home missions

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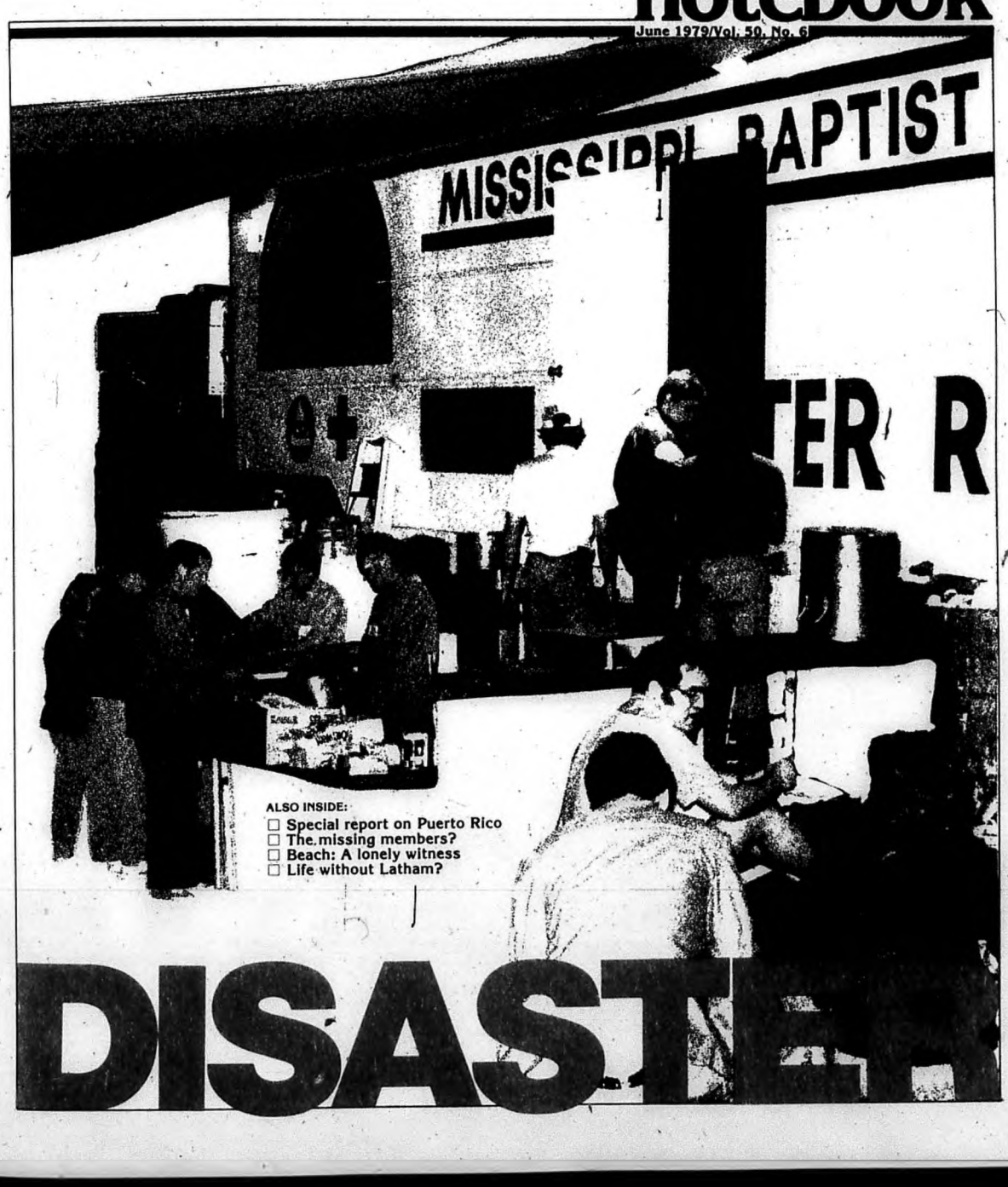

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DISASTER

comment

World Hunger Day

By Walker Knight
HM Editor

World Hunger Day, presently set for August 1, has made a significant difference in Southern Baptist response to one of the world's pressing problems, if judged by increase in gifts.

The Foreign Mission Board received $1.55 million last year, setting a new record for hunger gifts. Most came during the months following 1978 World Hunger Day.

The SBC at Houston will vote on a proposed date change for World Hunger Day, moving it from the first Wednesday of August to the second Sunday of October. While, if approved, this will not take place until 1981, many churches have already shifted the emphasis to a Sunday.

SBC agencies have released, through the Christian Life Commission, these suggestions on observing World Hunger Day.

1. Place World Hunger Day on your calendar. If the Convention-recommended date of August 1 is not best, choose another time.

2. Ask your Christian Life Committee, Church Council, Woman's Missionary Union, Baptist Men's group, or other body [such as Missions Committee] to coordinate plans for a church-wide observance.

3. Since World Hunger Day is on Wednesday, consider planning a "hunger banquet" at the time of your regular church dinner. Serve only rice and water or bread and water, or nothing, and give the regular price of the meal through the Foreign Mission Board to relieve hunger. For a detailed program, obtain a copy of **Missions Night Out** Resource Booklet, jointly produced by the Brotherhood and the WMU, from your Baptist Book Store.

4. Focus your Wednesday night Bible study on Bible teachings about hunger. The Christian Life Commission's pamphlet, "The Bible Speaks on Hunger," can be used as a guide.

5. Your Brotherhood and WMU can sponsor mission action projects to help the hungry in your area. A church food closet can be established in your church, or canned goods can be collected for your association or another church. Local agencies which deal with hunger often need help. The associational director of missions can offer other suggestions for mission action in your community.

6. Brotherhood and Woman's Missionary Union can plan programs about the complex problems of hunger in our world. Information may be obtained from the Brotherhood, WMU, Home and Foreign mission boards.

7. Pastors can preach on Christians' responsibility to the hungry.

8. Your Christian Life Committee can lead the church to exercise responsible Christian citizenship on behalf of the hungry. Some churches may want to adopt a statement of support for hunger to be given to legislators and news media.

9. Appoint a task force to study hunger-related problems and make suggestions for the church.

10. Invite a person well-informed about local hunger problems to speak in your church.

11. Pray for God's help in dealing with hunger issues.

12. Distribute reprints of the **World Mission Journal** article entitled "What One Person Can Do About the World Hunger Crisis." The article lists practical suggestions for individual and group action and can be obtained free from the Brotherhood Commission.

13. Encourage church members to channel gifts for hunger relief through the Home and Foreign mission boards. Some members may choose to forego one meal a week and give its price to hunger relief.

Let me reinforce the last suggestion. **Seeds**, publication of the world hunger task force at Oakhurst Baptist Church, Decatur, Ga., recommends the Miss-a-Meal effort as the most effective personal response for all Southern Baptists.

The Miss-a-Meal proposal of throughout the year giving to world hunger the money saved from skipping a single meal a week, and spending the saved time in meditation and prayer, combines the emotional, the financial and the spiritual. This will form the basis for further, even more important responses in the future.

A book of "Miss-a-Meal" devotionals, **Roots of Hope**, has been published by **Seeds**. Written by a cross section of Southern Baptists, it includes a chapter by Glenn Hinson on guides to a devotional response. ($1.95 from 222 East Lake Drive, Decatur, Ga. 30030).

Southern Baptists' response to World Hunger continues to grow, and our effectiveness in the use of funds also increases. The denomination is on its way toward making a significant impact on its world. □

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EDITORIAL STAFF
Walker L. Knight, editor
Everett Hullum, associate editor
Phyllis Faulkenbury, asst. editor
Karen Mitchell, design editor
Alice Felton, editorial assistant

CONTRIBUTORS
Editorial Department
Celeste Loucks
Dan Martin
Judy Touchton
Jan Trusty
Audiovisuals Department
Bill Bridges
Paul Obregon
Don Rutledge

notebook issue editor: Phyllis Faulkenbury

Cover photo by Tim Nicholas

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Disaster strikes!

After tornado, Wichita Falls residents survey wreckage of their homes.

By Dan Martin
NMB News Editor

WICHITA FALLS, Texas—Southern Baptists demonstrated "we are a family" by responding to springtime disasters which struck in Texas, Mississippi and Oklahoma.

On the evening of April 10, tornadoes devastated Wichita Falls and Vernon in north Texas, and Lawton in southern Oklahoma.

On Friday the 13th, the Pearl River in Mississippi swamped 8,000 homes in towns near its banks from Jackson south to the Gulf coast.

Within hours after the twin tragedies, Southern Baptist Convention disaster relief network swung into action. Florida, Louisiana, Oklahoma and Arkansas Baptists offered aid to staggering north Texans; Louisiana and Arkansas offered help to Mississippians hit by the rampaging river. Oklahoma, with less major damage, did not require special aid.

"Southern Baptists showed the concern and caring aspect of the various components," said Paul Adkins, Home Mission Board coordinator of disaster relief.

"The response showed that we really are a family," he added. "When any part of the family is hurting and in need, Southern Baptists respond with love and tangible help."

To be more effective when disasters strike, state convention disaster relief workers for several years have coordinated their efforts, Adkins said.

Now, each of the 33 state conventions has named a disaster relief coordinator, and 22 conventions have specific task forces with personnel trained to respond to disaster.

Adkins said each of the task forces is capable of providing mass shelter, mass feeding, clothing, medical assistance, communications, funding for immediate emergency needs, followup and cleanup.

In the April disasters, the network functioned, Adkins said. Nearby conventions offered assistance, workers,

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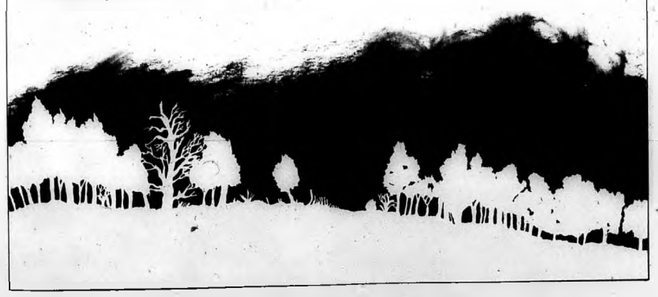


monies, materials and prayers for the stricken areas.

"This was the first time cooperative help has been offered to Texas by other state conventions," said Charles McLaughlin, coordinator of the Baptist General Convention of Texas Disaster Relief Unit.

"Of course, we have always received splendid help from the Home Mission Board when disaster occurred," he added.

McLaughlin explained what happened in Texas: "The storm hit about six o'clock on April 10. In a matter of a few minutes we alerted the disaster relief unit. They had moved to near Wichita Falls by midnight and a full crew were in operation by 5 a.m. the next day.

"Early Wednesday, we received a call from the Louisiana convention offering help. Since we did not have complete information, we asked them to stay on standby. A little later, we received a call from the Oklahoma convention offering help. We also asked them to be standby.

"When the picture became clearer, we called Louisiana and then Oklahoma and released the standby status of their units and crews. But they were available had we needed them."

During the ensuing hours, Arkansas Baptists also offered help, officials said.

On the morning after the tornado, Florida Baptist Convention officials sent their disaster relief coordinator, Charles Regland, to Wichita Falls to assist in the relief operation.

"The sensitivity of Southern Baptists to disaster relief has grown in a very commendable way," McLaughlin added. "We have received help from churches in distant places, as well as in Texas."

He said one small church far from Texas had "sent a letter to express its compassion and concern and included a $100 check."

Adkins noted that the response of Southern Baptists from across the nation to the Texas and Mississippi disasters has "demonstrated our sense of compassion. Jesus asked on one occasion, 'Who is your neighbor?' The relief response indicates Southern Baptists know that geographical or jurisdictional boundaries make no difference when another person is in need.

"Those with resources to respond did so, and many people across the Convention showed concern and prayer for those who were hurting."

He commented that Texans and Oklahomans often "say they want to do all kinds of bad things to each other at the time of the annual Texas-Oklahoma football game, but they come together as brothers and sisters in a time of need."

Within three weeks after the tornado, contributions to disaster relief made through the BGCT amounted to more than $40,000. Many churches and associations sent truckloads of clothing, foodstuffs, work crews and other personnel.

Color photographic slides of the disaster were sent to the 23 churches in Texas which televise Sunday morning worship services and the appeal boosted contributions.

The Home Mission Board has earmarked funds to be sent to Texas to help pay costs of disaster relief, but the monies will not be sent until final costs of the effort are tallied.

At the request of Mississippi Baptists, the HMB sent $10,000 to assist in relief operations in the Mississippi flooding.

The swirling, evil monster of a tornado which hit the north Texas city of 100,000 ripped an eight-mile swath of death and destruction, caused $350 million in damage, killed at least 45 and injured 1,000 more. Some 2,500 homes were destroyed, 5,000 other dwellings damaged and some 20,000 persons left homeless.

In the gray light of dawn the morning after the tornado, stunned survivors were greeted by the Texas Baptist disaster relief mobile unit and a dozen trained volunteers. In the days following the tragedy, the big tractor trailer rig and its crew provided thousands of meals, clothing, staple food items, emergency medical relief, reconstruction crews and spiritual encouragement.

Robert E. Dixon, executive director of Texas Baptist Men, called it the worst destruction he has seen in a decade of disaster relief work, during which he has taken the disaster mobile unit and its crew as far as Honduras.

The tornado claimed the lives of six Texas Baptists—three in Vernon, three in Wichita Falls—and destroyed two churches. Two other houses of worship were badly damaged.

Texas Baptists also provided emergency shelter, opening churches and homes. A crew provided a child care center to help parents sorting out what remained of their homes.

In Mississippi, Baptists participated in relief efforts as Pearl River surged out of its banks and cut a path of destruction from Jackson to the sea.

In Jackson, residents did not expect the insidious water which came after more than 10 inches of rain fell.

Further down river, people had more time to prepare for the flooding and many homes and businesses were saved by sandbagging.

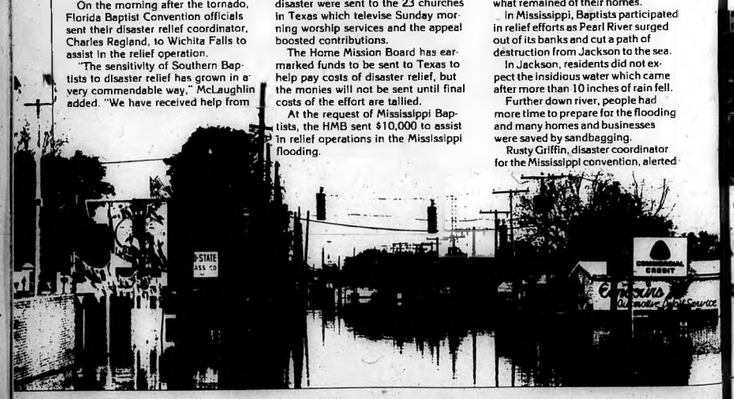
Rusty Griffin, disaster coordinator for the Mississippi convention, alerted his volunteer crew and activated the disaster relief unit, a 40-foot moving van with a 750-gallon water tank and mass feeding capabilities.

Other Baptist church members, pastors and denominational workers aided in the evacuation, in rescuing perishables and in massive cleanup. Children at Baptist Children's Village gave away colored Easter eggs (boiled ones) to victims. Other children helped with evacuation; and a caseworker, Bob Catlett, worked with other relief efforts.

Disaster relief workers praised Southern Baptists for their concern, care and prayers in the aftermath of the disasters. With the outpouring of relief aid, officials asked churches, individuals and associations who wish to contribute to the effort to use established channels.

One relief official said: "When the relief aid—money, food, personnel, materials—is channeled through the HMB or through the state convention, it can be put more quickly to use and sent to meet greatest needs. With a coordinated effort, we can avoid overlapping and prevent some areas from going unaided.

"We thank God for the outpouring of concern and tangible support, but we do ask people please to channel their aid through established systems. Every penny they give will be used to help." □



Under the big top

By John Rutledge
Staff writer, Texas Baptist Standard

DALLAS, Texas—When Wilshire Baptist Church—sophisticated, socially aware, upper middle class—wanted to motivate its people evangelistically, it reached back in time, somewhere between the brush arbor and the camp meeting, and found the idea for a tent revival.

The result, held four nights in late April, was a first for the church, for the city and for the 20 persons who accepted Christ.

Tents have been widely used by traveling evangelists, yet are uncommon among Southern Baptists today. But the church's evangelism committee wanted to try it, give the campaign a catchy name—Springtop—and hold meetings in a city park where thousands might notice and attend.

