

# home missions

## notebook

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April 1979/Vol 50 No. 4



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winning more  
than medals

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## comment

### Leaving the oral tradition

By Walker Knight  
Editor, HM magazine

In the mid-1960s the director of the missions division for the Home Mission Board accepted Southern seminary's invitation to teach a course on home missions. Searching for material on which to build the course, he discovered an appalling vacuum of books and other printed materials. Even the last history of the agency by J.B. Lawrence was out of date because of rapid changes, though published in 1959. Besides the dated mission study books, there was nothing.

HOME MISSIONS had been publishing its monthly issues around themes partly to fill the need for in-depth materials. These magazines became the printed resource for the seminary class. The teacher was Arthur B. Rutledge, and he returned to the Home Mission Board dedicated to bringing the "oral tradition" to a close. He wrote a new history, *Mission to America*, and when he became executive secretary-treasurer of the HMB, he instituted policies which encouraged staff members either to write or to have written, books supporting all program areas. With this emphasis have come other supporting materials, both visual and printed.

Today's products catalog, distributed in HOME MISSIONS' January issue, attests to the filling of that vacuum. Forty-eight books, written or in some way sponsored by the Home Mission Board personnel, are

listed, not counting all the dated mission study books, brochures, plan books, visual and audio aids.

A new venture in publishing for the HMB is the photo/text series, *The Human Touch*. Seven volumes have been published and three more are planned, covering all basic programs of home missions.

Four other books just published, or in the process of being published, will help correct the vacuum.

Jack Redford, director of the church extension department, shares his experience and expertise from a "lifetime of planting churches as the cutting edge of all missionary endeavor" in *Planting New Churches*. (Broadman Press, 164 pp., \$5.95). The book develops Redford's nine steps in planting new churches, and is an excellent example of how the equipping and catalytic roles of the Home Mission Board staff are fulfilled.

Another example is the jointly authored *Future Talk for Southern Baptists* by Don E. Hammer and James W. Nelson of the associational missions division. Published by the Home Mission Board and released this spring, the book seeks to develop a theology of change before dealing with anticipated changes of the future and their effect upon Southern Baptists.

More help for the struggling inner-city churches will be available this July with the release of Carlisle Driggers' book, *Models of Metropolitan Ministries*, published by

Broadman Press. Driggers presents 20 case studies of inner-city churches that have successfully ministered to their communities. He prepared the book while he was associate director of Cooperative Ministries with National Baptists. Presently, he serves as a regional coordinator.

Another new book, just published by the Home Mission Board, *His Heart is Black*, (96 pp., \$1.50) written by W.T. Moore, is an easily read account of the lives of six Southern Baptists who have made significant contributions in the area of race relations and social justice. Moore, the director of Interracial Work for the Baptist State Convention of Michigan, might well have been the subject of one of the chapters had he not been writing the book. These "saints," as Emmanuel McCall, director of the Department of Cooperative Ministries with National Baptists, writes of them, are relatively uncelebrated heroes, but their lives make for fascinating reading.

There is greater significance to these books and other materials than just filling a vacuum. They are part of the shift of the agency toward its national, catalytic and equipping role with the state conventions, associations and churches. When missionaries were doing all the work, they could operate within the oral tradition as they taught and preached to the hundreds, but when they shifted to equip the thousands, such materials were not optional—they were a necessity. □

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## Jennifer: she isn't pretty—she's beautiful through the love her family gives

For most of her short life, seven-year-old Jennifer\* has been alone—at least legally.

Her parents, according to law, are Sellers Baptist Home and Adoption Center in New Orleans, a Southern Baptist-owned and operated ministry to unwed mothers and couples seeking adoptive children.

The first 18 months of life she spent in a nursery for handicapped children. She had little if any future, no hope for a "normal" childhood; by some predictions, no hope for life at all.

She has a rare disease, a second-cousin to Mongoloidism. It strikes with rarity, indeed, but with all-out fury, in Jennifer's case, causing near blindness, deafness, curvature of the spine, deformities, facial disfigurement, retardation.

Though constantly threatened with institutionalization, she had physical care, necessities. But not the love of a family.

And though it saddened all who heard of Jennifer, no one expected much change.

Yet, through what could be termed a modern miracle of fate, circumstance and answered prayer, Jennifer has a family.

When Jennifer was about 18 months old, a young woman recently graduated from high school and searching for a direction for her life, visited an aunt who had brought a handicapped child home for a weekend.

That child made an impression so the young woman and her mother went one day to a nursery for handicapped children, just to help out.

"We were told most of the children in the handicapped part of the center were waiting placement in an institution—or waiting to die," said the daughter. "All had family except one—Jennifer.

"She was lying in the bed, totally unaware of events, with a deadpan smile, the first time I saw her," the

daughter said. "The nurse said she was like a newborn baby; she didn't even crawl."

After I fed her and put her back in the bed, she pulled up by the side of the crib, laid her head over on me and smiled.

"That melted me. You could see what love could do . . . even for a short time."

Daughter and mother started home, finished with their day of volunteering. After about two blocks, they stopped on the side of the road and cried.

The daughter wanted to bring Jennifer home for a weekend. "Mother insisted they were not going to let a single, 18-year-old girl bring a child home. But in my persistence, my youthfulness, my ignorance, I just knew the Lord had a hand in it."

Jennifer was meant to come to this house . . . to be part of this family. There were just too many coincidences," the daughter, now married, said.

Jennifer is not pretty; she has a protruding forehead, her head is oversized. Her arms and legs are frail, too weak to support her body. She stands, with help, about knee high to adults. Her head sometimes bobbles side to side . . . yet Jennifer is beautiful, a tiny person forced into a misshapen body.

She sits in her little rocker in the family living room, in her red jumper with her hair pinned back with matching red barrettes, as much a part of the warm Christian family as the three natural children: two adult daughters and a son in his teens.

But she was not always so accepted. When mother and daughter first brought Jennifer home, the father was unmoved. "I wasn't going to get hooked up with any little girl. I didn't want to get attached," said the father. "But I did."

By the second time the family took Jennifer back to the nursery,

"It was like leaving a member of our flesh and blood."

They began talking of adoption, but a doctor discouraged them. "He painted the blackest picture he could . . . almost chastized us for even considering adoption," Daddy says.

But another doctor only asked: "Do you love her now? Is she repulsive to you? Terrible things could happen, but if you love her . . ."

Five years ago, May 1974, the family brought her home . . . as a foster child, and in those five years, each family member found Jennifer filled a need, strengthened their faith.

But why adoption? Why legally bind themselves?

"I want her to have my name," the father sighs, tears welling in both eyes. "It's just that little difference that keeps her from being ours completely."

Besides, Jennifer's family has a dream, a vision of sorts, that she will be healed.

"They don't have any doubt," says Mary Dan Kuhnle, director of Sellers. She and others on Sellers' staff rejoice at the probably adoption of Jennifer—marking success in real human lives and symbolizing the value of their ministry.

Jennifer's father, officially around May 1979, explains, "Our first prayer was for the Lord to let her know enough to know we love her."

"Her special needs make her a special person. But her special needs are no more than many people have . . . her needs are just visible. Besides, God will heal those handicaps one day."

"Should the Lord see fit to take Jennifer tomorrow, it would not dampen our faith . . . because we know the healing has taken place already—in her spirit." □

—J. Touchton

\* Not her real name. I was prohibited from using her given name and releasing information about adoptive parents.

## The dream makes progress in Vermont

**Editor's Note:** HOME MISSIONS first reported the work of Merwyn Borders in February 1973. Progress of his efforts in penetrate the last state to have SBC mission work recently reached a new plateau.

By Phyllis Faulkenbury  
HM Assistant Editor

RANDOLPH, Vt.—It started with one man's dream to build Baptist work in Vermont, a state with only one Southern Baptist church in 1970.

Despite failures and disappointments the dream slowly blossomed into reality.

Nine years later, with 10 Southern Baptist works, Vermont Baptists say proudly, "We're here to stay."

Merwyn Borders, Kentucky native who "dreamed the dream," was a Home Mission Board supported pastor in Northboro, Mass., when he, his wife, Linda, and their two children began vacationing in Vermont. "We loved the state's beauty," he remembered, "but felt saddened by the number of beautiful churches just standing empty."

For several years Borders sought ways to take Southern Baptist work into Vermont, until 1970, when he approached the Home Mission

Board with his plan: "Will you let me move into Vermont...?" Borders described his dream—to be a "circuit rider" missionary, becoming a permanent resident at a central location, starting Bible studies, and nurturing studies as long as need existed—or until they became churches.

Soon the Borders family found themselves transplanted to Randolph, a rural community in the state's center. By interstate highway any part of Vermont could be reached in two hours.

But even for the optimistic Borders, turning dream into reality proved slow, painstaking work.

In Vermont, Southern Baptists were unknown. Except for the one small church at Burlington, the Borders found themselves alone in their efforts. They learned that for newcomers in a community, introducing a religious belief foreign to their neighbors' traditions can be lonely, isolated work.

"Before we can sell Baptists, we've got to sell ourselves," Borders reasoned. He subscribed to Vermont travel magazines and studied geography books until he knew the state "better than any Vermonter." He at-

tended church and community affairs, working to become a useful member.

For the first three years, with little visible results, he relied on his belief that progress would come "in time." Always patient, never pushy, he waited.

And his patience paid off. Bible studies began at Montpelier, the state capital, and Rutland. For a time, both works remained slow and unstable, as did other studies which soon began at Springfield and Woodstock.

"Then they began to grow simultaneously," Borders said, "and just when I thought they were going to wither away entirely they grew strong again."

"Quite unexpectedly," a new Bible study sprang up at Randolph—in the Borders' home. The new interest there came after Borders served as interim pastor at the local Congregational church. "I told them I would

have to preach from a Baptist perspective," he said, "and it turned out to be what some were searching for." Without trying to—in fact "while trying to avoid drawing people away"—Borders found persons hearing the message he had worked for three years to proclaim.

Other work grew. In summer 1978, three churches constituted—at Randolph, Springfield and Montpelier.

That same year, Peacham Baptist Fellowship began; Washington Baptist church, formerly American Baptist, affiliated with the Southern Baptist Convention.

Borders is pleased with the progress, but admitted, "Even though we have these works today, we don't count on them being here tomorrow. We've learned to deal with disappointment, to believe that if a work ceases we haven't failed. However long a work lasts it has met a need."

Patience and hard work have become a way of life. Borders pastors the Randolph church while it seeks a full-time pastor, and is working to help a struggling new work to its feet in Hanover, N.H., just across the state line.

The Hanover work which began in 1977 started in what Borders calls "typical" New England manner. "We found interest in Bible study, and met in homes until the interest grew larger. Then we sought a permanent meeting place."

That permanent place turned out to be the beautiful, high-ceilinged chapel at Dartmouth College. "That was a miracle in itself," described J.D. Albright, one of the group's first members. "Merwyn and I wrote a letter to the chaplain at Dartmouth; he couldn't think of any reason why we couldn't meet there, and they've been very gracious to us."

The Upper Valley Baptist Fellowship, as the Hanover group calls itself, consists of both Vermont and

New Hampshire residents from varied backgrounds. "It's a close-knit group," Borders said. "All are willing to put themselves into the work because they want it so badly."

For each of the members, the fellowship meets different needs. Borders believes. Edna Albright lived in Little Rock, Ark., all her life until her husband, J.D., retired. They moved to Hanover "because our daughter had moved here and we were concerned that she and her family had no church to attend."

From a friend, Borders learned the Albrights were moving and wrote them, asking if they would help with Baptist work there. "From that moment we knew we were doing the Lord's will," said Edna. "But sometimes we get so discouraged. Yet we can't give up because it's all we've got."

Elaine Dey, a Connecticut native, found out about the fellowship through an ad in the local newspaper. "I called Borders," she said. "He was so helpful I knew this must be just what I was looking for."

Sally, another member, had just been through a painful divorce and was battling alcoholism when a friend told her about the Baptist fellowship. "I went to a large church," she said. "But it was too impersonal. Here my ideas are important. It's something to get into. I feel important here."

Despite his busy schedule, Borders meets with the group twice a week and encourages individuals to call any time. They find him understanding and encouraging. "It's nice to have someone you can count on," said Sally.

"I'll stay with this group until they are self-sustaining," Borders said. "Now they need me for their strength, but they won't always."

Borders plans to stay in Vermont "as long as there's work to do, and as long as the Lord lets me." He relaxes in the century-old farmhouse he and his family remodeled, takes long walks across snow-covered fields, reads—and always seeks places to begin new work.

"When I look back on the past years I thank God for all that has happened," he said. "But we're not finished yet; there's always more to do."

"I'm still dreaming the dream." □

## update

## Support for SALT urged

By Larry Chesser

Editor, The Tle. Southern seminary  
LOUISVILLE, Ky.—More than 400 Southern Baptists attended a convocation on peacemaking and the nuclear arms race Feb. 16-17 at Deer Park Baptist Church. Participants from 18 states passed several resolutions, including one calling for Southern Baptists to support the Strategic Arms Limitation Talks (SALT II).

Declaring that "our security rests in and through Jesus Christ and not in nuclear weapons systems," the resolution urged Baptists to communicate to United States senators their support for SALT II as "an essential action to responsible peacemaking and a necessary step to nuclear disarmament."

The convocation, a first for Southern Baptists, received its impetus from a 1978 SBC resolution calling for multilateral arms control. Its support base increased when it received endorsements from prominent SBC leaders: President Jimmy Carter,

evangelist Billy Graham, Woman's Missionary Union executive director Carolyn Weatherford, SBC president Jimmy Allen and former presidents, W.A. Criswell, Wayne Dehoney and James L. Sullivan.

The two-day session was led by Southern seminary ethics professor Glen H. Stassen, student leader Robert Parham, and Deer Park pastor Carman Sharp.

Several convocation leaders recognized the limitations of SALT II but urged support for the treaty because it is considered to move in the direction of arms control and disarmament.

Other resolutions challenged editors of state Baptist papers, agency publications and Sunday school curricula to "give priority to making and the nuclear arms race."

One recommendation urged the SBC Executive Committee Board to fund full-time staff positions for world hunger, human rights and peace.

"As the nation's largest Protestant denomination," said Phil Strickland of the Texas Christian Life Commission, "Southern Baptists have the resources to help shape a nation and a world in a way consistent with the biblical vision of peace." □

EVERETT HULLUM PHOTO



## Language missions efforts respond to new "Age of the Ethnic"

**Editor's Note:** Over the past decade, Southern Baptists have become "the most integrated denomination in the United States," according to HMB language missions director Oscar Romo.

SBC affiliated churches and missions study the Bible and worship weekly in some 70 languages and dialects. Today—134 years after the Home Mission Board was established "to evangelize . . . Indians and foreigners"—there are 2,900 language-culture congregations with more than 100,000 members among 77 ethnic groups and 95 American Indian tribes (from the nation's total of 125 ethnic groups and 495 Native American tribes and subtribes).

