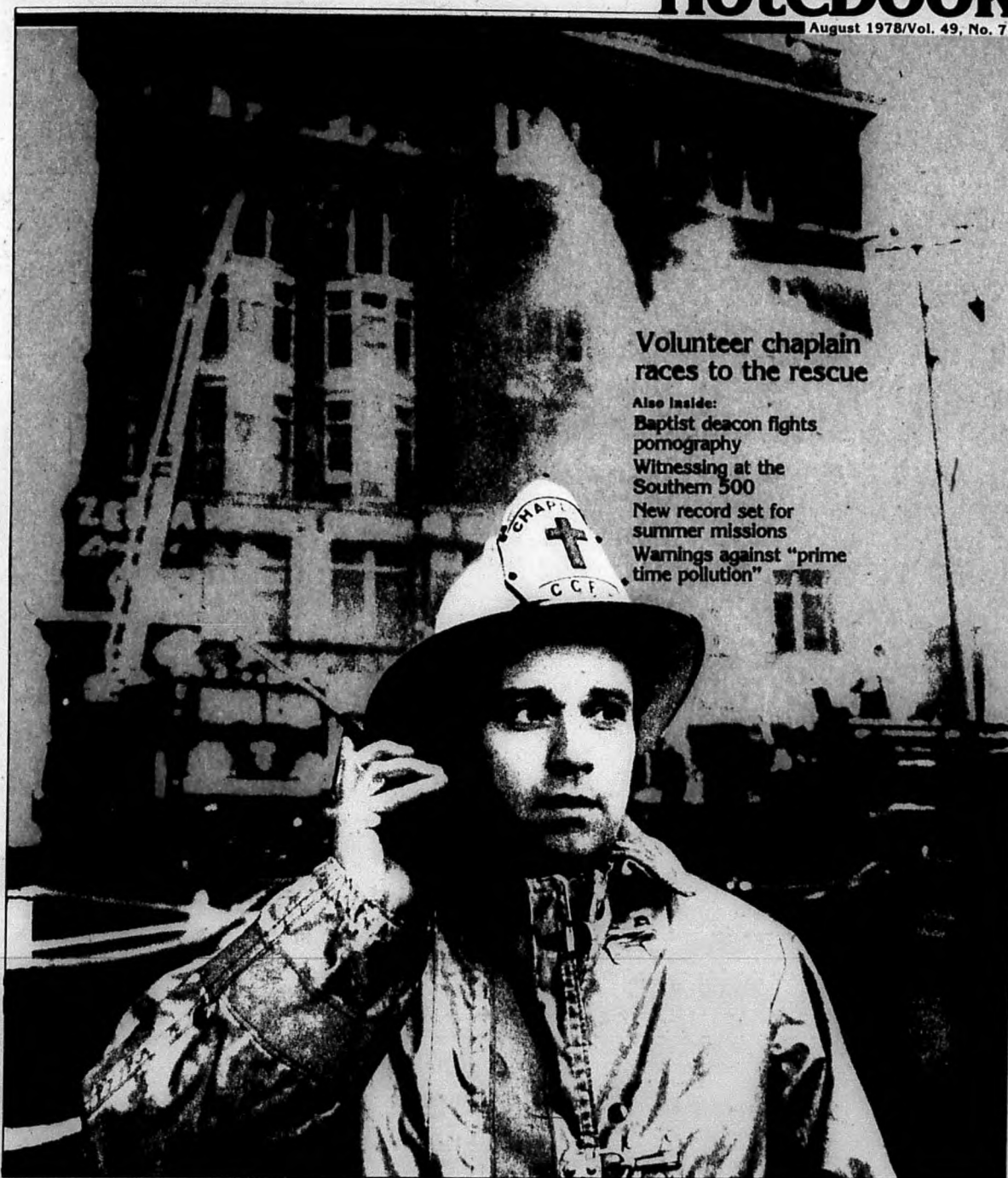


home missions

notebook

August 1978/Vol. 49, No. 7



**Volunteer chaplain
races to the rescue**

Also inside:

Baptist deacon fights
pornography

Witnessing at the
Southern 500

New record set for
summer missions

Warnings against "prime
time pollution"

comment

Love on the line

By Walker Knight
Editor, HM magazine

In taking an assignment to write yet another of the photo/text books for the Home Mission Board—this one on the chaplaincy—I had not anticipated being as impressed as I was with the personnel, their training and their work.

I have been around chaplains ever since military service in the Air Corps during World War II, more than 30 years ago. In fact, I served briefly as a chaplain's assistant in China. I have known, worked with and written about chaplains rather extensively during 19 years as editor of this publication.

Maybe I carried some of the old thinking with me—that chaplains were like other ministers, only in special settings. That is only partially true.

What we found as free-lance photographer Steve Wall and I visited seven chaplains was that these are the most highly trained group of ministers, considered as a whole.

The chaplains serve in stressful situations, touching human behavior at crisis and searching for application of the gospel needed to bring wholeness. They constantly are reminded of their limitations, yet sense the enlarging field of knowledge related to human behavior. It's the old adage, the more you know the more you realize you don't know.

The chaplains were in some tense or unusual situations. We visited the military chaplain—taking a cruise on a destroyer off the Atlantic coast; the industrial chaplain ministering in textile mills of North Carolina; the prison chaplain with penitentiaries, one for females, one for males, in Virginia; a chaplain with the mentally retarded in Louisiana; a chaplain with the sheriff's and police departments in Ft. Worth; another with a boys' school in New Mexico; and finally, chaplains at a training center in South Carolina's Baptist Hospital.

The key to today's chaplains is training—that extra dimension which sets them apart from most ministers and provides tools to sharpen skills for understanding people and applying the Gospel to their needs.

Some day the training which equips most civilian chaplains and an increasing number of military chaplains will be required of all ministers attending Southern Baptist seminaries. It should be already. The training, Clinical Pastoral Education (CPE), includes a quarter, or a year, with some advanced, two-year work. Most CPE is found in hospitals, but centers are being established in other areas. In fact, the only CPE in industry is led by a Southern Baptist—Harry Walker—and is included in our book, Chaplaincy: Love on the Line.

The hospital is a natural setting. Individuals confined there usually re-

examine their lives and CPE training provides the chaplain with skills to facilitate a patient's growth toward wholeness.

One CPE tool is the verbatim, a record of significant interchange between chaplain and patient. Actual use of this varies. The intern may present a verbatim to his supervisor weekly, and before other interns.

They discuss and evaluate the student's responses and interpretations of the patient's words. One intern realized a patient scheduled for a surgery actually was suffering emotional problems. He contacted the doctor. The operation was cancelled, and the patient given psychiatric treatment.

With the final section of the verbatim, the intern notes patients' statements, then determines the psychological significance, the theological significance, and the best pastoral response.

When an intern works with these verbatims week after week, he or she develops a pattern of thinking to strengthen skills in application of the gospel.

Another side benefit of CPE is self-understanding; only out of understanding and acceptance can one best minister to others.

Not all chaplains have CPE training, but all that we visited did, and without an exception, this was the training which gave them the greatest aid in their ministry.

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Revvving up missions at Southern 500

By Thomas J. Brannon

DARLINGTON, S.C.—Every year at Labor Day this sleepy, South Carolina town wakes up for a week-long party: the Southern 500.

The nation's top stock car drivers and spectators converge for a week of drinking, backslapping and tuning up for America's oldest stock car race.

Preceded by a parade and drawing up to 75,000 spectators, the event provokes smiles from a string of area motel owners and the chamber of commerce. Southern Baptists, however, used to shudder at the event.

A couple of years ago, that changed. Ed Quattlebaum, director of missions for Welsh Neck Baptist Association looked at the throng of tired, thirsty spectators—some anxious, some strung out on drugs or in a drunken stupor—and found an instant mission field.

And now, 200 Southern Baptists are involved in the raceway ministry supported directly or indirectly by all the association's 30 churches. "It's the highest single event in our state and it's unthinkable that Baptists would not be there with the Good News of Christ," said Quattlebaum.

The association sponsors a float carrying a spiritual message through the pre-race parade.

The association assists in production of *Race News*, a tabloid of raceway statistics, history, biographical sketches and information about man's spiritual race and his search for God. Colorful tracts published by the association tie raceway features to a simple plan of salvation.

The association also mans a raceway center: churches provide free ice water, coffee, cookies and other snacks. Youth entertain with music and give testimonies.

Fanning out from the center, volunteers seek opportunities to share one-on-one their Christianity—and pass out tracts. Last year, more than 50,000 tracts were

distributed.

Among volunteers last year was 78-year-old, retired missionary, Hattie Garner. She spent 38 years in the bush of Africa and "nobody, not even the roughest of racing fans, will refuse a tract from Miss Hattie," commented one pastor.

However, some free items are received with mixed emotions. One half-angry man at the center plunked down a half dollar in return for a cup of coffee and a copy of *Race News* muttering, "Nothing's free," to the center volunteer's comment, "We offer you this in the name of Christ."

Law enforcement personnel at the tracks believe influence of the association has contributed to cutting violence there "in half."

Quattlebaum said they know of 12 persons who made "decisions for Christ at the ministry tent during the last event."

And the association and its churches occasionally receive letters indicating a printed piece from the race resulted in a first-time spiritual commitment—or recommitment.

"Our ministry at the raceway will do little or nothing to enlarge church attendance," said Dan Caldwell, president of the local ministerial union. "It does not build church attendance and it will bring very few visitors to our services."

But, he said, "it does provide a unique opportunity for our people to share their faith and to minister to people from many different circumstances and lifestyles."

Now, believes Quattlebaum, the churches see the raceway as their God-given marketplace for witness. And, he asks, "Who can really know just how much our presence out there means?"

Brannon is Director of Public Relations for the General Board of South Carolina Baptist Convention.



A continuing struggle: Atlanta's McAuliffe versus pornography

By Judy Touchton
HMB Photo Feature Editor

ATLANTA—Some say Fulton County Solicitor General Hanson McAuliffe imposes his personal Christian and Baptist standards on the community.

Some label him a censor. "He violates our civil rights," others cry. McAuliffe denies those charges.

Since 1969 when he was appointed by then-Georgia governor Lester Maddox, Southern Baptist deacon and church member McAuliffe has struggled to free Fulton County and Atlanta of obscenity and pornography.

His prosecutions of well-known public figures and local newsstand operators selling magazines like *Hustler* and *Penthouse* have brought criticism.

"A lot of people say that I am just enforcing this law because I particularly believe in it. I believe I am enforcing the law that people, at least indirectly, have advocated themselves . . . that people are responsible for having on the books," McAuliffe said softly yet adamantly.

From his unimposing, wood-paneled office on the street floor of the Superior Court building in Atlanta, McAuliffe overlooks some of the worst parts of the metro area.

Newsstands hawking questionable magazines, massage parlors, numbers rackets, prostitutes populate the nearby streets.

To this community McAuliffe attempts to bring law and order. He makes some enemies. Still, he's not ashamed of his job, his attitude, his standards, his duty.

On his desk lies a copy of *The Christian Lawyer*. Next to a photo of his two grandchildren is a palm-sized New Testament.

McAuliffe peers through his brown-frame glasses and doodles with his gold Cross pen on a warrant waiting his signature. His southern drawl connotes "Georgia Cracker" or "Redneck"—two things he's proud to typify.

"I just happen to be the person holding the prosecutor's office at the moment," he drawled, sounding each syllable slowly and with equal emphasis like *praw-see-cute-or*.

"Next week, next year or five years from now it will be somebody entirely different. And whatever the

law is then, the prosecutor will be expected to enforce that law."

McAuliffe, chairman of the deacons at Druid Hills Baptist Church in 1977, and Sunday School teacher for 25 or more years, admits he has high standards.

"I am a Christian and I have my Christian beliefs. For example, I do not personally believe there should be any dissemination of nudity, frontal nudity, unless there is a purpose for it.

"On the other hand, Georgia law permits, and U.S. Supreme Court decisions support, that nudity per se is not obscenity and cannot be classified as obscenity.

"Therefore, if there are magazines on the newsstands in Atlanta and Fulton County, Ga., that have nudity in them and they are not in suggestive poses, then the law says I cannot do anything about them," McAuliffe explained.

