early April also resulted in 200 additions to Southern Baptist churches throughout the islands.

"This is just great for out here," he said. "A Buddhist doesn't always just accept Jesus and join the church. Often it takes cultivation."

About 100 pastors and

evangelists from the continental United States—from New York to Georgia to Texas and Alaska—helped lead revivals in 38 Hawaiian churches.

Local church members distributed up to 50,000 copies of Luke Acts scripture either door-to-door or through everyday contact. "Some of our people took armful of scriptures to their jobs," reported Joe Sanders, co-chairman of the Living Proof steering committee.

"The enthusiasm was beyond our hopes," said Sam Choy, the other co-chairman. "We have not had an effort like this in

many years."

Like its Texas prototype, the Hawaiian Living Proof crusade was launched with an extension. But instead of using national celebrities, Hawaii centered its television campaign around local Christians: a housewife, businessman, student, former chief of police, state representative and television broadcaster.

They also advertised heavily in local newspapers and on radio. "The media crusade was really the best thing that we had, overall," said Walker. "The community was very positive about the testimonies

both on radio and television. We did a solid soft sell—simply saying, 'This is what Christ means to me.'"

Commented Sanders. "The people were enthusiastic to hear the testimonies of their own people." Several of the testimonies were presented in Japanese.

While the idea for the crusade began in 1975, hard plans did not formulate until January, during the state evangelism meeting.

Total crusade cost, including advertisements, honorariums and transportation for some participants, Walker estimated at \$55,000 to \$60,000.

And while Choy said their primary goal was to reach non-Christians, "the deepening of our churches is a good by-product of the simultaneous effort."

Agreed Walker. "The pastors and churches already have said, 'Let's do it again in two years.'"

"We hope it can happen again. We're grateful to all the people who participated. . . and thankful to the Lord."

Former Hawaii police chief "living proof" of God's protection

HONOLULU—Once portrayed in the Dick Tracy comic strip—and serving for 26 years as chief of police in Honolulu—Dan Liu was among several Hawaiian Baptists giving televised Christian witness prior to the Living Proof Crusade.

The quiet-spoken Liu agreed to tape the television spot because, he said, "I felt it was a great way to proclaim Christ as savior and to remind people that Christ loves them."

Liu, whose distinguished career in law enforcement included serving as president of International Association for Chiefs of Police, believes many times God protected him from death or injury.

He told of a vice squad raid in which the suspect he was chasing aimed a machine gun muzzle through the venetian blind of a second story window—but failed to fire on Liu.

"Later," said Liu, "I asked, 'How come you didn't pull the trigger?' He told me, 'I don't know—my hand just froze there.'"

Concluded Liu, "I believe the Lord interceded."

Liu's law enforcement career moved from patrol duty to investigation to administration. He operated on the philosophy that "real service the police renders is to help the oppressed."

And, as administrator, he asked that "God make me an effective instrument for him. . . to have mercy, justice, to walk humbly with my God."

In the midst of police duties, Liu remained active in religious work. He helped ramrod several crusades and served as president of the Christian Broadcasting Association for 12 years.

Currently he is vice president for development at the Hawaii Baptist Academy in Honolulu.

Liu said he had received favorable response from the Living Proof segments which were aired throughout the islands. "The other day," he said, "a lady stopped me at the restaurant. She said, 'I saw you on TV. I, too, believe.'"

"I think as a result of all this, many who had only a passing interest or who did not believe, will find God to be a reality."

Ministry behind bright lights, sand castles and post card scenes

In October 1969, HOME MISSIONS carried the story "Evangelism Erupts in Worcester"—an account of the work of missionary Bob Tremaine at Worcester Baptist Chapel in Massachusetts. That work was further detailed in *The Human Touch* photo-text book. Today, notebook updates Tremaine—now a missionary in Florida.

MIAMI BEACH, Fla.—The first question most people ask missionary Bob Tremaine is, "What do topless dancers wear to Bible study?"

The 6' 6" Tremaine began a Tuesday night Bible study attended by showgirls at the Americana Hotel shortly after his move here two years ago.

He became acquainted with a husband/wife com-

edy and acrobatics team who wanted to start a Bible study at the Americana where they worked.

He agreed to help. The first year resulted in 15 professions of faith.

The Bible study is not typical in many ways. The showgirls wear more makeup than the average woman. Sometimes they dress differently.

And their prayer requests are sometimes out of the ordinary. With a serious expression, one young woman asked the group, "Pray that my future mother-in-law goes blind during the show tomorrow night—or that she at least has to leave before I'm on."

Tremaine, who holds the Bible study in a banquet room between the shows (which he never attends), said, "If I had

my way, I'd shut down the whole business. But unless God goes into their midst in the form of a believer, they won't know he loves them."