The tent was "a symbol for our people we were doing something different," a staff member said. It would be an attempt at "event-evangelism," giving members an excuse to witness and a place to bring friends to hear the gospel.

But for awhile, it seemed city ordinances would overrule the revival.

"Dallas officials had never before allowed a tent revival in a city park," said Steve Stroope, assistant pastor. "Separation of church and state was brought up. So we stressed cultural rather than religious aspects."

Still officials balked, though park board guidelines did not specifically forbid the meeting.

"Until you get something more exact, why not let us use the park?" the church asked.

"The park board okayed it by a slim vote," Stroope said. "But our problems had just begun."

Erecting the tent required a building permit, which the city denied because park restroom facilities were inadequate. It took two months and a promise to rent restroom facilities, to secure the permit.

The church then had to purchase $500,000 worth of insurance to protect itself, the park board and the City of Dallas; an additional $1,000-bond guaranteed any damage to the park would be repaired.

Finally, legal red tape aside, the church planned its promotional campaign. Newspaper advertisements and more than 4,000 leaflets announced the event as "Springtop," a name resembling Dallas annual "Summertop" entertainment series featuring the Dallas Symphony Orchestra.

For some, the name was confusing, Stroope said. "One couple at the revival called an usher and asked when the orchestra would play. They left when told there would be no orchestra.

"If there is one thing I would change about the revival it is the name," Stroope said. "But we were careful to explain it was a Christian concert. We didn't want to mislead people."

Despite initial difficulties, "I think the great story is that revival has been brought to our people," pastor Bruce McIver said. More than 800 attended the first services; by the end of the week, 1,000 persons, some sitting under the stars, were attending.

"Members took on a personal responsiblity to bring their friends," Stroope said.

The church, which has 2,000 resident members, had started preparing three months earlier with witness training classes.

Stroope, who preached as a high school student at tent revivals in East Dallas, was pleased with participation but believed 20 professions of faith were fewer than the revival should have produced.

"Normally, that would bother me," he said. "But I think a lot of these people were hearing the message for the first time. We've a lot of work to do in the next six months."

Changed lives bear evidence of the revival's success. One black family, bored with Sunday night television, saw the "Springtop" ad in the newspaper entertainment section. They drove to the park, but found the revival over for the night.

They returned Monday night and the entire family—parents and three children—accepted Christ.

"A tent allows greater freedom," said visiting evangelist Doug Tips of Lubbock. "The congregation has an opportunity to move out from the walls of the church."

"But I don't want our members to think a tent is the only answer," said Stroope. "The idea is for them to get out, to become excited in their circles—and in the world." □

For MSCer, there's no place like Nome

By Judy Touchton
HMB Assistant News Editor

NOME, Alaska—On Patti Boyd's first day in town, it was windy, but sunny and warm—six degrees below zero!

As Boyd and missionary Bill Webb drove to town, blowing snow made visibility only about five feet in any direction, and driving hazardous. As a result, they were trapped in a snowdrift.

"I knew the Lord had not sent me to Nome to die," Boyd recounted, "but I certainly was worried for about 15 minutes. Fortunately a snowplow came by."

Boyd, a 27-year-old Ft. Worth, Texas, registered nurse, is a Mission Service Corps volunteer in Nome, a mining town on the Bering Sea, sometimes called Gold Rush City.

She arrived Feb. 1, after two and a half weeks in Anchorage.

"It was real culture shock. Nome is nothing like anything," Boyd insisted. "No trees, lots of telephone poles, lots of windstorms."

She lives in one of two apartments, known as the Nome Baptist Group Home, three miles from the city.

She grew up in the South where she trained as a nurse and studied with noted heart surgeon Michael E. DeBakey.

To move to Nome, she gave up a comfortable job with a group of cardiologists and a special closeness to her parents and her 16-year-old sister, Cindy.

But Boyd had always been interested in missions. She was fascinated by experiences of a girl friend who did volunteer summer missions work in Chile.

And after Boyd attended a missions service and heard about Mission Service Corps, she wrote for an application—for foreign missions.

But the application was also shared with the Home Mission Board. And in October 1978, the Home Mission Board called to ask if she could be in Alaska in 15 days.

Boyd prayed, talked with her parents, but "couldn't get a peace about it." So she said no.

But she didn't rule out Alaska entirely.

Later, the Home Mission Board asked again—this time specifically about Nome.

Well, Nome is practically foreign missions anyway, Boyd decided.

Her first Sunday in town, the pastor asked her to conduct the church service.

"I shared my testimony with them and some thoughts on what had happened to me so far. I did have one decision that morning—I joined the church."

In Nome, Boyd is a houseparent in the group home, a temporary or permanent home for teenagers with no place else to go—abused children, troubled youngsters, orphans, handicapped children whose parents cannot care for them.

She is paid with state funds through Nome Baptist Ministries. Her home church, Birchman Avenue in Ft. Worth, also provided some money for her move.

During her 48 on-hours as relief houseparent, Boyd tries to teach the children some principles for living—including discipline.

Living in Nome requires lots of discipline.

"The cost of living is much higher than in the Lower 48," Boyd reported. "Regular gasoline costs 99 cents a gallon; white bread is $1.89 a loaf; whole milk is $6.40 a gallon. Rent for a simple one-bedroom apartment is about $500 a month."

The city has a high percentage of alcoholism among its 3,000 residents, most of whom work in non-traditional jobs—ivory carving, hunting, jade mining.

Nome is nothing like anything. People who die in winter cannot be buried until summer. The permafrost prevents digging a grave. A memorial service is held at the time of death, the body placed in a special holding house, then graveside services are held in summer.

Although Boyd's first winter was warm—for Nome—it included 19 blizzards. The coldest temperature was 20 below zero; with wind chill, nearly 45 degrees below.

In February, Boyd wrote in a newsletter that Nome had 7 hours and 54 minutes of sunlight that day. "We gain 7 minutes a day," she added as if every minute was precious.

Nome lacks lots of things precious to Boyd—including good Southern food. As yet she hasn't adjusted to the Eskimo diet: walrus roast, seal ribs, dried fish and muk tuk (whale blubber), dipped in seal oil.

Once, during lunch with Eskimo friends, she tried some of everything. "But I was grateful they didn't have time to make dessert," she said. "It would have been whipped seal oil and berries—[their] ice cream. I equate it to eating Crisco."

At 5 feet 7 inches, Boyd towers over most Eskimos. Her nearly black hair blends in, but her blue eyes stand out. She's quiet, but friendly—not exactly outgoing, "but neither do I sit in the corner and let the world pass me by."

Boyd hasn't married. But in Nome, she mothers a brood of children.

During time off, she works with semester missionary Tina Tolliver and youngsters at Nome Baptist Church. They hold four Bible clubs, three for older kids, one for preschoolers. In seven weeks, the clubs grew to a total of 47, mostly boys, about half Eskimos.

But sometimes communication is a problem. "Once we asked who wanted to say the prayer before snack. One little boy raised his hand—volunteering—then asked, 'What's a prayer?'"

Boyd planned to stay in Nome only six month, but later found Mission Service Corps volunteers are supposed to stay a year.

"I don't think I could live in Nome more than a year. Here you need somebody to help. There's lots of things you need two people to do.

"And I can hardly wait to see a real tree and run through grass," she added.

"Oh, I feel a part of Nome, its culture, its atmosphere, the work. But I miss nursing—and home—more than I expected." □

Nome, Alaska, a collection of small shanties between barren tundra and the Bering Sea.

Texans learn Uptown ways

By Vicki Dortch

CHICAGO—"4429 N. Broadway!" exlaimed the cab driver. "That's a bad neighborhood—mostly winos, blacks, Mexicans, drunks. . . ."

The cab driver saw that neighborhood as an inner-city ghetto: a 12-block area with 90 ethnic groups speaking 50 languages, with filthy and trash-laden streets, overcrowded tenements and halfway houses, burned-out, abandoned buildings, dark alleys, a depressing view of poverty and unconcern. Less than one percent of its 150,000 inhabitants profess to be Christians.

But 47 East Texas Baptist College students caught a different vision of uptown Chicago—a vision of people reaching, searching, crying for someone to care.

The students spent their week of spring break meeting the challenge of that vision. They ministered to and shared the gospel with literally thousands of inner-city dwellers.

"Somebody has to care for them. The needs are so overwhelming, it just breaks my heart," said Jim Queen, pastor of the Uptown Baptist Church, which meets in a storefront in the heart of Chicago.

"Without the work students do each year, we wouldn't be where we are [in our evangelistic thrust]," says Queen.

ETBC senior Cindy Potts has worked in the area during three spring breaks. "I used to hate the poor, but there has been a change in my heart; a love that grows deeper and deeper every time I'm here," she said. After earning seminary and social work degrees, she plans to return to uptown Chicago to help establish a counseling center.

Beginning the week for the students was a full day of intense orientation, including tips from a representative of the Chicago police homicide division: "Keep away from abandoned buildings, walk away from gangs, expect hostility, and never go out alone."

For some, the week was the "experience of a lifetime." They were often scared—doors were slammed in their faces; they were ignored, yelled at, and made fun of. But many people were receptive and invited students into their homes. Sixty persons accepted Christ; over 400 attended the Saturday night rally.

Several international students served as interpreters, making communication possible with Laotians, Vietnamese, Chinese, Cambodians, Indians and Mexicans.

Most contacts were one-to-one.

"We have to be their friends," said Joe Hutchinson, a student now serving as a semester missionary. "Sharing the gospel just isn't enough."

Queen began his uptown ministry in January 1976, as a church planter. The first group of ETBC students became involved in June that year. Eight summer missionaries stayed 10 weeks.

The tremendous needs touched those eight students. Through them, Queen's vision spread and spurred young people from ETBC to return summer after summer.

Queen says the group's work helps give the church exposure. "We need to know who is behind the doors and the only way to find out is to go out into the community."

ETBC students caught a vision of uptown Chicago, but their vision didn't stop there. They took back to Texas a fresh vibrance, a stronger commitment and bolder witness. □

Dortch is director of public relations, East Texas Baptist College, Marshall.

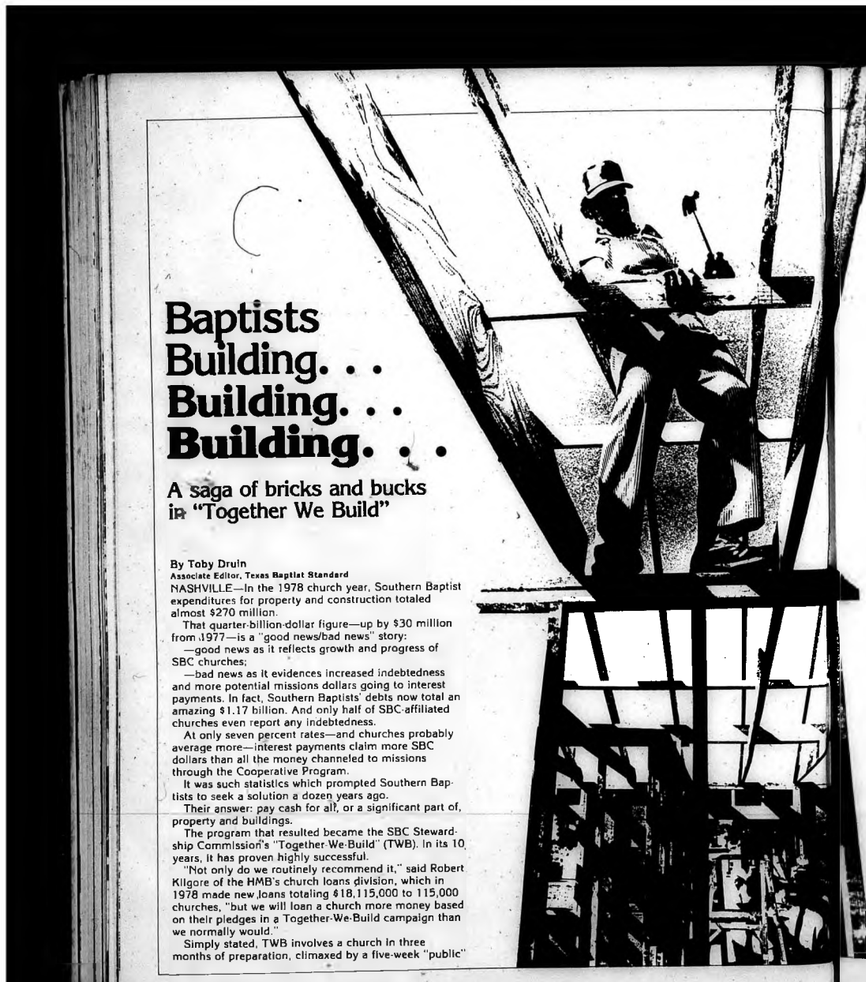
Businessmen urge more laity action

NASHVILLE—Responding to a plea from a group of Baptist businessmen, the Southern Baptist Convention Executive Committee voted to appoint a five-member special committee to explore ways for laypersons to be involved more effectively in Bold Mission Thrust.

The action followed a presentation by C.E. Price of Pittsburgh, Pa., vice president and general manager of Westinghouse Corp.'s Industry Services Division. Price spoke on behalf of 15 executives concerned about BMT, the denomination's effort to proclaim the gospel to every person.

His report urged pastors to recruit and train laypersons in personal evangelism, and called for a national strategy to enlist one million SBC laymen in evangelism efforts.

Price, among key SBC businessmen on an HMB-sponsored missions tour this past fall, expressed support for Board BMT plans. □



Baptists Building. . . Building. . . Building. . .

A saga of bricks and bucks in "Together We Build"

By Toby Druin
Associate Editor, Texas Baptist Standard

NASHVILLE—In the 1978 church year, Southern Baptist expenditures for property and construction totaled almost $270 million.

That quarter-billion-dollar figure—up by $30 million from 1977—is a "good news/bad news" story:

—good news as it reflects growth and progress of SBC churches;

—bad news as it evidences increased indebtedness and more potential missions dollars going to interest payments. In fact, Southern Baptists' debts now total an amazing $1.17 billion. And only half of SBC-affiliated churches even report any indebtedness.

At only seven percent rates—and churches probably average more—interest payments claim more SBC dollars than all the money channeled to missions through the Cooperative Program.

It was such statistics which prompted Southern Baptists to seek a solution a dozen years ago.

Their answer: pay cash for all, or a significant part of, property and buildings.

The program that resulted became the SBC Stewardship Commission's "Together-We-Build" (TWB). In its 10 years, it has proven highly successful.

"Not only do we routinely recommend it," said Robert Kilgore of the HMB's church loans division, which in 1978 made new loans totaling $18,115,000 to 115,000 churches, "but we will loan a church more money based on their pledges in a Together-We-Build campaign than we normally would."

Simply stated, TWB involves a church in three months of preparation, climaxed by a five-week "public" program designed to secure pledges. Ideally, the program is led by a trained consultant who oversees weekly progress.

Over the years, the program has proven itself in churches of all sizes. A large Arizona church raised $3.3 million using procedures identical to those used by a small Georgia church in securing pledges of $33,000.

And the program often yields more than cash.

Paul W. Powell, Tyler, Tex., pastor, has had two TWB campaigns totaling almost $2 million.

"The program is good," Powell found, "but aside from the money, in the midst of the program I was preaching about stewardship and sacrifice and 60 people accepted Christ as savior. There is a tremendous spiritual impact."

Echoed another pastor, "I don't think any program has done more for our church—not even counting the money."

Walter Cook Jr., pastor of Mt. Zion Baptist Church in Pomona, Calif.—among the first black SBC congregations to try TWB—raised more than $105,000 in pledges.

He discovered "more of the pastor's time was required" than might be true in white churches, but he said, "We have not fathomed yet the worth of the program to our church. At the outset, my primary objective was to raise the largest amount we could. But I found it served to bridge gaps in the church and it solidified us into one unit, spiritually, economically, numerically.

"It's an ideal program," he added, "and I'm speaking from a black perspective. This type of money seemed more a dream than a reality at the beginning of the program, but as it took form, it became a reality we could raise that kind of money.

"I highly recommend Together-We-Build," he concluded, "especially to black churches."

Wayne Allen, whose Carrollton, Tex., First church raised $1.7 million in three TWB campaigns, discovered his people's sacrifices to support TWB carried over into new dimensions in giving. "I hear them saying they have it in their [family] budgets and will continue to give larger amounts, even when the campaign is over, than they did before we began TWB," he said.

From its original authorization by the SBC, the program has functioned on a fee basis. Churches requesting the service pay a fee for it.

That policy has been challenged on several occasions. But each review has concluded the service merits the expenditure by the local church.