SBC ministries serve seamen in 30 ports, deaf persons in 700 congregations, internationals in 380 churches, the United Nations community in New York City and diplomats in the U.S. capital.

In the past year, more than 250 new units were started, with work among such diverse—and little known—language groups as Pakistanis, Persians, Afghans, French-Canadians and Dutch. Fast growth continued among Koreans—now with 100 congregations—and Laotians, who begin new units at a rate of one every two months. Language-culture units reported 23,000 professions of faith and one baptism for every 15 persons—a ratio twice that of the Convention as a whole.

The increases reflect a trend begun several years ago, as U.S. citizens became more "ethnic conscious." New voices evidencing pride in the cultural heritage—including continued use of the native language—rallied large numbers of "hyphenated Americans: Mexican-Americans, Greek-Americans, Vietnamese-Americans. Sensing the determination to retain these ethnic traditions accelerated the Home Mission Board's awareness of the need "to focus on sharing the gospel from the recipient's perspective," said Oscar Romo, rather than from the perspective of the sender.

Yet recognizing ethnics' unique characteristics and needs does not automatically result in more effective Christian outreach; nor does understanding of the United States' "mosaic nature" automatically mean formation of new SBC language-culture units.

What are the processes of church starting among language peoples? How are groups defined and approached? What elements transcend culture? And what threads weave cultural synthesis? How has the Home Mission Board been able to start new work among a dozen or more ethnic peoples in the past two years?

Over the next year, HOME MISSIONS will report—in both "notebook" and regular editions—examples of mission work among "new" language groups. The series—to run semi-regularly—begins with the story of a work still in its embryonic stages.

### Norwegian explores opportunities of Scandinavian work

By Everett Hullum  
HM Associate Editor

NORWICH, Conn.—Bjorn Wastvedt is convinced Southern Baptists need a ministry to Scandinavian-speaking people in the thickly populated Boston area.

So convinced, he's willing to leave his family and move to Boston to begin such a ministry.

So convinced, in fact, he's determined to give himself to such a ministry, even if he starves in the process.

And he might. Wastvedt, a Norwegian who married a Mississippian, has been in the United States three years. After a succession of low-paying, full- and part-time jobs that enabled him to be a bi-vocational pastor, he is jobless. He drives a borrowed car.

He, with wife Judy and children David, 7, Sigbjorn, 6, and Remona, 3, live in public housing: "I like it here. Before it was not nice at all. In our first apartment the wind blew through the walls—and it was cold that winter, too. And water flowed into the floor. Upstairs the pipe froze and burst and flooded through the ceiling."

Their furniture is given "cheaply, but we paid \$50 for the television." Its vintage dates to when the RCA dog was a puppy. "The TV didn't work when I got it, but I put in new tubes and it works real nice."

The Wastvedts have taken food stamps. But they have avoided other welfare only through "the grace of God" and the kindnesses of area Southern Baptist churches, which have helped support the family for the past three months.

Daily they live on the edge of disaster, a child's hollow cough away from the debilitating experience of illness or hard times amid a poverty existence.



Yet they are happy. And deeply committed. "The Lord will provide a way," Wastvedt said. "I do worry sometimes [how the family will get along]. But I see the Lord bless me anyway. When I look back and see how he has blessed us, it makes me feel ashamed we worry."

Echoed Judy: "Every once in a while you get a doubt, then the Lord does something really nice for you and you're ashamed you doubted."

Of one thing both are certain: "We feel there is poten-

tial for a Scandinavian church in Boston," said Wastvedt.

His confidence is not based on wishful thinking. Since summer, 1978, Wastvedt has surveyed Scandinavian people, working out of Metropolitan Baptist Church in the Boston suburb of Cambridge.

As part-time worker, he has been reimbursed for his expenses by the Home Mission Board and New England Southern Baptists, who encouraged him to conduct the survey.

"When he began," explained Jim Lewis, HMB language consultant for the Northeast states, "he was employed. Neither he nor we knew the potential for Scandinavian work in Boston."

"We agreed \$150 a month would help him discover the need. Now we've got to reevaluate his work, based on what we've discovered in the past six months."

Meanwhile, Wastvedt chafes at being 120 miles from Boston, with no transportation back and forth.

The last month he had a car—his ancient model finally collapsed—he made the drive to Boston a half dozen times. There he attended meetings of Norwegian and Scandinavian clubs; visited "old folks homes" sponsored by both nations; surveyed several hundred people; planned and sent invitations to a Scandinavian Christmas service (about 20 attended); distributed 48 copies of the Bible in Scandinavian; and spoke at Christmas parties for Scandinavian children.

He summarized his findings: "First of all, not many Scandinavian people are active in church work now. Second, I've been received well. Many I've visited have sent me letters and gifts. They treat me real nice."

"It seems the Lord wants me in Boston."

Although he is determined, and even though he asks only enough to get to Boston to begin the ministry to which he feels "called," Wastvedt knows the road ahead leads to hard work—including a part-time job to support the family.

Yet the future can be no more difficult than the past, he feels, and the Boston opportunity will allow him to practice understandings and techniques learned in a long, arduous odyssey that began in Moss, Norway, with letters from a pen pal in Mississippi.

After high school, Wastvedt came to the United States to meet the pen pal with whom he'd corresponded for years. He married her.

Both became Christians in a Mississippi Missionary Baptist church. Wastvedt felt called to the ministry, attended seminary, and returned to Norway as a missionary.

Looking back, he knows "that was a crazy thing to do. I was not prepared."

In heavily Lutheran Norway, he discovered himself "stuck in the middle. I was accustomed to salvation as in America; at home, they distrusted me as a Norwegian because I preached differently."

About this time he became acquainted with Southern Baptists, discovering his beliefs more akin to theirs. (He had disliked Missionary Baptists' segregated churches, for example.)

Impressed with Southern Baptist work in Europe and feeling a call to return to the United States "as a missionary to Scandinavians," he came back to Mississippi. Visits to Memphis, Tenn., SBC churches gave him an

awareness of Southern Baptist needs in the Northeast—and a contact person: Tom Biles, director of missions for lower New England.

Without promise of aid, he moved to Norwich, contacted Biles, found and joined Pleasant Valley Baptist Church in nearby New London, and immediately became active in helping start an English-speaking mission in Norwich.

He worked with the mission about a year and a half—it has now become a church, with a full-time pastor—before financial problems forced him to resign.

When he left, the mission had 17 members, six of whom Wastvedt had baptized.

Carlos Cobos, language missions director for New England, had watched Wastvedt's efforts.

"It was probably good he moved when he did," Cobos admitted. "The mission needed someone a little better trained and with a better understanding of needs of the English-speaking congregation."

But we were impressed with Bjorn's work—he built a strong base. We felt he might help us start Scandinavian work in Boston."

Although current immigration is limited, "many thousand Scandinavians" are scattered among the three million-plus persons living in the Boston metro area. Because of similar cultural heritages, all Danes, Finns, Norwegians and Swedes have common identities and each understands the other's language.

Cobos felt they might be reached by a Scandinavian who shared their traditions and language.

Wastvedt agreed: "I have a feeling I can get some good work started," he said.

He secured mailing lists of several Scandinavian organizations and began a systematic visitation process, going home-to-home and talking to each about a Scandinavian-style church.

"Even though many are Americanized," he found, "they still have cultural ties—there is a natural bond the people enjoy. It brings them together."

Because most he visited had Lutheran backgrounds, but no permanent church affiliation, he thinks the promise of regular worship services will draw a nucleus from those who seemed receptive.

He also plans regular devotions at two Scandinavian homes for the elderly.

But, he admitted, little would happen until he could stay permanently in Boston—even if it meant leaving his family for a while, taking a room, and scraping by until "a work can get started."

Meanwhile, he fights the frustration of not knowing "what's going to happen."

"I have a few prospects. I know it is going to take some time, and it is going to take some hard work. But I believe the possibilities are great."

So far, he added, "We seem always to have enough money for that week and then the Lord supplies some more money. We ask the Lord and he sends it to us—I've taken that as an answer from the Lord this is what he wants me to do."

"But we're really running out of funds."

"I do not mind working hard," he added, "please don't misunderstand."

"But I feel I must move up to Boston. I feel that's where God wants me to be."

## Winning more than medals

By David Wilkinson/LAKE PLACID, N.Y.—  
Called the Exchange House, it looks like something a realtor would love to get off his hands. The roof leaks. The foundation is sagging. The plumbing and wiring need replacing. And without an inch of insulation, the built-for-summer-only residence stands practically defenseless against winter's sub-zero temperatures. The location of the house, however, is a different matter.

Perched on a slope above Mirror Lake, the rambling, two-story, gray house overlooks Main Street of Lake Placid, N.Y., site of the 1980 Winter Olympics. From the front porch, one can see the small, wooden band shell near the lake where the world's best amateur athletes in 13 winter sporting events will be awarded bronze, silver and gold medals.

Exchange House (from the biblical theme of "exchanging the old life for the new") is headquarters for Southern Baptists' Olympic ministry team—two Home Mission Board area missionaries, a transplanted student worker from Kentucky, a US-2 couple from the Oklahoma panhandle, and nine energetic student volunteers—working feverishly to see a Christian presence become part of the celebrated, international festivities.

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## Exchange House: a world of opportunity—and repairs

But more important, the unique group works to establish an effective Southern Baptist ministry that will remain part of the Lake Placid community long after the Olympics leaves town.

"We're excited, of course, about the tremendous possibilities for ministry during the Olympics," said David Book, pastor of the Baptist Chapel which meets regularly in the Exchange House. "But our number one priority all along has been to establish a church in Lake Placid."

Book has been an integral part of the Olympic ministry team since last summer when he took a 10-week sabbatical from his job as associate director of student work for the Kentucky Baptist Convention to work with HMB area missionaries Ken and Marilyn Prickett.

With a small staff of student workers, he coordinated a summer program jammed with Bible studies, vacation Bible schools, backyard Bible clubs, puppet shows, concerts, and perhaps most important, a comprehensive religious survey of the community's 3,000 residents which had the approval of the area clergy association.

At the end of the summer, Book was asked to return to Lake Placid as pastor of Baptist Chapel, and to continue the Olympic ministry launched by the Pricketts.

"I could think of 40 good reasons not to be here during the Olympics," he recalled, "but we [he and his wife, Marianne] eventually decided this was a tremendous challenge—an opportunity we just couldn't pass up."

Book resigned his job in Kentucky; and with his family joined the Pricketts and US-2ers Wayne and Kathy Faglia, Dec. 1.

Although the pace since then has been hectic, the overall approach has been low-key, in keeping with the long term strategy for Lake Placid mapped out by the Pricketts and a special task force of representatives from the Home Mission Board, the Adirondack Baptist Association, and the New York Baptist State Convention. Recognizing that lasting acceptance by Lake Placid residents would not be achieved by "an all-out Baptist blitz during the Olympics," the task force emphasized establishing contacts and cultivating relationships.

As Norman Bell, director of the Adirondack association for the past 18 years, explained, "You just don't come into a community cold turkey and announce that

you're going to start a Baptist church."

Indeed, progress has been slow.

The Baptist Chapel began meeting last summer in a Ramada Inn room provided by the manager. The first Sunday, eight persons showed up. Five were members of the Southern Baptist ministry team, two were Campus Crusade for Christ workers, and one a Lake Placid resident—Southern Baptist—who promptly declared, "I thought you'd never get here."

Attendance hasn't increased dramatically since then, but there are signs the low key strategy is paying off.

Even though Southern Baptists are newcomers to the community, Prickett gained membership on the Lake Placid Olympic Organizing Committee's religious affairs committee, (a responsibility Book has now taken over). The committee, composed of local clergymen, and officially sanctioned by the International Olympic Committee, is a first in the Olympics' history.

Dan McCormick, Olympics coordinator of religious affairs, calls the Southern Baptist team "an integral part."

The committee's goal is to meet the challenge of the first statute in the International Olympic Committee regulations: "Host cities shall watch over the spiritual as well as the temporal well-being of the athletes and visitors."

McCormick credited Southern Baptist workers with "making it obvious from the very beginning that they are here to help meet the needs of the community."

One of the most pressing needs, Prickett said, is a Christian alternative to the village's 56 bars.

One student volunteer, despite previous summer missions experience, is shocked by community alcohol and drug abuse. "I've worked with some wild people before, but it was nothing like here," she said. "All many of them live for is one more joint or one more drink. It's really sad."

Most of Prickett's plans for Christian outreach during the Olympics involve the Exchange House. It will host Bible studies, day care, Christian entertainment in a coffeehouse setting, and lodging for Baptist missions groups.

The building also houses the nine volunteers—college students or recent graduates—working through the HMB's "Innovator" program. Carefully selected by Prickett and Book, the young people work as waiters, waitresses, salespersons and night clerks to pay room and board. During "off" hours they minister to senior citizens' homes, hospitals, an area boys' home and prisons.

Volunteers are essential to the Lake Placid work, said Prickett. He estimates "ninety percent of our manpower will come either from church missions teams, the Mission Service Corps or the Innovator program."

Prickett, in fact, hopes for a Mission Service Corps couple to live in the Exchange House and help with activity coordination. With the added help, he and Marilyn could move to another community in the Adirondack association, initiating other report missions projects and laying groundwork for new churches.

In the meantime, Prickett and Book will prepare for the 50-60,000 spectators expected to crowd into the area next winter: searching for additional ministry opportunities; lining up more volunteer help; looking for money to repair the roof... and the foundation... and the plumbing.... □

## Kings "grow" rapport on Lanai

LANAI CITY, Hawaii—On Lanai Island where the only industry is pineapples, Foy King has used lettuce, corn, beans, carrots to build an unusual closeness to the community's 2,250 people.

For the 72-year-old King is a minister with vegetables.

Or a gardener with a ministry.

Over the past six years, his roles have become blurred, as King—a "retired" home missionary—has sought to build a church fellowship on this remote, tiny island in the Hawaii chain.

When he came to Lanai, he started a small garden "as a hobby." But quickly he realized an opportunity to help the community when he saw women in the market picking over the poor selection of vegetables that arrive by boat.

King, who grew up on a 250-acre farm in Texas, offered vegetables from his plot to neighbors. Soon he was cultivating almost every square inch of land surrounding the small parsonage.

In the rich soil—and with his expertise—King harvests several crops a year: eight or nine of lettuce, for example.

And wherever he visits, he takes "a message of aloha and abundance," wrote the local newspaper. "It's a green sermon, full of vitamins.... Foy King is an extraordinary gardener."

King gives his vegetables to the hospital, to the senior citizens center and to many individuals. "We know Rev. King," smiles a center worker, "he's always concerned about the seniors." As many as 40 persons a day receive King's "fresh green sermons."

About 98 percent of Lanai Island is owned by Dole pineapple company. The vast majority of people—70 percent of whom are Filipino—work in the fields.