Tremaine begins each study by listening. Then he relates his faith to these situations. "Right now we're talking about what a person has to do to become a child of God. If I tell them that, God will do the rest."

The Bible study at the Americana is only a small part of Bob Tremaine's total ministry. But the confidence he has there is reflected in his other work, despite cultural difficulties.

When Tremaine's friends heard he was moving to the well-known resort, they teased, "Why are you getting out of missions?"

The Tremaines found, however, the travel brochure-like scenery was just a backdrop for a "waiting room filled with those waiting to die, trapped either by their economic situation, or placed there by families."

Sixty-eight percent of the south beach live on social security; the me-

dian age is 68," said Tremaine.

"They have nothing to look forward to but old age and loneliness."

Miami Beach Parks and Recreation Committee requested that Tremaine not hold religious services in public. This made it more difficult to reach the 89 percent Jewish population. Said Tremaine, "It would be easy for a person of Jewish nationality to come to a Baptist program on the beach—but it would be awfully hard for him to say he's coming to the Baptist church."

We've had people come with their Bibles in briefcases so they wouldn't hurt their families."

The Tremaines also have had difficulty getting acquainted with Miami Beach residents. Even Tremaine's wife, Glenda, whose warm personality usually provides an entree, at times has dreaded just going to the grocery store: "It's not unusual for someone to grab what I'm reaching for and walk away with it."

Said Tremaine, "When the stoplights change from red to green, you'd better hurry across the

street or you'll get trampled on from behind."

Part of the coldness they have encountered may be attributed to the number of transients who flock to Miami Beach. At the onset of tourist season which begins around Easter, the population zooms from 100,000 to 1 million—then drops back when the season is over, in mid-summer.

Tremaine laments that in the midst of this population concentration: "We have only one little Baptist chapel."

Yet the chapel has grown from an average Sunday attendance of 39 to more than 250. Offering has jumped from \$125 to more than \$700 per week.

Tremaine's goal is to equip his church members to reach out into the community. He leads three discipling classes: "That's where they learn to live the Christian life."

he said, emphasizing dependence on God, rather than on other people or things, for strength. "Too often, you're happy if all your happenings happen to happen the way you want them to happen."

The Tremaines experienced the death of their 15-year-old daughter, Toni, after she suffered a five-year bout with leukemia. "It's been a period where the Lord is teaching me and preparing me," admitted Tremaine.

Some church members also have shared this feeling of spiritual growth. One member who moved to Miami from Connecticut said, "I believe God just sent us here so we could attend these groups. I've never really understood Christianity until now."

Tuesday nights bring still other groups into First Baptist Church. While Tremaine teaches one of his discipling groups, an English class, a Spanish class and an Alcoholics Anonymous group all meet in other parts of the building.

Glenda is an integral part of Tremaine's ministry, as is the rest of his family. "Our work has never been daddy's job," said Glenda, whom Tremaine refers to as the "power behind the throne."

"Both Tim [a college sophomore] and Tara [age 7], realize that their part is very important."

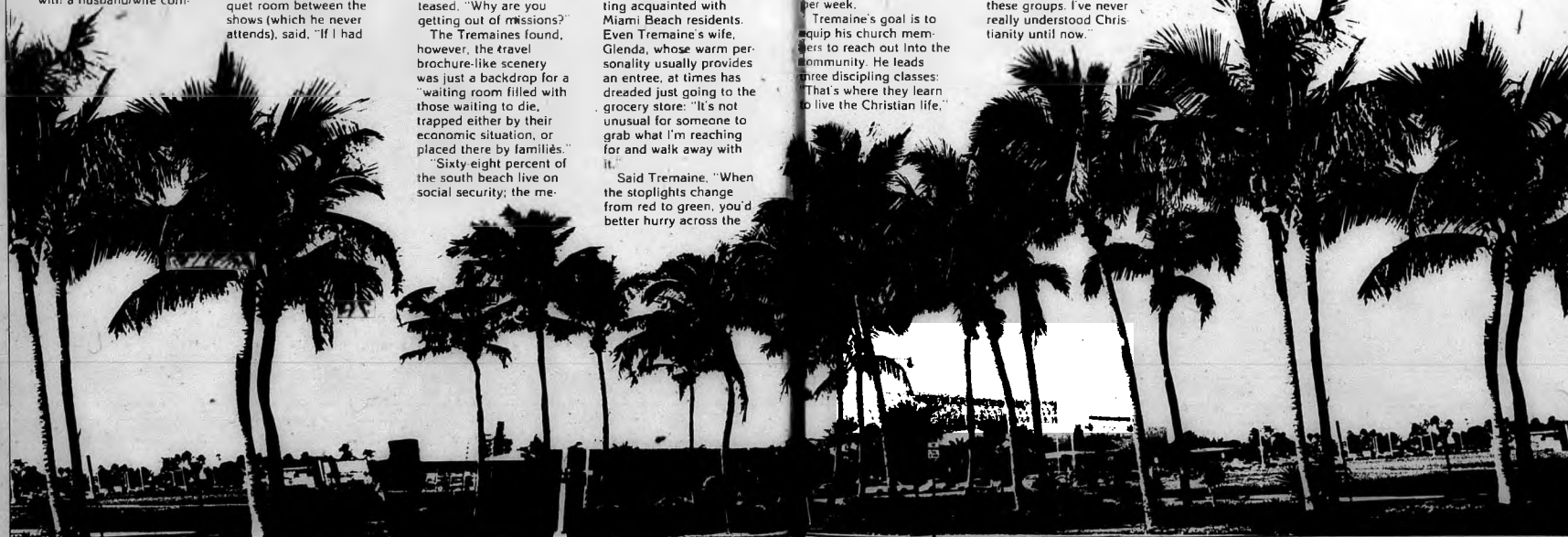
The support he gains from family helps Tre-