Fred Chapman, Stewardship Commission director, supports the fee system, which puts his nine-member agency on a pay-as-you-go basis and takes no money from Cooperative Program funds.

So far, some 300 churches have raised more than $65 million through Together-We-Build. And this year the commission will assist about 120 churches, large and small, in every area of the Convention. As requests grow, the commission has had to train additional consultants.

Texas, California and North Carolina now have "authorized" consultants. Pastors can also direct their own TWB by using a $20 packet of materials from the Stewardship Commission.

Most pastors, however, agree with the Texan who said, "I am not a fund-raiser; I am a preacher." When his church needed to raise money, he chose the Stewardship Commission "because I have confidence they know the churches and have the right motive and approach," he explained.

Non-SBC fund raisers have also adopted the Together-We-Build name—which the Stewardship Commission is attempting to copyright—and "have used it to lead Southern Baptists to believe they are SBC affiliated," said Bennett Cook of the HMB's church loans division.

As an outcome of uneven results of non-SBC directed Together-We-Build campaigns—"they've gotten some of our churches in trouble"—HMB church loans workers urge churches to use "Stewardship Commission or state-trained consultants," said Robert Kilgore.

"They've got to go in and do their work in such a way that the church fellowship is not damaged, and when they leave, the fellowship is intact and vital," said Kilgore.

"This is not always true with professional fund raisers."

Kilgore added the division "scrutinizes much more carefully loans to churches not using TWB specialists. We are not as generous in our loans if they are not using SBC workers."

Another advantage to churches, Kilgore said, is Stewardship Commission fund-raisers charge less. However, neither commission nor professional organizations will share their fee structures, for fear of comparisons and for fear they might be removed from consideration by a church before they can explain the services they offer.

Fees charged by SBC workers do not depend on money raised; nor do SBC agents push or "high pressure" for pledges to make more money. All tell in advance what fees will be charged and there is no variance, regardless of pledges.

Unlike professional fund raisers, too, each SBC consultant works on salary, not on a percentage or a commission.

Yet despite higher costs, most pastors using professional fund-raisers express satisfaction with results. Said one, "I have often asked myself if we might have done as well had we gone with one of the Convention programs and my answer is, 'Yes, if we had done the same things.'"

Those "same things" are the minute details of the Together-We-Build program and all—whether professional fund-raiser or Convention-trained consultant—claim following TWB's proven techniques is the key to success.

The important thing remains that any church concerned about raising money for construction has help available. And whatever route is chosen, the result probably will be worth the effort and cost.

The fact that 10 years after the program began SBC churches pay more interest on loans than they give to missions through the Cooperative Program does not indict Together-We-Build as a failure.

Hundreds of churches are debt-free or are saving thousands of dollars because they used the program; higher amounts of interest result from churches increased priority on buildings—perhaps, in some cases, because they know that through Together-We-Build, they can turn their dreams into reality.

And that was one of the things that prompted creation of TWB in the first place. □

Baby formula use questioned

ATLANTA—Two Southern Baptist institutions were to have voted in favor/of stockholder resolutions designed to oversee and inhibit marketing of infant formula in undeveloped countries, the May issue of **Seeds** magazine reported.

The Southern Baptist Annuity Board which holds 20,000 shares of stock in Abbott Laboratories said they would vote in favor of a resolution calling for establishment of a review committee of medical and health professionals to oversee company marketing practices.

The Georgia Baptist Foundation, which holds 2,400 shares of Bristol-Myers stock, voted in favor of a resolution aimed at stopping the company's practice of giving formula samples to hospitalized mothers in underdeveloped countries.

Gary Gunderson, co-editor of **Seeds**, a monthly publication dealing with world hunger issues, said this may be the first time any Southern Baptist institution has voted on this issue at a stockholders meeting.

"Infant formula, which is a healthy and nutritious substitute for mothers' milk, is being marketed in regions of the world and to consumers of the world, where it is almost impossible for it to be used safely," explained Gunderson.

Illiteracy prevents following label directions, which include mixing the formula with sterile water. In fact, most third-world-country populations are not even aware of the necessity of boiling water for consumption, don't understand germs and do not have refrigeration.

"So when they buy the formula, it becomes a breeding ground for disease. What they're doing in effect, is feeding a child food that is bad. As a result, a high percentage of bottle-fed children develop intestinal and digestive diseases," he said.

R.C. Pirtle, Southern Baptist medical missionary on furlough from Yemen, told **Seeds** the most common problem among children in the Yemen Hospital is intestinal tract disease caused by contaminated formula. Often these children die, he said.

Also, the imported formula is very expensive, Gunderson said. "Mothers often dilute it more than suggested, meaning infants do not get the needed nutrients.

"It is a problem of marketing a good product in highly inappropriate places," Gunderson said. "As a result, a good product is turning into a deadly product."

None of the stockholder resolutions are aimed at curbing distribution of infant formula in the United States, Gunderson said.

Southern Baptist groups hold stock in all three major American manufacturers and distributors of infant formula: Abbott Laboratories, Bristol-Myers, and American Home Products.

The Foreign Mission Board holds 23,000 shares of stock in Abbott Laboratories, according to **Seeds**.

Southern Baptist Theological Seminary holds 3,000 shares of stock in American Home Products, **Seeds** reports. Badgett Dillard, vice-president of finances at Southern, told **Seeds** he was not aware of the proxy resolution pending at the stockholders meeting and that Southern was not considering any action.

Gunderson explained that Southern Baptists holding stock in companies vote on such issues as infant formula—even if unknowingly. "Unless you send back your proxy with a specific vote, your vote is recorded in favor of management," Gunderson said.

Many organizations do not review stockholder resolutions for possible vote.

"And unless you were looking for the issue, resolutions are usually worded in such language that you would not necessarily be able to sift through to the issue to determine whether to vote," Gunderson added.

The Texas Christian Life Commission first approached Darold Morgan, director of the Annuity Board, with the idea of voting in favor of the infant formula resolution, which was introduced for a second time this year. Last year the resolution received the required three percent of the vote and under Securityies and Exchange Commission regulations must be introduced this year. But to qualify for introduction in 1980, the resolution must receive six percent of the vote.

The infant formula controversy has raged for months with many religious groups boycotting Swiss-based Nestles and their wholly-owned American subsidiary, Nestles, America, because of the company's infant formula distribution policies.

But stockholder influence over Nestles, the nation's largest distributor of infant formula, is limited, since no Nestles stock is traded in the United States, **Seeds** reported.□

More language helps needed

NASHVILLE, Tenn.—Calls for renewed efforts to equip bi-vocational and language pastors in ministry highlighted the annual workshop of state Seminary Extension representatives.

"All men have a right to hear of the love of God in the language of their soul," James Lewis told staff members from 15 state conventions. Lewis, assistant director of the HMB department of language missions, urged development of additional printed materials and training opportunities for ethnic church leaders.

"Seminary Extension was the first SBC agency to respond to the needs of language pastors," Lewis said. "We appreciate what we have, but much more is needed—and on a more advanced level."

A department of the six Southern Baptist seminaries, Seminary Extension had made nine of its basic courses available in Spanish. Two other courses are being translated.

Significantly, one workshop participant was Manuel Alonso of New York, the first ethnic leader to be designated as a state Seminary Extension representative. Each representative holds a major staff assignment in his state in addition to helping promote study through Seminary Extension.

Ethnic and bi-vocational ministers are receiving promotional emphasis through 1980.

J.T. Burdine, stressing needs of bi-vocational pastors, pointed out that the nation's economy is having an impact on the ministry. Eroding financial support, he said, prompts more and more pastors to consider a bi-vocational role. Burdine is a consultant in the HMB rural-urban missions department. □

The chaplain's prayers

Prose/poetry influences Kansas Senate

TOPEKA, Kans.—Most religious leaders, upon finishing a prayer, expect it to be met with quiet reverence. Or a few solemn amens.

Fred Hollomon, when he finished praying before the Kansas Senate on Jan. 18, was surprised by thunderous applause.

"At first I wondered what the Lord must think," he grinned. "Then I decided that he was probably pleased."

The applause was in response to the Baptist Senate chaplain's five-line prayer: "Omniscient Father, help us to know who is telling the truth. One side tells us one thing, and the other just the opposite. And if neither side is telling the truth, we would like to know that, too. And if each side is telling half the truth, give us wisdom to put the right halves together. In Jesus' name. Amen."

Senate chaplain since the 1979 session opened in January, Hollomon explained that Senate chaplain is something he never expected to be.

After a painful divorce, he quit his pastorate of more than 20 years, seeking other employment. His search led him to a friend, the senate majority leader for Kansas House of Representatives. Hollomon worked as his assistant two years, then became administrative assistant to the senate president.

During those years, he was known for his Christian counseling and realized his job was a ministry. "Many I worked with had problems at home. They knew of my own problems; I didn't threaten them," he said.

"I wasn't there to beat them over the head with a Bible."

So obvious became Hollomon's influence that Duane (Pete) McGill, Kansas speaker of the House, once said, "Anybody who thinks a person can't be in state government and be a Christian doesn't know Fred Hollomon."

Opportunity for Christian witness grew.

Occasionally, when the regular chaplain was absent, Hollomon said he would "pinch hit" for him.

This led to his appointment as Senate chaplain.

"I look at the chaplaincy as one way to give Southern Baptists exposure," Hollomon said. "Our state convention has only about 200 churches and 40 missions and still uses 'Southern' with Baptist.

"It's really something for a Southern Baptist to be in the Senate."

But not only did Hollomon want to help his denomination. He also wanted to help the Senate. He noted that most senators accepted the invocation only as a formality. He wanted to change that.

Sometimes he used his own poetry, sometimes prose, but always he prayed from the senators' viewpoint, and this, he believes, claimed their attention first.

The applauded prayer went through United Press International to all areas of the country, and was even repeated by a national news commentator.

He soon began receiving mail from across the country; senators and representatives asked for copies of that prayer and others.

"It usually takes several hours to write a prayer," Hollomon said. "[Before the chaplaincy] I had never written a prayer—but I learned that its importance could be more than I ever dreamed."

Hollomon is paid $45 per week. He drives 50 miles one way to attend the Senate sessions, always arriving early to counsel.

However, counseling situations arise only occasionally. Recently one senator undergoing divorce sought the chaplain because he "knew I would understand," said Hollomon.

But mainly his work is done through prayers, Hollomon says.

Son of a life insurance salesman, Hollomon was born in Dawson, Ga., but grew up in Alabama. He graduated from the University of Alabama with a degree in business administration.

He attended Southwestern seminary and served as pastor in Missouri and Oklahoma before moving to Kansas.

Presently, he combines duties at the Senate with his pastorate of Faith Baptist Church in Lawrence. In the year he has served there the church has grown from 35 members to 115.

Hollomon also has been a member of the HMB board of directors for eight years.

His senate term ended April 2. "I'll miss it," he said. "It's been a challenge—been good for me.

"I hate to see it all end."

But Hollomon has many good memories of his term, and he has his prayers, which he hopes someday to publish.

Yet for him, the chaplaincy has been more. It has been a proving ground, a chance to accomplish something new.

"It was a way of crossing barriers without compromising myself in a setting where I normally wouldn't have the chance," he said.

"I was able to be Senate chaplain without changing Fred Hollomon to do it." □

A hairy gift for AAEO

GREENWOOD, Miss.—Curtis Burge may not have given his all to home mission. But he did make a significant contribution which was, indeed, part of himself.

Burge, pastor of First Baptist Church, brought his moustache to church in an envelope.

According to a story in Baptist Press, Burge had taken a lot of ribbing about how much better he'd look without it. So he cut off the moustache and after a church gathering, offered to sell the shavings to the highest bidder. The proceeds were to go to the annual Annie Armstrong Easter Offering for home missions.

When the bidding soared way beyond a dollar, Burge's wife walked to the podium and emptied her change purse. Others got into the spirit of the occasion and before the evening ended, a total of $42.80 had been donated.

The delta church's offering goal is $7,000. The Convention-wide goal is $15 million.

The Baptist Press story did not reveal what was done with Burge's moustache. □

Alaska's oldest Baptist dies

FAIRBANKS, Alaska—"Grandma" Minnie Tucker, who was about 107 when she was baptized, died this spring. She was "about 120."

Although Mrs. Tucker—believed to be Alaska's oldest resident—listed her birthday as August 12, 1866, her daughter, Edna Wilder of Fairbanks, said no accurate record of her mother's birth exists. The family believed Mrs. Tucker was about seven years older than the age she'd given Social Security.

Mrs. Tucker made a profession of faith under the ministry of John and Lillian Isaacs, home missionaries at Friendship Baptist Mission. She and the Isaacses became warm friends—a far cry from Grandma Tucker's feelings about the first white man she saw when age 10: "Mother was afraid of him," her daughter recalled.

Added home missionary Valeria Sherard, a close friend of Mrs. Tucker's: "Her love for Jesus was pure and deep. She is missed. . . . I thank God for her life and the impact her influence has had for God and for righteousness." □

Lubbock church alters traditional outreach

LUBBOCK, Tex.—The traditional pattern of a white church trying to reach other races in its changing community is being reversed in a West Lubbock neighborhood.

In April a black Southern Baptist congregation led by black pastor Leon Anderson constituted in Pilgrim Baptist Church—its goal being to reach all races.

Already white members have joined, making it the only strong church of any kind in a large integrated residential area where four new housing developments are underway.

The congregation had been meeting in another part of the city, but their building, situated on a back street, had become inadequate as the membership grew. Meanwhile a struggling white congregation in West Lubbock disbanded, offering its property to Bacon Heights Baptist Church, one of the state's fastest-growing congregations.

Bacon Heights accepted the assets and liabilities of the disbanded church; most of its remaining members also united with Bacon Heights.

Pilgrim church began after Bacon Heights pastor Hank Scott saw the need for more ministries in the community. Bacon Heights first planned to launch a satellite ministry for which it would provide leaders; then Anderson—a friend of Scott's—asked, "Why not let blacks do it?"

Bacon Heights paid bills on the church plant, and last week presented the church property deed to the Pilgrim church.

Pilgrim Baptists began with a Sunday School enrollment of 88, an average attendance of 83, and a debt of about $50,000. They have a city block of property with a modern 250-seat sanctuary, with piano and organ, and adequate education space.

The impact that the new work has had on the Lubbock area is evidenced by all three television stations inviting Anderson to appear for interviews.

Anderson is "really a city-wide pastor," said chairman of deacons, M.D. Kelly, "always there when needed, not just for church members.

"He wants everybody to know about God and his love." □

Long-time HMB staffers die

ATLANTA—Two long-time Home Mission Board staff members died recently.

Clovis Brantley, 66, retired missionary and pioneer in Christian social ministries, died of congestive heart failure.

Brantley had been a missionary and member of the HMB's Christian Social Ministries Department for 40 years before retiring December, 1977.

The other death was Warren Rust, 63, a national consultant in metropolitan missions for the Associational Missions Division. Rust, living in Phoenix, Ariz., because of recurring respiratory disease, who died of heart failure.

Rust had become a consultant after serving eight years on the HMB staff in Atlanta.

Clovis Brantley first became a pastor in the 1930s. In 1937, while a seminary student, he started working at Baptist Rescue Mission in New Orleans. Before his career ended, Brantley had a remarkable record of beginning 118 ministries across the United States; 108 of them still operate.

A few include Baptist Friendship House in New Orleans, Priscilla Hall in Detroit and La Frak City in New York.

While serving at the rescue mission, Brantley developed a program for unmarried pregnant women. From this, Sellers Home and Adoption Agency was born in 1941. The work Brantley recalled with greatest satisfaction, it remains the only ministry of its type among Southern Baptists.

Since Brantley founded the adoption part of Seller's ministry in 1948, more than 2,000 babies have been placed in adoptive homes.

Warren Rust pastored several churches—including the Tower Grove congregation in St. Louis, before coming to the Home Mission Board.

