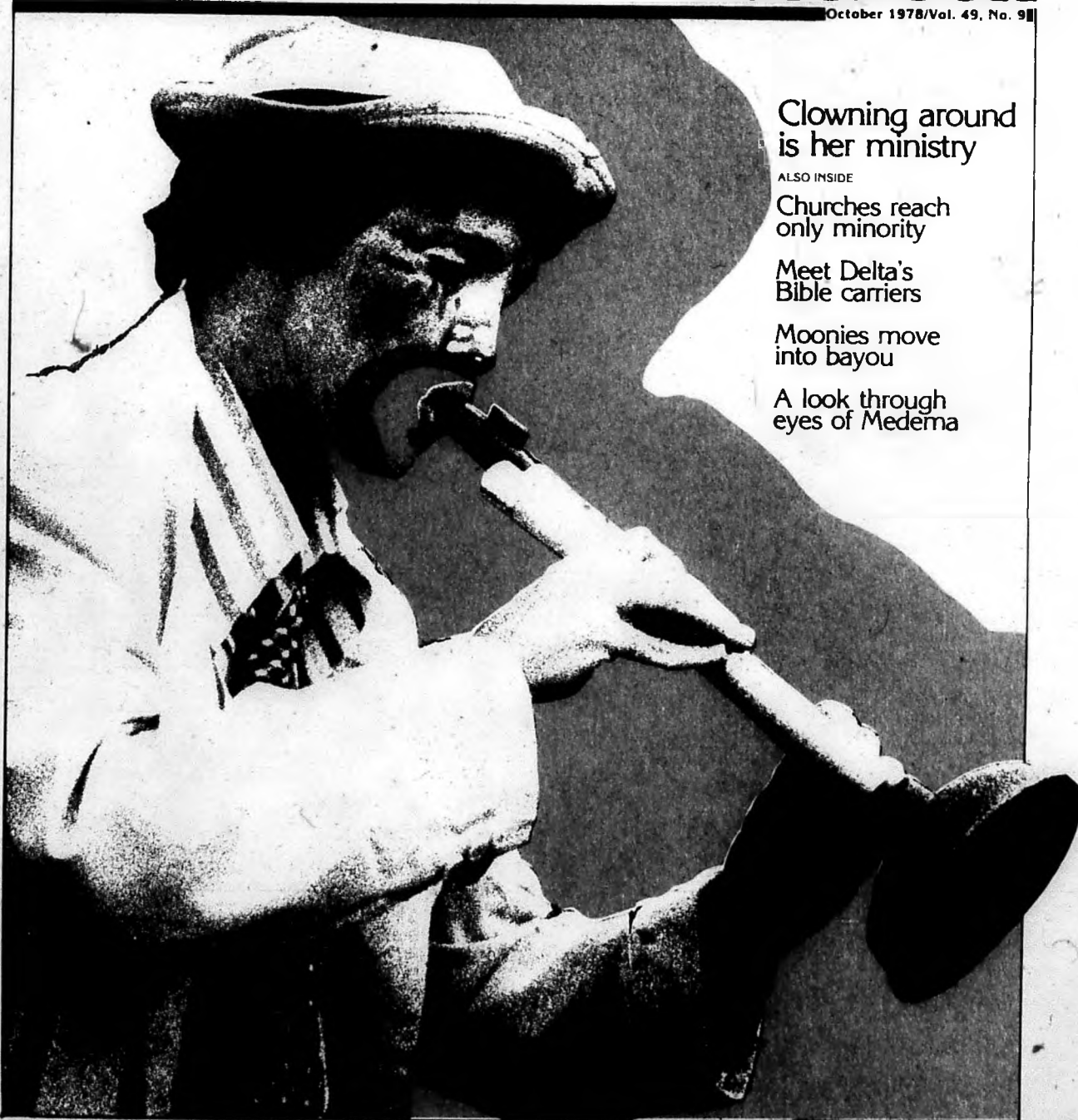


home missions

notebook

October 1978/Vol. 49, No. 9



Clowning around
is her ministry

ALSO INSIDE

Churches reach
only minority

Meet Delta's
Bible carriers

Moonies move
into bayou

A look through
eyes of Medema

comment

Two pictures

By Walker L. Knight
HMB Editor

It was time for the HMB Communications Division's formal stuff picture. Wearing suits, ties and best dresses, we had gathered in the Heritage Room of the Home Mission Board.

The photographer carefully arranged us: seated and standing around our division director, James M. (Jim) Sapp.

As photographers are wont to do, he kept taking "just one more" picture. Suddenly, in a moment of inspiration or frustration, the restless staff turned on Jim, picked him up and held him horizontally while the photographer snapped away. Three feet off the floor, Jim continued to pose. He never lost his cool. He seemed to enjoy the hijinks.

These two pictures reflect Jim's ability to take a high-spirited group of communicators and lead them to both formal and informal heights of communications and personal rapport.

Certificates and awards displayed in many Communication Division offices are so numerous they could substitute for wallpaper.

The Art department, for example, consistently has won the top awards for the HMB booth at the Southern Baptist Convention, plus many awards for other art forms.

The Audiovisuals department has earned top awards for its photography, both in photo-journalism and

in motion pictures. Many of these awards have come from groups outside the denomination.

The Promotion department a year ago received one of the Baptist Public Relations Association's top awards for the best overall public relations programs.

The Editorial department has won numerous awards for the magazine, news writing, features and photography.

Each award carries the name of just one person within the division, though often many were actually responsible. One name, however, should appear on every award: JIM SAPP. He has been the enabler, sparking the creativity that makes the awards possible.

Creativity thrives on encouragement, freedom, high standards of excellence, expectations and an esprit de corps. Jim's leadership, often expressed in subtle ways, has encouraged all these.

The spirit of the division affects all who work within it, from typists to those carrying heavier responsibility. Jim has a way of including everyone in the tasks of the moment and a way of fusing distinctions so that all recognize their worth and contribution. Consequently, he has received more than 100 percent effort and loyalty.

A native of Tulsa, Okla., Jim graduated from Oklahoma Baptist University in 1937, and started his career in communications as

superintendent of OBU's Bison Press. He later worked as the school's public relations director.

Afterward, he served a number of churches as assistant to the pastor or as education director until 1951 when he left First Baptist Church of Austin, Tex., to join the Brotherhood Commission in Memphis as promotion director. In 1964, he joined the staff of the Baptist Joint Committee on Public Affairs, then came to the Home Mission Board in 1972.

Why am I writing all this?

Jim's leaving our division and the Home Mission Board to once again work with a church—Highland Park Baptist in Austin—a church sponsored by First Church when he was minister of education.

Jim is nearly two years away from retirement. He already had picked Austin as the most likely spot in which to retire when Highland Park sought him out. They wanted a man of his experience and ability to lead in administration and education.

The opportunity also came at an appropriate time for Jim and his wife, Oletha, for they have a son in San Antonio with a very serious illness. They will be only an hour or so away from this family at a time when it is important to be close.

As in the photograph, we will be holding him aloft, this time in our prayers, and the division and the Home Mission Board will miss Jim and Oletha. □

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Meet Delta Air Lines' Bible carriers

By Jan Trusty
HMB Evangelism Section

ATLANTA—"There go the Bible carriers," occasionally is heard as about 75 Delta Air Lines mechanics gather for Bible study.

Four different lunch shifts meet—daily—at convenient spots around the huge jet base near William B. Hartsfield Atlanta International Airport.

At exactly 11 a.m., the first lunch shift leaves parked aircraft. With lunches and Bibles in hand, employees quickly make their way to a storeroom located in the second floor machine shop.

"We call this our Upper Room," mused one participant, smiling.

The small room with its cartoon-lined walls has space for only a table and a few chairs. The men spread out their lunches beside open Bibles and amid the roar of jets from a nearby runway, spend their 30-minute break in Bible study.

The studies began in 1974, in connection with the Fellowship of Christian Airline Personnel organization. "The idea was to create a fellowship around Jesus Christ," said James Bell, employee and coordinator of the Bible studies.

The Bible fellowship groups use the time to share each other's prayer requests and answered prayers. After a short devotion brought by one of its members, the group dismisses. "It's like a shot in the arm, especially on these busy days," indicated one member.

"There is a closer spirit with the men on the job as a result of the fellowship," commented mechanic Bob Holcombe. "I personally find it encouraging to know that there are other Christians in my work environment."

"Christians shouldn't be ashamed to let people know who they follow," said Bell. "And it is our hope that the Bible studies will encourage Christians to live a more dedicated Christian life on the job."

Lou Partain, leader of the 11:30 a.m. group, commented, "It isn't always easy to live a daily Christian witness. When that fellow next to you does something that irritates you, it is sometimes easy to forget about your witness."

"It makes a difference to share God's word and pray about individual needs. It creates a special

bond between us as co-workers."

Employees involved in the Bible studies have found Delta Air Lines management very encouraging and helpful. "They seem to appreciate the Christian influence," said one employee.

"Of course," commented Bell, "we caution the men not to abuse time away from work."

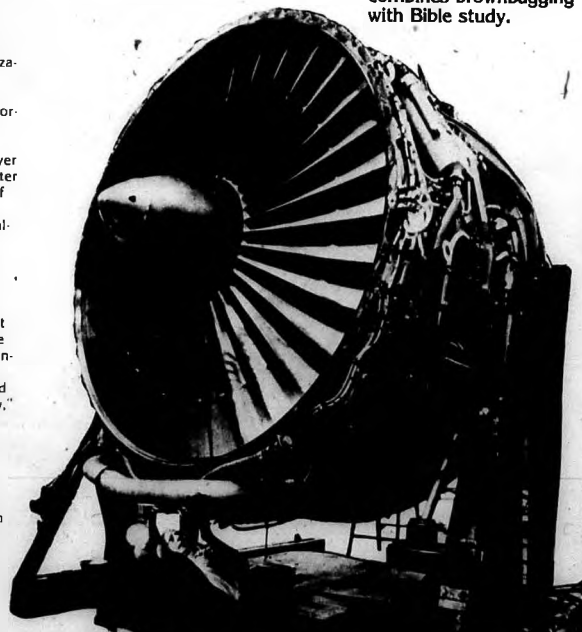
"Work situations," said Charlene Peavy, an active member of a newly formed Bible study for office personnel, "take on a new meaning when you become involved with the Bible studies. Your co-workers who are not involved in the studies begin to watch you closely. It's almost as if they are saying, 'I'm watching to see if you really live this.'"

Said Bell: "Living a life for the Lord is the best witness there is. What better place to witness than on the job to people you see day after day?"

Daily exposure to all those "Bible carriers" had influence on one airlines employee. His speech was rough and his attitude sour. He was known as the roughest man in the mechanics shop. But since he became a Christian a year ago, his co-workers find his attitude and speech are completely changed.

"Being exposed to a Christian witness on the job played a large part in this man's changed life," concluded Bell, "and if nothing else does, that makes it all worthwhile." □

Mechanics' lunch shift combines brownbagging with Bible study.



PAUL OBREGON PHOTO

Evangelical churches ministering to a minority

The "typical" family—only one-third of the American population—is the emphasis of 90 percent of evangelistic churches.

RIDGECREST, N.C.—The vast majority of evangelical churches in the United States are focusing their attention on a minority of the population, church planning expert Lyle Schaller said here.

Schaller, speaking at a workshop for directors of missions at Ridgecrest Baptist Conference Center, said: "At least 90 percent of the evangelistic churches are concentrating their evangelistic efforts on their dream of evangelistic efforts, if they don't have any—on a third of the population and leaving the other two-thirds largely untouched."

Schaller, leading a seminar on "Understanding Tomorrow" during Home Missions week, said the focus of the evangelistic effort is the young family: husband, wife and children under 18 still living at home.

"Only 34 percent of the total population is in that category," Schaller said. "The remaining two thirds are largely ignored by evangelical churches."

The church planning expert added that recent United States Labor Department Statistics indicate that "6.8 percent of the population is in the category of husband, wife, children under 18 in households where the wife does not work outside the home. Most church evangelistic efforts are aimed at . . . the

typical American family. This is the group most favored for church membership."

In his survey of the American church scene, Schaller, a United Methodist minister, said evangelistic churches must have ministries and outreach efforts to single parent families, divorced persons, the never married and a "whole bundle" of other persons who are not in the stereotypical American family.

In fact, he said, if Southern Baptists are to prevent decline, the denomination must reach these groups.

He added, however, that many Southern Baptist congregations are "pretty well entrenched in yesterday . . . their number one priority is to re-create 1953."

However, the church planning expert noted also that "a lot of Southern Baptist congregations are living in today and tomorrow. Many of them are now much more open to single parent families than they would have been 10 or 15 years ago. This has happened because a lot of adult, mature leaders have a son or a daughter who is now a single parent. That changes the perspective a whole lot."

