

missions notebook

February 1979/Vol. 50, No. 2

A story of caskets and commitments

ALSO INSIDE:

- ☐ Baptisms down; mission starts up
- ☐ "New man" pastors Indian church
- ☐ Growing a church with vegetables
- ☐ Moving beyond the slow-growth syndrome
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comment

The call of California

By Walker L. Knight
HM Editor

"In California, nature created a bundle of contrasts—snowy Mt. Shasta in the north, fertile fields of fruit and vegetables to the south, a craggy coastline standing hard against the Pacific.

Americans rushed west to master and enjoy this land, weaving a mystique that lingers today. Californians vary in language, in lifestyle, but share a desire to push the limits of the possible. Matching that exuberance are California Baptists, who are meeting head-on the challenge of missions in our most populous state."

So reads a quote from the cover of *California Journey*, the adult and youth mission study book for the home mission graded series this year. The new format, a photo/text treatment with a heavy emphasis on full color, represents an innovative departure from the usual mission study book. Some photographs are breathtaking, as one reviewer noted, they are of National Geographic quality. The text provides a comprehensive look at California Baptist work in short, punchy articles.

This book sets the tone for one of the most interesting of home mission studies, sponsored each year in the churches by Woman's Missionary Union and the Brotherhood Commission.

Since 1942, when messengers to the Southern Baptist Convention

meeting in San Antonio voted to accept California Baptist churches into the SBC, the Home Mission Board has been active in a creative partnership with California Baptists.

Over those almost three decades, the state has grown and so have the numbers of SBC churches; today more than 950 congregations dot the state, with 300,000 Californians claiming affiliation with them.

Because California provides more diversity than any of our states, so this study reflects the fact that nearly 40 percent of the state is composed of ethnics. Los Angeles County is 51 percent ethnic. Futurists report the day will come when more people will converse in Spanish than in English in Los Angeles County.

While not reflecting the state's ratio, still 25 percent of Southern Baptist churches and missions in California are ethnic, including Arabic, Cantonese, deaf, Egyptian, Estonian, Filipino, Hebrew, Hungarian, American Indian, Indonesian, Italian, Japanese, Korean, Mandarin, Portuguese, Romanian, Russian, Samoan, Spanish, Ukrainian and Vietnamese.

One of the largest Sunday schools in the state is First Chinese Baptist Church of Los Angeles.

About 100 black Baptist churches affiliate with the Southern Baptist General Convention of California. Black membership, fellowship and participating in traditional white Baptist churches is growing.

Jack O'Neal, director of Cooperative Ministries with National Baptists, points to Long Beach Harbor association as a model of black and white relationships in Southern Baptist life. Leadership has been shared and the number of churches which have predominantly black memberships reflects the same percentage as the blacks in the population.

Looking to the 1980s, executive secretary Robert Hughes voices concern for churches which do not grow, for new church sites and new churches, for dynamic leaders in transitional communities and ethnic congregations, for volunteers and bivocational pastors.

The Home Mission Board has provided excellent resource material for this study, a filmstrip, *The Call of California*, and for the first time a video cassette, suitable for use on cable TV systems or home units for three-quarter inch tape. The video cassette, available from the Home Mission Board, is titled *Mission in California*.

The Board also makes available free a California Resource Guide, and two posters which can be used to advertise the study. Write Orders Processing Service.

California remains a promised land, and as we study the vast potential of this state the challenge of the work will move Baptists to respond in new ways. Make sure that you get in on this study. □

"Most important is the child..."

By Phyllis Faulkenbury
HM Assistant Editor

ALBUQUERQUE, NM—On the first day of 1979, the Carrie Vaughan Baptist Youth Center opened. Primarily a gift of the Virginia Woman's Missionary Union, the new \$150,000 facility is supported by the Home Mission Board and the New Mexico Baptist Convention.

Located in a trailer park within walking distance of Southwestern Indian Polytechnic Institute (SIPI)—the only government supported technical school for Native Americans in the United States—the Baptist day-care center resulted from three years of planning between home missionary Claudio Iglesias and SIPI's off-campus coordinator and financial aid officer, Evelyn Hatch.

After coming to pastor Albuquerque Indian Baptist Church in 1976, Iglesias, himself a Kuna Indian from Panama, visited SIPI often, seeking ways to help students.

Each year, SIPI trains 450 students from 92 tribes—some from as far away as Alaska. Only unmarried students under age 26 live on campus. Other students must find housing in Albuquerque, almost 15 miles away.

Hatch explained that the day-care center will greatly benefit off-campus students. "We've refused admission to many young women with children," she said, "because problems of finding day care have been too great."

Most mothers who attend SIPI have no car. Hatch explained, to find care for her child and transportation to school, a woman might change buses five times.

Iglesias talks to children in one of the homes near SIPI.



"I think this center will be a great help to us," Hatch indicated. "Mothers can take a bus straight to school, drop kids off at the center, and even check on them at lunch."

"This is something I've wanted a long time."

Hatch hopes that with the opening of the day-care center at least 50 more women with children can be admitted to SIPI.

For several years the school requested government financed day care. "But there was too much red tape involved," Hatch said. "New classes and curriculum naturally had higher priority."

"There were many times I didn't think our dream would come true," said Iglesias. "We had problems with zoning since we wanted to build a religious non-profit center so near a government supported institution."

After long hours of consultation with the Home Mission Board's Language Missions Department, Iglesias gained approval to start the center. New Mexico Baptists approached Virginia WMU with their plan. The WMU, which had helped in many projects related to New Mexico Indian missions, liked the idea and agreed to raise funds.

The Baptist center operates 8 a.m. to 4 p.m. daily and will be closed during SIPI holidays.

Audley Hamrick, home missionary and center director, outlined his plans for the center. "I really don't know yet all the possibilities it has. But I think it will be a great influence here."

"We want to provide good day care. That's our first objective."

"But we don't hesitate to let parents know that we are a Christian organization and as such will show that perspective to their children."

"We want it to be a Christian learning experience."

The center was named for Carrie Vaughan, former Virginia Woman's Missionary Union executive secretary, who was instrumental in starting Baptist work with Albuquerque Indians. Virginia WMU contributed more than \$100,000 to the center.

Albuquerque Indian Baptist Church sponsors the new work. "We're proud of it," said Iglesias. "I believe it will be a great asset to the Indian people."

During recent months, Indian Baptist Church, comprised of over 21 tribes, has grown, gaining 23 new members and moving into a larger building. "Through this church and through the center we want to help our Indian brothers," Iglesias said.

"But first and most important at the center is the child. We want him, through our help, to develop a wholesome attitude toward himself and others."

"We are interested in the physical, spiritual, mental, social and emotional growth of each child."

In early September 1978, Jo and Audley Hamrick, home missionaries in New Mexico since 1954, moved to Albuquerque from Laguna to direct the center.

"As well as day care we would like for this to be a student center," said Jo Hamrick. "We plan to show movies here. We've started a Big A club (an after school Bible club for older children), and I would like to see a mother's club started."

"I'm sure a lot of the students are lonely so far away from home. Maybe we can be a family to them." □

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HOME MISSIONS is published monthly by the Home Mission Board, SBC. Subscriptions: One year—\$3.50; two years—\$6.00; three years—\$8.00. Club rate (10 or more)—\$2.00 each. Budget group subscriptions to churches (selected leadership of all families)—\$2.16 each. Single copy—\$.35 each. Changes of address, renewals and new subscriptions should have a zip code number. Address correspondence to Circulation Department, HOME MISSIONS, 1350 Spring St. NW, Atlanta, GA 30309. Change of address: Give old and new address. Second class postage paid Atlanta, GA, and additional mailing offices. Publication no. 248680. Copyright © 1979 Home Mission Board, SBC.

Baptisms' drop forecast for SBC

By Dan Martin
HMB News Editor

SAN FRANCISCO—Projected statistical declines in baptisms and church program membership for the third straight year "may be a prelude to decline" of the Southern Baptist Convention, "as has happened to others," warned a Home Mission Board evangelism leader.

"I know of no other group in history [besides Southern Baptists] that has baptized 1,000 persons a day," C.B. Hogue, director of the HMB Evangelism Section, told state evangelism leaders meeting here. "but when we are confronted with the unchurched in our land, it does not leave room for us to be self-satisfied. We have been proud to be known as the largest Protestant denomination in the United States, but we apparently have forgotten the responsibility that goes with that reputation," Hogue concluded.

Hogue and other leaders reflected on dismal projections by the research services department of the Baptist Sunday School Board (BSSB); these revealed the lowest rate of baptisms in a quarter century and the smallest increase for several decades in the rate of church membership growth.

The figures were detailed during the annual meeting of evangelism directors of the 34 state Baptist conventions affiliated with the SBC.

The baptism and church membership projections were based on analysis of 17,361 Uniform Church Letters, the documents Southern Baptist churches use to report such data as baptisms, church membership, giving and enrollment and participation in church organizations.

Final figures from the more than 35,000 churches will be available this month, according to Martin Bradley, manager of the BSSB's research services.

Bradley indicated preliminary figures will be accurate within one percentage point.

Traditionally, baptism and church membership statistics have indicated denominational health.

According to the projections, Southern Baptists will baptize 336,356 persons in the 1978 church year. That reflects a 2.7 percent decrease from 1977.

The 1977 year was lowest in 27 years for the denomination; its 345,690 baptisms represented an 11 percent decline from the previous year.

In 1975, the last year to report an increase in baptisms, Southern Baptists recorded 421,809 baptisms. In 1976, the number fell to 384,496.

The last time Southern Baptists experienced fewer baptisms was in 1949, when they baptized only 310,226.

The rate of growth of SBC churches also continued to slide in 1978, projections indicate. The number of Southern Baptists grew by only .9 percent, from 13,083,199 in 1977 to 13,200,948 this past year.

Nevertheless, the denomination gained in church members, Bradley said. But, he added, "For the past 15 years our growth rate has gradually dropped. This year's may be the smallest we have recorded. We know it will be among the smallest in several decades."

In addition to baptisms, declines were also projected for ongoing enrollments in most church program organizations. But Southern Baptist churches will record

Increases in giving, showing a 9.9 percent gain in total receipts and a 10 percent jump in mission expenditures.

"What is happening is we give more and more but do less and less," explained Hogue. "The average Southern Baptist, it appears, is interested in missions, but would rather give dollars than give himself."

"We have talked boldly, but we have worked weakly," Hogue urged Southern Baptists not to become "smug" over the fact they belong to the nation's largest Protestant denomination.

Harry Williams, evangelism director for Southern Baptists of California, noted that personal evangelism has been the most effective means of winning converts. He added, "Had we not begun a major emphasis on personal witnessing—one-on-one evangelism—in the early 1970s, we'd be in much worse shape than we're in now."

J.W. Hutchens, evangelism director for Virginia Baptists, said, "Our churches believe in witnessing but in many cases have been reluctant to follow through."

Tal Bonham of Oklahoma said, "The main reason for the decline is our people are just not witnessing as they ought. We will never win the world to Christ through mass evangelism. One-on-one sharing is the only way."

Bonham directly traced the decline to weakness in or lack of pastoral leadership in evangelism.

Joe Ford, director of the evangelism development division of the HMB, said he believes the decline has bottomed out. He expects an increase in 1979.

Statistically, if SBC baptisms decline for another year, it will be only the third time in this century Southern Baptists have declined four years in a row. The first four-year drop occurred in the early days of the century; the second was during World War II.

"The basic problem has been with theology rather than methodology," Ford added. "We have a weak theology about evangelism, the lostness of man and the reconciliation of God. The weakness is most often reflected in the role of the pastor today. He has so many demands on his time it is easy for him to justify his own lack of witness and his failure to train people."

Ford added the SBC has become a "spectator's denomination," substituting talk for action, and "is more concerned with who we are and less with who God is."

But John Havlik of the HMB took a different view. He cited "Southern Baptists' increasing evolution into an upper-middle-class denomination, with smaller families and less opportunity for biological growth," as a major factor. He also suggested as reasons "increasing inroads of the media church" and the denomination's failure to encourage and provide resources for its 23,000 small congregations, as well as "the conservative turnaround of the '70s, which de-emphasized the social concerns which must be a part of any major thrust in evangelism in the cities." (More Havlik views in Opinion, p. 10.)

Hogue told the evangelism leaders continued declines in baptisms should serve as "flags of warning about what can happen to us. . . It is time to stop our talking and begin to do. We must realize growth is not self-perpetuating. Just because we have grown in the past, we seem to think we will go on and on."

"But now we must go outside [the denomination] . . . into the world of lost people," Hogue declared. □

New SBC missions on increase

ATLANTA—Over the past few years, Southern Baptists have increased the number of new churches and church-type missions started, reported Quentin Lockwood of the HMB Church Extension Department.

"We have a new climate, we have increased awareness on the part of state conventions," said Lockwood, "and this has resulted in substantial increases—especially in

the number of church-type missions—that have been started since 1973."

Figures for 1978 will be released this month by the Sunday School Board research services section.

From 1974 to 1977, the SBC constituted 1,478 new churches for a net gain of 590 churches affiliated with the Southern Baptist Convention. Over the same period, 2,402 church-type missions were started, including 756 in 1977.

"The church-type missions' number is the key," Lockwood said. "As that number grows, the number of new churches will grow. We lose some, of course, along the way, but you have to begin the church-type before you can develop a full church."

Growth in church-type missions increased by 55 percent during that four year period, Lockwood said.

These statistics come in the face of projected declines in other areas of SBC church life.

"Had we not started these churches, we believe the decline in baptisms would have been more drastic," Lockwood added. Studies at the HMB indicate "smaller, newer church units have a better baptism ratio than older, larger ones."

Lockwood said church extension strategists at the HMB have noted "a new awareness of the need for more churches," both within the SBC and among many Christian denominations nationwide. He pointed out that other denominations are encouraging and stimulating church establishment after years of saying, "We've enough churches."

"On the face of statistics, we do seem to have enough churches," Lockwood said, "but—unfortunately—these are not always the right kind of churches in the right places."

For example, he said, many rural people are moving to the city, yet they do not always feel comfortable in city churches; conversely, the great shift of country-to-city is being reversed elsewhere, but "the city man isn't always willing to attend the country church."

Within the SBC, eight state conventions have now added staff personnel responsible for promoting and planning the establishment of new churches.

"This indicates the growing awareness the Convention feels," Lockwood said. He added it also reflects the desire by Baptists in Sunbelt states to reach their new, growing population of transplants.

"We also attribute the increase to a growing number of functioning church missions committees," Lockwood said. For many years, the HMB has promoted creation of church missions committees, which function "to bring all the mission needs and opportunities of the community before the church," Lockwood explained. "One of these is often the need for new churches."

He pointed out that confusion often occurs in figures used to report new churches. Some count new church starts, others new missions begun, others net gains.

Historically, however, the SBC has averaged constituting almost one new church per day over its 100 year history.

"I'm very optimistic about church starting," Lockwood added. "With the new climate and the new awareness and our great resources of people as well as money, our best days may be ahead." □

SBC congregation aids 63 Laotian refugees

By Erin Walt

ATLANTA—Having themselves reached safety in the States, Laotian refugees joyfully wait at Atlanta airport to greet family members who follow. Eagerly they watch each Laotian emerge from the plane—and see no familiar faces. Authorities promise to find the missing persons, and refugees return to crowded apartments—again to wait.

For the 63 Laotian refugees at Columbia Drive Baptist Church in Atlanta, this is common. Communications are poor. They awake each day hoping for news of families.

But American friends at Columbia Drive help: for lonely new arrivals—often jammed 14 or more to a three-room apartment, sick, jobless—church members find jobs, teach English, offer housing and medical assistance.

The first Laotian refugee, Bee Phosai, attended Columbia Drive in 1976. Through her, news of the Church spread to others.

Approximately 10 Laotians are church members, reported Libby Palmer, church member who has worked closely with the Laotians. Others, unwilling to drop Buddhist traditions, come for fellowship.

The church plans to expand its ministry through a Laotian mission. As yet, there is no full-time worker; the English speaking refugees translate for the others.

"The hardest thing for us to learn has been the difference between helping them, and helping them help themselves," said Palmer. "How do you teach someone to have pride in himself while at the same time giving him clothes?"

Palmer described the work as rewarding, yet painful. "It's painful to see refugees arrive—cold, hungry, desperate. Some we hospitalize. One woman who arrived had so little iron in her system she was hardly alive."

"But it's rewarding to see them find warmth."

The church is enthusiastic about the Laotian work. An international department offers Sunday School combined with English lessons; weekly prayer meetings in Laotian have been planned.

The key has been persistence. "If we really want to reach them," said Palmer, "we have to continue to help them day by day." □

Walt, a Baylor student, served as a 1978 summer missionary intern at HOME MISSIONS.

A pine box and 18 years symbolize the Elstons' commitment

EDITOR'S NOTE: In May, 1973, HOME MISSIONS reported the work of the Allen Elstons, missionaries to the Warm Springs Indian tribes. At the time, Elston was finding it difficult to define his role as pastor of the Baptist church, which attracted few Indians, or as pastor to the community, reaching out to those who never entered the church house.

By Everett Hullum
HMB Associate Editor

WARM SPRINGS, Ore.—Because he remembered, Allen Elston fashioned "Cuthla" a coffin. Lovingly, he made the pine box to hold the body of his long-time friend.

"The family expected me to do it, and I expected to do it," Elston recalled.

From the early days of his arrival at Warm Springs Indian Reservation 18 years ago, Cuthla had been Elston's friend. Elston had been privileged to call her "Cuthla," the Indian word of endearment for grandmother—and interchangeably, for grandson.

She called Elston "Cuthla," too. And after one funeral, many years ago, Cuthla told her family and friends: "I don't want to be buried in any white man's casket; I want a pine box made by Elston."

The tribute was one Elston—a white man from Texas—had never forgotten.

So when Cuthla died this past year, Elston built her a pine casket and helped in traditional Indian funeral ceremonies. Although he speaks regularly at funerals, perhaps none had more meaning than this.

For Cuthla's comment about the "white man's casket" indicated the extent to which Allen Elston, his wife, Juanita, and their three daughters have been accepted by the 2,200 Indians of the Warm Springs tribes.

Yet the ministry of the Elstons has not been easy.

When they arrived on the reservation, they found the Baptist church mostly attended by children and youth. The next years caused Elston deep turmoil. He tried to create a traditional Southern Baptist congregation only to discover "we were building our church, not theirs. The Indian people thought of the church as a place for children."

Finally, several years ago, the

Elstons concluded the church would be valid only when Indian adults made a commitment and took responsibility for it.

Elston scrapped the children's programs, many of which were duplicated by new government projects for those age groups. And he ended other traditional SBC activities.

He continued the worship service. The rest, he told the tiny remnant, was up to them. He'd help, but programs had to be their own.

Since then, Elston has accelerated his role as "chaplain to the community" while struggling to grow Indian church leaders. "We're interested in discipling people." Not being tied to programs allowed the Elstons to concentrate on one-to-one "grounding basics of Christianity into the Indian lives."

"We've had all kinds of small group meetings," Elston said. Most Bible studies have lasted four to six months. "We don't say any meeting has to continue indefinitely," Elston said. "Nothing's sacred about them. If they're not functioning well, we kill them."

Meetings are held evenings or, because of work schedules, at noon.

The Warm Springs tribes, when moved by the U.S. government to their present location, sold their fishing rights on the Columbia River. With the income, they hired a consulting firm to suggest a long-range economic development plan.

Resulting proposals led the tribe into diversified activities, from building and running a posh resort hotel to lumbering.

Tribe members not only have higher employment ratios than most tribes, but they also receive an annual stipend on collective investments, making them among the wealthiest Indians in the United States.

With prosperity have come common problems: among them, alcoholism and divorce. "Their material life [and] secular emphases have put them on a collision course with their own culture," said Elston.

Elston works weekly in a tribe-sponsored anti-alcoholism program; both he and Juanita often counsel families on the verge of breakup. Said Indian Julie George, who recently became a Christian: "The

Elstons are there when we need them."

Meeting with reformed alcoholics has been especially rewarding for Elston because of the freedom of discussions.

"I admit [to them] the missionary has had a role in taking away their heritage. But I'm not responsible for my ancestors," Elston explained.

"We're 100 years away from the original problem. We have to do something about living together."