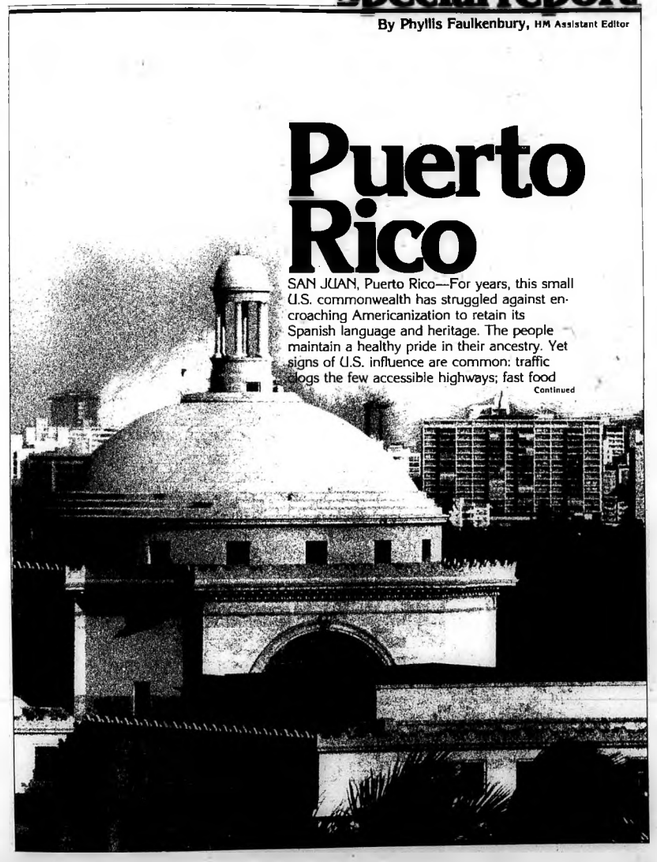
Rust, a Kentucky native, had been president of the Tennessee Baptist Convention and a member of the SBC committee which drafted the "Baptist Faith and Message" statement.

Added to these deaths was that of W.A. Duncan, past president of the Home Mission Board and a long-time denominational leader. He died at Baptist Village Retirement Home in Waycross, Ga., at age 87.□

special report

By Phyllis Faulkenbury, HM Assistant Editor

Puerto Rico



SAN JUAN, Puerto Rico—For years, this small U.S. commonwealth has struggled against encroaching Americanization to retain its Spanish language and heritage. The people maintain a healthy pride in their ancestry. Yet signs of U.S. influence are common: traffic clogs the few accessible highways; fast food

Continued

stores stand gaudy between banana palms. The intertwined cultures and dispirited economic conditions often slow progress, said Ed Richardson, both for the people—and for the Baptist work.

Richardson, area director of missions and a Home Mission Board missionary, points to studies that reveal the island is the world's most heavily populated nation per square mile; and by the year 2001, its numbers—850 people per square mile—will double. Yet income remains substantially lower than on the Mainland. In the '70 census, 60 percent of the island's people lived below poverty level; median income was $3,065, compared to U.S. median income of $9,500.

Of as much concern to Richardson are statistics that reveal Baptist development: After 13 years on the island, only 4,300 of the 3.5 million Puerto Ricans claim membership in a Southern Baptist church.

Encouragingly, however, for the past 10 years, Baptists have been the fastest growing religious group.

Part of the reason for the growth has been Richardson himself. He first came to the island as sales representative for a paper company. He served as a lay pastor before answering a call he'd "felt since high school" to become a full-time pastor. After study at a Baptist school in Florida, he returned to Puerto Rico.

Richardson has worked with the Home Mission Board for the past decade, succeeding Milton Leach—Puerto Rico's first director of missions—after Leach returned to Texas because of illness in 1978.

With 24 Spanish churches and missions, plus five English-language churches, Richardson bridges gaps between the cultures. He believes one day separate congregations will disappear as English phases out.

In most congregations today, English and Spanish are spoken. Lack of Spanish literature, however, retards growth.

So do cultural conflicts.

Often Puerto Rican customs and Baptist beliefs differ. For example, said Richardson, "A man may have one legal wife—but in some cases, men also have two or three mistresses. And they may count children by mistresses as income tax deductions.

"When a man becomes a Christian, what does he do with his extra families?"(One new Christian decided to raise his illegitimate children in his home, and to break ties with his mistresses.)

But breaking ties with traditional religious beliefs has created ties even more difficult to resolve.

Despite 80 percent of the people claiming Catholicism, Pentecostalism—a more subtly pervasive force—strongly influences people's lives.

"Even one radio station is owned by Pentecostals," said area missionary Jim Wright. "All day our people hear the songs, the sermons, and without meaning to, they begin to accept those beliefs."

"There is tremendous pressure by peers to become Pentecostal," agreed Luis Camacho, pastor of Iglesia Bautista Getsemani in Ceiba, a town of 25,000.

In Ceiba, where Baptists have only two churches, 56 Pentecostal churches hold services. Yet Camacho's church evidences rapid growth. In less than three years, it has moved from a garage to its own building, and has grown from a handful to 90 faithful members.

But Camacho fears growth, temporarily, may be at a standstill. For he, like other Protestant pastors, faces the pull of spiritualists as well as Pentecostals.

"A voodoo doll petrifies—our people are highly afraid of spirits and demons," said Camacho, adding that a spiritual's curse makes many "sick to death."

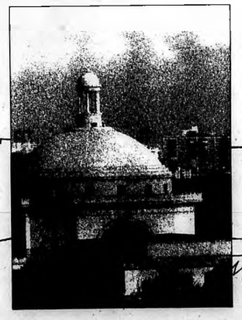
Jim Wright estimated 85 percent of Puerto Ricans make pacts with a spiritualist at some time, usually to prevent/relieve health or emotional problems.

Because so many believe spirits exist, Baptists have taken a strong stand against spiritualism. "In the States it's okay to explain curses and resulting sicknesses are mental," said Wright. "Here it's better to just forbid ties. For local people, that deals with reality, especially if they believe God is more powerful than spirits."

One spiritualist, after becoming Christian, threw away charms and voodoo dolls—except three which he gave to missionary Hiram Duffer, saying "they no longer have power." But months later, afraid harm would come to the missionary, he asked that the dolls be destroyed.

"That's just one example of the hold these beliefs have," Wright explained.

Wright, who moved to Puerto Rico from a fast-paced ghetto ministry in Waterbury, Conn., has had to learn not to perform all work himself, but catalytically to involve laypeople. "It seems faster if I do everything," he admitted. "But active laypersons are our greatest hope."



Yet having patience to wait for results, said Wright, "is pretty hard. . . . I left some leaders to start a mission. I came back in four weeks and they'd given up."

Still, Wright persists. If work wouldn't start there, other places were available, he reasoned. He visited area churches—in one week putting more than 1,000 miles on his car. "I waited four years in Waterbury before I saw results," he said. "I don't expect progress right away."

Other area missionaries face different challenges. Larry Wilkerson, for nine years an HMB missionary here, listed growing new churches as his main goal: "We haven't formed a new mission in San Juan in 10 years," he said. "And if we don't start now, we'll go another 10."

Wilkerson—like Wright—depends on local leaders—the **encargado** (Spanish for "one who serves"—layperson.) He developed a program to train encargados that the association has adopted. Through it, Wilkerson hopes to begin churches "in every one of metropolitan San Juan's 28 municipalities," he said.

Meeting that challenge will take time and effort, he knows—only six Baptist churches now meet in San Juan.

Jose Vasquez, area missionary working with English and Spanish churches in Ponce, faces another difficulty.

"I have been awed," said Vasquez, "at the things I take for granted. For example, my people had heard of the Cooperative Program, but didn't know what it was."

He found they had similar questions about church music, recreation, youth programs. "I assured them it was okay to have fun together at church," said Vasquez. "For so long they had worshipped with long sad faces. The idea of church fellowship was completely foreign."

The enthusiastic Vasquez and his wife, Chari, moved to Puerto Rico after Vasquez served as a church planting missionary in Spain. As in Spain, he plans to begin an association-wide choir, a Baptist Student Union, visitation programs . . . and get a piano for every church. He laughed, "I'm encouraging church members to buy pianos instead of color TVs."

Vasquez hopes his enthusiasm will spread to others. "The hardest thing is to train the people; but if you don't, when you walk out, you'll walk out with everything in your hands." And neither Vasquez nor any other leader plans to let that happen.

"Our situation is unique," said Richardson, "we're the minority in a Spanish culture. For a while it seemed outsiders could come in and produce churches for Spanish-speaking people. They still can, to some extent. But finally we realized that's impractical.

"The more local leaders we have, the more we'll keep going forward." □

United by revival

SAN JUAN—With Alabama drawl, the young evangelist preached to a congregation that minutes earlier had sung hymns in Spanish. Simultaneously, an Arkansan preached in halting Spanish and a fair-complexioned Georgian spoke to an all-black audience—his voice southern, theirs perfectly British.

Miles apart, yet all invited by the Puerto Rico Baptist Association, these visiting pastors and evangelists were part of a special team which helped conduct simultaneous revivals in Puerto Rico's SBC churches.

Sponsored by the Home Mission Board and the association, the April crusades reported 500 decisions—including 246 professions of faith and 29 decisions for full-time Christian service. These figures, said director of missions Ed Richardson, mark a 20 percent increase over the last effort. "Needless to say, we were pleased."

Many area pastors reported their congregations responded favorably. Miguel Lopez, pastor of Iglesia Nueva Jerusalem, at Bayamon, described his experiences as "beautiful. We had a full house every night."

Lopez and his congregation spent weeks preparing—appointing committees, holding prayer meetings.

"This, for us, unites the people," said Lopez. "It's something we can all work on together."

But some pastors expressed doubts. "I don't think our church was ready," admitted Josiah Allen, pastor of English-language Ceiba Baptist Church. "Yet we cooperated, because we felt it was worthwhile to unite."

Luis Camacho of Ceiba's Spanish congregation echoed that attitude: "The revival came upon us kind of sudden," he said. Still, his church hosted an evangelist and maintained steady, if not large, attendance. By week's end, neither Ceiba church had professions of faith, but a spirit of togetherness had resulted, said church members.

"That's the major emphasis of these revivals," said Richardson. Held three times over the past four years, the Puerto Rico revivals were started to unite the struggling band of Southern Baptists.

Juan Vergara, evangelism director for the association, stressed it takes two years to prepare for the revivals. He works to create local church enthusiasm, secure evangelists and prepare promotional materials. He trains local leaders and enlists financial aid.

Perhaps hardest—and most important—he said, is finding evangelists compatible with churches. In the past, problems have occurred, although "this year everyone paired up well."

Some evangelists come to Puerto Rico expecting large

Continued

churches, explained Vergara, but the largest Puerto Rican church has 200 members; most have less than 100.

When preconceived notions are dashed, added Richardson, "they are disappointed." Often, in such circumstances, people inadvertently make comments or do things that seem negative to their hosts. " Without meaning to, they can destroy what we've worked 10 years to build."

For this reason, evangelists are given careful orientation.

Vergara warns that evangelists have "to do a lot of groundwork, a lot of house-to-house visitation, passing out fliers. Take all this into consideration, then you understand whether you have an effective revival."

Mike Gravette, pastor of First Baptist Church, Florala, Ala., admitted the culture was "a little different—I didn't realize that language barriers would be this great."

A Georgia pastor found the week to be a learning experience, not only for the congregation he visited on St. Croix, but also for himself.

Having never preached in a black church, he was frightened by his assignment. He planned his first sermon carefully, wanting to avoid unfamiliar terms.

After the sermon, a deacon called him aside. "Don't talk down to us," he said gently. "Just preach like you do to your congregation in Georgia."

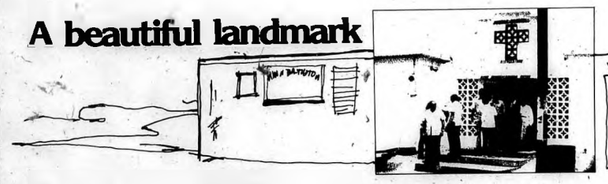
The evangelist admitted, "I guess I was trying too hard; without realizing it, I was patronizing. I didn't get off to a very good start."

But as the week progressed, barriers broke down.

During one service, when the humid weather became almost unbearable, the Georgian borrowed the pastor's handkerchief—before the congregation's watchful eyes. "That made you one of us," the pastor later said, indicating his willingness to use a black man's handkerchief proved his acceptance of the audience.

Bridging culture gaps was just one contribution of the revivals, Richardson said. Other results, he added, are immeasurable. But they will be seen in months ahead in the changed churches of Puerto Rico Baptist Association. □

A beautiful landmark



PONCE, Puerto Rico—Two buildings, very different, stand side by side in a quiet neighborhood.

One is older, traditional; the other modern, larger. Yet both are needed to make the whole—Ponce Baptist Church—whose two congregations are as unalike as the buildings in which they meet.

The smaller congregation is English-speaking. They met in the smaller building, outgrew it and built the larger building. But through members' moves and community changes, the group found itself with much unused space. They invited a neighboring Spanish congregation to merge with them and share facilities.

For the younger, larger Spanish congregation, "It was like an answer to prayer."

Jose de Jesus (pronounced Hozay deh Hayzus), who started the Spanish group, explained the offer of "a real church building"—after a series of garages, storefronts and homes—came when the church had begun to wonder where it would go next.

De Jesus began the church after returning to the islands from the Mainland, where he had gone as a teenager seeking help from drug addiction. During his stay, he became a Christian, overcame the drugs and in 1970 founded CITA (Christ is the Answer) Center Inc., a youth drug rehabilitation center in Lawrence, Mass.

But by 1973 "the Lord had put it in my heart to come back here to Ponce—home—to start a church," he said.

"I came not knowing where would be the church."

He returned with $200, a wife and three children. He found indifference from Ponce residents. "I was getting nowhere; finally I decided to just give up.

"Almost like a sign, a neighbor told me, 'I have a woman in my home right now who has a Bible study without a leader.'" De Jesus visited the woman's group. "You're the man we need," they told him.

For months, the group met in a garage, but attendance soon outgrew the space. Yet with little income, finding an affordable meeting place was difficult.

"I go to a nice place, and they want $550 a month rent," de Jesus said. "So I told the man, we can only give you $200 now. Then we'll give you more rent as we can afford it." To de Jesus' surprise, the man agreed.

In one day, the excited congregation transformed the room into a sanctuary—with pulpit, rug and metal chairs de Jesus bought instead of family groceries.

Growth continued, "and in three months we no longer fit," de Jesus said. "Once more we began our search.

"Like an answer to prayer, Ponce church came to us."

It was hard for the congregation to change its name from Luz del Mundo (Light of the World), "A few felt we were losing our identity," de Jesus admitted. "But I say 'what's in a name?' God didn't send it from heaven."

Other differences between congregations were also solved easily, de Jesus said. "We were young enough we didn't need to be traditional."

Each congregation has its pastor; de Jesus pastors the Spanish group, and home missionary Joe Vasquez serves as interim pastor of the English congregation. Both congregations sign any contracts dealing with money. The English congregation meets Sunday mornings, the Spanish congregation holds services in the afternoon.

On Wednesdays, the groups meet simultaneously—English in the small building, Spanish in the larger.

And both congregations continue to grow, said Ed Richardson, Puerto Rico director of missions. "I don't think one could exist without the other."

Agreed Joe Vasquez, "There's only one word to describe this merger—**beautiful.** Recently we held a service together—the Spanish and English voices singing told of the merging of our minds and spirits into one body."

Richardson believes other Puerto Rican churches will follow Ponce's example. "It's a landmark," he said.

And de Jesus, who came home to fulfill the purpose he believed God had for his life, continues to be surprised "at the wonderful way God works."

Membership has grown to "about 160," he said. "But we could have twice that. For the first time, I'm really committed to the work in Puerto Rico. Before, I was still in the States sometimes, holding to the work I left. Recently I resigned as director of the [rehabilitation] center. I'm 100 percent into the work here."

So is his congregation, de Jesus believes. "We support a mission. First we just give them money—$100 a month. That didn't seem to be enough, so some members went there to spend time.

"I go to the mission Sunday night. It was so full, people stood outside, looking in through the windows."

But, concluded the happy de Jesus, "actually we haven't begun to work. Who knows what will happen when we begin. . . ." □

Religious education, Duffer said, means "starting with the basics."

Training churches

The office, financed by HMB and Sunday School Board, informs Puerto Rican churches of Baptist programs, literature and teaching aids.

Duffer, a former foreign missionary to Mexico and editor of **El Promotor,** served in Ponce, PR, for two years as regional missionary.

His FMB experiences give insight into his new responsibilities, Duffer said. A major problem, he added, was getting money and translators to produce the needed quantity of Spanish-language materials.

He has translated some materials himself.

Duffer lists other goals: "We need to establish Brotherhood groups in half the churches and begin Baptist Student Union work. Also, I want to provide a means of educating the churches."

Duffer realized a good religious education program must "start with the basics"—teaching about evangelism, missions—programs and approaches often taken for granted on the Mainland.