Southern Baptists as a whole, he said, are responding pretty well to change. "There are two

national home mission agencies I see which are living in today and tomorrow. One is the Division for Mission in North America of the Lutheran Church of America, and the other is the Home Mission Board of the Southern Baptist Convention.

"I don't see anyone except the LCA and the SBC with those kinds of efforts in starting new churches, and, by and large, the best ministries to single parents, recently bereaved persons and a whole series of specialized categories are in these denominations."

Concerning a foreseeable decline within the SBC, Schaller commented, "Somewhere around 1971 it looked like the SBC had peaked and was going to begin decline like the United Methodists did in 1964. But some things began taking place and the HMB Evangelism Section made some changes and turned the decline around."

"That has kept the downward curve from materializing, but there are some cautions I would raise. First is that Southern Baptists have a kind of institutional inertia which will push you downward unless you keep resisting it."

"The second thing is that even though I have a lot of admiration for Southern Baptists' approach to new church

development, that alone is not going to do it.

"You must help congregations expand their horizons; to try to reach the two-thirds of the population which has been ignored."

"There are three issues I think are pivotal for the SBC. First, you must be able to start new congregations to reach ethnic groups, the new migrations. Second, and this is the most sensitive, is the SBC response to the charismatic movement. I think the SBC is going to have to learn to live with the charismatic movement and you haven't done that yet."

The third pivotal issue Schaller cited is the ability of Southern Baptists "to reach what are now the young parents who were born in the 1940s and early 1950s. Many of them came out of the counter culture and their value system isn't the traditional value system."

"I think you will probably be able to establish new congregations. I am not so optimistic about [your] accommodating yourself to the charismatic movement. I am middle-of-the-road about whether you will reach the young people who were part of the counter-culture."

"If you do not do these things, however, you will plateau, and it is very hard to stay on a plateau." □
—Dan Martin

Bible club may go to Supreme Court

By Celeste Loucks
HM assistant editor

To contend the state may not accommodate religion would be to find in the Constitution a requirement that the government show callous indifference to religious groups. That would be preferring those who believe in no religion over those who do believe. . . . Justice William O. Douglas, *Zorach v. Clauson* (1952)

ROCHESTER, NY—The issue was C.L.U.B.S.

About 50 young people and adults carrying placards and wearing signs marched around a gleaming Liberty Pole downtown.

The demonstration was for "constitutional, lawful use of Bibles in schools."

Earlier in the year, the Buffalo Board of Education denied students in three schools a meeting place for a voluntary before-school Bible club. A lower court upheld that decision.

In September, students, led by inner-city home missionary Byron Lutz, appealed on the basis their rights of free speech and public forum had been abridged.

The group marched from Liberty Pole to Civic Center Plaza, where they gathered for hymn singing and a prayer vigil. Shortly after noon, a panel of four judges in the appellate division of the New York Supreme Court heard the case: *Tritley v. Buffalo Board of Education*.

A decision will be handed down in November. The students are prepared to take their petition on to the U.S. Supreme Court, if necessary.

Fred Cox, an appellant in the case and a sophomore at Burgard High School in Buffalo, was one of eight students who began meeting for 15 minutes each morning before school for Bible reading and prayer.

Teachers, ranging from Catholic to Baptist, voluntarily met with Bible club members. The group was interdenominational.

The club grew to more than 20 students. Then, a member of the board of education questioned their right to meet on school property, under sponsorship of school employees.

"All these other clubs were meeting," said Cox's older brother, Mike. "We didn't think they [school authorities] would mind at all." He and other students felt the decision was wrong and decided to appeal.

"We prayed about it and we thought it was something we should be involved in." If they lose in November, he said, "We are willing to go all the way with it."

Sitting in the fifth-floor courtroom, four judges in black robes listened to briefs presented by the appellant (students) and respondent (board of education).

William E. Carey, counsel for the schools, said the Bible club meetings were "religious ceremonies" and maintained public buildings should not be used for them or for advancing "religious interests."

He claimed teacher involvement created "undue entanglement" of church and state.

Michael J. Brown, attorney for appellant, argued that in the four definitive U.S. Supreme Court decisions concerning religion in public schools [*McCollum v. Board of Education* (1948); *Engel v. Vitale* (1962); *Abington School District v. Schempp* (1963); and *Zorach v. Clauson* (1952)] the court ruled schools cannot require religious activities on the school premises, yet emphasized there is "no constitutional prohibition against public school accommodation of religions."



Students march around liberty pole prior to hearing in Rochester.

"There is absolutely no sponsorship involved," he insisted. "They [the students] ask to be tolerated to the extent of being allowed to meet outside of normal class hours. . . as other students are being allowed to meet."

"The principal financial support to religion is in allowing these young people to use an otherwise unused room in the school on their free time for reading the Bible." Light and heat for the rooms were being expended, he said, regardless of whether the rooms were used.

And, Brown maintained, "There is no excessive entanglement with religion. . . . The schools are not using public funds to pay teacher sponsors who have volunteered their time out of a 'desire to join in the activity.'"

He concluded outlawing the clubs conflicts with the First and Fourteenth Amendments. The appellants have been "denied their constitutional rights," he said, and have been "denigrated to the position of second-class citizens in a school system which is required by law to treat them neutrally, not with hostility."

After the hearing, Brown would not predict the judges' decision. However, he characterized them as "receptive."

Lutz said he felt encouraged by the hearing and spoke of strong public support in Buffalo.

Gene Barrett, chaplain for the Buffalo Bills and a talk show host for a local radio station, said the listeners' main objection to resumption of Bible clubs was that this could "open up a can of worms," allowing other religious groups as Hare Krishna and Unification Church into the schools.

The students, Lutz and Brown—a Christian lawyer who has donated more than 100 hours of research in preparation of the case—expressed an interest in taking the case beyond the state of New York.

"I've lived with this case for a year," Brown said. "I would like to see it go all the way to the Supreme Court."

Students who sat quietly during the hearing, returned to the plaza for a final prayer of petition and praise. Then they picked up their placards, signs and bumper stickers and headed back toward the Liberty Pole.

"Take care of those signs," Lutz told the teenagers. "We may need to use them again." □



By Erin Walt
MYRTLE BEACH, S.C.—
Slowly the clown makes
her way through the
pressing crowd. She
stops occasionally to
joke with an adult or pat
a small child's head.
Finally, at center stage,

Greasepaint, giggles and a word for Jesus

Behind greasepaint
and buffoonery is
serious ministry of
HMB's Carol Phipps.

she begins her act.
Only this clown isn't in
a circus tent, and she's
not performing for ap-
plause. Tonight, her
stage is a campsite under
the stars. Her perfor-
mance is a testimony.
The eager crowd moves
forward to hear her
words.

"Hi! My name's Servo
Servin, and I'm here
tonight to tell you about
my best friend, Jesus."

In a childlike voice,
the clown relates her first
visit to a Baptist church
at age 12, and how short-
ly after that she became
a Christian.

"They always had the
last song. What is it
called? Oh, yeah, an
invitation," she
continued. "Well,

I didn't know
what they were
inviting me to, but I'd always
start crying.

One Sunday,
they sang that
same song they
always sang:

"Just As I Am,"
and I thought,
'Here I am
again, trem-

bling, just as
I am.' The
clown recounted
her long

walkdown the aisle
and her accep-
tance of Jesus as
her best friend.

Servo Servin,
happy, childlike,
wears a long,
white coat and

baggy pants
held by suspenders.
Flowered under-
wear peeks out

over the edge.
She carries a
giant-sized
toothbrush in

her coat pocket,
a ukulele under
her arm.

Behind the greasepaint
is Carol Phipps, a sec-
retary in the Home Mis-
sion Board's Department
of Interfaith Witness.

Phipps entertains at
parties, church fellow-
ships and retreats.

Life, however, hasn't
always been full of
laughter and fun for
Phipps. She grew up in
an unhappy home. Dur-

ing the first 17 years of
life, she moved 17 times.
Due to the moves and

poor home situation, she
adopted the church as a
substitute family.

When she became a
Christian, her father re-
jected that faith, and
stress at home mounted.

By age 15, in order to
cope with her pressures,
several times she lapsed
into a catatonic state—

lying in bed, not com-
municating with anyone.
Bombarded with hostil-

ity, she finally left home.
A family near Baltimore,
Md., took her in and for
the first time, she said,

she felt loved and ac-
cepted. "As time went
by, God started revealing
things for me to do to be

made whole."
Through church asso-
ciations and intense Bi-
ble study, she learned
trust.

Through a triple ma-
jor: psychology, soci-
ology and religion, she
continued personal
development.

Phipps began her
clown act during college
while living with a
middle-aged woman in

her church. A committee
was looking for someone
to entertain for a charity
bazaar. The woman sug-

gested, "Let's ask Carol.
She's a clown." They
took her words seriously,

and made Phipps her
first clown outfit.

While a student at
Georgetown Baptist Col-
lege in Kentucky, Phipps
flew to Hong Kong to
study Chinese civilization
at the Baptist College
there. She made the trip

on faith: she boarded the
plane for Hong Kong not
knowing a friend had
completed payment for
her trip. Later, she repaid
the friend by raising
about 9,000 tomato
plants and selling the
yield.

After graduation,
Phipps attended Sou-
thern seminary in
Louisville and obtained a
master of divinity
degree.

Phipps said her main
goal is ministry. "I be-
lieve I am where God
wants me to be at this
time," she said. "I do feel

called to preach the
gospel, yet not in a pas-
toral or evangelist
capacity." She does ex-
press an interest in work-

ing through the chap-
laincy.
"I don't feel called to
be a pastor or to be or-

deined. If ordination was
believed to be what it
really is—a church, an
association, people of

God, putting their ap-
proval on you as a
minister-servant of God,
whether male or

female—I might.
"My main goal is
ministry. If ordination
would make my ministry
more valid to the world

... certainly ordination
would be for me."
After seminary study
of women of the Bible,

she concluded that any
person following Christ is
a minister—if the
woman's gift is speech,

she said, it should be
used "with love and
power as the Spirit gives
opportunity."

Right now, Phipps sees
opportunities through
Servo Servin, the clown.
With her simple routine
and clown testimony she

is able to reach out and
touch the hearts of her
audience—with the joy
and understanding of her
best friend. □

Walt works as a summer intern at the
Home Mission Board. She is a student
at Baylor University.

McCullough dies in accident

MEMPHIS, Tenn.—Glendon McCullough, executive
director of the SBC Brotherhood Commission, died
here August 23 in a three-car collision.

McCullough, 56, was killed while driving from work
during rush hour. His car was struck head-on; the driver
of the other car also was killed.

McCullough went to the Brotherhood Commission
seven years ago, after serving 12 years as director of
personnel at the Home Mission Board.

McCullough had sought to steer the SBC's men-and-
boys organization in new directions, emphasizing in-
volvement in mission projects, lay renewal, disaster
relief and flexible organizational approaches.

Before joining the Home Mission Board staff in 1959,
he served as associate pastor of Druid Hills Baptist
Church in Atlanta, pastor of First Baptist in Hazlehurst,
Ga.; Royal Ambassador secretary for the Georgia Baptist
Convention; English instructor at Seinan Gakuin Univer-
sity in Fukuoka, Japan; and dean of men at Baylor
University in Waco, Tex.

He was a native of Griffin, Ga., and an alumnus of
both Baylor and Southern Baptist Theological Seminary
in Louisville, Ky. He had done additional graduate study
at the University of California in Berkeley.

William G. Tanner, HMB executive director, praised
McCullough for his contributions to missions.

Said Jimmy Allen, San Antonio pastor and SBC presi-
dent, "Southern Baptists and the whole Christian com-
munity have lost a champion of world missions. Glen-
don McCullough was a missionary statesman."

A personal friend of President Jimmy Carter, Mc-
Cullough had given the 475,000-member Brotherhood
high visibility in national meetings that involved Carter
and former Vice President Gerald Ford.

McCullough is survived by his wife and four children.
Memorial contributions, in lieu of flowers, should be
sent to the Brotherhood's endowment fund to finance a
Layman's Training Center, a project McCullough had
begun before his death. □

Death culminates second career

SAN ANTONIO—R.G. Van Royen, 80, who had two
careers in home missions work, died Aug. 19, in San
Antonio, Tex.

Van Royen, a native of Kansas, was with the Southern
Baptist Home Mission Board from 1944 until his retire-
ment in 1964. He was visual education director, then
superintendent of work in Panama and the Canal Zone,
and a field worker for the language missions depart-
ment.

Following his retirement from the HMB, he accepted
the pastorate of First Baptist Church of Presidio, Tex.,
and worked with Texas Baptists in establishing the River
Ministry.

"Van Royen was fearless and independent," said
Elmin Howell, coordinator of the Texas Baptist River
Ministry. "He had one purpose, to communicate the
gospel to people."

Prior to joining the HMB staff, Van Royen had been
pastor of Alamo Heights and Riverside churches in San
Antonio and superintendent of city missions in Corpus
Christi.

