

# home missions notebook

August 1979/Vol. 50 No. 7



Mountaineer  
learns inner-  
city ways

Also inside:  
Iowa's bold  
radio blitz

A need to be  
in Gatlinburg

Does bigger  
mean better?

## An oasis for "wetbacks"

By Walker Knight  
HM Editor

In 1949, Luis was a wetback, drinking and gambling his way across Texas and New Mexico.

Today, he is pastor of a fast-growing Baptist church in a thriving southwestern town, a town known up and down the border as the oasis of wetbacks—undocumented aliens from Mexico.

In keeping with Luis' past and the town where he ministers, 40 percent of the 140 members in his Iglesia Bautista Hispana are themselves wetbacks.

"I'm lawyer, doctor, priest, translator, teacher, friend, pastor, employment agent—whatever I have to be—to them," Luis, a short man with a heavy moustache, explains in his husky voice, strained from too much preaching.

"We all help each other. When new ones come to town, we secure housing, furniture, and start the process of learning English and getting citizenship."

Luis himself teaches English to a class twice a week, and tutors individuals each day.

The town's economic needs are such that most turn their heads away from the fact that they have illegal residents (whom citizens say they can identify at a glance by dress and appearance).

The town's attitude underscores the need of U.S. aid for undocumented aliens, estimated to number nearly

five million. Last year, 325,557 were caught crossing the border between the United States and Mexico. These figures include those caught more than once.

One member of Luis' congregation, working in the churchyard with a Saturday cleaning crew, told me he had just returned from Mexico that week. He had been caught three times and finally escaped.

Workers like him fill those jobs at the bottom of the scale, sometimes for half the minimum wage, and with no other compensations.

The Mexican Baptist Convention of Texas recently adopted a resolution that called upon the Texas legislature to protect farm workers, saying virtually no social restraints prevent the exploitation of farm workers and "campesinos" (workers permitted to enter the United States for short period). The resolution said the campesino (like the wetback) is cut off from privileges afforded American citizens, including educational, social and political opportunities.

The undocumented worker is not the drain on the economy many accuse him of being. Most with permanent jobs are paying social security and income tax, while few receive any benefits. They are actually helping to fund these programs for others.

They seldom complain because they come from a country which has a 40 percent unemployment rate. And they would not come unless welcomed by U.S. employers.

Luis believes that when he became pastor of this church he found his place in God's scheme of things. Before, he was moving quite often, but when he settled into this pastorate and began visiting, radio preaching and ministering, the once struggling congregation responded. However, the response did not come quickly, at first he was discouraged. When offers to go elsewhere came, he was tempted. Baptist leaders urged him to stay a few more months or a year, and he did.

Seeds planted in these hard times sprouted and flowered. The church became the fastest growing congregation in the association. This year, his goal is to baptize 36 persons, almost all adults, mostly men. By mid year he had reached 17, with three others awaiting baptism.

New property has been secured for an expansion of Sunday School. His radio program generates more and more response, and he has added tracts and sermon printing. Now, if only his health will hold out.

Meanwhile, the area border patrol reports an increase of violence. Patrols are issued riot gear, and officers themselves buy flak jackets as sniper fire increases. All of this is indicative of increased traffic. To Luis, this means more aliens will be visiting his city, the haven for wetbacks. And his church will be ready with more than just food and clothing. They will also have some good news they want to share. □

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## Bold radio blitz bears "Good news, Iowa!"

By Judy Touchton  
HM Assistant News Editor

DES MOINES, Iowa— "Good news, Iowa! For more good news call 1-800-342-7005." Ninety percent of Iowa's residents heard that message tagged at the end of one of nine radio evangelism spots broadcast statewide during the week of April 1-8, 1979. In support of simultaneous revivals in Iowa, part of the North Central states year of evangelism, estimates showed every Iowa resident averaged hearing two and a half testimonies about faith in Jesus Christ from Southern Baptist laypersons. A starting offensive tackle for Iowa State University, Jim Wilson, told about his Christianity. "After I became a Christian, I didn't lose friends. I made more friends." Connie Thompson, a Van Meter, Iowa, homemaker with five children and another on the way, talked about her faith and the help it gives in times of depression. Joshua Vang, Laotian refugee who is building the country, shared his testimony in his native language—even on all English radio stations. Kim Wood, a 15-year-old high school student from Fort Dodge, gave her testimony, which seemed one of the most effective from the number of callers specifically mentioning her. Kathy Anderson, a life insurance underwriter for the Bankers Life company, told about a family crisis. Ruth Bran, senior Spanish and education major at Iowa State University and an El Salvador native, shared her testimony in "some of the purest Spanish you have ever heard."

according to Mike McCrocklin who directs evangelism efforts for the Iowa Southern Baptist Fellowship, part of the Missouri Baptist Convention. A radio announcer from a Christian radio chain, Dennis James, of Shenandoah, told of the fun in Christianity. Harold Rogers, black Baptist from Waterloo and welder for John Deere tractor manufacturers, talked about the importance of church membership and prayer. Completing the nine radio spots was Earl Chamberlain, regional salesman for a crop chemical and photographic products company—and a product of mission work himself. "I know nine is not a biblical number," McCrocklin admitted, "but it worked." For approximately 76 cents for each Iowa Southern Baptist church member, including resident and non-residents—right at \$8,000—472 testimonies were given by radio, 271 by telephone. Thirty persons, who called on one of the two in-state WATS lines, were referred to local churches. More than 100 callers hung up immediately. "We think it was because they expected a recording and instead they got a warm body who said, 'Good news, Iowa! This is — May I tell you my good news?' and then shared their personal testimony," McCrocklin said. "Some counselors read Scripture; some gave a testimony; nothing was canned," he added. The radio evangelism blitz resulted in one profession of faith—on Thursday about 1 p.m. "It's significant it happened on Thursday," McCrocklin reported, adding the campaign "quit too soon." Even on Saturday, the last day, a graph of call frequency showed calls up compared with other days. At the beginning of one four-hour shift at the ROTC office at Iowa State and his wife

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answered the two ringing phones.

When, minutes later, McCrocklin came to check their progress, the telephone log showed both still on the phone with the same parties; 30 minutes later both still were talking.

"I left for a minute and when I came back, Rich Duncan, the ROTC lieutenant, was praying so I knew something was happening," McCrocklin recounted.

"When he hung up, he was ecstatic. And his wife hung up and she was floating on air. The guy he was talking to had accepted Christ. The lady she was talking to had rededicated her life. Both calls came from the Davenport area where we have two Southern Baptist churches."

The lieutenant had shared his testimony for the first time . . . and on the first phone call. "No one was signed up for the next shift at the phones—the couple volunteered to stay on," McCrocklin said.

In the campaign's planning stages, the first contract with Northwestern Bell provided only one line—at a cost of \$500.

When the 36 volunteer phone counselors, mostly laypersons from Des Moines, learned the budget called for only one line, one of them walked up and handed McCrocklin a check for \$500. As it turned out, McCrocklin said, the \$500 covered the cost of both lines.

Originally, the fellowship dreamed of billboards, newspaper, radio and television ads—ruled out because of high costs. At about \$100 each, one billboard for each Iowa church and chapel would have cost, McCrocklin estimated, in excess of \$8,000—the total budget for the evangelism campaign. Television ads would have exceeded \$50,000. A page in the Des Moines Register-Tribune costs \$4,000.

From a \$10,000 Bold Mission Thrust grant from Missouri, Wilson Parker, Iowa fellowship director, reserved up to \$5,000 in case fund raising for the radio blitz fell short. The full \$5,000 was not needed.

Instead, churches raised more than \$5,000 in special offerings—more than the state mission offering last year.

After securing approval to ask Iowa churches for a special offering, McCrocklin, with Greg Whitetree and Mike Roberts of the Iowa staff, enlisted laypersons to help.

Not all churches participated in the offering. "Participation was about 50 percent, but we achieved 70 percent of

our budget," McCrocklin said.

The \$8,000 budget paid for radio time and phone.

Each 47-second tape recorded testimony was produced by the Southern Baptist Radio and Television Commission and paid for with HMB evangelism funds.

WHO, a Des Moines 50,000-watt clear channel radio station with talk show format, contracted for 120 repetitions of one-minute ads during the campaign week.

KNET, a Des Moines station playing easy rock and top hits played 75 repetitions.

Other stations were chosen by location of Southern Baptist churches in the state.

Spots played from 8 a.m. to midnight. And that's when counselors covered the telephones at the Iowa Southern Baptist Fellowship office in Des Moines.

"The first spot went on at approximately 8:20 a.m., and we could count on the phone ringing about three minutes after the first spot," McCrocklin reported.

Planners made a conscious decision to use secular broadcasting services. "This was disconcerting for some Christian people," McCrocklin said. "But the blitz was not designed to give Christian people a good warm feeling."

"We wanted to do something unique—something bold for our people."

"We wanted to do something to give the gospel message to the people, to give the fellowship high visibility, to get fully involved. We wanted to do something that had a dynamic, splashing effect."

"We don't regret doing radio. If we did it again, we would do both if we had the money—both radio and TV."

"There are a lot of people who feel like media is a waste of time," McCrocklin said. "What we proved was that on a shoestring budget, we were able to present the gospel and its claims on a person's life at least two times to virtually every person in Iowa," McCrocklin said.

"We talk a lot about bold missions as Southern Baptists, but very little bold has been done."

"I'm convinced bold missions is when you try to do something that's impossible, that's beyond your own ability and God blesses it and it happens anyway."

"What we did in Iowa would not have been bold someplace else," he admitted, "but it was bold here in Iowa 'cause we did it with no money, no resources, no guarantees." □

## At 100 he's still "epitome of spunk"

JEDBURG, S.C.—Baptist layman P.Y. Eadie is the epitome of spunk.

At age 100, he has just been elected to a three-year term as deacon at Jedburg Baptist Church.

Eadie takes the whole aging business in stride and would prefer to omit any hubbub. But he seems to realize a church needs to express its awe and reverence for a man who has seen so much life.

Eadie was born in 1879, and can remember his parents discussing the

Civil War.

He remembers when people rode mules or ox-carts to church; he marvels at most transportation advances. He saw a mud-clogged dirt road near his home become an interstate highway. He recalls when the Wright brothers put together a winged contraption that launched the world into a new age of flight. He felt the heady excitement of Lindbergh's flight over the Atlantic. He saw the premier of telephone, radio

and television.

Ask Eadie how he managed to live so long, and he indicates the mystery is in God's hands.

He has attended one Baptist church or another since he was 14; Eadie was 26 when he became a Christian. Now he speaks of Christ as the guide who directed him through all his years of living.

Eadie retired 30 years ago, at age 70, from his job as a carpenter, but keeps busy with projects around the house.

His first wife died when he was 29, his second when he was 54. And he married his present wife when he was 93.

Seven of his eight children survive, along with 35 grandchildren and about the same number of great-grandchildren.

He's often asked whether the cold showers he takes winter and summer are really healthy. He just smiles and responds, "Well, I'm still here."

You can't argue with spunk. □

## A vision and a bulldozer

By Celeste Loucks

HMB Book Editor

GLOUCESTER, Va.—Willard Dutton drives a bulldozer.

Astride the powerful machine, the rawboned Dutton moves the earth. He clears old lots, long stretches of street and wide expanses of land for new housing projects. For Dutton, the bigger the job, the better.

Also he is a man with a vision.

In June 1977, Dutton attended the Southern Baptist Convention in Kansas City. He felt a tug at this heart.

The Lord gave me a vision for a crusade, he said, simply.

Dutton returned home and talked with religious leaders around Gloucester County, Va. They re-

minded him theirs is a loose knit, rural community and crusades cost money. They scoffed. I was told by a host of pastors, This will never get off the ground. Where are you expecting the money to come from?