"People don't know how to plan a WMU program or what the Cooperative Program is," Duffer said. "When they learn, they're excited. This is the basis for good religious education."

Workshops, using local Baptists, prove effective, Duffer found. Two hundred Baptist leaders attended Sunday School clinics. "Everyone was enthusiastic," Duffer said.

He plans others for Brotherhood and Vacation Bible School leaders.

Because most Puerto Rican churches are small, with few trained teachers, age-level grouping is difficult. As a result, often youth are "lumped into one group."

Duffer sought ways to involve and train youth, discussed youth characteristics and offered adult training in youth work.

With area leaders, he also planned music workshops. "We've had few to teach music; often choir members must learn from what they hear.

"I want them to work with themes; music should hold services together, it should contribute."

Duffer must combat Puerto Rican customs, too. For some, even record keeping is too structural. I'm trying to show that numbers and check marks help find spiritual needs," he said.

Religious education is new in Puerto Rico, Duffer repeatedly pointed out. And in many ways it's new to him. "At first I felt overwhelmed," he admitted, "when I realized there was so much to be done—many pastors without formal education, lack of Spanish materials, no background in Baptist doctrine, no knowledge of Baptist programs.

"I didn't know where to start. Finally, I said I'll just start somewhere, and go from there."

That his direction is correct is attested by Ed Richardson, director of missions: "Hiram has sparked enthusiasm among pastors and laypersons; he's really got us excited." □

After evangelism rally, English and Spanish pastors discuss April revivals.

"What will we do wit[illegible]m?"

TEXARKANA—Splat. Swish. Splat. Swish. Martha painted the door, talking more than painting, in throaty, voluming voice.

"Yeah, what we needed was someone to inspire a little enthusiasm around here. Now me, I always considered myself a missions-minded person, but when it came right down to it, I didn't know what that meant."

Splat. Splat. "Where's that Peggy? Always off managing something, managed this whole thing you know, don't know what we'll do when she leaves . . . don't know where the enthusiasm will come from then."

Peggy Latham, 33-year-old home missionary in Christian social ministries, stayed in Texarkana nine months—just long enough to begin a transients crisis center, a literacy ministry, to talk about other programs needed: apartment ministries, ministries to Internationals.

Then she moved on, to Houston, where she will start more programs and leave them for volunteers to finish. Just as she did in Texarkana.

Splash. Splat. Martha finished the door and waited for Latham to survey. It stood luminous between the stark room's peeling walls.

But it was a start on refurbishing the bottom floor of a nearly century old two-story building that would soon house the Texarkana transients crisis ministry. Several volunteers, like Martha, donated weeks to the dirty, slow process of scrubbing, wallpapering and whitewashing.

The winter weather was so cold that after three hours in the unheated, drafty house, volunteers still wore coats and hats, and grasped rollers and brushes in red, chapped hands.

Of the 90 who originally volunteered, only three faithful worked today. Still, Latham smiled. She and her volunteers believed the center would open in 30 days. And they were willing, if necessary, to continue nonstop to see their goal accomplished.

Actually, the small number of volunteers was deceiving, said L.B. Johnson, pastor, Wake Village First Baptist Church, because enthusiasm for the project was widespread.

"This is our first positive effort toward transient ministry," he said. It's also the first time Texas and Arkansas churches have united in a large endeavor. The state line divides Texarkana into two sides, each with school, police, fire departments and churches. Yet, traditionally, neither side has crossed the line without good reason.

"I'm not sure what the problem is or has been," said Alf Revell, Texas pastor. "I'm not sure this time we'll work together. But it's the best effort yet."

Latham's salary comes from the Home Mission Board and the Texas Baptist Convention. Churches on both sides of the border support the CRISIS (Churches Responding In Service In Support) ministry for transients.

Jim Adams, Beech Street Baptist Church pastor, who worked closely with Latham on the project, and whose church donated the house for the center, explained the importance of transient ministry. "For years, churches carried on individual ministries, the seven downtown churches often being misused. A professional might hit all in a morning asking for handouts."

The professional, explained Adams, is a repeater, without a home, who makes a living by seeking handouts.

Because of its proximity to Louisiana and Oklahoma, as well as its location in Texas and Arkansas, Texarkana shelters hundreds of transients before they move on to other states. "There's no way to count them all," said Adams.

Latham began planning the ministry soon after she arrived, calling area pastors for support, seeking and training volunteers, then beginning the difficult process of restoring the old house during the winter months.

"If she hadn't come, the burden would have fallen on a pastor," said Adams. "It might not have been done."

Latham is one of the first to try this experiment of the Home Mission Board's Christian Social Ministries Department. A transient herself, she starts work, leaving it in the hands of local volunteers, moving elsewhere.

"It was hard at first," she admitted. "I cried a lot, then made new friends. I always know that before long I'll be crying again, but then God will provide."

Faithful volunteers, willing to paint and scrub, made Texarkana's transient ministry possible.

An El Paso native, Latham graduated from the University of Texas at El Paso, taught high school in Escalon, Calif., attended Southwestern seminary and did literacy work in Wichita Falls before accepting her appointment with the Home Mission Board.

Her interest in Christian social ministries goes back much further, she said, to college days while student teaching in schools along the Mexican border. "I wanted to help meet needs," she said, "but I never saw myself as a missionary.

"Probably because I saw missionaries up on a pedestal. Now I tell people not to put missionaries up there . . . it's too lonely."

Partly because of her interest in people, and partly because she wants to "really know people"—though her time with them is limited—Latham gives attention to everyone.

Even when the Texarkana literacy ministry consisted of only three people, after Peggy had planned for 50, "we never felt that it mattered," said Shirley Johnston, one of the women who attended. "Peggy made each of us feel important, more important than numbers."

For these and other Texarkanans who worked closely with Latham, saying goodbye would be hard.

Around 1:30 p.m., Martha put down her paint-brush and analyzed the morning's work—walls still blotched with paint peeling through fresh coats of whitewash.

"Come see," she called to Latham.

Latham, seeing not the splotched walls, but Martha's hunger for approval, hugged her. "What would I do without you, Martha?"

Martha tried to shrug away the tears that welled before she could stop them. "You stole my line," she responded. "What will we ever do without you?" □

EDITOR'S NOTE: Latham, now working in the Houston area, reports that the Texarkana crisis ministry is growing. More than 100 volunteers staff the center that operates six hours daily. By early March, after only two months in operation, the group had ministered to more than 150 transients.

In Houston, Latham is involved in a host of ministries, including literacy work, summer Bible schools and work with Internationals.

HM dominates competition in Baptist media contest

FT. WORTH, Texas—The Home Mission Board dominated the awards competition at the 25th annual meeting of the Baptist Public Relations Association, collecting 14, including the three grand prizes.

The surge was led by HOME MISSIONS associate editor Everett Hullum, the top individual winner with six awards, including the newly inaugurated Fon H. Scofield Jr. Award for overall best photography. Walker L. Knight, HM editor, won four awards, including the Arthur S. Davenport Award for best in total publications or public relations categories; and HMB book editor Celeste Loucks won first place for feature series and the Frank Burkhalter Award for best writing.

HOME MISSIONS was also named the best SBC magazine.

This was the fourth consecutive year top writing award has gone to an HMB writer, and the third straight year an HMB photographer has won the major photography honors.

Southwestern Baptist Theological Seminary, led by John Seelig with five, captured seven awards. Other agencies winning multiple awards were Baptist General Convention of Texas, four; Baptist Sunday School Board and Woman's Missionary Union, three each, and Baptist Press of the SBC Executive Committee, Foreign Mission Board and Brotherhood Commission, two each.

Dan Martin, HMB news editor, won first prize in the development brochure category, and Larry Goddard of HMB Audiovisuals department, earned second place in radio/TV production.

Besides the Scofield grand prize, Hullum won three firsts in photography, won first place for a feature story and second for a feature series.

Knight finished first in magazine for HOME MISSIONS, first in special publication for "One Day in the Life of Southern Baptists," and first in total publications, which also won the Davenport grand prize.

Other multiple award winners, with two each, were Richard T. McCartney, Baptist General Convention of Texas, first advertising series and second in total public relations; Mary Ann Ward, Woman's Missionary Union, second place awards in feature photo series and in advertising series; and Philip Poole, Southwestern seminary, second place awards in special publications and in letterheads.—**Baptist Press**

EDITOR'S NOTE: For readers interested in reviewing the HMB award-winning entries, we list them below:

"The Squad Car View," Everett Hullum, feature article, April '78 HM.

"Flying Blind at the Top of the World," and "Port of Promise,"Celeste Loucks, feature series, and Burkhalter Award, May and Nov. '78 HM.

"The Story of People," Dan Martin, development brochure, Florida convention promotion.

"The Homeless," Everett Hullum, news photo series, Nov. '78 HM.

"New Citizen—July 4, 1978," Everett Hullum, feature photo single and Scofield Award, Nov. '78 HM.

"Pastor from Paradise," Everett Hullum, feature photo series, Sept.'78 HM.

"Missions in California" video-cassette, Larry Goddard, radio/TV production.

"Alcoholism, Conspiracy of Silence" Elaine Furlow, and "Legalized Gambling," Robert O'Brien, feature series, second place, May and July '78 HM.

All publications—HOME MISSIONS, Report, HMGS books and supporting materials, photo-text book, Chips, and others—Walker Knight.

In addition, second place feature article "On the Edge of Yesterday," by Mike Creswell of South Carolina convention, appeared in Nov. '78 HM. □

Bennett to head executive committee

NASHVILLE—Harold Clark Bennett was elected unanimously as executive secretary-treasurer of the executive committee of the Southern Baptist Convention, succeeding Porter W. Routh, who will retire next month after 28 years in the post.

Bennett, 54, executive secretary of the Florida Baptist Convention since 1967, will be the fourth leader in the 52 year history of the executive committee.

Bennett, a native of North Carolina, worked as director of the Home Mission Board's department of metropolitan missions, 1962-65, before moving to a Texas convention assignment. He had pastored several churches. (BP)

Living toys need nurture

By John Havlik
Director, Evangelism Education and Writing

Recently television has been pleading the case of "living toys." Its argument: rabbits, chickens and ducks—often given to small children at Easter—were not created solely for child's play. Because living things not only need attention, they also need proper care.

TV wants Easter bunnies, chicks and ducklings to escape kids' maulings and a Coke-and-candy diet; it wants to provide these small, defenseless animals a survival system.

Like "living toys," new Christians often need survival systems. Can we expect them to grow spiritually without attention and proper care? They need real, living parables—examples—of what a Christian should be.

Like babes, newborn Christians need warmth; and most of the time, they find churches cold or lukewarm. Do we treat them like Easter "toys," neglecting their spiritual diet?

The new believer needs more than new member orientation during the first weeks of his Christian walk. A survival system should include help that is personal and down-to-earth, easily obtained and simple to use.

The Church Training Department of the Sunday School Board has come up with just such a help. Called **A Survival Kit for New Christians,** the plan takes the new believer through an 11-week study involving only 15 minutes a day.

The author, Ralph W. Neighbour, calls the first three weeks of the Christian life the "honeymoon stage," a time for learning and growing into new life. In these weeks, the new Christian learns about being part of the body of Christ. Neighbour plans studies to aid in this understanding. The first week's topic is "The Indwelling Christ"; the second topic, "One Body: Its Life"; and the third week, "One Body: Its Service."

A Survival Kit for New Christians, easy to read and attractively illustrated, can be used in several ways by the church:

(1) It can be for individual study. This can be effective for persons who are highly motivated in the first joys of their new experience.

(2) It can be used by a person assigned to help the new convert, presenting him with an orderly and simple approach to discussing the new Christian's life week by week. This could be a "natural" for the Deacon Family Ministry Plan. It could also be used with a CARE* revival in the church.

(3) The Christian's survival kit also can be used with regular new member orientation. An 11-week new members class could be scheduled with the pastor dividing time between discussion of the survival kit and more conventional materials.

The survival kits could be helpful in follow-up of area crusades and other cooperative revival events in which large numbers of new converts are involved.

A Survival Kit for New Christians will not solve all the problems of new believers, but it will provide a new and exciting resource for their care. It's one way to make sure the new babes in Christ do not die of abuse, neglect or malnutrition. □

*A deacons led program focusing on the "caring congregation" concept and produced jointly by the HMB Evangelism Section and the Church Administration Department of the SSB.

The year Southern Baptists became serious about bold mission

By Wendell Belew
Director, Missions Ministries Division

1978. What a year for the Home Mission Board's Division of Missions Ministries!

True, there have been rather discouraging reports from various organizational entities of our Convention, but are not these most likely temporary, and certainly relative to other factors? It is often very difficult for us, from our perspective, to determine success or failure. Our standing at the foot of the cross when Jesus uttered, "It is finished," might have concluded him to be a failure. Ah! but three days later at the door of an empty tomb comes the question: "Why seek the living among the dead? He is risen." That is a different viewpoint!

I have a viewpoint!

Never have I seen a day when our nation was more open to the gospel and the action of the Holy Spirit than now! Hundreds of churches that were dead or dying now are beginning to live again. Churches are more willing to try new approaches in witness and ministry than ever before.

Southern Baptists averaged baptizing 1,000 people a day for about the past 25 years, and have averaged establishing a new church a day since 1845. Established in 1978 were 756 new church-type missions (over two a day for the year), and over 1,800 church-type missions exist from the previous year. When they organize into churches we will have fantastic numbers.

But numbers don't mean everything. What we sow today, we may reap tomorrow.

Hear this. There are over 500 Southern Baptist black churches in the Southern Baptist Convention and they are growing **fast.** A new **Black Church Development Guidebook,** published in 1978, is in its second printing and more than 6,000 copies are in use.

And more. The Special Mission Ministries Department directed 21,671 laypersons somewhere (probably an equal number arranged their own itineraries) to do mission work for a few days to weeks. On the fields last summer were 1,446 student summer missionaries (the largest number in history). Thirteen college professors gave time to summer projects and three remained on the fields.

Through the Church Extension Department summer intern program, 140 seminary students started 40 new missions. Nearly 100 counties, with no Southern Baptist church in them, were provided a Southern Baptist ministry. Resulting from the 516 mission pastors and their churches, were 9,480 professions of faith, 198 new churches constituted and 897 new Bible fellowships.

Language missions added group witnesses with the Pakistani, Persians, Afghanistani, French-Canadian, and Dutch to the more than 30 current ethnic groups. One hundred fifty new language-cultural units were organized. There are now more Baptist Vietnamese congregations in the United States than there were in Vietnam before

resettlement.

A new effort to explain the Unification church through the employment of a former member of that church (Chris Elkins, Interfaith Witness Department), evoked response of eight million people to television and newspaper coverage. Elkins conducted 237 conferences.

Christian social ministries missionaries conducted 37 vacation Bible schools in Los Angeles (Watts area)—750 professions of faith—and in Montgomery, Ala., with 37 professions of faith. One missionary couple in Massachusetts ministers weekly to 800 people in a Baptist center.

And fewer people ask, "What does it mean to be born again?"

Please don't bad-mouth 1978. It was the year before 1979, when Southern Baptists really began to be serious about Bold Missions. □

A little "boast in the Lord"

By Emmanuel L. McCall
Director, Department of Cooperative Ministries with National Baptists

Some bragging may be egotistical. Some is defensive. Many find bragging offensive.

But bragging can be informative.

For a long time, the Department of Cooperative Ministries with National Baptists said little about its accomplishments. To have done so might have caused problems with those opposing interracial ministry. It might also have offended those ministered to by this program. Our remaining silent has been unfair to Southern Baptists who have forged progressive directions. Our silence has not informed those black Baptists whose remembrances of Southern Baptists are from another generation.

In the tradition of the Apostle Paul (2 Corinthians 11), allow us to "boast in the Lord," for he is doing some great things through people called Southern Baptists.

In 1978, 283 black youth preparing for full-time Christian vocations received HMB scholarship assistance. This $65,000 expenditure does not reflect all SBC scholarship assistance. Nine states have scholarship resources totaling $18,000 for black Baptists.

For 34 years our department sponsored the National Baptist Student Retreat; for the past four years we have done so in cooperation with the SBC National Student Ministries Department. In 1978, 1,370 college students attended the small group conferences, plenary sessions, missions presentations, worship, Bible study, talent shows. In 1979, the retreat registered over 1,400.

In 1978, 159 educational centers were operated and assisted by Southern Baptist resources. These centers ministered especially to bi-vocationals, and those who lacked other opportunities. More than 3,200 persons attended regular center classes.