Survivors include his wife, Edith, of San Antonio. □

Let's get together

By John Havlik

Director, HMB Evangelism Education and Writing

Baptists attending Ridgecrest and Glorieta assemblies—from pastors to laypersons—all seemed to be asking, "Why don't Southern Baptist leaders get together?" A confusing number of programs are being thrown at the pastors and churches by both SBC and state program leaders. Often, agency program leaders have spoken with many voices on the same emphasis.

When Carl Henry wrote an editorial in *Christianity Today*, challenging evangelicals to get together, Key '73 was born. This introduced evangelicals to the evangelical Roman Catholics. It meant a great deal for many denominations who had all but given up on evangelism. Resulting from this emphasis were the academy for evangelism studies, the evangelism forum and the Lausanne Continuation Committee.

In our denomination are leaders in several agencies and programs who seem to be committed to "getting together." Some already have put out the word that the name of the game is working together to produce the things we cannot produce alone. There are leaders such as C.B. Hogue in evangelism, Reggie McDonough in church administration and Roy Edgemon in church training who are urging their people, "We must get

together." And they are saying it about areas where there has been the most confusion: church growth, discipleship and evangelism. Instead of offering an authoritarian, independent brand of leadership, they present a synergistic cooperation. Here is hope for beleaguered pastors and churches.

Already, evangelism and church administration have joined in production of C.A.R.E. (Cultivate-Activate-Revive-Enjoy) packages, with emphasis determined by the Sunday School department, HMB church extension and evangelism. Other examples are in lay renewal and in church training centers which offer many options for church training programs.

Let's also get together in areas such as church growth, action-oriented curriculum, lay seminaries in local churches, discipleship, small group techniques, teaching about spiritual gifts and training church starters.

This may result in some resources with either no agency logo or multi-agency logo. And it may relieve pastors and churches now greatly confused by so many signals, so many signs pointing in different directions.

The current pilgrimage of pastors and people to retreats at Lake Arrowhead and youth conflict seminars indicates our need to get together. When we finally do, it will be a good day for us. □

Borrowing is expensive

By Robert H. Kilgore

Director, HMB Division of Church Loans

How much money should a church owe? Each church has its own opportunities and limitations. Yet, there are a few guidelines.

A study of about 2,000 churches was made by the Home Mission Board Division of Church Loans. Most were small churches; however, a few had more than 1,000 in church attendance and budgets exceeding one million dollars. They were stable churches with good programs. Most budgeted their expenditures as follows:

Local expenses: 15-20 percent
Leaders' services (salaries and benefits): 40-50 percent
Missions: 10-15 percent
Total program needs: 65-85 percent
Left for debt: 35-15 percent

The church with elaborate local program expense, which usually accelerates its outreach, must restrict its debt. Expanded debt often limits program features resulting in slower, perhaps inadequate growth and ministry.

Therefore, balance is necessary and most churches should restrict debt to that amount which would be accommodated by about 25 percent of budget income.

Limiting debt to a percentage of income translates to these amounts:

If a church can afford 35 percent of income for debt and if it can obtain a 20-year/8½% interest loan, the debt amount should be limited to 3.5 times annual income; or with a 20-year/9½% loan, 3.2 times income; with a 15-year/8½%, 3 times; or 15-year/9½%, 2.8 times income.

With 30 percent of income to go for debt, a 20-year/8½% loan should be limited to 3 times income; 20-year/9½%, 2.7 times; 15-year/8½%, 2.5 times; 15-year/9½%, 2.4 times income.

With 25 percent of income, a 20-year/8½% loan should be limited to 2.5 times income; 20-year/9½%, 2.2 times; 15-year/8½%, 2.2 times; 15-year/9½%, 2 times.

With 20 percent, 20-year/8½%, 2 times; 20-year/9½%, 1.8 times; 15-year/8½%, 1.7 times; 15-year/9½%, 1.6 times.

With 15 percent, 20-year/8½%, 1.5 times; 20-year/9½%, 1.4 times; 15-year/8½%, 1.3 times; and 15-year/9½%, 1.2 times annual income.

For example, if a church with income of \$100,000 a year can afford 25 percent of its income for debt, and if it can obtain a loan for 20 years at 9½ percent interest, it can safely borrow \$220,000 (or 2.2 times income).

A loan of \$220,000 would require payments each month of \$2,050.70. In 20 years the church would repay \$492,168, or \$2.23 for each \$1.00 borrowed.

Borrowing is expensive.

Churches planning new buildings, remodeling or land purchases would do well to:

- take the time to raise cash; if a fund raising campaign is needed, the Stewardship Commission's "Together We Build" program is worth considering;
- keep debt to a minimum; and,
- build only what is needed. Surplus land and buildings do not represent the best stewardship of money entrusted to a church. □

Where there's a will

By Harry D. Trulove

President, Arkansas Baptist Foundation

For many persons, active support of the Lord's work will continue beyond their earthly lives.

Through a will and/or various annuity agreements, they will continue to have a part, financially, in the Lord's work "till Jesus comes."

Who are these people? Most are average citizens, active in their local churches, people who give consistently from their incomes. Only a few would be considered wealthy.

What prompts them to act? There are two schools of thought. The professional fund raiser believes tax avoidance is the primary motive. However, in a doctrinal study, "Motives for Giving," Ben Elrod, president of Georgetown College in Kentucky, concludes the majority of Christians give because of their love for the Lord and their concern for Christian causes.

Statistics show that 80 percent of the people who have wills, however, have not taken advantage of steps to avoid excessive taxes. This avoidance could be good stewardship.

As example, Mr. and Mrs. J, a retired military couple with grown children, have an estate of about \$100,000. At the death of the surviving partner, 50 percent of the estate will be placed in their Baptist Foundation as an

endowment for Home Missions. The other 50 percent will be divided between the two children.

Mr. K, an elderly man, blind for more than 60 years, had an estate valued at more than \$250,000 at his death. In his will, he left his entire estate to the Baptist Foundation under a charitable remainder trust. The trust provides adequately for surviving family members. At the death of each, their portion goes to a designated Baptist cause.

Mr. and Mrs. W owned highly appreciated stock. To sell it would trigger a substantial capital gains tax. So they gave the stock to their Baptist Foundation to fund a charitable remainder annuity trust. They now have an income of six percent of the initial fair market value for the life of the surviving spouse. It saves them the capital gains tax, increasing this part of their estate from two to six percent, and provides a substantial tax deduction in the year the gift was made. The Home Mission Board is the ultimate beneficiary.

In all these examples, the basic tool was the will.

Most of these people worked with their attorneys and plans were made to provide adequately for family members.

In the process, they also gave to Christian causes. "Where there's a will, there's a way." Have you provided a way through your will? □

Portland missions launched simultaneously

PORTLAND, Ore.—Portland area Southern Baptists began 18 new mission congregations in a single day.

The congregations were started as part of Miracle 25, a plan to launch at least 25 missions. The 18 congregations started July 23 joined seven others which were started earlier and one planned to begin July 30.

The effort was aided by more than 250 volunteers from Texas, Tennessee, Mississippi and Georgia. Most of the workers—207 of them—came from nine churches of the Union Baptist Association in Houston, Tex.

The volunteers conducted backyard Bible clubs, mission vacation Bible schools, surveys and Action enlistment

campaigns. (Action is a program devised by Andy Anderson of the Baptist Sunday School Board to enroll prospective Sunday School members.)

And while two of the churches failed to have services on the given day, and one church reported a "no-show," the effort was considered worthwhile and resulted in several professions of faith.

Darrell Evenson, director of missions for the Interstate Baptist Association in Portland, sponsor of the project, said the effort had been planned since early 1977.

Evenson enlisted sponsoring churches from the Interstate association, a group of 50 churches in Portland and Vancouver, Wash. Most of the churches are small, and

more than half have less than 100 persons in average attendance.

Evaluating the project, Bill Bumpas, retired religious education specialist and a contract worker for the Baptist Sunday School Board for Miracle 25, said: "We can't measure what was done in numbers. The effect of starting these new churches will be felt in the weeks and months and years ahead. I feel the next few days are important for the people in the sponsoring churches and missions."

"Now that they have put their feet in the water, they've got to go ahead and make the plunge."

He added: "If I had it to do over again, I don't think we should set a certain day. I think we should aim to start 25 or

50 churches within a year rather than centering on one specific day. Some of the churches were ready to go before July 23, and some still aren't ready."

"I also think there should have been intensive work with Home Bible fellowships before we started the worship service. There was a lot of emphasis on starting the worship services and some of the places simply needed more cultivation before the worship service began."

Evenson said: "I think the best thing that has come out of Miracle 25 is that it has shown us that we can start missions if we want to. We have broken that old apathy about starting new missions." □

—Dan Martin



Covenant Baptist: a venture in faith

By Phyllis Faulkenbury
Editorial Assistant, 1982 Books

WASHINGTON, D.C.—A decade ago, it looked like Covenant Baptist Church was going to have to pack up and move with the rest of the community. "For sale" signs sprouted on white-owned property as blacks moved in.

Covenant's members—from the formerly all-white, middle-class neighborhood—left by the scores. The pastor resigned. A handful of members remained.

Pausing to reassess its situation, the church took a deep breath and plunged headlong to meet the challenge. It called a black pastor and opened wide its doors.

Wesley Wiley is the quiet, 63-year-old HMB employee who accepted the challenge: from the beginning, he rejected a salary from the church. It was his venture of faith. Wes Wiley believed—and helped prove—the church could succeed.

What in 1969 was a 75-member white congregation is today a 350-plus, predominantly black congregation. It supports a day-care ministry, outreach programs and a host of workshops, proving that Covenant Baptist is alive and well and doing something for the community.

Members attribute much of the success to Wiley, the man who responded to their plea for help. He is a Home Mission Board-appointed area director of cooperative ministries with National Baptists. The church is affiliated with the Southern Baptist Convention and the Progressive National Baptist Convention.

"No one person can say he did it all," said Wiley. "I think everybody here can look around and see changes and say, 'I helped start that.'"

Explained Wiley, "We're a new congregation. And we've had to make sacrifices . . . this has drawn us close."

The church realized that a good program depends on more than "opening the doors and letting the lights burn." Their effort, coupled with an "if-you-believe-it's-possible-give-it-a-try attitude" led to Covenant Community workshops: six weeks of everything from

exercise classes to Bible history seminars.

"What we did," said member Debra Newman, "was to go to almost everybody in the church and say, 'Hey, what can you do that you could teach somebody else?'" A lawyer taught a class in practical law; a schoolteacher taught remedial math; an elderly woman taught crocheting. "Since then, it's been easy to see other classes that need to be offered," said Newman. "If I'm doing something and a dozen people come up to me and say, 'How do you do that?' then I should recognize that I should teach a class about it."

Members gained confidence from the workshops' success and tried additional things.

Dennis Wiley (Wiley's son), a magna cum laude Harvard University graduate, works full-time without pay (like his father who still refuses salary from the church) as youth choir director. He rewrote Frankie and Johnnie, a 1950s musical, to include his original music and choreography. When performed by teenagers in local schools and churches, the musical was given a favorable review by the Washington Post.

Other musicals are under way. Dennis encourages young people to develop their writing and musical skills through workshops he teaches at the church.

"I call Dennis the dreamer," said a member, "because he's always dreaming of new ways to involve people in the church."

But, Dennis insisted, "I give my father full credit for creating an atmosphere where creativity can grow. He is a great source of inspiration . . ."

The congregation is young—the average age is 35. This, combined with the closeness and trust among members, has made them willing to risk, thinks Wiley. And these risks have resulted in successful programs.

One example is Covenant Childhood Learning and Development Center, begun in 1972. "It was made possible only through tremendous sacrifices, underwriting and borrowing of money," Wiley said. "It always runs on a deficit, but we are satisfied to be rendering a service." The school accepts no government money and is supported by the church, except for donations and

small fees from parents.

A bright yellow "smile face" painted on Covenant's education building welcomes children to classrooms alive with color: blues, reds and greens. Sixty-five children—from preschoolers to second graders—study the same subjects as their public school counterparts, "only it's more personal," explained Elsie Holmes, school director. "A child gets plenty of attention. The teachers have more contact with parents. There's more time to learn."

Children begin Spanish lessons at age four; a summer program features recreation and nature classes.

"Some parents who bring their children to us may never attend church," admitted Wiley, "but for us, the school is a way of reaching into the community and saying, 'I care.'"

This caring attitude manifests itself in other ways: distribution of Good News Bibles to poverty areas by a youth group; rehabilitation for St. Anne's mental hospital patients; counseling for high school dropouts.

"There's no secret to an exciting program that people enjoy," Wiley said. He harnesses most of his energies into a two-fold, straightforward ministry: "I want to develop the whole person. And I want to promote the principles of what is good and decent."

Wiley credits his father with teaching him those Christian principles. "I always thought he was the best man God ever created. I believed what he taught. I believed what he lived."