The community has been "very stable" during King's tenure. He recalled only five new houses being built. And when a five-member family moved, it decimated the small Baptist church, King said.

"I know we have no chance of ever having a real strong church," he admitted, "but it's thrilling to see kids we worked with five years ago now good kids in high school."

"We don't have many baptisms,

but we are reaching people."

King, who receives church pastoral aid from the Home Mission Board and Hawaii convention, works as a "chaplain-to-the-island," emphasizing weekday activities.

As one of only two full-time ministers on the island, he receives many calls from people with needs, from illnesses to family problems.

His wife, Lela Fay, tutors at the high school and teaches music. And helps in the vegetable ministry.

She's accustomed to the loneliness of their assignment, too.

The Kings started their home missions service in Nevada 20 years ago; in the mid-60s they moved to Maui, Hawaii; from there to Molokai in 1967; all places where Baptists—and people in general—are few and far between. "That's us," King laughed. "If it wasn't remote, it wouldn't be us."

But the location does have some compensations: King drives his aged Volkswagen only 1,000 miles a year, and that "just to keep the battery up. We could walk almost everywhere."

Yet at 72, King thinks often of "real retirement." Annually he scares Hawaii director of missions Sam Choy with his promises to quit "after one more year."

"I don't know what we'd do without the Kings," Choy confided. "They've made a wonderful contribution and we have no one willing to replace them."

For Foy King, planting and growing vegetables is a labor of love.

That's one reason King has remained.

The Kings have been able to adjust to the cultural differences of life on an island where they are the racial minority: they've seen others who couldn't.

"It's different here," King said. "That makes it hard on a lot of pastors. They try things that work back home and they don't work here, and they feel personally rejected."

"They blow it because they can't weather the cultural shock."

The Kings take it easily, tempered by memories of past assignments: "I can be happy anywhere Foy's happy," says Mrs. King. "but this has been nice. We've had some dillies in the past."

They have no concrete plans for retirement, as long as their health remains. "Foy's always saying, 'This is my last year, this is my last year,'" said Mrs. King. "but I never say that."

"We've been happier here than some other places," added King. "We're pretty much on our own. It's fine, as long as you're satisfied with a small group of people."

The church, with only 20 members, may be small. But King's ministry to the community has been large. As a result, he's built a church without walls.

As one youngster—member of another church who often visited the King home—recently told the Kings, "Until I started coming here, I don't believe I was a Christian."

Concluded the island newspaper's report by Robin Kaye: "Foy King's generosity is Lanai legend today. I left his garden with enough lettuce for a party of 20, fresh corn for my family, a bunch of bananas, two papayas and a handful of carrots: a prolific and delightful aloha." —E. Hullum





## Evangelism events stress BMT

By Jan Trusty

HMB Editorial Assistant

ATLANTA—Involvement in Bold Mission Thrust through personal witnessing was the underlying emphasis of this year's annual evangelism conferences. While inclement weather may have hampered attendance in some areas, most states reported good attendance and enthusiastic response from conference participants.

A total of 36 conferences will be held in 1979, lasting two to three days in each area. The conferences, "geared to inform, inspire and undergird the pastor and layperson," were started in June 1947. (Some

conferences were held before that time, but this was the first designated "evangelism conference.") Programs consist of sermons, music, special interest conferences and seminars planned around a central theme.

The 1979 Tennessee evangelism conference which met in Nashville, Jan. 22-23, weathered the outside storm to provide a program that, according to one pastor, "was worth sliding in for." Adrian Rogers, pastor, Bellevue Baptist Church, Memphis, and a principal speaker, encouraged personal involvement through nationwide revival. "There is no more opportune time," he said, "no greater need for God's word to be preached than today. . . . We need to get on with it!"

Jeff Brooks, Knoxville evangelist, urged inner revival. "If the man of God is to lead people to God, he must first meet God himself," Brooks emphasized.

To carry out its theme, "Doctrines of Salvation: Essentials of Bold Missions," the New Mexico evangelism conference, meeting in Albuquerque, Jan. 15-17, planned statewide witnessing efforts. Chester O'Brien, executive director of the New Mexico Baptist Convention, challenged state Baptists "to compile a list of all state residents and minister personally and through church-led revivals to as many as possible."

To aid witnessing efforts, over 100,000 copies of the Gospel of John will be distributed, O'Brien said.

Also stressing the importance of personal witnessing, the Georgia evangelism conference met in Atlanta, Jan. 22-24.

"Christians need to be adventuresome," said Richard Jackson, pastor of North Phoenix Baptist Church, Phoenix, Ariz. "They need to have willingness to risk health and lives for the cause of Christ. We talk about boldness. But we are only bold in our giving, for we witness weakly."

C.B. Hogue, director of HMB Evangelism Section, reminded participants, "The Christian experience is a way of life . . . it is growing in dynamic Christian maturity and responsibility."

Over 4,000 attended Ohio's evangelism conference, which met in Columbus, Jan. 4-5. Following the

emphasis on personal evangelism, the program featured well-known comedian Jerry Clower. Clower drew thunderous applause during his evening part on program. "The greatest thing in my life isn't being a member of the Grand Ole Opry, selling books and records," he said. "I am a Christian, and the greatest thing in my life is to witness for Jesus Christ."

North Carolina Baptists pondered witnessing as it relates to decreasing baptism numbers. "Baptists haven't learned how to witness to other cultures," said Bill Lamb, state evangelism director.

Frank Crumpler, HMB director department of special evangelism, told of "the need for men of vision . . . to work in the greatest mission field in the world."

An estimated 2,500 were present at the conference which met in Fayetteville, Feb. 4-5.

Pastors and laypersons numbered 9,000 at the Texas evangelism conference which met in Dallas, Jan. 22-24. Speakers urged Baptists "to witness although the opposition is hard at work."

Wayne McDill, of the Texas Baptist evangelism division, told his audience to envision "a board of directors meeting in Hell." His story pictured Satan's directors, ecstatic over strategy to thwart Christianity "without Christians even noticing."

Bobby Sunderland, HMB mass evangelism director, concluded "Baptists should be as concerned about Satan's opposition as the Dallas Cowboys were about the Pittsburgh Steelers in the Super Bowl football game."

The Arkansas conference, which met in Little Rock, Jan. 29-30, urged witnessing efforts be channeled into Bold Mission Thrust.

Indiana's evangelism conference, meeting in Indianapolis, Feb. 5-6, prepared pastors and laypersons for "Good News Indiana," a simultaneous crusade planned for April 1-8.

"Our goal," said R.V. Haygood, Indiana state missions director, "is to involve all our churches in simultaneous revivals."

Another goal, according to John Havlik, HMB director, office of evangelism education and writing, is the establishment of new missions and churches being co-sponsored by Indiana and Arkansas churches. □

## 100th MSC volunteer appointed

By Dan Martin

HMB News Editor

ATLANTA—A 71-year-old, retired school teacher is the 100th Mission Service Corps (MSC) volunteer assigned by the Home Mission Board.

Abbie Leone Hollis of Oklahoma City will serve at Calvary Baptist Church in Laurel, Mont., as a "church supporter"—pianist, teacher, senior citizens advisor and literacy worker.

"We feel Miss Hollis' appointment is a milestone," said David

Bunch, director of MSC coordination for HMB.

Hollis, who sometimes refers to herself as "Dear Abbie," applied to MSC during Woman's Missionary Union Week at Glorieta, N.M., in summer 1978.

"Since I heard about it, I had the feeling I was one who could do it,"

Hollis said. "I felt if the Lord would give me something to do, then I could do it. I didn't doubt I could do it. However, I didn't know whether anyone would

have me because of my age."

But when he learned of Hollis' assignment, Calvary pastor Al Carlock said he was "tickled and thrilled to death."

The 53-member congregation has many plans for Hollis. "I hope she will help in working with senior citizens," said Carlock, pastor of the church less than a year. "A group of senior citizens meets each day and I hope to involve her with them."

"Also I plan to use her to do Sunday School teaching, Bible teaching, literacy work with boys and girls here, and music work."

Carlock said a retired couple from Jackson, Miss.—the Carl Clarks—had worked in Laurel this past summer, meeting senior citizens. "Miss Hollis will build on what they started."

Hollis, describing herself as "very energetic and in good health," retired nine years ago after a 41-year career in

teaching. She taught music in elementary school for several years, then spent the remainder of her career in English and Spanish in junior and senior high schools. She graduated from Oklahoma Baptist University and University of Oklahoma.

A member of First Baptist of Oklahoma City, Hollis has taught missions and literacy since retirement. Her literacy training includes conducting workshops and tutoring individual students.

Laurel, Mont., 15 miles west of Billings, has about 8,000 residents, said Carlock, but its large oil refinery and railroad center have made it one of the fastest growing cities in the state.

Upon his arrival in July, Carlock, a native of Ringgold, Ga., found 37 members in the Laurel church; he had left a Montgomery, Ala., pastorate with a church membership of 600.

Since, Carlock said, "we have had 19 additions, including an 83-year-old

woman. In January, we had 80 people in attendance with a foot of snow on the ground."

Hollis, who provides her support from her retirement income, said she views the assignment as "challenging—I wanted to go somewhere I could help. But I told him [Carlock] we would see how it works out. They are not absolutely tied to me, or me to them."

MSC coordinator Bunch admitted the appointment of the 100th volunteer was slightly off schedule.

"We'd hoped the 100th would be assigned by the end of 1978." But he added, assignment of 100 volunteers in 14 months "has proved MSC is a viable way to provide missionary personnel. As far as we can determine, most MSC people are doing creditable work and work that otherwise would not have been done."

One hundred MSCers serve in 30 states; 25 others are undergoing processing, preparatory to assignment; and another 149, who already have been approved, await funding.

At the Foreign Mission Board, Lewis I. Myers Jr., director of MSC coordination, said 39 volunteers have been assigned. They now serve or will serve in 22 nations around the world.

Though behind in MSC's original goal of 5,000 volunteers by 1982, HMB officials expressed pleasure in the plan's progress. "We are much further along than we were a year ago," said William G. Tanner, executive director of the HMB. "MSC is successful from the very fact that it is living and gaining momentum." □

## The news in "black and white"

ATLANTA—Sponsored by the Department of Cooperative Ministries with National Baptists, the "Third Annual Conference on the Church in the Interracially Changing Community" will be held April 23-25 in Louisville, Ky.

For reservations, write Ed Wheeler at the HMB, 1350 Spring St. NW, Atlanta, GA 30309.

In other events concerning the cooperative ministries department, more than 800 persons attended the 35th annual Hubert Religious Institute in Atlanta Co-sponsored by the Morehouse School of Religion, the institute emphasized the "new dimension in evangelism" available in the black church experience.

Charles D. Hubert, for whom the conference is named, taught church history

at Morehouse for many years.

A cooperative ministries home missionary, Lester Whitelocke of Richmond, Va., has written *An Analytical Concordance of the Books of the Apocrypha*.

Whitelocke is Old Testament professor at Virginia Union School of Theology. John Cross, another cooperative ministries home missionary, was recently honored by the Atlanta Metropolitan Christian Council.

The council presented the Fred M. Patterson Award to Cross "in recognition of Cross' work among black and white Baptists in the Atlanta area," reported Emmanuel McCall, director of Cooperative Ministries with National Baptists.

Cross directs Inter-Baptist Ministries for the Atlanta Baptist Association. □

## The result of fear in witnessing

By Glenn Igleheart

Director, Department of Interfaith Witness

Fear has an unusual effect on witnessing.

It can incite the same frenzy that causes a child to run from room to room during a thunderstorm with no sense of purpose or direction—a frenzy now seen among some Baptist leaders.

Threatened by the decline in baptisms which followed a decade earlier, and pushed by fear of greater decline, these leaders urge almost any new witnessing methods to reverse the trend.

But fear doesn't drive most of us to witness. Rather, it acts as a deterrent to witnessing.

Fear has a paralyzing effect; it impedes progress, freezes us into inactivity, may dislocate us from reality.

Until we come to grips with fears and overcome them in some manner, we are doomed to ineffectual witnessing and continued declines in the number of new Christians and new church members.

Various fears cripple witnessing. Fear of the unknown takes different forms. We fear the different, the strange, the unfamiliar. Persons of another faith are "different"; so we slight them, or pass them by. Fear builds a wall that prevents genuine contact or witness. We are uncertain of Jehovah's witnesses beliefs, so we don't let their visitors through our doors. We don't know what to say; we keep our doors closed. When, in church visitation, we come to a Muslim home, we mumble a quick invitation to church, then beat a hasty retreat to the house next door. It is occupied by people "like us."

We are afraid when the mission action leader asks for volunteers to invite seamen for a meal. We don't know what to cook for a foreigner; his language is different. Fear of the unknown tightens our throats, and the "I'll be glad to help" remains unspoken.

It is so easy to give our attention to familiar things. We pass the Hare Krishna salesgirl in the airport with a brusque "No thank you," because we don't know anything else to say.

Fear of failure prevents us from contacting persons of other faiths.

Sometimes we are afraid of being "out-classed." To really bear witness of your complete self requires revealing yourself as a believing person, and that involves vulnerability. We are naturally afraid of that, especially when the unknown qualities of the other person are added into the equation. No one likes to be rejected. I think that is a major reason we never bring up our spiritual

lives with neighbors and work partners. We are haunted by the fear, "What if he closes the door to friendship?"

Another barrier is fear of criticism. Genuine witness means contact with society's "undesirables." Pastors whose churches set up encounter weekends with neighboring Roman Catholic churches have seen raised eyebrows from their peers. Church members who include the total community in their ministry have been criticized for bringing "those people" into the church.

Often, due to fear of those disparaging comments, we do not witness. Fear of criticism keeps us from encounter.

Fear can be overcome through the resources of faith, hope and love.

Faith lays a base; hope builds a bridge on it; love walks across it. As we consider relating to others, we must look at our own faith. Is it real? Is it growing? Do we really have something to share about a God who loves all persons and has changed our own lives?

Faith in God can lead to faith in ourselves. It can expand to include faith in ourselves as Baptists, faith in our churches as valid instruments of the family of God.

Faith should also lead us in sharing our commitment with others. Such belief can form a base from which we proceed.

Hope is the bridge that expects a positive response from those to whom we witness. Interfaith witness is generally a cultivative process, and all witness must be given in hope. Hope climbs the fence of fear to reach other persons.

Why should you continue to work with an international student, when he seems not to hear you? Because hope builds confidence that your witness is not wasted. Hope enables you to trust God.

Faith and hope enable the person who seems "driven" to witness because of fewer baptisms and new members, to see his witnessing actions within the wider realm of God's total purposes. A witness marked by freedom becomes more fruitful.

And best of all, there is love to cope with fear. Perfect love casts out fear, says 1 John 4:18. Love crowds out fear of contacting people. There may be things about Judaism you do not know, but love enables you to extend friendship to your Jewish neighbor.