maine look to additional work. He is making plans for new outreach programs: two bread trucks have been donated to the church. He hopes to remodel them for transportation of the elderly. Plans also are underway for sewing and ceramics classes.

"You see people and you see where they hurt, and you see where God wants to take them. And you know God will take them where he wants them to be," said Tremaine.

"With that kind of confidence, you can go into any situation and know that good things will happen."

By Phyllis Faulkenbury, editorial assistant, HMB books and publications



HMB elects research management consultant

ATLANTA—C. Kirk Hadaway of Amherst, Mass., has been elected research data management consultant with the Southern Baptist Home Mission Board.

Hadaway's election was one of four staff actions taken by directors during the May meeting of the executive committee.

Two staffers—Peter Chen and Jerry B. Graham—were assigned to new responsibilities, and Emery E. Smith resigned.

Directors also appointed four persons to serve as missionary associates and approved 13 pastors for salary supplements.

Hadaway, who is completing doctoral studies in the sociology of

religion at the University of Massachusetts, will join the staff July 1. His responsibilities include management of all data processing related to research projects.

Hadaway grew up in Tallahassee, Fla., and Memphis, Tenn., and graduated from Southwestern College and Memphis State University. He is married to Pamela Ann Painter Hadaway of Memphis.

Chen, who joined the HMB staff Dec. 1, 1976, as assistant director of language missions, was reassigned to become assistant director of interfaith witness: world religions.

He was born in Shanghai, China, and has been affiliated with the

board since 1951, when he was a student missionary in Augusta, Ga. In 1952, he moved to San Francisco where he was pastor of First Chinese Southern Baptist and Chinese Grace Baptist Churches.

He now will assist Southern Baptists "to understand and bear an effective witness to adherents of non-Christian world religions, including Judaism, Islam, Hinduism, Buddhism, B'ahai, tribal religions and their derivations."

Graham, who also joined the staff in 1976, was reassigned from associate director of associational administration services, to become associate director of mis-

sionary personnel.

A native of Randlett, Okla., he grew up in Plainview and Lubbock, Tex. Before joining the HMB staff, he was director of missions in both Susquehanna Baptist Association, Aberdeen, Md., and Westminster, Md.

Graham's job will entail recruiting, screening and recommending candidates for missionary appointment.

Directors also accepted the resignation of Smith.

Smith, associate director of special mission ministries, resigned to become director of campus ministries for the South Carolina Baptist Convention. He has been on the HMB staff since 1970. □

"Missions Experience" in Christian education

MARSHALL, Tex.—Christian education and the Home Mission Board combined forces for a "first"—Home Missions Experience.

Jointly sponsored by the board and East Texas Baptist College, Home Missions Experience featured chapel services, workshops and an evening meeting at Marshall Civic Center.

It marked the first time such an event has been held, and has been called a "little Ridgecrest or Glorieta," because 28 staff and missions personnel helped give an overview of the 14 program areas assigned to the HMB.

About 4,000 residents of East Texas, Louisiana, Oklahoma and Arkansas participated in the night sessions held late in April.

"Home Missions Experience is probably the most significant missions effort undertaken on a

Baptist college campus in the past 10 years," said Jerry Dawson, president of ETBC. "It is a unique cooperative effort between the HMB and Christian education."

"It was not envisioned as a 'campus revival' to persuade students to devote their lives to home missions. It was far more than that. It was an effort to speak to the entire area, bringing into focus the meaningfulness of missions as a way of life."

Dawson, who has been president of the 800-student college in deep East Texas for two years, commented the event had a three-fold purpose: to focus work of missions and activities of the board, to identify ETBC as a missions institution and to give faculty, students and residents an opportunity to learn what the HMB is doing.