While growing up in a small farming community near Yanceyville, N.C., Wiley learned early the importance of education in a society where "prejudice existed at the grassroots."

There were no schools for blacks past seventh grade, so Wiley's preacher-father sent all nine children to boarding school in a town 15 miles away. But he couldn't afford to send more than one child at a time.

Wiley waited three years for his turn, finished high school, then attended Shaw University and Southeastern seminary. He pastored North Carolina churches and worked with Washington D.C. Baptist Convention prior to pastoring at Covenant.

He is a member of the Greater Washington Council of Churches—chairman of the missions committee for the council—and finance committee chairman for the Progressive Baptist Convention.

"It has taken someone like Wiley to bridge the gap between blacks and whites in this area," said Ernest Gibson, director of the Greater Washington Council of Churches. "Wiley understands the heartbeat of black Baptists and is fully accepted and respected by other denominations—he's able to play the role of liaison."

At times, Wiley feels pressured by all his responsibilities. "There's little time for me," he admitted. Yet for him, Covenant Baptist remains top priority.

Like the community grown up around it in the past nine years, Covenant's congregation is diverse. Most are middle class homeowners. All but 12 are black. Most have college degrees; several lawyers and graduate-level professionals attend.

"Covenant is a model black church," because it reaches the black professional, said Emmanuel McCall, director of HMB's cooperative ministries with National Baptists. Often black churches are looked into the mind-set that the pastor must do everything and frequently he lacks training, he said.

"Wes is like a catalyst. He knows how to help people discover for themselves what they need," said McCall. □

Brogan heads seminary

JACKSON, Miss.—Richard Brogan has been named president of Mississippi Baptist Seminary in Jackson

after serving seven years as director of cooperative ministries with National Baptists for the Mississippi Baptist Convention.

Brogan, 40, a native of Mississippi, has taught on the seminary faculty for 15 years. He has been affiliated with the HMB work with National Baptists since 1967.

The seminary, which has about 1,000 students studying out of Jackson and 20 satellite extensions throughout the state, offers certificates, diplomas and degrees through its one-, two- and

three-year programs. It is designed, specifically, for in-service training of ministers and church members.

Brogan hopes to guide the seminary into a building program; currently it is headquartered in a former Baptist church building. He also expects to work toward accreditation for the seminary.

He believes the new job will strengthen his work among black Baptists. "It's a little stronger base for me to be employed by a black and white trustee board, rather than by just a white board [Mississippi convention]," said Brogan. □

At Hale Mohalu

Lepers given hope

HONOLULU—On Sept. 1, in an attempt to complete the eviction of leprosy patients at Hale Mohalu begun in January, the Hawaii Department of Health turned off utilities and withdrew medical support and personnel.

Community people rallied, however, blocking the eviction. And the future looks brighter for patients wishing to remain in the Pearl City leper treatment-halfway facility.

Glenn Harada, Christian social ministries missionary, reported people in the surrounding community brought food, water and portable gas burners to Hale Mohalu to help sustain the dozen patients housed there for five days without utilities.

Then, on Sept. 5, a federal court ordered the state to resume services; the order was appealed, but sustained by a higher court.

As reported in June HM, the issue has simmered since the first of 1978, when the fire department issued a notice that the patients must evacuate their "home away from home" of 20 years due to fire hazards and structural deficiencies.

Several patients moved to Leahi Hospital, but about a dozen patients resisted eviction.

Harada, whose brother is a patient, along with other members of the Hawaii Council of Churches, is seeking alternatives to a complete patient removal from the site.

On Sept. 8, he said, about 850 persons attended a luau to benefit Hale Mohalu residents, and plans are being considered to establish "non-profit" housing for patients wishing to remain on Hale Mohalu site. □

Baptists in heart of the French Quarter

By Jim Newton
Editor, World Mission Journal

NEW ORLEANS, La.—Located in the heart of the French Quarter, Vieux Carre Baptist Church has a remarkable record of ministry—despite the fact that the tiny church has only 17 members.

In recent years, members of that store-front church have:

- sponsored 142 Cambodian refugees, locating shelter and jobs for most of them;
- led the Louisiana Baptist Convention in per capita Cooperative Program giving two years ago;
- led 59 persons to Christ last year, even though the church reported no baptisms for the year;
- hosted and sponsored a group of about 40 laymen and seminary students who stayed in the church at night and did personal witnessing and street preaching during the Mardi Gras last year; 158 were led to Christ.
- paid hospital and dental bills exceeding several thousand dollars for a foreign missions volunteer and nursing student from Kenya.

Despite the church's limited resources, the list could go on and on.

"We don't put our emphasis on nickels and noses," explained Roy Humphrey, pastor of Vieux Carre church. "We put our emphasis on people."

"If every church in the Southern Baptist Convention had the heart that this church has, we wouldn't even have to have a Lottie Moon Christmas Offering."

While it is not a wealthy church, most members are tithers. The pastor draws no salary; he receives reimbursement for his expenses.

Humphrey, a jolly, hulking man standing six feet tall and weighing 296 pounds, supports himself as a real estate and brick salesman. He owns several rental houses and a masonry contracting firm.

"I work a 22-hour day, but spend more time eating than I do working," he mused.

Humphrey jokingly refers to himself as a big fat man and he doesn't hesitate to tell you what he weighs or that "every pound of it is sweet."

Neither does he hesitate to express his opinions on any subject. "I'm a loud mouth," he said, "I don't back off from anything."

He has strong views about the ministry of the church to "those who can't do anything for you in return."

He said, "A minister has to be interested in poor people more than in building a big church. I've been in the ministry for 29 years and I've never seen a man interested in financial gain for himself [whom] I would trust enough to talk to concerning my personal problems."

"One of the things I like about this church," he continued, "is that we don't care if you wear Chanel No. 5, or if you smell like you just walked out of a bar. We want to love you and tell you about Jesus."

Every conceivable type of person attends worship services at the church located at 717 Dauphine, a block north of Bourbon Street in the heart of the French Quarter.

On a typical Sunday, a visitor is likely to see an 84-year-old black woman sitting on the pew with a wealthy socialite; a young ex-convict with a university professor; or a well-dressed convention delegate sitting

behind an alcoholic from skid row.

At times, the music from the juke box at Shakey Jake's Lounge and Game Room next door mixes the tune "Pretty Little Love Song," with the congregational singing of "Amazing Grace." Usually about 30-40 people attend services, although actual membership is 17.

It was Granny, an 84-year-old black woman, who broke down barriers and encouraged blacks in the French Quarter to feel welcome at Vieux Carre.

"I was walking down the street one day when a big old dog—half German Shepherd, half St. Bernard—about ate me up," Humphrey recalled.

"Granny came out and called off the dog, and I started talking to her. When I invited her to church, she said she couldn't come because she was Catholic."

Humphrey assured her that made no difference. The next week she started coming regularly. Since then she has spread the word that blacks are welcome at Vieux Carre Baptist Church.

Humphrey tells a similar story about ministry to a Guatemalan family. Walking down the street, Humphrey saw Maria Montufar standing on a corner, crying. She spoke only broken English, so Humphrey took her to see Marilyn Nelson, a member of Vieux Carre who speaks fluent Spanish.

Together they learned the woman recently had lost her job and feared she would lose her temporary work permit. Humphrey located a job for her as a maid at a French Quarter hotel. When an earthquake destroyed the family's home in Guatemala, Humphrey worked out a way to send \$25 a week to the woman's parents.

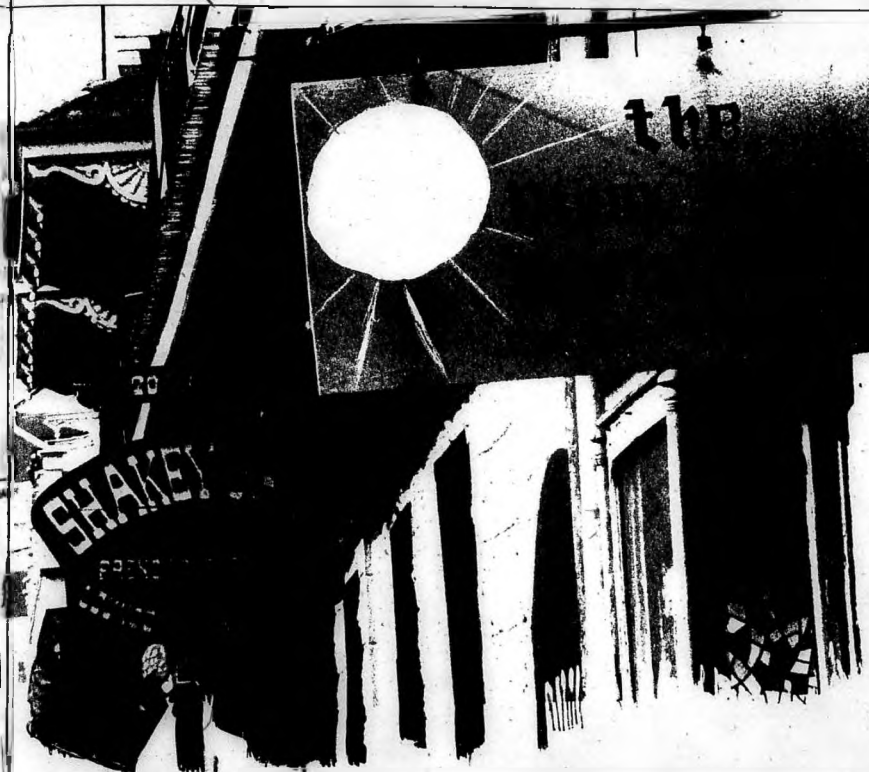
Shortly after the Communist takeover of Vietnam and Laos, the 17-member church sponsored and provided rent money for 142 Cambodian refugees; Humphrey found them jobs through his contacts in French Quarter hotels. After a few months, however, most of the refugees moved en masse to a California Cambodian community. The church became burdened for the plight of the refugees through sponsorship of Rose Ellen Chaney, an independent missionary to Laos. For a number of years, Chaney had been a member of Vieux Carre, living in its upstairs apartment.

The church has supported other missionaries, including one with high medical expenses and another who was "living on oranges."

Linda Venus, a New Orleans Baptist Theological Seminary student, wanted to be a missionary but could not meet requirements for appointment by the Foreign Mission Board. She got a job working for "Here's Life, New Orleans." Later it was discovered she had a malignancy. "There was surgery, but there was no insurance or money," said Humphrey. Southern Baptist Hospital in New Orleans allowed Venus a discount and members of Vieux Carre raised \$2,700 to help pay medical bills. Later, despite their efforts, Venus died.

"It almost broke our hearts when she died," Humphrey said. "She was such a beautiful person."

Muthony Mugu, a nursing student from Nairobi, Kenya, studying at Tulane University, was "living on oranges" when the church came to her aid. Financially. Over a period of several years members raised \$3,400 to pay her tuition and later raised another \$1,600 to help pay for extensive dental work. Now she is back in Kenya, ministering to her own people.



"The finances is nothing but a miracle," said Ted Mortimer, credit manager of the plush Fairmont Hotel, who serves as church treasurer. "Nobody believes we can do it, but we do."

"As the need arises," said Mortimer, "the money just becomes available."

"At one time the church was deeply in debt. But by the end of this year, the 17 members will have paid off all the indebtedness and completed remodeling the facade to make the building look more like a church."

The building, constructed around the turn of the century, was purchased for \$27,000. Formerly a bakery, perhaps once a brothel, according to Mortimer, the building is now valued at more than \$60,000.

Vieux Carre Baptist Church was organized in 1951, to serve French-speaking people of the bayou. Gradually the membership changed to include more English-speaking people from the Quarter. About five months ago, the church split over the charismatic issue.

Charismatic members started a non-denominational church, The Manger, on Esplanade Street.

Usually more visitors than members attend worship at Vieux Carre. "We reach a lot of street people, win them to the Lord, and send them home," explained Humphrey. To illustrate, he told of a young man he met on the streets.

Humphrey was smiling and carrying a Bible when he walked toward the young man who asked, "What are you so happy about?"

"He was freaked out on pot," Humphrey recalled, "but I started telling him about the joy and happiness of serving Christ. He started coming to church, and as a result, put his faith and trust in Christ. He got his life straightened out, and we put him on the bus to go back home."

Vieux Carre, said Humphrey, "is a church that loves people."

"And if you don't believe me," he challenged, "just visit with us the next time you come to New Orleans." □

Goal is to "teach 'til Jesus comes"



TRAVELERS REST, S.C.—After Bea Cagle learned how to teach others to read, she had trouble finding non-readers.

"By the way they dress, you'll not know it. By the car they ride in, you will not recognize that they cannot read or write their name," Cagle explained.

Often, she has found her students by chance. "A dear lady I had known all my life—or I thought I knew her—was visiting the funeral home. She walked up to me and said, 'Bea, please sign my name.'"