"They know I don't knock their religion—it's basic Old Testament. I

Being able to ride a horse and rope like Will Rogers hasn't made Elston a better preacher—but it has increased his acceptance in a community where wild-horse roundups are still an annual event.



update

just try to get them to take the next step: to see Christ as Savior.

"I have freedom to preach Christ is the answer to their problems. We use the Bible extensively," Elston continued.

"Yet we're not pushing anything on them—they're free to leave. But none have. There's a real openness and freedom I didn't even expect."

In fact, the Elstons find that same attitude in many areas. For the first time, a core group of 18 to 20 Indian adults are becoming regular at church. Among them are a few men—essential, Elston believes, in this male-oriented society.

"The church is still embryonic," Elston admitted, "and progress is slow. They've had to unlearn 100 years of Christian tradition, where everything was done for them, and begin to accept responsibility for their church house."

"But as they do this more and more, we see indications our goals are the right ones."

The goal of having Indian teachers—and, eventually, an Indian pastor—still seems far away; but not nearly as distant as it did only months ago.

"We want to become merely equipperers," Elston said. "Then, as soon as we're not needed, step out of the picture altogether. When the church reaches that level of self-support and self-determination, our job here will be finished."

Meanwhile, the Elstons themselves have grown in the job: "We found we were trying to do everything on our own strength."

"Now we know freedom in the Lord is sharing Christ in the Holy Spirit and leaving the results to God."

"We can't force people to be what they don't want to be, but we can help them deal with the tragedies and problems and joys of life."

In so doing, Elston has come to peace with his role as pastor to the community: from speaking at powwows and funerals to riding on wild-horse roundups and picking berries. He has discovered his ministry "to be wherever they are. What we do is not church-house centered, but community centered."

"The work now is a rewarding experience. The people come to us [as they never came before]. The Lord has something for us to do." □

Planting seeds

McCanns built for future missions work

By Jim Newton

Editor, World Mission Journal

JACKSON, Wyo.—When home missionary Randy Foster arrived this past fall to begin resort missions here, he had more than years of experience going for him.

He had a base built by the "frustrating, hard work" of Bill and Trace McCann, a US-2 couple who had ended their stint shortly before.

For two years, they had "planted seeds" in one of America's most scenic spots: gateway to Grand Teton and Yellowstone national parks.

As US-2 missionaries, the McCanns tried to get a foothold where "there was no Southern Baptist work of any sort," said McCann.

Lonely, isolated from other Baptists, the McCanns spent the first 18 months with little results. They were not allowed to hold campfire services in national forests or to start informal worship on ski slopes.

But McCann finally developed relations with workers at Snow King Mountain resort center, just a few blocks from downtown Jackson. By winter, he had become "ski slope chaplain" there.

Although aimed more at tourists than local people, the ski ministry allowed McCann, an avid skier, to deepen his friendships and make new contacts with local people.

Usually McCann invited them to Sunday worship in a motel, but few responded. Often services—especially after tourist season—had only Bill and Trace attending.

Yet determined to establish an outreach, the McCanns approached their final summer in Jackson enthusiastically. At last, they received permission from the National Forest Service to hold "entertainment oriented" campfire programs in four parks. These were so successful Sunday worship developed.

The McCanns also worked in an interdenominational coffeehouse. But most important was a day-camp ministry: "It really opened doors."

With help of four summer missionaries, Bill and Trace led day camps for children of tourists and workers. By summer's end, response was "tremendous," McCann recalled.

Their basic approach, once again, was low-key evangelism: to "plant seeds and develop relations" that would build a foundation for later

ministries by the Fosters.

Before their appointment, Randy and Anne Foster had for nine years worked in Carbondale, Colo., where he pastored and conducted a resort ministry on the ski slopes of Aspen.

The Fosters' new assignment will be to develop the resort ministry and build a mission church in this heart of the "American alps," mountains of breathtaking beauty.

But to the McCanns, the most beautiful thing would be to see the seeds they've planted grow into a vital Christian witness in Jackson. □

HMB representative among rural experts at Capital briefing

WASHINGTON—The HMB's J.T. Burdine Jr. was among 14 representatives from the religious community to meet with White House officials recently to discuss "quality of rural life."

The Carter Administration plans to announce a new rural policy in 1979. The meeting sought input.

Burdine, special consultant in rural-urban missions, was among those from 10 denominations who urged a policy which "reflects a spirit of healthy interdependence between urban and rural America."

The denominational representatives supported structural changes in rural American life, including more aid for the family farmer, better conditions for farm workers and proper management/use of land and water resources.

Concern was expressed over "recent trends toward corporate control of the nation's food production system" at the expense of the family farm. The group also wanted examination of policies on strip mining, the loss of "prime" agricultural land and the "potential threat" to world food supplies.

The group sought government assistance programs only when private efforts failed to meet needs adequately, and encouraged making private groups, including churches, "conduits of federal monies"

directed toward bettering living standards in rural America. □

Facing the music in El Dorado

By Phyllis Faulkenbury
HMB Assistant Editor

EL DORADO, Ark.—Few Southern Baptist pastors have preached sermons so controversial they provoked members to rage. Fewer still have been slugged as a result.

But then, few Southern Baptist pastors are like Don Harbuck, pastor of First Baptist Church here.

In 1968, after Harbuck expressed from the pulpit his sorrow over the death of Martin Luther King Jr., one of his church members physically attacked him.

And Harbuck responded—partly by choice and partly by necessity—as he has to other criticisms of his "liberal" views: he turned the other cheek.

He could have done little else, even had he wanted to. For Harbuck—despite all his mental alertness and aggressiveness—has been partially crippled since being struck down by polio during his senior year of college. He walks without difficulty, but only with concentrated effort can he move his left arm, and then only to waist level; his right arm hangs limp.

"But I've never considered myself handicapped," said the 48-year-old New Orleans seminary graduate. "Luckily God had called me to a profession that required minimum physical prowess," Harbuck laughed. "I never had a need to feel bitter."

Harbuck first preached at 14; he pastored his first church while a high school junior. Before coming to El Dorado 16 years ago, he had pastored four churches.

"I grew up in a church that each year increased in membership, gave more money and continued to grow," he recalled. "But even then a crazy question troubled me: what would happen [to the church] if we reached everybody? What would become the function of the church, in fact, if growth stopped or slowed drastically?"

When Harbuck moved to El Dorado, First church—like his home church—was a thriving congregation: Sunday School ran 900. Members were middle class workers in the town's oil industry.

But late '60s oil industry changes moved hundreds of families. "We averaged 40 deaths a year, at least 20 went away to college and didn't return—add that to a town of 25,000 with 22 Southern Baptist churches. Ironically, I was forced to face the very question that troubled me in my youth," said Harbuck.

Today El Dorado First's Sunday School averages 450 and the church has weathered internal ups and downs. "Many times I've been tempted to cut and run," Harbuck admitted. "But my redemption has been staying here to face the music."

Despite problems that keep many pastors silent, Harbuck has never been afraid to speak out on issues. Breaking with traditional Baptist stance, he supported a liquor-by-the-drink referendum because he believed it would help the community.

"I had lived in different places," he explained. Where it "was dry, I saw poor schools. In the community that was wet, I saw good schools."



"I oppose alcohol myself. But children are forced to drink education; they are not forced to drink alcohol."

In the early 1960s, Harbuck led First to adopt a racially "open door" policy. "It was a decision based on values, not on a situation," he admitted. "Still, it was a hard-fought battle, won only by a small margin."

Confronting social issues while facing slow-growth prospects forced First's fellowship to reevaluate the meaning of "church."

"We realized what is important is quality, not quantity," Harbuck said. "If we invite people to come to eternal life, if we want everyone to share the nature of heaven, then that's real—whether you have 50 or 500 or 5,000 in church on Sunday."

He has worked to build unity—a difficult task in a southern church that since its organization in the 1840s had survived despite deep-rooted power structures and prejudices. But out of the congregation's struggles has come a sense of togetherness, a feeling of family, Harbuck said.

Now First works to build good relations with its neighbors in the black community. Each year it hosts a cooperative evangelism conference, featuring black and white speakers; and it supports a seminary extension program for blacks.

"We're striving to be what God wants us to be," said Harbuck. "Sometimes that means innovative programs, or maybe working to better old ones."

In 1973, for example, Harbuck designed "the El Dorado plan," a program incorporating Sunday School and Church Training into a single Sunday morning session. "For years we had tried to get members to attend Training Union," said Harbuck. "Then I realized I should stop fighting."

Now on Sunday mornings church members discuss Bible passages that would have been studied in Sunday School. "Then into that we incorporate Baptist doctrine and beliefs that usually come during Church Training hour."

"It has proved a successful formula for us," Harbuck concluded.

So successful, in fact, his plan has been given nationwide Baptist recognition.

As the congregation grew more united, Harbuck, an amateur artist/designer with a high degree of skill, redesigned the windows of the main auditorium, creating in their stained-glass beauty images that "speak to both the wise and simple truths of our faith," Harbuck wrote of the work.

He also designed a pendant, using the Greek letter kappa and the cross, to express the new closeness.

From this pendant—the Kappa Symbol—has emerged numerous emphases and outreaches, including El

Despite handicaps and times of conflict, Don Harbuck has worked to create unity—a special sense of togetherness—at "old First church."

Dorado First's innovative youth group, Kappa Congregation. To receive a brass Kappa Symbol, youth—during an eight-week period, learn scripture and participate in mission projects.

The church also reevaluated and strengthened the office of deacon.

"A plan emerged through which the deacon was selected by a committee and then committed himself in a dedication service," said Harbuck. "This was unlike the old practice of one member nominating another—his best friend—and the chairman of deacons serving for 14 years."

The new plan has proven effective. Deacon family ministry participants contact each church member weekly to learn if members have any special problems—such as illnesses—or if they need anything; they also encourage members who've not been regular in attendance to return to First.

"That's part of the new concept of church," Harbuck said. "If you see the church only as an institution, then a once-a-week interference is too much. But if you see the church as the family of God, you welcome a once-a-week call."

The church plans a Family Life Center to include gym and crafts rooms.

Church members, once cautious of Harbuck's ideas, now respect his creativeness, said Katherine Fritz, church secretary. "When he first came, one member said, 'I'm not going to nursemaid a handicapped person.'"

"But we don't see Dr. Harbuck as handicapped. To us, he is a teacher, a designer and a good pastor. And he accepts you right where you are. After knowing him, you come away a better person," Mrs. Fritz concluded.

Added John Havlik of the Home Mission Board's Evangelism Section, "I think it is admirable that through hard times Don Harbuck has stayed as a loving, compassionate pastor. He has moved into the hearts of his people."

Handicaps and conflicts have made Harbuck more persistent. He loved hunting, but shooting a gun was impossible until he designed a tripod for himself. With only 50 percent use of his left arm, he could not type; so he learned to write with a pen and has now authored two books and has co-authored several others. He has also written numerous magazine articles.

Each week he writes a column for the church paper—always concerning social issues that affect the church and the community.

Harbuck has been invited to teach at four seminaries, and has been offered pastorates at other, larger churches. But always he has chosen to stay at El Dorado First church.

"People ask me why," said Harbuck. "It's kind of a backwater here. We bury more than we baptize. Yet I have more opportunities than I'm using. Teaching people to live together is one of the hardest things you can do." □

notes

Tents to the rescue

DES MOINES, Iowa—In 1977, with Home Mission Board funds, Iowa Southern Baptist Fellowship bought a tent and trailer for use in evangelism outreach. It has proved invaluable, reported Richard Lamborn, associational missions development director. Until their church was completed in October 1977, Hartford Baptists met in the tent. In summer 1978, it was used for travel to numerous mission Bible school sites. Though three or four others are now being used, the Iowa traveling tent was the first of its kind in the SBC, said Joe Ford, HMB evangelism section.

Intense evangelism has good results

LONG ISLAND, N.Y.—An intense evangelism effort was held in this area September 13-17, 1978, reported New York Baptists, with eight Southern Baptist churches in Nassau and Suffolk counties participating in simultaneous revivals, followed by the Nassau-Suffolk Tommy Sesler crusade. Ministers and laypersons from five states traveled at their own expense, or through individual sponsors, to lead the revivals. In preparation for the Sesler crusade, satellite crusades were held in most area Southern Baptist churches.

Language missions conference set

LAREDO, Tex.—The annual Language Missions Leadership Conference will be held in Laredo, Tex., February 23-26, 1979. Emphasis will be given to ministry along the border, including immigration, undocumented aliens, and the "river ministry" programs. The meeting place will overlook the Rio Grande which forms the United States/Mexico border. Oscar Romo, head of HMB language missions, directs the conference which attracts participants from throughout the nation.

Annie's "song" good news

DENVER—As director of Brentwood Baptist Center, home missionary David Miller has been active in seeking aid for Indochinese refugees. Earlier, his lobbying was instrumental in the Colorado government's changing its assistance policies in favor of the refugees. But Miller, aware of the refugees' continuing difficulties, recently made a television plea for shoes for the newcomers. He had no idea how effective his effort would be. Among those responding was a woman who identified herself as "Annie Denver." Ms. Denver, it turns out, is wife of singer John Denver of Aspen, Colo. Her donation: \$500.

Adkins on hunger panel

NEW YORK—Paul Adkins of the HMB is among six Southern Baptist leaders named to an advisory panel to serve the only representative of the religious community on the recently appointed Presidential Commission on World Hunger. Eugene Stockwell, associate general secretary for overseas ministries of the National Council of Churches, gathered the panel from a "wide range" of religious leaders. His purpose is to broaden the reporting system of the commission to include individual denominations, and to seek suggestions, surface issues and receive feedback on commission actions. The panel numbers about 50. Adkins directs the HMB Christian Social Ministries Department. □

The baptism stats: fighting lights and charm to build churches

By John Havlik
Evangelism News Editor

Nothing that involves the sovereignty of God and sociological forces offers easy answers. And simple explanations will not enable us to understand the recent decreases in baptisms in Southern Baptist churches.

The first fact we must accept is Southern Baptists are evolving socially into a middle- and upper-middle-class denomination. Numerous evidences can be found:

Once again, contributions of Southern Baptists have increased. Year-by-year gains of about 10 percent are not due solely to our generosity, but are also a result of inflation and our increasingly privileged social status. These gains, despite recent economic recession, indicate clearly how insulated we have become as a denomination from the economic events that burden the poor and those just above the poverty line.

Another evidence of Southern Baptists' upward mobility is the high percentage of college graduates among Southern Baptists.

And as families—and denominations—reach higher socio-economic strata, their families become smaller. They have fewer children. Biological growth, therefore, becomes more and more difficult for Southern Baptists.

Recently I visited an association in the North Carolina mountains. A century ago, that association each year baptized one person for each 15 members; a century ago, those Baptist families had 6 to 10 members each. Today that association annually baptizes one person for each 50 members; ten-member families are few.

This social evolution also moves Southern Baptists into a smaller (if more elite) slice of the population. Smaller families and upward mobility have made and will continue—if trends persist over future decades—to make large gains in baptisms unlikely.

These events have a corollary in our ecclesiastical evolution—the movement of our denomination from sect to denomination to "Church." In their beginnings, Baptists were a sect, ostracized and without clearly defined leadership. Articulate and charismatic men who knew God's will led us to become a denomination. One of the more traumatic eras for us developed in the '60s and '70s, when we moved from that leadership to leadership by "The Committee."

Some sects end in defection, demoralization, or when their cultic mysticism is demythologized; others end in a Jonestown. But some become denominations, and denominations become Churches.

Today no clear voices call the plays for Southern Baptists. A multitude of voices comes from agencies and state convention offices, all saying: "This is the way." But each points a different direction. A few strong churches with dynamic, charismatic leaders go their own way while denominational leaders argue and conduct studies on reasons for success.

This is not to imply SBC evolution from denomination to Church is fully developed or irreversible. But it has begun. The argument for evangelism lies in the fact that sects are intensely evangelistic, denominations can be evangelistic, but Church tolerates evangelism only in a small "evangelical wing."

A second reason for baptism decline is the effect of the neo-evangelical movement which is media centered

and focused in the recent "new birth" phenomena. One seminary president has been criticized for saying that Southern Baptists survived the ecumenical movement but it remains to be seen whether they can survive the neo-evangelical movement. This is a very real and very critical issue. With the advent of TV "churches," a nominal member of a Southern Baptist church can remain at home, support a TV ministry for a media church, and be quite sure that he or she is "spiritual."

The media church demands little time or commitment. More and more media churches support colleges, retreat centers and other institutions that compete with established community churches and their missions.

Much support for media churches comes from wealthy (often "right-wing") persons who believe their own church/denomination is "too concerned about social programs." They find media church personalities avoid or gloss over poverty, housing, crime.

Southern Baptists who support the media church programs should ask themselves: Where will our children go to Sunday school? Where will we find music programs? Small group fellowship? Local ministries for our own spiritual development? What will the media church do for the evangelization of our community?

These questions must produce satisfactory answers before Southern Baptists transfer support from local congregation to media church.

Because of the power of TV, however, the media church will continue to drain the life and energies of local churches.

A third reason for the decrease in baptisms is our failure to make it in the cities—especially in the inner cities. There are people in the inner cities, important people. Without them the whole fabric of the modern American metropolis would collapse.

Southern Baptists are not even holding their own on the suburban fringe. A member of my church expressed the attitude of our upper middle class congregation when she recently told me, "I don't care what happens to the city of Atlanta. I have not lost anything there. I could not care less."

In spite of our rhetoric, we have never made a commitment to the cities. We could learn a lot from our black Baptist kin who know how to "hang tough" in the cities. But we are too busy talking to listen. There are a few experiments, a few models and a few successes. Yet they are so few in the light of the need that it is like trying to drain an ocean with a teaspoon.

Conservative reaction to the '60s has turned us from

the People's Temple began as a church and ended as a cult. Started by Jim Jones, and for 20 years affiliated with the Christian (Disciples of Christ) denomination, the group recently saw deaths of more than 900 members in Jonestown, Guyana.

Baptists need to be warned against accepting at face value some media oversights. I refer to quotes implying that all cult groups, like the People's Temple, physically, mentally and morally abuse their members. Few are as suicidal and sadistic as Jones and his followers.

Baptists also need to guard against overreaction. Parents of young sect group members should not panic, but use Jonestown to prod sect leaders to let them communicate with their children.

The call for government investigation of all religious groups is another overreaction. Accurate information is imperative, but we should be careful not to accelerate political intrusions into religious life.

Events at Jonestown should burn into our awareness

when we voted to begin Southern Baptist missions in California. That breath of God kept us from becoming old, tired. We can pray for the breath of God to resuscitate us in the future.

Nor have I meant to say no church in our denomination has come to grips with lay persons discovering and exercising their spiritual gifts. We do have such churches, and we can learn from them.

Yet trends indicate decreases will continue. Can we do anything to remedy this?

We can evangelize the common man and woman and start churches for them; we can stress pastoral leadership that is sympathetic to the causes of common people; pastors who are egalitarian.

Our whole attitude toward welfare and persons on welfare can change.

We can examine our institutional structures—gradually gaining in size and weight for a century—and cut out the "fat" to give the denomination a new, lean look—more mobile, less ponderous, more sensitive to persons, less conscious of self-perpetuation.

We can concentrate on meeting a person's needs in the local community rather than joining the media blitz.

We can research, interpret, teach a biblical theology of the laity and of spiritual gifts.

Finally, we can follow the example of our Lord and Savior's earthly life by entering—as individuals and collectively as members of local churches—into loving ministries to the whole person. To do this, we cannot make "social ministers" second- or third-class evangelists. They must be on the front-line of evangelism. And conversely, any person not active in social concerns cannot be a first-class evangelist: that is, he cannot be telling the world all the good news of Jesus Christ.

Unless we concentrate on these things, we may find it very difficult for many years to come to set any new baptismal records. □

social concerns, further isolating us from the dreams and aspirations of common folk in the cities. No church will make it in the inner city without social and political activism. We are not going to win the hearing of the inner cities unless we demonstrate a commitment to their goals. The present conservative reaction has made that kind of stance very difficult. It is much easier to join the media church or to move farther and farther into the suburbs.

A fourth factor making growth more difficult is our failure to come to terms with charismatics.