They said, You are shooting for the moon, you'll fall in the mudhole. He paid no attention. He didn't know where resources would come from, but, he said, If you got any spark at all, the Lord will provide the wherewithal to do it.

In his spare time, Dutton prayed and pored over a Sears and Roebuck catalog sized crusade manual mailed to him by a Texas Baptist.

He mapped out a plan and methodically began visiting prospective steering committee chairpersons.

Next, the quiet Dutton, whose deep-set eyes look shyly from under bristling brows, began raising funds.

To others' surprise, the money came in: from bankers, business men, local contractors. Dutton insists it came as a result of the Lord.

"One man I asked for \$200," he came out with \$500, he said. "You better believe that excites you."

After promotion in local media, Dutton's vision became the four county Middle Peninsula Evangelistic Crusade, on Aug. 20, 1978.

Crusade personalities, including Billy Graham team soloist Myrtle Hall, were provided cars, a bus company brought in people from outlying areas to the new Gloucester High School auditorium.

The crusade featured a 200-voice choir, trained counselors, 75 parking lot attendants and a volunteer rescue squad on hand for emergencies.

Attendance was higher than ex-

pected. Many nights people had to watch the service by closed circuit television, recounted Dutton. Said a local minister, Six months ago, I thought Willard was crazy, but later, he admitted, I was afraid not to show up. I didn't want this to go on without me.

Attendance was interdenominational and included blacks as well as whites. We were trying to announce Jesus Christ to the whole community, explained Dutton. We felt the Lord could use this to break down the feelings between blacks and whites. Black ministers had leading parts on the program, led in prayer. We encouraged blacks to be a part of the crusade choir.

One of the most exciting things about the crusade, observed a pastor, was people from all walks of faith were able to see the strength of the body of Christians as they worshipped together. Many found Jesus as their Lord and Savior, many were brought into a closer relationship with him.

More than 8,000 persons attended. Forty three made professions of faith, 31 rededicated their lives. And although Dutton had already envisioned the crusade, he admitted, We were blessed beyond possible imagination.

After the concluding service, the steering committee met together

got on our knees and thanked the Lord for what he had done.

Watching God work through the crusade has kindled Dutton's interest in further lay involvement. Currently he is working with the Home Mission Board sponsored N.E.S.T. (National Evangelism Support Team) project to revitalize the South Bronx.

Dutton, whose ruddy complexion turns white at the line his cap shades his forehead, has walked along the streets of the fire-ravaged South Bronx and viewed its acre on acre of empty buildings. He admits that the task to reach the people, to rebuild, to resurrect the area seems overwhelming. There is such a need, he said, people have fear of going there.

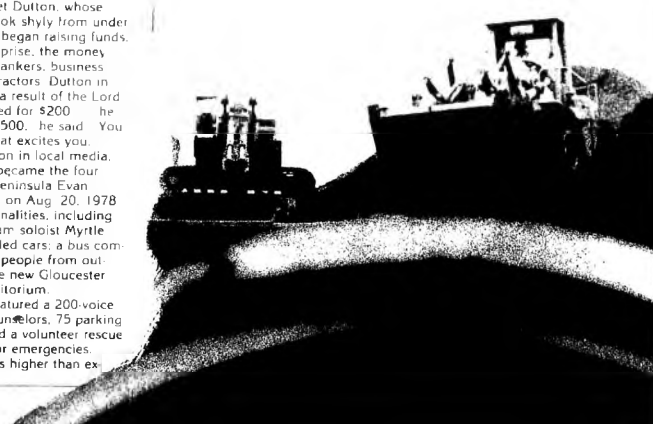
The odds seem unsurmountable in the South Bronx.

Yet, insurmountable odds pose a spiritual challenge to Dutton. If I can see, I walk in the flesh, he explained. If I can't see all the way through, I have to trust God.

Don't give me a job that I can see the way through to the other side. Give me a job which makes me get down on my knees and pray.

Dutton smiled. I see the Lord's hand in this. It is such a tremendous mission field.

We have a vision for turning this place upside down for Christ.



## "We see a need to be here...."

By Julie Poole  
GATLINBURG, Tenn.—She smiles and he talks; he listens while she has her say. He's matter-of-fact, easy-going and enthusiastic; she's helpful, supportive and bubbly. They're both concerned.

Stan and Joanie Albright believe they have a responsibility to Gatlinburg, where for the past two years they have served as US-2 missionaries, sponsored by Smoky Mountain Resort Ministries and the Home Mission Board's Department of Special Mission Ministries.

The "US" in their title says they're home missionaries; the "2" represents the term of service in years. Their assignment ends in August; however, if budgets and approvals go as planned, the Albrights will become the first resort missionaries appointed through special mission ministries. Tennessee's Sevier County association will participate in their support. "I feel our decision to stay here another year was entirely the Lord's will," Albright confirmed. "I want to do more here; the ministry has great potential."

Their ministry around Gatlinburg is divided into seasonal work. Summers are filled with organizing and holding day camps for children in the area campgrounds. The young couple, with the help of 15 to 20 enthusiastic student summer workers, teach Bible stories, administer arts and crafts projects, and share their faith with the children who, Albright said, simply need to be loved.

"The kids are hungry for attention—they don't know they need Jesus," he said. Albright reported that of the 3,200 young people ministered to last summer, 300 never had heard of Jesus.

The Albrights, married three years, share an anxiety about the Gatlinburg ministries if and when they leave.

Gatlinburg businesses, which cater mainly to tourists, are not locally owned. Local residents have watched their former mountain hideaway become a "money-hungry tourist trap."

"The people here are very plastic," Joanie sighed. "I see a need to be here, to break through it."

One of the Albrights' main projects fits into a 30-by-40-foot building. A wooden sign hanging over the door invites in anyone who feels a need to be "lifted up out of the water."

Since THE FISHNET, a Christian coffeehouse in downtown Gatlinburg, opened last summer, more than a thousand young people have visited, listening to area youth music groups, enjoying Christian fellowship, receiving counseling.

Expenses for the coffeehouse are covered by the Tennessee Baptist Convention and the Home Mission Board. Cokes, coffee and other refreshments are free, "but we do accept any donations."

In winter months, the Albrights stay busy telling of their ministry. Albright is amazed at the lack of missions knowledge in many churches. "One of our biggest jobs is to educate them in missions."

The couple won't do as much traveling this coming winter—they are expecting a child in November.

Albright, with a bachelor's degree in recreation from Auburn University in Alabama, hopes someday to work as a church recreational director. In fall 1979, he'll begin work on his master's degree at the University of Tennessee in Knoxville.

So far, being missionaries has been a trying experience for the couple.

"The hardest thing I've had to deal with is living up to the image of what a missionary is supposed to be like," Joanie said. "If you don't act like someone expects a missionary to act, you get very confused reactions."

Albright agreed, smiling. "People think since I'm not in Africa or Congo and don't wear a suit, wide tie and a straight face, I couldn't possibly be a missionary."

While Stan travels Sevier County, organizing and administering day camps, Joanie stays at their cozy, rural home to clean, wash and answer the phone for important messages. "I try to cook meals ahead of time, so I'll have time for other things," she said. "I'm as involved in the ministry as I let myself be."

Albright added, "She's never been one to sit back and watch me work. She's been my right arm, the one I gripe to and voice my complaints to."

"Last year it was hard for me to distinguish my work at home and the work in my ministry. I had a hard time doing both," Joanie admitted. "But now I've learned that our home life is very important, too."

Joanie recalled meeting Stan. "I saw him playing tennis at Auburn [University]. I thought he was acting

like a 'super jock,'" she laughed.

Defending himself and his love of sports, Albright retorted he was a beginner at tennis and having to concentrate on every play.

Two years later, they married. He still had another year in school. After Albright had finished school, they saw a Peace Corps advertisement on television one evening. Albright mentioned wanting to do "something like that" before settling into a regular job.

Joanie, who had served for two years as a Home Mission Board student summer missionary, was familiar with the US-2 program and suggested it as a possibility.

They chose resort ministries because of Albright's experience in recreational activities. "Gatlinburg was our first and our third choice," he remembered.

And they're in Gatlinburg to stay—at least for a while. □

Poole, a student at Baylor University, is working at the HMB as a summer intern.



## Missions and the fuel crisis

Jim Newton  
Editor World Mission Journal

ATLANTA—Despite complaints of inconvenience and delays, the gasoline shortage did not appear to have a critical effect on Southern Baptist mission efforts this past summer, even in areas hardest hit.

But at least a score of mission tour groups and youth choirs canceled summer mission projects, fearful they could not get gas, or that its cost would be prohibitive. Home missionaries and pastors in 20 states experienced annoying delays as they waited, sometimes for hours, in gas lines. In some cases, home missionaries had to postpone trips to mission points until they could find gas, especially in the eight states with the odd-even (tag number) system of purchasing.

States hardest hit by the gas shortage in late June and early July included Maine, New Hampshire, Connecticut, Rhode Island, Vermont, Massachusetts, Delaware, District of Columbia, Maryland, New Jersey, New York, Pennsylvania, northern Virginia, Minnesota, Texas, Louisiana, Florida and California.

About 50 summer mission project groups, most scheduled to do door-to-door canvassing and mission Vacation Bible School work, canceled their plans during the summer, but only about a dozen indicated the reason to be the gas shortage, according to Mike Robertson of the HMB special mission ministries department.

Robertson pointed out that the Home Mission Board coordinated about 500 such groups this summer, a larger than average number, but that the cancellations were not much greater this summer than in previous years.

"As far as we can tell, there are no groups or individuals holding back because of the gas shortage," said Bill Wilson, who coordinates adult mission ministries groups.

Henry Chiles, South Dakota director of missions, who uses about 40 mission project teams each summer, estimated six to eight teams planning to come to South Dakota had canceled because of the gas shortage.

"But we haven't had any problem getting gas up here," Chiles said. "Last week I talked to area directors of missions for associations in Wyoming, Montana and North Dakota, and none of them had any problem getting gas."

But price is high, he lamented. "It's a major concern." Chiles pointed out that because of long distances between Southern Baptist churches in South Dakota, some church members drive 75-100 miles to attend church. "But our people are so accustomed to long distances, they just grit their teeth, pay, and go on."

Tom Biles, director of missions for two associations in Rhode Island and Connecticut, among hardest-hit states, said the major effect of the gas shortage has been cancellations by half a dozen youth choirs.

Unlike the vast Great Plains area, Biles' two associations are relatively small, and he can drive to any church and back home on one tank of gas. "We haven't had too much trouble getting gas except on weekends," he added.

With the odd-even system in effect there, Biles said he just had to gauge carefully how far he could travel on Saturdays and Sundays before he could fill up on Monday.

Many home missionaries and pastors experienced frustrating delays because of long gas lines. In some cases, they reported, it took three hours to buy gas.

Dan Brown, director of missions for Union Bridge Baptist

Association in central Maryland, postponed a trip to Hagerstown, Md., where he planned to start a new ministry in 13 migrant camps. For several days, Brown could not get gas for the trip, forcing him to cancel a meeting with officials at the migrant camps.

In Endicott, N.Y., a discipleship training clinic was moved to New York City where most leaders could use public transportation, reported Quinn Pugh, director of metropolitan missions for New York City.

Pugh said that many people living in New York suburbs were using public transportation as much as possible.

In Houston, where mile-long lines were reported at some stations, Baptist pastors anxious to make hospital visits, waited hours for gas, starting at 7 a.m.

"There needs to be some provision for ministers, as well as for doctors, to get gas to continue their hospital ministry," observed Wilson Brumley, director of missions for Union Baptist Association in Houston.

The gas shortage hit Houston the week more than 16,000 Southern Baptists were there to attend the Southern Baptist Convention. The next week, gas lines were even longer and the odd-even system was imposed, both in Houston and the Dallas-Fort Worth area.