"Now can you imagine how I felt? All illiterates are not in the mountains . . . they are here, too."

Cagle's work began one day back in 1973 when then-WMU director of North Greenville Baptist Association, Mrs. John Mayfield called: "Bea, would you be willing to go to Ridgcrest and take some literacy training and come back and teach someone who can't read?"

Cagle answered, "I don't know anybody that can't read."

The director countered, "I'm not asking if you know anyone . . . I asked if you would be willing to learn."

Cagle agreed to go to Ridgcrest. She was trained by Mildred Blankenship, literacy staffer of the Home Mission Board's Christian Social Ministries Department. But afterward, she insisted, "I still didn't know how I could use this training. I didn't know anyone at the time who could not read."

Returning home, she learned a woman living two or three miles away needed help. "I started out with her, and then word began to spread," Cagle explained. Now she has about 20

students each week.

Among them is 42-year-old George Banks, owner of a nearby asphalt company.

Now George is not dumb and he's not stupid," Cagle insisted in her strong but motherly way. "He's just from a family of 12 children and a lot of people who had large families didn't get much education."

Breaking down stereotypes, Cagle said, "This man doesn't live in a house with a dirt floor. He has a Mercedes Benz; his wife has a Cadillac. They have a swimming pool and every convenience. They have far more than I could ever have of this world's goods . . . but he had a need."

In contrast, Cagle doesn't live in a fancy house. One little girl looking around the kitchen before her first lesson remarked: "Your house is so little."

Cagle admitted it is true. "I thought the other day about a poem about the old woman that lived in the shoe and had so many children she didn't know what to do."

"Well," she mused, "I kind of refer to myself that way, sometimes. I have so many pupils, I don't know what to do."

"Yet, there are about eight million children, they tell us, that can't read. What's going to happen to our churches, to our nation, if we don't help them?"

"I'm not telling you to go out and teach 20 pupils. But try one. A commercial said, 'Try it; you might like it.'"

"Well, I'm not saying you might like it. I know you'll like it . . . it will give you a satisfaction you never had before."

Insisted Cagle, "I'll never quit teaching . . . I want to teach 'til Jesus comes." □

—Judy Touchton

Evangelistically speaking

Small, new churches more effective

By Dan Martin

HMB News Editor

RIDGECREST, N.C.—Smaller, newer churches are the most effective evangelistic organizations in the Southern Baptist Convention, a report released here reveals.

In presenting the report, Nelson Tilton, associate director of the Home Mission Board's Department of Church Extension, challenged Southern Baptists to equal the evangelistic efficiency of the small churches. By doing so, he said, the denomination could have 100-million members by the turn of the century.

The report, prepared by HMB researchers Phil Jones and Clay Price, shows that while such small, new churches account for only about 10 percent of total SBC baptisms, they are the most effective in baptism rate, or baptisms per 100 resident members.

"The data reveals that the younger the church and the smaller the church, the higher the baptism rate," the report indicated. "Churches less than 11 years old with fewer than 50 resident members (the newest and smallest category) had a baptism rate of 14; the baptism rate for all churches of the Southern Baptist Convention was 4.7."

Simply stated, "the older the church, the lower the baptism rate."

The survey compared baptisms—numerical and percentage—of 32,970 churches as reflected in 1976 Uniform Church Letters. Some of the 35,277 churches of the Convention either did not submit UCLs or turned in incomplete statistical data, Jones said.

"The bulk of baptisms come from churches over 40 years old simply because 60 percent of all SBC churches are in this category," Jones reported, revealing that those older, larger churches had a baptism rate of 3.7 per 100 resident members, making them the least effective evangelistic organizations in the SBC.

The report was presented to directors of missions at a workshop during Home Missions week at Ridgcrest Baptist Conference Center.

In presenting the report, Tilton said: "The report does not say these churches are evangelistically effective because they are new or small. However, it does say newer churches are more evangelistically effective."

"Consider this: If the baptism rate for all churches was the same as the rate for churches less than 11 years old, the total number of reported baptisms in 1976 would have been 889,000, or double the number of baptisms actually reported."

Statistical information indicated baptisms in SBC churches during 1976 were the lowest in 27 years, with about 345,000 baptisms reported.

Tilton commented: "By the year 2000, at our present rate of growth, the SBC will hardly be larger than 22 million. However, if the SBC accepted a challenge of increasing the baptism rate—winning 10 converts per 100 resident members, or a ten-to-one ratio—the SBC could have over 100 million members by the year 2000."

Tilton said there need to be 210,000 Southern Baptist churches—175,000 more than the current number of 35,277—for that many members.

"We haven't even begun to imagine in these kinds of terms, much less to think in these kinds of terms. Yet, if we are going to win our nation to Christ, we must become more effective evangelistically," he said. "A ten-to-one ratio indicates evangelistic effectiveness."

The report, while showing newer, smaller churches are the most effective evangelistic organizations, also reveals that denominational emphasis on beginning new units of work has declined sharply.

"The number of churches organized has been declining for the past 30 years," according to the report. "Between 1947 and 1956, 4,646 SBC churches were organized. The number dropped to 3,796 between 1957 and 1966, and between 1967 and 1976, only 2,356 churches were organized."

"One of the major implications from this survey relates to new church starts," Jones wrote in the report.

He also suggested: "Older and larger churches need to examine their current emphases on evangelism. Certainly, evangelism is a broader outreach effort than is reflected in sheer number of baptisms. However, numbers of baptisms and baptism rates are measurable results of evangelism efforts."

Jones suggested two approaches to use the survey results. First, he said, "a priority item is for Southern Baptists to increase the evangelistic effectiveness of older churches."

Second, he said, "older churches might increase their evangelistic effectiveness through mission outreach (starting new units of work)."

"Both of these major implications are clearly in line with the Southern Baptist Convention themes of Bold Mission Thrust: 'to let every person in our land have an opportunity to hear and accept the gospel of Jesus Christ and to let every person in our land have an opportunity to share in the witness and ministry of a New Testament fellowship of believers.'"

Tilton, in presenting the report, challenged directors of missions to begin thinking in terms of 100 million members by the turn of the century.

"A ten-to-one ratio baptism rate is possible. If we continue on a current rate of less than that, we can grow to only 22 million members by the turn of the year 2000."

"I believe that for Southern Baptists—with all our people, resources and abilities—to be content with 22 million members when 100 million is possible is nearly criminal if we consider it in light of the Great Commission."

"If we intend to evangelize the world by the year 2000, we can't accept a ratio of less than ten-to-one. And, if we accept the challenge of evangelizing and congregationalizing our land, we must be prepared to start at least 10,000 new churches a year."

"Last year, we started only 750." □

Church rallies behind convict

ATLANTA—Thanks to the concern of Oakhurst Baptist Church, Mosie Harriell is a free man. At least until his extradition appeal has been settled by the Georgia supreme court.

Oakhurst members learned of Harriell's plight in a local newspaper.

Convicted of killing a policeman 35 years ago in Wabash, Ind., Harriell, alias Charlie Harris, served 25 years of a life prison sentence before escaping 10 years ago.

When the congregation learned he had lived in Atlanta for 10 years with a clean record, they considered him rehabilitated. They offered their \$200,000 building as security for a \$30,000 bond release.

The court clerk stalled on the church's offer, fearing community outrage if the county called the bond and took the church building.

So the congregation collected a special offering. With gifts from Harriell's friends, they gathered \$750, the fee needed for a bail bondsman.

When he learned of Oakhurst's involvement, Harriell broke down in tears. "Me and my wife have no money. We needed help so much; unless somebody was nice enough to help us, I would have to die in jail."

Harriell works as a carpenter. He suffers heart and respiratory ailments, as well as diabetes.

Harriell does not attend Oakhurst, nor is he a Baptist—or, in fact, by his own admission, even a Christian.

"When you're 64 years old and have led the kind of life I've led," Harriell said, "you don't often see people and churches like that."

"But like my wife said to me, 'Honey, those people are so wonderful, that church is so wonderful. We've got to go to a Baptist church. I didn't know there were such wonderful people. We've got to go see what it's all about.'"

Meanwhile, Oakhurst members continue to advocate freedom for Harriell. They are gathering signatures on a petition to the governor, requesting that Harriell, because of the time he has served and his record since escape, be allowed to remain in Georgia.

"We will not forget him," said Oakhurst associate pastor Mike Weaver, who led the drive. □

Bayou residents protest

By Judy Touchton
HMB Photo Feature Editor

BAYOU LA BATRE, Ala.—Yetta Hill is not an activist; she's a full-time homemaker, mother of seven children, wife of a Gulf Coast shrimp, Southern Baptist church member.

Still, when followers of Sun Myung Moon surreptitiously began buying undeveloped land and existing industry along the banks of the bayou which winds through Bayou La Batre, she protested along with other townfolk.

Mrs. George Hill, born and reared in the shrimping and fishing community of 3,000 at the southern tip of Alabama, insisted she had good reason to be concerned because of published stories about the mind-control tactics of Unification Church members.

Like other Creole descendants in the isolated, close-knit township, she worried that local young people—including her five children still at home—might be drawn into the unorthodox religious group.

"When they first came in, all we knew was someone bought 700 acres of land at the mouth of the bayou," she recalled. "Later it came out it was the Unification Church."

"When the people of Bayou La Batre found out they had deceived us, that's when we began Concerned Citizens of the South."

The group protested the influx of the Moon's followers into shipbuilding and other industry along the bayou. One rally drew more than 1,000—a third of the community—to the town's only shopping center to call attention to the Unification Church's real estate purchases in the city.

Local residents persuaded the city council to zone the undeveloped land "residential" to prohibit construction of a Unification canning and processing factory. That zoning was challenged in the courts.

"We weren't trying to keep business out, but we were concerned as citizens and as Christians believing in Jesus Christ," said Hill, head of the Concerned Citizens telephone committee.

Unification Church members maintain Christ was only a partial saviour; that Sun Myung Moon, their spiritual leader, could conceivably be the second messiah.

Other causes for residents' concern were the Unification Church's demand of members' total loyalty in life and money, and its alleged political connections with the Korean government.

Many townfolk worried that the church, by using the free labor of members—often called "Moonies" despite the church's dislike for the term—would drive down prices, allowing less profit for local fishing and shipbuilding industries.

Hill refuses to use the word "Moonie." And while along with members of Concerned Citizens she has angrily protested the church's purchases, she has not boycotted the church's businesses.

Michael Runyun, listed as president of U.S. Master Marine in Bayou La Batre, handles press relations for the Unification Church from New York City. He denies entrance to church-owned property by anyone not church-affiliated or employed by the corporation.

"There have been threats so we're taking as many preventive measures as possible," Runyun said, mentioning the new protective fences around the business recently purchased by the church.

"We're a new religion and we're being persecuted," he explained. "People have lived in Bayou La Batre generation after generation and have control of the town. They can't think of anybody's taking over the town," he said. Runyun disputed that might be the church's aim.

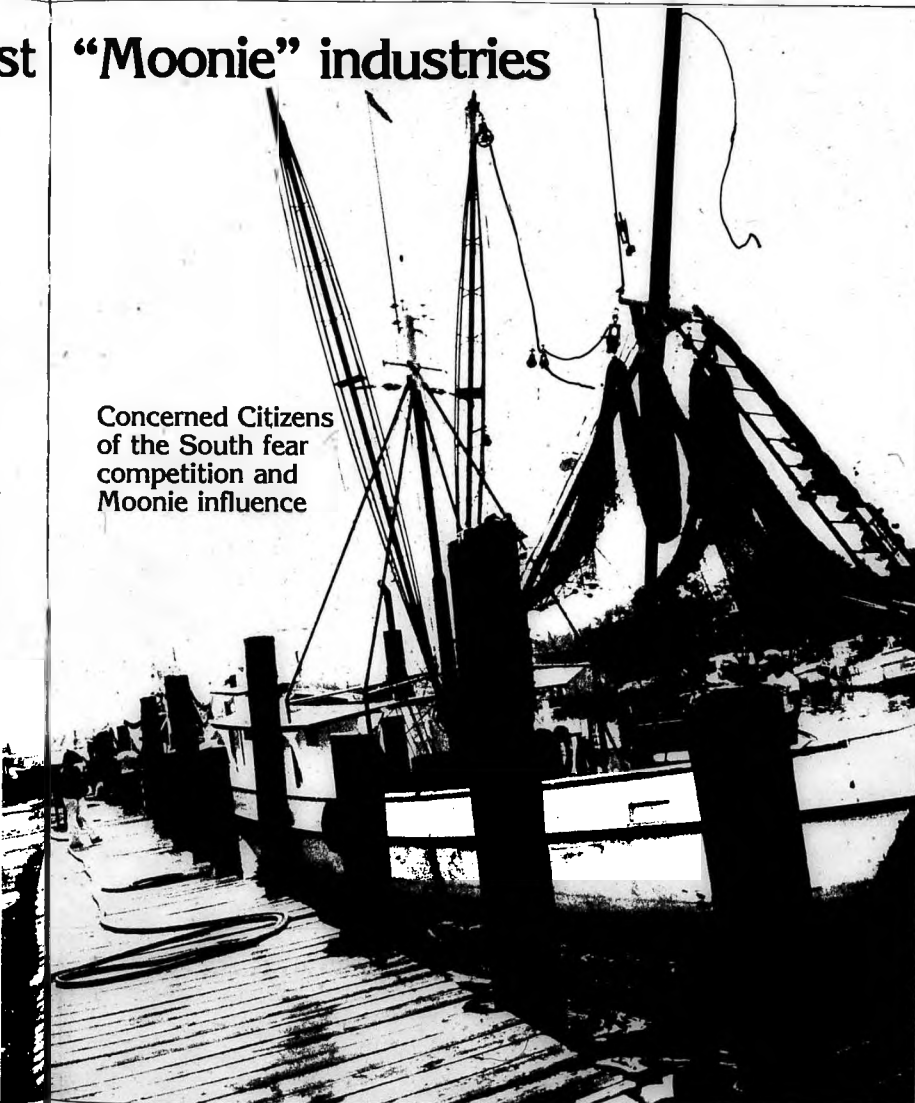
The church, to show good faith, retained employees hired by previous owners, giving them some pay increase. Townsfolk can only speculate about what may happen when the present contracts (already in force when the companies were bought) end.