"As far as what I do is concerned, and what I prosecute, that is determined by the Georgia law rather than by the Bible and what I believe in personally as a Christian. In the business that I'm in, sometimes you have to be pretty stern, pretty hard," McAuliffe mused.

McAuliffe, a Georgia native, has lived in Atlanta for 27 years. He became an investigator for Fulton County after law school, then a civil service attorney, assistant solicitor, finally first assistant solicitor.

As Solicitor General, he is an elected official. In the summer of 1976, McAuliffe received 63 percent of the vote in a re-election for a second six-year term.

"I think most of the people in Fulton County knew where I stood on this issue. If they had been strongly opposed to the stand I've taken, then I probably would not have been re-elected," he theorized.

Although many disagree with his actions, he never has felt as if he were struggling against the consensus of opinion.

"I have always felt that 75 percent or more of the people are against pornography and for a good clean atmosphere in which to bring up their children."

He contends some segment of a community will be against any law. "There are people who don't want traffic laws enforced because they want to disobey the traffic laws.



There are others who don't want the laws on prostitution enforced because they are involved some way in that racket.

But, McAuliffe insisted, most are against dissemination of obscene materials. "They know that if this material is available to adults, for example, it is going to be available to children."

If it exists in any part of the community, "it is just like an infection that can cause sickness in other parts of your total community. What we need to do is get rid of it altogether."

"A sin is a sin wherever it may be. And as far as I am concerned, a violation of the law is a violation of the law wherever it might be."

While some persons advocate limiting "all the vices" to a certain district, he said, "Boston tried that. They formed what later became known as the 'combat zone.' They dumped all the prostitution and all of the gambling and all of the obscenity and pornography into one



area, and now they're asking the federal government to help them do away with it because they cannot control crime in the area . . . crimes of violence," he said.

"So a racketeer is a racketeer wherever you find him, and a crime is a crime wherever it happens to be, and it is to all of our benefit to try to do away with the racketeering and try to do away with crime wherever it may be."

Partially for his crusade against pornography and obscenity, McAuliffe received the Christian Citizenship Citation by the Public Affairs Committee of the Georgia Baptist Convention in 1976.

Modestly, he said, "Well, I never have done anything, you know really, that I think anybody needs a pat on the back for. I think I've just done what I should have done. And I think in the final analysis that it's good for any public office holder to be a Christian. It means he is going to do his best to do his duty by all of the people in the fairest way

possible.

Yet, not all Christians and Baptists agree with McAuliffe. Some defending attorneys claim McAuliffe uses his office to enforce his standards on the community . . . even some Christian attorneys. At least one Baptist pastor said persons like *Hustler* publisher Larry Flynt should not be prosecuted.

"It is not pleasant, at best, to be involved in these sort of prosecutions because you are abused a lot and you are cursed a lot by a lot of the community."

"I made up my mind a long time ago that what people said was not going to bother me a whole lot. You've got to make up your mind that you've got a job to do and you do the job. If the comments get to bothering you too much, I guess you can retire from the job. So far they haven't bothered me all that much."

Even with 20-plus years of experience in the prosecution of obscenity and pornography, he hesitates to advise churches and

Christians in specific circumstances.

"Many others would know better than I what track they ought to take in accomplishing the objectives of ridding their community of such material," he explained.

Instead, he makes general suggestions about Christian and Baptist efforts. "For years I have felt that for a preacher to preach on what the Bible says and then be unwilling or unable to relate what it says to our present day and age is to divorce himself entirely from reality. So I think any preacher must speak out to the issues, like obscenity and pornography."

McAuliffe places the burden of the issue on other Christians, too. "I don't think you can be a Christian on Sunday and not be one on Monday, Tuesday, Wednesday and Thursday. We can have impact almost anywhere we go if we choose to do so."

"We are living in a time when people are taught that what we should do is tolerate. I frankly do not believe we ought to tolerate. I think we ought to make our standards and our beliefs known to the world. Everyone of us should have an effect on everyone of the rest of us."

"If Christians want to lay back and tolerate, then I think Christianity will eventually evaporate from the face of the earth."

"I don't mean we should not tolerate individuals, but I don't think we ought to tolerate some of the philosophies that are being bandied about."

While some see McAuliffe as an intolerant man, full of high-sounding ideals and strong notions about right and wrong, not many know another side of his nature—the part that is kind, sensitive, emotional.

It is this part of his character that the public rarely sees. But his pastor at Druid Hills, Bob DeFoor, knows of it. He calls McAuliffe an "outstanding man."

"Sometimes the media doesn't capture how happy and sincere a man he is," DeFoor said.

McAuliffe would be embarrassed at such words. Still, his pastor maintained, "If I had to describe him, I would have to call him a 'happy' Christian."

And that name, along with Georgia Cracker and Redneck, McAuliffe would appreciate.

Church Loans services bond program

ATLANTA—The Church Loans Division of the HMB was authorized to begin servicing church bond programs during the July meeting of the Board of directors in Atlanta.

In other Board actions, Loyd Corder was appointed special assistant in the Missions Section, effective September 1.

The church bond service, the H.M.B. Service Corporation, will include counseling, information sharing, instruction and related services for churches financing property conventionally or with debt securities.

The Church Loans Division was asked to consider implementing a church bond service plan by state Baptist convention leaders when the Broadway Church Bond Plan, Inc., tentatively announced its decision to phase out its service.

At a Southern Baptist Convention luncheon in June, Searcy Bracewell, a Houston attorney and spokesman for the Bracewell family (owners of Broadway Corp.) announced the Broadway plan would continue operation.

Despite that, Robert Kilgore, director of Church Loans, said the Board will continue plans to service church bond programs, beginning in the fall.

H.M.B. Service Corporation will be a non-profit corporation consisting of 9-11 directors of the Board; it will be a subsidiary of the Board.

After Sept. 1, Corder will lead a "full review of the work of the Missions Division... looking for ways in which the work with associations of churches can be strengthened," said Gerald Palmer, section director.

Corder, 62, a Board employee for 38 years, will develop a support system for retired home missionaries and work with church and associational missions committees.

"Over the past two years," said Palmer, "Loyd has, at various times, requested a change in the nature of his role at the Home Mission Board. We feel this position suits his abilities admirably."

Directors also approved a recommendation reaffirming the Board's "commitment to Mission Service Corps," the SBC plan to recruit and assign 5,000 volunteers to serve alongside career missionaries at home and abroad.

David Bunch, MSC coordinator, told directors 1,200 service opportunities have been identified, but only 112 persons have volunteered to serve through MSC.

"Of those, 43 have been assigned and 11 are being processed," Bunch said. "The rest are waiting for funding." He added only nine churches or individuals have agreed to support volunteers.

Directors also approved creation of a research division in the Planning Section. Leonard Irwin, director of Planning, said researchers already working at the Board would be drawn together as a single unit under the reorganization. "The primary purpose for doing research is to generate reliable information for decision-making," he said.

Staff for the new division will be proposed to directors at the October board meeting.

During the June board of directors meeting, William Barker Lee of Knoxville, Tenn., was elected assistant director of Special Mission Ministries; and Ramon Martinez of Nashville, Tenn., was named assistant director of the Language Missions Department.

Directors also approved a new assignment for Hiram Duffer of Ponce, P.R. The former catalytic missionary in language missions will be the first joint HMB-Sunday School Board employee in Puerto Rico. □

HMB names Robert Saul urban missionary

ATLANTA—Southern Baptists' first urban evangelism missionary has been named by directors of the Home Mission Board.

Robert M. Saul, director of the Personal Evangelism Department at the Board, resigned his staff position to accept the urban missionary appointment.

"His job will be to develop strategy to evangelize in the urban setting," said C.B. Hogue, director of the HMB Evangelism Section.

Saul, who assumes his new responsibilities Sept. 1, will serve in Manhattan, under joint appointment by the HMB and the Baptist Convention

of New York. "Bob Saul's appointment emphasizes the Board's commitment to evangelize the city," said William G. Tanner, executive director-treasurer. "The urban setting is one of the areas receiving priority attention under Bold Mission Thrust."

Saul, who had been on the evangelism staff since 1974, said he "felt a calling to New York City for more than three years. We came to a decision to go there, even if we had to take secular employment and work as a volunteer." Hogue said the

Manhattan post will be a prototype of urban efforts.

"We are going to be doing some experimentation and trying new things," Saul said. "We know all of them won't work, but we want to test ways in which we can reach people." □

ERA boycott may limit options for future convention sites

ATLANTA—Only 10 cities in the United States meet requirements to host the Southern Baptist Convention: Pittsburgh, Houston, Dallas, Kansas City, St. Louis, New Orleans, Atlanta, Los Angeles, Chicago and New York City.

Options may become increasingly limited with ERA supporters boycotting convention sites in states which have not passed the Equal Rights Amendment. "Dallas, for instance, is getting heavy convention business because Texas passed ERA. Dallas already is

booked for 1983 and 1984. We can't get in," explained Tim Hedquist, convention manager of the SBC Executive Committee.

"We have been working five years ahead in getting sites, but with the ERA problems, we may have to go to 10 years." □

Australians respond to Baptist crusade

By Ernest J. Kelley

AUSTRALIA—In Australia, where Baptists are part of a religious minority, recent country-wide simultaneous evangelistic crusades led by 57 Southern Baptists from the United States resulted in hundreds of professions of faith.

During one meeting, "so many people had responded to the invitation that the pastor asked the people not to come forward, but to raise their hands and a counselor would come to them," reported W.H. Sperry of Alpharetta, Ga.

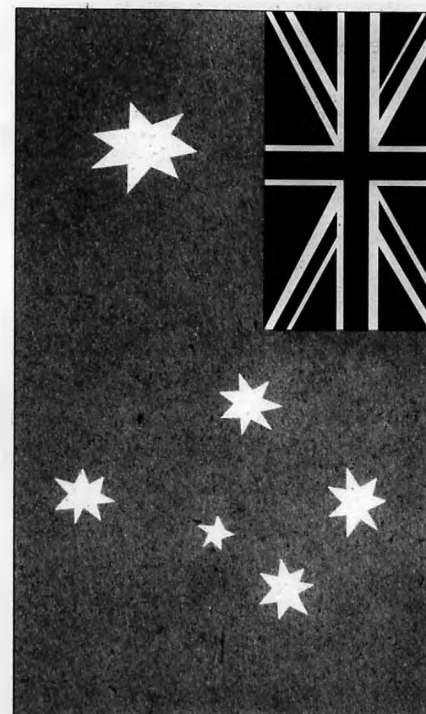
In a church of 56 members, 18 persons made professions of faith. In one city's high schools, 70 students made first-time decisions of Christian commitment after presentation of the gospel.

In Victoria, Australia, 50 persons in one church made professions of faith. "We have never experienced the moving of God's spirit on the level we did during our evangelistic mission," said Robert E. Blackburn of Augusta, Ga. "At times there was no place at the front of the church to receive those who were coming forward."

In Australia, population 13 million, more than half the people are affiliated with the Church of England or the Catholic church. Baptists comprise part of 8.9 percent labeled "other denominations," including Lutheran and Greek Orthodox.

Baptist churches are generally small and some pastors spoke to several different churches each week during the April crusade.

Australian Baptists promoted the crusades



through posters, handbills, street banners and radio broadcasts. Many churches carefully enlisted and trained laypersons as crusade counselors.

Besides weeknight services within the churches, the Australian Baptists also explored other "media" for sharing the gospel.

Several churches held men's teas, inviting church prospects and

non-Christians.

"Pastors in churches where I served, arranged for preaching services in Rotary Clubs, at men's breakfasts, in schools and political meetings," said Ed Holcombe of Grayson, Ga.

In these meetings, I was able to bring the gospel and speak to many more unsaved than during the church meetings. I believe this is a strategy we could use ef-

fectively in the States."

Churches also used home Bible studies. Working in New South Wales, Lynn Wood of Thomaston, Ga., was "profoundly impressed" with these day and night meetings in Christian homes which drew many non-Christians. And while meetings also were held in the church, Wood said, "The professions of faith came in these home meetings."

There also were some interesting encounters with individuals. In Perth, a severe wind storm knocked out electricity. Joe Spain of Atlanta preached by candlelight and the next morning visited with a baker awaiting repair of the electricity. During that encounter, the baker became a Christian, and afterward, he told Spain, "had the electricity been on, I would have been at work and would not have heard about Jesus."