There may be some utterly fearless Baptists, but there are more of us who lack faith, hope and love. As we give ourselves to the power of these dynamic virtues, fears will lessen; our witness and its impact will expand. □

## The warm-heart, open-attitude effect

By John F. Havlik

HMB Evangelism Education and Writing

"Don't call us, we'll call you." To the job-seeker, those words can be discouraging and disappointing. But the Christian interested in others and seeking new ways to use evangelism, will discover something real in those words. Thousands of Southern Baptists are discovering that being ready with a warm heart and an open attitude is more important than "knowing how" when it comes

to sharing their faith. When one is ready, the opportunities come. Discovering the resources for evangelism is more exciting than mastering the techniques. Many Christians talk about evangelism, and study it, but never do it. Some have discovered resources in a lay renewal weekend, a lay evangelism school, or a revival.

Doris Carter made the initial call at the Callahan home for her WMU mission action group. The family had suffered several misfortunes, including the

husband's illness, an automobile accident, and a home fire that destroyed most of their clothing. Doris took careful notes on the family's needs to report to her group. Then before leaving, she said, "I have recently discovered something that says how I feel about Jesus Christ. . . . Could I read it to you?"

Doris shared with the Callahans "How to Have a Full and Meaningful Life," a booklet she'd found in church lay evangelism school. For Doris to go to the Callahans and not help with material needs would be hypocrisy. For her to help with material needs and not share Christ would be treason.

Jesus often went where people hurt. In such places, evangelism opportunities may find you. Through mission action groups many churches are discovering expertise to assist alcoholics, drug addicts and nonreaders. Through lay evangelism schools many find the joy of sharing their faith. In times when they are hurting, people are more inclined to discover the "God who really cares." It is important for them to discover God through loving, caring Christians.

I was in St. Louis when disaster struck a low income housing project. Thousands of people were cold, hungry and hurting. Black militants were helping; university students were helping—but where were Christians? Suppose we had sent a thousand men to help—men motivated and trained to share their faith?

Bill Gant called on the Baxters the evening after they brought home from the hospital their first child, a boy. Several times before, Bill had tried to share his faith with Joe and never seemed to get anywhere. Now with the new baby Bill knew Joe would be thinking seriously about the future. After visiting with Joe and Ruth and seeing the baby, he went with Joe into the living room.

"Joe," he said, "I am grateful God has given you such a wonderful wife and baby. . . ." Later, Bill was able to share "How to Have a Full and Meaningful Life." This time Joe responded.

One of the things lay evangelism school students learn is to look for the fears, joys and hopes of people. Through the high hopes of idealistic youth, the hopes a man has for work fulfillment, and the hopes of parent for child, a pilgrimage to Christ can often be started.

"Hope springs eternal in the human breast," is not just a good quote, it is an expression of true human existence. Young people in the '60s sang, "Even a bad love is better than no love at all." A generation that was saying, "I love you" too easily had been turned off by a generation that found it almost impossible to say the words.

What does the nonverbal "swat on the seat" mean in a football game? It can mean, "You fouled up that play, but we are counting on you." It can mean, "That was just great!" In evangelism, nonverbal communication can mean a great deal. And it is especially important when it communicates love.

Jesus never had to say, "I love you." He communicated love through caring actions and attitudes. When Christians learn to love and to communicate that love in actions and attitudes, evangelism suddenly becomes real. The world says, "Don't call us, we'll call you." They'll start calling when they can trust us. □

## opinion

## notes

### From the hunger front . . .

ATLANTA—An SBC Christian Life Commission spokesman has urged the United States to adopt "a comprehensive, anti-hunger policy" and recommended the establishing of a presidentially-appointed council to "fully develop" and "implement effectively" such a policy. David Sapp, testifying before the Presidential Commission on World Hunger, said a council on world hunger and malnutrition would help government deal with global hunger complexities and insure voices of the hungry are heard by national policy makers. Asserting such a council would signal the world that the United States "is serious about human rights," Sapp said. "There is no human right more basic than the right to food. If the United States is to exert its traditional moral leadership in the world, it must find new ways to demonstrate that it is serious about justice and basic human rights for all."

NASHVILLE—The denominational calendar committee will recommend to the Southern Baptist Convention meeting in Houston in June that the SBC observe World Hunger Day the second Sunday in October, beginning in 1981. The recommendation gives more prominence to the observance, now held the first Wednesday in August.

In related hunger news, SBC Christian Life Commission has joined the Interreligious Taskforce on U.S. Food Policy. The task force supports a Washington-based staff which researches and analyzes issues and legislation related to U.S. food policy, then channels its information to "cooperating agencies." It is supported by 23 religious bodies and organizations.

#### Volunteers at home missions

ATLANTA—Nine Atlanta area churches recently began the "HMB Support Services Volunteer Corps—a dream come true for HMB personnel." The project, originated by Eddie Gilstrap, Atlanta association director of missions, will match local church members with HMB departments which need part-time help. The volunteers "may not be touching a person on the shoulder," Gilstrap said, "but they will make it possible for ministries to occur" across the nation. The volunteers could save the Board \$20,000-\$50,000 in expenses of part-time help on various projects, from mailing 2,000 newsletters a month to assembling packets of requested materials to answering letters. The volunteers have the satisfaction of knowing their work "is just like giving \$50,000 to missions," said Kitty Roberson, director of personnel employment; and they will receive something too, "as part of the HMB family": a better awareness of missions.

#### Alaska executive director resigns

ANCHORAGE—After months of ill health, Troy Prince, director of Alaska Baptist Convention since 1971, has resigned. He cited "continuing health problems, pressures associated with my responsibilities and advice from a physician" as reasons for the resignation. During Prince's eight years, Alaska's Cooperative Program receipts grew from \$87,519 to \$226,239 annually; a 10-year high in baptisms was reached in 1978, marking the third consecutive year of increased baptisms. And a family service center with children's home and counseling services was built. □



By Everett Hullum  
HM Associate Editor

ATLANTA—Everyone, from individuals to corporations, feels the bite of inflation. But churches planning construction may feel it with increased severity soon, said Robert Kilgore of the Home Mission Board's Division of Church Loans.

In January, Kilgore reported, hundreds of churches were affected by the prime interest rates soaring above 10 percent.

With such high rates, usury laws in almost half the states made it illegal for banks and lending institutions to advance money for sites or building by religious and/or charitable organizations.

Kilgore predicted the laws, enacted to protect consumers, may soon be rewritten to reflect higher interest rates. Meanwhile, churches—including dozens of Southern Baptist ones—have had their loan sources cut off.

In Arizona, for example, one bank has given construction financing for 35 to 40 SBC churches. With prime (or "preferred" customer) rate at 11.5 percent, its rate to churches—approximately two points above prime—tops the Arizona limit of 12 percent.

At the moment, the problem is serious, said Robert Kilgore. But, he added, it is also temporary.

"As control is gained

over inflation," Kilgore said, "interest rates will adjust. Either they will come down—or, less desirable, laws will be changed."

Kilgore said some churches will turn to bond companies for funds, but he urged all that could to delay building rather than borrowing from bonding agents.

"Most bond companies are

## Fighting the bite of inflation



legitimate," he said, "but a few are not. And we've seen churches have bad experiences with bond companies."

He told of one pastor complaining of the

Kilgore has discovered. "The difficulty will not be remedied until inflation is controlled," Kilgore said, "yet so few understand inflation."

Kilgore uses the classic definition of inflation: increasing the money supply beyond productivity. This occurs, simply, when the U.S. government prints money without a corresponding increase in production of goods and services.

The United States has engaged in this practice since the Depression of the '30s and World War II. In the most recent fiscal year, 1977-78, this over-and-above increase totaled 10 percent.

The effect of the increase was threefold:

(1) the government had more money for its budget. If paid bills without raising taxes:

(2) the dollar was devalued, shrinking in purchasing power by 10 percent. The 1979 dollar is worth half its 1967 value;

(3) wealth was redistributed. Each dollar became a smaller unit of exchange, and the additional units were distributed where Congress wanted them to go: agriculture, welfare, military.

Currently severe inflation results from decisions by the Federal Reserve Board and Congress to increase the money supply by more than 14 percent in 1975-76.

The lag time between printing and inflation is two to three years, Kilgore explained. Since WW II only a few years (or, more often, months) have not had currency increases. Because those times

preceded recessions, Kilgore said, the government has continually opted for inflation rather than unemployment.

"Inflation is never good," Kilgore said. "It's always bad to get something without benefit of human effort." Yet, he admitted, it is occasionally justified.

To control inflation immediately, you've got to slow production of money; you've got to cut government programs and balance the budget. You can't have deficit spending.

But the result, Kilgore said, "is that unemployment would go through the roof."

The United States has more persons entering its job market than the market can absorb, Kilgore said. "We'd have riots if we didn't put them to work. In that context, inflation has some merit."

Late '60s birthrates indicate it will be 10 years or more before job market and population level out. Until then, the U.S. has only two choices, Kilgore predicted.

The first is "to bite the bullet: raise taxes and balance the budget while printing less money."

The second choice—and the one Kilgore suggested is most expedient politically—is to reduce the currency flow "to the point of pain—in other words, start down for recession. But before it occurs, open the (current)

cy) flood gates and start inflation all over again." On the threshold of recession, interest rates will be driven down, Kilgore added, making it again possible to borrow money at legal rates.

If the inflation spiral isn't broken in 6 to 8 months, Kilgore concluded, "laws will have to be adjusted to new usury rates—but so will salaries and prices. Everything will be at a higher rate, and our money will continue to be worth less."

Kilgore said he finds the cycle frustrating, especially because "our churches, our leaders—and the public in general—do not see what's happening to them."

"The news media is beginning to pick it up, but most of the time they bury it on back pages."

"It upsets me the general public has such a limited knowledge of what's going on," he concluded, quoting noted British economist John M. Keynes:

"There is no subtler, no surer means of overturning the existing basis of society than to debauch the currency."

The process engages all of the hidden forces of economic law on the side of destruction and does it in a manner which not one man in a million is able to diagnose."

"If I have my way," Kilgore said, "our Southern Baptist pastors will be those one men in a million." □

## Mexican Baptist leader urges international evangelism event

LAREDO, Tex.—Agustin Acosta, acting executive director of the National Baptist Convention of Mexico, urged Southern Baptists to join him in the first international conference on Evangelism and Missions in 1980.

Offering to host the event in Juarez, Acosta said the meeting would help celebrate the 75th anniversary of the Baptist Spanish Publishing House in El Paso.

It also emphasizes Mexican and U.S. Baptists' growing response to joint ministries along the border, from Texas to California.

Oscar Romo, director of language missions for the HMB, said Southern Baptists were committed to helping sponsor the conference.

Romo said the Home Mission Board, working with the state conventions of Texas, New Mexico, Arizona and California, also planned increased efforts along the border.

Meetings to finalize schedules will be held later in the spring.

Only Texas now has an organized and systematic program of border ministries. Called the "Texas River Ministries," it is perhaps the largest missions effort ever attempted by a state convention.

Acosta indicated Mexican Baptists' willingness to host the international conference on evangelism and missions was made possible by the Mexican government's new openness to evangelical groups.

Acosta believes the 1980 census will reveal some five million evangelicals among the nation's 60 million people.

Baptists—with more than 400 churches and 48,000 members—represent only a small fraction of that number.

But the visit of President Jimmy Carter, himself a Baptist, gave the group needed publicity and recognition, Acosta said.

He credited Carter's visit and the recent visit of Pope John Paul II with much of the government's change in attitude.

The Mexican constitution prohibits public religious services conducted by non-Mexicans. But the Pope held two such events during his visit. Evangelical Christians, who had petitioned the government for years seeking similar opportunities, now demanded this for themselves, too," Acosta said.

For the first time, the privilege was officially granted by the government, said Acosta, making the international conference "a very historic opportunity. This is the first time such an event has been allowed in a public place."

Acosta is salaried by the Mexican churches, but works closely with SBC Foreign Mission Board missionaries, who are involved in a "program leading toward greater independence and responsibility." As the mission moved toward nationalization of the work, the National Convention functions "in a sort of cooperative agreement," Acosta said.

Growth of the Mexican convention is evidenced, Acosta added, by the increased budget, up three million pesos (\$150,000) in the past two years.

U.S. Baptists "are excited and challenged" by Acosta's request for the international conference, said Oscar Romo of the HMB, "and we are committed to participate and to assist the National Convention in every way we can." □

## Chinese church proves "scrutable"

MIAMI—The only Chinese Baptist church in Florida could give lessons in evangelical outreach—to ethnics and non-ethnics, according to Richard Bryant, retired director of missions for the Miami Baptist Association.

The church, Riverside Baptist, is doing more to reach people "in its particular culture than any other church in the city," said Bryant.

"[Riverside] is in touch with 80 percent of the 2,000 Chinese in this community and has reached about 10 percent as members."

The congregation, pastored by Kwong Wah Lah, who came to Miami eight years ago from Hong Kong, has 220 members and has become the center of the Chinese community, said Bryant.

Its membership includes young, old, professionals and middle-class. Said Bryant, "I know of no other church like it." □

## NESTing: new plan involves laity in missions

**Editor's Note:** Since joining the Home Mission Board's Evangelism Section staff, lay renewal expert Reid Hardin has helped motivate lay involvement in numerous projects. But his current effort may be the most ambitious yet—"N.E.S.T.ing"—National Evangelism Support Team—surfaced a year ago; in its first year, NESTing enlisted more than 600 persons. With the first national meeting set for next month, Hardin discusses the concept—and the opportunity—for NESTing among Southern Baptists.

**HOME MISSIONS:** Explain the concept behind creation of NESTing.

**REID HARDIN:** We wanted to give Southern Baptists a channel for sharing their ideas, dreams, hopes for evangelism and ministry projects, and to put together a list of persons who would support these, you know, from the laity at large.

We think this support takes four different approaches.

First comes prayer support. Second, sharing support. What that means is we take your ideas and share them with others—churches or whatever. And from this, try to discover others who support your ideas and will work with you to make them a reality.

Third, we have resource support. This may be material or spiritual. In other words, persons give money or advice.

Fourth, volunteer support. Persons give time, long- or short-term, to existing programs or new projects generated through the NESTing process.

But we do not, through NESTing, start new programs, nor do we own many projects ourselves. We see ourselves as "sounding the call"—nationally—and then bringing together persons who want help for their projects, with persons who are excited by the opportunities these projects offer.

Many of the projects—but not all, of course—naturally will come from members of the Home Mission Board staff.

But our role will be to serve as facilitators rather than creators; we want to tap the lay movements that have occurred over the past 20 years, which have stirred laypersons into active participation in evangelism.

We sense a latent but awakening body of men and women within the Convention and if we can focus their support, if we can expose them to dreams and capture their imaginations, we think they will do great things for the Lord.

On the other side of the coin, we're also asking denominational leaders to listen to ideas of the laity, because we find they make many worthwhile suggestions—things that will contribute greatly to the cause of Christ.