Home Missions Experience evolved after William G. Tanner, executive director-treasurer of the HMB, addressed educators, offering to hold such an event on college campuses.

Tanner, a former educator, believes it is important to work closely with the Southern Baptist institutions of higher learning.

"When he told us about his idea, I told him we wanted to be the first," Dawson said.

HME was jointly coordinated by Gaylon Riddle, director of in-service guidance at ETBC, and Ed Seabough, director of public relations and special events for the HMB. Assisting was Emery Smith, associate director of the HMB's Special Mission Ministries Department.

A special feature of the week was sign language instruction by Aron Teel,

a US-2 missionary who works with deaf students in Rochester, N.Y.

"By the time the week was over, those who participated could communicate with the deaf in a basic way," Teel said.

"Persons who participated were able to attend workshops on a variety of programs, including Christian Service Corps, church extension, sign language, resort missions, the US-2 program and Christian Social ministries," Seabough said.

Other highlights of the week included a commissioning service in which four home missionaries were dedicated to service; a special musical honoring the late Dr. Arthur B. Rutledge, and a music/drama, "Bold Missions from Adam to Tomorrow," commemorating missions efforts across the centuries. □

—Dan Martin

Evangelist also writer, painter, teacher

OMAHA, Neb.—Calvin Miller is energetic, aggressive and witnesses to everybody.

The 41-year-old pastor of Westside Baptist Church in Omaha, averages 50 prospect and membership calls a week.

"I have people say, 'Oh, nobody does that,'" says Miller. Then he pulls out a detailed file of reports on his visits. "I'm a record keeper."

He's also a writer, painter, a teacher. His books include *The Singer, The Song and That Elusive Thing Called Joy*. He teaches two 14-week courses, one in the spring and one in the fall, on how to win people to Christ. He estimates 30 percent of the leadership of the 650 resident member congregation has had one of the courses.

The church averages five new visitors each week. Besides calling on church visitors, Miller and his staff visit families moving to the west side of town.

The church subscribes to the *Daily Record*, a legal daily which lists lawsuits, marriages and newcomers to Omaha.

The education director calls the people, asking if church visitors can drop by to explain the programs of the church.

The deacons present a five-minute flip chart with cassette tape they present. If newcomers agree, their names are assigned to Thursday evening visitation teams.

Worship at Westside is different. It's different because Miller tries to make it different. One of the first things a person notices is Miller's beard. Neatly trimmed, the beard has been a part of him for years.

But even before the visitors notice Miller's beard, they may notice the pulpit—or rather, the lack of one. Miller got rid of it only a few months ago. He says he never stood behind it anyway... always pacing across the stage, up and down the aisle. All

he uses now is a clip-on mike.

Preaching is important. Some sermons are dialogues, where members of the congregation are asked to comment.

And he practices his sermons. Speaking without a script or notes, Miller spends much time memorizing narration for the various dramatizations and for poetry he recites.

Miller works against rigidity—never having the same order of service repeated the next week. "Spontaneity to me is a big word, even when we plan hard. I think it should appear to come off with ease," He said. "That's the secret of good art—it always looks easy."

At the invitation of five families, Miller came to Omaha. "I guess one of the most hopeless feelings I ever had was to step out on the stoop of our little rented storefront building—a kindergarten cottage, really—and look out at the community and think to myself, 'Where do you start?'"

"The thing that would always keep me going was to realize all I really had was a word of comfort—I could talk about Christ."

Things have changed since those early days. The church had financial help from the local Baptist association and another church plus pastoral aid from the Home Mission Board. Within a couple of years Westside was self-sufficient.

It has grown to two morning services on Sundays (to seat the 500 who come for worship), plus youth church and children's church.

Westside sends 22 percent of its budget outside the church to missions. Several church members have worked with alcoholics. The church is involved in prison ministry with other Omaha churches. Westside also has a preschool that enrolls about 80.

And on the bottom line—at least for this stage in the life of Westside Baptist Church—is Calvin Miller.

He knows the people are still tied to him a great deal, "but I guess I have rationalized, and I think perhaps it is honestly true... that we have to serve God with who we are... with whatever gift we contain... however we can be used."

Adapted from *More Than Just Talk*, written by Tom Nicholas, photographed by Ben Fouhstien. Copyright 1977 by the Home Mission Board, SBC. Fifth in the Human Touch series. Used by permission.

When he's not witnessing and visiting, Calvin Miller may be found relaxing with easel and paintbrush.



Staff evangelists supported in variety of ways

OKLAHOMA CITY.—Churches in Oklahoma have found a variety of ways to support "staff evangelists"—professional evangelists who are included on individual church staffs.