"I guess the worst thing that could happen is that Moon could bring in enough of his followers so that they could take over politically... not just Bayou La Batre, but Alabama and the United States as well," Hill theorized.

"It's my children—two more in high school and three in grade school—they are my reasons for being a concerned citizen. We are a close-knit family and I don't want to see the Unification Church come between us." □

"Moonie" industries

Concerned Citizens of the South fear competition and Moonie influence



JUDY TOUCHTON PHOTO

Ken Medema: man with a vision

By Judy Touchton
HMB Photo Feature Editor

ATLANTA—One night after a Ken Medema concert a child asked, "Mother, is he really blind?"

Despite blindness, the Southern Baptist composer-performer has eyes which show expression through furrowed brows. His face reflects the emotion of the moment. He even has learned to glance down at his hands occasionally as they move across the piano keyboard.

"I've learned to simulate eye contact with one person," explained the 34-year-old Medema. "I cannot do that with an audience, but I can sense the audience and look in their direction."

"I'm not really out to fool the people," he said, "but I do the best I can to look in their general direction."

Medema, blind since birth, first envisioned a career as concert pianist. "Blindness has perhaps been some of the motive in my doing what I'm doing. One of the reasons is that as a kid, since I couldn't play football, I would practice piano instead." He smiles. A dimple appears in the left side of his thin face.

"But I was told not to try to be a concert pianist . . . not if I wanted to eat," he said.

So Medema combined

his interest in psychology and music to become a musical therapist working with retarded and emotionally disturbed children.

"It's almost like I had to give up my dream of being a performer before it could come true," he said.

While still working as a therapist, he made a recording with Word, Inc., and soon received requests for bookings.

He soon had so many requests he could not work and fill the concert engagements, too. So in 1972, he quit his job and became a fulltime performer. About 80 percent of his concerts are in local churches—at cost—or whatever the church wants to pay. Medema sets no fee.

He considers himself more of a teacher than musician, though audiences might dispute that opinion.

"Music can serve as a teaching guide to help the scriptures come alive," he said. "Music is my vehicle; music is only my method, not the goal of my work."

Before he became a Christian, it was different.

He was riddled with insecurities. "I felt like I always had to prove myself . . . feeling always like the underdog."

But Medema was led to Christ while a student at Michigan State Univer-

sity by Jane Smith, now his wife. "Knowing God loved me enough to want to change me . . . that began the process of becoming an OK person," he explained.

Part of the problem with a lot of blind people is they have no sense of self. Unfortunately, most blind persons must determine what sense of self they do have from others.

"If people are ego and cautious and turn away from me, that says something to me about myself. But if they obviously want to be with me, say a friend wants to hug me, that says something, too."

To a great extent my self-worth is determined by others' observations of me. I wish it were not so. Ideally one's self-worth is a matter between one and God, but then that's kind of anti-social, too.

Medema seems secure. He does not wear dark glasses—he has been told his eyes look all right. He travels without a companion, though he will come to depend on the airlines. "An agent meets me at the plane and somebody from the church where I will perform usually picks me up. It's ridiculous for me to pay a person to go with me when I am perfectly capable of going alone."

Medema's wife, Jane, travels with him occa-

sionally, but that is limited by her career and their children.

"I've now come to recognize blindness as one of those characteristics—like tallness, shortness, the tendency to be overweight—that ridiculous human beings."

Whether a person lets that characteristic become a handicap is based on what a person does with it," he insisted.

He admitted some people may come to his concerts to watch a blind person perform. He has his own reasons for performing. "God has ordained me to it, and has uniquely outfitted me for it," he said. He also needs the "ego support, the strokes, the acceptance and recognition that thousands of others don't get from living an ordinary life," he said.

"I'd like for the last motive eventually to be subjected to the other, but I'm human and weak and full of foibles and motives that are always mixed."

Medema is blind. But he said, "I really feel like blindness assumes a smaller and smaller role in my life every day. It's no big deal."

"When you think of those people in worse shape . . . those I write about in songs . . . the poor, the distraught, the hungry, the unloved . . ."

"Big deal, what's blindness? Nothing." □

Prisoners earn diplomas from Mercer

By Erich Bridges

ATLANTA—"If not for Mercer, I probably would have spent the rest of my life in jail." That comment, from a college graduate working toward his master's degree at a major university, sounds a little strange.

Strange, that is, until one discovers that he received his diploma while serving time in the Atlanta Federal Penitentiary.

The "Mercer" he speaks of is not the university in Macon, Ga., established by Baptists in 1883, but rather, a fast-growing "sister" college in Atlanta.

There, a few individuals are quietly working with a concept in education: college study for prison inmates.

The idea is not entirely new, but Mercer is one of the few colleges in Georgia actually putting it into practice.

A group of Mercer professors, most of whom have full teaching schedules on campus, regularly travel 10 to 40 miles to conduct classes at the Georgia Training and Development Center in Buford, Stone Mountain Correctional Institute, and the United States Penitentiary in downtown Atlanta.

"It's hard to take on another class," said William Geren, a teacher, "but I just can't disregard Jesus' words: 'I was in prison, and you came to me.'"

That sentiment echoes among Geren's teaching colleagues. It focuses the fact that Mercer's prison program is more than an educational endeavor. It is a ministry.

"Inmates are so conditioned to failure," commented Mercer Prison Program Director



Cameron Coltharp, "they feel that they've failed themselves, other people and society in general."

"But a chance to do college work while still in prison can be the beginning of a little success."

Ultimately, that taste of success may mean the difference between a decent, useful life or return to crime.

Education, alone, cannot transform the lives of prison inmates. But Mercer's educational outreach provides wisdom and spiritual en-

couragement to inmates. A case in point: Cecil Hodge.

Hodge, a 30-year-old convict sentenced to five years behind bars, met Christ soon after entering prison.

He grew spiritually, and began conducting Bible studies and choir practices on his cell block during the free periods.

Hearing about Mercer's prison program, he secured a transfer to Stone Mountain Correctional Institute. There he

began classes.

When he made parole in November, 1977, he enrolled at the main campus in Atlanta. "I couldn't have made it without Dean [Jean] Hendricks [academic dean at Mercer] and Mr. Coltharp and all my professors," Hodge insisted. "They took a special interest in me."

Encouragement, plus generous financial assistance from Mercer and the Georgia Baptist Foundation, enabled Hodge (who also works full-time to support three children), not only to attend Mercer at night but also to launch an evangelistic prison ministry.

Aided by Mercer Baptist Student Union members, Hodge visits various state prisons, sharing the gospel through music, drama, humor and testimony.

Follow-up to these visits is a rapidly expanding letter ministry, staffed by volunteers. These letters reach several hundred inmates all over the country.

Nancy Wheeler, a volunteer, often writes personal letters to inmates until late at night and on into morning. "It's never a chore," she insists. "It's a blessing."

"I make time to write because I love it. I have the opportunity to share who Christ is with these inmates, and that's exciting."

In the face of prison rioting earlier this year, many Georgians have expressed despair about their state's prison system.

But Christians at Mercer University in Atlanta express great hope for the lives of prison inmates, and a vision for action to back it up. □

letters

Putting it together

As we received our July HM we were overpowered with a real sense of God's love and His timing!

My husband and I have just re-entered the Southern Baptist pastorate from years of special ministries with alcoholics—so we appreciated Elaine Furlow's article. We just moved to the Southside Baptist Church in Kingston, N.Y.—a city—inner city church in a pioneer area. It was a real challenge and we could identify with The City Is Coming and the article on shattering stereotypes.

Even more precious was the fact that a group of 18 people from the Delta Baptist Church in Charlotte, N.C., were here helping us with VBS.

Five of these people were Indians and one was a Lumbee!

We really know the joy of letting God put it all together. Thanks for reminding us again.

Mrs. Libby Maynard
Kingston, N.Y.

Informative and frightening
HOME MISSIONS is an outstanding magazine. . . interesting, informative, and frightening, because I have to face the fact that I do not do all that I should in spreading the message of salvation.

I appreciate the magazine, and I appreciate the effort that is put into

producing it. . . the magazine broadens my perspective. I share copies with others (the most regularly used issue is the March, 1975, one which the high school students use in making reports in their Sociology class).

Elizabeth Caldwell
Fincastle, Va.

Medically inaccurate

I am writing to compliment you on the article "Alcoholism: A Silent Conspiracy" (July '78). I am a Christian psychiatrist and member of the First Baptist Church of Balboa Heights, Canal Zone. I have been Director of the Alcoholism Rehabilitation Program for the Canal Zone for the past three years and have worked almost full time in the alcoholism field for the past 12 years.

Your article was excellent and I agree with it 100%. My only suggestion to you for future articles would be to get a competent doctor in the alcoholism field to read your article before it is printed. The gross inaccuracies in the first three paragraphs in italics almost made me put the article down without reading it further.

The description of the case of "Bud's" death was medically impossible the way it was explained. If

a doctor wrote this or gave it to you this way it is totally inaccurate. The man undoubtedly died of bleeding esophageal varices [dilated/enlarged vessels] secondary to cirrhosis of the liver caused by alcoholism. It has nothing to do with "cerebral hemorrhage" which never bleeds outside the skull. Cirrhosis of the liver causes the liver to be replaced by scar tissue, blocks the flow of blood through the liver, increases the blood pressure of the blood vessels around the esophagus, and results in visible hemorrhage from the mouth. I know it is difficult to put medical terminology into laymen's language but I'm sure it could have been done more accurately.

I do appreciate your article and plan to photostat it and use it in our program. We need more pastors to take over and help the patients work out their problems that cause much of the drinking.

Thanks again for your article and interest in "alcoholics."

S.R. Frazier, MD
Balboa Heights, C.Z.

EDITOR'S NOTE: The italicized incident involved the neighbor of one of our editors. We apologize for the error of fact in the account he described at the beginning of the article. Thank you for correcting our information.

events

First "minister of evangelism" conference scheduled
DEL CITY, Okla.—A nationwide conference for ministers of evangelism is scheduled for May 31-June 2, 1979, at First Baptist Church, Del City. Among speakers for the meeting—the first of its kind—are Jimmy Allen, president of the Southern Baptist Convention; William Pinson, president of Golden Gate seminary; John Cobb Smith of the Radio and Television Commission; Tom Elliff, pastor of Eastwood Baptist Church in Tulsa, Okla.; and C.B. Hogue, director of Evangelism Section, Home Mission Board. The conference is aimed at: church staff who work as ministers of evangelism or have responsibilities including visitation, evangelism and outreach; leaders whose churches are considering such a staff position; students who are interested in working in such jobs in the future. The conference is a cooperative effort of the Home Mission Board, Evangelism Section and the Oklahoma Department of Evangelism.

National lay renewal conferences this month
TOCCOA, Ga.—"Transition to Mission"—the National Renewal Evangelism Conference—will be Oct. 23-29 at Georgia Baptist Assembly in Toccoa. The National Youth and College/Career Renewal Weekend also is scheduled for Oct. 27-29 at Toccoa. Sessions for adults

will include renewal strategy, Mission Service Corps orientation and inspirational messages by SBC leaders such as Convention president, Jimmy Allen. Adults will participate in small sharing groups and will be involved in the national lay renewal weekend led by Fred Roach of Dallas, Tex. The youth renewal emphasis will offer pastors, lay persons, youth, students and denominational workers the opportunity to be a part of a weekend coordinated by Mary Meek of Nashville, Tenn., and Jim Kimbell of Doraville, Ga. The renewal conferences are sponsored jointly by the Brotherhood Commission and the Home Mission Board.