Additional Southern Baptist resources have been and continue to be made to other theological institutions heavily populated by black Baptists—Morehouse School of Religion, Virginia Union School of Theology, Shaw Divinity School, Morris College School of Religion, Benedict College and Bishop College. This listing includes only those schools partially supported by the Home Mission Board and state conventions. It does not include support for the American Baptist Seminary.

In 1978, we produced **The Church In Bold Mission: A Guidebook for Black Church Development.** Within that year we sold more than 4,782 copies at $1.50—cost-recovery (not for profit). More than 4,900 persons attended training sessions using this book.

In 1978, our second annual conference on "The Church In the Racially Changing Community" registered 21 persons. These church leaders found new inspiration information, skills and resources.

The first Victor T. Glass Conference on Cooperative Ministries (February 26-28, 1979) was a milestone. More than 296 Southern and National Baptist associations and state leaders from 21 state conventions attended. Of special benefit was the presentation of methods and techniques, personalized for individual states in small group conferences. The commitment of those attending has never been as great.

Last year we provided 13 seminary internships, two for students developing skills in denominational organization, the others for students in Christian education, Christian social work, student ministries and pastoral internships.

Some exciting ministries have started with the Home Mission Board of the Progressive National Baptist Convention. We just completed "In Joyful Response: Financial Stewardship in Black Churches," a filmstrip with matching cassette tape and manual for churches attempting more responsible stewardship. We are completing a book, **Perspectives in Evangelism for Black Churches** which will assist churches desiring new evangelism approaches. In May, 24 persons from both agencies underwent intensive orientation in new models of Christian education.

The Department of Cooperative Ministries with National Baptists is not the only HMB program relating to blacks.

Extensive ministries through the departments of Special Mission Ministries (48 black summer missionary students and US-2ers), Christian social ministries, church extension, language missions (Jamaicans, Bahamians, Haitians, West Indians), Church Loans Division and Evangelism Section, provide millions of dollars.

There was a time when I was the only black staff person in the SBC. We now point with pride to others:

- Edward Wheeler, Home Mission Board
- Donald Johnson, Evangelism, Home Mission Board
- Margaret Perkins, Woman's Missionary Union,
- Sidney Smith, Sunday School Board
- Sandra Hill, Christian Social Ministries, HMB
- H. Wesley Wiley, Home Mission Board.

A number of blacks work in technical, clerical and professional categories in SBC agencies.

I have not mentioned involvements with blacks of other SBC programs and agencies. And this article certainly isn't exhaustive of the ministries of our department with black Southern Baptists, National Baptists or Southern Baptists. These are just some things very little has been said about.

Since someone needed to say something, I thought I would. Please permit a little "boasting in the Lord." □

On the beach . . . a lonely witness in Florida

Story and photos by Steve Wall

DAYTONA BEACH, Fla.—Gathered in a room high in the Sheraton Motel on Daytona's southside, eight young people from the Baptist Student Union of Northeast Mississippi Community College joined hands. One by one, the students prayed for strength and wisdom.

Their goal—to reach the estimated 250,000 college students on spring break at the beach—was overwhelming. For months the students had prepared and planned; now they needed courage to meet their responsibility.

"Just carry the witness as God directs you," instructed their director, Joe Cobb.

Students headed for their rooms to change into beach attire. Soon they re-emerged; pairs formed and eagerly headed for the beach.

But Greg Davis sat thoughtfully on the edge of his bed. "It's pretty hard to just go out and start talking to kids about Christ. Mention Jesus, some freak out."

Watching Davis meet with his partner for the day, Cobb explained, "All of the students do better going in pairs. And going in twos allows for more intimate discussions with kids on the beach."

Joe Cobb, a BSU staffer and former pastor, began early in the year to make arrangements to bring the students to Daytona. "While here last year, I knew that I had to return with another group," he said. "It's the best training ground I've found. Here the group sees everything—sex and nude bars, drugs and alcohol—with kids their age right in the middle of it. It helps to define a person's attitude about life and define it quickly."

Originally a witnessing effort sponsored by the Home Mission Board, over the years groups such as Cobb's have headed to Daytona Beach and Fort Lauderdale to carry a Christian testimony. But the HMB stopped its enlistment of groups when Florida Baptists took over the ministry.

And this year, "as far as I know we are the only Baptist group here," Cobb said. They came as part of the HMB's SPOTS (Special Projects Other Than Summer) program.

"My kids know they may not see any results. Yet, the witness on the beach will never die," Cobb added.

Although few in number, the eight Mississippi students hit the beaches every morning after Bible study and prayer. For many there was real tension in witnessing to total strangers. Said Cobb, "It boils down to do I love enough, care enough, [am I] secure enough in my faith to share?"

He continued, "Boiling it all down there are two reasons I feel this ministry is so important. It makes a great impact on my students, maybe the greatest impact they will ever face. And it makes an impact on non-Christian kids.

"Unfortunately we are the only group here. There is strength in numbers, a sense of belonging."

As Cobb walked along the beach several students met him and began discussing their encounters. His concern for their small numbers vanished. His excitement over their involvement soared. □

Wall is a free lance writer/photographer from Rutherfordton, N.C. He photographed the HMB book, **Love on the Line.**

BSUers on Daytona Beach found witnessing to beachgoers—students, local lifeguards—difficult, but rewarding: ". . .maybe the greatest impact they'll ever face," said Dan Cobb.

Soviets release Baptist dissident

NEW YORK, N.Y.—After years of suffering, Georgi Vins rests in the United States.

Vins, one of five Russian dissidents released by the Soviet government after "tough negotiations" by U.S. President Jimmy Carter, is a Baptist pastor who had been jailed for religious activities.

Suffering emotional and mental fatigue from his long ordeal—followed by the joy of his unexpected release—Vins retreated to a Vermont hideaway for rest after his whirlwind first days on U.S. soil.

"He was just exhausted," reported Elias Golonka, HMB missionary to the United Nations, who served as Vins' translator while the Russian Baptist was in New York.

Vins, 51, arrived April 27. With Soviet dissidents Alexander Ginzburg, Eduard Kuznetxov, Mark Dymshyts and Valentyn Moroz, Vins was exchanged for two Russian UN employees arrested for spying in the U.S.

Through translator Golonka, Vins told a news conference:

"I thank my Lord that I am free. I thank President Carter, the American Congress and all the Christians in the United States—and all the people of goodwill who have been interceding for the persecuted Christians in the Soviet Union."

Then Vins paused, smiled and added: "I was delighted that the first book I saw in my hotel in New York was the Bible. For five years I was deprived of this book. There is no book I cherish more."

Vins worshipped with Carter at First Baptist Church of Washington his first Sunday in the United States.

The White House described Vins as "one of the leaders of a grassroots movement among Baptists in the USSR which accused the officially-sanctioned All Union Council of Evangelical Christians-Baptists of 'submitting to an atheist government' and of discouraging evangelism."

Christians in the Soviet Union have had difficulty relating to government, observers noted. Some "initiativniki"—dissident Baptists—have chosen confrontation, while the AUCECB has attempted to continue its ministry within legal limits. The church in Kiev, where Vins had been pastor, finally registered with the government, a move dissident churches resist.

Vins, called by **Time** magazine "courageous and stubborn," has been in and out of jail since 1966. His father, also a Baptist minister, died in prison. Vins' mother and son, Peter, also have been in Soviet prisons. Vins will be joined by his family soon, officials reported.

Vins was arrested in 1974 and tried on charges of defaming the Soviet state and infringing on the rights of citizens under the guise of performing religious ceremonies. Vins was sentenced to five years of hard labor and five years of exile, plus confiscation of property.

Although nervous and near physical exhaustion, Vins did not appear as emaciated or weak as recent photographs had suggested, reports noted. But as he left church on his first Sunday of freedom, a friend said:

"He has been without sleep for ages. The last week has been the most harrowing thing imaginable. It is almost more than a person could comprehend. Four or five days ago, Vins was bumping across Siberia in a cattle car; this morning he was sitting beside the President of the United States."—**Compiled from Baptist Press**

Coping with change

Participants at transitional church conference find new hope

By Larry Chesser
Editor, The Tie, Southern Seminary

LOUISVILLE, Ky.—Although they came from all across the United States, the 245 plus participants at the third annual Conference on Churches in Racially Changing Communities were one.

One, because as pastors, associational leaders and lay persons from churches in transitional communities, they had experienced common frustration, perplexity and loneliness.

Blacks and whites were equally represented at the April conference as they focused on problems, hopes and goals of churches in communities struggling for identity amid rapid change.

Many had attended this conference before. "The repeaters prove this conference helps," said Emmanuel McCall, director of Cooperative Ministries with National Baptists and a conference organizer. "Because they are in a transitional church situation, or one that is potentially transitional," McCall said, "they are looking for resources to deal with or prevent problems."

After the conference, HMB Regional Coordinator B. Carlisle Driggers evaluated: "I hear people say two things: 'We don't feel lonely anymore. We thought we were the only persons with this problem but now we see many others.'

"And also, 'We're getting some practical ideas. It gives us some more handles on our situations.'"

The conference focuses on needs of approximately 2,200 SBC churches in transitional neighborhoods.

Participants heard papers on such topics as "Futurism," "The Pastor as Change Agent," "Interracial Counseling" and "The Homogeneous Unit Principle." Workshops emphasized practical issues: stages of community transition, orientation of black churches into SBC associations and resources for churches in racially changing areas.

In "Futurism," HMB Director of Research Orrin D. Morris urged participants to plan for the future. Admitting no one can predict the future exactly, Morris offered five scenarios looking back from the year 2000. The first, "Dystopia" (opposite of Utopia), depicted a bipolar society based on financial independence; persons financially able fled the city, leaving only the poor to "endure the curse of the cities."

Morris's second possibility, "Reversal of Civil Rights," left the cities more segregated than at present with taxpayer revolts leading to hard-line conservative control of government. The third view, the "Melting Pot," described "integration, assimilation and homogenization of culture."

A fourth alternative, "The Energy Crisis," developed racial and ethnic villages along transportation corridors. Segregation again dominates.

The final scenario, which Morris considered most likely, was "Extrapolation." In this, whites moved farther into the hinterland as blacks moved into areas now occupied by whites, while Hispanic and Asian persons migrated into the inner cities.

Despite the pessimistic tone of the scenarios, Morris cited the "extraordinary flexibility of the human species" as reason to avoid being totally negative.

Paul Simmons, associate professor of Christian ethics at Southern Baptist Theological Seminary, urged participants to help people deal with ethical issues of changing communities.

Simmons declared the pastorate requires both evangelistic and social-action models. He indicated Baptists have emphasized evangelism at the expense of ethics.

Quoting results of a sociological "value study," he said, "Those concerned about 'salvation' are least concerned about racism; and the higher the appreciation for cleanliness and honesty, the lower the interest in social justice."

Simmons contended conference participants could see more clearly than most pastors the calling of pastor as change agent, because "standing with the poor teaches us their situation better than a textbook on poverty."

Home Mission Board staffers Edward L. Wheeler and James Barber presented a paper on interracial counseling. While neither encouraged interracial dating or marriage, they pointed out no biblical texts oppose it.

Wheeler said, "To deny human relationships on the basis of race is a denial of love's ultimate goal—reconciliation. It is to make a separation on the basis of some man-made criteria; this is a clear denial of God's most precious gift."

Barber revealed a survey which showed "reasons for interracial marriage are usually the same as those for marriage for persons of the same race." He said the survey denied arguments such marriages result from a pathologic desire to atone for previous generations' wrong-doing or a crusade against prejudice.

Both speakers indicated interracial marriages are not "doomed" to failure.

"Generally speaking, they are about as stable as single-race marriages," Wheeler said. "Those that do break up do not usually have race as the central factor.

"The church has the responsibility to minister to interracial couples," Wheeler concluded.

HMB's Nelson Tilton and John Havlik presented pro and con discussions of the Homogeneous Unit Principle (HUP) of church growth.

Tilton noted HUP's basic philosophy: "Men like to become Christians without crossing racial, linguistic or class barriers."

He argued HUP allows for faster church growth, even if it occasionally promotes racial and class segregation.

"In the Christian community, that should not be the end result," Tilton added, insisting HUP be used as a communication principle to bring non-Christians into the Christian community. Christian maturity should remove individual tendencies toward racism and prejudice, he said.

Havlik admitted HUP has validity in communication, but opposed its practice of fostering segregation. Havlik labeled as "sinful" the human tendency to group religious units with social, economic and cultural peers.

Through such open discussion of controversial topics, participants gained insights for ministry in their changing communities. But that was not the whole story.

As one Louisianan said, "I hope to take back to my area the spirit of this conference and share it with my brothers." □

Hunger USA: a decade-later look

In the late 1960s, as director of the Mississippi-based Council on Human Relations, Ken Dean was part of a task force which studied problems of poverty in the South. Much of his work related to the basic difficulty of hunger and malnutrition in a poverty environment. Recently Dean, now pastor of Prescott Memorial Baptist Church in Memphis, revisited areas surveyed earlier as part of research by the Field Foundation for the U.S. Congress. The following interview previews the upcoming report on U.S. hunger problems in the 1970s—and gives implications for Southern Baptists' involvement:

HOME MISSIONS: Did you find many differences between hunger conditions in 1967-68 and today?

DEAN: Yes. In the 1960s, we found massive problems of serious malnutrition; children undersized for their age; children with chronic illnesses related to nutrition; cases of mental retardation as a result of improper feeding during pregnancy, or lack of proper food after birth.

We found children very, very hungry. There were instances where hunger was so advanced one body system would turn on another for nutrition, because nutrition was not being provided externally; and when that happens, you have the beginning of degeneration of the body.

We also found serious problems among the elderly—people with little or no income, who had no transportation and whose health was so bad they couldn't prepare food for themselves.

Those were primary problems in the late '60s.

This past summer, we returned to San Antonio, the Mississippi Delta, parts of west Tennessee and east Arkansas, parts of South Carolina and Florida, the Bronx in New York City and eastern Kentucky.

Basically, we found conditions considerably improved. We still have a few very tough cases—around San Antonio, with the Mexican-American influx; and with migrants in parts of Florida and a few Eastern Seaboard states. But we didn't find anywhere near as many serious problems as we found in '68. And much of the credit for the improvement goes to government programs.

HM: For example?

DEAN: The food stamp program works real well.

Children are much better off, even where their home conditions have improved little. If there's food in the house, children—even those just beginning to crawl—will get it, whether it's prepared by an adult or not.

You'd be surprised how little food is really required to meet minimum nourishment standards. A kid doesn't have to have three hot meals a day; he can oftentimes get enough if he just finds some food in the corner. I'm not recommending that; what I'm saying is I did find places that were terrible, but even when they didn't have a place to put the food, a kid would crawl over to the corner and open a box of cereal and eat it. That kind of thing. And invariably, those kids didn't look in 1978 as their counterparts looked in '68.

Of course, other programs have helped too. Food supplements at school are important. And meals-on-wheels programs for the elderly. As I said, it would be nice if everybody could have three ideally balanced meals each day. But in lieu of that, if a kid gets at least one good meal a day, it probably wards off the worst problems of nutrition.

So I think even in situations where housing and utilities, for example, remain as they were in 1968, oftentimes two things have improved: one, there is a greater presence of food; and two, fewer physical symptoms of malnutrition.

(Coincidentally, we also found people beginning to have better access to health care through community health agencies.)

Remember, primarily in the 1960s what you had was the commodity foods program, which used whatever surpluses were available at the time—very heavy to starches. You could almost always get flour or meal, however, so people developed a kind of standard of eating based on what they could get consistently. Pan bread became common.

Pan bread isn't anything but flour, a little lard, salt and water. That's just carbohydrates—people look fat, but they're suffering malnutrition.

What the food stamp program did was give people access to a better balanced diet.

In addition, it took control from the employer—the plantation-model "massa" relationship—and put it in the hands of the government. In the rural South, many times they would certify people to be on welfare programs when these people weren't needed for farming—but when the picking season started, they'd cut off their welfare. Didn't matter if a man was sick and couldn't pick oranges, his family suffered anyway. That's changed, because food stamps are structured differently.

What the war on proverty did was cut into conditions that perpetuate poverty. But it takes time—you know, like if you cut off a stream, you have to cut it off at its source and then it takes a while for all the water to drain out.