One pays a weekly salary, plus utilities, hospitalization, annuity and travel expenses. In turn, the evangelist keeps only three revival offerings all year. Income from all other engagements he turns over to the church and that money becomes part of the general funds.

His job assignment from the church requires him to spend one week of every five visiting in homes and hospitals and

counseling.

"We're planning on adding at least one other staff evangelist this year," said the pastor of that church.

Another church pays its staff evangelist \$200 a month and allows him to make extensive mail-outs from the church, as a "contribution to his ministry," said the church's pastor.

While that evangelist performs no local church ministries, he does report revival outcome and occasionally preaches in the sponsoring church.

A third church employs a full-time evangelist as "minister of evangelism and staff evangelist." He has four

assignments: Sunday school outreach; bus ministry; youth Bible study and training witness; and new member orientation. The church pays him \$150 a month, plus car expenses and \$50 for utilities.

The church also provides money for annuity and traveling expenses to the Southern Baptist Convention, state convention and state evangelism conferences. While working directly for the church he also receives an additional \$150 per week salary. In addition to evangelist engagements, he may accept requests to supply pulpits in the area.

The sponsoring church

pastor said, "The only other assignment he has is that he usually preaches in my absence; he also teaches the pastor's Sunday school class."

"He is allowed to take an unlimited number of meetings, but he must clear his revivals with me. This is primarily so that he will not be away while I am gone, and so he will be here during certain emphases."

Other churches report they merely pay for their staff evangelist's participation in the Southern Baptist Annuity program.

By Tal D. Bonham, director, Oklahoma Baptist Convention evangelism department

letters

Notebook news

I never cease to be amazed at your journalistic versatility. The notebook issue of HOME MISSIONS (Apr.) is a winner if I ever saw one. Your "something for everyone" says it and what follows confirms it.

Acker C. Miller
Hendersonville, N.C.

I have just received my first copy of HOME MISSIONS notebook and want to write my appreciation for this periodical. The journalism of the Home Mission Board has always been a source of great comfort to me because of its insight and its ability to communicate. This periodical certainly maintains the high level of journalism.

Larry Yoder
Richmond, Va.

I just finished reading

your April 1978 issue of HOME MISSIONS. Congratulations on a creative new format. I appreciate the work you are doing.

Russell Bennett
Louisville, Ky.

Day in the Life... Don't know when I have read anything (Feb.-Mar. HM) as moving in a long time. It tells the story of diversity and love.

Roger Lovette
Clemson, S.C.

Superb, "magnifico," great expose, highly readable. Other recent editions have evoked praise from us, but when we went through this issue we felt we simply had to write, to tell you of our admiration and appreciation for such a gigantic journalistic venture.

So, it's bravo, ole, and all that sort of thing.

H.H. Harwell
Mobile, Ala.

Tackling such a comprehensive record of what we do on a single day as a denomination is enough of a bold stroke to justify some kind of award, but the execution of the project was of a caliber that will surely line your walls with certificates and plaques that are well-deserved.

I hope you will make this an occasional event, if not every year. There are so many different aspects of Southern Baptist life that it would take several editions of such publications to do justice to a most remarkable association of human beings. Thank you for helping to capture some of it in permanent form for us to celebrate.

Wesley M. Pattillo
Louisville, Ky.

No other issue has so adequately captured the diversification of us Southern Baptists. How

grateful I am to be a part of this vast army.

Malissa M. Haslam
Glorieta, N.Mex.

Especially For BLACK BAPTISTS



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Development

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calendar

Quarterly listing of chaplains' birthdays

JUNE

June 1: Riley W. Eubank Jr., Tex., hosp.; Charles Halbrook, Mo., hosp.; James Rogers, Okla., Army; Pete Sharber, Fla., Army; William H. Simpson, Tex., hosp.; Frederick A. Taylor, Mo., Army; June 2: William E. Franklin Jr., S.C., inst.; Jack A. Hanberry, Ga., inst.; Robert Herndon, Ga., Army; D. Steve McCollum, Tex., inst.; June 3: A.M. Hollis Jr., Ga., V.A.; Jodie E. Jackson, Miss., inst.; June 4: Johnnie B. Dellinger, Ala., V.A.; Oliver C. Wilson Jr., Ga., hosp.; June 5: Ray W. Fullilove, Miss., inst.; June 6: Larry P. Henderson, Ark., inst.; James R. Perkins, Mo., Army; Alex L. Sullivan, Okla., inst.; June 9: William J. Beshears, Ala., inst.; Marvin L. Gold, N.C., hosp.; John R. Mark, D.C., inst.; William R. Peoples, Ala., hosp.; June 10: Lee Butler, Texas, hosp.; Elwyn G. Edwards, Fla., Army; Robert E. Gray, Fla., hosp.; Claude B. Marshall, N.C., Navy; Charles A. Shaw, Ga., hosp.; June 11: Louis B. Parks, Tex., V.A.; Justus P. Selph, Tenn., Army; Michael R. Durham, Ill., Army; June 12: Ernest R. Barnes Jr., N.Y., Navy; John M. Gaines, Fla., hosp.; June 13: Henry G. Wade, Calif., Army; June 14: Arthur P. Graham, Va., inst.; William O. Graham, Fla., V.A.; Iran N. Marks, Ark., Army; June 15: Jack E. Brown Jr., D.C., Army; Cecil