Conference to honor Victor T. Glass
ATLANTA—The first annual Victor T. Glass Conference will be Feb. 26-28, 1979, in Atlanta. Glass was director of the HMB's Department of Cooperative Ministries with National Baptists 1965-75. About 280 persons are expected to attend the meeting scheduled for the airport Holiday Inn, including leaders from the Southern Baptist Convention and three National Baptist conventions. Further information and reservations may be obtained by writing Emmanuel McCall, director, Department of Cooperative Ministries with National Baptists, Home Mission Board, 1350 Spring Street, NW, Atlanta, Ga. 30309.

Church grows by leaps and bounds

By Robert Hastings
Editor, Illinois Baptist

WOODRIDGE, Ill.—Two years ago this spring, a handful of Southern Baptists, led by pastor Frank Radcliff, formed the Berea Baptist Church in Woodridge, a community on the southwest fringe of Greater Chicago.

This spring, the congregation marked its second anniversary with an attendance of 880. Of this number, 420 rode on one of the church's 10 buses and vans. The crowd was so large that the church rented a high school in the neighboring community of Downer's Grove for the day.

It was the highest attendance in any Southern Baptist church in the state on that date.

"We're part of Bold Mission," Radcliff told his growing congregation. "Two years ago, God spoke to our hearts about starting a church in this area. We wanted to minister to everyone—the deaf, the lame, the educable slow, the aged, the alcoholics, the red, the white, the black, the yellow, the brown, the rich, and the poor."

Radcliff, who moved to northern Illinois three years ago from the pastorate of the Hillcrest Baptist Church in Amarillo, Tex., has also helped start two other new churches. Aiding him have been five Baptist families and three laypersons who quit their jobs and sold their homes in Amarillo and came with

him. These Texans quickly found jobs in the Chicago area and helped form the nucleus of the three new churches Radcliff pioneered in.

At the anniversary service, the Berea Baptist Church burned a \$70,000 note, erasing all indebtedness on the first unit of their own building—a "gymnasium."

The church found its eight-acre site after members distributed 10,000 New Testaments, door to door, within a five-mile radius. One large home they visited was located on a spacious, eight-acre estate. The woman who lived there was so impressed that she not only joined Berea Church, but

later sold them her property, well below appraised cost, as a building site.

The 5,000 square-foot home in which she lived served as their first meeting place. And a large barn has been completely renovated for a Christian day school, which offers classes from kindergarten through high school.

Just a few days before the second anniversary service, local authorities inspected and approved the renovated barn, as meeting all safety codes.

As a climax of their second anniversary, Berea Baptist Church began a Sunday night television program over Channel 38, a Christian station in Chicago—at a cost of \$400 an hour. □

Sapp, Burns submit resignation to the Board

ATLANTA—Resignations from two Home Mission Board staff members were accepted by the directors during their September executive committee meeting in Atlanta. The Board also appointed 57 persons to home missions service.

James M. Sapp, director of the communication division since 1972, resigned, requesting early retirement.

Max Burns, director of data processing services since 1973, resigned to accept a position with Oxford Industries in Atlanta.

Sapp led the communication division to excel in all areas of media and win top awards in both secular and religious communication.

He served in a number of churches and worked for both the Brotherhood

Commission in Memphis and the Baptist Joint Committee on Public Affairs in Washington, D.C., and edited *Report From the Capital* until joining the Board in 1972.

Sapp will retire in Austin, Tex., and work as minister of education at Highland Park Baptist Church.

Burns, who was responsible for programming and operation of data processing, including the design and supervision of systems and procedures, is a native of Jenkins County, Ga.

He worked in airport operations and engineering for Pan American World Airways in Miami, New York and Berlin prior to his coming to the Board in 1971 when he worked part time for the department of plan-

ning service. New appointments included 17 persons who will serve as career missionaries; 17 as missionary associates and 24 pastors who were approved to receive financial aid for new missions.

New missionaries are: Allen and Loyce Barnes of Lancaster, Calif.; Dick and Kitty Brogan of Clinton, Miss.; Burnie and

Carolyn Collins of Jacksonville, N.C.; Jack and Linda Coward of Webster, S.D.; Michael and Gwen Cox of Silver Spring, Md.; Bob and Becky Duval of Rochester, Minn.; Don and Munja Lee of Huntsville, Ala.; Harry and Dannie Morris of Ballinger, Tex.; and Cathy Townley of Amber, Okla. □

Armstrong offering nears goal

ATLANTA—The Annie Armstrong Easter Offering for 1978 is about \$1.5 million above the 1977 offering collected by this time last year, HMB Executive Director-Treasurer William Tanner told the board of directors meeting in September.

Offering receipts totalled \$11,871,836 by September 12, or nearly 92 percent of the \$13 million goal. It is the largest offering received for home missions.

By this time last year, the offering had reached 95 percent of the total goal.

Tanner expressed hope that this year's receipts will come closer to the amount proposed to fund home missions projects. □

notes

Popovici named language pastor of the year
GLORIETA, N.M.—Alexa Popovici, pastor of the Roumanian Baptist Church in Chicago, was named Language Missions Pastor of the Year by the HMB's language missions department during their annual conference in Glorieta. He was selected from among 3,000 pastors representing 40 language/culture groups, 95 Indian tribes and the deaf. The award was made in recognition of the unparalleled growth of his church and the mission-minded maturity of his people," commented Oscar Romo, director of language missions at the Board. Popovici, a native of Romania, came to the United States in 1967 and three years later began the church which has grown from 22 persons to an average attendance of 250. The church has a refugee resettlement program, worldwide radio ministry and printing operation.

13 Million campaign proposed
ATLANTA—Southern Baptists have been challenged to begin a "13 Million Campaign" to double SBC membership, by Jack Redford, director of HMB's church extension department. He contends the mainstream of Southern Baptist growth is biological. During 1977, more than 35,000 Southern Baptist churches recorded the lowest level of baptism in 27 years, a decline attributed to lower birthrates. Redford cited statistics indicating more than "100 million Americans are unchurched" and noted if there are 100 million churches and 100 million non-churched, the "logical burden for the SBC is to reach 13 million more people."

Chaplain Irwin receives award
SALEM, Va.—Cecil Irwin, chaplain at the Veterans Administration Hospital in Salem, was presented the VA Public Service Award by the hospital for his work with the American Cancer Society and his leadership in a new group called "Make Today Count" for terminally ill patients. He also has been involved in area rescue squads and community education for the Veterans of Foreign Wars. The award is made annually.

Needed: more deaf pastors
RIDGECREST, N.C.—Many deaf persons have had no Christian witness or contact, said Carl Earwood of Irving, Tex. The problem was dealt with during the annual Southern Baptist Conference of the Deaf (SBCD) meeting in Ridgecrest in August. "We voted to collect money to send a deaf foreign student to a school in the United States for training as a missionary pastor," said Earwood, re-elected president of the SBCD. The SBCD was attended by more than 400 persons and met concurrently with the Workshop for Southern Baptist Interpreters. Van C. Porter of Columbia, S.C., was elected chairman of the interpreters workshop. The two groups are scheduled to meet Aug. 4-10, 1979, in Lake Yale, Fla. A special feature will be a festival for sign language choirs.

Wheeler on sabbatical
ATLANTA—Ed Wheeler, associate director of the Home Mission Board's Department of Cooperative Ministries with National Baptists, began a study sabbatical in August and will continue through December. A doctoral candidate in historical theology at Emory University in Atlanta, Wheeler is studying the lives of black ministers in the South as early as 1865, comparing their lives and problems with current times. □

MSC needs \$\$

RIDGECREST, N.C.—Mission Service Corps assignments are being slowed because of lack of sponsors, according to David Bunch, director of MSC coordination for the HMB.

"We currently have 60 persons processed and approved who could go to the field immediately if they had financial sponsorship," Bunch said. "Some of those have partial sponsorship, but do not have sufficient support funds."

So far, 134 persons have applied to serve through the HMB, Bunch said. Forty-seven have been assigned, and 38 of them already are serving.

Of the 38 persons on the field, nine have full sponsorship by those who made commitments at the Washington, D.C., dinner for interested Baptists with financial resources.

The dinner, in May, was coordinated by SBC President Jimmy R. Allen of San Antonio, and former SBC president, Owen Cooper of Yazoo City, Miss.

President Jimmy Carter addressed guests.

"As a result of the dinner, we have received total commitments of \$750,000, of which \$150,000 already is flowing to MSC sponsorships," Bunch said.

William G. Tanner, HMB's executive director-treasurer, noted, "There are hundreds of people who want to serve the Lord who are only waiting financial sponsorship to go to a mission field. Southern Baptists must be far more responsible in our giving if we are to present the gospel to every person in our land by the year 2000."

Bunch said Southern Baptists are in the midst of a "learning process, a totally new approach to providing missionary personnel. Because Southern Baptists are so numerous and so diverse, it is taking time to teach the how-tos of MSC."

He noted a "tremendous number of inquiries" about MSC.

"Everywhere I go, I find people excited about getting into Mission Service Corps," concluded Bunch. □

—Dan Martin

media

Pricking the conscience

By John Havlik
 Director, HMB Evangelism Education and Writing
 The book, *Real Evangelism*, by Bailey E. Smith (Broadman Press, 1978), dares to probe some of the "sore spots" of modern evangelism. Smith exposes the dangers and pitfalls of many "spiritual hobbies" which often substitute for real evangelism. He maintains a balanced tension between the questions of numbers versus quality, and social concern versus evangelism which vie for the pastor-evangelist's time and concern. Those secure in their calling and in the gospel will find this book exciting. Those less secure may find it exposes hypocrites and hurts the conscience. But the book also is loving and warm—a good book for both pastors and laypersons. □

calendar

NOVEMBER

November 1: Glenn DeVine, Okla., inst.; Samuel Ganaway, Ill., Navy; Lowell B. Graves, Calif., hosp. November 2: James H. Rankin, Tex., Army. November 3: Doyle Lumpkin, Tex., inst.; Harold Leon Mills, Tex., Army; Thomas R. Thompson, N.Y., Army. November 4: Bill Bealy, Tex., hosp.; H.M. Denton, N.C., hosp.; Harland R. Getts, D.C., A.F.; Claude E. Moorfield, Tenn., Army; Danny J. Niedecken, Tex., inst.; Barry W. Presley, Tenn., inst.; Wallace Wiltshire, Tex., Navy. November 5: Paul A. Jones, Tenn., inst. November 6: Robert Hampton Crosby, Ga., A.F.; David S. Hunsicker, Mo., Navy; Thomas E. Lord, Fla., inst.; Luther R. McCullin, La., Army; Robert D. Moseley, Ga., hosp.; Clyde B. Smith, Okla., hosp. November 7: Richard R. Crowe, Wis., Navy; Gene M. Little, Mo., inst.; William T. Nowell, Tex., inst.; Coyle Stephenson, La., inst. November 8: Lawrence J. Biermann, Fla., V.A.; Jerry R. Smith, Ga., Navy; Garland T. Walker, Tex., Army. November 9: Clyde M. Northrop III, Ark., Army. November 10: Carl W. Flick, Va., Navy; Harold D. Palmer, Miss., Navy. November 11: Jimmy Hancock, S.C., A.F.; Thomas C. Perkins, Tex., hosp.; Keith Wooster, Tenn., Navy. November 12: Earl L. Boyette, Fla., Navy; Ronald C. Powell, Colo., Army. November 13: David P. Byram, Okla., A.F.; Reuben V. Johnson, Ga., hosp. November 14: Bill G. Thomason, Okla., A.F. November 15: Max A. Eller, N.C., Navy; Clyde M. Johnston, Tex., inst.; Wayne C. King, Okla., Army. November 16: Robert S. Brinkley, La., hosp.; George Lee Gray, Ga., V.A.; Lee A. Smith, N.C., Army. November 17: Niles Howard Behrens, Mo., inst.; Troy E. Hall, Okla., V.A.; David T. Horsley, Mo., inst.; Frederick W. Love, W.Va., Navy. November 18: Bill B. Bailey Jr., S.C., hosp. November 19: William M. Etheridge, Miss., Navy; Elgin Last, Mo., hosp.; Arol Stevenson, Okla., inst. November 20: Robert D. Daniell, Ala., Army. November 21: Andy Miles, Ga., inst. November 22: Donald N. Scott, Kans., ind.; Irvin L. Whetsell, Tex., hosp.; Dennis R. Whitaker, Tex., Army. November 23: Richard M. Betts, Okla., Army; Douglas H. Sowards, Ky., Army; William T. Vest, Va., Navy. November 24: Robert Campbell, Ky., Army; Edward R. Dowdy Jr., Va., V.A.; Billy J. Jones, Miss., A.F.; Wilford Manley, Tex., hosp.; Dewey V. Page, N.C., Navy; John E. Williams, Tenn., hosp. November 25: George K. Crosby, Miss., A.F.; Anderson C. Hicks, N.M., V.A.; Melvin E. Martin, Va., A.F.; Joe L. Kiser, Fla., inst.; Melvin E. Martin, Va., A.F.; Bobby W. Myatt, Tex., Navy. November 26: James K. Fox, Ky., ind.; Billy R. Lord, Tex., Army; Donald R. Smith, ind., A.F.; Hoyt W. Swann, Ala., Navy. November 27: William M. Hall, Va., inst.; William C. Mays, Tenn., V.A. November 29: Wayne Bruchey, Md., hosp.; Dalton H. Barnes, Okla., inst. November 30: William F. Montgomery, Ark., A.F.