Pastors, predominantly from Georgia, spoke in about 270 churches during the month-long crusade. One man spoke more than 50 times during the 15 days he was there.

And while they were exhausted, most agreed the experience in Australia was rewarding. "The richest blessing I experienced was the love and friendship of the people in the churches," said L.R. Whiddon of Canton, Ga.

"Christ breaks down barriers. People become like family in only hours. To be with people for a week and have them assemble at the airport and weep en masse when you leave is unbelievable."

Kelley is Director of the Division of Evangelism and Missions in Georgia.

"Prime-time pollution" pervading

By Erin Wait
HMB news writer

All eyes are focused toward the center of the room. The mood is tense and silent. Someone shifts position, and the eyes cast an angry glance at the interruption. Father comes home from work, but no one notices. He quickly joins in the family trance. For the following three hours, the eyes and ears will absorb the vast mirage of sights and sounds on the screen ahead. Thus begins another evening at home with the television.

Television—the electronic medium that rapidly is becoming a major issue among Southern Baptists, the Parent Teacher Association and the American Medical Association. Bought as a simple piece of furniture, it potentially is a powerful force in the American home.

PTA projects television to be the second largest and wealthiest industry (oil is number one). Surveys show that more than 97 percent of American houses have a television set, and over one-half of those homes own two or more.

Children from ages two to eleven spend 26 hours a week watching television, while teenagers average 22 hours a week. The average child spends more time per year watching television than in school.

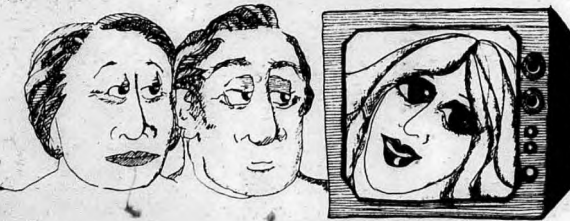
At the recent Southern Baptist Convention, Harry Hollis, director of family and special moral concerns for the Christian Life Commission, received a standing ovation for his presentation on the moral aspects of television.

"What television is doing to the American society is a prime time crisis," Hollis told the convention messengers. "Television has become a moral wasteland to which there come all too rarely refreshing showers of moral wholeness. To be sure, it reflects the morality of society, but it does more. It helps to shape the morality."

In a short media presentation preceding Hollis' speech, Fred Rogers of "Mr. Rogers' Neighborhood" stressed the medium's moral influence. "How do children know television doesn't reflect the values of the parents who bought it?" is his contention.

Based on a recent study, Hollis said that many children find themselves in three-parent families:

mother, father and television. "The positive moral teachings of mother and father may often be diminished by television," he argued. "A number of children, ages four to six, were asked: 'Which do you like better—Daddy or television?' Forty-four percent preferred television." PTA believes that "many children get their values from television rather than from the family."



Today's three-parent family: Mom, Dad and TV

The strongest and most common argument is the unrealistic view of life that television portrays. Malcolm Muggeridge suggests that "its shows can be a tremendous delusion for people. The problem is," he contends, "that in fantasy, it's the good that seems boring, and the evil that seems exciting. Of course, in reality, it's the other way."

Lovelace Hair, Georgia PTA television coordinator and editor of the state PTA magazine, agrees. "Some children don't see the difference in TV and reality. Television offers false and misleading ideas about living in a real world," she explained. She thinks Saturday morning's advertising is often misleading to children.

Hollis said, "A lot that passes for realism is an exploited use of sexualism. Violence isn't as clean and neat as shown on television. When people get hurt, they really hurt."

Children are not the only ones that seem to be affected by the unreality of television. Adults may identify with TV personalities to the point of confusing drama and reality. Many shows actually portray an unreal television world. During the five-year period that Robert Young played "Marcus Welby, M.D.," he received over 250,000 letters asking for medical advice. The people ac-

tually believed that he could help them.

Violence is another area of contention of the negative influence of television. PTA spokeswoman Hair claims the average child sees more than 11,000 murders a year on the medium. Hair voices PTA's belief that "violence affects children, especially high risk children who copy behavior." She cites the inci-

dent of a child in Chicago who upon seeing a person smothered with a pillow on television, proceeded into the next room and similarly smothered the family cat.

"Advertisers and network owners maintain that seeing these things doesn't affect children," she said. "Yet they gear their advertising to a children's market."

Hollis listed materialism and passivity as additional effects of television. "Even good shows become addictive," he contended. He and the PTA agree that Americans need to limit their viewing and not neglect other activities. PTA claims society through television is creating "electronic illiteracy." Children are not learning common skills, such as interaction and reading. Their academic skills are not stimulated. They are becoming visually oriented.

Hollis cited an extreme incident in which a daytime robber tied and gagged the mother, and then sent the small child into the next room to watch television. He instructed the child to wait 20 minutes (until the end of the show), and then untie the mother. Three hours later, the child had not untied her and was still watching television.

The Christian Life Commission and PTA both recognize television

family life and morals

as the number one sex miseducator. Hair explains, "Human sexuality is a beautiful part of life, and as religious and moral people, we object to seeing human sexuality as cheap and brutal in many of today's programs."

It appears "the networks are going to smother us with 'prime time pollution,'" objected Hollis.

The Christian Life Commission and PTA both have monitored television programming through individuals across the country. The two organizations also have held hearings throughout the states, to hear people from all walks of life communicate about television. American grass-roots realize the negative impact television has on their society and are rallying for immediate action.

"The key to changing television programming is communication with the sponsors," Hollis suggested. "They understand and will respond to the pocketbook power and wallet power of the American people."

The second step suggested by the Christian Life Commission and PTA is to learn viewing skills. CLC has a "Help for Television Viewers" packet, which helps viewers evaluate programs individually based on Christian values.

Viewing workshops are also underway by both organizations. "Consumer Education Workshops" are being held by the CLC. PTA is developing a system for educating the public and children in school on program evaluation with the aid of cassettes, films, booklets.

Another suggestion by the organizations is communication with local networks. Affirm the good shows as

well as discourage the bad shows.

Write letters to the local news station and request that the letters be placed in the public file. This file is reviewed when the station's license is up for renewal.

This fall, PTA will challenge the license of five local stations in Detroit, Cleveland and Chicago, when they apply for license renewal. The PTA protests their existence as not working for the benefit of the public.

Many businesses and individuals are working with PTA to promote better networks. The American Medical Association is an example. Sears, Oscar Meyer and other companies have withdrawn support from violent and low moral programs.

Writing congressmen and senators is recommended. The Federal Communications Commission Act of 1934 is being rewritten, and the voice of Americans can be heard through letters. The Federal Trade Commission offers still another avenue for written protest.

Hollis wants a greater diversity of programs, and he believes programming should be used for both fantasy and reality. He believes the networks should offer more opportunities for both, and that "television needs more responsible entertainment, such as adventure."

Hollis is pro-television, and he said "it has offered us some great shows." He claims "it is one of the greatest inventions ever." However, he believes the networks have shown "an absolute moral and creative bankruptcy. With all the money television has," he queries, "why don't they hire creative people and put it to work?"



Atlanta revival marks a first

By Jan Trusty

ATLANTA— "Good News Atlanta Crusade"—preceding the Southern Baptist Convention in June—combined efforts of six Baptist associations, 67 churches and professional evangelists from all over the United States.

According to Bobby Sunderland, director of the HMB Mass Evangelism Department, it was the first time that only vocational evangelists participated in a simultaneous revival. "This gave the churches an opportunity to take advantage of these men coming to Atlanta for the convention," said Sunderland.

The pastor of a church which never had held an evangelist-led revival said, "I had always held the impression of flashy and quick-talking evangelists."

The evangelist proved to be down to earth, hard-working and well equipped for his ministry. Our church has already initiated plans for an evangelist to lead our fall revival.

Enthusiastic reports also came from several evangelists. Bob Davis, an evangelist from Concord, Va., told of a nine-year-old girl who attended services at Bouldercrest Baptist Church in Ellenwood, Ga.

"When I extended the challenge for the people to be a witness for Christ this little girl responded and took it to heart," he said. "She went to school the next day and asked the teacher for permission to speak to a particular schoolmate."

"She explained to the teacher that since it was the last day of school she wouldn't have an opportunity to see the schoolmate all summer, and she wanted to tell him about Jesus. Since it was the last day of the school year, the teacher consented."

"Outside the classroom the little girl not only introduced but won her schoolmate to the Lord," said Davis. "Being part of a crusade like this is great," he concluded, and "knowing that all over the city people are praying and the gospel is being preached."

"In my services, we always took time to remember the other churches involved in the simultaneous revival. And the opportunity for fellowship with my fellow evangelists is rare and always a joy."

Chicago: the impossible dream—come true

By Bob Hastings
Editor, Illinois Baptist

CHICAGO—Frank Cofer, 27, grew up on a farm near Snellville, Ga., but he's found his niche as director of student ministries for Chicago Metro association.

His job isn't easy. There are 85 universities and seminaries in Greater Chicago.

Cofer got his first look at northern Illinois in 1971-73, when he served as a US-2 missionary of the Home Mission Board. (A two-year program for college graduates, before they finally decide on a career.)

"Chicago was a whole new picture for me," Cofer said. "It was like a smorgasbord of ethnic culture."

When Cofer arrived in Chicago in the fall of 1971, he found just a "heartbeat" of student work on two cam-

puses—the University of Chicago and Northwestern University. He credits Alvin Wilson (then associate pastor of the Cornell Avenue Baptist Church) for pioneering student work in the Windy City, although Wilson worked only one day a week.

Two years later, Cofer could count 22 Chicago-area campuses with some kind of ongoing Baptist ministry, either on a weekly or monthly basis.

"When my US-2 years ended, I remember driving down the Dan Ryan Expressway in a U-Haul truck, bound for Southern Baptist seminary in Louisville. There was a lump in my throat as I passed the White Sox park. Would I ever be back? I knew it was only a distant dream."

His immediate goal was to marry Lynn

Adam, his college sweetheart from Georgia, and to enroll in seminary.

"However, I soon found my agenda was different from many of the other seminarians," Cofer explained. "After my two-year exposure in Chicago, I felt out of step with many of the students who were oriented toward going back to the South, so they would serve a church with neat, white columns, on Main Street of a county seat town."

"I was discontented. I'd had an experience in Chicago that changed my life, and now I felt out of tune with what was going on in the denomination that sent me up there."

For example, he said, a church in Mississippi ended the year with a \$12,000 balance. For lack of anything else to do they "bought a revol-

ving chandelier. I knew there had to be a bigger challenge somewhere else."

So he and his wife went to the International Baptist Seminary at Ruschlikon, Switzerland, where they studied with 50 other students from 20 nations.

Then it was back to Louisville for the final year of his seminary career, graduation and planning for the future.

To his surprise, Chicago Metro association was ready to employ a full-time student director by February of 1976, and Cofer got the job.

"It was like an impossible dream come true, to be able to come back to Illinois," he said with a wide, almost boyish grin.

"My goal is to open work on three new campuses a year," Cofer said. "And during 1977-78, we did just that . . ."

notes

Son of deaf HMB consultant pastors deaf church
SHREVEPORT, La.—Ray Bearden, son of Carter E. Bearden who is consultant to deaf ministries for the Home Mission Board, will be pastor to the deaf at First Baptist Church in Shreveport. A 1975 graduate from Baylor University, young Bearden is currently a trustee of the Southern Baptist Convention of the Deaf and has served as vice president for the Texas Baptist Athletic Association for the Deaf. He wife, Janna, is interpreter coordinator for the Texas Foundation on Deafness.

HMB has new logo
ATLANTA—The new Home Mission Board logo depicts the work of the Board reaching out with the gospel of Jesus Christ to the nation. At the bottom of the design is a church and open Bible. "Our churches are based on the Word," explained Tom Baker, director of HMB Art Services, "and the church on the Bible symbolizes that." Also pictured is a flame surrounding a map of the United States symbolizing "evangelism in the HMB's area of work," he said.

An Act of Love
ATLANTA—A 10-minute film featuring President Jimmy Carter, SBC President Jimmy Allen and HMB Executive Director William G. Tanner—An Act of Love—challenges Baptists to volunteer for Mission Service Corps (MSC). The convention's plan to field 5,000

volunteers alongside missionaries at home and abroad by 1982, also is promoted through testimonies of four MSC missionaries. The 16mm color film is available through state convention offices.