Brumley pointed out the Union Baptist Association covers 53 miles, and that he expected the gas shortage to affect associational work more than local churches. He told of plans to consolidate meetings, and the possibility of holding meetings quarterly instead of monthly.

Mexican Baptist Bible Institute, which has a branch in Houston, decided to shorten its 14 week summer program to 12 weeks, and to lengthen study periods from 2½ hours to 3, to cut down the number of trips Mexican Baptist pastors have to make to attend classes. Brumley said

Houston Baptist pastors were scheduled to participate in an August "Energy Saving Conference" sponsored by Houston Metro Ministers Association to study ways to conserve energy in the local church.

Westminster Baptist Church, Westminster, Md., consolidated all services for the last Sunday of each month during the summer, holding Sunday School and morning worship followed by lunch served in the church, and then immediately holding Church Training and "evening" worship in mid-afternoon.

Attendance at Ridgecrest and Glorieta Baptist Conference Centers did not seem to be adversely affected.

Ridgecrest attendance proved little different from 1978. At Glorieta, operations supervisor Phil Bennett said there were about 150 "no-shows" during Sunday School week, June 23-29, when the gas shortage was worst, but added there was no way to know what caused the cancellations.

Bill Guess, director of church extension for Florida Baptist Convention, another state hard hit by the shortage, said he believes the crisis is real. "We've just got to face up to it and reevaluate our lifestyles," Guess said.

Every mission pastor must now reexamine how he uses his car—and every Christian needs to do the same, Guess commented.

The gas shortage affects missions workers as it affects people in all areas of life, Guess said, and delays and inconvenience reveal something much deeper than Southern Baptists must grapple with—the problem of using wisely the limited supply of natural resources which God has entrusted to man. □

## Mountaineer McAllister learns city ways, meets ghetto needs

By Phyllis F. Thompson  
HM Assistant Editor

WORCESTER, Mass.—The day he was to move to Worcester from Appalachia—West Virginia—home missionary Mark McAllister walked miles through wooded lots and green hillsides, then stopped to look back at the rambling farmhouse he'd called home eight years.

"How can I leave?" he asked himself. For 39 years he'd lived in Appalachia,

was born and raised there, and spent his first years as a home missionary there, visiting, sometimes preaching, in overalls and work boots.

"I am a mountain man," McAllister thought. "How can I adjust to the inner city?"

After moving, he accepted as reality what he "should have known from the start. I'll always be a mountaineer."

He experienced homesickness and severe culture shock. Yet the bearded, jolly McAllister never lost his sense of humor. "I experienced a terrible adjustment period," he said, smiling. "But the inner city went into shock when it saw me."

For a time, McAllister wore his overalls; his accent wrought memories of the hills. "People attach a stigma to the southern accent," McAllister found. "They associate it with a slow mentality. I had to prove I'm not dim-witted."

But more acute than differences between northern and southern cultures were cries for help he found in the crime-ridden area where he would pastor. He moved to Worcester a month ahead of his wife, Bonnie, and lived in what then was

Worcester First Baptist Church, a dilapidated monstrosity of a building in the heart of Worcester's ghetto area. On McAllister's first night at the church a man outside his window was stabbed.

"That was my welcome to Worcester," McAllister recalls. "I stayed awake all night listening to sirens. I was shocked and afraid."

But that incident was no more shocking than was the congregation that awaited him. "Out of the 50 or 60 who regularly attend, I estimate at least 20 have serious problems—mostly mental illness, some alcoholism," McAllister said.

His sermons were constantly interrupted. One man, whose mental illness made him believe he was still in elementary school, often raised his hand, either to ask questions or to answer rhetorical questions McAllister asked. Soon McAllister learned to ignore the waving hand—and to avoid rhetorical questions in his sermons.

Another man, with serious alcohol and mental problems, stopped McAllister as he was going into the sanctuary to preach one morning. "You mean you're going to preach to them? Doesn't the Bible say there's more rejoicing over the one lost sheep than over the ninety and nine? Stay here with me. I am a lost sheep."

Initially taken off guard by the questions, McAllister then realized the man's serious illness. He first found immediate help for him from the congregation, then proceeded with the service, and later obtained professional help.

But the incidents continue to crop up. McAllister's life has even been threatened by members of his congregation. One man, now in a mental hospital, attacked McAllister when McAllister visited in his home. "And I'd rather not talk about the other times," McAllister said.

He realizes "these incidents become draining on the rest of the congregation" which tries to support and uplift those with problems. Of necessity, the worship services became informal. A special prayer time drew members close.

"People admit and ask prayer for things that many churches would consider taboo," McAllister said. "A lady admitted she had started a drug habit. Sometimes, marriage problems are discussed. Occasionally, conflicts between congregation members are resolved."

But his congregation, though beset with problems, can still act as a catalyst in the surrounding community, McAllister believes. Worcester, a dirty, industrial city of 168,000, is 60 percent black, with large percentages of Puerto Ricans, Jews, Irish and Swedish, especially in the inner city where the church is located. Filled with decrepit, unpainted, falling buildings, the area is a prime target for vandalism and crime.

Two years ago, members of First Baptist, because of increasing inability to maintain the original old church building, bought a two-story house in which to hold services.

During refurbishing of that building, the congregation has met in the neighborhood YMCA building. But repeated threats to members, purse snatchings and attempted robberies by locals who claim the "Y" as hang-out, have brought attendance down.

especially at night, McAllister said. The new building, only a block from the YMCA, still wears heavy wooden window covers. McAllister fears that vandals may destroy all the restoration work they have done.

Yet he perseveres, hoping to build strong unity with the community through the church, and through one-on-one contacts he makes. "Results don't come right away," he said. "I've spoken to one man every morning since I came here and he hasn't answered yet. Sometimes I don't think I've gotten anywhere."

Many would disagree. According to Joannie Hiatt, Home Mission Board semester missionary who lives with the McAllisters, "Mark does so much good. He has strengths the community needs."

Hiatt first read about McAllister when she was in Acteens. "He was in Appalachia then," she remembers. "When I got my assignment to work with him in Worcester I couldn't believe it."

That was two years ago, when the Mississippi native served as a summer missionary. She requested to be sent back to Worcester as a semester missionary, because "I loved the north. I loved the people; but most of all I loved working with Mark."

McAllister has touched many other lives. Lisa Tubert, a 20-year-old alcoholic, met McAllister after seeing First Baptist's ad in the local newspaper. "I don't know what I would do without him and Bonnie," she admitted. "Since I've become a Christian, my family thinks I'm some kind of freak. I'd have nowhere to turn."

McAllister and his wife work hard to involve Tubert in church activities, using simple things to help her regain a positive self-image—she painted a mural for the church nursery, and occasionally she takes part in church puppet shows at area nursing homes.

Not only Tubert is helped by these outreach programs. Those around McAllister in the nursing homes and in other parts of his ministry, find their spirits lifted by his infectious warmth and good humor.

Barbara Clouhater, assistant activities director for Clark Manor Nursing Home, said, "Rev. Mark is just fantastic. The old folks just love him."

"We have this other preacher who comes each week. Sometimes our folks come to hear him because he

gives away free coffee.

But Rev. Mark doesn't give away anything except himself. He knows how to relate to people. We really love him."

The ministry to the three nursing homes is one that he especially enjoys, McAllister admits. And after two years, he finds that more and more Worcester feels like home. "I went back to West Virginia not long ago," he said. "And was surprised to find it wasn't how I remembered it. Here the winter is much, much nicer. The sky is crystal blue; the sun comes out. Sure it's an 'ole industrial town, but I'm finding parts of it to be very beautiful."

Occasionally, Worcester still makes him tired and disheartened. "There are times when I truly believe we haven't made a dent," he said.

But when this happens, the mountain man responds just as he's always responded, whether in Appalachian hills or in inner city streets. "I try to give more acceptance. I try to care a little more."

**EDITOR'S NOTE:** In an article entitled "A Jeep, a Beard, and Love," March 1973, HM first reported on the work of Mark McAllister. At that time, McAllister was pastor of Calvary Baptist Church, Bolair, W. Va. He became an HMB missionary associate in 1974, and transferred to Worcester, September 1, 1976.

## Belew is president

ATLANTA—M. Wendell Belew, Director of the HMB Division of Missions Ministries, has been named president of the American Society of Missiology. He is the first Southern Baptist to head the organization.

Belew also was recently named member of the board of managers for the American Bible Society.

A mission strategist, Belew has been with the Home Mission Board since 1956, and has been director of church-centered missions, secretary of the associational missions department, secretary of associational administration services and the church extension department, and secretary of pioneer missions department.

According to Belew, the society is aimed at promoting the scholarly study of theological, historical, social and practical questions relating to the missionary dimension of the church.



## Jones vs. Jones: A confrontation in evangelism

By John F. Havlik  
Director, Evangelism Education and Writing

"Jones vs. Jones" sounds like a famous Supreme Court case. It isn't. Jones vs. Jones is an evangelism confrontation that occurred at the close of the 19th century.

The arena was Toledo, Ohio. In one corner was Sam Milton Jones, Methodist mayor of Toledo; in the other was Georgian Samuel Porter Jones, the Methodist individualistic evangelist. The meeting was arranged by "good" Christian businessmen of Toledo. The public believed the revival was to save souls, but the under-the-table agenda was to drive the mayor from office. Mayor Jones, branded a dangerous radical by businessmen, voiced a philosophy which said: "Shall we have the Golden Rule of all the people or the rule of cash by a few people . . . ? The law of self-interest is the eternal falsehood which mothers all social and private woes: for sin is pure individualism.

Evangelist Jones, whom the businessmen saw as savior of the city, framed his viewpoint: "God projected this world on the root-hog-or-die-poor principle. If the hog, or man either, don't root, let him die." On another occasion the evangelist revealed his mindset: "If you vote for the Democrats, you have to swallow a whiskey barrel. If you vote for the Republicans you have to swallow a nigger. I don't know which one is worse, but if you will grease the nigger and pin his ears back, I believe, I'll swallow him."

When Sam Jones, revivalist extraordinary, came to Toledo in March, 1899, battle lines were clearly drawn. Businessmen and ministers were solidly united; just a few weeks away was the mayoralty election, and they depended on the evangelist to defeat the mayor. The businessmen fought the mayor because he believed the heart of Jesus' gospel was the ideal of social justice. He fervently believed in the coming of the Kingdom of God on earth. He had said, "Except the state be born again, except it be delivered from pagan doctrines of law and government, and from commercial and polite conceptions of its function . . . It cannot see the divine social kingdom."

Sam M. Jones, born in Wales in 1846, was one year older than evangelist Jones, who was born in Alabama and raised in North Georgia hill country.

The mayor was a lifetime teetotaler. He had worked hard in the oil fields, finally investing in an oil company later bought out by John D. Rockefeller. With his proceeds, Jones opened a small factory in Toledo, manufacturing oil drilling equipment he had patented. Eventually, he became rich.

Jones cut regular work hours from 10 to 8, at the same time raising the minimum wage to \$2 a day—75 cents more than the prevailing wage scale. He announced that every worker in his factory would receive a Christmas bonus, because his workers deserved a right to share company profits. He was the first employer to institute a sickness and unemployment insurance plan, which was paid by the company and the workers.

He provided a park for his workers, with weekly band concerts. He brought in speakers to address workers on economic, social and political matters. He made concerted efforts to break down barriers between clerks, shop workers and management. He was among the first

\* Tradition of wealthy right wing businessmen using evangelists to keep poor and working class in their places dates at least to the revival of 1858 as Timothy Smith documents in his book, *Revivalism and Social Reform*.

employers to give his employees annual vacations and shares of stock in the company.

Jones' social reforms angered Toledo businessmen, who faced the prospect of matching his actions. This would seriously cut into profits.