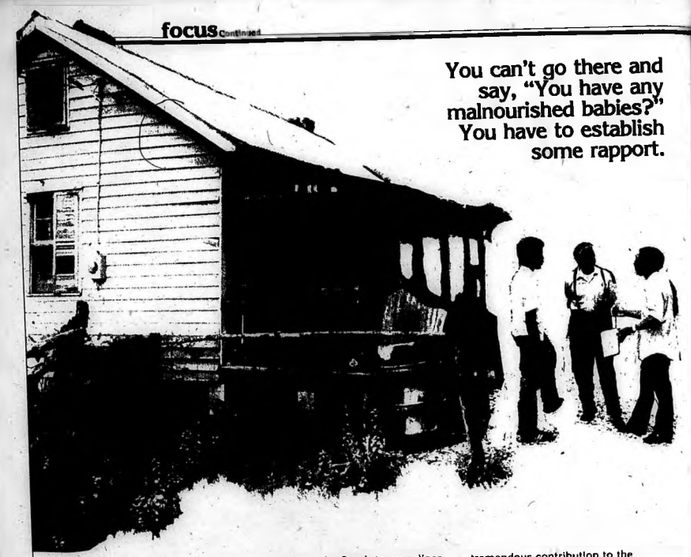
The same way with the war on poverty. It's made progress, significant progress.

HM: This sounds good. We're making progress, then, in the fight against hunger in the U.S?

DEAN: The problem today is people see welfare recipients differently.

The vision in '68 was a lot of people displaced from farms by mechanization, living in small towns and

Continued



You can't go there and say, "You have any malnourished babies?" You have to establish some rapport.

urban areas, with no income and no jobs available. People felt sympathy for their condition.

Now the general image is more negative. People see someone buy steaks with food stamps and they think, "I can't afford steak," and some blacks pick up the shopper in a big car and so the image expands. And it gets back to the woman's prayer group or the businessman's association and the image gets more inflated and pretty soon there's a reservoir of feeling that these poor people are being overprotected; the government is coddling them. The next thing government threatens to cut back on the programs.

I was in a meeting and the speaker kept talking about the failure of the war on poverty. Finally, after he said this about three times, I said, "When you say failure, do you mean that head start didn't work; or food stamps don't work; or the bi-racial committees formed throughout the South to open lines of communication between races—that these were failures?"

He said, "No, I mean statistically speaking, we still have as many people living in poverty."

This man was creating a kind of double jeopardy. By admitting many people still live in poverty, he fed the "middle-class syndrome" that poverty programs are no good.

Many people still live in poverty. But it doesn't follow automatically that all poverty programs are not working. You hear people criticize food stamps, because they see people using food stamps who don't seem to need them. But the other side is: if we didn't have food stamps, many people would be starving.

There is no question the food stamp program has played a tremendous role in helping relieve the most serious problems of malnutrition. Likewise, there is no question that the head start program has made a tremendous contribution to the health and well-being of children who have been exposed to it.

We need to educate the public to the fact these programs work, they are important; if you diminish them, you run the risk of throwing things back as they were 10 years ago.

HM: Interviews like this will help Southern Baptists' understanding, but isn't there more that can—and should—be done?

DEAN: It struck me at the end of my work last year that the areas where problems remain worst are commonly known as the strongholds of Southern Baptist work—you know, Kentucky, Texas, Florida, Georgia—the Carolinas—all these are Southern Baptist states.

Yet whenever I asked about church involvement, I found a Catholic church here, an Episcopalian one there, a Presbyterian here, a Methodist there. Only once did I find a Baptist actively involved—in Jasper County, S.C., where a key layman had helped establish a health clinic and food co-op.

By and large, our churches don't deal with problems related to these issues.

The home missions approach for most Southern Baptist churches is to serve their own people, and not be an outreach to people in need. We seem to believe that if a ministry is to be performed to the needy who are not members of our congregation, it will be handled through government or perhaps denominational structures/agencies. But it will not be the responsibility of the local congregation.

That denies Baptist tradition, it denies Baptist theology. To me it is also a denial of New Testament teachings, because I think the Christian faith stresses the fellowship of believers has responsibility for ministering to the local community.

HM: Should the denomination do more?

DEAN: Yes, but we have to be careful that the denomination's stance not get in the way of local congregational response. The tendency, I'm afraid, is to let the denomination figure out a way to do something—and then we might help them after they've gone to all that trouble.

Essentially, people are involved with the church to meet social needs, not to perform ministries.

Let me give you an example: I taught Woman's Missionary Union materials to our women for a year—good material, excellent material on hunger, health, race relations, minorities.

This past Christmas, our church was having a dinner. When I arrived at the church, a young fellow was sitting in my office. He explained he was going from Chicago to Arkansas and asked could we spare a meal?

I told him, "Sure, man, we've got a whole banquet downstairs." And I sent him there and promised to follow in a minute. In dealing with some paper work I forgot about it until suddenly it dawned on me I'd sent this kind of smelly 20-year-old downstairs. So I hurried down there.

A woman in my church, who is very big on missions—she gets angry if you don't give 100 percent to support Lottie Moon and Annie Armstrong offerings—she was holding this guy by the sleeve and leading him out of Fellowship Hall. When she saw me coming, she said, "Get him out, he stinks."

I said, "My, my, it's Christmas and a man wants something to eat. Surely we have enough for one more." She looked at me and said, "Oh!" and walked off.

Well, you know, that's where we are with the church.

HM: How then do you change attitudes; how do you get the churches to respond?

DEAN: The church has to accept its responsibility for its community.

What are the attributes of community?

Number one, people have a common concern—they understand what happens around them affects all. Second, they reside in a common geographic district—their "sense of place" is important. Third, they have to be committed to making available to everyone comprehensive and accurate information; decisions on how we spend tax dollars are often made in secret, or in obscure committees. We've got to open that process to everyone.

HM: Perhaps part of the problem of local involvement by Baptist churches is most do not know of hunger around them?

DEAN: We do tend to steer away from things that are unpleasant or make us uncomfortable. But if you doubt there are hungry people in your neighborhood, tie into the clinic where pregnant poor women go to prepare for delivering their children.

A lot of lower-middle-class women—especially unmarried ones—have children before they are ready; young girls want to be with it, they want to disco—their babies become unwanted or neglected. The children grow into a "failure to thrive" syndrome and they starve to death.

That's a big problem you can find out about through your health department. But you can't go down and say, "You got any failure-to-thrive babies?" You have to establish some trust and some rapport with people in the welfare department.

But let me warn you about food stamps workers—they're the most hostile people in the world toward the hungry.

HM: What? Why is that?

DEAN: Two or three reasons. One, a lot in those jobs are just a step away from food stamps themselves. Two, they are instructed to go through a certain procedure to qualify someone for stamps. They are given 30 minutes for each family. But a nonverbal family—and many on food stamps are not very articulate—comes in and takes an hour and a half; and they lie about their age or whether there's a phone in the house, because they're not sure if the truth is known if they will be eligible for food stamps.

Quickly the job gets to be just a hassle to the clerks.

You want to know about people on food stamps, talk to people on food stamps. Walk up to recipients at the food distribution center and say, "I'm interested in the food stamp program, the problems of hunger and malnutrition. I see you use the program, how does it work for you?" And they will tell you.

And if you say, "Would you make any changes in it—what are they?" they'll tell you. And they'd know you were interested.

After you've talked with them 15 or 20 minutes, ask if they know any people who have food needs who are not able to get stamps or take care of themselves, who are really suffering from hunger, and they will target them for you. Because they know.

HM: The main thing, then, is to become concerned; and let your concern show through your involvement?

DEAN: Christians have said for years they were going to create a new kind of community and a new kind of world.

But they haven't been doing that. They've been spending their time going to Bible studies and discussing whether their husbands would prefer a red dress or a green one and whether they should spend $230 or $400 for it—or, in the case of the men, what sort of car they should buy or the latest income tax dodges. Meanwhile, the church isolates itself from its community, the problems of its community—the processes that make community.

Until the churches—including Southern Baptist churches—begin to live as Christ, in lives of active involvement, they'll not be very effective change-agents in our society. □

THE MISSING MEMBERS?

A futurist previews challenges to the churches.

By Lyle E. Schaller

The vast majority of evangelical churches in the United States are focusing their attention on a minority of the population: the young family—husband, wife and children under 18 still living at home. Only 34 percent of the total population is in that category. The remaining two-thirds are largely ignored by evangelical churches.

Evangelistic churches must have ministries to single parent families, divorced persons, the never-married and a "whole bundle" of other persons who are not in the American stereotype.

If Southern Baptists are to prevent decline, the denomination must reach these groups.

This situation furnishes the context for speculation about what the Southern Baptist Convention may look like 20 years from now. First, let's identify several assumptions.

• For decades, young persons followed in the educational, vocational and religious footsteps of their parents. Every year Yale Law School saw new students who represented the second or third generation of that family to attend Yale. The Presbyterian Seminary at Princeton graduated seniors who represented an unbroken string of three or four generations of Presbyterian ministers.

This pattern began to change during the 1960s as tens of thousands of the sons and daughters of the upper classes "dropped out." Some went off to communes. Many chose a blue-collar vocation where they could enjoy the satisfactions of working with their hands.

In reflecting on what he described as "the blueing of America," sociologist Peter Berger predicted that if this trend continued, the management of American society would be taken over by the sons and daughters of blue-collar parents. Berger suggested this new generation of upwardly mobile people could become the most influential American class by the end of this century.

Evidence shows that what Berger predicted in 1971 already is coming true. A new group from a blue-collar rather than a blue-blood heritage, is assuming power in America.

Considerable evidence suggests that one-third to one-half of the 57 million Americans born between 1940 and 1955 adopted some of the values of the counterculture. Many of the "straight" young adults of 1979 who were born during that era are continuing in or coming back into the churches, but the vast majority of the counterculture people seem to have no affiliation with any religious body.

• The second assumption is that the "new wave" of immigration will continue and that the SBC will continue to lead in evangelizing immigrants and starting language missions.

For more than three centuries the overwhelming majority of immigrants to this land came from Europe. In 1914, for example, 88 percent of all immigrants to the United States came from Europe. By 1957 that proportion had fallen to 52 percent and by 1976 it was down to 18 percent. In 1976 more than twice as many newcomers to these shores came from Asia as came from Europe and more than half of all immigrants, legal and illegal, came from Mexico.

This is the "new wave."

• The third assumption is that the SBC, which historically has been a working-class denominational family, will continue to reach an increasing proportion of the people in the top quarter of the socioeconomic pecking order. A few years ago a majority of the chief executive officers of the top 500 corporations were either Episcopalian or Presbyterian, but that is beginning to change. More and more Lutherans, Baptists and Catholics find places at the head of corporation board-room tables. An increasing proportion of Southern Baptists will be in more prestigious occupations.

• The fourth assumption is the charismatic renewal movement will continue to grow, and gradually the SBC will make more room for charismatic Baptists.

• The last, and most significant of these assumptions, is that the Southern Baptist Convention will continue to be the largest, strongest and most evangelistic religious body in American Protestantism. Southern Baptists will continue their efforts to convert the unchurched from every segment of American society, but especially in the North. Between 1960 and 1975 the proportion of Southern Baptist members in the population increased at a far more rapid rate in the North than it did in the booming Sunbelt.

This scenario for 1999 assumes that as the SBC effectively evangelizes the new immigrants, the unchurched people from the counterculture generation, the members of that top quarter of the socioeconomic spectrum and Northerners, and as it accommodates an increasing number of charismatic Christians, the SBC will make room for leaders from these five segments.

It does not require a radical stretch of the imagination to see the SBC as a denominational family with 20 to 25 million members in 1999. This might include three million members from the new immigration, perhaps two or three million American blacks and native Americans, possibly two or three million members from the top of the socioeconomic heap, perhaps five or six million converts from the counterculture generation, two or three million Yankees who do not fit into any of the other categories mentioned here, a million or more charismatics, and four to six million traditional Southern Baptists who represent the third or fourth generation of Southern Baptists in their family history.

In other words, what if Bold Mission Thrust works?

What if aggressive evangelistic efforts produce 12 to 18 million converts during the next 20 years? (Nearly three million of today's 13 million members will die by 1999 and another two or three million will drop out or go to some other denomination by 1999.)

The most obvious change would be that the SBC, which historically has been a culturally homogeneous religious body, will become the most culturally pluralistic denominational family on the continent.

A far more complex organizational structure might develop. Today the SBC consists of layers of congregations, associations, state conventions, national agencies and auxiliaries. If the growth pattern projected here materializes, that structure will be complicated by scores of caucuses, ethnic conventions, ad hoc groups, nationality organizations, special interest lobbies and cultural rallies.

Research indicates the higher a person is on the socioeconomic scale, the more likely that person is to be a frequent attender at worship and actively involved in congregational activities. The second correlation is that the higher the person is on the socioeconomic scale, the weaker that individual's personal devotion and commitment to a traditional belief system. A distinctive characteristic of Southern Baptists has been personal devotion of the members with commitment to a traditional belief system. Will this be diluted by rapid growth?

Another by-product is that Southern Baptists may be the only group to sucessfully evangelize large numbers of the persons born in 1940-55 who became members of the counterculture.

The major points of tension between the counterculture and organized churches have included drug use, sexual freedom, homosexuality, women's liberation, civil rights activism, alternative lifestyles, the value of formal education, styles of clothing, face hair on men, militant political demonstrations, legalized abortion and divorce.

What if Southern Baptists win several million of the persons born during the middle of the twentieth century? Will they bring their value system with them? Or will they adopt the more conservative response of Southern Baptists to the issues identified here?

Professional leaders in the SBC have come overwhelmingly from a white Anglo-Saxon ancestry and were born, raised and educated in the Bible Belt.

Will the professional leaders of 1999 represent a cross section of the members of that year? Or will leaders of 1999 represent a cross section of 1959 members? The final implication of this scenario may be the most speculative of them all. As large religious bodies in the United States moved from cultural homogeneity to cultural pluralism, they moved to a more centralized decision-making process. This pattern can be seen in the Americanization of Roman Catholic churches during the nineteenth century. It also can be seen among Methodists, Lutherans, Presbyterians, Quakers, Swedish Baptists, Mennonites, American Baptists, Christian Church (Disciples of Christ) and Church of the Nazarene. Will the strong local congregational polity of the SBC be altered because of a shift toward greater cultural pluralism?

Many will see this scenario for 1999 as sheer fantasy. Others will view it as a nightmare—a price tag of being effective evangelists. But a few will argue it is not a scenario for 1999—simply a description of what is already happening. □

Lyle E. Schaller, a city planner turned Methodist minister, is parish consultant for the Yokefellow Institute, Richmond, Indiana. This is an expansion of an address to SBC associational directors of missions at Ridgecrest on August 16, 1978. Schaller is the author of 15 books.

Introducing a new HM series

As we read Schaller's message to Southern Baptists, we realized how little we know about those persons who do not attend our churches: who are they, how do they think—why, in fact, do they NOT attend church?

Schaller appealed to our denomination to broaden its approach to include persons from "non-traditional" backgrounds. He listed four categories of people who need special attention:

(1) divorced persons;
(2) the elderly;
(3) singles never married;
(4) young marrieds that are products of the 1960s counterculture.

Within those general groups are large sub-groups of those whose thought-patterns deserve closer inspection.

In the months ahead, HOME MISSIONS will carry a series of articles on people in these groups and sub-groups in an effort to "introduce" Southern Baptists to the persons they must reach—in message and ministry—over the next decades. In each case, the subjects will be chosen because he, she—or they—have elected not to attend church—churches have rejected them; or they have been turned off by churches' demands. In either case, they are **unchurched by choice**. □

Mississippi first: black & white revival

By Tim Nicholas
Assoc. Editor, Mississippi Baptist Record

JACKSON, Miss.—The first evangelistic effort jointly undertaken by black and white Baptist conventions in the state—called Good News Mississippi—has been launched.

Initiated by a rally complete with black and white speakers and a 100-voice integrated choir, the campaign has included simultaneous revivals in at least 750 white and 200 black Baptist churches.

The emphasis has been on providing a community witness, in efforts to fulfill the Home Mission Board's Bold Mission Thrust goal of taking a Christian witness to every person in the nation by the year 2000.

The difference between the Mississippi campaign and those in other states, is that it has been endorsed by the white Mississippi Baptist Convention (MBC) and by five of the nine black Baptist conventions in the state.

Good News Mississippi grew out of talks that began about four years ago between Earl Kelly, MBC executive secretary, and several black convention presidents.

Statistics from two sources revealed the state had between 840,000 and 940,000 unchurched persons from a total population of less than 2.5 million.

With those statistics, the presidents began planning.

Kelly Porter, president of East Mississippi Baptist State Convention, and Richard Porter, pastor of Owens Chapel Baptist Church, Columbia, were named co-chairmen.