Church offers auditorium for deaf worship
MOBILE, Ala.—When Spring Hill Baptist Church in Mobile built a new auditorium, they offered the old auditorium for deaf worship and Bible study. Today, both black and white, hearing and non-hearing are participants in the deaf service, and have been baptized into the church membership. It is one of more than 650 deaf ministries in the Southern Baptist Convention. Gary Shoemaker, who is totally deaf, is pastor of the new congregation. He is a recent graduate of Harrison-Chilhowee Academy in Seymour, Tenn.

Sabbatical will pilot counseling project
SAN FRANCISCO—During a four-month sabbatical in California, James Barber, assistant director of Home Mission Board's Christian Social Ministries, will begin a pilot counseling project involving Golden Gate Theological seminary and the Board. Barber will counsel seminary students and pastors in the area, as well as teach introduction to social work and pastoral care. His sabbatical extending from now through December also will include study of psychology at the University of California, Berkeley. □

A church for Alaska's new capital

By Celeste Loucks
ANCHORAGE, Alaska—In 1980, the Alaska capital moves from Juneau to Willow—a sparsely populated stretch of land cut by Deception Creek.

In anticipation of the capital move, in January a handful of Alaskans formed First Baptist Church, Willow.

They began meeting in Charles Brock's old homestead, a tiny, rough-log building behind a birch grove.

They hung three white signs outside: First Baptist Church, Temporary Location, Welcome.

The church's handful of members pored over plans for a new building. Depending on the plan chosen, the facility will seat either 65 or 80 persons. Members seem to lean toward the larger facility: "The way we feel, we should build what we want to begin with," reasons charter member Ruby Murphy.

"We'll grow."

Her husband, William "Murph" Murphy, is eager to get started. "We're planning to build. The quicker, the better. No use messin' around."

Last spring, 4.1 acres of land located across the highway from the capital site were purchased for \$35,000. The purchase was made through the Chugach association and Home Mission Board Bold Mission Thrust money.

"When the matter of the capital move began to develop, the association made application to the state convention for the money," explained Ed Wolfe, association director.

"Bold Mission funds have made it possible to purchase sites in relation to the capital, Alaska

Baptists do not have the resources. We would have done without—or else had to rearrange priorities."

While Willow consists of "miles and miles of untouched land" inhabited by nothing but "bears and beavers," signs of growth appear along Parks Highway leading north to the capital site.

"We anticipate a tremendous influx of people here. The valleys have been growing 10 to 15 percent each year," said Wolfe.

The fastest growing community in the valley is Wasilla, where numerous real estate agencies operate out of mobile homes and where signs of the metropolis to come include a savings and loan, a car wash, a Kentucky Fried Chicken and Kodak store.

Two acres have been purchased in Wasilla for a church site. "We hope to have a pastor here this

summer," said Wolfe. Further south, in Big Lake, three acres have been purchased for another church site. They also are looking toward growth of work in Kashwitna, Montana Creek and around Knik Goose Bay Road.

In Palmer, southeast of Willow, a church has been reactivated—Glen Little is pastor.

Because real estate and construction are at a premium, many Palmer residents live in trailers or begin building homes—for several years they may live in the basement before adding the house.

"The people may live in shanties—but they are not planning to stay in shanties," explained Little. And the church, he said, "has to move with them."

As John Allen, director of missions, said, Alaska Baptists are "gearing up sites and getting missions started"

in anticipation of the population influx.

Where established work has faltered, he expects growth. "There is renewed interest. There is a feeling, 'now we can grow a church.'"

Individual church members are looking forward to the capital move. "It's beautiful. It's a very, very good location," commented Mrs. Murphy, whose homestead is near the capital site. "And the people are coming, so we can reach more with our church."

And while their church is still very small, she and her husband expressed confidence for the future of First Baptist, Willow. "We have six members—no, seven—a little girl joined the church. We have 12 people every Sunday."

"Christ started out with 12—and one of them wasn't no good," she reasoned. "We'll do all right." □



With screaming siren and flashing lights, chaplain races to rescue

By Bill Grimes

MARIETTA, Ga.—Rush hour traffic thickens as Ragan M. Vandegriff drives home, his two-way radio monitoring Cobb County Fire Department.

"Beep-beep-beep. Engine one . . . ladder one . . . engine nine . . . car 501 . . . 945 Hill Street. Signal 33." The call is to a structural fire—routine, yet urgent.

Without checking the county map—Vandegriff knows the spot—he makes his way through traffic, with emergency red light swirling, siren wailing.

Conditioned to the familiar warning signals, motorists begin routine yield procedures. Some slow down. Others stop. Most move over to let the emergency vehicle pass.

But Vandegriff's vehicle is not a twelve-ton fire engine, a fire chief's car or an ambulance. Doing 50 in a 35 mph speed zone, his blazing red 1967 Volkswagen lunges through traffic and streaks into the distance.

For Vandegriff, Cobb County Fire Department chaplain, it's a typical emergency call, one of hundreds he has answered in the past six years.

And while he doesn't go into buildings and put out fires, he is an important part of the fire-fighting team.

"The first thing I try to do is encourage family members to get away from the scene of the fire," he ex-

plained about his work. "I try to keep them posted on what's happening, answer their questions and take care of the people while the fire department is trying to get the fire out and free the victims. I've been involved in fires of all kinds: auto accidents, plane crashes, residential structures, cave-ins and explosions."

Vandegriff, a Baptist minister of music, formerly of Marietta, serves as the county's only fire department chaplain, a volunteer position.

His interest in fire prevention began during childhood. After school, on weekends and during the summer, he spent time with Atlanta firemen.

"I grew up close to the fire department," he said. "My dad's dry-cleaning shop was just across the street from the fire station and as a youngster I enjoyed riding the trucks and being with the firemen."

He learned to load fire trucks, clean engines and maintain fire fighting equipment.

After high school graduation, Vandegriff attended college to prepare for the ministry.

He specialized in church music then became minister of music at Roswell Street Baptist Church—back in Marietta. He renewed old contacts with the local fire department and became their first chaplain in 1972.

"I knew I could be helpful and volunteered for the job," said Vandegriff. "Fire Chief Dave Hilton put me right to work."

Vandegriff counsels men on the force. He believes because he holds no rank in the department the men are more open to him.

When injuries occur, Vandegriff helps insure victims

are sent to the hospital for treatment. "Consoling fire victims and trying to relocate those who have been burned out are perhaps my most important duties," he explained. "A disaster is the one time when people need spiritual guidance most."

Dealing with death also is a part of his work. He recalled a recent fire which killed two small children. "I saw the children being brought out and I stayed with their daddy as the two were taken to the local hospital."

Vandegriff accompanied the father to the hospital and spent time comforting the family. "The whole thing would break down every time another family member walked in. It was very sad," he admitted.

"You don't ever get used to death and injury, but you learn to deal with it."

"When a person must be told of a relative's death, if I can be of some assistance at that most difficult moment, I am more than happy to help."

He oversees departmental honors for the deceased and serves as the department's "morale officer." Said Hilton, "Ragan brings a positive moral influence into the lives of the firemen he serves and helps set the emotional stage for recruits by reminding them of such moral responsibilities as service, duty and integrity."

"Ragan doesn't try to convert everyone to his own brand of religion," continued Hilton, "and he is comfortable working with men of various religions as well as those with no formal religion."

And, Hilton said, "He knows the value of command structure and is able to follow orders."

The department issued Vandegriff basic equipment,

uniforms and communication radios. His "firewagon," which has official emergency vehicle rank, is personally financed and maintained.

Originally, the vehicle was blue and belonged to Vandegriff's wife, Pat. But during one of his first assignments, a policeman stopped him for speeding.

"I had my personal radio blaring and headlights on bright," recalled Vandegriff, "and he [the policeman] said, 'Where do you think you're going—to a fire?'"

"I said, 'Yes, that's exactly where I'm going.'" To avoid similar delays Vandegriff transformed his car by adding official sirens, red lights. Cobb County Fire Department logos and a coat of red paint.

The car draws lots of attention. "Once, I was riding along and I passed two fellows changing a truck tire during a sweltering afternoon. They both broke out laughing when they saw my car. If I had a dime for every second look that car's gotten, I'd be worth millions."

Vandegriff has answered 548 alarms, officiated at three funerals and made more than 90 hospital visits. He receives no income from the county, but said the personal satisfaction more than compensates. "I really never thought of being paid for helping my fellow man," he said.

"It's the inner feeling that you've helped people through a bad time when they really couldn't help themselves." □

Grimes is a freelance photographer/writer from Atlanta. Since Grimes wrote the story, Vandegriff has moved to Orlando, Fla., where he is minister of music at First Baptist Church and a volunteer chaplain with the local fire department.



Nashville offers smorgasbord ministries from Christmas Toy Store to day care

By Phyllis Faulkenbury

Editorial Assistant, NMB Books

NASHVILLE—Clifford Horne's second floor office on Main Street overlooks downtown.

From it he can see almost every area his work should touch.

Four years ago, he became director of Christian Social Ministries (CSM) for the Baptist association. "My job is to help meet needs any way I can," he said, "whether they be spiritual, physical, mental."

His work, he continued, is "letting people know the church is active, God loves them."

The city has 700 churches, one for almost

every religion, plus religious publishing houses, conference centers and schools.

The Southern Baptist Sunday School Board, one of the world's largest producers of religious literature, is located here.

Still, the city has spiritual needs. "Last year, 6,000 juveniles spent at least one night in jail," said Horne. "At times, there are as many as 18,000 in institutions: hospitals, psychiatric centers, prisons."

"Churches here are getting to the place where they're realizing they're not doing much for anybody else when

they just come to Sunday School and Training Union; they're realizing they have to go where the people are."

Southern Baptists, according to Horne, are the largest organized religious group in the Tennessee capital.

There are 119 SBC churches, four missions, and 85,000 members; 45-50 churches have active CSM work.

The Christmas Toy Store is one of the largest projects directed by CSM. Every five minutes, for five days ap-

proaching Christmas, low-income families come by—by appointment—to select toys for

their children.

All toys are new. Last year, more than \$20,000 worth of toys and books were given away.

Should these families need financial help, follow-up is established.

Every Monday, Edgefield Baptist Church "opens its doors to the community to those who need clothes and food," said Horne. "No one is turned away."

Community women participate in crafts classes; nursery for the children also provides a free lunch.

Horne, himself, goes almost every day to juvenile court and seeks out persons, particularly

those who have listed their religious preference as Baptist. He often enlists help from the pastor in the offender's neighborhood.

At one church he contacted, Horne was told its members were not qualified to work with juvenile delinquents: "I told them it looks like anybody would be qualified to go and say, 'We want to help.'"

"It doesn't take any special training."

More than a dozen churches have held backyard Bible clubs in apartment complexes and neighborhoods.

Children are offered crafts, refreshments,

songs and games as well as Bible teaching.

Two hundred persons are trained to teach literacy and Horne estimates 35 teachers have taught at least 400 persons to read better.

Some 34 churches provide day care centers. More than 70 percent of the children at Wood-

cock Baptist Center come on referral from the Department of Human Services.

At Peabody College, 25 internationals attending programs for improving their English. Several were doctoral candidates.

Internationals also are helped through Friendship International House

during Christmas. For two weeks, students stay in private homes while schools are closed for holidays.

Since January, 25 churches have begun programs for inmates from the Metropolitan Work House, a unit of the state prison. The inmates worship at the churches with their families on Thursday nights. After services, refreshments are served.

Horne is setting up a free dental clinic to be staffed by volunteer dentists. Already, equipment has been donated.

Another job Horne considers important is helping transients, or

strangers in town. "If the church can't meet that person's need, then they refer the person to me," he explained, "and I might have to call up a local hamburger place to get a meal, or some other place to get clothes—whatever they need."

Despite all the work being done in Nashville, Horne maintains, "I feel I'm merely scratching the surface."

But a start has been made. And as he looked out over the Nashville skyline from his office window, Horne expressed optimism: "To me, the future looks very bright."

Face to face with God

By John Havlik

Director, HMB Evangelism Education and Writing

The New Testament words for worship carry the meaning of sacrifice or service given to God in response to what William Barclay terms God's "worthiness."

Public worship is the declaration that God is worthy. It is a dedication to the will of God, based on that worthiness.