When Samuel Milton Jones was elected mayor of Toledo, he announced his intent to impress upon government the same concerns he evidenced in his business. In keeping with his pledge for "good government," the mayor rid Toledo of numerous problems, including gambling, bookies and slot machines. He closed "wineroms" where prostitutes plied their trade. However, he did not vigorously push other concerns. For example, he did not enforce strict liquor laws that closed saloons on Sunday. This angered preachers. Jones said he did not enforce these laws because they were "an evidence of wrong social conditions," and not their cause. He argued that Sunday was the only day off working men had and it was for recreation as well as worship. He persuaded city council to repeal blue laws that did not permit concerts and theatrical functions on Sunday. Since saloons' closing was state law, he could do nothing about that.

By this refusal to enforce a rigid sabbatarianism, he brought upon his administration the wrath of clergymen and churchgoers. Six months after his election a committee inquired why Sabbath breaking was allowed. He replied that the law was unjust and only 25 percent of the city's citizens favored it.

In contrast to the mayor, Sam P. Jones, the evangelist, was born into wealth and social prominence. His father, a lawyer, had served as a captain in Robert E. Lee's army in northern Virginia. Like his father, the son set out to become a lawyer. However, his promising career was ruined by alcoholism. In 1872, he conquered alcoholism and became a minister. For eight years he was a Methodist circuit rider in poor counties of northern Georgia. His fame grew after an 1885 revival meeting in Nashville, Tenn. The meeting's success led Jones to abandon his pastoral work for evangelism. Handsome, gifted with a fiery rhetoric and missionary zeal, he quickly became the most popular revivalist in the United States. He suffered recurring stomach trouble and spells of physical exhaustion, but his love of applause and ability to entertain propelled him.

Evangelist Jones believed salvation of the individual was the only hope of society. He also believed law should enforce righteousness. He had little sympathy for the poor and on many occasions equated poverty with laziness and communism. He was leading a revival in Chicago during rioting connected with the strike at the McCormick Harvester Factory. The workers carried banners which said, "Our children cry for bread!" Jones opined: "... look at your working men going out to some celebration. Look on the flag and see the inscription. . . a more communistic power [slogan] was never put on a flag. Those same men went to the grove and drank up that day 1,400 kegs of beer. If you put your beer gardens and barrooms outside the city and put these millions into bread and meat, you will have the fattest and plumpest children and most prosperous city on the face of the earth."

Jones never considered conversion as a change of belief or as an experience of grace. He described it as change in moral conduct and resolution to "quit your meanness" and live right. "Conversion," he explained, "scripturally means simply two things: I have quit the

wrong; I have taken hold of the right."

Was Toledo to be reformed by revivalism or by applying the teachings of Jesus to its social problems? Evangelist Jones dove into the battle. Toledo Blade read: "Evangelist Hot Shot: Jones' batteries turned on municipal authorities; declares if the devil were mayor he would not change a thing."

The opposing Toledo Bee said: "Sam P. Jones rips up Toledo's administration; he prefers rule of hate to the rule of love that keeps saloons open." In one of the evangelist's sermons, he stated: "You have an apostle in this town who can do everything by love. My, my! If love would have regulated the laws of this town, it would have taken wings and flown off long ago. Is it love that runs 700 saloons wide open seven days a week, 400 bawdy houses every night, and 150 gambling dens to carry your young and old men down to hell?" About foreigners who desecrated the Sabbath as well as the officials who let them, he said: "For every decent German or reputable Irishman I have a handshake, but for the whitewashed Dutchman, or anarchistic Irishman I fix my foot. If you don't like this country, go back. . . . Let us have an American Sabbath and be decent."

In a morning service, Jones urged cooperating pastors and laypersons to involve their churches in the election campaign. A committee of ministers was selected to get a pledge from each of the three candidates promising that if elected he would "enforce the law against the saloonists, gambling and houses of ill fame." The Republican candidate, who had until this time said nothing about saloons, now issued a statement that if he were elected he would use all the authority of his office to enforce the law against the brewers, saloons, gamblers and brothels. He called upon "every good citizen" to take off his coat and work for the home and the fireside. The Democratic candidate hedged on the question.

Mayor Jones told the ministerial committee: "It would not be consistent for me to sign a paper pledging myself to make Toledo anything more than what its citizens desire it to be. At the same time," he said, "I do not believe that the extirpating method to which the Reverend Mr. Jones pins his faith is either Christian or the scientific method." For the remainder of the evangelist's stay in Toledo, he constantly fired accusations at the mayor in the name of decency, respectability and Christianity, once calling him a "perjured scoundrel in the sight of God and honest men." He linked conditions in Toledo with communism.

The Blade and the Bee covered the remarks of the revivalist. A Blade series of cartoons showed Jones as a tool of the saloon keepers. The paper declared: "The socialism of Mayor Jones breeds anarchy." Throughout March, ministers denounced Mayor Jones and called for a civic cleanup.

The mayor's campaign also took an evangelistic flavor. A contemporary writer said the mayor "was like an evangelist, and his meetings were in the broad sense religious. . . ."

Like the evangelist, Mayor Jones had a good sense of humor and liked a good fight. An excellent debater, he sang campaign songs, which he wrote himself, to the tunes of old-world folk songs and Methodist hymns. His campaign promises included the very things which had antagonized the business community: public ownership

## opinion

of utilities; no new or extensions of existing franchises to private interests; abolition of the private system of doing city work; minimum wage of \$1.50 per day for eight hours of common labor; and organized labor to be employed on all public work.

The evangelist, business community and ministers had underestimated public opinion. In spite of all the editorials lampooning the mayor, printed cartoons, newspaper attacks and the combined power of the business community and religious leaders of the city, Mayor Jones carried every ward in the city except one: he was re-elected by a landslide.

Business community, newspapers, and ministers continued to believe people really did not accept the social theories of Mayor Jones. The newspaper said Jones had appealed to the great masses who have nothing to lose and everything to gain.

The mayor expressed his reelection differently. "Shall we have the Golden Rule of all the people or the rule of cash by few people?" The ministers made no public rebuttal but their subsequent endorsement of other professional revivalists, such as Billy Sunday, indicated the election had in no way affected their faith in revivalism to solve "moral questions" of the day.

The lesson of this bit of Americana is clear: it is unfortunate for the church and a distortion of the gospel to separate social ministry and evangelism. I have just read an article by a revivalist who goes to great lengths, including a study of Greek words, to demonstrate that today's evangelists really have no role in voicing social concerns of the community and the nation. It is a sad moment when revivalism sees social ministry as an enemy of the gospel, or—also—when social ministry sees revivalism as a distortion of the gospel. Indeed, each without the other distorted the gospel.

Today, as in 1899, right wing politics and fundamentalist Christianity seriously underestimate the social concerns of the masses. It is discouraging to note religious sects, born among the masses, grow up to become denominations which finally evolve into churches. When a group evolves from sect to denomination to the Church, its views of social concerns also undergo evolution. Problems of the poor are described as laziness, and "welfare mentality" replaces poverty. Law and order and "if you don't work, you don't eat" become the philosophy of Church. In such cases, Church becomes identified with business interests, the profit motive and the Protestant work ethic.

There are also lessons to be learned from this historical incident in regard to Christian strategy to win the loyalty of the common man. The church needs to look at such things as welfare, health care, unemployment, poverty and other social issues through Jesus' eyes rather than through the eyes of big business and corporate interest. Jesus Christ not only came "preaching the gospel of the kingdom" but he also came healing the sick, feeding the poor and ministering to the suffering. Indeed, it was he who, in the 25th chapter of Matthew's Gospel, made these things the principal tests of the reality of our Christian faith at the final judgment.

This article is based on *Modern Revivalism*; Charles Grandison Finney to Billy Graham copyright 1959 by the Ronald Press Company, and an article by William G. McLoughlin in the *Journal of American History*.

## notes

**Jewish-Christian studies held**  
LITTLE SWITZERLAND, N.C.—An academic seminar on Judaism and Jewish-Christian studies was held July 9-13, sponsored by the Department of Interreligious Cooperation, a New York inter denominational group, and the HMB Interfaith witness department. Featured speakers, Harry James Cargas, chairman and professor, Department of Language and Literature, Webster College, and Rabbi Phillip Sigal, teaching fellow, Department of Theology, Duquesne University, held seminars designed to give insight into the current agenda of Jewish-Christian relationships.

**Key word for evangelists—"Integrity"**  
HOUSTON—"The key word for Southern Baptist evangelists should be integrity," James Reimer, pastor, First Baptist Church, Lake Jackson, Texas, told evangelists attending the annual vocational evangelists seminar held prior to the Southern Baptist Convention in June. "Be totally committed to winning the lost," he challenged. Surrounding the seminar were other satellite conferences for: beginning evangelists, revival preparation, music evangelists and evangelists' wives.

**"There's never been a revival like it. . ."**  
CHATTANOOGA, Tenn.—Lack of interest and poor attendance caused Red Bank Baptist Church, for the past three years, to forsake its customary spring and fall revivals. Then, church members began asking, "Don't we have revivals here anymore?" Pastor Fred Steelman decided, "We're ready." The April revival resulted in more than 100 decisions, including 48 baptisms, and 60 new members. Old-timers of the 65-year-old church report, "We've never seen anything like it."

**An "ecumenical movement" dies**  
ATLANTA—Mosie Alfred Harriell, alias Charlie Harris, lived only 45 days free from the threat of extradition before dying of a heart attack in mid-June.

Harris had been called "an ecumenical movement" by his public defender because Atlanta churches of all faiths rallied to his cause and quest for freedom.

Harris, after serving 25 years, had escaped from an Indiana prison work detail where he was confined for killing a policeman in 1943. With a clean record for 10 years, under the name of Harris, he had lived in Atlanta, on "borrowed time," according to doctors, because of a heart condition, diabetes and asthma.

Oakhurst Baptist Church in Decatur, Ga., offered their church building as security for his \$30,000 bond, but never officially needed to sign the bond. Friends and church members instead raised money to pay part of the bond fee.

A request from Indiana for extradition was withdrawn in early May freeing Harriell from the threat of prison confinement.

**Poverty level on the rise**  
NASHVILLE—The Tennessean reports an increase in the poverty level for the United States. The poverty level for an urban American family of four has risen from \$6,200 to \$6,700 a year since 1978. For rural families, inflation raised the poverty level from \$5,270, in 1978, to \$5,700 this year. 1977 Census Bureau surveys showed 24.7 million or 11.6 percent of the country's population living below the poverty line. □



Stavroula Tsioroboulos (right) and Andriana Poulos eagerly anticipate Ignatius Meimaris' (center) weekly Bible studies.

## One is enough

BOSTON, Mass.—When 74-year-old Andriana Poulos called Ignatius Meimaris requesting Bible study, she expected him to say no.

Because only one would attend—Poulos.

She still grows misty-eyed when she remembers: "Each day I cry, wanting somebody to tell me about the Bible. Then I meet Ignatius. He says, 'I come.'"

"I say, 'For one?'"

"He says, 'Why not?'"

Meimaris met Poulos while working for the Boston Greek Evangelical Church. Its weekly radio broadcast offered free Bibles to Greeks living in the area. Meimaris' job was to deliver them.

For several months, Meimaris had sought ways

to begin Bible studies for the more than 40,000 Greeks living in the Boston metro area. His contact with the tall,

white-haired Poulos, who had lived in the United States 58 years, opened the door for study in Lynn, a Boston suburb.

Like other Greek studies—one in Framingham, and one Meimaris is starting in Lowell—this one remained small. First only Poulos attended; then another neighbor,

Stavroula Tsioroboulos, joined.

These two remained faithful, though their priest at the local Greek Orthodox church forbade them to attend.

And the study will continue, whether numbers

increase. Because numbers mean little to Meimaris, now an SBC home missionary.

He came to the States to attend Malone College in Camden, Ohio, graduating with degrees in chemistry and math.

Through a college friend, he became aware of Boston's Greek Evangelical church; upon graduation he moved to Boston to work there.