A charismatic—and I use the definition of church historian Lyle Schaller—is a Christian who believes he/she is given one or more gifts of the Spirit. This does not necessarily mean they practice glossolalia (tongue speaking).

Southern Baptists have difficulty from the standpoint of both pastoral leadership and lay leadership in dealing with the charismatic person who believes he/she is gifted in some way and is anxious to practice the gift. Such persons often are forced into finding fellowship in para-church organizations, sects or other Christian groups who encourage the discovery and use of the gifts of the Spirit.

The more complicated life becomes in urban society, the more persons will seek freedom and meaning in the exercise of spiritual gifts. Failure to recognize and "employ" these potentially creative persons could hurt the life and work of the churches. The energies of these charismatics, which could have been turned into innovative evangelistic ministries, will be lost.

If I sound too negative, let me state clearly: We are not total failures in the city: the growing number of ethnic and black churches affiliating with our denomination evidences this.

Nor do I believe the evolution from denomination to Church excludes the possibility of "the wind of the Spirit" moving over us, as it did in San Antonio in 1942

the dangers of cultish thinking

By Glenn Igleheart
Director, Department of Interfaith Witness

The People's Temple began as a church and ended as a cult. Started by Jim Jones, and for 20 years affiliated with the Christian (Disciples of Christ) denomination, the group recently saw deaths of more than 900 members in Jonestown, Guyana.

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Nor have I meant to say no church in our denomination has come to grips with lay persons discovering and exercising their spiritual gifts. We do have such churches, and we can learn from them.

Yet trends indicate decreases will continue. Can we do anything to remedy this?

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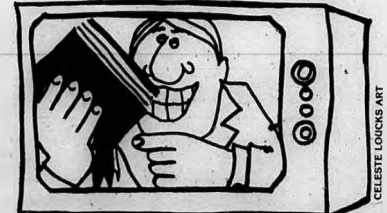
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the dangers of cultish thinking. Many groups begin with a leader who claims a heavenly vision. When he claims as truth, religious beliefs or practices deviant from orthodox patterns, his followers do not question.

Southern Baptist churches are not immune from ego-centered leaders and unquestioning members. The potential for disaster lies within any religious group that does not seek God's will through an exchange of viewpoints.

But most Baptists have a safeguard against the horrors of Jonestown through a doctrine called the priesthood of all believers. This doctrine deters exalting the priesthood of one believer above others. God's leadership may come through the pastor, but it is to be confirmed by God's spirit in all church members.

Baptist leaders should be prompted by Jonestown to renew examination of their own motives, methods and styles of leadership. □

For more information write Interfaith Witness Department, Home Mission Board, 1350 Spring St. N.W., Atlanta, GA. 30309.

11

Enos' "new man" gives hope, independence to reservation church

By Dan Martin
HMB News Editor

MESA, Ariz.—Arnold Enos lived like many young men on the Pima-Maricopa Indian Reservation along the Salt River in central Arizona. He began drinking at 11; by 16, he was on his way to being a confirmed alcoholic.

"My parents were divorced and I was raised a lot by my grandparents. I idolized my uncles; they were a bunch of roughnecks but I wanted to be just like them," Enos recalled.

"They thought there was only one way to be a man—drink, cuss and fight."

At 16, Enos was convicted of strong-armed robbery and given five years probation. At 17, he was sent to Mt. Lemon Federal Reformatory near Tucson because his probation officer "finally got fed up" with his drinking and troublemaking.

After nine months, he was released. "When I left, they had got my head on pretty straight. I went back home and things were okay for awhile. But I went out and started getting with the same old crowd. I got drunk and wound up in jail; it was the same old thing over again. I was drinking anything I could get my hands on. . . ."

In young manhood, Enos worked in the onion fields, under a blazing sun, making a dollar an hour for 14-hour days. He had few hopes, few dreams, little confidence in himself and even less ambition.

"I lived from one drunken party to the next. I never finished high school because I got drunk and in a fight at a dance. They booted me out," he said. "All I had were the clothes on my back. That, plus a lot of empty wine bottles and beer cans."

When he was 23, Enos married Cheryl Ann Ferguson. "She didn't worry much about me being a drunk. I guess she figured that was the life she was doomed to live."

"She had grown up on the reservation and figured drinking Indians were just something she would have to put up with. She didn't know any non-drinking Indian males," Enos said.

He changed somewhat after marriage. At least he stopped being thrown in jail. But his life continued downhill. When he finally got a

good job—driving a ready-mix cement truck—the problems were compounded because he had more money to spend on booze.

Things crumbled in 1974, when he slapped Cheryl in a drunken fit. She called police but agreed not to press charges if he would leave.

"I thought it was the end of my marriage," he remembered. "When I was drunk, I didn't care. When I was sober, I cared."

After days of wandering around the reservation, he went to see his brother, Raymond. "Raymond had become a Christian in 1965, and it really made an impression on me. He never witnessed to me, but I could see the difference."

"I was proud of him but didn't go to see him because I didn't want to corrupt him. I thought he was living a boring life."

Raymond was not at home the day Enos visited. Drunk, dirty—he hadn't had a bath or shaved in days—Enos was depressed and thinking of suicide.

"My little niece, Kay, met me at the door. She was afraid of me but she told me, 'No matter what you've done, Jesus loves you.' She meant it, but I thought He couldn't. I was a drunkard, a bum. I thought I'd live and die a drunkard."

Enos' brother took him home. "I spent three days asleep. I had abused my body so much with alcohol that it was giving out on me. Cheryl stayed beside me while the alcohol burned out of my body."

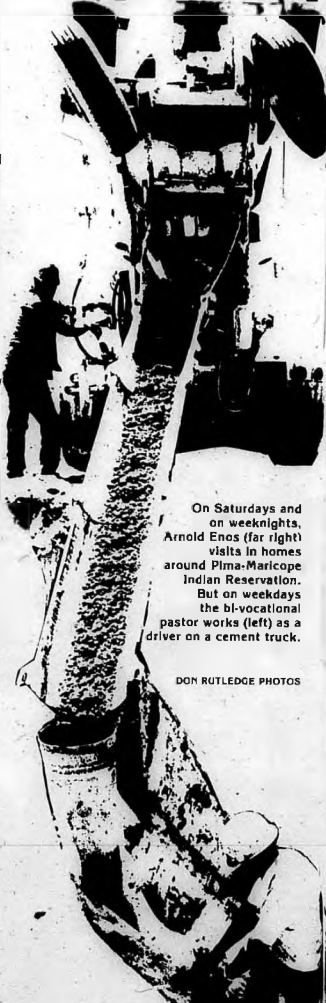
He started going to Ferguson Memorial Baptist Church on the Salt River Reservation. At first he didn't stay for the entire service, but gradually began "listening to the sermons."

"The people around me seemed fresh . . . calm. They seemed sincere. They cared."

"I thought about my old friends and how they talked about who they hated . . . and how life was no good. . . ."

Several months later, Enos decided to commit his life to Jesus Christ. "I went to church and they were singing the first song. I went forward; I didn't even wait for the sermon. I just laid everything on the line. . . ."

"I turned around and came into a whole new world. I was a new man."



On Saturdays and on weeknights, Arnold Enos (far right) visits in homes around Pima-Maricopa Indian Reservation. But on weeknights the bi-vocational pastor works (left) as a driver on a cement truck.

DON RUTLEDGE PHOTOS

People were crying. My brother, Raymond, was standing on the front row. He was amazed.

"I found out later Raymond had been praying for me for a whole year. But even he didn't believe God could save me. I was just too wicked. His faith was so small, but he had been praying because he couldn't stand to see me die and go to hell," Enos said.

Under the guidance of Virgil Stoneburner, Ferguson Memorial's bi-vocational pastor, Enos began to study. "I was like a man who had just come out of the desert and was drinking water. I wanted to drink more and more and more."

On Sunday nights, he began teaching youth in Church Training and soon was called as youth pastor. "I wanted to do more. A friend told me God was calling me to preach, but I guess I was waiting for him to hit me on the head with a two-by-four."

One Sunday night Enos stopped a song service to say, "I don't know how a man surrenders to preach, but I feel God is calling me and I want to surrender."

Shortly after that, Stoneburner resigned from the church, and the pulpit committee asked Enos to serve as pastor.

"I didn't want to be pastor. I wanted to be associate pastor and go to school. But Virgil dropped a bombshell on me. I told the people I

had no experience, but if they wanted me, they would have to bear with me. I told them to give me a year, and if they still wanted me as their pastor, they could call me then," Enos said.

A year later the church called Enos as pastor, and on Mother's Day, 1978, he was ordained.

Ferguson Memorial Baptist Church was started in 1950 by Southern Baptist home missionaries.

"They had good intentions and their hearts were in the right place, but they didn't complete the job," Enos says. "They didn't stay around to teach the people."

"When the missionaries came, the Indians said, 'Okay, let them do it.' They never saw witnessing—soul winning—as their responsibility. They had the idea the Lord gave all the talent to the white man."

Under the leadership of Stoneburner and Enos, the church has become self-supporting. Enos, however, continues to work for Union Rock and Materials, driving a cement truck to earn his living.

When asked if the Southern Baptist Home Mission Board helps support the church, Enos replied: "The Home Mission Board doesn't help

us; we help the Home Mission Board. We give to the HMB through the Cooperative Program."

"The church feels it is better to be independent. The HMB is a fine organization, but we are capable of doing things on our own," he added.

In addition to pastoring, the stocky, black-haired Enos serves his people on the Tribal Council of the Salt River Reservation. "I help my people by being pastor and by serving on the council. But I told the people that when it comes to a decision between the work of God and the reservation, the reservation will just have to wait."

He concludes: "I try to use my background to help my people. I take the knowledge I have and I can sit with a person and relate to him. I can't erase what I have been, but I can use that knowledge to help others." □



13

Board elects three new staffers

ATLANTA—Three Home Mission Board staff members were named during the December and January executive committee meetings of the board of directors. Glenn Sheppard of Lawrenceville, Ga., was named director of personal evangelism department at the December meeting.

In January, James Hamblen of Columbia, Md., was elected associate director of the department of metropolitan missions, and Gary Leazer of Fort Worth, Tex., was named assistant director of the department of interfaith witness.

During the two meetings, directors appointed 60 persons to missions service: six missionaries and 11 associates in December; four missionaries, five associates, one US-2 missionary and 33 pastors approved for financial aid in January.

Missionaries appointed in December included Quinn Pugh, a director of the Home Mission Board and pastor in Bel Air, Md., named as director of the Metropolitan New York Baptist Association, and Wilson Parker, mission division director of the Pennsylvania-South Jersey Baptist Convention, named area director of the Iowa Southern Baptist Fellowship.

Directors accepted the resignation of Bob Record, director of witness training in the evangelism section, who will join Evangelism Explosion, International.

Warren Rust, associate director of the department of metropolitan missions, was moved to consultant status by action of the directors. Rust, who has health problems, will continue to live in Arizona.

Don Hammer, director of metropolitan missions, underwent open heart surgery in January; although

recuperating on schedule, he will not be able to resume work for several months. Hamblen will assume his responsibilities meanwhile.

Sheppard, pastor of Central Baptist Church in Lawrenceville, brings with him "particular interest in spiritual awakening and in the follow-up area of training," said evangelism section director C.B. Hogue.

Sheppard attended Mercer University, graduated from Valdosta State College and holds a master of divinity degree from Southern Baptist Theological Seminary. He has served as pastor in Lawrenceville since 1975 and as pastor in several other Baptist churches in Georgia.

Since 1976, Hamblen has served as a field consultant in metropolitan missions with national responsibilities from his base in Maryland.

Leazer, who will join the HMB staff Feb. 1, will work in interfaith witness, specializing in American Christianity with particular reference to the sectarian movements of American Christianity. —Judy Touchton

Correction

In Dec. HM "notebook," we accidentally switched responsibilities of two new regional coordinators. Ernest Kelley will take the central region of the U.S. Carlisle Driggers will cover the eastern section.

We may also have created a false impression of the work of O.D. Morris and the new research division. The new division, Morris said, "was created to coordinate research conducted by and for the Home Mission Board, as well as improve the quality of research produced." □

Arizona Baptists pioneer in child abuse ministry

EDITOR'S NOTE: In researching its articles, HM makes every effort to contact as many Baptists in the field as we can discover. The Sept. '78 article on child abuse was no exception. Despite pressures of time and limited staff, writer Celeste Loucks talked to dozens of people, including several in the HMB's Christian Social Ministries Department, and as many at state and denominational levels. Yet none mentioned one of Southern Baptists' best ministries to abused children, as Don Cain, executive director of Arizona Baptist Children's Services (ABCS) pointed out after the article appeared.

PHOENIX—In 1971, ABCS opened its first Baptist shelter for abused and neglected children. Since then, it has taken in more than 9,000 children from the greater Phoenix metropolitan area.

Besides the basic unit, ABCS has recruited, trained and licensed 25 foster homes to care for babies and younger children who are brought to it by the state Department of Protective Services.

Charlie and Bonnie Brown, two of those who care for youngsters who have been abandoned, neglected or brutalized by their parents, explained, "You have the satisfaction of knowing you can help and love so many precious children. I feel it's one of the hardest and yet most gratifying jobs ever."

Most youngsters range from infancy to 11 years old, the Browns reported. Often the Browns must protect

children against parents who might kidnap them after the courts take them away.

Among children helped by the Browns has been a 13-year-old girl who was raped by her stepfather; a nine-year-old whose mother was killed in an auto accident; a six-year-old whose mother abandoned him on a street corner; and a 12-month-old baby left in a bar by his mother while she took part in a robbery.

"We just treat them as members of our family and they eventually hate to leave," said Mrs. Brown. She added that, aside from their rough treatment, the children have been "remarkably normal."

"When each one leaves," continued Mrs. Brown, "I'm brave until they are out the door, then I run in the bathroom and cry for five minutes. When I come out I wait for the phone to ring for the next child."

Many of his sponsoring parents have had the same reaction, said ABCS director Cain.

Cain also pointed out the "farsightedness of ABCS's board of directors in launching a program such as this during a time when abused children were receiving little publicity. Certainly," he concluded, "no other [SBC] agency can match this record and I think it is particularly noteworthy in that it is being accomplished in an area where Southern Baptists do not have the strengths they have in some other states." □

focus

A new name for better black church relationships

EDITOR'S NOTE: This month Emmanuel McCall will propose to the SBC Executive Committee a change in the name of the HMB program he heads: cooperative ministries with National Baptists. If the new title is approved, it will be voted on at the annual SBC meeting this summer. Below McCall outlines reasons for the new name: program of black church relationships.

HOME MISSIONS: How will this better describe your work?

McCALL: Several ways. One, the old title has been cumbersome; we've had to explain its meaning over and over. There's been a lot of misunderstanding among those who didn't know there were three National [black] Baptist conventions. They've thought we work with only a segment of the black Baptist population, rather than the whole of it.

Two, many black churches don't belong to any National Baptist convention. Our name has limited our ability to respond to their needs and opportunities.

Three, confusion has come from black Southern Baptist churches, too, because they assumed all we do is relate to churches and structures of the National conventions. As a result, they've hesitated to seek help from us, even though we could provide for their development in numerous ways.

Another reason for the name change is to recognize the support systems we offer the larger body of Southern Baptists, such as our ministries with churches in transitional communities.

Overall, the new program title does not change what we've been doing: the basic things are still cooperative ministries with National Baptist units; black church development in an SBC context or in those churches unaffiliated with any convention; and support for SBC churches facing difficulties relating to racial changes.

But we feel the new title will put this in better perspective and eliminate confusion.

HM: Does the name reflect changes in emphasis? For instance, will you do more for black SBC churches?

McCALL: Yes, especially for those who have no affiliation with any national convention and do not seek or want any other affiliation. [Many

black Baptist churches are dually aligned, with National and Southern or American Baptist conventions.] They have felt alienation, and with the number of black SBC churches increasing, we feel it necessary to raise up that profile.

Sometimes they've come to us because of church pastoral aid or our program of church loans; we want to deepen their commitment to SBC life. One way we're doing this, for example, is to schedule special black-oriented world missions conferences in Detroit and Chicago, where we have large numbers of black SBC churches. This will give us an opportunity to help them better understand the denomination.

In the summer, we plan to bring black seminarians and black pastors to the Baptist assemblies. Among the seminarians will be people we're training for leadership roles in the SBC; one or two we've singled out because we believe they will make good denominational workers.

Already some black churches have taken Southern Baptist methodology and "blackened" it—that is, put it in black idiom. These churches—in Florida, Texas, Illinois—are growing fast. They're models of what can happen. And I think, as this opportunity and the SBC itself is better understood, others will seek her program resources and her better ways of doing church activities. And, as a result, the numbers of black churches in the SBC will continue to grow.

HM: Will you need new missionaries for your expanded concerns?

McCALL: I doubt it. In the field of transitional churches, for example, we rely heavily on a cooperative relationship with the HMB's metropolitan missions, because the racial dimension is only one facet of the changing community. But we may need more field workers to relate to Southern Baptists. For example, we now have a black church starter in Chicago; Los Angeles Baptists have proposed adding one to their staff; the area has 75-80 black Southern Baptist churches already, and LA Baptists believe others need to be started.

HM: Does this mean you'll be more active in recruiting black Baptist

churches into the SBC?

McCALL: Not recruiting. We will develop those that seek membership. But it would really damage the concept of cooperative ministries and the good we've done with National Baptists if they believed we were recruiting black churches. It would make them understandably suspicious of our actions and jeopardize a lot of good things we've got going on together.

HM: Haven't you been criticized for not being more aggressive in seeking blacks for SBC membership?

McCALL: That's part of the tension, but we just have to live with it.

Of course, part of the criticism has come from those who misinterpreted what we were doing. We're grateful the state leaders understand. Through their efforts, and our own, I think we can eliminate problems arising from not being clearly understood.

HM: Are relations with National Baptists good, then?

McCALL: With the Progressive convention, excellent on all levels. We work very closely with Joe Bass of its home mission board.

We've not been as successful on the national level with the other two conventions. But on state levels, our working relationships are excellent with those affiliated with the National Baptist Convention, Inc.—oldest of the black conventions—and with National Baptist Convention of America.

HM: The SBC has never been separated from National Baptist conventions by doctrine; rather by racial attitudes and tradition. As those barriers melt, do you believe discussions concerning merger might evolve?

McCALL: No. We don't even breathe or whisper the word merger. It's threatening. National Baptists have a lot of pride, tradition, just as Southern Baptists have. To encourage merger would be a mistake. It would cloud the support we have in ministry together.

But we can and will continually explore ways the 13 million Southern Baptists and the 11½ million National Baptists can be mutually supportive and cooperative in Christian witness in the United States. □

Congregating in canvas cathedrals

By Jan Trusty
HMB Evangelism Section

HOUSTON, Tex.—God straightened out the life of Jay Harrison. In return, Harrison wanted to present the gospel to others.

"To me, being an active Christian is more than just attending church and tithing," said the 53-year-old trucker.

"What can I do to help reach the lost?" was the question constantly posed by Harrison. One answer came from evangelist Jay Snell: form an area tent revival. "You organize it," commented Snell, "and I'll preach."

Harrison discussed the idea with his pastor, Ernest Weedon of Broadway Baptist Church. "He not only thought it was a good idea," said Harrison, "but both my pastor and my church became involved."

Working with 12 other churches in the Houston area, Broadway Baptist located and rented a large canvas tent. Choosing Winkler Street, on one of the busiest street corners in Houston, the church raised the tent and began a week of revival. "We saw great results in that week," said Harrison. "And I saw

the potential of reaching people who usually don't go inside a church building."

After much prayer Harrison borrowed \$4,000 on his life insurance to purchase a used tent.

That was almost seven years ago. Since that time he has interested and aided other Christians in tent ministry.

During renovation of its sanctuary, First Baptist Church of College Park, Ga., held a series of six weekend revivals under a tent on the church lawn.

Another church pitched a tent for a "Christmas Walk," setting up Christmas scenes under the canvas walls.

"It was really beautiful," said Harrison, "and the church members passed out tracts and witnessed to hundreds of people that came to view the scenes."

"I have participated in revivals, helped establish new work in pioneer areas, conducted Bible schools in Spanish-speaking areas," continued Harrison. The "canvas cathedrals" seem to draw both young and old.