R. Threadgill, Ala., Navy; T.D. Whitehorn, Ark., V.A.; June 17: Ralph Bray, Tenn., hosp.; Eli H. Campbell, Ga., Navy; Blake J. Greer, W.Va., Army; Harold L. Hawkins, N.C., hosp.; Robert H. Lloyd, Tex., hosp.; June 18: C. Cleveland Kiser III, Ga., hosp.; June 19: Joseph M. Amos, Mo., inst.; George P. Bowers, N.Y., A.F.; Robert E. Saunders, Tenn., Army; June 20: Norman L. Bellury, Ohio, inst.; James N. Brister, Miss., V.A.; William E. Dodson, Ala., Navy; Robert W. Garland, N.H., hosp.; Glenn D. Mace, Tex., Army; June 22: Fred W. Reid Jr., Va., hosp.; June 23: William D. Blanton, N.C., hosp.; Walter L. Howell, N.C., V.A.; Bobby L. Klytt, Mo., hosp.; June 24: Donald C. Beeson, Mo., Army; Albert Brodie Jr., S.C., inst.; Jasper J. Dean, Ala., Army; Donald B. Doggett, Tenn., Army; Ed F. McDonald III, Ark., hosp.; June 25: Jack S. Parham, Ga., Army; June 26: James O. Nations, Miss., Navy; June 27: Robert E. Bellard, Ga., hosp.; John M. Smith, S.C., hosp.; June 28: Donald H. Dillard, Ind., Navy; Donald W. Grover, Tex., Army; June 29: Lester C. Cornett, Ky., hosp.; Donald W. McSwain, N.C., Army; Henry G. Wade, Calif., Army; June 30: James N. Brister, Miss., hosp.; Joel R. Smith, Ga., A.F.

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; Geoffry Knott Jr., N.C., Army; July 4: James Conard, Ark., hosp.; Robert H. Honeycutt, N.C., inst.; 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.; Kyo Itokazu, Hawaii, Army; Robert Satterfield, Fla., A.F.; Blewett A. Smyth, Mich., V.A.; Wm. Everett Tumbler, 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.; July 12: William E. Donan Jr., Ky., Navy; Rudy C. Nail, Mo., inst.; July 13: Bruce Coltharp, Tex., A.F.; Bobby M. Cox, Tex., inst.; Richard L. Park, Fla., Army; July 14: Charles D. Bass, Tex., Army; Ralph M. Galbraith, Canada, hosp.; Thomas E. Reiff, Ind., hosp.; Charles H. Wilkens, Tex., inst.; July 15: Jeff P. Chatham, Tenn., ind.

Kenneth Pepper, Tex., hosp.; William R. Shriah, 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: Darrel 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 22: Derral J. Foreman, Miss., hosp.; July 23: 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; Ebb G. Kilpatrick, Ky., hosp.; David R. Morrison, Iowa, inst.; July 26: John L. Hays, Tex., hosp.; July 27: B.F. Bennett, Tex., SBH; Phillip L. Tillman, Miss., A.F.; July 28: J. David Atwater, N.C., Navy; Thomas D. Devron, Tex., Army; July 29: S. Denlon Bassett, Tex., hosp.; July 30: Wiley C. Guthrie, N.C., hosp.; 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.

newcomers

EDITOR'S NOTE: Missionaries appointed in April and May, listed with birthday and place of service.

Christian Social Ministries
• Donald and Sharon Anders—May 27, July 5—Springfield, Mo.
• Willie and Evelyn Berry—Sept. 28, Mar. 6—Richmond, Va.
• Thomas Butler—Aug. 25—San Francisco, Calif.
• Terry Bunton (US-2)—May 5—Waterbury, Conn.
• Robert and Harriett Davis—May 4, Aug. 11—Shelby, N.C.
• Phillip and Sheila Duncan (US-2)—Nov. 20, Jan. 27—Montgomery, Ala.
• Karen Grantham (US-2)—Oct. 19—Baltimore, Md.
• Sam Hawkins—Dec. 16—New Orleans, La.
• Jane Jackson—Mar. 23—Richmond, Va.
• Peggy Latham—Dec. 21—Dallas, Tex.
• Patricia O'Brien—Jan. 31—New Orleans, La.
• Alvin Mortenson—Apr. 11—Louisville, Ky.
• Mary Moschella (US-2)—May 28—Newport, Ky.
• Carolyn Roberts—Aug. 27—Richmond, Va.
• Timothy Russell (US-2)—Mar. 20—Oklahoma City, Okla.
• Kathy Whitson (US-2)—Apr. 24—New Orleans, La.
• Thomas Williams—Feb. 3—Fort Worth, Tex.
• Janette Williamson (US-2)—Apr. 10—Miami Beach, Fla.