Seeing needs and numbers of Greeks in the area, Meimaris decided to stay in the United States, and in 1977, with Home Mission Board aid, he began starting home Bible studies for Greeks.

In Greece, Meimaris and his family had belonged to a Protestant church; his grandfather was a lay preacher.

So my involvement with Protestant religion was not new," Meimaris explained. His wife, Nena, had attended a Greek Orthodox church in Greece, but joined the Evangelical church when she moved to the States. She and Meimaris met at the church—

and were surprised to learn both grew up in Katerini, Greece—only a block and a half apart.

They married in 1977; she plans to teach school after graduating this year from Emmanuel College.

Meimaris' ultimate goal is to begin a Greek-language Baptist church. But the work continues slowly.

Yet neither he nor his Bible study members are discouraged. "I believe we make progress," said Poulos. Last year the group sent \$30 to the Little Moon Christmas offering. When the Greek Orthodox priest learned of their financial support,

"he threatened he would not bury us at our death," Poulos said. "He says we be buried like dogs."

But threats meant little to the faithful women. And seeing their courage,

others from the community grew interested. One neighbor, at risk of banishment from his family,

began to attend—slipping away, carrying his Bible in a briefcase.

Poulos believes others will join because they "see the joy Bible study brings to us."

Poulos moved to the States at age 16; she lived with relatives, working from "sunup to sundown to earn room and board. I all alone with nobody," she said.

"But I not really alone. My mind is," she pointed upward, "with religion."

Always, Poulos wanted to own a Bible, to read it herself.

"I have no Bible, no one to explain what I read," she said. Then Ignatius came.

How many others, Meimaris wonders, are like this woman, seeking answers, not knowing where to find them?

On Saturday afternoons, Meimaris, Poulos and Tsioroboulos gather around Tsioroboulos' kitchen table. The high-ceilinged room bears little resemblance to their homes in Greece. And/

nothing, except a print of the Parthenon hanging above the stove, tells of their heritage.

Then, as Meimaris talks, the Greek words transport the group to their homeland.

They listen intently, then excitedly discuss the passages he reads.

Poulos, reading through a large magnifying glass, pauses often to blink away tears. At study's end, she turns to Meimaris: "I'm so glad you come into my home with Bible."

And it is hard to tell whether she or Meimaris wears the larger smile.

**EDITOR'S NOTE**—This article is one of a series describing new Home Mission Board efforts to reach persons of different language groups.

## Is bigger better?

After a two-month study sabbatical in the United States, British pastor Derek Keenan of Hawkehill Baptist Church in Rochford, Essex, near London, visited the Home Mission Board. While there, he shared his impressions of Southern Baptist churches. His observations, he stressed repeatedly, are "general, with a limited view." Nevertheless, as one of many British pastors who exist on meager salaries, and as unpaid executive secretary of the 20-church South End District Baptist Union, Keenan offers insights from which Southern Baptists may benefit.

**HOME MISSIONS:** To put your remarks in context, explain for us your nation's religious tradition.

**KEENAN:** Probably most British are christened as children—at least until this younger generation. It's like a membership arrangement, so if they later are approached evangelistically, they would say, "I'm Anglican," and the idea would be, "So I'm not interested in anything else."

But for so many, that would mean attending worship high days and holidays, Christmas, Easter, perhaps a Thanksgiving service. One of our former leading Christians expressed it something like, "The trouble is, too many people have been inoculated with a mild form of religion and this has made them immune to the real thing."

In Britain, we are moving rapidly into a post-Christian era, and—in a way—that's better. Attendance of worship has diminished, but there is now a greater challenge and perhaps greater opportunity.

**HM:** And now your impressions of us.

**KEENAN:** Certainly in the south, which I have gotten to know best, you find a backdrop of culturally accepted church attendance. I have been very impressed by the size of the churches, the church programs, the literature—both quantity and quality; the money that is around, the staff—how adequately the staff is financed—church vehicles, buses—all of this, for someone coming over, is very impressive.

**HM:** Do you feel our affluence, our size, helps as it should? Or is it a hindrance?

**KEENAN:** Obviously it could help to have such resources. When I think of European Christians—your brethren—how their missionary activities are hampered by lack of funds . . . you've got to say, if affluence is used correctly, it can be of tremendous value.

But the problem is we sometimes believe we can buy ourselves out of problems, or that bigger means better—I read in one of your church bulletins, for example, "Big is Beautiful."

If that sort of concept, as I understand it, is pressed home, then I become very skeptical and believe your affluence does become a big, big problem—it could get in the way.

Couldn't it mean for us, as with the rich young ruler, that Jesus asks us for more than we are prepared to give? That's an emphasis I haven't heard very much.

In fact, I think your wealth, your money, may be one of the biggest problems you have.

It's certainly a mistake to equate size with success; if you are going to be impressed by size, if you consider size is a sign of blessing, things have gotten out of perspective.

The other reason it may be creating a bigger problem than you realize is because people, in a materialistic age, are impressed by things like size and money. Perhaps some, therefore, are attracted to join the socially big thing, the thing with all the appearance of success—they hook up with that. And a real saving work never occurs in their lives. Like the christened child in Britain, they become immune.

I know there are those who argue their grand buildings are for the glory of God. But Jesus, when he came, had nowhere to lay his head. And I don't think he would put it down in some of those places. I honestly, you know, I just couldn't . . . when I meet a brother from India

and see what his life is like, I just could not take him into one of those great palaces; I couldn't—I'd be too, too . . . I couldn't handle it. I honestly couldn't handle it.

So I'm confused; I find the affluence that's around—and the apparent lack of spirituality going with it—a major problem, rather than—as I'd like—a major asset. I know that sounds very judgmental and perhaps a bit pious, but I don't intend it to be at all.

Let me put it this way: I'm glad I haven't got to handle the affluence you have, because I've got a big enough job handling the little I have. I battle my own affluence in Britain and by comparison with what you've got over here, it's nothing. But I'm still going to battle it.

**HM:** You mentioned a "lack of spirituality" evident in SBC church life. Can you give some examples?

**KEENAN:** As I look around at some of your large churches, the lack of spiritual emphasis in worship has been disturbing. I can't help feeling some ministers have become masters at presenting themselves—lighting is helpful, sound is helpful, the pink suit is very helpful—well, they've got their act together.

I've heard a lot about churches needing money, but very little about the cost of discipleship. And I find the money is to be used for more buildings and redecorating already huge buildings, which I can only see in some situations as millstones: as the paint chips off, you decorate the millstone again.

Some of the great chandeliers and the sophisticated lighting systems, that sort of thing, I expect to see in a theater, but I'm not sure I expect to see them in a sanctuary. Buildings are put up for \$3, \$4, \$5 million and used three hours a week—I can only see that as iniquitous, a horror, a scar on the landscape. In this needy world, I cannot see anyone justifying that sort of money for three hours a week. The church isn't that building, and I don't think the building witnesses

very well. Rather than the passing population pointing to it and saying, "If you're in need, then that is the place to go," the people inside are almost in a playpen—and they're spending all their resources trying to keep the toys in trim.

Getting out where the people are is our task, I mean. Jesus called the disciples to himself. But then he said, "Go." And all too often, the calling to himself is fine, but the going is a different thing. Now what's spoken of under the umbrella of evangelism here is bringing people to church. I'm not too sure that's what I've been reading in the New Testament. It seems to me that what we've got is a costly call, going and telling, loving and caring, getting down to the injured man at the side of the road and letting him have your robe and your water.

**HM:** You find distinctions between social ministry and evangelism irrelevant, then?

**KEENAN:** Oh, yes, no question. The point of coming together is that believers should worship, a God-centered occasion, and if visitors come, the thing that impresses them more than anything else is to see how Christians love one another, how much they love their God, and that they love one another because they are drawn closer to God.

That, to me, is the first step in evangelism: It was the Pentecostal experience, wasn't it? They saw people praising God and were impressed. Personally, I get concerned when I see Christians bring non-Christians inside the building and then they can't wait until the invitation to see how effective the preaching was and then they're disappointed if no one joins the church. Is it really necessary for us to play on people this way to get response?

**HM:** You don't find, then, our worship periods particularly worshipful? What would you change?

**KEENAN:** I've missed the meditative aspect of worship. Being activists,

it's as though you haven't got five seconds to be quiet, and once the service starts, it's a bit like getting off the blocks at a track event and you've just got to keep moving until you get to the final prayer.

I appreciate the cultural differences, but I've found prayers tend to be very much the same. I see prayer as being very important and the thought of having to pray extemporaneously and on no account reading meditative materials seems crazy. You are happy to read a psalm as a prayer, yet you frown upon a pastor reading a carefully prepared prayer.

Another area is hymns. I really am surprised at the number of times verses are omitted. You wouldn't dream of skipping three out of five verses of a poem—it's disrespectful to the man who spent time writing it, and may possibly alter his meaning. Omitting verses in hymns means to me you choose them for their music content rather than their thought content. We begin with the thought content and then look for the tune that will help the thought along.

In my own church, we regard the reading of scripture as a high point of worship. It is the occasion when God speaks to his family and we sit at his feet and we listen to what he has to say to us. We read it carefully and usually we read a substantial amount. You spend so much time singing you hardly have time for scripture reading. I know you can address God in singing, but if you are going to do so, you've got to spend a lot of time with the thought content of the songs.

**HM:** Do you have any remedies—any suggestions or models you'd like to see Southern Baptist churches emulate?

**KEENAN:** I haven't been in any of your seminaries, but from hearing your pastors speak, it seems the seminaries encourage the model of the big situation—that troubles me. I've been in many missions situations where there was no model of the big church and that's where I felt most

stirred. I felt I was really getting close to the heart of the gospel and its activities.

I see that same feeling most often in black churches, in terms of participation in worship, eagerness to listen to the preached word, truthfulness, thoughtful in the whole of worship, an attempt to get away from in sincere emotionalism, yet in the very doing of that comes emotion because the experience rings of truth.

I relate best to the small church model. I can't help feeling it's really important that folk are able to get near to each other and not to just select their own group, the ones they like, from within this huge assemblage of church members.

In the large church, if there's some one you don't like, you've no need to go near them, you've no need to even speak to them. But church is like a family unit—and one of the blessings of the family is that you all live with each other, and in the process, you've got to learn to relate to each other, you've got to sit together at the same meal table, and to be successful that leads to maturity and depth of relationship.

I believe in the church family, where a few are gathered in Jesus' name, it is important that folk face their differences; they've got to learn to live together, they've got to have the sharp edges, they've got to learn to pray together. Folk of very different ages, of very different social backgrounds—I believe they need to be together to learn to live together—to be models to the world of Christ's power to change lives and reconcile differences.

Now I also think there's another benefit of smaller, less affluent churches. If it's true that we are pilgrims in this life, that we are not settlers—and I believe that analogy is true—then the large building, the large plant, doesn't help us to be pilgrims, it helps us to be settlers. We begin to protect the brick tent and are unable to respond to the demands of the Spirit to get on with the job in all the places it needs to be done.



## After 30 years in inner-city missions, she hasn't seen "failure"

By Jan Trusty  
HMB Editorial Assistant

ATLANTA—When, at the enthusiastic age of 24, petite Louise Adamson arrived by train for her first assignment, the porter refused to let her off.

The East St. Louis area was such a blighted, crime-riddled section the porter was concerned for her safety. But Adamson pushed him aside. "I told him he had to let me off because I was going to be a missionary there. I don't know who was the most surprised, him or me."

In the 29 years since that day, Louise Adamson has served as a Christian social ministries missionary in the inner cities of St. Louis and, for the past 21 years, Atlanta. Seldom has she had a day without surprises.

Nothing is ordinary about any day in the life of the dark-haired missionary. Her hours are full from early until late. A before-dawn call or knock by someone in need often begins her mornings. And her ministry to her "friends"—from Bible studies to children's parties—usually doesn't end until past midnight.