"People who pass by a church building may be

drawn to a tent," commented one pastor. "Churches have found the old fashioned tent to be a unique aid in reaching people."

"I have seen as many as 600 first-time professions of faith in a week of meetings," said the Houston resident. "And these are, for the most part, people who after making a commitment to Christ under the tent, joined and became active in a church."

The single tent ministry which began in 1971 has grown to three tents—a full-time responsibility for Harrison.

Churches extending from North Carolina to Mexico have ministered under Harrison's tents.

"One of my most rewarding experiences was working with a church to carry the gospel into a small river-front slum where there was no type of ministry at all," he said. "The tent Sunday school produced an interest and the backwoods community has now established a small church."

"This is a ministry," said Harrison, "a way God has given me to help reach others for Christ." □



Baptists challenged to reduce lifestyles

By David Wilkinson
RIDGECREST, N.C.—Up-held by a commonly shared sense of urgency, 250 Southern Baptists grappled with potential solutions to an age-old problem during the first Southern Baptist Convocation on World Hunger.

Participants committed themselves to intense personal involvement and, through a dozen recommendations, urged the denomination to step up church efforts to cope with world hunger.

In a strongly worded statement which drew criticism for its "negative tone," the group called upon the nation's 13 million Southern Baptists "to confess our corporate guilt" and to adopt simpler lifestyles.

"Our lifestyles, our buildings, our budgets stand in judgment against us," the recommendation said.

Meanwhile, at least eight state Baptist conventions passed resolutions urging Southern Baptists to take decisive action to combat world hunger. Resolutions supported SBC World Hunger Day, Aug. 1, 1979, and called for increased gifts (to world hunger needs) through the SBC Foreign Mission Board.

In the convocation's keynote address, U.S. Representative John Anderson (R-Ill.) charged Americans "are victims of their own affluence." The nation's ability to produce has dulled its perception of a hungry world, he said.

"As a humanitarian nation, we must do our part and increase our share of giving so the world will not go hungry, fomenting unrest and making a ripe field for those who

would spread anarchy and discord," Anderson said.

Several speakers stressed the importance of political action.

Arthur Simon, executive director of Bread for the World, and Ron Sider, author of *Rich Christians in an Age of Hunger*, contended the religious community's silence on public policy has contributed to worldwide hunger.

"Do everything you can on the issue of hunger, but neglect public policy, and you have a formula for failure," Simon said.

Sider said private integrity must back public involvement: "It's a farce to ask Washington to legislate what Christians refuse to live."

Sider, professor of theology at Eastern Baptist Theological Seminary, pointed out Christians in the U.S.

spent \$5.7 billion on new church construction from 1967-72. "Would we go on building lavishly furnished, expensive church plants... if members of our own congregations were starving?" he asked.

The drastic division between rich and poor has perched world population on the brink of catastrophe; Sider urged Christians to "demand a foreign policy that unequivocally sides with the poor."

"If we truly believe all people are created equal," he said, "our foreign policy must promote the interests of all people, and not just the wealthy elites in developing countries or our own multi-national corporations. It must encourage justice rather than injustice," he said.

"By the lifestyles we live, the church buildings we construct and the politicians we elect," said

Sider, "we demonstrate clearly we are on the side of the rich."

But he quoted Catholic Elizabeth Seton, "The rich must live more simply than the poor may simply live."

Jimmy Allen, SBC president, added, "It's easy to defend social ministry. It's easy to have compassion for a hungry child. The difficult thing is to translate those concerns into social action, political action—to the systems of society, the consciences of people."

In presenting a biblical basis for the right-to-food concept, Southern Baptist theologian Francis DuBose charged, "Christians' pious justification of the neglect of hungry millions in the name of spirituality is a facade."

"Our real problem is indifference... conscious neglect which the Bible can only call sin."

Dubose, professor at

Golden Gate seminary, added, "Jesus Christ was the epitome of love and his beautiful life sits in judgment upon our indifference to the stark phenomenon of hunger."

"Moreover, when we link this pious justification with typical middle-class contempt for the poor, we not only place ourselves clearly outside the biblical tradition, but we reflect spiritual blindness. The Bible makes clear this kind of neglect is oppressive. It is tyranny," DuBose said.

"What the Bible says and implies on the subject no doubt would totally revolutionize our thinking and our lifestyles if we took its message seriously," he concluded. "If we do not respond seriously and radically, how can we continue to call ourselves Christian?" □

Wilkinson is press representative for the SBC Christian Life Commission.

Hunger meeting adopts dozen goals

RIDGECREST, N.C.—Stirred by a proposal which urged Southern Baptists "to confess our corporate guilt," participants at the world-hunger convocation approved a dozen recommendations calling for increased involvement in the concerns of the globe's hungry millions.

First, Southern Baptists should reduce their living standards, to set an example for the U.S. and the world, and to provide more money and energy for hunger relief and food production development.

Second, they should become involved in political action related to world hunger.

Other recommendations:

- Develop a complete and coordinated educational program involving all agencies, emphasizing biblical and practical dimensions of world hunger. The recommendation specifically encouraged the Sunday School department of the BSSB to plan a three-month unit in 1981-82 on Christian responsibility related to world hunger and economic justice.

- Form a coordinating body of SBC agency representatives with responsibilities in hunger concerns.
- Establish a SBC-wide miss-a-meal program.
- Shift the denomination's annual World Hunger Day observance from Wednesday to a "prominent" Sunday.
- Add to Bold Mission Thrust an emphasis challenging

Southern Baptists to participate in a series of world hunger projects; Bold Mission Thrust is the denomination's goal to evangelize the world by AD 2000.

- Develop a comprehensive domestic hunger program for the denomination.
- Appoint more foreign missionaries with skills in health, family planning and agriculture.
- Commend President Jimmy Carter on recently establishing a presidential commission on world hunger.
- Encourage churches to have world hunger committees and to observe World Hunger Day.

Ultimately, the recommendations urged Southern Baptists to move toward a lifestyle that distinguished between necessities and luxuries; that required no money spent for status, pride or fashion; that developed creative gifts and legitimate hobbies but did not waste on cultural items, expensive recreation equipment or pastimes "the successful enjoy."

The object should be, as Ron Sider said, to live in a manner that could be sustained over a long period if everyone in the world lived at that level.

The recommendations were strongly approved by the 250 participants, despite some hesitancy by those reluctant to assume "corporate guilt" for the 13 million Southern Baptists. □

Better late than never. . . ?

Because of production and scheduling problems at our printer's, past months' copies of HOME MISSIONS arrived late.

We believe the problem now has been corrected. Beginning with the March issue, you should receive your magazine before the first day of the month.

Postal delays may make the magazine late occasionally, but its ordinary

schedule should be: ☐ Regular issues—mailed between the 15th and 30th of the month preceding the date on the cover;

☐ "notebook" issues—mailed approximately third week of the month. The date is set to follow the monthly meeting of directors of the Home Mission Board, allowing us to bring you the latest news of happenings at the HMB.

If you do not receive your copy of HM on this

schedule, please let us know. ☐

Church dedicates new building

ATLANTA—Atlanta's only church for the deaf, Cruzelle-Freeman Church of the Deaf, dedicated its building in late September 1978. The church, which has members from throughout the metro-Atlanta area, paid for the building and furnishings on a "pay as you build" timetable and is debt-free. The pastor is Wilbur Huckleba; the church maintains close ties with Southern Baptists, reported Carter Bearden of HMB language missions, but is interdenominational. ☐

newcomers

Missionaries appointed June-December 1978 (with birthdates and places of service):

- Chaplaincy
 - Robert and Rebecca Duval—May 17, Apr. 19—Rochester, Minn.
 - Christian Social Ministries
 - Dion Lee Ainsworth—Sept. 20—Dallas, Tex.
 - Warren D. and Mary Archer—Aug. 19, Oct. 20—Johnson City, Tenn.
 - Anna V. Ayala—Feb. 11—Oakland, Calif.
 - Carolyn (Mrs. Charles) Clark—Aug. 24—New Orleans, La.
 - Burnie and Nancy Collins—Nov. 29, Jan. 17—Jacksonville, N.C.
 - Dignified, Dillard—Nov. 20—Louisville, Ky.
 - Lynn and Everett Eckelberg—Sept. 8, Aug. 15—Western Mississippi
 - Kenneth and Flossie Fagan—May 13, May 17—New Orleans, La.
 - Ernest Randolph and Anne Foster—Feb. 20, Jan. 17—Jackson, Wyo.
 - Beverly Lynn Gray—Apr. 13—Louisville, Ky.
 - Susan D. Griffin—Feb. 5—Louisville, Ky.
 - Leon and Marie Grosdider—June 21, July 25—Lubbock, Tex.
 - Donna Lamb—Feb. 5—New Orleans, La.
 - Herbert Martin—Apr. 1—New Orleans, La.
 - Carolyn Jean McClendon—June 6—New Orleans, La.
 - Stephen Murphy—May 2—Oakland, Calif.
 - Rosa and Patsy Parrott—Mar. 8, Apr. 25—Phoenix, Ariz.
 - Edward Richardson—Nov. 22—Ft. Worth, Tex.
 - John and Barbara Ross—Feb. 24, Feb. 5—Cottontdale, Fla.
 - William and Clementine Rountree—Apr. 17, Feb. 16—Washington, D.C.
 - Kenneth and Hortensia Schmidt—Jan. 27, June 10—Oakland, Calif.
 - Marvin and Betty Settle—May 19, Aug. 18—Richmond, Va.
 - Samuel and Mary Steck—May 28, June 14—Greenville, S.C.
 - George Upchurch—Feb. 8—Ft. Worth, Tex.
 - Paula Sherry Wilkinson (US-2)—Jan. 17—Waterbury, Conn.
 - Carl and Minnie Lou Wilkes—July 17, Jan. 11—New Orleans, La.
 - Dorothy P. Witt—July 1—New Orleans, La.

- Church Extension
 - David and Marianne Book—Dec. 18, Aug. 21—Lake Placid, N.Y.
 - Stephen and Carolyn Cloues—Apr. 18, May 1—Birmingham, Ala.
 - Ray and Masako Savage—Feb. 9, Oct. 21—Pearl Ridge, Oahu, HI.
 - John and Charlene Vaughn—Sept. 24, Oct. 28—Kamuela, HI.

- Church Pastoral Assistance
 - Norman Lee and Carol Alderman, Old Fields, W.Va.; Jimmy J. and Melba Aldridge, Shrewsbury, Penn.; Dennis and Peggy Back, State College, Penn.; Joseph R. and Verne Chandler, Deland, Fla.; John and Alice Christy, Vermilion, S.D.; Malcolm and Barbara Cheek, Saukville, Wisc.; David and Beverly Church, Waukegan, Wisc.; Joe W. and Carolyn June Cooper, Jefferson, Ohio; Paul and Marie Currie, El Dorado, Calif.; Larry and Olive Dickey, Mariposa, Calif.; Gary D. and Norma Lee Ellis, Jonesville, Calif.; Donald and Sharon Evans, Sharon, Penn.; Donald and LaAnn Galley, Lakeport, Calif.; Stephen A. Gelatt, Greenville, N.Y.; Ralph and Betty Graham, Cornville, Ariz.; Leon and Velma Hataway, Edwards, Colo.; Ross and Helen Helton, Newton, Iowa; Clifford and Margie Hoff, Eleale, Hawaii; Kenneth Holtgreve, Lake in the Hills, Fla.; Floyd and Wena Hughes, Jackson, Miss.; Robert and Beverly Hummel, Solon, Ohio; Jay and Fayna Humphreys, Waseca, Minn.; Rodney George and Donna Kelley, Mountsville, W.Va.; Ronald Dale and Ruthie Kortlever, Lyndon, Wash.; David W. Koons, Albion, Mich.; Thomas and Beth Larner, Hiawatha, Kans.; Timothy and Carolyn Logerquist, Yuma, Ariz.; Steven William May, Dewey, Ariz.; Donald and Marjorie Menich, Newark, Del.; Wendell and

- Ruth Mosser, Douglas, Wyo.; Terrence and Deborah New, Blanchester, Ohio; John K. and Stephanie Roberts, West Peabody, Mass.; Robert and Betty Robinette, Highland, Mich.; James William and Theresa Royal, Glenwood Springs, Colo.; James L. and Geraldine Sermons, Thermopolis, Wyo.; David Laine and Gay Lynn Smith, East Palestine, Ohio; Jimmie and Mary Smith, Casper, Wyo.; Robert E. and Delores Smith, Nickerson, Kans.; William T. and Barbara Smith, Kingston, N.Y.; Benjamin W. and Zella Sparks, Lone Pine, Calif.; Charles E. and Sandra Stille, Redlands, Calif.; Donald E. Taylor, Kansas City, Kans.; Oren and Louise Teel, Valley Center, Calif.; David Waltz, So. Williamsport, Penn.; James L. and Edra Sue Webb, Shoals, Ind.; George and Barbara Wertman, Fruita, Colo.; Larry and Melissa Westman, Shepard, Mich.; Maurice R. and Marilyn White, Philadelphia, Penn.; Daniel and Nancy Wilkerson, Sophie, W.Va.; Frank and Diane Wood, Malone, N.Y.; Ronald M. Yarbrough, Lebanon, Ind.

- Evangelism
 - Herman and Gwendolyn Rios—Apr. 27, Mar. 15—Atlanta, Ga.
 - Ronald and Carla Roy—Sept. 17, Sept. 30—Southfield, Mich.
 - Robert and Nancy Saul—Dec. 27, June 23—New York, N.Y.
- Language Missions
 - Mario and Maria Accia—Aug. 18, Mar. 24—Washington, D.C.
 - Richard and Patricia Allford—Oct. 11, May 5—State of Mississippi
 - Lonnie and Evelyn Chavez—May 22, Aug. 30—Imperial Valley, Calif.
 - Jack and Linda Coward—Aug. 14, Aug. 31—Billings, Mont.
 - Rhaili (Charles) and Amal Hanna—Mar. 1, Feb. 28—California
 - David Heyte—Nov. 10—Cleveland, Ohio
 - Glenn and Ella Jo Lawson—Apr. 12, Jan. 14—Lawrence, Kans.
 - Dong and Mun Lee—Mar. 2, Aug. 19—Huntsville, Ala.
 - Eusebio and Virginia Mangano—Mar. 18, Sept. 27—Kahului, HI.
 - Winford and Martha Oakes—Feb. 7, Feb. 15—Denton, Tex.
 - Ivan de and Lourel Souza—July 21, Oct. 16—Mobile, Ala.
 - Cathy Townley—Aug. 13—California
 - Gene and Priscilla Tunnell—Aug. 2, Aug. 16—Atlanta, Ga.
 - Jose and Carolyn Vargas—Nov. 17, July 22—Fayetteville, N.C.

- Language Pastoral Assistance
 - Richard and Joyce Clymer, Crownpoint, N.Mex.; Oscar Enrique and Haydee DeLeon, Sarasota, Fla.; Raul and Barbara Fernandez, Tampa, Fla.; Juan and Zenia Kovatschuk, Philadelphia, Penn.; Daili Yan and Jung Suck Lee, Ft. Campbell, Ky.; Kyung Yul and Yang Mi Moon, Atlanta, Ga.; Jung Ku and Ju Seong Suh, Tulsa, Okla.; Luther Hokai and Anna Lai Yip, Flushing, N.Y.

- Metro Missions
 - Everett and Nancy Anthony—May 11, July 29—Chicago, Ill.
 - Allen and Loyce Barnes—Feb. 14, July 16—Walnut Creek, Calif.
 - Joseph Randall and Lavonne Jones—Oct. 20, Oct. 11—Gary, Ind.
 - R. Quinn and Norma Pugh—July 15, Feb. 10—New York, N.Y.
- Missions Section
 - A. Wilson and Lucy Parker—July 7, May 18—Iowa
- National Baptists
 - Richard and Catherine Brogan—Dec. 28, Apr. 5—Jackson, Miss.
- Rural-Urban Missions
 - Michael and Gwendolyn Cox—Dec. 7, July 18—Silver Spring, Md.
 - Bill and Betty Duncan—Aug. 6, Mar. 22—Tanana Valley Assn., Alaska
 - Harry and Dannie Morris—Sept. 8, Mar. 10—Portland, Ore.

media

Hunger awareness: "a great awakening in our lives"

By Ken Sehested
HM Media Reviewer

Rich Christians in an Age of Hunger: A Biblical Study by Ronald Sider. Intervarsity Press, 1977, \$4.95, 241 pp.

Endangered Species by James M. Dunn, Ben E. Loring and Phil D. Strickland. Broadman Press, 1976, 153 pp.

Bread for the World by Arthur Simon. Paulist Press and Wm. B. Eerdmans Publ. Co., 1975, \$1.50, 179 pp.

Food First by Frances Moore Lappe and Joseph Collins with Cary Fowler. Houghton Mifflin Co., 1977, \$10.95, 466 pp.

The food chain is the full cycle of food, being grown and consumed, becoming waste and returning to the soil as nutrients for further growing. . . Unfortunately the only food chain most people know about. . . is McDonalds. —from a Doug Brunner cartoon

Whether serious about their study or just becoming aware of the ravages of hunger on our planet, persons seeking more—and better—information on world hunger issues have had to wade through abundant materials lately. And always they've faced hard questions: Whom can I believe? What are the facts?

In short, can we do anything at all to help solve the seemingly unsolvable problems of world hunger?

Books highlighted this month are chosen because they are both good in substance and understandable by the non-specialist. They represent a navigator's constellation in the vast universe of "hunger" books of uneven quality.

Each book provides a good departure point for examining the hunger issue; each makes a unique contribution to the overall body of knowledge. But comparing their goals and functions enables readers to select wisely where and with which volume to begin.

Rich Christians and Endangered Species view as major, if not primary, concern the task of clarifying the organic ties between biblical faith and the struggle for food. Bread and Food First, however, either generally presuppose that tie or make no reference to it at all.

Although quantity does not equal quality, the longer books—by Sider and Lappe/Collins—do exhibit the greater thoroughness. All four have good supplemental bibliographies

and assorted indexes to guide further study.

One means of preview is to seek the books' response to three inquiries: What about individual change? What is the role of collective and structural change? And what theological issues are involved?

The reader need not delve deeply to discover the authors' commitment to the first question.

All royalties earned by the authors of Endangered Species and Bread are directed elsewhere: Simon's to the organization he directs; Dunn/Loring/Strickland of the Texas Baptist Christian Life Commission to the SBC's World Hunger Fund of the Foreign Mission Board.

Frances Moore Lappe's personal stance was revealed in her earlier book, *Diet for a Small Planet*, a highly popular primer on nutrition and protein-rich, meatless recipes.

Ron Sider suggests an intriguing "graduated tithing," practiced by his five-member family. After determining their base annual income (\$8,000 as compared to the U.S. government projection of \$5-\$6,000 poverty level), the Siders agreed to tithe 10 percent on the base figure, adding five percent to each additional \$1,000 of income: 15 percent of the ninth, 20 percent of the tenth, etc.

In moving from personal to structural, we shift from intriguing to startling. Simon writes, "Taxpayers still think the U.S. plays the role of Santa Claus in the world." But of the 17 nations in the Development Assistance Committee, the U.S. ranks 14th in percentage of Gross National Product (GNP) given.

Sider corroborates this: "At the height of the Marshall Plan (begun in 1947 to rebuild war-torn Europe) we actually gave annually 2.7 percent of our total GNP for development assistance. By 1975 that figure had plummeted to a mere 0.24 percent of GNP."

This applies to direct flow of food-stuff between rich and poor nations: "Every year from 1955 to 1973," writes Sider, "the United States imported more food from poor nations than it exported to hungry lands."

Comparison between military spending and economic assistance to hungry nations is no less blatant. Figures show every man, woman and child in this country pays ap-

proximately \$450 towards the former and \$6 for the latter (Simon). Sider says, "The percentage of all international grain exports controlled by the U.S. and Canada is higher than the percentage of oil exports controlled by the OPEC countries."

If you are anxious to enjoy your identity in scripture with your life in history, either on your own or (preferably) with a group, work through Part II of Sider's book (chapters on "A Biblical Perspective on the Poor and Possessions," "Economic Relationships among the People of God," "a Biblical Attitude toward Property and Wealth" and "Structural Evil and World Hunger"). Here his biblical investigation is as potent as it is pious, and might be summed up: "Regardless of what we do or say at 11 a.m. Sunday morning, affluent people who neglect the poor are not the people of God."