Church Extension

• Larry and Patricia Beard—Nov. 21, Oct. 2—Big Bear, Calif.
• Roy and Janice Hill—Nov. 27, Mar. 3—Joliet, Ill.
• Lehman and Virginia Webb—Apr. 26, Feb. 12—Little Rock, Ark.
Evangelism
• Juan and Elsie Vergara—Mar. 9, Sept. 14—Puerto Rico
Language Missions
• Bill and Diane Anderson (US-2)—Dec. 27, Sept. 26—Portland, Ore.
• Cherry Chang—May 20—Los Angeles, Calif.
• Mitti Ellington (US-2)—Mar. 4—Columbia, S.C.
• James and Patsy Holland (US-2)—Aug. 10, Nov. 13—Okla.
• Beverly Howard (US-2)—Apr. 4—Denver, Colo.
• James Lackey (US-2)—Oct. 19—Baltimore, Md.
• Sarah Mackey (US-2)—Apr. 2—Rapid City, S.D.
• Stanley Pigue (US-2)—Mar. 22—Charleston, S.C.
• Jpe and Teresa Vasquez—Jn. 5, Oct. 31—Newport News, Va.
Rural-Urban Missions
• Fred and Annela Hill—Oct. 4, Nov. 26—Wisconsin
Special Mission Ministries
• Daniel Bullock (US-2)—Jan. 18—Illinois
• Wanda Campbell (US-2)—Nov. 20—New York

and in passing

\$1 million pledge predicted: first steps for MSC

Many of my associates have been saying the critical aspect of Mission Service Corps would not be enlistment of volunteers or location of sites for service, even as important as these two factors are. The crucial point would be enlistment of sponsors willing to provide funds in over-and-above offerings.

I shared their concern.

After attending a recent meeting in Washington, D.C., however, I became convinced that Southern Baptists will meet this challenge.

SBC President Jimmy Allen and layman Owen Cooper, a former president, invited more than 200 prominent Southern Baptist laypersons to seize an "unprecedented opportunity to support Mission Service Corps."

Mission Service Corps was born when President Jimmy Carter challenged us to more than double the number of mission personnel by 1982. He continues to be a very supportive leader in this effort.

Before the meeting, he and Mrs. Carter received the group at an informal reception at the White House, a very relaxed occasion for us all. That night President Carter spoke to the group, urging us to become "pioneers in trying to inspire others who look to us for leadership to contribute their own lives and their own wealth... to furthering the kingdom of Christ."

The President pointed out, "It would be a serious mistake for us to assume that in the financial support of this kind of program we could rob our existing Cooperative Program or the effective ministry of our home churches." Instead he urged rightly that the Mission Service Corps must be supported beyond the normal giving.

He invited us to join him to form a close-knit group and consider how we, "led by the spirit of Christ, can join in this renewal... of the entire Southern Baptist Convention, indeed our whole nation, indeed perhaps all Christendom."

He again mentioned that he and Mrs. Carter were considering some



HMB's William Tanner greets President Jimmy Carter at dinner in Washington, D.C.

type of special volunteer mission service after leaving office.

Two MSC volunteers, Doyle Pennington, a Mississippi businessman who is serving with our evangelism section, and James McKinnon, an Albuquerque insurance executive, who will serve in Augsburg, Austria, gave testimonies about their decisions to give two years of their lives for this effort.

Those attending were invited to fill out a pledge card indicating how many individual Mission Service Corps volunteers they were willing to support over the next several years. More than \$750,000 was pledged.

Three individuals gave personal testimonies about their financial involvement with Mission Service Corps. One of them, Mrs. Robert Ayers, a member of First Baptist Church of San Antonio, has pledged \$150,000 over the next five years to support five MSC volunteers. She said that while she had never before wanted to talk about her giving, thinking it was a "private matter between me and the Lord," she decided to tell of her involvement hoping

to help others. "I want my participation to be costly," she said.

Allen predicted that before the month was out, the pledges would amount to more than a million dollars. We can be encouraged by both the magnitude of the challenge and the growing response. It is reported that 2,500 persons have responded as possible volunteers, and that 1,300 places of service have been identified.

Big first steps have been taken, probably the fastest ever by the SBC for such a mammoth project. The administrative personnel, the correlating committees, the necessary decisions, the information for media—all these are in place and an amazing response is following.