Each month Adamson teaches about 35 Bible classes, speaks in many places, conducts more than 100 personal conferences, hosts numerous events and activities, and reports 5 to 10 professions of faith. Yet that summary hardly scratches the surface of Adamson's involvement in the lives of people in her inner-city community.

"I knew at the age of 13 that I was going to be a missionary, but I thought it would be in foreign missions," recalled Adamson.

While attending college in Atlanta during the late 1940s, Adamson was among 20 young people who gathered children in alleys of the city's slum area and conducted Bible study classes.

"By letting me work with those children, God prepared me for the ministry he gave me later," she said.

In 1950, Louise Adamson was appointed a home missionary and assigned to East St. Louis' red-light section.

She lived in the heart of the district, directly across from a house of prostitution. One night she heard the screaming sirens of an ambulance as it came to an abrupt halt in front of that house. The body of a teenage prostitute was brought out; she and her illegitimate baby had died during birth.

"It made me hurt inside," remembered Adamson. "I wanted to share Jesus Christ with these people. That's what I was there to do and that's what I did."

Adamson's love of people anchored her in an area most people avoided. Seeing the results, the Home Mission Board asked her and her new husband, Fred Propst, city missions superintendent, to begin work in the Grant Park community in southeast Atlanta.

Once an affluent section, Grant Park had begun to deteriorate as people moved to the suburbs.

One by one, churches closed their doors.

In 1960, Adamson moved her ministry to Capitol Avenue Baptist Church. Working with a limited budget from the 75-year-old church—then pastored by Propst—and the Home Mission Board, Adamson began a ministry with nurseries and children's Bible classes with planned activities.

"During that first year, Capitol Avenue's mother church, Second Ponce de Leon Baptist, asked to join us," Adamson said. "They provided us with much-



needed volunteer help and financial support."

Second Ponce de Leon—still active in the Grant Park ministry—soon decided to replace Adamson's 11-year-old station wagon.

The day of its arrival, Adamson, a volunteer worker and a few children from the community picked up the new car. While driving home, they passed a family walking in the direction of Grady (charity) Hospital—"a vagabond-type family," she explained. "They were always drifting in and out of the community. And every time they came back they were a little more destitute."

"The father was illiterate, the children uncontrollable and the mother had sores all over her arms."

Turning around, Adamson picked up the family. Dirty children climbed in over the beautiful new seats; the mother held a fevered baby in her infected arms; the father commented, "We ain't ever rode in a brand new car before."

At the hospital, Adamson led the group in prayer. The father, with tears in his eyes, offered a crumpled one dollar bill in payment for the ride. Adamson acknowledged his appreciation but declined the money.

Adamson's ministry grew—from 13 people to about 100 people—as the community continued to deteriorate. Eventually Capitol Avenue Baptist Church followed neighboring churches and closed its doors. The Propsts stayed.

"Jesus is still here," said Adamson.

Fred Propst died in February 1971. In August 1972 Louise remarried. She and her husband, Joseph Adamson, continue to live and minister in the community.

Directly in front of her 71-year-old frame house is a yellow curb prohibiting parking at a bus stop. This has created problems. "We constantly have groceries, supplies, kids and old folks being loaded and unloaded," says Adamson. "But we asked for wisdom to handle it, and the Lord showed us this is a source of ministry."

One bitterly cold winter day, Adamson noticed several shivering day laborers waiting for the bus. Their ears were red, their eyes and noses running. She grabbed a box of tissues and ran to offer them to the men.

Big, calloused hands eagerly plucked soft fragrant tissues from the box. "That day more than a cup of cold water was needed," said Adamson.

"These people have so many needs," continued Adamson. "Yet I constantly marvel at the capacity for love and compassion present in the hearts of people who have lived deprived lives, often devoid of basic necessities. But once they receive love, understanding and help to rise out of their despair, they are willing to help others."

As an example, Adamson pointed to a 228-pound woman in her late twenties. "Kathy was a stripper until about a year ago," Adamson explained. "She laughingly told us that the audience, instead of wanting her to take it off, wanted her to put it back on," Adamson smiled.

"Although she didn't experience her conversion here, she has been helping us, especially in our Bible studies."

Adamson's hectic schedule of Bible studies, child care, home and hospital visitation, recreation and counseling operate out of Capitol Avenue Presbyterian, one of the few churches remaining in the neighborhood.

"We're trying to minister to the people. I believe this is our Samaria. Just as Jesus had to go through rejected biblical Samaria, we Christians must go into the inner-cities and reach people."



Adamson (right) enjoys work with neighborhood kids.

"Years ago while I was speaking in a WMU meeting in Kentucky, a little mountain woman came up to me," continued Adamson. "She looked me straight in the eye and said, 'You missionaries make me fired, always telling of the successes and never the failures in the lives of those you work with.'"

But Adamson quickly admitted happy endings aren't always possible. She recalled headlines in a 1978 Atlanta newspaper: "Youth Killed In Shooting." Dennis Rogers, an 18-year-old youth Adamson knew, had broken into the store where he worked part time. He called police, told them what he had done and that he would shoot anyone who tried to capture him.

"I have nothing to lose—no one cares about me," he screamed.

Police closed in on the store, shots were exchanged and Dennis was killed.

"I remember Dennis as a sad, lonely little boy," said Adamson. "He lived with his mother and five brothers and sisters. The father, a heavy drinker always involved in crime, was sent to prison."

Adamson lost contact with the family when they moved to a neighboring town, but reestablished a relationship around Dennis' casket.

"Added to my grief was the sense of failure to communicate to Dennis Jesus' love and care," Adamson said.

After a time, Adamson was able to locate the father—he had been hospitalized with cancer. During a recent visit from Adamson, the father wept. "If I had only listened 13 years ago, my boy would be alive today, but if God will forgive me now, I will make the best of the rest of my life."

Commented Adamson later, "I have thought of the words [about failures] of that little mountain woman hundreds of times. And I have concluded that in Jesus there really are no failures. Whatever is done in his name and given totally to him in faith will not fail, even though we may never see the end result."

## More refugees...more aid?

### SBC challenged to resettle 1,000 Indo-Chinese families

ATLANTA—Southern Baptist associations are being asked to commit themselves by November 1979, to the resettlement of 1,000 Indo-Chinese refugee families. The challenge came from a special committee for refugee resettlement created by William G. Tanner, HMB executive director-treasurer.

"We must find ways to accelerate the resettlement of these thousands of persons, many of whom are dying of starvation and exposure," Tanner said in forming the committee from HMB personnel in language missions, volunteer enlistment, associational missions and refugee resettlement.

Tanner said he would be coordinating the work with the Foreign Mission Board and Baptist state conventions. The committee's challenge to Southern Baptists asks that each association promote and enlist churches as sponsors of the refugee families, and when a commitment is made, to immediately notify the state coordinator of refugee resettlement.

Gene Tunnell, HMB consultant working to facilitate resettlement, was named chairman of the committee.

Tunnell, a former missionary to Vietnam, said the commitment by associations would have an immediate impact upon governments in Indo-China. "These governments have fears they will have tens of thousands of these refugees permanently in their already overcrowded countries."

"Learning of a ground swell of commitment to resettle, encourages them to act favorably, to accept additional persons into their camps, but because of the slow movement in the past they need this information," he added.

### Disease, hunger increases

ATLANTA—"Although Southern Baptists hear a lot about Indochinese refugees, numbers of other displaced persons are suffering in countries around the world," said Irvin Dawson of the HMB Language Missions department.

U.S. government sources estimate 2,500 persons have fled to Costa Rica to escape the conflict in Nicaragua, which now has 150,000 refugees from its civil war. Almost three million refugees in Africa suffer from hunger and disease as a result of military conflicts in their countries. Only a few of these persons are interested in

resettlement in the United States or other nations—but many need help through emergency relief funds of Southern Baptist agencies.

Attorney General Griffin Bell recently approved parole visas for 25,000 Eastern European Jews, mostly Russians, to immigrate to the United States. The current rate of immigration has tripled, according to Marvin Schpizer of the Jewish Welfare Federation, because the Soviet Union has been more willing to let Jewish people leave. The Federation and local Jewish communities are assisting the incoming refugees. —Gwen Long

The goal is realistic, especially if the associations will take the risk to make the commitment even before having a commitment from a church," Tunnell said. There are more than 1,100 Baptist associations, and more than 35,000 churches.

The committee has sent telegrams to all directors of associational missions, state refugee coordinators and state executive directors asking for immediate action.

Named to the special committee other than Tunnell, were Gerald Palmer, director of the missions section; Oscar Romo, director of language missions; James Nelson, director of associational missions, and David Bunch, HMB coordinator of Mission Service Corps.

Tunnell advised churches and associations to expect some delay between the time of commitment and arrival of the refugee family.

He said the process of resettlement usually includes several months because of immigration procedures, medical checks, and time of transportation.

Directors of missions are asked to contact their state refugee coordinator or the Refugee Resettlement Office, Home Mission Board, 1350 Spring Street, NW, Atlanta, Ga. 30309, with word of their commitment. □

—Walker Knight

### The resettlement crisis: SBC response "inadequate"

By Gwen Long  
HMB Promotion Department

ATLANTA—When Dao Van Chinh arrived in the United States in midsummer, all he could say was: "The joy makes me strong again."

But in that simple saying, Chinh—the first Baptist pastor to escape Vietnam since the Southeast Asian nation fell to the communists in April 1975—expressed the feelings of many of his countrymen today.

The Indochinese refugee problem has reached major proportions, creating a worldwide crisis in providing homes and resettlement opportunities for thousands who flee daily.

Chinh, assistant director of the Vietnamese Baptist Theological Seminary in Saigon, suffered displacement and persecution after the communists took control four years ago. Finally, in December 1978, Chinh and his family rented a 20-foot boat and, with six other Vietnamese, escaped.

Chinh had learned navigation by studying a book. Nevertheless, the trip was difficult, and the months that followed in a Thailand refugee camp were trying ones for the pastor, his wife and four-year-old daughter.

In late June, Chinh was given permission to enter the United States, sponsored by Second Ponce de Leon Baptist Church of Atlanta. Employed by the HMB office of refugee resettlement, Chinh will work to develop Chris-

tian leadership and church materials for refugees.

Yet in the midst of his joy in his new freedom and security, Chinh worries about others he left behind in the overcrowded Indochinese refugee camps.

The unchecked flood of refugees continues to produce more and more fatalities. News reports reveal 30-60 percent of the "boat people" leaving Vietnam die before reaching their destination. Some estimates place this figure as high as 200,000 persons.

Cambodians continue to flee their war-ravaged nation, but with no place to go: Thailand recently forced 45,000 Cambodians back into their homeland, despite almost certain death, rather than add them to the already bulging refugee camps.

Malaysia, another "receiving" country, already has deported 15,000 refugees, escorting them out to sea in unseaworthy boats. The small Southeast Asian country threatens to continue deportations until other nations step up resettlement efforts.

In Hong Kong, refugees arrive at a rate of 10,000 a month, and authorities estimated the refugee population in Southeast Asia—now at 350,000—will swell to a half million by September.

(By contrast, when HM first reported the refugee crisis in fall 1978, Southeast Asia had only one-third this number of refugees awaiting resettlement.)

Despite the desperate nature of the situation, the U.S. Congress has, as of early July, failed to act on new immigration quotas (parolees) or funding for refugee relief. At a June Western-nations summit in Tokyo, U.S. President Jimmy Carter pledged that the United States will raise its immigration quotas to 14,000 a month, 4,000 above present levels, and that it will spend an additional \$150 million to aid refugees.

But all federal funding ended in April, and no new appropriations have been passed by the U.S. Congress.

Responding to the crisis, HMB executive director William Tanner wrote President Carter urging quick action.