Curious as it may seem, though, it is the Lappe/Collins book—the only one of the four containing no explicit references to religious faith—which addresses one of the most deadening theological and programmatic issues. The final three pages of the book form a subsection.

"What Motivates Us?": Why, in fact, would anyone want to give his or her life to such a dreary, depressing subject as starving people?

"Writing a positive book about world hunger," say the authors, "sounds to most people like trying to make a joke about death—it just isn't in the material! . . . We, too, feel uncomfortable. How can we explain in a few sentences that we are not dwelling only on the tragedy. . . Instead we are learning for the first time where our own self-interest lies."

"We are. . . saying that this work is in our own self-interest because, through it, we are made freer. We want you to join us. . . because through our own experience we have become certain that none of us can live fully today as long as we are overwhelmed by a false view of the world. . . . Learning about world hunger then becomes not a lesson in misery and deprivation, but a vehicle for a great awakening in our own lives."

Somehow that idea seems strangely reminiscent of the one we are more familiar with: the one that speaks of losing one's life in order to find it. ☐

Sharing Christ with alcoholics

By Celeste Loucks
HMB Book Editor

KIRKLAND, Wash.—Supplight cast long shadows through windows in Alcenas gymnasium. A small woman in a lab coat—a physician—lectured. "Hypoglycemia," she said to a motley audience, "how is this related to the alcoholic's problem?"

The physician, Ann Mueller, is a member of the staff of Alcenas Hospital in Kirkland, Wash. In four to five weeks, patients at Alcenas learn to deal with alcoholism through improved nutrition, education and counseling.

Those who get to know Mueller also may discover spiritual support through Christianity. On Mueller's desk is a study Bible; she offers Bible classes for interested patients. "The area of greatest frustration is that my professional demands are so great, sometimes I don't have the opportunity to witness. My greatest satisfaction comes from being able to do that," she said.

Therapy at Alcenas is unique and somewhat controversial. Alcoholism is approached as a biochemical disorder which is triggered by the central nervous system's adaptation to the chemical, alcohol.

"The central nervous system performs finer functions of life that allow us to get along with people and work and solve problems," Mueller explained. As the central nervous system is contaminated with alcohol, the person appears to have character defects and personality disorders—while actually suffering dysfunction of the central nervous system.

Ironically, as tolerance for alcohol increases, she said, the alcoholic's system requires more alcohol for stabilization.

In later stages of the disease, alcoholics eat poorly and suffer malnutrition. "Our first order of business is to establish the patient's health," she said.

At Alcenas, patients receive a high protein/low carbohydrate diet—with no junk foods. This helps stabilize body chemistry and helps heal the central nervous system.

Among patients discharged from the program (now in its third year), 78 percent maintain sobriety, she said, experiencing an "increased sense of well-being and high energy levels."

While most patients react quickly and favorably, a few do not. Among those was Sue Lyman, 30.

Lyman began drinking at age 14 and by 17 had expanded her drug abuse beyond alcohol. She attempted suicide—slashing her wrists—and ignored a physician's diagnosis that she was an alcoholic. "He asked me if I had been to Alcoholics Anonymous," said the blond Lyman, "I fled his office. I told him I could quit drinking if I wanted."

Lyman, who held down two jobs—one with a team of cardiac surgeons—drifted in and out of hospital psychiatric wards and finally admitted herself to Alcenas. Then she decided not to stay.

"I didn't know if sobriety was what I wanted," she said. "I got very combative. I fought. I kicked a screen out and dove through the window. I was really scared."

"Fortunately, these folks picked up on it."

Lyman struggled through the program. On the day she was discharged, she stopped by Mueller's office. "I had a really empty feeling—I felt hopelessness, frustra-

Realizing discussion of religious matters may aggravate the patient's sense of guilt, Mueller didn't know how to respond to Lyman. However, she began with the young woman's expression of hopelessness.

"I was trying to be very aware of the Holy Spirit's leading," said Mueller. "I thought I would probe and pursue as long as I had an open door. I talked to Sue about God and about the hunger in people's hearts. I gave her the plan of salvation and information of how she could respond."

Lyman made no immediate decision. Yet, she admitted, "This was like some door opening for me. I realized if nothing spiritual happened to me, I wouldn't stay sober. My life had to turn around if I was to live any longer."

Later, during conversation and prayer with another Christian friend, Lyman accepted Christ. She now has returned to Alcenas—as an employee.

"A few people stepped out of their normal roles and helped me," she said. "I'm beginning to see maybe I can do the same sorts of things."

Mueller, who has spoken at lay renewal conferences, said although she works through a secular agency, she has received little professional criticism from fellow staff members concerning her Christian witness.

And, as in the case of Lyman, Mueller has found that witnessing breeds witnessing.

"For awhile," said the soft-spoken, serious Mueller, "I thought the Christian life was giving up a lot—but really, it's the good news."

"It's wonderful to be able to share that." □

Student Bible clubs rejected by NY court

ROCHESTER, NY—The appellate division of the New York Supreme Court has rejected an appeal by a group of Buffalo students to hold Bible clubs in local schools. The court said under education statutes of New York the Buffalo Board of Education had no authority to permit religious meetings in schools.

The court ruled also that "inasmuch as petitioners do not allege that Board of Education has permitted organizations similar . . . to use public school facilities, petitioners rights . . . have not been infringed."

Petitioners—a group of Buffalo students—had argued their rights of assembly and speech had been infringed and that there was "no excessive entanglement with religion" because light and heat in the schools were expended whether or not the clubs met.

Bryon Lutz, home missionary and sponsor of the Bible clubs, admitted he was disappointed, but added, "We are not discouraged. We want to go on to federal court; this issue needs to be decided once and for all."

The Bible clubs met voluntarily before school; they had volunteer sponsors, but used school facilities until the Buffalo school board forbade them to meet.

This is the second time the suit has been rejected; Lutz said the next step is NY Supreme Court in Albany. "The public is still behind us," Lutz said. "If it depended on what the streets feel, we'd have already won; the media has made us look warm, real and right." □

letters

Church survey

The analysis [that smaller, newer churches are the most effective evangelistic organizations in the SBC, Oct. '78] appears to demonstrate a statistical correlation, but it does not prove the operation of the claimed cause-and-effect relationship. Without some sort of secondary proof any statistical correlation is a mathematical exercise and nothing more.

The local church's role in the evangelism process involves the interaction of too many variables to permit that role to be defined by a single statistical measure.

The Southern Baptists

growth projections mentioned do not appear to allow for the impact of such things as a decline in the overall birthrate, changes in social mores, the role of community population density and the aging over the overall population.

This sort of analysis is highly popular among Church Growth enthusiasts, but it ignores both the weakness of statistical correlation as a predictor and the role of the Holy Spirit in the ultimate outcome of the evangelism process.

Belden Menkus
Middleville, N.J.

Informative

Oct. "Notebook" was difficult to put down until completely read. . . . Thank you for such informative and inspirational literature . . . the most readable publication in the SBC at this time.

Earl Wilson
N. Palm Beach, Fla.

I wonder how much eyesight is wasted reading magazines printed on slick paper. "Notebook" is so plainly printed on that restful cream-colored mat-finish paper I'm enjoying it as much again as I usually do. Please print all issues that way.

Margaret Van Meter
Marvell, Ark.

Child abuse

. . . excellent feature on child abuse (Sept. '78). From the perspective of . . . training and experience in work with abusing and neglecting families, I was pleased it presented the broad range of abuse rather than sensationalizing the more extreme cases . . . and with sensitivity shown toward all involved including the abuser. The writer must have put in a great deal of time in researching. . . . We must apply resources of Christian faith and our denomination to minister to the family.

Sandra Harvey
Columbia, Md.

calendar

Birthdates of chaplains

MARCH

March 1: David R. Brewington, Mich., inst.; Joseph E. Galle, La., Army; Wilburn T. Hendrix, N.C., inst.; Charles W. Pike, N.C., Army; Douglas E. Pond, Tex., Army; George T. Sturch, Tex., A.F. March 2: Otis W. Smith, Miss., Army; March 4: James W. Wilson Jr., Ala., Navy; March 5: Bennie I. Billings, La., Navy; Kelly Blanton, N.C., ind.; Joseph Dukes, Ga., hosp.; John P. McMichael, La., Army; March 6: Billy D. Hensley, Ark., A.F.; Marvin C. Hughes, S.C., Army; George J. Stafford, Ga., V.A. March 7: Charles C. Noble Jr., Mo., Navy; James Pollard, Ky., hosp.; Franklin L. Sparkman, Ala., Army; March 8: Jack L. Thomas, N.C., Army; March 11: Oscar B. Forrester, Ga., Navy; March 12: Lamar Denkins, Ala., hosp.; Homer Bernard Nail, Miss., hosp.; Robert V. Thomason, Calif., inst. March 13: John M. Allen, Fla., Army; Ernest A. Banner Jr., N.C., Army; O. Norman Shands, Ga., inst. March 14: Wayne M. Lanham, Va., hosp.; James W. Millsaps, Tenn., A.F. March 15: Jimmy G. Cobb,

Tex., inst.; Edward A. Flippin Jr., Va., Army; Zeak C. Mitchell Jr., Ala., Navy; March 16: Ira O. Carter, Fla., Navy; Henry A. Tidwell Jr., Ala., Navy; March 17: Ernest E. Kircus, La., A.F.; Larry V. Stair, Kans., A.F. March 18: William C. Jackson Jr., Ga., hosp. March 19: James F. Bray, Ga., Army; Robert D. Christian, Ala., A.F.; Leonard B. Hinz, Tex., V.A. March 20: Thomas A. George, Ga., Army; Bobby D. Moore, Ala., Army; Leo S. Stanis Jr., S.C., Navy; March 21: Walter C. Jackson III, Ky., hosp. March 22: Leonard E. Markham, Ala., Navy; March 23: David H. Sandifer, Tenn., Army; March 24: James E. Jordan, Tex., A.F.; C. Todd Walter, S.C. hosp. March 25: Virgil L. Choate, Fla., inst.; James Dent, Ky., inst.; James Mailey, S.C., hosp. March 26: John L. Hinkle, Tenn., hosp. March 27: Robert Foy, Miss., inst. March 28: E. C. Houston, Ala., hosp.; Irvin H. Thompson, N.C., Navy; March 29: Frank M. Ornburn, Mo., Army; March 30: Erwin W. Robinson, S.C., hosp.; Earl Stanton

Bell, Ky., inst. March 31: George T. Boyd, Miss., Navy; Clinton R. Phelps, Mich., V.A.; John O. Solano, N.Mex., A.F. APRIL April 2: Mario Hernandez, Calif., Army; Jack Payne, Ga., A.F. April 3: David J. Farmer, Ga., inst. April 4: Dale L. Rowley, Ill., inst. April 5: Richard M. Tipton, Ill., Navy April 6: Robert A. Hutcherson, Miss., Army; Joe H. Parker, Tenn., Navy; James M. Pilgrim, S.C., inst. April 7: Elbert N. Carpenter, Ky., Navy; James L. Cross, Calif., Army; April 9: Olen H. Grubb, Ga., hosp. April 10: Fred A. Duckett, W. Va., V.A.; Maurice E. Turner, Tex., Navy; April 11: Luther H. Rickenbacker, Miss., hosp. April 12: Eric Hayward, Ala., hosp.; Charles F. Pitts, Tex., V.A. April 13: Theodore E. Hodge, Va., hosp. April 14: James E. Powell, Mo., hosp. April 15: Lanny S. Robbins, Ark., inst. April 16: Harold Simmons, Tenn., A.F. April 17: James R. Brown, Ky., A.F.; Homer T. Hiers Jr., S.C., Navy; April 18: Richard G. Cook, Va., Army; Thomas N. Pettus, Ky., V.A.; William G. Ruprecht,

N.Y., V.A.; Jack O. Varnell, Tenn., Navy; April 19: William G. George, Ga., hosp.; Bruce C. Jayne, Miss., Navy; Gerald R. Knighton, La., A.F. April 20: Isaac M. Copeland Jr., Va., A.F. April 21: Kenneth R. Thompson, La., A.F.; Aubrey T. Quakenbush, N.C., V.A. April 22: Jacob Fisher, Tex., hosp.; Joseph E. Gross, Ga., hosp.; Leonard G. Lee, La., Army; Joseph W. Magruder, Okla., Army; April 23: Harry S. Walker, N.C., ind. April 24: James H. Scott, Okla., Navy; Paul S. Smith, Miss., ind. April 27: Dillmus W. Barnett, Ala., Army; Thomas W. Hagood Jr., Ga., hosp.; Jimmy Roquemore, Tex., A.F.; Leroy A. Sisk, N.C., Army; April 28: Robert Carter, S.C., hosp.; Thomas L. Jones, Fla., hosp.; Merrill C. Leonard, Tenn., Navy; April 29: Alfred J. Abernethy, N.C., A.F.; John H. Carnes, Ga., Navy; Thomas E. Dougherty Jr., Ky., hosp.; Jack W. Elliott, Ala., A.F.; Richard A. Headley, D.C., A.F.; William H. Heard, Ark., hosp. April 30: William M. Cuthrell Jr., Va., A.F.; Cecil G. Irwin, Ga., V.A.; Kenneth D. Stallings, Fla., hosp.

and in passing



Missions USA '80s

By William G. Tanner
HMB Executive Director

The approaching '80s will be the decade of the volunteer. The '70s have climaxed with an explosive emphasis on volunteers, and the 1980s should reap the harvest of the largest volunteer force in history.

As a fitting tribute to the volunteer, and to launch the 1980s, the Home Mission Board will sponsor in April 1980 in Atlanta a national conference for volunteers under the theme: **Missions USA '80s**.

The increasing involvement of the volunteer has changed the way we do mission work, and the sponsorship of the conference is this agency's recognition and commitment to this direction.

At first we considered holding the conference at the beginning of the year, to emphasize the starting of the decade, but on reflection remembered that January in Atlanta can be a time of severe weather. Since many of the volunteers would be driving, we sought another time. April in Atlanta, the time of budding dogwood and brilliant azalea, provides a dramatic time when "hope springs eternal" within us. The beauty of the season will remind us of God's presence among us and of the good news we have to share with others.

As presently planned the conference will start on Thursday night and close on Sunday, allowing laypersons to utilize their weekend to attend. Preliminary meetings will be held on Wednesday and Thursday for special groups who have responsibility for the enlistment and supervision of volunteers in home missions.

The conference will recognize the thousands of volunteers who are serving and have served in home

missions in recent years, but the conference will do much more.

At this time we will celebrate the moving of the Spirit of God in calling out these volunteers and sponsors. The conference will serve as a platform for the enunciation of such good news to others, and provide some training and contacts between volunteers and the missionaries.

The conference will also highlight all the ways in which the Home Mission Board uses volunteers, with a special emphasis on the Mission Service Corps, and show how those interested can become involved.

More than 100 of last year's 21,600 volunteers were in Mission Service Corps, the strong new emphasis of the past year which is finding its place in the churches and the denomination. Hundreds of others are being processed for MSC and as sponsors and funds are available these will be serving for two years throughout the nation.

Missions USA '80s will place MSC in focus for us, a look at where we are after two years. We will have the experience of these months of both placing and utilizing volunteers in these new ways.

In the past year our volunteers served in capacities ranging from pastoring to carpentry, from directing music to teaching Bible or leading VBS, from plumbing to practicing law. And these 21,600 plus laypersons and clergy were only those who contacted the Home Mission Board. Thousands of others, because of prior contacts with persons already on the mission fields, did not get their assignments through the Home Mission Board. Yet they, too, were involved through evangelism, language missions, Christian social ministries and other programs of this agency. This is not

to mention thousands of others who volunteered and served through the state mission boards and the associations.

It is more than fitting that a national conference give recognition to this army of volunteers. Without them missions in the United States in the '80s will limp or crawl. With them missions holds the promise of accomplishing the objectives of Bold Mission Thrust, that of evangelizing and congregationalizing our nation.

When we say that we are committed to the concept of using the volunteer, we give more than lip service. We have committed budget and personnel to the effort, and those areas at the agency most involved with volunteers are enlarging.

The surge in volunteers has brought about a profound change in the personnel needs of the agency, as missionaries are shifted from the doing of missions to that of being catalysts who make it happen or who supervise the volunteers.

We have found that not every missionary, when appointed, is ready to take on the utilization and the supervision of volunteers. Proper use of volunteers requires advance planning, handling of numerous details, training of volunteers, and just the right touch of supervision—not too much and not too little. The agency is more and more finding itself retraining the mission force.

Missions USA '80s will be one conference you and others in your church will want to attend, so plan now to keep the dates clear on your calendar and come see the dogwood and azaleas in Atlanta. Plan to be open to the leading of the Holy Spirit as we look to one of the most exciting decades in which we have lived. □

home missions

UPDATE 79

entering

Emerging
New
Frontiers

March 1979 Vol. 50 No. 3

19 APRIL 1979 VOL. 30 NO. 3
 IRLB MEMBERSHIP published monthly
 by the International Reading Association
 750 N. 17th St., York, PA 17403
 Second-class postage paid at York, PA
 Postmaster: Send address changes to
 IRLB, 750 N. 17th St., York, PA 17403
 Change of address: Notify the publisher
 30 days in advance. Changes of address
 must be accompanied by a label from the
 post office showing the new address and
 the zip code. Address changes must be
 sent to the Circulation Department.
 IRLB MEMBERSHIP: \$4.00/yr. (single)
 \$10.00/yr. (library)
 \$15.00/yr. (foreign)
 \$20.00/yr. (life)
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Cover photograph and all
inside photographs especially
taken for this issue by
DON RUTLEDGE.

Frontiers of the mind

Today some would say that the struggles are all over—that the horizons have been explored—that all the battles have been won—that there is no longer an American Frontier.

But I trust that no one [among you] will agree with those sentiments. For the problems are not all solved and the battles are not all won—and we stand today on the edge of a new frontier . . .

a frontier of unknown opportunities and perils—a frontier of unfulfilled hopes and threats. . . the new frontier of which I speak is not a set of promises. It is a set of challenges. It sums up not what I intend to offer the American people. But what I intend to ask of them.

I tell you the new frontier is here whether we seek it or not. Beyond that frontier are uncharted areas of science and space; unsolved problems of peace and war; unconquered pockets of ignorance and prejudice; unanswered questions of poverty and surplus. It would be easier to shrink back from that frontier, to look to safe mediocrity of the past, to be lulled by good intentions and high rhetoric . . .

But I believe the times demand invention, innovation, imagination, decision. . .

—John F. Kennedy

William G. Tanner, executive director, HMB: "There is a stirring among Southern Baptists.

A restless, anxious yearning. . . hard to pin down, harder to define . . . of a people concerned in an unprecedented, passionate way about the spiritual and moral clouds that enshroud our land, weakening the sunshine of our lives together.

"We feel the stirring among members

of our giant churches, and in tiny home Bible fellowships. It throbs with urgency. Excitement. A sense of commitment to NOW: the time for Christians to act.

"Certainly the moment is ours. We stand only a heartbeat away from two pivotal decades in the history of our nation. Is not this the day for Christians to exhibit in their sacrifice and servanthood the exciting, reconciling awareness that Jesus Christ lives?"

Surely the American panorama—horizon to horizon despair, discontent, dejection and dehumanization; surely the American parade—in sated search of meaning, purpose, direction; surely the panorama and the parade plead YES. Yes, if the answer is Christ, then Christians can be the proof; yes, if Christian lives give meaning to their message. Yes. . .

Tanner: "Three years ago I came to the Home Mission Board, in those hours when denominational leaders first began to sense this grassroots stirring of Southern Baptists, saying, 'Yes, now is the moment.' . . ."

To give voice and unity and coherence to organize and harness the power of the movement a'born in SBC churches, the denomination launched Bold Mission Thrust: a plan to present to every American the gospel of Jesus Christ—

the good news that you are accepted, you are loved. Someone cares. . . And to offer every American an opportunity for worship and ministry in a fellowship of believers.

Ambitious awesome overwhelming: the denomination was captured by the challenge of bold mission to a nation in which almost half the population do not belong to any Christian church. And the momentum seemed to favor Southern Baptists. Numbers of baptized converts—more than 400,000 a year— and names swelling membership rolls—two consistent barometers of church health—illuminated a bright future.