There is an intimate connection between evangelism and public worship. The various parts of worship must be vitally related to evangelism as the eternal purpose of God. At the same time, the evangelist who does not relate evangelism to worship—particularly public worship—is a religious bounty hunter.

One essential of public worship is reading the scriptures.

For generations little emphasis has been placed on Bible reading in Baptist churches. There are passages, however, with tremendous evangelistic appeal. The 51st Psalm can lead sinners to repent. The 145th Psalm can bring a response to God's worthiness. Isaiah 55 may be an effective evangelistic sermon.

Prayer is a basic element of public worship.

The true penitence of the pastor becomes a channel through which men are evangelized. His own confession may be so real that sinners feel their sinfulness.

Prayer also is intercession. It may be a major factor in sensitizing the congregation to those who are spiritually lost.

Prayers of thanksgiving and praise also are evangelistic. They fill the heart with gratitude for God's goodness and lead others to the God of salvation.

Corporate prayer also may encourage private prayer. Praying for particular objects or service makes worship more evangelistic. Putting our hearts into prayer will help us pray with "spiritual wisdom and insight." (Col. 1:9)

Church ordinances also may be evangelistic in nature. When properly explained and administered, baptism is an exposition of the gospel.

The Lord's Supper sets forth in action and words the mighty acts of God and it pictures the drama of redemption. Too often, however, it is an addendum tacked on the end of a regular service. The solemn service associated with the passion of God for man's salvation is really the very essence of evangelistic effort.

It is the task of the evangelist to lead the convert into true worship so he realizes his new relationship to God implicates him in a new relationship to other people. This new relationship is our response to God's "worthiness."

Unfortunately, worship often is associated with services inside a church building when actually it is the Christian's attitude to the whole of life, focused in God. The cure for self-centeredness is not in self-conscious culture of the soul, but in a spirit of worship.

In the final analysis, it is God who converts. Public worship brings us face to face with God. □

A wind in the tops of mulberry trees

By Wendell Belew

Director, HMB Missions Ministries

At many times and places, our work did not seem to grow well. There were desperate years of trying to find "handles" for preaching the Gospel and ministering and witnessing: to the radical youth, the hostile ghetto, the communities of arrogant affluence, the places of dying churches and the new lands of America which Southern Baptists had not penetrated.

Find a few Southern Baptists and begin with these! That we did, and we moved across the midwest, the west, the northeast. We had cultural barriers to cross. We fast ran out of Southern Baptists and southerners. We still had to build an indigenous church.

Churches of the "Bible Belt" were giving larger and larger support to our mission work in pioneer areas but reaching fewer and fewer in their own communities.

Could new advances be achieved even after all the southerners were reached (or found to be indifferent) in the newer areas? Could the older church in older areas rediscover its existence as a church and grow, again?

In II Sam. 5:24, as the Israelites waged war against the Philistines, the Lord gave them a sign. When they could hear the wind blowing in the tops of the mulberry trees, it was a symbol that God had dealt with the enemy and it was time to move the Israelite troops forward, "for then the Lord has gone out before you to smite the

army of the Philistines."

Today, there seems to be a "wind" blowing. Staff members who have been on the field bring exciting reports of what is happening to and through Southern Baptists.

Two new churches in Vermont and one in Connecticut were organized recently.

More ethnic churches are related to Southern Baptists than to any other denomination. Our work with ethnics is growing rapidly: approximately 2,000 Spanish-speaking congregations; 500 American Indian; more than 600 American black churches; almost 80 Korean; more than 30 Vietnamese. And the staff tells me if we had the resources we could begin 100 new ethnic congregations in one year in the northeast. We're close to 10 percent ethnic.

Great old churches caught in transition are growing again. The pastor of one of those churches explained the reason for growth is the "Hummingbird Principle."

"In accordance with laws of aerodynamics, the hummingbird can't fly, but he does, anyway," he explained. "We are too."

More than 20,000 volunteers in church groups (twice as many as last year) are scurrying to the mission fields to help. Three times as many Christian Service Corps have volunteered.

Makikilo Baptist Church in Hawaii baptized twenty

new converts in the ocean just the other day.

The Happy Valley Baptist Church in American Samoa, which was organized less than a year ago, has opened a new Samoan mission, in addition to the Korean mission it sponsors.

Westside Baptist Church, Omaha, Nebraska, ten years

after its beginning in a small, four-room house, had more than a thousand in its worship service a few weeks ago.

It is time for God's people to move forward. There is a Wind in the tops of mulberry trees.

Expanded view: the Local Church

By Glenn Igleheart

Director, HMB Interfaith Witness

My comments on the Local Church movement in the April HOME MISSIONS notebook brought a flow of letters from members of that group. Most were former Southern Baptists. In addition, Local Church (LC) leaders from Atlanta, Oklahoma City and Arlington, Tex., asked to meet with me to complain about my harsh words about their movement and to clarify the positions of their church. I met with them, have done additional research, and want to report my findings.

To discern the Local Church beliefs is not easy. They have not produced materials which clearly define history or beliefs. Only two works by outsiders have received much circulation in this country: Jack Sparks has a chapter on the movement in his book *The Mindbenders* (Nashville: Thomas Nelson, 1977), and the Spiritual Counterfeits Project has released a work entitled *The God-Men: Witness Lee and the Local Church* (Berkeley, 1977). Other IFW team members and I have interviewed church members and persons who have had contacts with the Local Church.

The Local Church is not the term which they use to identify themselves, but it is the term used most often in the writings of Witness Lee, who brought the movement to this country. I have capitalized the words to indicate the importance which they give to the concept. Their most distinctive doctrine is belief that in any given locality, there is to be only one Christian church (and they are it). Asserting that this is the New Testament pattern, they have organized about 50 churches in as many cities in the U.S., taking as their name "The Church in (name of the city)." (Sparks, Op. Cit. 253) They keep no membership rolls, but one estimate is that there are 5,000 persons active in these churches.

The one city/one church concept was popularized by Watchman Nee, a Chinese Christian whose writings on the spiritual life have found acceptance in certain U.S. circles. He helped found the Little Flock movement in China, a reaction against Western denominational Chinese churches. Nee posited the thesis that the New Testament lists only one church in each city; therefore this is to become a criterion for all modern Christian churches. The only way to achieve and maintain oneness is to have all Christians in a given community relate to one church. This, LC writings maintain, preserves the proper "ground" of the church.

These teachings were brought to the U.S. by Witness Lee, who worked with Nee in China and who led the movement in Taiwan after the Communist takeover of the mainland. He came to the Little Flock movement

from a Baptist and Plymouth Brethren background.

He visited the U.S. in 1958 and 1960, and then moved here in 1962 to assume leadership of the Local Church in the Los Angeles area. This church, located in Anaheim, is still Lee's base. He speaks there on a regular basis, and his messages are printed in the movement's magazine, *The Stream*.

One church leader said Lee possessed the "greatest measure of the Spirit of God" of any person he knew, and it was this quality which made his teachings authoritative for the Local Church, not his having "fathered" the churches in this country. All the elders in our Atlanta interview agreed that Lee's writings were representative of their beliefs, and that there were no major variances from his views among the members.

There is a loose linkage between the various Local Churches. Although one person told me she had seen a directory listing the churches, the elders told me there was none: "We just know about each other." Conferences led by Anaheim, Calif., leaders in other Local Churches help to maintain this linkage, and a uniformity of belief and language.

Local Church advocates begin with a concept of the Universal Church. It is composed of "all born-again, blood-bought, redeemed believers from the first to the second coming of Christ." They affirm that there are such persons in all of the various denominations of Christianity, and assert that they claim them as Christian brothers and sisters on that ground.

But when it comes to the Local Church, only those churches which are based on the one church/one city concept are valid churches. All others, including Southern Baptists, are seen as "divisions" and are condemned as such. Lee, in a speech 10 years ago, said, "that all those in denominations must come back to the 'original ground' before members of the Local Church could identify with them and have fellowship." (Witness Lee, *The Practical Expression of the Church*, [Anaheim, Calif.: Stream Publishers, 1970], p. 107.) Thus the Local Church is willing to accept the Christians in other churches of which they are members.

The Local Church emphasizes the subjective spiritual experience. The indwelling Spirit of Christ in the believer's life and in the church life is their major focus. To them, the church is an organic body, not an organization.

Their church structure is purposefully simple, in reaction to what they consider the over-organization. They have an aversion to "forms, rituals and practices."

The only formal office is that of elder, and there are usually several in each congregation. Other "brothers"

opinion

Continued from previous page

have "fellowship" with the elders and assist in the activities, but do not have titles. Some elders get financial support from the churches; others support themselves through secular work. No offerings are taken; like Kingdom halls, there are usually two offering boxes in the back of the meeting rooms for contributions.

Each Local Church building contains a baptistry, although baptism is not required of members, nor is a specific mode for baptism. All Local Churches seem to observe the Lord's Supper every Sunday evening, with some groups using wine and others grape juice. These matters are considered secondary doctrines and practices, and a great deal of latitude is practiced.

The precise meaning of the Local Church concept of "mingling" is unclear, although it is a word repeated often in the writings of Witness Lee and in the sermons and testimonies in Local Church gatherings.

They use it to refer to the blending of the life of Christ with the life of the Christian. Sometimes it seems to describe the life-giving which is imparted to the Christian through the indwelling Holy Spirit, as in Gal. 2:20: "I live, yet not I, but Christ liveth in me; the life which I now live in the flesh I live by the faith of the Son of God." (KJV) Baptists would agree with that experience and emphasis.

But at other times the word "mingling" and the "Divine life," another often repeated phrase, seems to suggest the human believer can become divine. 2 Peter 1:4 is a frequently used proof-text, and is taken literally; the Christian becomes "a partaker of the divine nature." Lee has written, "Mingling is much more than mixing together; it is an intrinsic union." (on p. 29, *God-Man*, quoting Lee, *The Four Major Steps of Christ*, 1969, p. 6.)

If Lee and his followers mean by these terms that man becomes God, then Baptists and other western Christians would say that this is beyond the bounds of biblical teaching. One elder told me, "Christians possess divinity, but not deity." Another said, "We must go as far as the Bible goes, but no farther (in the matter of man becoming divine)."

The Local Church seems to join with Christian mystics of the centuries who talk of union with God in a literal sense, and thereby walk to the edge of heresy, if they do not cross the line.

If Christ is mingled with the believer, he also is mingled with the Church, his body. It is from this perspective that the question of Christ's second coming arises. I have a tape on which Lee is quoted (second-hand) as saying, "There will be no rapture; Christ is already here." Similar quotes from church members are reported by other observers. This was the basis of my saying in the April interview that the Local Church doesn't believe in the Second Coming. However, the elders assure me that this is not their position, and claim that Lee and others were either misquoted or misunderstood. I accept their testimony at this point, and look for additional research to further verify their witness.

THE SERVICES

The usual Sunday morning service runs about 2 1/2 hours, beginning at 10 A.M. Informality in dress and format is mixed with enthusiasm and warm greetings between the "brothers" and the "sisters" as they take their

places in the circle of chairs.

The evangelical Christian will be impressed by the continuous use of the Bible in the services and the spirited singing. Old Testament passages are interpreted allegorically. The words of songs come from printed looseleaf notebooks, and the tunes are common religious or well-known secular melodies.

People who have been to charismatic meetings will not be surprised by the cheerleader-style testimonies which follow the two messages and the unison "amen" responses from the crowd. The practice of shouting out phrases from the Bible or the sermon combined with "Praise the Lord," "Lord Jesus," and "Amen" is called pray-reading. Some of Lee's writings recommend this be done as a way of turning off the mind and turning on the spirit. This downplaying of the mind may raise questions in the Christian who takes seriously the biblical admonition to serve the Lord with all one's heart, soul, and mind.

OUTREACH AND RECRUITING

The leaders I talked to said they do not recruit new members, but wait for the Spirit to draw new persons to them. However, in one book Witness Lee urges each member to give two or three hours weekly bringing new people to the meetings. (*Practical Expression of the Church*, p. 78-79) Other observers report regular visitation programs by the Local Church, and the holding of home Bible studies as ways to widen their outreach.

To begin a new work in another city, often several families will migrate to that location to form the nucleus, or "claim the ground" for a new Local Church. Lee calls this growth by migration of the saints.