**HM:** How will this sharing occur?

**HARDIN:** We have four national meetings planned, two at Ridgecrest and Glorieta summer assemblies, two at the HMB in Atlanta. Dates on the Atlanta NESTing meetings are May 24-26 and November 15-17.

Anyone interested in NESTing is invited. We really need persons with ideas—dreams—particularly as they concern goals of Bold Mission Thrust to congregationalize and evangelize—to come and share with us.

The other way we'll share is through our NESTing catalog. This is a mailout which contains all the NESTing ideas we've received. We send it to everyone on our mailing list—about 600 now—four times a year.

**HM:** How does a person get on the mailing list?

**HARDIN:** He or she has to make a commitment, at one of two levels. First, just become a correspondent who seriously considers others' ideas and willingly shares his or her own ideas through NESTing channels.

The second level we call our participants. Not only do they perform level one functions, they also agree to attend one or more of our NESTing meetings—either regional or national.

**HM:** You work under the Evangelism Section, but NESTing opportunities occur in all phases of HMB work, isn't that right?

**HARDIN:** Of course. We want to minister to the total person—all his or her needs are important. For example, we've an optometrist from Virginia going to Detroit to help with some medical clinics; that

ministry need surfaced through NESTing channels.

For years, lay movements have been dominated by evangelistic priorities. But I have known for a long time—and have really been strengthened in my belief by being here at the Board—that most laypersons, if they knew what was going on and how to get involved, would love to bring their evangelistic fervor into mission activities.

We will provide that opportunity through NESTing.

**HM:** If a person is interested in NESTing, do they contact you?

**HARDIN:** To get on the mailing list, yes. But our plan is merely to "nest" an idea until it flies on its own.

In other words, we surface the idea of one person, then put him or her in touch with others who respond to the call. We'll monitor a project as long as we're needed, and we'll continue to put additional people in touch with NESTing projects already under way.

But we don't see ourselves as setting up any programs or having our own volunteers. We're merely facilitators. Anyone who volunteers we put in contact with Mission Service Corps or one of the short-term services, like Christian Service Corps.

We also work closely with WMJ, Brotherhood and state directors of missions and evangelism. We want to involve everyone, and we want to communicate with every agency.

**HM:** Are any NESTing projects under way?

**HARDIN:** We're just getting started, but we have several working on different levels.

We consider our support from three levels. First is corporate, and this involves major projects. At this level, we're beginning NESTing in six cities. You reported the most advanced one in the story on the Bronx (see January '79 HM).

Another corporate level project under way is the prayer program, which will involve—when completed—a national prayer team, a prayer center and prayer workshops.

On the group level—which involves churches or groups of persons—we've several things going, like a church in North Carolina that plans work in one of our cities.

And on the individual level, we're enlisting as many as make commitments, for whatever support they will give.

**HM:** The cities emphasis seems to be important. Give us the genesis of a city project.

**HARDIN:** A good example is Detroit, where we're working with Larry Martin, director of missions.

Already we've had a communications expert visit and prepare a multimedia presentation that captures the vision of the city. This is used by the several Detroit-area associations, and then we use it with lay groups across the United States, to stimulate concern and volunteer support.

Next step was for Home Mission Board and Detroit workers to form a "Detroit nest" to draw together a nest of laypersons and preachers which function as an internal group doing the same kinds of things our external, national NESTing group does: generating ideas and enlisting support in prayer, resources, volunteers.

Then because the first phase of NESTing is spiritual, we've sent in lay renewal teams. And ministry needs are surfacing, so we'll nest projects in that area.

**HM:** Anyone receiving the NESTing catalog will read of these needs and dreams, and contact you or whoever is designated?

**HARDIN:** Yes, the catalog lists contact persons.

Our role continues to focus on our efforts to share with the laity an awareness of ways to get actively involved in Southern Baptist life by responding to the needs of persons. We'll help nesting volunteers, whatever their level of support.

The urgency and the rationale behind NESTing is that the primary structures and the bureaucracy of the Southern Baptist Convention seem, for all practical purposes, closed to spontaneous and extra-program response.

We're not anxious to set up another program, but we hope to capture the creativity fomented in these various movements of the laity, and to channel it into Southern Baptist expressions of witness and ministry. □

focus

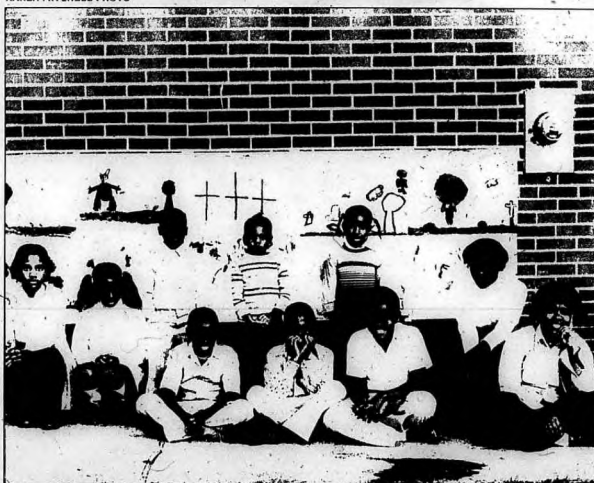
## What is Easter? For underprivileged children, a time to believe in happiness

Though forced into early adulthood, often subjected to verbal and physical abuse, raised with few luxuries in single-parent families, children at Frankford Avenue Baptist Church, Philadelphia, find Easter a happy time. Eggs, games, family members wearing big smiles, interspersed with images from church—Christ's tomb, three crosses—paint their Easter.



KAREN MITCHELL PHOTO

Easter through the eyes of children from Memorial Drive Baptist Center, Atlanta, reflects hopes for sunny days, egg hunts, spring flowers, despite their own inner-city environment—rows of dingy houses, littered sidewalks. Central to their painting, and their view of Easter, is the biblical scene of crosses and the tomb.



STEVE MEDFORD PHOTO

## Rev. Speedy feels "overwhelming need"

By Craig Bird  
PORVENIR, Mexico—His name is Salvadore Sanchez.

But in this small border town everyone knows him by his high school nickname—Speedy. Or, most often, as "Brother Speedy." Rev. Speedy.

Yet eight years ago, among the gangs of his native El Paso, Tex., he was known only as a member of the Four F's.

In 1971, Salvadore Sanchez "had been going to a youth center [run by Baptists] to play basketball and mess around."

But when a group of students from Hardin-Simmons University came to hold a revival there, he went to Sunday morning service, then decided, "I'd rather run around with the gang and drink than go hear any more preaching."

That decision almost cost him his life. For a few nights later, Sanchez' gang was confronted by another. "We weren't violent as a rule," Sanchez recalled, "and though we sometimes had fights, this night our gang wasn't carrying any weapons."

The other gang was. During the ensuing attack, Sanchez turned to see "a guy coming at me with a baseball bat—I saw death," he remembered vividly.

"My first thought was, 'Where will I spend my second life?' I had heard the Hardin-Simmons revival team preach on that the Sunday before."

"My second thought was, 'I'm going to hell.' And my third was, 'God, please help me!'"

Sanchez believes God heard his prayer, for as the baseball bat began to descend, the attacking gang's leader recognized

Sanchez' gang and called for his followers to stop; the two gangs, confused in the darkness, were not enemies after all.

The baseball bat never reached Sanchez' head. But Sanchez reached the revival the following night.

Although he responded to the invitation to become a Christian that evening, Sanchez found the road from salvation to reverend an anguished one.

Both parents and all his siblings were Catholic. Twice he was thrown out of his home "for not being a good Catholic any more."

Relationships at his school were little better: 90 percent of the students were Catholic. As the only non-Catholic on the football team, he was punished during practice. During spring training of his junior year—the same semester he became Baptist—he was talking to a player about God when another youngster approached.

"He told me he didn't want to ever see me talking about God and he kicked me. I wanted to fight back—I had never walked away from a fight in my life," Sanchez said. "But I knew a Christian shouldn't fight back, so I didn't."

That night, Sanchez cried himself to sleep in frustration and shame.

But the next fall, the same young man apologized and asked to know about this change that had made such a difference in Sanchez' life.

Sanchez began Bible study groups in the locker room, a move which angered a local priest. "He made things rough, but one day in front of about 40 guys he grabbed my Bible," San-

chez recalled, "and told them if what I said about being saved was true, then a baby that died would go to hell."

Sanchez replied that was not so, "because babies belong to God—and the priest grabbed the Bible again and said, 'Well, I don't believe the Bible anyway.'"

In the silent stares of 40 players, the priest saw his mistake. He never came back to practice. By graduation, 10 team members had professed faith in Jesus Christ.

Sanchez' family also softened its attitude toward his Christianity: after two years away at college, Sanchez returned to El Paso "to lead my father to the Lord before he died."

In 1974, Sanchez went to Fort Hancock, to be a mission pastor for First Baptist Church. For awhile he pastored seven missions each month, driving 2,000-3,000 miles.

At Porvenir, where he settled, the priest tried to run him off as an American citizen who could not legally preach in Mexico. But since Sanchez had been born in Juarez to an American mother, he claimed dual citizenship.

Since then, he has baptized 49 people; Bible schools he sponsors each summer draw 700 kids. Daily he feels "an overwhelming need" for more Spanish-speaking pastors to tell people along the border of Christ.

Meanwhile, he continues his education, attending University of Texas at El Paso. He graduates after this semester.

Next he faces the decision of whether to leave Porvenir and Fort Hancock for seminary training. He may go, he said, because he knows training would help him eventually go "into the interior of Mexico as a foreign missionary, or serve around El Paso for the Home Mission Board," he said.

Today his life is far from that of the gang member who "saw guys killed with zip guns [made from car antennas to fire 22 bullets], and some kicked to death."

Yet Speedy Sanchez and the Hardin-Simmons University students who helped change his life will tell you that is what missions is all about. □

Read to know and information to grow. Hardin-Simmons University, Abilene, Tex.

### Neither rain, nor sleet, nor snow . . .

RAPID CITY S.D.—Southern Baptists report growth in Great Plains communities, despite bitter weather much of the year and tremendous distances separating them. The Northern Plains Convention, which includes Montana, Wyoming, North and South Dakota, has 135 churches and 92 missions with 20,000 members. But they are scattered through 17 associations whose land area totals 400,000 square miles. Perhaps the most encouraging part of the growth, said John Thomason, director of teaching training for Northern Plains Baptists, was that it came not from Southern Baptists transplanted north, but from churches reaching local people.

## A "single" concern: sharing the gospel

KNOXVILLE, Tenn.—While many churches concentrate on reaching singles, Henry Linginfelter, vocational evangelist, is busy being single for Christ. Entering evangelism full-time wasn't a sudden impulse for the Tennessee resident. A college dropout, Linginfelter worked as an airline employee before joining

the military. After military duty, he decided to finish college. "Henry was known as the grand old man of the college campus," laughed a relative. "It just took me a while to know exactly what God wanted me to do," said Linginfelter. At age 29, while working as a high school football coach, he answered

God's call into the ministry. "Returning home from a football game, I just gave up and told the Lord I would do what he wanted me to," said Linginfelter. Eight months later he left for Southwestern Baptist seminary. Because of his own experience, Linginfelter feels that parents often are unnecessarily con-

cerned if teenagers aren't interested in college or haven't chosen a vocation immediately after high school. "Sometimes they need to find themselves first," he said. Linginfelter graduated from seminary, returned home and announced that he had become an evangelist. "That was nine years ago," he remembered, "and no one was around to tell me how to go about getting started. I learned by trial and error."

Now he conducts about 28 revivals a year, and classifies himself as busy but happy with his commitment. "The purpose of my ministry," he believes, "is to share Christ with the unsaved, assist in strengthening the church, and be helpful to pastors."

He admitted that being away from a stable home atmosphere can be difficult for a single person. "But since I'm single," he said, "the financial burden isn't as much of a strain on me as on a married minister. Singles in the ministry are still unique."

"We have come a long way," said Jasper Clayton, Texas pastor. "At one time churches held God's work back by refusing to accept singles in the ministry."

Douglas Perry, El Dorado, Ark., layman, believes being single doesn't prevent ministers or laypersons from relating to people. "God has a right to call a single person or a married one into his service."

Linginfelter agrees. "Single or married," he said, "my only concern is to get Christ's message across."

—J. Trusty

## Hunger Issues Baptists solons give little aid

DECATUR, Ga.—Only five Southern Baptist legislators strongly support hunger-related issues, according to SEEDS, a new monthly publication launched by a task force of Oakhurst Baptist Church in Decatur.

The five, all U.S. representatives, are Bill Burlison (D-Mo.), John Buchanan (R-Ala.), Claude Pepper (D-Fla.), Gillis Long (D-La.), and Albert Gore (D-Tenn.). They are among 39 legislators who are Southern Baptist.

Andy Loving, co-editor of the 16-page magazine, wrote that the criteria used to judge the legislators was developed by Bread for the World, a Christian citizens' movement, one of whose board members is former Southern Baptist Convention President Owen Cooper.

When combining the votes of these five on 12 different legislative proposals in the 95th Congress, they voted "positively" 69 percent of the time on issues related to domestic hunger, and 90 percent of the time on foreign hunger issues.

The overall voting record of Southern Baptists in the House, according to SEEDS, is "disappointing. Of the 342 votes cast, covering 12 different bills or amendments, the Southern Baptists voted with Bread for the World only 34 percent of the time."

None of the six Southern Baptist senators voted with Bread for the World as much as two thirds of the time. Three of the senators, Robert Morgan (D-N.C.), J. Bennett Johnston Jr. (D-La.) and Wendell Ford (D-Ky.), did receive a 67 percent rating on domestic hunger issues.

The article was carried in the initial February issue of SEEDS, circulated among 16,000 persons and edited by Loving and Gary Gunderson.

Gunderson and Loving, supported primarily by their wives, have worked the past two years to alert Southern Baptists to the issue of world hunger. The two presented the motion adopted in 1977 by the SBC in Kansas City which authorized the World Hunger Convocation held last November.

Calling their group SEEDS, they joined a growing fellowship of Southern Baptists throughout the Convention who as Gunderson says "feel impelled as biblical people to respond to the hungry."

The magazine builds on their attempts to keep that group informed, replacing a small, intermittent newsletter which also was called SEEDS.

Questioned concerning the need for a magazine devoted solely to world hunger, Gunderson replied, "The complexity of the issue forces us to consider a myriad of concerns, such as agricultural development, energy, ecology, politics, population, lifestyle and other factors, not to mention the theological assumptions we bring to the discussion."

The first issue of the publication also reports on the World Hunger Convocation and gives a critique of the meeting with a promise to monitor agency response to the resolutions adopted.

The magazine can be secured for \$5 per year by writing: SEEDS, 222 East Lake Drive, Decatur, Ga. 30030. □

## ZOOOOOOMM! Around the race track, Baird cares for more than fast cars

By Ben Sherman  
HMB Audiovisuals Producer  
ATLANTA—To Bill Baird, stock car racing is more than fast cars, checkered flags and loud exhausts. To him, it's an opportunity to tell drivers about Christ.