But those at the Home Mission Board who study trends and turn facts into projections warned Southern Baptists:

You are being lulled by huge numbers; You are being drugged by success; You are being serenaded by the security of a satisfied society. They foresaw what has occurred: An abrupt slowdown in growth. . . decline in numbers baptized resulting, this past year, in a quarter-century low.

Yet they did not express gloom; they did not succumb to defeat or pessimism; they instead realized the potential of God's grace in a society racked by internal strife; sectionized by mistrust, hatred, anger of brother against brother, sister against sister.

They urged Southern Baptists to cast aside cumbersome traditions to break the molds, to go boldly where others had hesitated to proclaim their message of hope love joy peace in word and deed

and to bind up, to heal the wounds of their broken and bleeding world.

Tanner: "As I began to catch a glimpse of what was possible under God's leadership and with an infilling of the Holy Spirit, I cast about for a term that would express the excitement I found; I sought a phrase, a combination of words, that would seize upon the potential, not the problems; that would symbolize my hope, not others' helplessness.

I remembered new frontiers. . . John Kennedy's remarks in 1960 to the Democratic National Convention. Those words stirred me then. And now they seemed appropriate again.

But they could not be Kennedy's frontiers. Nor could they be the old-frontier mentality that envisioned the challenges of the 1980s as leap-frog conquests: geographic frontiers long since had been crossed; space frontiers had been explored; social frontiers had been shattered by an age of experiment: free love to free speech proved no panacea to the doubt and alienation that shadowed our land; and the massive economic programs instituted to relieve the conditions of the misfortunate—the sick, the widowed, the elderly, the young, the handicapped, the poor—had not cured the ills or returned the pride and dignity lost in American society's relentless march to materialism."

Our nation continues almost as broken and divided, as segregated and sectionalized, as hurt and lonely as when John Kennedy first enunciated new frontiers.

We the people remain split in hundreds of ways:

Fragmented by our personal interests
that assure quality of
food, education, clothes,
houses, neighborhoods
for ourselves and our children
but ignore equality for all.

Divided by our drives to compete:
to have the biggest and the best—
store, Little League team, job,
family, business, school, church—
so blinded by the end we
justify whatever the means.

Dehumanized by machines that think for us
and an assault of advertisements
that degrade us,
stealing our humanity in a cascade of
deodorant soaps, headache remedies
and sex-appeal toothpaste.

Isolated by our suburban walls
and our inner-city freeways
and our high-rise apartments
honeycombed like cells
complete with security guards.

Alienated by our private fears,
that *he's* not like *us*
nor we like him;
that we will fail and be discredited;
that we will die before we succeed;
that the oval track has no beginning
and no end

and the race is pointless
but must be run—and won—
and in the running, our sweat-filled eyes
blur images of who we really are
and really can become
with what we want to be.

The first frontier, then,
of Bold Mission America
is the human mind. The inward search.

And it becomes the role of Christians
to walk uncharted avenues of thought,
putting signposts in the dark corridors
to light the path to the living Christ.

Tanner: *We must conquer this frontier:
create community where fragmentation is;
piece together where there is division;
humanize where there is dehumanization;
unite where there is isolation;
love and hold and lift up*

*where there is alienation and despair
For to break confines
of culture and environment
to cast off shackles
of society and peer pressure
is to create human beings
who are truly human
who rightly mirror God's image
and rightly fulfill God's plan
It is the role of Christians
to storm the walls*

*of loneliness and lost-hope,
of desolation and desertion
to make friends
to bring into being a new fellowship
of men and women
whose task is to do God's will
and who understand God's will
as the well-being
of each and every human.
And the source of well-being,
the light, the salt, the example—
Christ
who lived, died and lives today for all*

But conquest of the mind
is an expedition fraught with difficulty
approachable only through the routes
of understanding we now know.

These can be roughly revealed
in a series of questions
whose answers allow us
to enter the abstract
on concrete roads:
ways we can move in confidence;
with landmarks we can define;
and stopovers for which we can devise
strategies and approaches and plans.

Tanner: *"We therefore offer our vision
of Bold Mission America . . .
the new frontiers we believe
we must understand and conquer
in the decades ahead.*

They are the subjects of this report.

*I urge you to read it carefully.
For the questions we ask
may stimulate you, too,
to seek the new frontiers
of mission and ministry
in your life of the 1980s."*

The Frontier of Resources

*What can I do?
What talents do I have?
What training do I need?
What has been created
by men and women
that makes life easier?
And harder?
What is surplus?
What scarce?
What limits will be imposed by
limited supplies?
And what opportunity by
abundant materials?
And why should I use
what I have
and what I can gather
in service and sacrifice
in the name of Jesus Christ?*

The Frontier of Ideas

Where am I? Where am I going?
What is the basis for my
fears, doubts, hopes, beliefs?
What fads turn my fancy?
What faiths command my attention?
O: allegiance? Or imagination?
And why should I believe the Christ
and his teachings
offer me the abundant life I seek?



The Frontier of Identity

Who am I?

How do I see myself:

black-white-red-yellow-brown?
housewife-accountant-journalist-
bricklayer-doctor-lawyer-clerk?
stamp collector-jogger-pianist-tennis freak?
young-old-healthy-sick-fat-thin?
poor-wealthy-intellectual-stupid?

Where can I find the layers of me

I hide beneath my unwillingness
to love and to be loved by others;
to give and to receive from others;
to bind up others' hurts
and to expose my hurts to solace of others?

Is what I am who I want to be?

And why should I believe

Christianity will allow me to become
truly human
the human God intended for me?



In the beginning came World War II. Technological advances. Computers. Space exploration. Easy credit. Proliferation of bathtubs, breakfast cereals, books and automobiles.

Television. Repeat. Television.
Peanut butter on every bread slice;
a chicken in every pot.

These changed us. Altered patterns of thought.
Styles of living. Manners and morals.
Created a new people,
blessed with a ready-to-wear,
off-the-rack mindset;
discomforted by the past; uncertain of the future.

We have written the history of our nation
in progressive waves of physical frontiers:
a westward-ho outlook whose key ingredient
was survival. . . .

Now the story of the United States
would become the province
of post-war generations
whose frontiers turned inward:
a people angered by moral bankruptcy
in offices high and low;
a people rebellious against pointless wars
and needless dying;
a people apathetic under the deluge
of mind-dulling commercial messages
filled with impossible promises;
a people seeking meaning
amidst the profit motives of their emotions:
a turned on, tuned out
deodorized customized standardized
grade-A homogenized
people, frantically seeking personal avenues
of discovery and expression:
Who am I?
What is my place, my role, in society?

Tanner: "New Frontiers
acknowledges the questions,
refines defines them
explores their import to the human intellect
not only this year
but for decades to come.

"New Frontiers
begins with the individual
the one from many
the single face in the faceless crowd;

People on the frontiers

*isolates warp and weave flowing within,
moving, driving, harrying that person.*

"New Frontiers
reflects social economic geographic
philosophical trends and currents;
the pulsebeat of the national psyche
the motions and movements
sway and swing
of people in this land:
the new immigrant
and the great-great-great granddaughter
of a founding father;
the disadvantaged poor
and the wealthy scion of the builder
of the golden ghetto;
the bewildered ethnic
and the comfortable Anglo whose
ancestors once owned the culture;
the forgotten elderly
and the pushy youth of the
make-room-for-me-grandad' mentality.

"New Frontiers
harnesses the winds that billow
against the individual
and offers him/her quiet harbors
and stillness atop the churning waters:
inner-peace in the midst of turmoil.

"New Frontiers
answers the questions
who am I?
what is my role, my place, in society?
with the humanness and hope
provided by faith in Jesus Christ."

Two of our frontiers consider where
persons live—and why. Yet the implications
of these two frontiers are much different.
And responding to them requires diverse action.
The first we label "places,"
the second we call "mobility."

Our first frontier deals with location:
rural, urban, suburban;

stable neighborhood, transitional community;
apartment or private home;
along the urban/suburban fringe;
in resort or recreational setting;
in new town or old, old inner city.

Tanner: "By understanding where people
live; by recognizing the forces that
cause them to live in these places
by reaching out to them
in ways that reveal our awareness
of them and their special needs,
we can, we believe,
best present to them the good news
in a form credible and sympathetic,
just and appropriate."

The second frontier—
though none rank its importance
above the others—
considers the movements of people:
internal migrants—
moving from northern climes
into Sunbelt states;
moving from southern regions
to the Golden West Coast.
external migrants:
fleeing despotic terrors
for the sanity and security
of U.S. freedom;
temporary migrants:
the businessman, student, tourist
from foreign shores
who reside in the United States
only days—months—a few years;
regional migrants:
the mobile-American
shifting from apartment to
resort on weekends,
fleeing the cold for warmth
in winter months—and the
heat for coolness in summer.

Tanner: "Witnessing to these persons
presents challenges:
the need for fresh, unique approaches;
use of the correct phrase—
perhaps even the correct language;
use of the correct action—
when the deed speaks most clearly.
They demand approaches
based on our awareness of their lifestyle,

their cultural heritage,
their traditional outlook and character.
Wherever they are, also need we to be,
offering them security and stability
amid the shifting sands
of their migratory existence."

The third frontier
enters the world of ideas—
pop philosophies,
existential and esoteric concepts.
Far-East religions.
Far-out fads.
Far-in fashions.
Are you what you eat?
what you think?
what you wear?
what you hear?
what you touch?

Less personally, but just as importantly,
we consider the umbrella philosophies
that govern governments,
that affect conduct on mass scales:
economic, political, ecological ideologies
that limit-expand, broaden-narrow
burst open-squeeze closed our horizons.
We work-live-play under their sway,
cobras under the spell of their tunes,
unable to act while the music mesmerizes.
We defend capitalism
as if God were a capitalist;
we defend democracy
as if God were an elected head of state.
We combat others' philosophies
while entangled by our own;
forgetting that Jesus brought
not an abstract system of conduct,
but a concrete way of living;
not a set of philosophical precepts,
but a saying, "I am the way."
and a promise, "I come
that you might have life
and have it more abundantly."

Tanner: "Christians should not fear others'
religions, ideologies, philosophies,
for they can be secure
in the face of sorrow,
as well as in the presence of joy,
in their awareness of message and meaning
of the life, death and resurrection
of Jesus Christ."

It is an ultimate good news we know:
reconciliation of humans and God,
of man and woman with man and woman
in God's unmerited, unlimited grace.
Our weaknesses are shored up in his strength,
our failures made acceptable in his success.
And so we transcend mere religions,
ideologies, philosophies
and offer a place as state-of-mind:
Welcome, we say, to the Kingdom of God."

The fourth frontier
approaches the individual,
seeking to understand that person's moods,
mannerisms, emotions
by understanding the ways
that person identifies him- or herself.
In such exploration,
his or her question, "Who am I?"
becomes for us,
"How does he see himself?"
"How does she see herself?"

Tanner: "It is not enough to preach to masses.
The message must be given to individuals,
persons with specific needs,
specific desires,
specific awarenesses;
it must recognize the unique quality
of every human life,
single and vulnerable,
and it must speak to that person
as if it were his or her message,
designed,
originated
and given
to him or her alone.
It must speak of answers to problems
that worry millions
as if each answer came in multiples of one.
Each morning I see the face of Bill Tanner,
standing at my bathroom mirror, shaving.
I recognize the face and the complex set
of emotions and needs it represents.
And I know to stimulate, involve,
motivate, encourage, energize the person
behind that face,
another person would have to understand
what I think
about me.
So, too, with the Christian claim:

Is it spoken with clarity and tone,
in a language understandable by your face?"

Each of us sends different images
from our heart to our brain;
and the pictures of who we are
projected on the screens of our lives
may not seem the same when viewed
by the uninvolved passerby:
To myself,
I am a computer expert;
to you,
I am a black man.
To myself,
I am a woman;
to you,
I am a lawyer.
To myself,
I am a successful businessman;
to you,
I am rich.
To myself,
I am a jogger;
to you,
I am Hispanic. . . .

Tanner: "As they see themselves,
so we must see them.
If we are to communicate to them
we must move where they are,
speak in a language they understand,
if we are to present the good news
in a manner they value.
And the message must match the mood.
For we all ease through unmarked passages,
complex patterns of human existence,
experienced in various time-frames,
as the process of living—and dying.

"If we cannot take the unchanging,
timeless message of Christ
and offer it to individuals—
personally, fresh and distinctly for them,
then the message will seldom be heard,
seldom be accepted,
seldom be internalized,
seldom be the source
of hope, joy and peace
God intended it to be."

Finally we consider the frontier of resources.

This frontier asks not only
of human and physical supplies,
but also of surplus and scarcity.

Tanner: "Already we see the end of abundance.
In the energy crunch,
in soaring inflation
and daily threats of recession
we recognize the message
that life-styles of all will change.
Some things we take for granted—
gasoline for our automobiles,
electricity for our hair dryers,
even water to drink and wash with—
all promise to be less available.
And to cost more.
Their limitations will strike
at our conduct of missions,
altering, forcing hard questions."

Example:
Can in the 1980s we afford missionaries
who drive 50,000 miles a year
to begin churches in remote areas?
Alternate question:
Can we afford not to have missionaries
who drive 50,000 miles a year . . . ?
What, indeed, are our options?

Tanner: "But not all resources face reduction.
Already we have many technological
advances we have just begun to tap."

The heart of knowledge resides
in the coils and circuits of the computer:
its mechanical brain
allows us to pinpoint needs
measure movements
gauge growth and graphics
with amazing accuracy.

Government and private studies—
powerful, inundating information floods—
reveal population shifts,
forecast economic and social trends,
even project/report—surprisingly—
moral and philosophical developments.

Tanner: "These sources we must tap in the '80s.
But the most important—
and the least scarce resource
for missions of the decades ahead

remains Christian men and women
who give an hour, a day, a week, a month
—sometimes a year or more—
in volunteer service."

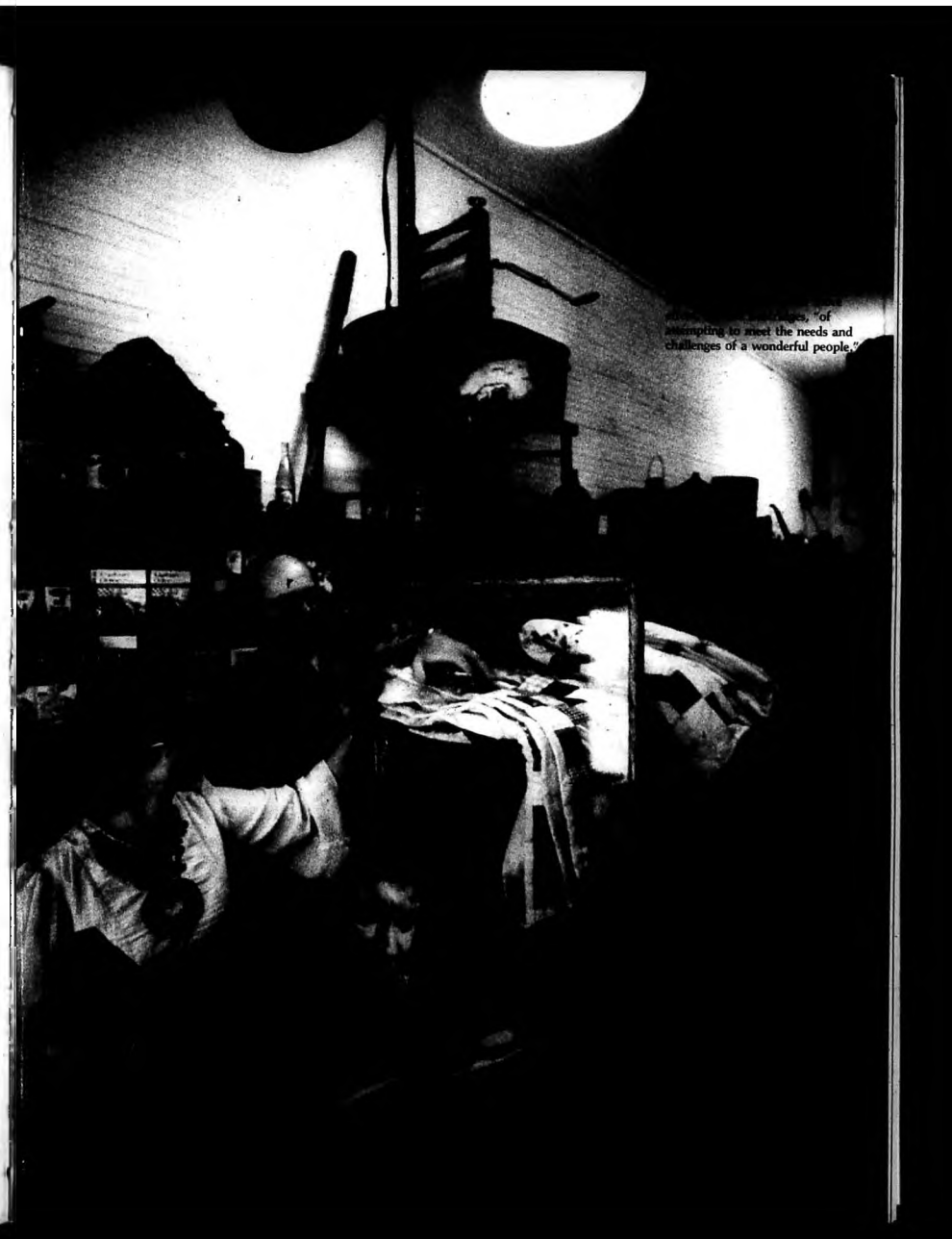
"And so we begin the march.
The song's words and tempo sound a challenge:
give more than money—
give time;
give more than lip service—
give yourself
in total commitment
to the lifestyle of Christ."

"For in the final analysis,
in all home missions' plans,
in all her strategies,
in all her hopes and dreams and goals,
the most significant element is
YOU.
New Frontiers rests with you."

"So think, for a moment, of your own role:
what is your responsibility
in Bold Mission America?
What ideas, talents, dreams could you express?

"Riding the train from Fairbanks to Anchorage,
through the Alaskan wilderness,
missionary Harold Hime spoke of bold mission.
"See that restaurant?" he asked, pointing
to a large frame structure—
the only building we'd seen for miles.
'During winter, that place sees
hundreds of people.
Sometimes when the snow's bad,
folks get stuck there for hours,
even days.
Something I think would be
bold missions would be for
some Southern Baptist who knew about
running a restaurant
to buy that place and work here—
what a witness he could have!"

"That is the vision we must have.
And that is the vision already expressed
by many missionaries, pastors,
laypersons who—as following pages
evidence—are thinking boldly
of new frontiers. . . ."





Because he's seen churches suffer for trained pastors, George Sadler has become a teacher of preachers. Sadler, a home missionary in cooperative ministries with National Baptists, runs Tampa, Fla.'s Baptist Fellowship Center, where each quarter come 175 students—"most black and Baptists," but others from other races and denominations, too. Because it offers educational opportunities for persons of limited education, classes meet nights and Saturdays. "Before we started," Sadler says, "blacks had no place in the area to get training. We serve a dire need."



Helen and Bud Colclasure of Balco, Okla., weren't sure how to use all the five weeks vacation Bud had from his oil company job. So they offered to spend a couple of weeks of 1974 as volunteers in missions. Their experience on the Arizona Zuni Indian Reservation—doing "mostly carpentry work"—led the Colclasures to volunteer again. And again. And again. Since, they've worked in Colorado, Utah, Oregon and Nevada, helping struggling churches with buildings and other programs. They've learned: "It's the first time we ever saw Sunday school at 4 p.m." And been kidded: "A woman saw us working and asked what we were doing. 'We're building a church on our vacation,' we said. She replied, 'You're crazy!'" But the Colclasures disagree. "These are the highlights of our lives," says Bud. "My life changed. I was a ho-hum Christian before. Now my church, my Christian brethren, mean a lot more to me."