Tanner requested an "immediate seafit to rescue those otherwise doomed persons" forced out to sea in unstable craft, a direct response to Malaysia's deportation of thousands of refugees. Tanner's letter also noted the plight of all refugees—those coming by boat and by land—and "in a spirit of Christian compassion and commitment to the worth of every individual," expressed Southern Baptists' concern over the situation.

Tunnell called on all Southern Baptists also to contact President Carter and request emergency measures to rescue boat people and open more refugee camps.

Tunnell expressed encouragement at a recent upswing in refugee sponsorships by Southern Baptist churches, but added, "Our efforts are still inadequate compared to our denomination's size." In the first six months of 1979, Tunnell pointed out, the 13.2 million member SBC had resettled only 311 persons. And a meager one percent of the 35,000 Convention's churches had participated in relief effort in 1978—down from two percent of the SBC-affiliated churches participating in 1977.

American Baptists, by comparison, with only one-sixth the number of churches, have resettled 10 times the SBC's number of refugees. □



Refugee children in their "home"—an old boat shell

## Board plans reorganization

By Dan Martin  
HMB News Editor

GLORIETA, N.M.—Major reorganization and staff changes were voted by directors of the Home Mission Board during their summer meeting.

Directors reorganized the Missions Ministries Division of the Missions Section, creating three divisions, in an effort to expand planting and strengthening new churches and work among cultural, language and ethnic groups.

The board members also approved plans to reorganize the Associational Missions Division, creating the post of associate director, to provide stronger emphasis on planning and training.

Directors reassigned eight staff members and elected a new staffer in their meeting at Glorieta Baptist Conference Center.

Reassigned by the board were: Ed Seabough, 46, named associate to Executive Director, Treasurer William G. Tanner, moving from director of Public Relations and Special Events; Kenneth Day, 49, named director of the Communications Division, moving from director of Promotion Department.

James V. Hamblen, 45, named associate director of Associational Missions Division, moving from associate director of Metropolitan Missions Department.

F.J. (Jack) Redford, 57, promoted to become director of the newly-created Church Extension Division;

Oscar Romo, 50, promoted to become director of the newly-created Language Missions Division.

Irvin Dawson, 51, transferred from his job as associate director of the Language Missions Department to become associate director of Missionary Personnel Department.

Kenneth Brooks, 36, resigned as associate director of the Department of Missionary Personnel to accept appointment as a pastoral missionary, serving Kona Baptist Church in Hawaii.

M. Wendell Belew, 57, continues as director of the Missions Ministries Division of the Missions Section, having responsibility for four rather than six departments under the reorganization.

Directors also elected Jere Allen, 45, to fill the post vacated by Hamblen in the Metro Missions Department. Allen is from Birmingham, Ala.

ingham, Ala.

Under the reorganization of the Missions Ministries Division, the departments of Church Extension and Language Missions become divisions, relating directly to Gerald Palmer, director of the Missions Section.

Belew will continue as director of the Missions Ministries Division, supervising work of the departments of Christian Social Ministries, Interfaith Witness, Cooperative Ministries with National Baptists and Special Mission Ministries.

"These are not just changes for the sake of change," said HMB executive Tanner. "They have come about after three years of very careful study as we have worked to design our organization to better meet the objectives of Bold Mission Thrust."

Elevation of the two departments to division status, he said, gives more visibility to the two areas which are most responsible for the congregationalizing phase of BMT. He added that the reorganization follows a careful study of the goals, aims and objectives of the HMB, and conforms the structure to the objectives.

The reorganization, he added, also divides the budget and supervision of missionary personnel between the three divisions: Belew will supervise four program areas, 520 mission personnel and a budget of \$6.1 million; Romo will supervise 1,350 mission personnel and a budget of \$5.3 million; and Redford will supervise 920 persons and a budget of \$4 million.

Belew commented he sees his new responsibilities as "an enlarged ministry. I believe we must show the world how much we love it and that we love it because we love Jesus Christ. I see all kinds of doors open for us to minister to the world. I don't believe we have begun to see the kinds of ministries which are available for us to perform."

In the reorganizing of the Associational Missions Division, James Nelson, division director, said heavy emphasis will be placed on planning and training.

"We are working to create a team in associational missions," he said. "We think giving Jim Hamblen responsibility for coordinating planning and training through the division office will give us a more effective use of our resources."

The division will retain work in

metro missions, rural-urban missions and associational administration services, but will coordinate the work much more closely, Nelson said.

During the busy meeting, directors also:

Appointed or approved 33 persons for mission service, including eight as missionaries, nine missionary associates and 16 mission pastors to receive financial aid;

Established a retirement policy in accord with federal guidelines. The policy recommends age 65 as "normal retirement," adding that the board will make no discrimination on the basis of age in the employment of persons ages 40 to 70. It also allows all employees who have 30 years of service to retire regardless of age;

Heard a report on 1979 contributions to the Annie Armstrong Easter Offering for Home Missions from Executive Director Tanner, who told directors Southern Baptists, so far this year, have contributed

\$12,989,746.39. "So far (in July) contributions exceed last year's total by \$700,000. In mid-July, we had received 86.6 percent of the goal, and were 16.5 percent ahead of last year. I am very grateful to Southern Baptists and think what they have done is tremendous";

Voted allocations for the 1980 AEAO, which has an overall goal of \$15.5 million. Of the offering, \$11.5 million will go for support of missionaries and field ministries, \$2 million to support special projects and another \$2 million for advance in critical areas;

Renewed a \$2.5 million line of credit with Citizens & Southern National Bank, Atlanta, Ga., allowing for operational expenses in the early part of each year before AEAO receipts are received;

Revised salary ranges for staff and professional supervisory personnel. For staff, the ranges go from a minimum of \$15,200 annually to a maximum of \$59,800, and for the professional supervisory category, salaries range from \$11,400 annually to \$27,900. Robert E. Bingham, director of the Services Section, explained salary ranges are revised every two or three years in order to keep pace with inflation and cost-of-living;

Enacted a policy of providing directors three mission tours or field visits during two terms of office (eight years). □

## appointments

### Home missionaries appointed May and June 1979 (with birthdates and places of service)

#### Christian Social Ministries

- Frances G. Brown—Dec. 23—Columbia, Md.
- Jean Ann Stewart—Mar. 28—Groton, Conn.
- Church Extension**
- Tomoki and Betty Masaki—Aug. 8, Aug. 24—Pearl Ridge, Hawaii
- Evangelism**
- Robert W. and Sarah Campbell—Dec. 22, Aug. 11—Northborough, Mass.
- Language**
- Marta (Mrs. Leon) Clay—Apr. 16—Hartlingen, Texas
- Steven L. and Susan Bennett (CPA)—Schenecks, N.Y.
- Charles and Ernie Bigner (CPA)—Dallas, Pa.
- Homer and Elsie Brannon (CPA)—Dunlap, Ill.
- William and Mildred Burkett (CPA)—Truckee, Calif.
- Floyd and Barbara Butts (CPA)—Auburn, Neb.
- Thomas and Mable Channel (CPA)—Beverly Hills, Fla.
- John and Adele Danielson (CPA)—Ocala, Fla.
- Terry and Lynn Davis (CPA)—Ocean City, Md.
- W. Harold and Teresa DeBolt (CPA)—Fombell, Pa.
- Thomas E. and Eloise Fort (CPA)—Warren, Ohio
- Stanley E. Foster (CPA)—Esparto, Calif.
- Robert W. and Carolyn Groezinger (CPA)—Florence, Ore.
- Donald R. and Gay Harris (CPA)—Montpelier, Ohio
- William P. Higgins (CPA)—Clarkston, Wash.
- Charles and Peggy Hodges (CPA)—Northport, Wash.
- John Scott and Eleanor Henson (CPA)—Oil City, Pa.
- William and Linda Hounshell (CPA)—Upper Sandusky, Ohio
- Frank Eugene and Laurene Johnson (CPA)—Newton, Mass.
- Ralph B. and Susan Lee (CPA)—Pewaukee, Wisc.
- JoAnne LeCotte—Jan. 6—Southfield, Mich.
- Clyde and Eileen Leonard—July 13, May 13—Jefferson City, Mo.
- Ralph and Lavonne McCallum (CPA)—Jackson, Mich.
- Dale and Mildred McCoy (CPA)—Point Pleasant, N.J.
- Lyndell and Peggy McElhenny (CPA)—Glendale, Ariz.
- Jimmy and Marion Mahis (CPA)—Pellston, Mich.
- John and Norma May (CPA)—Glendale, Calif.
- Michael and Anita Miller (CPA)—Rouder Creek, Calif.
- Gerald and Frankie Peterson (CPA)—Dayton, Nev.
- Marcus J. Rackley (CPA)—Taneytown, Md.
- Everett E. and Joan Reconnu (CPA)—Geneva, N.Y.
- Ronald and Deborah Renfro (CPA)—Hillsboro, N.Dak.
- R. Harold and Michaela Ritter (CPA)—Laramie, Wyo.
- David S. and Laurel Shaw (CPA)—Muskegon, Mich.
- A. J. and Lucille Singley (CPA)—Wintersville, Ohio
- Charles and Louise Smith (CPA)—Greenwood, Ind.
- Wayne and Loretta Stiles (CPA)—Mount Vernon, Wash.
- David and Sharon Stille (CPA)—Seneca, Kans.
- Cecil and Barbara Thomas (CPA)—Decorah, Iowa
- John H. and Mary Louise Tucker (CPA)—Corning, N.Y.
- E. Spencer and Ivy Walwyn (CPA)—Christianstead, St. Croix, V.I.
- James F. and Linda Wright (CPA)—Chandler, Ariz.
- G. David and Rebecca Yeager (CPA)—Arnold, Md.
- Clark R. and Marion Youngblood (CPA)—South Sioux City, Nebr.

### Missionaries receiving pastoral aid appointed January and February

#### Church Extension

- J. D. and Thelma Allen (CPA)—Ceiba, Puerto Rico
- H. Hele and Marilyn Anderson (CPA)—Weippe, Idaho
- Steven L. and Susan Bennett (CPA)—Schenecks, N.Y.
- Roger and Georgia Berglark (CPA)—Bellingham, Mass.
- Charles and Ernie Bigner (CPA)—Dallas, Pa.
- Homer and Elsie Brannon (CPA)—Dunlap, Ill.
- William and Mildred Burkett (CPA)—Truckee, Calif.
- Floyd and Barbara Butts (CPA)—Auburn, Neb.
- Thomas and Mable Channel (CPA)—Beverly Hills, Fla.
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- Michael and Anita Miller (CPA)—Rouder Creek, Calif.
- Gerald and Frankie Peterson (CPA)—Dayton, Nev.
- Marcus J. Rackley (CPA)—Taneytown, Md.
- Everett E. and Joan Reconnu (CPA)—Geneva, N.Y.
- Ronald and Deborah Renfro (CPA)—Hillsboro, N.Dak.
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### Missionaries receiving pastoral aid appointed March and April

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- Donald and Nancy Black (CPA)—Middleport, Ohio
- David and Jocelyn Blankenship (CPA)—Batonwillow, Calif.
- Paul V. and Audie Carter (CPA)—Wasilla, Alaska
- David and Rebecca Cavanaugh (CPA)—Canton, N.Y.
- Lonnie and Jean Champion (CPA)—Wellington, Fla.
- James Christman (CPA)—Bend, Ore.