Baird is chaplain for NASCAR (National Association for Stock Car Auto Racing), the parent organization for Grand National Stock Car Racing. Wearing on his shirt a patch that heralds "Jesus Christ/The Winning Team," he follows the race circuit from coast to coast.

"It's almost a 12-month-a-year business," he said. "We run 30 weeks a year, two races at each speedway—Daytona, Riverside, Darlington, Atlanta."

He became interested in racetrack chaplaincy through racer Cale Yarborough's mother. "She told me this was the only major sport that didn't have some type of chaplain," Baird said. "Cale and I talked about it, and I talked to Richard [Petty] and Benny Parsons... all the drivers, and we just felt like it was something that was needed."

So, after eight years as a full-time Southern Baptist evangelist, Baird felt called to undertake a different kind of evangelism. Like his previous work, racetrack chaplaincy required much travel. But racetrack chaplaincy became doubly complicated because his congregation was always on the move.

"Our ministry is on wheels," he

explained, "because we go where the races are. I am pastor to six or eight hundred people all over the country."

Baird usually arrives when the track opens on Thursdays for tire tests and time trials. He spends most of his time in garages, talking with drivers, their crews and families. Stock car racing is a family sport, and Baird will quickly tell you "those involved in this business have the same problems as anyone else."

I mostly do personal counseling and witnessing and just try to be with the guys," he said. It is not uncommon to see Baird in the pits helping a team push a car, or to see him rolling a tire, because he involves himself in every aspect of racing.

It is an opportunity to minister to people. These guys can't go to church because their livelihood depends on their Sunday activities," he explained.

"So it means a lot to have their own chaplain."

And testimonies of men with whom he works reveal their appreciation.

Walter Ballard, former professional driver, heads a car team with his teenaged sons. "Bill has really helped us," he said.

"Since we became Christians, rac-

ing has been a burden because we really like to go to church on Sundays," he said.

Cale Yarborough, Grand National champion for the past three years stated his appreciation simply. "I was born and raised to go to church on Sundays... but racing has taken me away from that. And Bill Baird comes along and puts church back in my life."

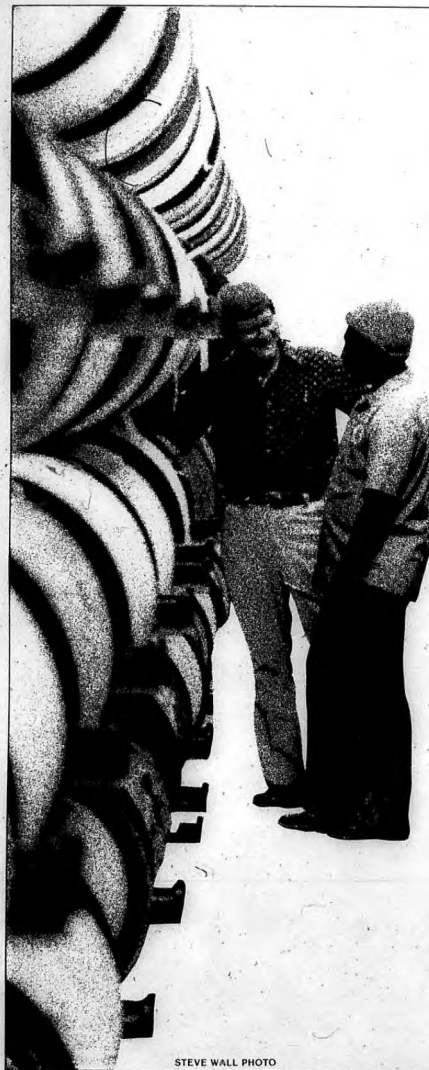
"That means an awful lot to me." The ministry "means a lot" to Baird as well. So much that he follows the race circuit without formal financial support. His ministry, supported entirely by donations from the racing community, goes without "a lot of things that are needed. We need song sheets, music, Bibles... a lot of things that take money."

And Baird has learned to be patient not only about finances, but about witnessing. Often racers bluntly tell him "not to bother" them.

"NASCAR officials will tell you, 'We're here to run a race, not to put on a Billy Graham crusade or a Bill Baird crusade,'" he said.

And because Baird respects the men with whom he works, he's willing to wait it out, to give opportunities time to arise, to present his message in a low-key manner. "Soon after I started here, a stock car racer told me 'If you're gonna do it, do it right,'" Baird remembered. "It stuck with me. And I believe that's the only way I should witness for Christ." □





STEVE WALL PHOTO

## Hearing above the whirl of machines

By Walker Knight  
HM Editor  
SPINDALE, N.C.—Harry Walker is no freak, but he does have a third ear.

With it, he hears emotions and meanings behind ordinary conversations—an asset in his role as industrial chaplain to 1,200 workers at two western North Carolina manufacturing plants.

The boredom of routine plant work at the textile and clothing mills allows workers to dwell on personal problems or needs, Walker has found.

In 1974, his first year on the job, 100 persons came to him for formal counseling, requiring from 3 to 25 private sessions with each. These workers knew Walker from his walks through the plants, a practice he adopted from the first to make himself available and familiar.

Walker says 25 visits at the plant line will produce two or three such requests for office counseling. He can spend one week in the plant, then find his time for the next several weeks filled with office appointments.

Spindale Mills, which with Doncaster-Tanner employs Walker, had discovered in a plant survey that 70 percent of the personnel in one section of the mill were not

involved in any church—in a county where there is one church for every 300 residents and more than half the population is Baptist.

From the start, the companies prepared the way for Walker. They wrote employees asking for feedback. They contacted local ministers for input. Once Walker was on duty the ministers were invited to dinner to meet him.

At that first meeting Walker stressed he was an assistant to the clergy, not a replacement, and that he would accept referrals from them.

Walker also quickly established himself with the manufacturers as a professional, a specialist: anything told him, he insisted, was confidential.

To maintain confidentiality, Walker is responsible only to the chief executive officer, not to anyone in personnel. Individuals seeing the chaplain know there will be no connection between their visits and personnel records.

In many ways, Walker fits no mold, but his humorous, affable personality helps build relationships and open doors for witness. He identifies himself as a chaplain usually by wearing a turtleneck sweater with a

rather large cross hanging around his neck from a golden chain. He also wears a small nameplate with the word "chaplain" under his name.

Spindale personnel director G.S. Gabriel is pleased with employee response and likes Walker's warmth as a person. "He hugs me about as much as my wife hugs me," Gabriel chuckled.

Doncaster-Tanner's personnel director, Ethel Harrell, is also a Walker fan. "Some people are very, very uptight with Harry as to the proper behavior for a clergyman. I can't but admire anyone who will not be forced into a mold that's silly anyway," she said.

Executives at both mills are impressed by the number of persons who report the difference Walker has made in their lives.

Some people say, "You are a different kind of minister." To that remark Walker answers, "Thank you." He explained, "I believe most of them are saying, 'You take me where I am and as what I am. You are not judgmental.' Of course," he smiled, "some others are saying, 'Surely the Lord didn't call you!'"

Part of his rebellion from the traditional mold included insisting he be allowed to equip others with counseling skills. When hired by the mills, he said he wouldn't take the job unless he could teach clinical pastoral education (CPE) as part of it. He now conducts the nation's only CPE program in industry, training future industrial chaplains.

In the small towns in North Carolina, he is often with employees and their families, either at work or socially. If they comment about

marriage or family or work, it may be social interchange but it also may reveal something they need to talk about.

"At times I get lonely for a peer group," Walker confessed. As partial remedy, he continues relationships with other chaplains out of town and has strong professional contact with chaplains' organizations.

Love for every man extends to caring for yourself and the act of caring for yourself includes a knowledge of your own limitations. Walker thinks, "The counselor or chaplain is like a sponge. We soak up problems people lay on us and the sponge will absorb only so much," he said.

"Once you've absorbed that much you have two choices. You can put the sponge on the shelf or you can wring it out."

At some of those times, when he just doesn't feel like listening to another problem, he calls his secretary and reschedules appointments. He spends the time alone, riding his motorcycle or working on his photography, ham radio or writings.

After one such break, the head of one of the mills came by to tell Walker he was sorry he had been sick.

"I wasn't sick; I was wringing out the sponge," Walker said, explaining his concept of self-renewal.

It takes time alone—opportunity to talk out problems with someone else, Walker admitted, "before we are capable of listening to other stories." □

Adapted from Chaplaincy: Love on the Line by Walker Knight, photographed by Steve Wall. Copyright © 1978 Home Mission Board. SBC copies of the phototext book, part of the "Human Touch" series on missions, are available from Baptist book stores and the Home Mission Board.

## News from the board

ATLANTA—James Nelson was named director of the Division of Associational Missions during the spring meeting of HMB directors, March 13-15.

Nelson, who has been director of rural-urban missions for five years, was elected to replace Lloyd Corder, who resigned in July 1978 to become assistant director of the Missions Section.

Directors approved appointment of five missionaries, nine US-2 missionaries, approved aid for 12 mission pastors, heard a Mission Service Corps status report and demonstrated concern for world hunger.

Royce C. Williams, a retired U.S. Army colonel, was named administrative assistant in the Chaplaincy Division, a position created during the meeting.

Also named was Howard H. Ramsey as director of witness training, department of personal evangelism. Ramsey, who has been director of evangelism for Northwest Baptist Convention, replaces Robert Record, who resigned earlier this year.

Directors created a new staff position—associate director of the department of personnel development services—but did not fill it.

Robert L. Deneen, Columbia, S.C., was re-elected president of the board for 1979. Cora Gates, Cary, N.C., was named first vice president, replacing John Miles of Thomaston, Ga., who will rotate off the board; and A. Brantley Harwell, pastor of First Baptist Church of Carrollton, Ga., was elected second vice president, replacing Howard Cockrum, Knoxville, Tenn. Re-elected were Edna Shows of Atlanta, recording secretary, and Louise Waters, Greer, S.C., assistant recording secretary.

Honored were directors who have served the maximum eight years and will leave the board in June: Ethel Shepherd, Tulsa, Okla.; John Miles, Thomaston, Ga.; Robert Wayne, Indianapolis, Ind.; Charles Myers, Jackson, Miss.; Wyatt Gilbert, Clarksville, Ga.; and Fred Holloman, Lawrence, Kans.

William G. Tanner, executive director-treasurer, told directors he is "excited by the progress of Mission Service Corps and Bold Mission Thrust. We now have 115 persons assigned in the Mission Service Corps, and hope to have 200 by the time of the Southern Baptist Convention in June."

Tanner also told directors he plans to appoint an associate executive director-treasurer this year. Directors showed concern for world hunger by observing an "austerity meal" of soup and bread. They voted to continue the observance annually and to invite other Southern Baptist groups—even the annual SBC—to join them. The saving from the meal—about \$200—was sent to the Executive Committee as a designated offering for world hunger relief.

A committee was appointed to survey work being done by the HMB and make recommendations for further work in the areas of poverty and hunger. Nell Bowen, Forsyth, Ga., was named to chair the committee. Members are Edna Shows, Atlanta, and Clifton Tension, West Monroe, La.

In February, directors made plans for Missions USA 80s, a conference for volunteers which will meet in Atlanta, April 24-27, 1980. In other business, the board appointed two missionaries, nine missionary associates and approved 13 pastors to receive aid. □

—D. Martin



## Gift adds hope to lives of prisoners

By Judy Touchton  
HMB Assistant News Editor

ATLANTA—For years she'd had an interest in prison/ministries, but until she talked to Carl Hart, she was unable to combine that interest with her desire to give to missions.

Now, 85-year-old Cornelia Vann has traded \$2,000 in hard-earned cash for correspondence Bible courses for inmates.

When Hart, director of the HMB chaplaincy divi-

sion, visited Mrs. Vann five years ago, she sought advice on investing her savings in missions.

In their conversation, Mrs. Vann mentioned to Hart her interest in prisoners, stimulated after the son of a friend had been sentenced to prison. Mrs. Vann visited the young man regularly and finally helped secure his release.

After talking to Hart, Mrs. Vann—for 40 years

a teacher at Mars Hill College in North Carolina—decided prison ministries was the place for her designated gift.

The \$2,000 was put into a long-term trust, earning interest of \$150 a year. This money provides scholarships for prisoners recommended by Southern Baptist prison chaplains; recipients are chosen on basis of need.

At \$15-\$25 a course, Mrs. Vann's gift has

helped hundreds of prisoners over the years. In 1978, more than 2,000 students—not all prisoners—were involved in home study through seminary extension.

Mrs. Vann admitted needs of prisoners seem overwhelming and "I wish my gift was more."

"People don't usually care anything about prisoners," she said.

With her gift, Mrs. Vann has proved her concern. □

## media

### A mysterious romance of preparation and insight

By Ken Sehested

MM Media Reviews

**How Shall They Preach**, by Gardner C. Taylor. Elgin, Ill.: Progressive Baptist Publishing House, 1977. \$3.00. 148 pp.

How well I remember my first sermon. At the ripe age of 14 (shortly after I had "surrendered to preach") I was called upon to deliver the Wednesday prayer meeting message. The fact that it was not Youth Week served only to underscore the moment of the event. When it came time to stand before the midweek faithful, I took great care in removing my wristwatch and placing it just far enough away from my outline notes as to be unobstructive, yet within convenient eyesight. (This was a practice I had observed in my older peers.)

It was with some alarm that I discovered my prepared notes (gleaned from a recent Graham article in *Decision* magazine) exhausted in eight minutes. Luckily, I had the presence of mind to continue for another seven minutes, parading forth a litany of the more memorable sermonic catch phrases stored near the back of my youthful head.

Sermons and sermonizers have for years taken subtle, but devastating, abuse. Few vocations equal the degree to which preachers are afforded honor in public and scorn in private. The latter usually is only thinly veiled by a crust of good-natured humor. (Most of us could retrieve at least a few "preacher jokes" in a moment's notice.) It has been said that "if Protestantism ever dies it will be found that the sermon killed it."

**How Shall They Preach** is one of several good books that can provide help for the preacher who realizes he must continually hone the preaching skill. Gardner C. Taylor is pastor of Concord Baptist Church, Brooklyn.

Chapter titles in **How Shall They Preach** include: "Recognizing and Removing the Presumptuousness of Preaching," "The Foolishness of Preaching," "Building a Sermon," and "Preaching the Whole Counsel of God." The book holds a section entitled "The Road to Calvary," and a Lenten sermon series, with progressive

topics leading up to Easter.

It has always been true that the best preaching is more drama than lecturing. Sermons may have good ideas and notions, but not bring those notions and ideas to life. The best actors can assume a role and play it out in a way that the onlooker feels he is actually involved in the action. There is more than a little of that element in good preaching.

By its very nature, preaching is a dangerous business. The preacher, probably more than any other, is confronted with the weekly (sometime daily) temptation to spiritual arrogance, that deadliest of sins.