Not many police departments have their own full-time chaplain, but the 750-officer Oklahoma City force has one—and it hasn't been the same since Dalton Barnes arrived two years ago. In the early days—"when you have to prove yourself"—Barnes found acceptance came slowly: he rode squad cars, visited officers and family members in the hospital—walked and talked. But as one officer after another found strength and help in his counsel and his concern, word spread that Barnes was "one of us," not one of "them." Many officers really had a "negative attitude toward ministers," he recalls. Barnes never tried to sell himself, but always tried to be available—24 hours a day. Slowly his approach of ministering "without labels" has worn away doubts, and in times of trouble—either personal or professional—officers call Barnes. "There's a risk to this chaplaincy work," he says, "you're very much alone at first. But if you stick with it, it's a very rewarding ministry."

One by one, Jon Gilbert "shepherds" new Christians. They, in turn, become shepherds for new congregations that form, and the congregations grow strong. Pastor of Faith Fellowship Chapel in Danville, Pa., Gilbert plans to begin new mission fellowships in eight counties. In territory where evangelical Christianity is weak, the home missionary in church extension has found it important to solidly ground new converts in basic tenets of the faith. He meets weekly with his shepherds, training them for church leadership roles.





With grit and energy, US-2er Beth Dunn (above left) has forged an apartment ministry where others failed. Her technique "couples" churches and complexes; the churches offer ministries and Dunn acts as liaison, breaking ground with apartment managers who must okay the project, then reporting needs and opportunities. So far, 23 Birmingham, Ala., association churches have been tied to apartments, assuring Dunn "this ministry will continue" when her two-year term of US-2 service ends.

Southern California's Trinity Association—18,000 square miles with 300,000 people—is rapidly turning Hispanic. Soon 60 percent of the people will be Spanish-language background. Aware the association needed to act quickly, Elliott Smith, director of missions (left), led the 19 English-language churches to bring in home missionary Lonnie Chavez "to develop stronger language work. We have only two Spanish missions; our top priority is to start more."



Southern Baptists are 40,000 strong in Michigan—a number that sounds large until compared with total population. Nine million live in the state—a never area of SBC work, but only three million belong to churches. For eight years, state director of missions Hal Crane has worked to pinpoint sites for new missions. His goal for 1979: 500 new churches. With Bob Spidham of the FMB Church Loans Division, Crane examines blueprints of a new work site, jointly financed by Michigan Baptists and the Board. With such small memberships, long-term financing is often needed: it took two years for Traverse City's new mission to purchase land for its building.



In spring, 1978, after two Russian employees at the United Nations were arrested on spying charges, Elias Golonka visited them in court. Southern Baptists' missionary to the U.N., Golonka is especially interested in establishing relationships with those from Communist countries. During recess, he introduced himself to the men. "I'm a minister," he said in fluent Russian. "During this time I'd be glad to be your minister." They replied they were not religious. "I have a pure human and Christian interest in you," Golonka responded. "I am following a saving of Jesus. I was in prison and you visited me." In that and other sessions, the men talked. Finally the Russians accepted Russian language Bibles from Golonka. The incident illustrates principles Golonka says underline his work with the hundreds of diplomats and foreign workers in the United Nations community: "I am honest with them. I respect them, and I assure them, especially the Communists, that I don't work with the CIA or FBI. I am a religious worker." Conversant in a half dozen languages, the Polish-born Golonka is at home in the world of protocol, embassy receptions, nuances of culture, tradition. In all, he offers friendship, with no strings attached. "I am anxious," he says, "to build bridges of understanding and Christian love."

She's long felt "called to be a missionary," but few missionaries can match the dedicated language missions work of volunteer Fern Powers of Olympia, Wash. For years she's conducted West Coast Baptists' most active seamen's ministry. Recently she began helping Indo-China refugees resettle in the U.S. Her church and her family have sponsored more than a dozen families. Helping meet their needs took so much time, Powers (below, center) finally quit her job and took another, driving a school bus, "so I'd be able to concentrate on my real work." She's applied to sponsor more refugees, too. "How can U.S. Christians refuse to share from their abundance with people in such desperate situations?" she asks.

Lee Keith speaks four languages, including French. But in Manchester, N.H., a city of 200,000—19,000 of whom are French speaking—the HMB's only French-language missionary has had a hard time feeling at home. Beginning missions has been difficult in the cold climate where most are of Catholic heritage. Yet need is great: 60 percent of Manchester's people attend no church on Sundays. Keith has tried many approaches, including wearing a clerical collar—"It's the only way to say who you are." He's been frustrated at times, but knows he'll eventually find a toehold. As missionary Paul Glenn points out, "I can't relate to ethnic people like Lee can; he can make inroads I can't."



As the United States becomes more and more a pluralistic society, Southern Baptists are confronted with many new faiths. For those in South Florida, understanding and relating to persons of other religions may become easier in years ahead because of Bonnie Whittenbeck (below), the state's first volunteer in interfaith witness ministry. Whittenbeck's duties include holding conferences, encouraging dialogue between Baptists and different faiths, and "sharing convictions as an evangelical with those of other religious persuasions."





Evangelist Wade Akins came to Washington, D.C., because "this is a city the whole world will come to." Flexible, creative, Akins has tried numerous approaches in telling persons about Christ—many of whom have "never heard His name before—literally," says Akins. Two techniques he's found successful: an ice-cream-style vendor's cart, from which he passes out copies of the scriptures; and portable stage, from which he shows movies, gives puppet shows and makes "black light" chalk talks. "It gets people out of those walled houses," he says. And that, for Akins, is the purpose of all his efforts: "To win people, you first have to go where they are."



Louisiana's George Carkeet (above right) builds for Christ. Literally, as well as in his role as pastor of First church, Greenwood. For in areas "that otherwise might never have a church building," Carkeet's Builders for Christ turn raw lumber into church structures. Annually the dozens of volunteers who work in Builders for Christ gather in Greenwood to report their progress: since 1962, the organization has built 104 churches across the U.S.—and touched innumerable lives.



Union Baptist Association, largest in the Southern Baptist Convention, harbors many people, many needs. Wilson Brumley, director of missions, must be aware of Houston, Tex., changing environment and continually challenge its Baptist population "to be innovative, to go where the people are." Among the many programs of the association—whose church membership makes it larger than half the SBC's state conventions—are youth emphases, counseling centers and new methods of helping churches survive trauma of a transitional community.

Toward A.D. 2000

William Tanner: "Thousands, thousands of persons in the U.S. have not committed their lives to the lifestyle of servanthood and dedication exemplified by the ministry,

death and resurrection victory of Jesus Christ. How many are they? Where are they? Have they not heard the Good News? Or have they chosen to reject it? And how . . . how can we help them to understand to discover the beauty, joy hope, demands—eternal peace—of life placed in the hands of God? How can we help them to hear?

An astounding 40 percent of all Americans—people whose coins say: "In God we trust," whose pledge says, "one nation, under God"—affiliate with no church. And thousands who are church members, in their daily lives express no Christian action or commitment. They must be reached; their lives transformed. The gospel demands no less. Yet the task is enormous.

These are the life-death questions the ultimate concerns which move the Home Mission Board into coming decades. Our purpose is to find ways to help them hear: As the national channel through which flow SBC expressions of concern for missions and evangelism, we at the Home Mission Board must see the whole picture—frame edge to frame edge. And the strategies we develop must reflect our unique role in providing specialized assistance, moving beyond normal pursuits of service, into new frontiers; helping local churches, associations and state conventions recognize their responsibilities in the sweeping, kaleidoscopic canvas of nationwide missions and evangelism. We emphasize frontiers: they express our agency's opportunities; they stress our agency's focus on dynamic, creative methods of presenting Christ's never-changing message. For our ultimate purpose is to express in thought and action the Christian mandate of making disciples of all persons of encouraging them to begin fellowships which witness and minister in the name and style of God's son: Jesus of Nazareth."

Tanner: "The Home Mission Board commits its entire organization—field missionaries, Atlanta-based staff—to the goal of announcing the good news to every person in the United States; and to the task of helping motivate, encourage, equip for witness members of local churches. Because the goal far exceeds the potential of any single agency, organization, person: a quantum leap of 700,000 baptisms a year will be needed by century's end merely to keep pace with population growth of our reckless, splintered society. But I believe together—agency, organization, persons—the goal can be reached."

Recognizing its responsibilities, therefore, the Home Mission Board is committed to: † evaluate all actions and appointments in terms of spiritual impact and potential, concentrating on persons able to cope with witnessing demands created by new lifestyle and pressure groups; † increase programs that heighten evangelistic efforts by local churches and involve all members in lifestyle evangelism; † and proclaim a holistic gospel that expresses genuine concern for a bleeding fragmented alienated society, desperate for the redemptive love of Christ."

Yet this is not enough, this goal to disseminate the good news. For those who experience the life-changing force of God's gift—the new birth—should not be abandoned atop a stunted maturation process, void of the warmth and encouragement, of the succor and guidance of brother-sister believers.

For the Christian journey—the lifelong wandering from old self to new, open and completed human being—proves a winding, weaving struggle in a yawning, trackless morass without the hand of a Christian friend, a few steps further along the route, reaching back to guide the way to safety.

Tanner: "Every believer should have opportunity to unite in a fellowship of shared joy and love, sacrifice and promise; in a fellowship of common witness/ministry, gentleness and humility and self-giving. Forms will vary: church-type missions; Bible studies in homes, schools, businesses; all leading toward creation of churches in locations equally broad: communities changing racially, socially, economically; sections experiencing population shifts; in new 'planned towns' and old unplanned cities.

And as certainly as exists the need, must exist this awareness: Traditional patterns will no longer suffice; bold, innovative strokes are demanded if we are to write a new chapter in the story of Christian church growth."

In recent years, Southern Baptist Convention has experienced net growth in number of churches: now 35,000. We have buried more than we buried.

This must continue—saving older, unstable congregations from decay and death; birthing new ones where none exist.

Yet the task demands accelerated schedules: where we have begun 300 churches a year, 600 are needed; where we must have 5,000 new churches by century's end to keep pace, 20,000 are needed.

Recognizing its responsibilities, therefore, the Home Mission Board is committed to: † monitor population shifts and new-town developments, alerting Southern Baptists to fresh challenges and needs in time to act in confidence, not react in haste; Sunbelt growth, for example, will require heavy commitments of time, persons, money. † stress congregational witnessing/ministry opportunities in transitional sections, whether they are rural or urban. † urge churches—old, young, tiny, huge—to evidence a lean, aggressive style, culturally, socially, physically responsive to their geographic milieu, conscious of their responsibility to extend themselves beyond four walls, before carpets and chandeliers, into those lonely, forlorn pockets where Christ's message is not heard—or seen.

Despite growing need for, and expanded use of volunteers, the backbone of home missions continues to be the appointed missionary. In 20 years, the missions force must jump by 80 percent—more than 2,200 people—to 5,000. Despite an economy which daily makes our dollars into shadows of their former buying power.

Tanner: "The future may change roles of those who serve as home missionaries: they will be catalytic agents, enlisting, equipping, encouraging others; they will be strategists, testing new approaches, methods, techniques in myriad environments.

And from their successes and failures we will learn to encode Christ's commands in language patterns others can—and will—decode receptively and appreciatively. Difficulty of assignments and opportunities in their settings will affect tenure and task. But increasingly, they will be frontline troops, persons in demanding and dangerous, rough and often unrewarding circumstances, speaking messages of love amid hate; of hope amid despair; of certainty amid frustration; of acceptance amid rejection; of care amid concern.

Persons whose lives evidence their dedication to God and humankind."

Recognizing its responsibilities, therefore, the Home Mission Board is committed to: † continue to seek out persons expressing God's call of mission service in their lives, employing as equals men and women who are capable, called, committed. † strengthen the processes of enlistment, orientation and support of missionaries, whether they are supported by HMB and state conventions/associations or supported solely by the HMB.

But alone, no professional missions force can do enough, alone can enter all new frontiers. Volunteers are vital.

Already the Home Mission Board—through various programs, from student summer missions to Christian Service Corps to lay renewal to Language Missions' Messengers of the Word—sends out over 25,000 persons a year. By 1986, the HMB needs to quadruple the number of volunteers assigned: 100,000 persons should be on the field, serving terms of a few days, few weeks—or two years of Mission Service Corps.

Tanner: "Response of Southern Baptist laity is perhaps the most hopeful sign that Bold Mission America is no pipedream, but a promise: a certainty that in the potential of aroused, active laypersons God's presence will be felt in our land. I am especially enthusiastic about the growing strength of Mission Service Corps: such dedication and commitment is the hallmark of God's people."

Recognizing its responsibilities, therefore, the Home Mission Board is committed to: † expand and refine its national network, linking volunteers to places of service. † explore new ways of using volunteers. † challenge every member of every Southern Baptist church to express his/her God-given talents in Christian service. † retrain field missionaries, explaining roles

volunteers play and opportunities they offer; and the challenges of supervision created by the presence of volunteers on the field.

Four of every five Southern Baptists live in the South. Half of all blacks reside in southern states. Yet less than one in 100 Southern Baptists are black. The picture of Southern Baptist work among ethnics is almost as bleak. Less than one in 100 persons of ethnic heritage is Southern Baptist; but at least 20 percent of the American people report some language other than English as its "mother tongue."

With mushrooming immigration, that percentage will grow. And grow. Hispanics, already most numerous of our newcomers, comprise 11.3 percent of the United States' 212 million people. By century's end, they will be the most populous ethnic group—including blacks. Native American population grows rapidly, too. In the past 20 years, it has doubled. In the next 20 years, it will reach two million.

The cold facts: The SBC should, by A.D. 2000, be at least eight percent black and at least 10 percent ethnic.

Tanner: "All persons need Jesus Christ. He belongs to no social, cultural, racial or economic class; he belongs to humankind. And any time Southern Baptists limit their witness, excluding those who are different, they cease to witness the truth of God's universal, all-encompassing love. In action, they bear false witness to the total expression of his grace.

"So we who are Anglo-heritage Baptists must exert extra effort, increased sympathy and understanding, in witness and ministry to those who are from racial and cultural backgrounds differing from our own. For in so doing, barriers are bridged; divisive languages, traditions are broken; and the Kingdom lives on earth in the community of believers in Christ."

Recognizing its responsibilities, therefore, the Home Mission Board is committed to:

- ↑ explore all avenues of outreach in an increasingly pluralistic setting.
- ↑ monitor immigration/migration patterns and shorten response when new situations—such as the 1975 Vietnamese influx—occur.
- ↑ begin programs to help new immigrants and internationals living in the U.S.
- ↑ recruit and train Christians of ethnic, black and Native American ancestry to serve as home missionaries to their own peoples.

Just as the nation changes in racial and cultural composition, so too it changes in age, centers of population, family life. Suburbs grow, inner cities decline. Southern and western states gain rapidly, northern and eastern decline slowly. Shifts from country to city continue, but the pace slackens. And in some areas, countryside outgains city.

The population ages, too: 20 years ago, only one in 12 persons was over 65; now one in 10 is. By A.D. 2000, one in eight will be age 65 or more. And family structures alter, decade by decade: single-person families and single-parent families increase; family size decreases. The pressures of society threaten even the most stable family units.

Recognizing its responsibilities, therefore, the Home Mission Board is committed to:

- ↑ adapt programs and develop assistance ministries for the aged, children in one-parent families, divorced persons and others whose family life is jeopardized by their helter-skelter nuclear society.
- ↑ study dynamics of inner-city existence, transitional neighborhoods and residential growth/decline patterns, planning ways to respond to emerging needs of the city.
- ↑ follow rural and urban-fringe trends, guiding Southern Baptists to programs to meet needs of newcomers in both areas.
- ↑ monitor and interpret legislation and governmental budgetary shifts which portend new efforts to renovate decaying cities, stimulate new developments, redistribute population and/or alter

taxation or regulation of church activities.

- ↑ serve as a resource center for Southern Baptists seeking quality information on futuristic topics, to plan new approaches in missions and ministry for decades ahead.

Tanner: *"We will reach out to all people, treating them as equals; in partnership with state conventions, local associations, individual churches, sharing from our strength until they are strong. Our goal is to give as our gifts are needed; then to step away, allowing new fellowships we have nurtured freedom to walk alone."*

Leadership, resources of the Home Board will be used to encourage local people to move toward self-sufficiency. Tension over schedules may occur: When is a church moving too slowly in its efforts to stand alone? When is it moving too quickly? And tensions over "ownership" may surface: Is this a "white man's church"? Why should a northerner attend a "southern" congregation?

Not every church will become self-sufficient within our time frame. Some—limited by location, resources, people—may never achieve total self support. Yet toward that goal will the Home Board and its missionaries move in decades to come, for it is in that spirit of independence that Southern Baptists gather their strength.

Recognizing its responsibilities, therefore, the Home Mission Board is committed to:

- ↑ accelerate its process of developing self-sufficient congregations.
- ↑ develop programs and policies that engender strong local church identity.
- ↑ depend heavily on the input of grassroots thinking in its efforts to establish strategy and garner research that aids local churches moving to self-support.

For the Home Mission Board realizes the basic unit of Christian witness remains the local, autonomous church. Congregations join in cooperative

Text continues on page 38.

At Seattle's
enjoy the dancin'
point of the par





Mike Mojica, bilingual missionary to the two Laredos—Texas and Mexico—talks to a friend along the Rio Grande.

ventures to form associations and state conventions and finally, the SBC itself.

As part of the structures established by local, autonomous congregations to better perform missions in the U.S., the Home Mission Board seeks, when called upon, to respond to local needs. Likewise, it cooperates with state conventions and associations to accomplish the task of missions.

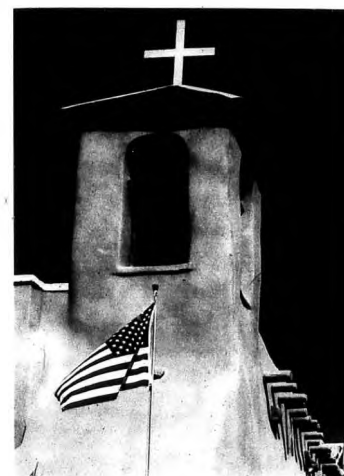
The Home Mission Board has strong ties with all units of SBC life. But working procedures are far from final: stronger bonds with closer relationships and a greater sense of interdependency need to be perfected.

Tanner: "For together, we become the mortar and brick of God's mighty fortress on earth, while divided we can withstand few of the pressures and prejudices buffeting us."

Recognizing its responsibility, therefore,

the Home Mission Board is committed to:
 † explore new ways to improve relations with state conventions and associations.
 † develop models of cooperative involvement in which several state conventions or associations—as in large metropolitan areas—join for common outreach.
 † promote continued establishment of church missions committees, vital link in revealing community needs and suggesting missions approaches.
 † focus on services for, and in behalf of, local congregations.

And through this all, all the efforts to send out more missionaries, all the efforts to create new awareness of the need to spread God's good news, through exciting, innovative ministry and witness to hurting human beings of all races, ages, sexes, classes; through all the efforts to start churches and bring weak fellowships to strength. In all these efforts and more, the Home Board does not work alone; nor do Southern Baptists reach out into a world devoid of Christian expression.