SUMMARY

People who left Southern Baptist churches to join the Local Church believe they have attained a higher spiritual life than they enjoyed previously. They report a sense of peace and release.

They claim they are now non-denominational, yet they are very identity-oriented. They say they have left doctrines behind, but they are dogmatic about concepts like one city/one church. They claim to own all other believers as fellow Christians, but they have joined an elitist group which rejects the way in which other believers are related as congregations and denominations.

The one church/one city concept, most Baptists would hold, is not found in the Bible, is not consistent with historical Christianity, more with the contemporary situation. This is not a valid criterion for the modern church.

The desire for oneness is a valid one. The Local Church was born in the first half of this century when it was popular to denounce denominations as divisive and contrary to the will of God. Another day has dawned. There is a new sense of the validity of ethnic and religious diversity. Diversity, we have found, need not be divisive; it can be enriching. The need for Christian unity is no less; but today it has progressed to a vision of reconciled diversity, of Christians of different kinds and in different structures relating to each other on the basis of shared faith and mission. This is a witness we can share with those in the Local Church.

Summer HMB volunteers set record

ATLANTA—A record number of volunteers—more than 18,000—were assigned to mission fields this summer by the Home Mission Board.

"Volunteer programs have been growing the past four or five years," said Don Hammonds, director of the Special Mission Ministries Department, which coordinates volunteer ministries for the Board. He said the growth has come because "the subject of volunteers is prominent."

Yet Hammonds refused to credit the recent mission challenge to Southern Baptists by President Jimmy Carter as the motivating factor. "All of the growth hasn't been a result of President Carter," Hammonds said, "though his interest and support have encouraged it."

Through Hammonds' department, 1,446 summer missionaries were appointed and served across the United States and Puerto Rico.

The summer mis-

sionaries, college students giving 10 weeks to mission work, worked in a number of different missions programs.

Ten evangelism teams led revivals in Alaska, New York, Colorado and Nevada. In California, a group witnessed to backpackers in Yosemite National Park, while in Maryland, another group traveled with a puppet ministry in the Good-Times Wagon.

Other students served in inner-city areas, such as New York; helped with language churches; and worked on construction crews.

Bold Mission Thrust resulted in a summer missionary team in Kansas and Nebraska, preparing the areas for new churches. Plans for the 1980 Winter Olympics led another missionary team to Lake Placid, where students surveyed the area to prepare for establishing a Baptist church and other Olympic-related

ministries.

Sixty-seven high school student volunteers were sent out as Sojourners, students who serve on the field at their own expense for 10 weeks to one year. Sojourners perform the same types of service as summer missionaries.

About 450 youth groups and 74 adult groups provided the bulk of the volunteers, with an average of 35-40 persons per group. These church and school groups led backyard Bible clubs, apartment ministries and vacation Bible schools, usually under the supervision of area missionaries.

For the second summer, First Baptist Church of Atlanta sent a youth group of 47 students to work in Hannah, Wyo., and surrounding areas. The group raised \$5,000 for the project, which was matched by the church. These student workers held backyard Bible clubs, worked in person-to-person ministries and built and renovated church facilities.

The Christian Service Corps accounted for another 326 volunteers. Through the program, adults paid their own

travel expenses to the field and served 2-10 weeks, often using personal vacation time.

"The Christian Service Corps carries a little more maturity and experience in church work, as well as leadership training," Hammonds explained. "We can get some professional or para-professionals who can help others learn how to do things better."

Five college professors also served in various areas, including one professor who helped with Christian High Adventure (eastern area), a wilderness Christian camping experience in the Appalachian mountains.

David Book, assistant state student director in Kentucky, was one of several BSU leaders who served. Book led four Kentucky students in the Lake Placid, N.Y., ministry.

Another BSU director, Benny Clark of Jonesboro, Ark., took a year's leave of absence to serve as pastor of a small Baptist church in Kearns, Utah. In 6-8 weeks, the small congregation increased to 50 or 60. Clark's work is financed jointly by the Arkansas Baptist Convention and the HMB.

The various volunteer programs often are mixed. Youth groups help summer missionaries who in turn are supervised by Christian Service Corps workers. Sojourners and summer missionaries often work side by side.

Through the volunteer activities, the HMB provides a wide variety of opportunities for reaching people in communities that have been difficult to reach before, said Hammonds. □

—Erin Walt



KAREN MITCHELL PHOTO

In Texas

Betting and "Baptists' last stand"



NOTE: In an age of imputed voter apathy and general distrust of the system, Texas Baptists joined forces with other groups to defeat legalization of parimutuel gambling this spring. Robert O'Brien, who wrote a series of stories for Baptist Press against legalization prior to the Texas referendum, as well as an article in the May HOME MISSIONS magazine, filed this report.

By Robert O'Brien
DALLAS—One publication referred to it as "Baptists' Last Stand."

It cast W.A. Criswell, pastor of the First Baptist Church, Dallas, as a Bible-thumping Baptist who decried gambling as immoral.

Parimutuel gambling—betting on races—was discussed from Baptist pulpits and examined in a series of articles appearing in the Baptist Standard. The publication took a strong editorial stand against the issue.

And joining forces with several other groups

across the state, the 2-million-member, 4,000-church Baptist General Convention of Texas played a major role in the close defeat of the issue: out of 1.5 million votes cast on May 6, more than 51 percent voted against parimutuel gambling.

"Led by their Christian Life Commission . . . Baptists have earned a reputation in Texas for influencing the outcome of legislation that directly affects the people," observed a writer for the Dallas Morning News.

The "victory" was the product of a coalition of forces within the state. The total campaign involved a comprehensive delivery system of legitimate news about the effects of parimutuels based on research and experience in other states. News conferences, interviews, radio and TV talk shows and conferences with newspaper editorial boards were held.

"The first thing to do in any such effort," said Phil Strickland, an at-

torney and assistant director of Texas CLC, "is to work with the broadest based operation possible—not just Baptists. Our effort involved practically every significant religious group in Texas or outstanding individuals from those groups, minority group leaders, civic groups, economic interests such as merchants and bankers, political leaders and a number of law enforcement leaders."

Most of the groups focused through the Anti-Crime Council of Texas (ACT), which spent \$100,000 in the campaign. Money from ACT was raised from individual gifts and literature providing background on gambling. Baptist churches, alone, purchased and distributed close to two million pieces of ACT literature.

When pro-gambling interests used ex-Dallas Cowboy Walt Garrison in their radio and television spots, ACT board member and Cowboy Coach Tom Landry, countered. Garrison used a down-

home-snuff-dipper approach; Landry's presentation was factual, analytical.

"A key to any battle of this sort," says ACT executive director, Allan L. Maley Jr., "is to use a spokesman who has credibility already established in the state. Tom Landry, a man with an impeccable reputation, firm convictions and wide popularity, provided that . . ."

ACT literature included brochures, bumper stickers, and question-and-answer sheets. They also made available speakers for forums and civic organizations.

ACT worked so closely with Texas Baptists that gambling proponents tried to characterize ACT as a "Baptist front organization." James Dunn, executive director of Texas CLC, answered the charge was a "bald-faced lie," and described it as a "scurrilous attempt to arouse anti-Baptist bigotry, and silence the church."

This election is not the first time Texans or the



ANDREW BENFIELD PHOTO

CLC has faced the issue. "In Texas, we've voted on it and voted on it," said Strickland, referring to three statewide votes in the past ten years.

"The 'Let-the-people-have-their-say-in-a-referendum' theory always works in favor of the folks with the most money," he continued. "And it's a regressive sort of thing to the poor who don't have the money to fight and frequently get duped into thinking it's for their benefit."

And although voters defeated parimutuels, the referendum was not binding on the legislature. Efforts probably will be launched to get legislators to write a parimutuel bill and bring it to another vote—a constant effort of gambling proponents in Texas and across the United States.

Efforts among Baptists, ACT and other anti-parimutuel groups will continue, "on two fronts," said Strickland. "To inform the public about the facts and to be certain legislators understand the issue and act in the best interest of Texas."

In the meantime, said Strickland, "the legislators have heard the people of Texas speak on this issue—once again." □

O'Brien is news editor, Baptist Press.

Evangelist's wife called, too

By Jan Trusty

HMB Evangelism Section

FLETCHER, N.C.—About half the time, evangelist Bill Penley is away from home—which proved to be a major adjustment for his wife.

"I resented it in the beginning," admitted Carolyn Penley. "It forced me to be the decision-maker."

"His traveling placed me in the position of being both mother and father to our four teenage daughters."

While she views her job as a "God-called" position, she talks openly about some challenges peculiar to the evangelist's wife.

In the past, the evangelist was not as well-accepted as today, she believes. "The image of an evangelist was bad for so long, I guess that was the painful part," she said quietly.

"You know your husband is sincere and dedicated to his call, yet you are made aware of

those who doubt him. It's hard to accept. You depend on the Lord to teach you to love them, anyway."

And while she said, "I don't believe I'm qualified or called to share the podium with my husband, I do feel called to raise his children, make a home and be supportive."

Being supportive has not relegated her continuously to the background. "Being a helpmate doesn't mean losing your identity," she insisted.

"Every wife, especially the wife of a traveling man, should have an interest different from her husband's. Outside my front door there is a world and I need to be a part of it."

Today, she works as a real estate representative and maintains hobbies including needlecraft and reading.

Although her children are grown, she believes absence of her husband

was "perhaps rougher on my girls than me. For instance, insecurity made me request the girls to wait until daddy got home before dating that new boy in their lives. I was insecure, immature and reluctant to rely on my own judgement."

"With the Lord's help, I stepped out of my insecurity and began trusting my own abilities."

Learning to depend on Jesus Christ, she said, has been important in every challenge she has met. "Whether it be a personal problem or a financial one, we have never had a need that the Lord hasn't met."

"The Holy Spirit has used the times of hardship to pull us together, not apart."

She admitted, "In the beginning, if I had known what lay ahead of me, I probably would have thought twice. But, definitely, I would do it again." She smiled. "For me, there is no other calling." □

Baptists give advice

Spaniards draft new religion law

ATLANTA—The religious affairs director for King Juan Carlos of Spain conferred with several Southern Baptists prior to drafting a law of religious freedom for the new constitution of Spain.

Eduardo Zulueta, an attorney and diplomat for Spain's "government of the monarchy," as he described the rule of Carlos, traveled to the United States as an official representative of Spain's government to gather information and suggestions for Spain's religious freedom law.

Traveling with Zulueta was his close associate in drafting the new law, Jose Cardona, pastor of the Second Baptist Church in Madrid, which cooperates with the Southern Baptist Convention through Baptist World Alliance.

Zulueta studied the U.S. Constitution and amendments from a legal viewpoint.

"We feel our country cannot have a democracy if we don't have freedom of religion . . . especially in Spain where that question always has been a hot issue," said Zulueta.

The two men attended the Southern Baptist Convention in June because, "it's one of the most important religious meetings in the United States."

Prior to January, 1976, Roman Catholicism was the official and only accepted religion in Spain.

Zulueta anticipates the religious freedom law to be the first one passed by the Congress shortly after approval of the new constitution by public referendum and the Congress.

The two men also met with other religious leaders in this country. Their trip was financed by Campus Crusade. □

Denver Laser opens hearts, doors



DENVER, Colo.—Driving along an interstate highway southward, two language missionaries noticed a sign advertising homemade Italian sausage. The men, Raffaele Manzi of New York City and Mario Acacia of Toronto—members of an HMB-sponsored Laser Penetration team in Colorado this spring—were part of an effort to establish Bible studies and churches among ethnics in the state.

Deciding the "homemade" sausage must be made by Italians, they stopped.

Inside, the missionaries discovered a family of Italian Christians who, although they were not Roman Catholic, had been attending a Catholic church. After encouragement from the missionaries, a Bible study was begun in the family's home.

Several professions of faith among ethnics contacted, as well as prospects of new work, were part of successful Laser Penetration efforts of the Language Missions Department of the HMB.