DECEMBER

December 1: William D. Cooper, Tenn., hosp.; George F. Cox, S.C., hosp.; Donald G. Hollenbeck, Mo., A.F. December 2: Pearl H. DuVall, La., hosp. December 4: Henry C. Irvin, Va., A.F.; William D. Martin, N.C., hosp.; Harold D. Wilson, Va., Army. December 5: Paul S. Bay, Mo., hosp.; William H. Graham III, Tex., Army; Carl T. Healer, Tex., Navy; Jeffrey E. Marlow, N.C., inst.; E.A. Verdery, Ga., SBH; Arthur M. Webb, Tenn., Army; Harold P. Wells, Fla., Army. December 6: Gerald Connor, Tex., Army; Daniel A. McKeever, Tex., hosp.; Harvey Joe Mills, Tex., Army. December 7: Oscar Barrow, Va., Army; Max E. Dunks, Tex., Navy; Robert C. Harlee, Fla., Army; Jerry W. Mehaffey, Va., hosp. December 8: Ben W. Bledsoe, Ark., inst.; Fred Allen Rothermel, Tex., Navy; Jack E. Suttheland, Fla., Army. December 9: Jerry D. Autry, N.C., Army; Donald R. Bickers, Ky., A.F.; Bryant R. Nobles, Fla., Navy; Theodore Rogers, Ohio, Navy. December 10: Billy M. Hayes, Miss., Army; Gerald W. Marshall, Tex., A.F.; Charles D. McKnight, Tenn., SBH; James R. Williams, Miss., hosp. December 11: William D. Harbour, Miss., Army; Philip E. Jenkins, Va., Navy; Kemp Powers, Tex., V.A. December 12: Travis L. Blaisdell, Tex., A.F.; Donald L. Davidson, Tex., Army. December 13: William F. Carpenter, Ala., hosp. December 14: Paul D. Robinson, Ala., Navy. December 15: Frank B. Baggott, Fla., Navy; Jerry W. Black, Okla., Army; W.K. Sisk, Ky., inst.; Tommy L. Thompson, Fla., Army. December 16: Leroy Downum, Tex., hosp.; Robert E. Pearce, Miss., hosp. December 17: Marion S. Reynolds Jr., Ky., A.F.; Wayne A. Stewart, Kans., Navy. December 18: James A. Carter, Mo., hosp.; Jacob S. Clemmens, Okla., hosp.; Adlai L. Lucas, S.C., inst.; Edwin J. Rowan III, S.C., Army. December 19: Kenneth B. Dial, Tex., hosp.; Jerrell L. McNutt, Mo., V.A.; William T. Wallace, S.C., A.F. December 20: Wade H. Houston, Minn., hosp. December 21: Warner Blackburn, Miss., Navy. December 22: Arthur J. Camp, Okla., A.F.; William E. Thompson, Va., V.A. December 23: William D. Martin, N.C., hosp.; Harold D. Rolter, Ala., Army. December 24: Jerry H. Holland, Ga., Army. December 25: Alla W. Robertson, Tex., inst. December 26: Russell C. Harris, Fla., inst.; Charles D. Wilson, Fla., Navy. December 27: Larry J. Austin, Va., inst.; George B. Barnett, Miss., A.F.; Clifford J. Hoolsema, Fla., ind.; Gene K. McIntosh, Ky., A.F.; Douglas E. Vaughn, Tex., inst.; Lemuel F. Wade, Tenn., hosp. December 28: Lewis A. Williams, Ill., inst. December 29: Major H. Phillips Jr., N.C., Army; Wm. W. Taylor, Mo., hosp. December 30: Billy J. Price, Ga., Army; Norman G. Walker Jr., Mo., Army. December 31: Clay L. Burns, Tex., hosp.; Lamar Prigden, N.C., Army.

Refugee resettlement "life and death" matter

RIDGECREST, N.C.—Sponsorship of Indochina refugees has become a "life or death matter."

Mike Myers, consultant with refugee resettlement agency Church World Service, told a workshop at Ridgecrest: "Lack of sponsors is costing lives. People are dying because there are no sponsors. By responding, churches

can actually save lives." Myers recently returned to the U.S. after a year in Malaysia working with refugees.

The 23-year-old college student who grew up in Vietnam, where his father, Lewis I. Myers, was a foreign missionary, said the danger is not that people are being murdered or starving in

the 35 refugee camps. "The problem is that as the population of the camps grows, the governments are reluctant to let in more refugees."

However, he said, if churches or other groups would increase sponsorship of refugees, the population of the camps could decrease and a flow of refugees continue

to be accommodated. Churches, individuals or groups who wish to sponsor refugees may contact Irvin Dawson, HMB refugee resettlement director, 1350 Spring Street NW, Atlanta, Ga. 30309, or telephone him at 404/873-4041, ext. 382. □

HMB MISSIONS will detail refugee problems in its next issue

and in passing



Facing our frontiers

By William G. Tanner
HMB Executive Director

The Home Mission Board's assignment is to stand on the frontiers of life in the United States, spearheading the thrust of Southern Baptists into the future of missions.

Defining our frontiers requires a look at the needs of our nation. I recall the scripture Acts 1:8:

"... and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth." These were frontiers for the early disciples.

Jerusalem, the great city, beckons. But Southern Baptists' Jerusalem is Atlanta, New York, Houston, New Orleans, Chicago, Detroit, Cleveland, Los Angeles, Denver, San Francisco and other megacities.

James W. Angell, a California pastor, once said, "How do you get your arms around a city?" The obvious answer is you love the people one by one.

The city intermingling pathetic poverty and obscene wealth is a kaleidoscope of virtue and violence, loneliness set in concrete, heartache etched in steel. It calls to us out of its spiritual need: "Love me—help me!"

Who will answer for the human deprivation, the abject poverty, the persistent unemployment, the violent crime and the political and economic corruption in our cities only thinly disguised by the trappings of power and justice?

Who will answer for the pimp/pusher and his five teenage prostitutes in South Bronx, for the black kid feeling the first cruel cut of racism in Chicago, for the raped, whimpering girl in Detroit, for those

in rat-infested tenements in inner-city Houston, for the alcoholic housewife in Marin County, Calif.?

Judea represents the frontier of other world religions. How do you evangelize and congregationalize persons who already have a faith and an ethic? Do we still believe that "Jesus Christ is the light to lighten the gentiles and the glory of God's people Israel?"

There is competition for the hearts, loyalties and minds of persons in our nation. Remember there are not a few, but many Buddhist, Moslem and Baha'i places of worship, not to mention the Kingdom Halls and meeting places for countless sects.

The world religionists and cults have "outgunned" and "outmanned" us.

Samaria represents the frontier call of ethnicity. A late issue of *The American Scholar* labeled the seventies "The Age of Ethnicity." In addition to the Hispanic Americans, the Koreans, the Vietnamese, the Chinese, the Arab-speaking and the Japanese, there are 30 million "invisible" ethnics in our country who appear to be integrated into American life but speak a language other than English.

The Revelation says that the great host "who have come out of great tribulation" to wear white robes and sing the song of Moses and the lamb are "out of every tribe and tongue and nation." What better place is there in all the earth to call out from the world and gather into a church-body a people like that redeemed multitude?

We cannot afford the luxury of resting on our laurels of 2,800 ethnic congregations. A goal of

10,000 ethnic churches by the year 2000 is not beyond our reach.

The call to "the uttermost part of the earth" is the call to cross the frontier of scarce resources, both persons and money.

The response of Southern Baptists to world evangelization must be an army of volunteer missionaries committed to Christ's mission to his world.

The response of Southern Baptists must be an increase in giving to help the kind of advance which the need demands. We must go beyond the price of a "quarter pounder" or "Big Mac"—about the average each Southern Baptist gave last year for home missions—if we expect to win our land.

There are still young people prepared for a career in missions waiting for funding.

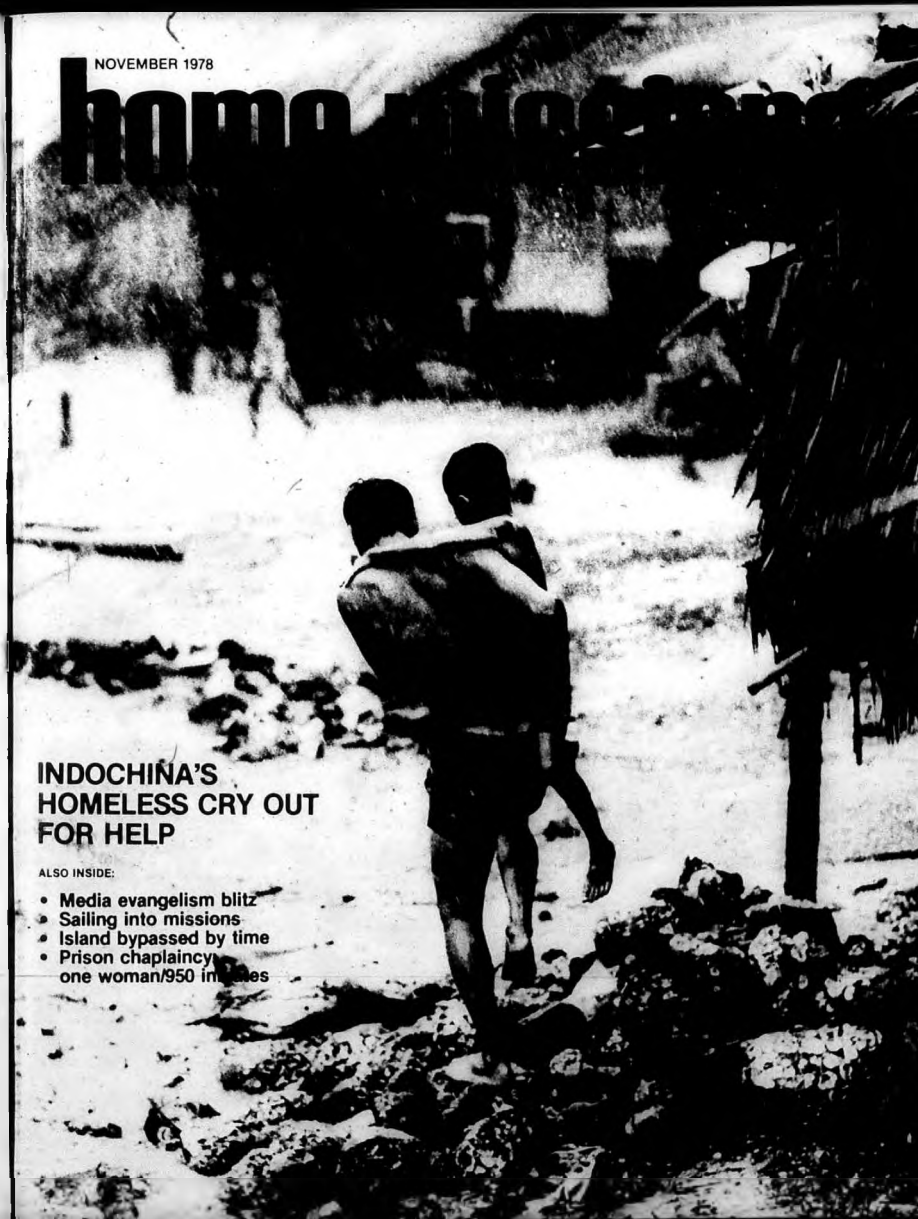
There are still great cities and whole counties without a Baptist witness that wait upon our sacrificial giving.

Southern Baptists have a clearly defined mandate to evangelize and to congregationalize this nation and the world. There are others at work as well. We do not have to do it alone, but as the largest and, I expect, wealthiest group of evangelicals in the world, we have an awesome responsibility.

God wants Southern Baptists to give him our lives; our selfish ambitions; our feelings of insecurity; our struggles to protect our "little programs"; our feelings of self-importance; our desperate need to feel wanted—then he will give us back our lives, fit vessels to evangelize and congregationalize this nation under God, and the great world that he made and called "Good!" □

NOVEMBER 1978

home mission



INDOCHINA'S HOMELESS CRY OUT FOR HELP

ALSO INSIDE:

- Media evangelism blitz
- Sailing into missions
- Island bypassed by time
- Prison chaplaincy
- one woman/950 inmates