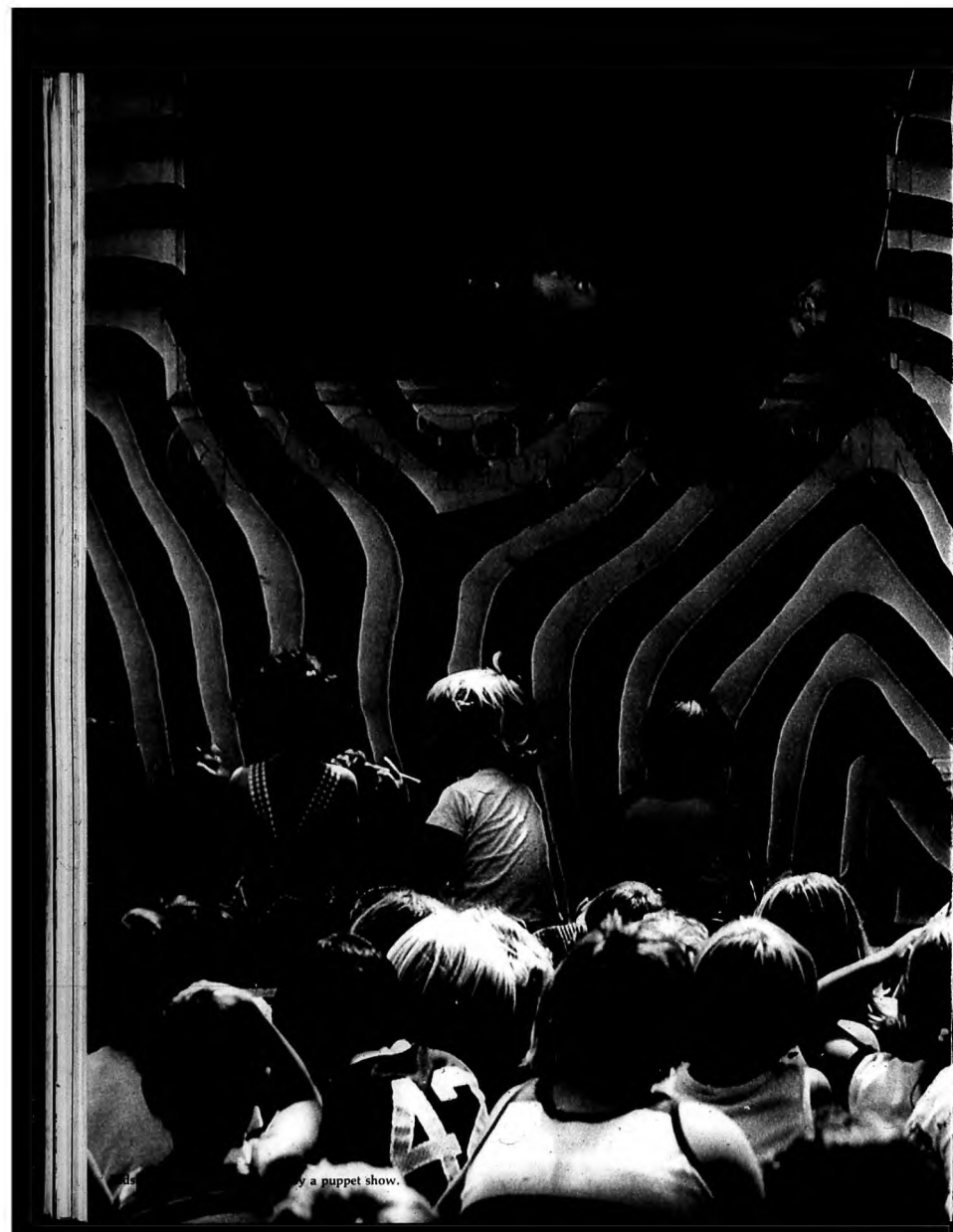
At San Diego Naval Training Center, Capt. George Boyd trains chaplains to help men adjust to Navy life.



Where people won't come to church, churches go to them.

Tanner: "It is heartening to realize we work alongside thousands of Christians of other denominations who are equally concerned about the human condition; who also weep for a humankind filled with pride, yet so uneasy; filled with confidence, yet so insecure; filled with independence, yet so alone. These Christians are our kin. God's heirs, too, and we must walk with them, and they with us or both will be swamped in a national sea of persons whose lives and outlooks reflect little of the content of Christ."

Recognizing its responsibility, therefore, the Home Mission Board is committed to:
 † work creatively with other evangelicals, remaining faithful to Southern Baptist doctrine and practice, emphasizing common bonds while respecting the integrity of our fellow Christians when we differ in understanding.
 † initiate opportunities to exchange views, methods of work, attitudes and outlooks.



Oakland pastor J. Alfred Smith lectures on black church growth at a California pastors conference.

to learn from others, to share what we have learned.
 † join others, when cooperative ventures can be productive, avoid duplication or competition and advance the Kingdom.

Tanner: "What then remains before the adventure of new frontiers? Perhaps only two emotions: feelings long hidden under our facades of business acumen, of organizational expertise, of procedural calculations; long buried under our masks of strategies and plans and schemes, under our avalanche of "ized" words that sound meaningful and important but fail to capture those child-like qualities of God's glorious gift of grace: The emotions? A willingness to risk. A willingness to wonder.

"Can we surface them again? Can we again believe God's promise still moves our world, that he cares and his causes are not to be judged by human debit-credit ledgers?

Can we again believe it is better to risk failure in a cause destined to succeed than to gain success in a cause destined to fail?

And can we once again remember the pristine beauty, the magical excitement we first felt in the discovery that God forgives, loves, accepts us, in spite of ourselves?

So often it seems we stand in positions of comfort and security—surrounded by a world of frailty and whisper our message of hope and act surprised that no passerby are shaken from lethargy and unconcern.

The tone and tempo are lost: powerless to penetrate the void, unable to generate the energy that grasps and holds audiences. From the safety of our cushioned pews, behind our stained-glass masks, we shout into the fury of the storm and are puzzled so few seek God's refuge.

"Our risk is in our leaving, going out, in faith, to venture against unknown hurricane winds threatening our very beings. Yet in the increased danger

Text continues on page 44





Head of the new research division of the planning section, O.D. Morris studies future missions projects.

*we are promised a greater reward. . .
And in our journey outward,
can we rekindle inward
the sense of rapture, of awe—
of childlike wonder—
that carries our message in freshness,
sincerity and honesty,
as from children first discovering their world.*

*"For surely in this spirit
will be revealed
the simple and glorious truth
that Jesus Christ,
the son of humankind, the son of God
lives today, tomorrow, forever.
For us all.
Amen." •*

The 1978 wrap-up

The events and program accomplishments of 1978 hinged on two key involvements of the Home Mission Board: Bold Mission Thrust and Mission Service Corps. William G.

Tanner, executive director, told the board of directors: "Bold Mission Thrust is alive and well."

Key cities relationships have been established with 21 major U.S. metropolitan areas. Consultants report success in assisting associational and state leaders in developing plans for reaching the cities' populations.

In 1976, 730 counties had no Southern Baptist witness. During the past two years, the HMB and other SBC groups have begun work in 156 of these, reducing the number of unentered key-county clusters to 574.

Mission Service Corps, conceived at the SBC annual meeting in Kansas City in 1976, has been taken seriously at the HMB, Tanner indicates.

Response by volunteers and supporters, though not overwhelming, consistently keeps workers busy with orientation and assignments.

By year's end, more than 90 MSC volunteers were assigned to 29 states in six programs areas.

The year marked significant increases in operating funds. Although the 1978 Annie Armstrong Easter Offering goal of \$13 million was not reached, gifts totaled 15 percent above 1977 figure.

The 34th state Baptist convention formed in October, with assistance of HMB personnel. The Nevada convention, organized just 30 years after the first SBC church began there, boasts 75 churches and 14,000 members.

In continuing response of 1975 Convention urging, when messengers recommended upgrading the stance of evangelism at the HMB, the Evangelism Section was restructured.

Other achievements, by HMB program, include:

Evangelism development

Evangelism personnel began working with three task forces of state secretaries of evangelism, planning in areas of personal evangelism, seminars on growing evangelistic churches and resources for equipping laity.

The first "Growing an Evangelistic Church" seminar for metropolitan pastors and church leaders was held, offering 26 hours of intensive training in setting church evangelism strategy.

In addition, the first national evangelism consultant for women was appointed. She helps women learn to share Christ from their own unique viewpoints.

Personal evangelism

Convention-wide planning has led the Evangelism

Section to train four volunteers from each state to train and equip others. These persons, serving many churches, will become consultants in personal evangelism techniques.

In unprecedented cooperation, the HMB and Church Training Department of the Sunday School Board will offer personal evangelism training programs.

Renewal evangelism, a joint effort of HMB and Brotherhood Commission, took new emphasis in 1978 with particular attention to use and recruitment of volunteers in renewal.

Mass evangelism

For the first time in several years, new resources in mass evangelism were offered, including media messages for local church use. One state convention was helped in a pilot-project state-wide media campaign.

The department assisted in placing 500 full-time evangelists in church revivals in new SBC states, in churches which could not afford revival teams without outside financial aid.

Chaplaincy

Attention to chaplaincy ministries increased in 1978. The first commissioning service for chaplains was held. The ceremony emphasized the important role of chaplains in missionary efforts of Southern Baptists.

More than 1,300 chaplains are under endorsement of the HMB, including 868 military and 465 civilian chaplains.

Chaplaincy: Love on the Line, a book in the HMB's "Human Touch in Missions" series, told of seven chaplains who "go where others cannot, taking God's love with them." The book was well received; nearly all copies sold soon after release.

Church loans

During 1978, the Church Loans Division continued to respond to requests for loans from churches unable to find local financial backing.

Through action of the directors, the division closed and committed 256 loans to churches in 25 state conventions. These represented \$18,114,904 in borrowed funds loaned for new buildings, expansion or site purchases.

In addition, the staff counseled another 1,500 churches on future needs and resources.

Associational administration service

The department emphasized leadership training

for directors of associational missions throughout the SBC; 76 directors—most in their first year of service—participated in a five-day seminar.

Numerous tracts and materials were printed. Promotion for Associational Emphasis Week was given directors at training conferences at Baptist assemblies; 549 associational directors attended.

Metropolitan missions

During 1978, metro missions concentrated on meeting needs of Baptists in heavily populated areas. One project, PACT (Project Assistance for Churches in Transition), involved cooperation of agencies of the Convention in giving direction to associations and churches in their efforts to develop techniques for recognizing and meeting specific needs of transitional neighborhoods.

Fifteen conferences of the Urban Training Cooperative, a coalition of HMB staff, seminary professors and state convention leaders, shared theological understanding, psychological insight and social awareness, as well as practical and technical skills, needed in urban environments.

Three regional metro conferences drew 100 associational directors of missions.

Key city emphases continued to receive help from HMB leaders in specialized areas.

Rural-urban missions

Staff helped develop awareness of needs and opportunities for cooperative work among state conventions in western energy corridor.

At least 134 communities in the area will receive massive population influx from energy development. The area contains 60 percent of the nation's known energy reserves. Many of the communities have no SBC work. Rural-urban strategists hope to start missions before resident population is inundated by newcomers.

The staff also aided urban-fringe residents confront change as opportunity for growth, rather than desperation. Consultations, like one in Carrollton, Ga., on the Atlanta fringe, helped persons plan for the future.

Bi-vocational pastors received continued emphasis. J.T. Burdine became a national consultant, responsible for developing ministries to bi-vocational pastors; and a pilot project in Weatherford, Tex., assisted the working pastor. Seminary graduates without pastorates were given orientation in small church needs, then moved to the mission field in clusters, where they could help and support each other.

Pioneer missions

Even though Southern Baptists are represented in all 50 states, many communities still have no SBC-affiliated congregations. Bold Mission Thrust

aims to remedy this. The organization of the Nevada convention and movement into "key counties" evidences this. But most of the HMB's efforts in "pioneer missions" have now been absorbed by other programs administered nationwide.

Church extension

Starting churches in newer Convention areas received major focus. More than 1,000 persons work in church extension, including missionaries and persons receiving "church pastoral aid."

New Bible study fellowships numbered 897. Workers began 152 church-type missions and 198 churches constituted.

In addition, HMB staffers trained more than 200 pastors in church and mission development and more than 150 pastors and missionaries in techniques of church planting.

Seminary students were appointed to 70 places to start new missions; 40 were started.

Christian social ministries

New ministries to the blind began with the first national conference on work with the sightless.

A second edition of the *Literacy Handbook* for volunteers was released, and a literacy missions consultant for western states appointed.

Program personnel assisted eight states hurt by disaster, distributing \$55,000 in funds.

Watts community of Los Angeles received attention, with 37 CSM-led Vacation Bible Schools resulting in 750 professions of faith.

In addition, several conferences emphasized concerns of juvenile delinquency rehabilitation; criminal justice; migratory workers; hunger; and alcohol and drug abuse.

Cooperative ministries with National Baptists

Leadership training was stressed; the department bettered relations with state conventions, with black Southern Baptist churches and other black church leaders.

Church Development Guidebook for Black Churches went through two printings.

More than 4,900 black church leaders participated in training conferences and 1,370 black collegians participated in the missions weekend held at National Baptist Student Union Retreat.

Staffers conducted three conferences with leaders from National and Southern Baptists. They held strategy sessions to reflect their program's changing relationship with black Southern Baptist churches and the other black Baptist conventions of the nation.

Interfaith witness

Enormous demand surfaced throughout the Southern Baptist Convention for information

about Christian sects, particularly the Unification Church of Sun Myung Moon. An interfaith witness consultant, Chris Elkins, once a member of the Unification Church hierarchy, spoke to thousands of Baptist youth and adults.

Cassette tape of his testimony sold 3,800 copies. The interfaith witness department printed materials on all faith groups and distributed more than 440,000 pieces—an increase of 94 percent.

Staffers conducted the first round of a national Roman Catholic-Baptist scholars dialogue and held four local Baptist-Catholic dialogues.

Language missions

Baptist witness to five more ethnic groups led accomplishments. Denver's Laser Church Growth Penetration established 12 new units of work among 10 language-culture groups, increasing language missions in Colorado by 150 percent.

A total of 150 new language-culture ministries were established, many using volunteers.

In late '78, language missions director Oscar Romo and missions section director Gerald Palmer visited Cuba, reestablishing contact with missions personnel once connected to the HMB. The visit was the first direct contact HMB leaders

have had within Cuba in 17 years.

In addition, staffers opened ministries to illegal aliens after meeting with U.S. Commissioner of Immigration and Naturalization Leonel Castillo.

Two churches for the deaf were organized.

Personnel advised and assisted the Sunday School Board in publishing the first Spanish materials for use in the United States.

Special missions ministries

Special mission ministries, though not an official program of work, aids program leaders in effective use of volunteers throughout the nation.

In 1978, more than 21,600 volunteers participated in home mission work. Many were young people volunteering for one or two weeks as part of a mission youth group.

Nearly 500 adults volunteered through short-term Christian Service Corps, working in church extension, language missions, interfaith witness.

Thirteen college professors worked directly in missions. More than 1,400 college students volunteered for 10 summer weeks and 550 college students spent spring holidays or other short vacations in missions.

Planning section

With continued emphasis on long-range planning, this section coordinated a detailed study of the environment the HMB will face during the remainder of the 20th century.

The board of directors added a research division to assist in coordinating research and planning.

Other projects included an in-depth study of the U.S. Trust Territories; major guidance to Nevada as it moved to convention status; the completion of four major planning studies with state conventions; a research project on baptism and church growth; and completion of a survey of female denominational employees for the Consultation on Women in Church-Related Vocations.

Services section

Services section provided logistical, financial and personnel support to all 14 programs. Its services vary from simple purchases of office supplies to complex data processing; from proofreading to multimedia production; from processing employee time sheets to screening missionary personnel.

Communication division assisted with promotion of all the programs, as well as Bold Mission

Thrust and Mission Service Corps. An undated Bold Mission Thrust film was produced and distributed. Videotape capability was expanded and an experimental video-cassette for 1979 Home Missions Graded Series was produced.

More than 400 printed pieces were produced and 25 displays were designed and exhibited, including a major award-winning display for the Southern Baptist Convention.

An 18-month study of HMB conferences was completed, developing a data base for future conference planning.

The first Home Missions Experience—a week-long emphasis on home missions on a college campus—was held at East Texas Baptist College in Marshall, Tex.

Personnel division recruited and appointed 159 missionaries during the year, including in-depth testing and evaluation.

Business services provided electronic data processing with an increased number of offices of the HMB having direct access to electronic communications. The division, in cooperation with the Annuity Board, designed a life and health insurance program for Mission Service Corps volunteers, funded by the volunteers themselves. •

Easter Offering

1979 Annie Armstrong Easter Offering Allocations

For support of missionaries . . . \$10,700,000	Associational directors of missions in pioneer, rural-urban and metro areas
and field ministries of the Home Mission Board	Conferences
Evangelism projects . . . \$800,000	Materials
State secretaries of evangelism in newer states	For support of special projects . . . \$2,000,000
Evangelism projects in new states	Language WMU literature . . . \$ 75,000
Lay witnessing	Student summer missionaries . . . 300,000
Metropolitan evangelism	WMU assistant in pioneer areas . . . 80,000
Evangelism with youth-students	Volunteer involvement . . . 55,000
Youth evangelism	Evangelism in key counties . . . 10,000
Conferences	Evangelism in key cities . . . 10,000
Media evangelism	Margaret Fund . . . 165,000
Consultant evangelism with special groups	WMU worker with black churches . . . 12,000
Church extension . . . \$2,300,000	US-2 missionaries . . . 275,000
Pastor-directors	Sellers Home . . . 125,000
Church pastoral assistance	Work in Puerto Rico and American Samoa . . . 150,000
Student pastors	Increase in missionary salaries . . . 363,000
Special assistance	Language scholarships . . . 20,000
Conferences	Student work at service academies . . . 20,000
Christian social ministries . . . \$1,600,000	Metropolitan crusades . . . 30,000
Missionaries in Baptist centers, youth and family services, literacy missions	Mass media for BMT . . . 90,000
Disaster relief	Seminary student church extension work . . . 30,000
Conferences	Personal evangelism training activities . . . 25,000
Language missions . . . \$3,550,000	Indian leadership training . . . 10,000
Missionaries to Spanish, Chinese, French, Slavic, Portuguese, Italians, Japanese, Indians	Student work grants in Christian social ministries . . . 45,000
Work with internationals	Scholarships for growing evangelistic churches . . . 10,000
Literature	National Baptist scholarships . . . 40,000
Radio and television programs	Small church evangelism . . . 5,000
Refugee relief	Student work in newer states . . . 25,000
Conferences	Laser project-language missions . . . 10,000
Interfaith witness . . . \$195,000	PACT training/metropolitan missions . . . 10,000
Missionaries	Bi-vocational pastor leadership . . . 10,000
Conferences	
Materials	For advance in critical areas . . . \$2,300,000
National Baptists . . . \$495,000	The Home Mission Board has been given a major role in implementing the 1979-1982 Southern Baptist Convention Bold Mission Thrust. The primary emphasis will be in the two objectives of Bold Growing and Bold Going. Evangelizing and congregationalizing will be given priority in accomplishing the objective of Bold Growing.
Missionaries	Increasing the number of mission personnel and giving full support to Mission Service Corps and other short-term mission volunteers will be given priority in accomplishing the objective of Bold Going.
Youth workers	The Advance Section of Annie Armstrong Easter Offering will be used in implementing those projects which will assist the Home Mission Board in accomplishing these objectives.
Campus ministries	Goal . . . \$15,000,000
Camps and assemblies	All over \$15,000,000 goal
Special projects	To be used for Bold Mission Thrust in evangelism and missions.
Conferences	
Chaplaincy ministries . . . \$110,000	
Chaplains at Mayo Clinic	
Chaplains' orientation and conferences	
Ministry to military personnel	
Associational missions . . . \$1,650,000	

The major part of the Home Mission Board's operating budget of \$32,260,000 comes from AAEO and Cooperative Program funds.

CREDITS

This special edition is WRITTEN by (and wrung out of) Everett Hullum, after consultation with many people including William G. Tanner, O.D. Morris, Charles McCullin and Ken Day (primarily of the HMB staff, and Walker Knight, HMB editor). YEARS WRAP-UP written by Judy Touchton. LAYOUT AND DESIGN is by Karen Mitchell, despite frustrations of early deadlines. GENERAL SUPERVISION, editing and overall inspiration by Walker Knight. COPYREADING and other tedious, last-minute details by Phyllis Faulkenbury. PHOTOGRAPHS specially taken for this issue by Don Rutledge. For photographs, bulfs: Interpretive photos on pages 5-12 required multiple exposures at several different locations, a very difficult assignment. TYPESETTING and more proofreading (shew!) by Alice Felton. COLOR SEPARATIONS and camera work (on a harrying schedule) by Color Craft of Montgomery, Ala. PRINTING by R.R. Donnelley in Lancaster, Pa. ENTERING NEW FRONTIERS is a joint production of the Editorial and Promotion departments of the HMB. Kenneth Day, Promotion director; Walker Knight, Editorial director; Robert Bingham, director, HMB Services Section.



William Tanner, HMB executive director, talks with Spanish language missionary David Lema.

*As I began to catch a glimpse of what was possible
under God's leadership, I cast about for a term that would
express the excitement I found. . . . a phrase to seize upon the potential,
not the problems; to symbolize my hope, not others hopelessness.
The words that stirred me were: New Frontiers. . . .* William G. Tanner