Don Murray, director of missions for Colorado state convention, was pleased with Laser and predicted language culture missions here will increase 100 percent before the close of 1978. Coordinated by HMB's Fermin Whitaker, assistant director of language missions, Laser teams consisting of Colorado missionaries and participants from outside the state scoured the area for individuals and pockets of ethnics. They scanned telephone books for ethnic surnames, visited known ethnic centers and in several cases stumbled on possible language work opportunities. During an interview with the director of the Berlitz School of Languages, Tim Terry, language missions director for the Chicago Metro Association, and Bond Brown, pastor of Avondale Redeemer Chapel, detailed why they were in Denver. Director Verena Sturgis, a Swiss-American, said she had not made a Christian com-

mitment. They shared the plan of salvation. She prayed to receive Christ. At the Denver folklife festival, Terry witnessed to a Bulgarian woman, Virginia Dimitrova Gilbertson. And Peter Chen of the HMB's Interfaith Witness Department made contacts with a large percentage of the Chinese community.

Such extensive contacts otherwise would have been difficult, if not impossible, Chen said, because the Chinese people are scattered throughout metro Denver. Chen witnessed from group to group at the festival, meeting leaders of the Organization of American Chinese.

Before he left, Chen had names of several Chinese Christians. Chen also witnessed to a Chinese man who had not heard the gospel in 40 years. The visit resulted in the man becoming a Christian.

Danny Moon of Memphis, Tenn., contacted a Korean shoestore owner who had moved to Denver from Alaska. He was isolated and lonely. Moon put the man in touch with Korean Christians in the city.



As a result of Laser, 40 ethnic and language groups were identified, many with potential for new Baptist work. Seven persons accepted Christ as savior, Whitaker reported. And through Laser, several hundred dollars were raised to feed a needy Laotian family. "We have possibilities of an Arabic Bible study, two more Korean units (one in Colorado Springs, one in Aurora), and have generated interest in work with the Chinese," according to Whitaker. Laotian and Korean groups already are meeting in Denver at the Brentwood Baptist Center. A Spanish-speaking unit also meets at Brentwood, Whitaker said. During the final Laser Penetration Awareness rally, the audience represented a mix of languages and cultures, including Spanish, Indian (American and Asian), Pakistani, Cambodian, Thai, deaf, Korean, Italian, Chinese and Anglo.

Each group was asked to share a song or scripture in its own language. There was a sense of closeness among the people.

During the rally, Theo Patnaik of Fresno, Calif., concluded, "We've done something here that the United Nations couldn't do." □

letters

Seminar aimed at metropolitan churches

ATLANTA—The "Growing An Evangelistic Church" seminar will be molded specifically to meet the needs of metropolitan churches. A pilot of the project is scheduled for Oct. 9-12 in Atlanta.

Atlanta's Mayor Maynard Jackson has been invited to speak to the group.

About 50 persons including directors of missions and evangelism as well as pastors from the 10 "key cities" (Los Angeles, Denver, New York, Philadelphia, Washington, D.C., Detroit, Chicago, St. Louis, San Francisco and Cleveland) will attend.

Emphasis will be on each participant's self-understanding, his knowledge of the church and its community, and HMB resources available work. □

Help for Mission Service Corps

In the April HOME MISSION I read about the convict helping the Oliver "Dean" Lusks in their mission work in Rutland, Vermont. I told my Sunday School class about it. They decided they wanted a part in their work.

Zelma Self
Cullman, Ala.

Renewed subscription
I am glad that I had one

more chance to renew my subscription to HOME MISSIONS. I was quite sick and did not know whether I was going to make it or not, but now I am better and so am renewing for two years. I have been a member of a missionary society for sixty five years and . . . have had access to HOME MISSIONS. I love it.

Mrs. L.E. Lines
Lodi, Calif.

Martin and a miracle for Carver Center

EDITOR'S NOTE: In June, memorial services were held at Carver Center for its director, Mildred Streeter, who died after a heart attack. Prior to her death, Mrs. Streeter watched fulfillment of a special goal—having Herbert Martin, who attended Carver Center when a youngster, appointed as director (succeeding her). This story was filed shortly before her death.

By Jim Newton

Editor, World Mission Journal

NEW ORLEANS—Twenty-five years ago, Herbert Martin—then a 16-year-old New Orleans boy—got his first job as a janitor at Carver Baptist Center near the riverfront. This June, he returned to the ghetto where he grew up, and to Carver Center, to become director—the center's first black director.

With his selection, Mrs. Mildred Streeter, former center director, had commented, "We are beginning to see the return on our investment."

"He loves these people and this community. He's a remarkable person."

Son of a longshoreman who worked the docks near Carver Center, Martin came from a large, poor family: 11 brothers and three sisters.

When the center opened in 1951, Martin became involved, attending

Bible studies and club programs.

"They gave me the first Bible I ever owned," he recalled. "This center is the core of my Christian life."

Martin became a Christian when he was 12, and was baptized at the Baptist church located a block from the center.

Ruby Mattek, center director at the time, encouraged him to remain in high school and arranged for him to work at three centers in New Orleans: Carver, Rachel Sims Mission and Toledano Mission. For two years he cut grass, cleaned and swept floors, fixed broken window panes and did other work around the centers. "I almost lived at the center, was there day and night," he recalled.

After high school graduation, Martin went to Southern University near Baton Rouge and served two years as president of the Baptist Student Union. With a degree in sociology, he served five years as a commissioned U.S. Army officer. He advanced to the rank of captain and served in intelligence in Vietnam.

"After leaving the army, he worked as a liaison officer in a community action program in Alexandria, then won a stipend scholarship to complete his master's degree at Xavier

University. Later, Xavier employed him to teach Vietnam veterans early childhood development and remedial reading.

Until recently, Martin had little thought of serving as director at Carver. He stopped by the center one day to see Streeter and learned of her plans to return to Oklahoma, her home, and work in a halfway house for transient women.

He expressed admiration for her work and said he always wanted to be involved in that kind of ministry. She encouraged him to write to the Home Mission Board. She had been praying God would provide a black man to be the new center director.

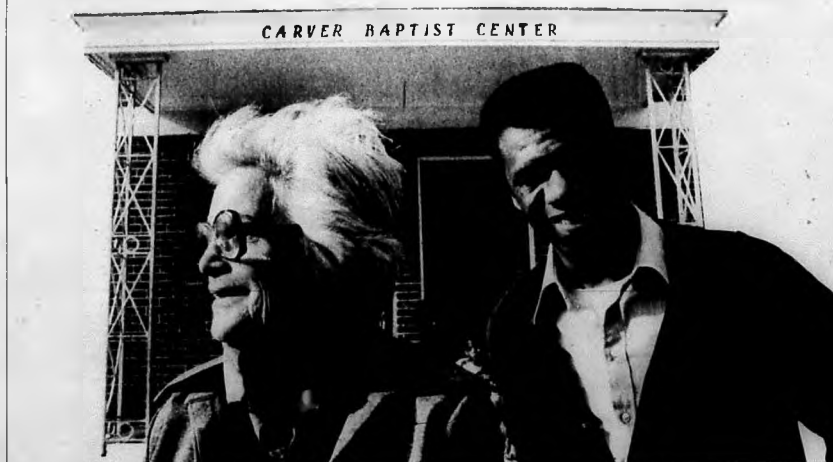
Martin got the appointment. He counts it among the miracles in his life.

Looking back on the way God prepared him for the task ahead, Martin shook his head in wonder. "There have been so many miracles in my life. I never have known what God has been preparing for me."

Martin knows poverty—he's experienced it. He knows the people in the community and understands their problems.

"I just pray," said Martin. "God will give me insight to do the job well." □

Mildred Streeter, late director of New Orleans' Carver Center (left), with successor Herbert Martin, who grew up in the neighborhood nearby.



Baptist-Jewish dialogue

MIAMI, Fla.—Vandals broke windows and splashed paint on a Miami synagogue during the television broadcast of Holocaust. A rabbi's car was vandalized.

But immediately prior to the program—the day before Passover—94 Jews and 96 Baptists and Protestants attended a dialogue to promote understanding between the two groups.

Subject of the dialogue was "Opportunities and Dangers of Evangelism" with Baptist and Jewish perspectives.

It was the 11th annual dialogue organized by Lloyd Whyte, regional director of Interfaith Witness for the Home Mission Board.

Jewish speakers expressed some fear of their assimilation into other religious communities due to evangelistic efforts. "Jews feel their faith is for Jews—they don't actively evangelize," explained Whyte.

However, he said, the two groups found common ground. The synagogue and local Baptist church governments "conduct their affairs similarly," and "we reinforced each

other's belief in separation of church and state."

In Dade County, where 225,000 are permanent Jewish residents, the dialogues have promoted communication. One year, for example, each side presented several questions to be answered by the other.

The Baptist spokesperson asked: What does the term 'Messiah' mean to the Jews? Who is a Jew? Is Judaism a religion? Why do Jews place emphasis on social welfare, the home and education? What are important Jewish holy days? What is the Jewish view of church and state?

The questions posed from the Jews were: What year marks the beginning of the Baptist faith? Is Baptist faith part of Protestantism? Are ceremonies [and symbols] part of the Baptist faith?

"The questions often are hard questions," admitted Whyte. "Usually someone asks of the Jewish person, 'Why can't you accept Jesus as the Messiah?'"

"We believe we are witnessing Jesus Christ just as they are witnessing the principles of Judaism." □

Italian community cultivated with religious tape ministry

NEW YORK CITY—Raffaele Manzi discovered 150 Italians—most of whom could speak and read Italian—in district 11, Brooklyn.

Yet cultivation of the community was limited by his time and their acceptance of a Southern Baptist missionary.

Since he couldn't obtain adequate Italian language materials from the Baptist Book Store or friends in Italy, Manzi decided to multiply his contacts and gain entree into the community through homemade tapes.

"If the people hear their own language, it makes quite a big impact on their lives," he explained. "My big struggle has been to get the music—they do not have any of their own hymns."

With the help of a professor of Italian, Manzi translated four hymns. He developed sermons and Bible studies, made tapes and sent them

to Radio-Television Commission for editing and reproduction.

Now Manzi has several sets of tapes to supplement his contacts. He offers the first tape in the series and after a week or two, picks up that tape and leaves the next in the series.

"The result," said Manzi, "is people open the doors more frequently. It is a creative way to get inside the home." And, he said, "If the family does not have time to visit with me, I give them a tape."

Manzi also is offering the tapes to pastors who may encounter Italian-speaking members of their communities. "I say, 'If you find an Italian family, give them this tape.'"

So far, said Manzi, "The pastors are responding to this ministry. I hope people will see some kind of vision and really start something, here." □

Merger—black and white

By S. Carlisle Driggers

One of the most dramatic stories among Southern Baptists involves three churches and their common confrontation of a racially changing community.

Three Churches: One Spirit by James F. Graves, Delos L. Sharpton and Lewis Lamplay (Broadman, 1978), is a story of leadership of three Baptist pastors, two white, the other black. It is a compelling story of the wise counsel by an associational director of missions and the interest and encouragement given to local churches by a state convention.

And it is a story of new and hopeful alternatives emerging for Southern Baptist churches located in racially changing areas.

Positive results are occurring across the nation; one is with the merger of black and white congregations, which is the gist of this book.

I believe this example of Christian ministry will be duplicated many times in the future in Southern Baptist churches. □

Driggers is Associate Director, HMB Cooperative Ministries with National Baptists.

Refugees need sponsors

ATLANTA—As more and more refugees pour from Vietnam, Laos and Cambodia, the need for sponsoring families in the U.S. increases, reported Irvin Dawson of the HMB's Language Missions Department.

The Board has more than a dozen cases assigned to its Immigration and Refugee office; sponsors are needed for all these, Dawson said.

Southern Baptist churches have reacted slowly to the continuing influx of refugees. On several occasions, refugee families assigned to the HMB have not been settled, and their names have been returned to the channeling agency in New York. Others sponsors were found from other denominations.

The United States is committed to resettling 25,000 refugees in 1978.

Churches interested in sponsoring a refugee family which has fled Communist terror, should write:

Office of Immigration and Refugee Service, Home Mission Board, 1350 Spring St. NW, Atlanta, GA 30309. □

Listing of chaplains' birthdays

AUGUST

August 1: Larry Neil Shirley, Ala., Navy. August 2: William Crapps, N.C., inst.; Jack R. Peters, Okla., Navy. August 3: Thomas W. Black Jr., Miss., A.F.; Clarence R. Bridges, Tex., inst.; Lewis G. Burnett, Tex., Army; Gilbert R. Thornton, Fla., ind. August 4: Kenneth H. Edmiston, La., Army; Calvin H. Garner, Ark., Army; Charles R. Parker Sr., Ga., Navy. August 5: Howard A. Easley, Ala., Army; James R. Perdew, Mo., Navy; Parker C. Thompson, Mo., Army.