A year ago about 30 white and 20 black pastors attended a four-day training session on "How to Grow an Evangelistic Church." This was the first time the course, taught by HMB evangelism section staffers, was offered in Mississippi. A black pastor was the first to register.

In December, 100 black leaders attended a Witness Involvement Now (WIN) school at Prentiss. And in February, more than 300 women spent a day in prayer for the revivals, at a retreat in Clinton sponsored by the Southern and National Baptist Woman's Missionary Unions. Two hundred of those attending were black.

From all of these efforts, enthusiasm grew.

Granted, the rally and separate revivals are only a small step toward mutual love and understanding. Co-chairman Porter says improved race relations will be only a by-product of Good News Mississippi.

"We believe that if we get the Kingdom work straightened out in our minds, the race relations thing is going to straighten out automatically." □

HMB elects personnel division staffer

ATLANTA—Kathryne Lynn Wright was named to the staff of the Home Mission Board Personnel Division during the May executive committee meeting of HMB directors.

Wright, who holds a doctor of philosophy degree in clinical and child psychology and has skills in clinical testing and parent/child counseling, will strengthen the counseling and psychological services for Home Mission Board Personnel, according to Charles Hancock, director of personnel development services.

In May, directors appointed four missionaries, one US-2 missionary, and approved eight pastors for financial aid. They received an updated report on Annie Armstrong Easter Offering receipts for 1979, which are running far behind 1978, partly because Easter Sunday came later this spring and receipts usually peak about that time.

In April, directors named Maurice Smith, 48, a former missionary to Ghana, as interfaith witness regional director for central United States with status of career missionary. They appointed six missionary associates, 23 US-2 missionaries, and approved 14 persons for pastoral aid.

Lynne Wright, 27, will become associate director of personnel development services June 1. She will assist Hancock with the increasing work load of psychological testing used in personnel appointments and screening.

"A strength Wright also will bring is in the areas of parent/child relationships and problems with children," Hancock added. "One of the issues involved in being a home missionary is changing cultures and changing geographical areas. Children often pay a heavy price for these changes. And what we want to do is give these children more support."

A native of Spartanburg, S.C., Wright received her Ph.D. and M.S. degrees from Florida State University. Her undergraduate work was at Duke University.

She taught introductory psychology at Florida State, worked part-time in pre-doctoral private practice in psychology and was a counselor for the human development clinic at the university. She also has served as a psychology intern in Gadsden County, Fla. □

newcomers

Missionaries appointed January through April 1979 (with birthdates and places of service):

Christian Social Ministries
- Stephen Aycock—May 7—Garden City, Kans.
- Arthur and Charlene Bingham—Aug. 25, June 24—Columbus, Ohio
- Larry and Patricia Erwin—Jan.11, July 15—Topeka, Kans.
- Debra Griffis—Aug. 2—Wake Forest, N.C.
- Richard and Debra Hagar—Dec. 19, Jan. 7—Tulsa, Okla.
- Harold Gordon Harris—May 5—Kansas City, Mo.
- David P. Holden III—May 22—Kansas City, Mo.
- Michael and Dorothy Lopez, Feb.. 25, Nov. 11—Scranton, Pa.
- James F. and Irene Murphy—Dec. 1, Feb. 21—Anderson, S.C.
- Donald E. Richards—Dec. 13—New Orleans, La.
- Gwendolyn Williams—Oct. 20—New Orleans, La.

Church Extension
- Billy S. & Pamela Pinnell—June 22, Aug. 24—Lahaina, Hawaii
- Roberta Finlss—Jan. 17—Potsdam, N.Y.
- Carl E. and Sue Hartness—Nov. 5, May 12—Buffalo, N.Y.
- Johnny O. and Jan Hutchison—Mar. 18—May 13—Schenectady, N.Y.
- Kip Dene Kimbrough—May 12—Brooklyn, N.Y.
- JoAnne LaGette—Jan. 6—Southfield, Mich.
- Clyde & Eileen Leonard, July 13, May 13—Jefferson City, Mo.
- Paul and Rosemary Maxey—Dec. 21, Apr. 3—Brooklyn, N.Y.
- Lee Ann Whitley—Oct. 29—Birmingham, Ala.

Evangelism
- Terry & Virginia McIlvain—Apr. 4, June 29—Topeka, Kans.

Interfaith Witness
- Maurice & Evelyn Smith—Nov. 9, Aug. 9—Midwestern Region

Language
- Fred and Mollie Anderton—May 10, Jan. 26—Boston, Mass.
- Duane Davis—Apr. 14—Talladega, Ala.
- Alcides & Frances Guajardo—Mar. 12, Oct. 21—San Antonio, Texas

Special Mission Ministries

[Missionaries receiving pastoral aid will be listed in July and December issues of Notebook.]

Birthdates of chaplains

JULY

July 2: Huey A. Bridgman, Ga., Army; Ira G. Moss, Tenn., Army; Richard Elmer Nielson, Ala., inst. **July 3:** Weaver S. Anderson, Mass., A.F.; William P. Brock, Ala., hosp.; Kenneth W. Cook, Ga., inst.; Gary Cragun, N.Y., Navy; Geoffry Knott Jr., N.C., Army. **July 4:** James Conard, Ark., hosp.; James P. Jarrett Jr., S.C., hosp.; John C. Lee, S.C., inst.; Charles D. Phillips, Miss., hosp. **July 5:** J. Eugene Ryder, N.C., hosp.; Paul Henry Williams, Ga., Navy **July 6:** Vance Davis, N.C., hosp.; Klyo Itokazu, Hawaii, Army; Blewett A. Smyth, Mich., V.A.; Wm. Everett Tumblin, Ga., Navy; Charles P. Van Frank Jr., Okla., Navy. **July 7:** Winston P. Fox, Ga., A.F.; Franklyn D. Holley, Mo., Army; Charles N. Russell, Tex., Army. **July 8:** Larry D. Farrell, N.C., Army. **July 11:** Elmer G. Horn, Miss., Army; Daniel Keels, Ga., hosp.; John N. Sims, Ala., hosp. **July 12:** William E. Donan Jr., Ky., Navy; Rudy C. Nail, Mo., inst. **July 13:** Bruce Coltharp, Tex., A.F.; Bobby M. Cox, Tex., inst.; Richard L. Park, Fla., Army.; **July 14:** Charles D. Bass, Tex., Army; Ralph M. Galbraith, Canada, hosp.; Thomas E. Reiff, Ind., hosp.; Charles H. Wilkens, Tex., inst. **July 15:** Jeff P. Cheatham, Tenn., ind.; Kenneth Pepper, Tex., hosp.; William R. Shirah, S.C., inst. **July 16:** Willie E. Buice, Ga., A.F. **July 17:** John B. Tucker, Ark., V.A.; Buster P. White, Tex., Army; Samuel Young, Va., inst.; **July 18:** Darrell C. Highsmith, Ill., A.F.; Thomas H. O'Neal, S.C., hosp. **July 20:** Alfred DeLosse Jr., Mass., Army; Jerry L. Dickerson, Va., Navy. **July 21:** David E. Breeding, Tenn., A.F.; Wayne Durham, La., hosp.; Lowell C. Todd, La., V.A. **July 22:** Derral J. Foreman, Miss., hosp. **July 23:** Edwin A. Gates, Okla., Navy; Carroll L. Johnson, Tex., A.F.; Charles E. Vickery, Ill., V.A.; William P. Webb, Fla., Army. **July 24:** Claude B. Farris, Okla., A.F.; Louis D. Hendricks, Okla., Army; Horace Sams Jr., Ala., Army. **July 25:** James E. Bishop, Tex., Army; Ebb G. Kilpatrick, Ky., hosp.; David R. Morrison, Iowa, inst. **July 26:** John L. Harris, Tex., hosp. **July 27:** B.F. Bennett, Tex., SBH; Ronald Frank King, D.C., hosp.; Phillip L. Tillman, Miss., A.F. **July 28:** J. David Atwater, N.C., Navy; Thomas D. Denson, Tex., Army. **July 29:** S. Denton Bassett, Tex., hosp. **July 30:** Wiley C. Guthrie, N.C., hosp. **July 31:** James Lee Britt, Ky., hosp.; Kenneth R. Israel, Mo., A.F.; Billy J. McKee, Tex., Navy; Richard E. Sapp, Fla., hosp.; G. Richard Travis, N.H., Army; Russell G. Waldrop, Miss., hosp.

AUGUST

August 1: Larry Neil Shirey, Ala., Navy. **August 2:** Gerald Wayne Qraft, Miss., Army; William Crapps, N.C., inst.; Charles N. Locklin, Miss., A.F.; Jack R. Peters, Okla., Navy. **August 3:** Thomas W. Black Jr., Miss., A.F.; Clarence R. Bridges, Tex., inst.; Lewis G. Burnett, Tex., Army; Gilbert R. Thornton, Pa., ind. **August 4:** Kenneth H. Edmiston, La., Army; Charles R. Parker Sr., Ga., Navy. **August 5:** Howard A. Easley, Ala., Army; James R. Perdew, Mo., Navy; Parker C. Thompson, Mo., Army. **August 6:** Ray N. Cooley, Ky., hosp.; James T. Howard, Ky., inst.; Raymond M. Perkins Jr., Tex., hosp.; James E. Whitlock, Miss., inst. **August 7:** Lester T. Buckalew, Ga., A.F. **August 8:** John D. Ford Jr., Calif., Army; Joe Frank Weber, Tenn., V.A.; Charles H. Wolcott, Tex., Army. **August 9:** Robert F. Cullum, Tex., hosp.; Harry C. Hand, N.J., Ind.; Baxter M. Pond, S.C., hosp.; Ronald J. Porter, S.C., Army. **August 10:** Glenn T. Fasanella, N.C., Army; O. Ray Jackson, Ala., hosp.; Willard David Sapp, Ga., hosp. **August 11:** Bobby G. Allen, Miss., Army; Richard W. McKay, Va., hosp.; Michael L. Nichols, Mo., Navy; Ronald M. Stephenson, Ky., hosp. **August 12:** Harold Jorden, Miss., Ind. **August 13:** William R. Eaton, Ariz., V.A.; Dean L. Minton, N.C., A.F. **August 14:** Herbert R. Earley, Tex., Inst.; Donald A. Morris, S.C., Navy. **August 15:** Austin N. Brown, Fla., Inst.; James T. Trultt, Ala., hosp. **August 16:** Wesley E. Brett, N.C., SBH; Gerald Cook, Mo., Navy; Jerry D. Reynolds, Tex., Army; Timothy P. Van Dulvendyk, Mich., hosp. **August 17:** Elvin B. Norris, Tex., Army. **August 18:** W.T. Permenter, Tex., Army; Alfred J. Poole, S.C., hosp. **August 19:** Horacio Cardenas, Tex., hosp.; H. Douglas Roebuck, Ga., hosp., Ray E. Woodall, Miss., Army. **August 20:** Wallace M. Hucabee, La., A.F. **August 21:** Mark E. Woodruff, Ala., Navy. August 22: William G. Justice, Tenn., hosp. **August 23:** James E. Doffin Jr., N.C., Navy; Leslie M. LeFils, Tex., Navy; Elden H. Luffman, Fla., Navy; R. Gene Mills, Ala., hosp.; William T. Taylor, Ky., Army. **August 24:** Robert L. Browning, Miss., A.F.; Robert T. Durham, Ky., hosp.; Wilford C. Kimble, La., Navy; Paul H. Mason, Tenn., Army; Gene P. Theriot, La., Navy. **August 25:** John R. Boon, Tenn., inst., Alfred W. Meeks, Fla., A.F.; Hugh D. Smith, Tex., Navy; Clyde J. Wood, Ala., Army. **August 26:** Charles A. Tyson, Tenn., Army. **August 27:** Bernie Calaway, Tex., Navy. **August 28:** William K. Bagnal Jr., S.C., Army; Steve L. Doram, Tenn., inst. Donald G. Gardner, Mo., hosp. **August 29:** Paul R. Cassibry, Ala., Army; Phillip J. Cassibry, Ala., Army; Gary E. Penton, La., inst. **August 30:** Bobbie Bundick, Tex., Army; Jimmie A. Roberts, Tex., Army; Jonathan H. Waddell, Miss., hosp. **August 31:** Charles F. Hill, Tenn., Army; Benjamin F. Kelley, Ark., A.F.; Norman L. Redding, Fla., Inst.

New Frontiers

I came across a copy of your Home Mission publication, New Frontiers (March 1979) while I was visiting the hospital here. I am extremely impressed with your publication.

Alvin Low
Dallas, Texas

Feed minds & souls

Just finished reading Home Missions Notebook (Apr.). It lifted my heart up. . . The stories were down where we live—not suppositions . . . constructive—as NESTing—and simple things that we can do. Stories concerning Spanish people touched me as I have been going to Honduras for ten years, three months a year, teaching piano, English and crocheting. Keep feeding our minds and souls for the glory of our Lord and Master.

Angie S. Monroe
Niceville, Fla.

Illegal alien

I am an illegal from Costa Rica, have two daughters born in the U.S. and we are facing deportation from the United States.

I really will appreciate it if you give me telephone number and address of Mr. Rafael Mellan (HM Jan. '79) from citizens committee on immigration to see if he can help us.

I have been working as custodian for a Baptist church since October 1976 and they are aware of my problem.

Thank you very much for your article.

Name withheld

EDITOR'S NOTE:
Mellan is now working on the case and thinks "everything is going to be all right."

Good news, bad news

By William G. Tanner
HMB Executive Director

In late April, two items crossed my desk which represented a good-news, bad-news report on our home missions efforts.

The bad news came in a preliminary report that the Annie Armstrong Easter Offering was below its 1978 level by $83,000. The $2,013,342.89 we had received was a decrease of 3.98 percent from a year ago.

We hope these early figures do not presage a trend, especially when we consider how much remains to be done—and how much your gifts to the Home Mission Board affect so many lives.

Which brings me to the good news. It came in a letter from Patricia Bleicher, a law student graduating from Yale. May I quote from her comments?

"My two years at Yale Law School have been rewarding and exciting. One of the channels of blessing has been Trinity Baptist Church. Because this church is supported almost entirely by the Home Mission Board's church pastoral aid, which is supported by gifts to the Annie Armstrong Offering, I am writing this as a personal thank you.

"Thank you for providing seed money. Trinity was begun by Southern Baptists who knew that New Haven needed this facility particularly because it is a university town.

"It is hard to plant a church here because the student population keeps moving.

"Thank you for providing rent money. Trinity has met in members' homes and assorted makeshift arrangements in years past, but we now have a terrific location on New Haven's busiest central street.

"The building is a ballet studio during the week, so we have a huge space for chairs and a stage with a piano. There's even a kitchen where we can brew coffee, a significant advantage in New Haven snowstorms. We meet on Sunday mornings, and have Bible study groups in members' homes throughout the week.

"Thank you for providing book money. It is wonderful to have Baptist hymnals, literature and magazines. Good tools make all the difference.

"Thank you for providing for pastoral expenses. Your contribution supplements the meager salaries we are able to pay a pastor (Jackie Ammerman, a Southern seminary graduate of uncommon gifts); a campus minister (Charlie Scalise, who is a Yale chaplain and New England student ministries director); and a music assistant (Annette Nielsen, a theology/music student). These people are truly doing God's work in New England.

"Thank you for providing a place and teachers to welcome Yale and other university students. This is a ministry to very smart people (I may be the only exception), and that is not easy. The pastor's wife is a doctoral student in sociology; there are four law students, four other graduate students, a psychiatric resident, a history professor who is working as a secretary to put his wife through divinity school(!), his wife and three other graduate students in various religion-related studies, plus Yale College undergraduates and high school students like my daughter, Elizabeth.

"The level of instruction is very high.

"Thank you for providing supporters for those in need. One member is a 45-year-old ex-convict who learned to read five years ago; he accepted Christ and was baptized in this church, as was my son David. Six members are a family from South America, Catholics who were drawn to this church by its spirit of love, as my family was when we arrived, strangers in a strange land.

"Thank you for blessing us even though we are 1,100 miles away. When you fill up the Annie Armstrong envelope this year, you will know where at least part of your gift is going—to Whitney Avenue in New Haven, where there is a small but very important church and at least one very happy lady."

To Ms. Bleicher's "thanks" I must add my own. Thank you, Southern Baptists, for your gifts, which make it possible for your Home Mission Board to perform such ministries across the nation.

Perhaps it is reassuring to you to know many, many people appreciate your sacrifices. And in your name, great strides are being made for the cause of Christ in our land. □