I'm excited, and the SBC meeting this month in Atlanta will highlight MSC in bold ways.

These who have pledged the first \$1 million are taking only the first step. If all of us will take our first steps, Mission Service Corps will succeed and our world may be evangelized in our lifetime.

By William Tanner, HMB executive director

JULY 1978

home missions

“AAAh
UUM
AAW
WwAAA
hHh!” And
other
tales
of the
Lumbee

ALSO INSIDE:

- More than cowboys and skis in Denver
- Look out for the suburban stretch
- Alcoholism and the invisible 96 percent
- Ed Lilly and the New Orleans cure
- Shattering SBC stereotypes from the B.C. era

home missions

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4 SECOND CLASS NO LONGER

Burnt Swamp's missions director, Tony Brewington, compares struggles of the Lumbees to those of the Israelites. Who are the Lumbees and how have they built tribal community, conquered rejection and created a future with promise? Says Brewington, "It's been hard, but we've seen the hand of the Lord all the way."

By Phyllis Faulkenbury
Photography by Paul Obregon



12 DENVER: MORE THAN COWBOYS AND SKIS

Coasting on a Rocky Mountain high of sunny days, winning sports teams and a thriving economy, Denver may seem utopic. However, admits a city promoter, "One of Denver's greatest needs is spiritual." Southern Baptists are developing a posture of action and caring.

By Everett Hullum
Photography by Paul Obregon



26 THE CITY IS COMING

Once sleepy country churches suddenly find themselves on the firing line, where rural meets urban—head-on. Fringe churches may see change as challenge; or they may pull in the welcome mat, barricade the doors—and watch the walls come tumbling down all around them. Crash!

By Celeste Loucks



32 ALCOHOLISM: A SILENT CONSPIRACY

Not all alcoholics are as visible as the skid-row bums; in fact, surveys indicate the mushrooming problem of alcoholism has even penetrated those bastions against liquor. Southern Baptist churches. Policies that rail against, but totally ignore alcoholism may be inadequate. What's needed, say experts, are churches practicing "tough love."

By Elaine Furlow
Photography by Dan Rutledge

44 THE OTHER FOUR PERCENT

Most alcoholics are teachers, doctors, lawyers, scientists, politicians. They "hide" behind their comfortable homes and established professions. But for the rest, the visible alcoholics, New Orleans' Ed Lilly demonstrates the kind of care and concern that makes Baptist Rescue Mission a step toward rehabilitation.

By Elaine Furlow
Photography by Dan Rutledge



48 SHATTERED STEREOTYPES

Ever since Jimmy Carter's "born again" stance entered the 1976 presidential campaign, the nation has taken a second look at his Southern Baptist denomination. For some outsiders with the long-held belief that all Southern Baptists are red-neck rural bigots, exposure to the SBC has been surprising.

By Adon Taft

54 COMMENT

By Walker L. Knight

54 LETTERS

55 AND IN PASSING

By William G. Tanner

Raid-the-refrig time: With most things nowadays, you get a "word from our sponsor." This HM is no exception.

Ever wonder how much time is spent on a single issue? We tried to compute person hours on this HM, but lost track in the thousands. One story alone—Elaine Furlow's on alcoholism—took more than 200 hours of research, travel, interviews, writing, editing, layout.

Putting everything together takes thousands of hours—many beyond the normal 9-5 workday. Why the long hours? "Maybe we're just slow. But we believe it's because we care about you, the reader. Pride and professionalism are involved, of course. But what is that but our desire to give you the best possible product.

We have a deep commitment to the message we encode for you, trouble is, there seem to be fewer and fewer of you.

HM's circulation has done a Titanic. Many reasons may explain that. Without doubt one is our failure to spend time and money "circulation building."

Secular magazines spend a bundle on it. It costs them more to get a reader than a subscription fee recovers. But increased circulation means higher advertising rates.

Not so for HM. Meanwhile, we pour every cent into improving quality: writing, research, graphics, printing.

Yet we've been told in dozens of churches, "I never heard of your magazine."

So we'd like to continue upgrading HM. But we can't if funds must be channeled into advertising ourselves. That's where you come in. If you get something worth while from HM, tell a friend.

Gift subscriptions are cheap—\$4.50 for a year. And it's a gift that keeps giving, 12 months a year, providing information on subjects of concern to maturing Christians, introducing you to places and people who add quality and depth to your life.

If each of you gave just one \$4.50 subscription to a friend, we could stop worrying about money for promotion and keep working on quality. To give you an even better magazine would make us a lot happier. And we think you'd be happier, too.

End of commercial

Cover story: You remember that famous Lumbee? you remember the Lumbees? Design by Karen Mitchell