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

August 13: William R. Eaton, Ariz., V.A.; Dean L. Minton, N.C., A.F. August 14: Herbert R. Earley, Tex., inst. August 15: Austin N. Brown, Fla., inst.; James T. Truitt, Ala., hosp. August 16: Wesley E. Brett, N.C., SBH; Gerald Cook, Mo., Navy; Jerry D. Reynolds, Tex., Army; Timothy P. Van Duiendyk, Mich., hosp. August 17: Elvin B. Norris, Tex., Army. August 18: W.T. Permenter, Tex., Army; Alfred J. Poole, S.C., hosp. August 19: Horacio Cardenas, Tex., hosp.; H. Douglas Roebuck, Ga., hosp.; Ray E. Woodall, Miss., Army. August 20: Wallace M. Hucabee, La., A.F. August 21: Mark E. Woodruff, Ala., Navy. August 22: William G. Justice, Tenn., hosp.

August 23: James E. Doffin Jr., N.C., Navy; Leslie M. LeFils, Tex., Navy; Elden H. Luffman, Fla., Navy; R. Gene Mills, Ala., hosp.; William T. Taylor, Ky., Army. August 24: Robert L. Browning, Miss., A.F.; Robert T. Durham, Ky., hosp.; Willford C. Kimble, La., Navy; Paul H. Mason, Tenn., Army. August 25: John R. Boon, Tenn., inst.; Alfred W. Meeks, Fla., A.F.; Hugh D. Smith, Tex., Navy; Clyde J. Wood, Ala., Army. August 26: Charles A. Tyson, Tenn., Army. August 27: Bernie Calaway, Tex., Navy. August 28: William K. Bagnal Jr., S.C., Army; Steve L. Doran, Tenn., inst.; Donald G. Gardner, Mo., hosp. August 29: Paul B. Cassibry, Ala., Army; Phillip J. Cassibry, Ala., Army; Gary E. Penton, La., inst. August 30: Bobbie Bundick, Tex., Army; Jimmie A. Roberts, Tex., Army; Jonathan H. Waddell, Miss., hosp.

August 31: Charles F. Hill, Tenn., Army; Benjamin F. Kelley, Ark., A.F.; Norman L. Redding, Fla., inst.

SEPTEMBER

September 1: Terry L. Brooks, N.C., inst.; George F. Ricketts, Va., inst.; Milton P. Snyder, Ohio, hosp. September 2: Ronald H. Kelling, Okla., A.F. September 3: Charles T. Clanton, Ark., Army; Thomas W. Murphy, Kan., A.F.; Gordon Shamburger, Miss., hosp. September 4: Norvell E. Knight, Ga., Navy; Edwin R. York, N.Y., Army. September 5: Jerry Shirley, Tex., Navy; Robert D. Tatum, Tex., Navy. September 6: Donald G. Burton, Tex., hosp.; Otis Owens Jr., S.C., A.F.; Tallie Williams, Tex., hosp.

September 7: Newton V. Cole, Miss., A.F.; Russell A. Ford, Va., inst.; Anthony W. Johnson, Md., hosp. September 8: Earl Duncan, Ark., A.F.; Austin L. Ingram, Ark., inst.; Virgil Lee Kearney, Tenn., V.A. September 9: Ocie L. Courtney Jr., Tex., Army; Talmadge P. McGary, Ky., inst.; L.L. McGee, N.C., SBH. September 10: Robert B. Estes, Tex., Army; Bennie J. Hornsby, Miss., Navy; Charles Mallard, Fla., Army; Leo J. McDonald, Tex., Navy. September 12: Henry E. Quates Jr., Fla., A.F.

September 13: Marvin L. Chamberlain, Mo., Navy; Frank E. Deese, N.C., Army; Vernon L. Fash, S.C., A.F.; Andrew Johnson, La., Navy. September 14: Roland J. Pollis, Tex., hosp.; H. Marlowe Link, Calit., hosp.; W. Parks McKiltrick, S.C., hosp.; Jack F. Phillips, Tex., Navy. September 16: Donald E. Fowler Jr., Minn., Army; Wm. Neale Williams, Tex., V.A. September 17: Robert David Knight, S.C., Army. September 18: Richard Earl Martindale, Tex., Navy; James R. Taylor, Miss., A.F. September 19: William T. Bassett, Okla., V.A. September 20: Francis T. Alewine, S.C., A.F. September 21: John A. Atwood, La., Army; Phillip Owens, Ga., ind. September 22: Thomas J.Z.T. DuBose, Fla., Navy.

September 23: Donald K. Duncan, Ky., hosp.; Robert W. Jakoby, Tex., hosp.; Samuel August Kimoken, Hawaii, Navy; Bert E. Miller, Tex., ind. September 24: Harold Garrett, Okla., Navy; Martin A. Schlueter, Calif., hosp. September 25: Raymond C. Moore, Pa., hosp.; William H. O'Dell, Tex., V.A.; Robert Vickers, Ky., Army. September 26: Billy D. Ingram, Tex., Army. September 27: Jerry L. Martin, Ill., Army; Thermon E. Moore, Ga., A.F.; Charles R. Riggs, Ky., inst. September 29: James D. Johnson, N.C., Army; Malcolm W. Rogers, Ky., Army; C. Byron Smith, Ala., inst.; Kenneth P. Witt, Ill., inst. September 30: Rhodes W. Harper,

Mo., Navy; Stanley E. White, Tex., A.F.

OCTOBER

October 1: Ronald S. Walker, Fla., inst. October 2: W.L. Simmer, Va., inst. October 3: John Thomas Brown, Tenn., V.A.; Stephen V. Gantt, S.C., Army; Harry T. Jones, Ga., Navy; Sidney Waterhouse, Ga., V.A. October 4: Billy D. Dunn, Tex., hosp.; Edmund W. Holmes, Jr., Fla., V.A.; Thomas H. Pulliam, Ga., hosp.; Fred L. Senter, Tex., hosp.; Harry E. Welch, Tenn., ind.

October 5: Ernest W. Jolin, Jr., Conn., Army. October 6: Gerald T. Richards, Mo., Navy; Glenn C. Womack, Ark., hosp. October 7: Thomas H. Cole, Ky., hosp.; James H. Ritchey, Tex., inst. October 8: James E. Davis, Va., hosp.; William T. Hartley, S.C., hosp.

October 9: Donald W. Couble, Tex., inst.; Austin D. Moon, La., Army; Frank J. Powers, Ga., inst. October 10: Arthur F. Bell, Tenn., Army; Preston C. Brown Jr., S.C., A.F.; George O. Hand, Miss., ind.; Dean E. Newberry, Ark., ind.; Jimmy R. Wilson, Okla., hosp. October 12: William H. Gibson, Tex., Navy; Laurence B. Graham, S.C., Army; Eugene W. Huffstutler Jr., N.M., inst.; Frank D. Metcalf, Fla., A.F.; B. Clifford Rawley, Mo., inst. October 13: Carter E. Hudson, Ala., hosp.; Benjamin Patrick Jr., Okla., hosp. October 14: E.D. Smith, La., inst. October 15: David G. Page, Mo., Navy.

October 16: Donald G. Phillips, Mo., V.A.; Medicus D. Rantz Jr., Tex., hosp.; Charles N. Wilcox, Ky., hosp. October 17: Roscoe E. Rector Jr., Va., Navy. October 18: Carl E. Bilderback, Tex., A.F.; Anthony Longval, Fla., Army; John P. Meiss, N.Y., Army; James E. Smith, N.C., hosp. October 19: Raymond McPherson, N.C., hosp. October 20: William Gordon Page, La., A.F. October 21: George Colgin, Va., hosp.; Billy G. Ricks, Tex., Army. October 22: Richard C. Davis, Ga., hosp.; Homer C. McElyea, Md., V.A. October 23: Gary L. Higgs, Sr., Tex., A.F. October 24: Henry Otis David, Ga., ind.; Arthur S. Howard, Tex., hosp.; Wesley Montfalcone, Va., hosp.; Robert Z. Powell, Ala., hosp.

October 25: Michael E. Champin, Okla., hosp.; Alfred M. Clark, Mo., Navy; Henry L. Martin, Tenn., Navy; Howard Tisdale, Ky., ind. October 26: Lewis E. Dawson, Ky., A.F.; William W. Goins, Ga., inst. October 28: Kenneth D. McCulley, Tex., A.F.; Jim Travis, Ga., hosp. October 29: W. Paul Andrews, Ala., hosp.; Rufus J. Crawford, Tenn., hosp.; Eugene R. Krieger, Fla., A.F.; Rozier Lee Stocks Jr., Va., hosp.; Vernard T. Utley, La., A.F. October 30: Richard McLean, Ga., Army. October 31: Clarence Lee Corbett Jr., N.C., Army; Jerry Lynn Mize, Ark., Army; Raburn Stevens, Tex., Army.

and in passing

A raison d'être

By William G. Tanner
HMB Executive Director

Every dynamic organization in today's changing world must remain flexible to meet new challenges and demands. Institutions either adapt to new conditions or they die after a slow attrition of usefulness.

An institution cannot justify its existence on the basis that it has "always been there." Or its programs on the basis that "we've always done it this way."

Since coming to the Home Mission Board, I have asked our people to take a hard look at the Board's raison d'être—our purpose for existing. I have asked our workers to re-examine their plans, projects, programs. I have also undertaken a study of the goals and purposes of the agency itself.

The results of this intensive self-examination are just being felt at the Board.

Perhaps the first, and most significant, development is the adoption of a new statement of purpose for the agency. This statement, written by HMB planners and approved by the recent Southern Baptist Convention, meeting in Atlanta, reads as follows:

"The Home Mission Board serves as the channel through which the Southern Baptist Convention expresses missions and evangelism concerns in the United States and assigned territories by developing and implementing a comprehensive strategy to enable churches, associations and state conventions to move into new frontiers in sharing the Gospel of Jesus Christ to make disciples, and in establishing con-

gregations for witnessing and ministering."

The statement reflects the agency's belief that its mission is as vital as ever; but it also indicates a desire on the part of our people to emphasize certain aspects of Christian endeavor particularly critical for the next quarter of a century.

It is our feeling the next two and a half decades may be the most pivotal and decisive in the history of the United States. No longer is it optional—if it ever was—that we make every effort to present the message of Jesus Christ to the people of our nation quickly; it is mandatory.

HMB statisticians estimate only 40 percent of the people in the United States have any church affiliation; Southern Baptists have averaged 300,000 to 400,000 baptisms per year since the 1950s. But the population has grown dramatically during those years. And we actually have lost ground in our efforts to win the nation to Christ!

Target: A.D. 2000 captures the Home Mission Board's response to the crisis confronting Christians. As yet, it consists mainly of the broad, bold strokes of the strategists' pens.

It combines some of the old, adds some things new; extends some programs, redefines and strengthens others. Most of all, it recognizes that the scope of Christ's commandment to GO is worldwide, to the "uttermost parts of the earth."

But if the people of all lands are to hear of Christ's Good News, it is essential the people of our land be evangelized and congregationalized to maintain a strong and viable

"home base!"

In all parts of America we see new frontiers of mission challenge. Opportunity is unlimited. The inner cities, the old cities, the new cities all extend a rationale of need. The "down and outs" and "up and outs," the minorities (which may be majorities in their communities by A.D. 2000) demand by their presence that we speak to them about the gospel.

The old and the young, the indigent and the incarcerated call for the light of God's grace.

The Home Mission Board's responsibilities and roles in helping Baptists become the leaven and salt within the American cultural milieu are spelled out in our new statement of purpose.

The unique assignment of this agency to carry out a comprehensive, extensive national missions program is defined by the statement's words.

Finally, the statement emphasizes the new frontiers of missions: the challenge arenas that offer opportunities for missions; and the hidden pockets that await discovery of approaches as yet untried.

Whatever and wherever they may be, the new frontiers stress the dynamic nature of our agency's work in seeking innovative methods of presenting the never-changing message of our Lord to an ever-changing United States society.

For there indeed is a stirring in our land and God is calling us to be his instruments of "light and life." The light dispels all darkness, and the life he offers us to share is eternal. □