"The awareness of guilt and of involvement in the deepest defects of those to whom he preaches offers the preacher an adequate and saving basis for that humility, that sense of awe and terror at his task, without which truly touching and redeeming proclamation cannot be uttered. For the temptation to vanity is one of the gravest perils of the preacher."

And, like any good critic, Taylor has the ability to prompt from us a smile—even when he lands a blow.

"The danger of the preacher is that he or she will come to believe all of the kind things said about sermons which, on second thought, do sometimes desperately need to have kind things said about them. Few of us will have the foolhardiness of one famous and inwardly tortured preacher. (That was a fine sermon," said a woman as she left the church. "Thank you," said the preacher. "The devil has already told me so.")

One final word should find its way to Southern Baptist ears in particular, since our pastors endure a bigger job description than counterparts in other denominations. On the subject of sermon preparation: "Most of us discover that sermons are born of a mysterious romance between preparation and inspiration." Taylor would remind us of the insight he himself learned from another: "Inspiration is 10 percent genius and 90 percent firm application of the seat of the pants to a chair." □

## Telling Brunswick "we're here!"

BRUNSWICK, Maine—During Wayne Dyer's first week in the army, a clerk asked his religious preference.

Dyer firmly replied, "Congregational."

But records came back with "Baptist" in the religious preference blank. "I didn't even know what a Baptist was," Dyer recalled, "but I worked to find out."

While "finding out" about Baptists, Dyer accepted the call he felt to preach, attended Southwestern Baptist Theological Seminary and returned to his native state—Maine—to tell others about his faith.

Dyer, pastor of Maine Street Baptist Church, Brunswick, had planned "to pastor in the West somewhere, in a pioneer area," he said. "I never would have believed the Lord would send me home."

But "he was just the man we needed," said Tom Adkins, active in the church since its organization in 1963. "He works hard; he draws us close."

In Dyer's one and a half years at Maine Street, the offering has doubled and "we've developed a good spirit about us," Adkins said.

The church had been pastorless two years before Dyer came. Attendance has remained steady (something hard to maintain in a highly transient area) with "about 70" attending worship, said Adkins.

"I believe we're at a point where growth will come," Dyer said. But until now we've had trouble letting the community know we're here.

The historical Brunswick community, home of Harriet Beecher

Stowe, is an educated and "upper crust" community, Dyer said. Bowdoin College, where Longfellow and Hawthorne attended school, trains over 1,300 each year, mostly those who score in the top percentiles on entrance exams.

Most Brunswick residents, excluding college students who come from all parts of the country, live in houses owned by their parents and grandparents before them. Of the 18,000 residents, 70 percent are Catholic.

"Our biggest problem," said Dyer, "has been getting people to visit and witness. Many are willing to go to Bangor or to the nursing homes [the church sponsors three such ministries] but when it comes to an area where they grew up—well, that's more difficult."

Yet, during a recent ACTION program, the church contacted 1,800 homes, enrolling 86 in Bible study. The ACTION program is sponsored by the Sunday School Board of the Southern Baptist Convention.

"But it was hard to maintain effective follow-up," Dyer explained. "So we still need to enroll more natives."

Dyer added that many of the church families come from Brunswick Naval Air Station. "This creates a steady turnover," he said, "and it's hard to maintain growth."

As volunteer director of campus ministries for Bowdoin and Northeast director of student work for the Home Mission Board, Dyer also works to bring local students into the congregation.

As yet, none have

joined, though some visit for worship and recreation programs the church has started.

"Still we've got to get even more involved," Dyer believes, expressing hope that "some day our building may be used every day by different religious organizations."

Already, the building houses "a little people's school"—day-care and kindergarten programs—and health programs, such as those that provide vaccinations for preschool and elementary age children.

"But we need more," Dyer said. "One hundred percent of our work with shut-ins is with nursing homes. And ninety percent of our city's elderly live in their own homes."

"We need work with underprivileged kids. We enrolled 65 kids from one housing project in Bible study. That shows a definite need."

Equally important, Dyer said, is expanding

church work outside the Brunswick city limits. The church already sponsors a mission in Bangor, 40 miles away, and is working to begin one in Waterville, 20 miles away.

The struggling Bangor mission, now less than 10 members, sponsored Maine Street in its beginnings. But due to a transient congregation—many of its members were military—the Bangor mission needs help from its offspring. Laypersons and Dyer help with worship.

"There's always lots of work to be done," Dyer said. "I don't think it's the case any more that people haven't heard of Southern Baptists here in the north. Jimmy Carter took care of that. And I believe they think positively of Southern Baptists, on the whole."

"Now it's up to us to reinforce what they already know, through our individual lives." □

—P. Faulkenbury



EVERETT INQUIRY PHOTO



## Ethnic ministries' growth urged

LAREDO, Tex.—Southern Baptists were challenged to accelerate their witness and ministry efforts to ethnics—especially to become involved in the plight of the undocumented alien—at the 22nd annual Southern Baptist Home Mission Board Language Missions Leadership Conference.

The Southern Baptist Convention was also summoned to sponsor a national convocation to increase denominational agency and state convention awareness of ethnic missions needs and opportunities.

Leonel Castillo, commissioner of U.S. Immigration and Naturalization Service (INS), urged Southern Baptists to move on four fronts to improve conditions of those who illegally enter the United States:

- join as volunteers in INS-trained groups that can help illegal aliens understand their rights, including possibility of gaining legal residency;
- help improve conditions for those retained in the four INS-operated detention centers;
- become publicly and politically active, "to let public officials know you care what happens to illegal aliens."

• target "your foreign mission efforts" to upgrade the life of people in the most common "sending areas," which have been pinpointed by INS. "Why not attack the problem at its roots?" Castillo asked; even minor efforts, such as providing sewing machines for women workers or helping establish small industry, could turn the alien tide.

"As private citizens with deep religious concerns," Castillo told the audience of Baptist state convention leaders, "you can do many things we [at INS] cannot. I encourage you to become involved."

Oscar Romo, director of HMB language missions, sounded the call for a national convocation at which SBC "professionals would not tell others how to do it—but they'd learn how to do language missions."

Romo pointed out by 2000 A.D. the Convention could have 10,000 language-culture units; estimates are 2,500 of these will be Hispanic, as Hispanics become the most populous ethnic group in the United States (exceeding even blacks).

"Isn't it time the Sunday School man (in the state convention) understands he has responsibilities for language Bible studies as well as ones for Anglos?" Romo asked.

"Southern Baptists must plan, not only for the establishment of new language units, but for the nourishment and missionary involvement of this segment of our Convention."

Romo reported the Convention's 2,900 language-culture units contribute a half-million dollars to the Cooperative Program, yet get little in return. Associational and state meetings seldom are geared to language needs, either in time of sessions or in content, Romo said. And few training materials are available in languages other than English.

A national convocation in 1980 could awaken Southern Baptist leaders to the needs and opportunities present in a nation rapidly moving from a "melting pot" to a mosaic "concept of acculturation," Romo said.

With 135 identifiable ethnic groups in the United States, Romo said the Convention must enter an "era of ethnic missions in America," which "calls for considera-

tion to sharing the gospel from the recipient's perspective."

"The message of salvation by faith through grace must be wrapped in the cultural context of the people and communicated in their language."

"Such a thrust [as the national convocation] would permit denominational diversity bound together in the spirit and purpose of Jesus Christ," Romo said.

Romo also encouraged Baptists to minister to undocumented aliens. "It is not enough to share the gospel with the undocumented on Sunday and treat him like a slave or a criminal on Monday," he told conferees gathered to learn more about problems along the U.S. borders.

E.B. Duarte, assistant to the commissioner, reported on the progress of establishment of volunteer-run counseling offices. More than 100 such centers now dot the United States, with the majority manned by religious workers, Duarte said.

He urged Southern Baptists to become more involved, promising INS-led training sessions "at the disposal of church groups."

Duarte indicated many illegal aliens "meet the requirements to become legal residents." Others, he said, "are not documentable. In those cases, you'll have to be honest," he told the conferees. "But even here, you provide a service by counseling them against looking for some unscrupulous attorney or worker who'll take their money and deliver nothing."

Manuel Spector, another assistant, told of attempts to "humanize the service," including improving conditions of detention.

Hundreds of apprehended illegal aliens are imprisoned for short periods in city and county jails in addition to four INS-run detention centers.

This not only costs INS millions of dollars, but results in unjust treatment of persons "who are not really criminals," Spector said.

He suggested Southern Baptists could join with local organizations to provide alternative confinement facilities—places that would be more humane and more concerned.

He and Castillo both urged Southern Baptists to help improve conditions at the INS detention centers.

Castillo revealed his efforts to buy soccer balls for detainees—whose stay averages 1-3 days—met such "negative press" the service has refrained from other such purchases.

Yet the centers—at San Isabel and El Paso, Tex.; Brooklyn, N.Y.; and El Centro, Calif.—"have no recreation equipment, not even Bibles for the people to read," Castillo said.

INS departs 1.5 million persons annually; about 300,000 of these go through the centers or jails. The rest are caught and turned back at border crossings.

"We are the largest law enforcement/jailer in the world," said Spector, "and the largest travel agency in the world."

"We see hundreds of persons suffering the unfortunate accident of fate—where they were born; we know little else separates them and us," Spector said.

"Therefore we wish to treat them as we'd like to be treated ourselves." □

## Conference honors language leaders

LAREDO, Tex.—Raymond Rigdon of the SBC Seminary Extension Department and Leonel Castillo, commissioner of U.S. Immigration and Naturalization Service (INS), were honored during ceremonies at the 22nd annual Language Missions Leadership Conference.

Rigdon received the exemplary service award for his leadership in making "theological education a practical reality for untold numbers" of language persons.

He pioneered in making basic language studies and practical ministry skills available to language persons, the award said. He also "sought to educate Southern Baptists to the wisdom of providing relevant educational

experiences for those of other languages and cultures." Rigdon has directed the Seminary Extension Department since 1969.

The Language Missions Department honored Castillo with its first "human rights award," citing the commissioner for his efforts "to sensitize the American public to the plight and needs of undocumented persons" and "humanizing the conditions" of their arrest, confinement and deportation.

Castillo, director of INS since 1977, "has taken a personal interest in establishing the rights of all persons under the law," the award stated. □

## calendar

### Birthdates of chaplains

#### MAY

May 1: Charles B. Prewitt, Okla., A.F.; Malcolm H. Roberts, Mo., Navy.

May 2: M. Carlisle Franks, N.C., hosp.; R. Derle Underwood, Miss., hosp.

May 3: William M. McGraw Jr., Ala., A.F.; Harold W. Runnels, Tex., Army.

May 4: George E. Ormsbee, Mo., Army; May 5: Joseph H. Coggins, N.C., A.F.; Edward F. Lovill, N.C., hosp.; A.J. Thiessen, Ore., V.A.

May 6: James H. McKinney, Ga., Army; James Quarles, S.C., hosp.; Harold Weatherly, Ala., V.A.

May 7: Carl J. Pearson, Ark., Navy; Clarence H. Roland, Ga., Army.

May 8: A. Ronald Richardson, Tex., hosp.; James E. Sams, Va., V.A.

May 9: James H. Bryan, Del., inst.; John B. Hunter, Ga., hosp.; May 10: James D. Bruns, Mo., Army;

George W. Miller, Fla., hosp.; May 11: George R. McHorse, Tex., Navy.

May 12: William C. Fuller, N.C., Navy; John P. Howard, Mo., Navy; May 15: Horace O. Duke Jr., Ark., hosp.; Bradford Riza, Tex., A.F.; Joseph E. Wilson, La., Army; May 17: Robert W. Duvall, Ala., hosp.

May 18: Jack W. Roberts, Fla., Army; William Warmath, Miss., Army.

May 19: James F. Kirstein, N.C., Navy; William McManus, S.C., Navy;

Thomas M. Richardson, Ala., Army; May 20: Daniel O. Davis, Fla., Army; H. Dean Duke, Mo., hosp.; Albert H. Fauth, Mo., hosp.; Alvin L. Wilson, Mo., hosp.

May 21: John D. House, Ga., Navy.

May 22: Lawrence E. Johnston, Colo., hosp.; Robert E. Smith, Tex., Army; May 23: Bruce D. Anderson, N.Y., Army;

Joseph R. Frazier, N.Y., Navy; William A. Massey Jr., La., inst.; Howard Parshall, La., hosp.

May 24: Colon S. Jackson Jr., N.C., Navy; Roy V. Thornberry Jr., N.C., Navy;

Guy M. Whitney, Ark., inst. May 25: Mark W. Fairless, Tenn., A.F.; James L. Juhan, Ga., Army.

May 26: Vernon E. Grimes, Ga., ind. May 27: Rick T. Betz, Pa., hosp.; Bennie H. Clayton, Tex., A.F.; Thomas E. Crawford, Ga., hosp.; Christopher A. Copeland, Tex., inst.; Delbert G. Payne, Tenn., Army.

May 28: Kevin L. Anderson, Tex., Navy; Marjorie L. Bailey, Va., inst.; Larry H. Ellis, Tenn., Navy.

May 30: John L. Hall, Va., Navy; Richmond H. Hilton, S.C., Army.

June 1: Riley W. Eubank Jr., Tex., hosp.; Charles Halbrook, Mo., hosp.; James Rogers, Okla., Army;

Pete Sharber, Fla., Army; William H. Simpson, Tex., hosp.; Frederick A. Taylor, Mo., Army; June 2: William E. Franklin Jr., S.C., inst.; Jack A. Hanberry, Ga., inst.; Robert Herndon, Ga., Army;

D. Steve McCollum, Tex., inst. June 3: A.M. Hollis Jr., Ga., V.A.; Jodie E. Jackson, Miss., inst. June 4: Johnie B. Dellinger, Ala., V.A.; Oliver C. Wilson Jr., Ga., hosp. June 5: Ray W. Fullilove, Miss., Navy; Roy J. Fullilove, Miss., inst. June 6: Doris Juliette Crawford, Tex., inst.; Larry P. Henderson, Ark., inst.; James R. Perkins, Mo., Army; Alex L. Sullivan, Okla., inst. June 9: William J. Beshears, Ala., inst.; Marvin L. Gold, N.C., hosp.; John R. Mark, D.C., inst.; William R. Peebles, Ala., hosp. June 10: Lee Butler, Texas, hosp.; Elwyn G. Edwards, Fla., inst.; Robert E. Gray, Fla., hosp.; Claude B. Marshall, N.C., Navy;

Charles A. Shaw, Ga., hosp. June 11: Louis B. Parks, Tex., V.A.; Justus P. Selph, Tenn., Army; Michael R. Durham, Ill., Army.

June 12: Ernest R. Barnes Jr., N.Y., Navy; John M. Gaines, Fla., hosp. June 13: Henry G. Wade, Calif., Army.

June 14: Arthur P. Graham, Va., inst.; William O. Graham, Fla., V.A.

June 15: Cecil R. Thredgill, Ala., Navy; T.D. Whitehorn, Ark., V.A.

June 17: Ralph Bray, Tenn., hosp.; Eli H. Campbell, Ga., Navy; Blake J. Greer, W.Va., Army; Harold L. Hawkins, N.C., hosp.; Robert H. Jack, A. Hanberry, Ga., inst.; Lloyd, Tex., hosp.; Francis M. Marks, Okla., inst.

June 18: C. Cleveland Kiser III, Ga., hosp.

June 19: Joseph M. Amos, Mo., inst.; George P. Bowers, N.Y., A.F.; Robert E. Saunders, Tenn., Army; June 20: Norman L. Bellury, Ohio, inst.; James N. Brister, Miss., V.A.; William E. Dodson, Ala., Navy; Robert W. Garland, N.H., hosp.; Glenn D. Mace, Tex., Army; Thomas A. Ritter, N.C., inst.

June 21: Dennis K. Vlassis, N.Y., hosp. June 22: Fred W. Reid Jr., Va., hosp.

June 23: William D. Blanton, N.C., hosp.; Walter L. Howell, N.C., V.A.; Bobby L. Klutts, Mo., hosp.

June 24: Donald C. Beeson, Mo., Army; Albert Brodie Jr., S.C., inst.; Jasper J. Dean, Ala., Army; Donald B. Doggett, Tenn., Army; Ed F. McDonald III, Ark., hosp. June 26: James O. Nations, Miss., Navy.

June 27: Robert E. Ballard, Ga., hosp.; John M. Smith, S.C., hosp. June 28: Donald H. Dillard, Inda Navy; Donald W. Grover, Tex., Army; June 29: Lester C. Cornett, Ky., hosp.; Donald W. McSwain, N.C., Army; Henry G. Wade, Calif., Army. June 30: James N. Brister, Miss., hosp.

## letters

**Thank you HMI!**  
What a pleasure it is each month to receive HOME MISSIONS. The articles are stimulating, the photography overwhelming, the message contemporary and up-to-date. Thank you for striving hard to give us materials that challenge, stimulate and call us to do more.

Bob Burroughs  
Birmingham, Ala.  
□ We commend you for your excellent, imaginative format, and especially for the wide-

ranging content that keeps us informed.  
Mrs. Louis McCord  
Richmond, Ky.

**World Hunger**  
I've just read your comment about the Convocation on World Hunger (Jan. HM), and wanted to thank you for it. [Knight] has written with his usual insight about one of the most important concerns of our day.

W. David Sapp  
Nashville, Tenn.  
**Hope for the Bronx**  
Today, HOME MISSIONS was . . . irresistible. I

found hope for the church in "The Shepherds of the Bronx" (Jan. HM).

Temp Sparkman  
Kansas City, Mo.

Thank you for focusing on the Shepherds of the Bronx and church planning in East Orange (Jan. HM). These are indeed exciting ministries.

It should be noted that, in addition to Cooperative Program funding for East Orange, the Southwood Baptist Church in Oklahoma Ci-

ty was a co-sponsor, underwriting about half of Pastor Leroy Gainey's salary. In December he moved to Syracuse to become pastor of Central Baptist Church. We're still struggling to get the East Orange church established.

DeLane Ryals  
New York, N.Y.

**Fridays Children**  
I sincerely appreciate the article "The Mission and Ministry of 'Fridays Children'" (Jan. HM).  
F.V. Heiserman,  
Tucson, Ariz.

## First Victor T. Glass Conference honors leaders

ATLANTA—Eighteen Southern Baptist leaders who have made "outstanding contributions to racial reconciliation" were honored during the first annual Victor T. Glass Conference on Cooperative Ministries in Atlanta, Feb. 26-28.

"Southern Baptists often have recognized great preachers, but this is the first time recognition has been given to men who have fought for reconciliation across racial lines," said Emmanuel McCall, director of the Home Mission Board's department of Cooperative Ministries with National Baptists.

"We are honoring men who have been called 'nigger lovers' . . . who bear on their bodies physical bruises and carry the psychological scars of the years of struggle," he added.

The awards, sponsored by the department of Cooperative Ministries with National Baptists, are named in honor of Victor Thomas Glass, who worked in the department, first as an associate and then as director, 1957-74.

The first award was

presented to Glass for a "lifetime of service to National and Southern Baptist ministries of racial reconciliation." When the award was presented, Glass received a standing ovation from the more than 300 persons who attended the ceremonies.

Also honored were seven other denominational leaders, six retired state convention workers and four National Baptist missionaries who will retire in 1979.

An award was presented to Roland T. Smith, "the first black to have an executive position with the Home Mission Board." Smith was appointed as an associate to the "director of Negro work" in 1942 and served until his retirement in 1949.

"During his tenure, he could not maintain an office in the Home Mission Board building because of the social code of the day," McCall said. "He officially was the first black staff member at the Home Mission Board, but he may not have been recognized as such."

The six other denom-

inational leaders honored are: T.B. Maslon, retired professor of Christian ethics at Southwestern Baptist Theological Seminary, Fort Worth, Tex.; Henley Barnett, retired professor of Christian ethics at Southern Baptist Theological Seminary, Louisville, Ky.; Foy Valentine, executive director of the Southern Baptist Christian Life Commission, whose "ministry has been a constant reminder to Southern Baptists that they are not really Christian until they have dealt with the matter of race";

Guy Bellamy, who served as director of the HMB work from 1949-65 "from the turbulent years after the Supreme Court decision in 1954 into the midst of the civil rights movement"; W.R. Grigg, who was an associate in the department from 1965-75 and served as director of state convention work in Louisiana and North Carolina from 1953-65; McCall, who has been director of the department since 1974 and is said to be "the first black to really exercise staff authority."

The retired state directors of Cooperative Work with National Baptists who were honored are: Julius Avery, who served in Florida; W.P. Davis, Mississippi; Durwood Cason, Georgia; Tom Pfeiffer, Louisiana; H.O. Hester, Alabama; and Murray McCullough, Florida.

Workers honored who will retire in 1979 are: Alvin Daniels, home missionary, Donaldsonville, La.; H. Wesley Wiley, former director of Cooperative Ministries with National Baptists for the District of Columbia convention, former regional director and now staff consultant for the northeastern United States; Earle Stirewalt, director of Cooperative Ministries with National Baptists in Georgia; and Roy Interline, missionary in Tulsa, Okla.

Recipients of the awards were selected by the staff members of the department of Cooperative Ministries with National Baptists but future recipients will be selected by the state directors of Cooperative Ministries with National Baptists. □

## "We could not keep him forever. . . ."

"You wouldn't find another situation like this in a hundred years," said Walter Ong. "Everybody is amazed when we tell them we have a Chinese church and an Anglo pastor."

"And, not only that, we've had it this way for 30 years."

G.L. Stanley speaks only a few Chinese phrases, and admits that he sometimes mispronounces them. But for more than 30 years, he has been pastor of the First Chinese Baptist Church of Phoenix.

In early June, Stanley will retire, marking the end of an association which began in January 1949 when he was assigned by the Home Mission Board to be missionary to the Chinese community in the Arizona city.

The tall, lanky preacher, whose speech shows evidence of his Texas roots, will leave then. At least, he plans to.

He tried to leave once before, but the church and community rose up to stop him.

"I tried to resign in 1971 because I was convinced the church needed a Chinese-speaking pastor," he says. "I knew they'd never get one as long as I was there."

Without telling the church, Stanley started the machinery for a transfer to Indian work.

All the boards and agencies approved his application, and Stanley was duly elected to change jobs. All through the process he had remained inscrutable, but the action of the board hit the Arizona state Baptist paper, the Beacon, and Stanley had to show his hand.

He told Ong, an active worker in the church, of his decision and that he planned to resign the following Sunday. "By Sunday, the whole church knew it," Stanley says.

The church refused to accept Stanley's resignation—unanimously. But that wasn't all. The community rose up to prevent his leaving.

A lot of people who were not church members signed a petition asking him not to leave," Ong said.

So Stanley stayed on and led the church, which is 95 percent Chinese, to become almost totally self-supporting.

But, now he will leave, a decision which saddens the church, though most knew he would reach age 65 in April.

"We knew we would not be able to

keep him forever," Ong said. "It will be very hard for us to find a replacement for him, though."

Stanley, when he does retire, doesn't intend to sit around. He plans to "work with some language missions group in Arizona," after the summer.

Stanley first came to Arizona in June 1948, at the request of the Home Mission Board language missions department. On that long-ago Sunday morning, Stanley found 48 persons in the Chinese congregation. Of them, only three were adults: Ong, his wife, and his sister.

Chinese work began in Phoenix in 1939 when W.C. Henderson, a deacon in Central Baptist Church, became concerned about the community's Chinese people. "He was general manager of a wholesale grocery and had many Chinese customers," Stanley said. "He realized he was not as faithful in witnessing to the Chinese as he should be."

When Henderson became ill, his pastor, C.G. Sewell, continued to work with the Chinese at Henderson's request.

Several home missionaries worked with the Chinese group from 1938 until 1948, when the HMB contacted Stanley.

When Stanley arrived in January 1949, there were 250 Chinese grocery stores in the city, most of them family operated. Through the years that number decreased to "about 75," as families scattered, he said. The Phoenix Chinese community now numbers between 5,000 and 6,000.

At first, the work was hard. The chapel had slow, steady growth, but many Chinese were not interested in Christianity. "Many either followed the old traditional ancestor worship or nothing at all," Stanley said.

He estimated that in the United States and Canada, only five percent of the Chinese population has any Christian connection.

"Basic to Chinese philosophy is that man is inherently good," he explained. "So to approach them with their need for a savior is going against what they have been taught."

But attendance, baptisms and giving have grown across the years. The church has 352 members and in 1977 Sunday School attendance was 221.

—D. Martin



Stanley, a native of Jacksonville, Tex., attended Jacksonville Junior College, Howard Payne College and Southwestern seminary.

Originally, he felt inclined to work with Spanish-speaking people, and in 1938, following college graduation, went to San Antonio.

While there he was appointed by the Home Mission Board to work with the Chinese Baptist church. His work there continued until 1941, when he accepted the pastorate of First Baptist Church, Somerset, Ariz., serving until he was called back to the Phoenix church in 1942.

"I have a great sense of gratitude for the privilege of having worked with them," he said. "I had no idea I would ever work with Chinese. I knew nothing of their culture, their language."

"I came intending to stay until they became self-supporting," he said. Now, more than 30 years later, the church needs little outside help.

"Much of our support came from the Home Mission Board until 1971," Stanley said, "but for the last several years pastoral support was a very nominal amount."

The church has Sunday School classes in three Chinese dialects and in English, and the morning worship services are translated into Chinese as Stanley preaches in English.

But even though the work can stand on its own now, Stanley will be missed. "He has cast his lot with the Chinese," said member Edwin Wong. "We have always thought he was part of the Chinese community."

—D. Martin



## The missing element of BMT?

By William G. Tanner  
HMB Executive Director

Early each year the Home Mission Board sponsors a retreat for its staff members. This is a time of physical and mental refreshment; a time when both fellowship and planning receive our attention.

Usually, we bring in a resource person to speak to the group. But this year we relied on our own people for these emphases. I could not be more pleased with the result.

As I listened to C.B. Hogue, director of the evangelism section; John Havlik, evangelism writer and the HMB's "resident theologian"; Carlisle Driggers, a regional coordinator; and other staff members, I was stimulated and encouraged by their eloquent messages.

And I was reminded again and again of the concern of the Home Mission Board staff for the total person. There was no question of a division between evangelism and Christian ministries. As Gerald Palmer, director of the missions section, told us: "When I was a director of missions in northern New Mexico, I didn't know there was any difference between concern for a person's soul and his body—and I still don't believe there's a distinction."

Every act of Christian discipleship is important. To minister in Christ's name is as legitimate an activity for his followers as to preach in his name. Both are commanded. Both are actions which evidence our belief in Christ and our efforts to live his example.

I do not consider myself a theologian, but I agree with them. I have yet to read any Scripture passage which indicates Christ ever performed his "good works" with a hook in mind. Clearly his object was to reconcile human beings, one to another and one to God. As a result, our Lord fought whatever separated persons from their God-intended dignity, worth, wholeness: whether physical or mental illness, whether personal or spiritual struggles.

Christ's death freed us from our impossible efforts to earn God's grace through works. But he did not free us of the responsibility of doing good works.

Certainly we gain no salvation by what we do (any more than by what we say). But isn't what we do evidence of our salvation? And if we merely preach—but fail to practice—what Christ taught, what do we prove to the world?

HMB staff members said, in effect, "Lip service isn't enough; talk's too cheap. The world must see our concern in action as well as hear it in words; it must experience God's love through deed as well as speech."

And they plan to practice their understanding of a holistic gospel, said the HMB staff.

That's why the evangelism section has committed money and persons to projects such as the total ministry approach in the Bronx (as reported in January HM), a massive community rehabilitation effort.

That's why the church extension department urges its workers to seek to meet all needs of persons—and why missionaries like Byron Lutz live in substandard inner-city housing, conducting numerous ministry/recreation programs while attempting to create a church fellowship.

That is why the language missions department shows such concern for the welfare of illegal immigrants that it plans a new program especially designed to meet their needs—and why language workers like Rafael Melian are so outraged when "Christians tell people about heaven and allow them to live in hell on earth."

And that's why—by the same approach to the gospel—our Christian social ministries missionaries each year report hundreds of baptisms among the persons with whom they work.

Is it possible to divide the good news of Jesus Christ into cozy compartments, labeling one preaching

and one ministering, one telling and another doing? We at the Home Mission Board think not.

Perhaps that is our single regret in Bold Mission Thrust.

From the first, we defined Bold Mission Thrust's targets as telling everyone in the United States of Christ's message of love; and of providing for them an opportunity to join a fellowship of believers in Christ.

Within the concept of fellowship of believers, we buried our concern for ministry.

It was always there; it was always integral to BMT.

But, in retrospect, we've come to feel it was not elevated enough. Ministry was not held up, given equal status; it was not mentioned in the big, bold type of BMT—and as part of the small print, it was almost forgotten.

Except by a concerned, caring HMB staff itself.

I was not here at the Home Mission Board when the objectives of BMT were delineated and developed. Had I been, I do not know whether I would have been so enthusiastic about evangelism and church starting I would have overlooked the other vital element in Christian missions and outreach.

I do not know whether I would have had the insight to elevate ministry. But I hope I would have brought it to the forefront then. For now BMT moves forward, propelled by Southern Baptists' strong desire to tell others of Christ. And it is too late to place ministry alongside evangelism and church starting in the thousands of printed materials that have been released.

Make no mistake: BMT's written objectives are worthy goals, important goals, needed goals.

But at the Home Mission Board, we are also committed to BMT's "unwritten" but equally vital goal of ministry. For us, ministry will never be the missing element in Bold Mission Thrust. □