- Robert and Deborah Cochran (CPA)—Nashville, Ind.
- Robert and Deborah Coons (CPA)—Hamilton, Ohio
- Allen G. and Marilyn Ellen (CPA)—Punta Gorda, Fla.
- Lee and Eloise Gore (CPA)—Daytona Fla.
- David and Eileen Griffin (CPA)—Fond du Lac, Wisc.
- James and Nevel I. Hays (CPA)—Key West, Fla.
- George and Francis Kappner (CPA)—Oskaloosa Iowa
- Ronald Litzmann (CPA)—Bloomington, Ind.
- Douglas and Clara Maggard (CPA)—Rainier, Ore.
- Joe and Odle Mauldin (CPA)—Apache Junction, Ariz.
- J. Michael and Hazel Palmer (CPA)—Merrillville, Ind.
- Richard B. and Donna Poyner (CPA)—Chanute, Kans.
- Robert and Annie Pruitt (CPA)—Kent, Wash.
- Billy T. and Elizabeth Scrivner (CPA)—Ft. Wayne, Ind.
- Troy L. and Jarnee Smith (CPA)—Portland Ore

- Reinaldo and Rosa Carvajal (LPA)—Hollywood, Fla.
- Sam and Carolyn Duncan (LPA)—Cubero, N. Mex.
- John and Eve Molina (LPA)—Artesia, N. Mex.
- Wayne and Judy Oberig (LPA)—Shiprock, N. Mex.
- Eun Shik and Kyung Rhan Park (LPA)—San Diego, Calif.

### Missionaries receiving pastoral aid appointed May and June

#### Church Extension

- Dennis and Peggy Beck (CPA)—State College, Pa.
- C. Lawrence and Patricia Bardon (CPA)—Cortland, N.Y.
- Vernon and Darla Ball

## calendar

### Birthdates of chaplains SEPTEMBER

1: Terry L. Brooks, N.C., inst.; George F. Rickert, Va., inst.; Milton P. Snyder, Ohio, hosp. 2: Ronald H. Kelling, Okla., A.F.; Claude Millon Linn, Tex., inst. 3: Charles T. Clanton, Ark., Army; Thomas W. Murphy, Kan., A.F.; Gordon Shamburger, Miss., hosp. 4: Norwell E. Knight, Ga., Navy; Edwin R. York, N.Y., Army. 5: Jerry Shirley, Tex., Navy; Robert D. Tatum, Tex., Navy. 6: Donald G. Burton, Tex., hosp.; Otty Owens Jr., S.C., A.F.; Tallie Williams, Tex., hosp. 7: Newton V. Cole, Miss., A.F.; Russell A. Ford, Va., inst.; Anthony W. Seaton Johnson, Md., hosp. 8: Earl Duncan, Ark., A.F.; Virgil Lee Kearney, Tenn., V.A. 9: Ocie I. Courtney Jr., Tex., Army; Talmadge P. McGary, Ky., inst.; L.L. McGee, N.C., SBN. 10: Robert B. Estes, Tex., Army; Bennie S. Hirsby, Miss., Navy; Charles Mallard, Fla., Army; Richard T. Roney, Tenn., Navy. 12: Henry E. Guates Jr., Fla., A.F. 13: Marvin L. Chamberlain, Mo., Navy; Vernon L. Fash, S.C., A.F.; Andrew Johnson, La., Navy. 14: Roland J. Follis, Tex., hosp.; H. Marlowe Link, Calif., hosp.; Jack F. Phillips, Tex., Navy. 16: Donald E. Fowler Jr., Minn.,

Army; Wm. Neale Williams, Tex., V.A. 17: Robert David Knight, Fla., hosp. 18: Richard Earl Martindale, Tex., Navy; James R. Taylor, Miss., A.F. 19: William T. Bassett, Okla., V.A. 21: John A. Atwood, La., Army; Roger Allen Marshall, Mo., ind.; Phillip M. Owens, Ga., hosp. 22: Thomas J.Z.T. DuBose, Fla., Navy. 23: Robert W. Jakoby, Tex., hosp.; Samuel August Kimokeo, Hawaii, Navy; Bert E. Miller, Tex., ind. 24: Harold Garrett, Okla., Navy; Martin A. Schlueter, Calif., hosp. 25: Raymond C. Moore, Pa., hosp.; William H. O'Dell, Tex., V.A.; Robert Vickers, Ky., Army. 26: Billy D. Ingram, Tex., Army. 27: Jerry L. Martin, Ill., Army; Thermon E. Moore, Ga., A.F.; Charles R. Riggs, Ky., inst. 29: Jack W. Elliott, Ala., A.F.; James D. Johnson, N.C., Army; Malcolm W. Rogers, Ky., Army; C. Byron Smith, Ala., inst.; Kenneth P. Witt, Ill., inst. 30: Rhodes W. Harper, Mo., Navy; Stanley E. White, Tex., A.F.

### OCTOBER

1: Ronald S. Walker, Fla., inst. 2: W.L. Simmer, Va., inst. 3: John Thomas Brown, Tenn., V.A.; Stephen Y. Gantt, S.C., Army; Harry T.

Jones, Ga., Navy; Sidney Waterhouse, Ga., V.A.; James R. Wilson, S.C., A.F. 4: Billy D. Dunn, Tex., hosp.; Edmund W. Holmes Jr., Fla., V.A.; Thomas H. Pulliam, Ga., hosp.; Fred L. Senter, Tex., hosp.; Harry E. Welch, Tenn., ind. 5: Ernest W. Jolin Jr., Conn., Army. 6: Gerald T. Richards, Mo., Navy; Glenn C. Womack, Ark., hosp. 7: Thomas H. Ritchey, Tex., inst. 8: James E. Davis, Va., hosp. 9: Donald W. Cauble, Tex., inst.; Austin D. Moon, La., inst. 10: Arthur F. Bell, Tenn., Army; Preston C. Brown Jr., S.C., A.F.; George O. Hand, Miss., ind.; Dean E. Newberry, Ark., ind.; Jimmy R. Wilson, Okla., hosp. 12: William H. Gibson, Tex., Navy; Laurence B. Graham, S.C., Army; Eugene W. Huffstutler Jr., N.Y., inst.; Frank D. Metcalf, Fla., A.F. B. Clifford Rawley, Mo., inst. 13: Carter E. Hudson, Ala., hosp.; Benjamin Patrick Jr., Okla., hosp. 14: Andrew C. Puckett, Miss., hosp.; E.D. Smith, La., inst. 15: Richard L. Baur, Mich., Navy; David G. Page, Mo., Navy. 16: Donald G. Phillips, Mo., V.A.; Medicus D. Renz Jr., Tex., hosp.; Charles N. Wilcox, Ky., hosp. 17:

Roscoe E. Rector Jr., Va., Navy; Larry Pete Vance, Ky., inst. 18: Carl E. Bilderback, Tex., A.F.; Anthony Longwell, Fla., Army; John P. Meiss, N.Y., hosp. 19: Raymond McPherson, N.C., hosp. 20: Louis G. Adler, Okla., inst.; William Gordon Page, La., A.F. 21: George Colgin, Va., hosp.; Billy G. Ricks, Tex., Army. 22: Richard C. Davis, Ga., hosp.; Homer C. McElvay, Md., V.A. 23: Gary L. Higgs, Sr., Tex. A.F. 24: Henry Otis David, Ga., ind.; Arthur S. Howard, Tex., hosp.; Wesley Montelcone, Va., hosp.; Robert Z. Fowell, Ala., hosp. 25: Michael E. Champlin, Okla., hosp.; Alfred M. Clark, Mo., Navy; Henry L. Martin, Tenn., Navy; Howard Tidale, Ky., ind. 26: Bobby G. Bunce, N.C., Navy; Lewis E. Dawson, Ky., A.F.; William W. Goins, Ga., inst. 28: Kenneth D. McCutley, Tex., A.F.; Jim Travis, Ga., hosp. 29: W. Paul Andrews, Ala., hosp.; Rufus J. Crawford, Tenn., hosp.; Eugene R. Krieger, Fla., A.F.; Roxer Lee Stocks Jr., Va., hosp.; Vernard T. Utley, La., A.F. 30: Richard McLean, Ga., Army. 31: Clarence Lee Corbett Jr., N.C., Army; Jerry Lynn Mize, Ark., Army; Raburn Stevens, Tex., Army.

## South Main, Sunny Hills top AAEO givers

HOUSTON, Texas—South Main Baptist Church of Houston and Sunny Hills Baptist Church of Fullerton, Calif., led the Southern Baptist Convention in gifts to the 1978 Annie Armstrong Easter Offering for home missions.

The top 10 churches in both total and per capita gifts to the offering were announced by William G. Tanner, executive director-treasurer of the Home Mission Board.

Kenneth L. Chafin, pastor of South Main Baptist Church, and G. William Grady, pastor of Sunny Hills Baptist Church, were honored. Overall, South Main church gave \$22,951; Sunny Hills church gave \$36.09 per member. Other churches—recognized by letter of commendation and a volume of the HUMAN TOUCH photo/text book series on home missions—were: First Baptist Church of Amarillo, Texas, second in total gifts with \$19,322; First Baptist Church of Columbus, Miss., third in total gifts with \$17,054; First Baptist Church of Decatur, Ga., fourth in total gifts with \$15,641; First Baptist Church of Houston, fifth in total gifts with \$15,440; First Baptist Church of San Antonio, sixth in total gifts with \$15,104; Second Ponce de Leon Baptist Church in Atlanta, seventh with \$14,902; First Baptist Church of Shreveport, La., eighth in total gifts

with \$13,962; First Baptist Church of Columbus, Ga., ninth in total gifts with \$13,922; Wiecua Road Baptist Church in Atlanta, tenth in total gifts with \$13,308.

For per capita gifts by resident members: Second, Palmerville Baptist Church in New London, N.C., for total gifts of \$1,031 or \$35.55 for each of 29 members; third, Rifle Southern Baptist Chapel of Rifle, Colo., with total gifts of \$825 or \$29.46 for each of 28 members; fourth, New Zion Baptist Church in Ona, Fla., with total gifts of \$2,371 or \$27.89 for each of 85 members; fifth, Keysville Baptist Church of Keysville, Ga., with an offering of \$175 or \$25 for each of seven members; sixth, New Concord Baptist Church of Rose Hill, Miss., for an offering of \$113 or \$25 for each of six members; seventh, Estes Park Baptist Church in Estes Park, Colo., for an offering of \$914 or \$23.44 for each of 39 members; eighth, Midway Baptist Church of Lamesa, Texas, for an offering of \$1,403 or \$21.03 for each of 68 members; ninth, Hart Camp Baptist Church of Littlefield, Texas, for their offering of \$481 or \$20.91 for each of 23 members; and tenth, Hill Creek Baptist Church of Richlands, Va., for a total offering of \$536 or \$20.62 for each of 26 members. □

## letters

### The "found" element

It was refreshing to read Dr. Tanner's "and in passing" (Apr. HM). Ministry has indeed been a "missing element" in our Bold Mission Thrust. . . . I hope the fact that "it is too late to place ministry alongside evangelism and church starting in the thousands of printed materials that have been released," will not deter the placing of ministry alongside evangelism and church starting in the future. Unless these three equally important factors are emphasized and taken to heart, I dare say we will stand in judgment of having attempted a bold mission with a cowardice spirit.

Bill Berry  
Washington, D.C.

### March update

March HM says so many things about home missions and bold missions that I have been saying and trying to say to the people in these associations for the last few years.

Jack Palmer  
Russellville, Ky.

### TV gospel reruns (part 2)

Everyone seems to love it [TV evangelism, May HM] except the ministers! Could it be jealousy?

Do you realize that in many churches you do not always get what you want to hear? People are starving for just what we get through CBN. I trust you will open your eyes [and] see what is being done through Pat Robertson. Don't put your head under the sand.

Mrs. Kelly Taylor  
Aberdeen, Miss.

• Unlike some recent articles, facts were reported without apparent maliciousness, and yet which must provoke thoughtful reexamination of the contemporary "glory road" of the electronic media.

Raymond H. Bailey  
Plantation, Fla.

• Approach was one of negativism, perhaps well earned, but I hope it does not have a counter-effect of closing people's eyes to the truth stated. Many of our people have swallowed these shows without question or discrimination because they are "Christian."

Just today I received a stuffed envelope soliciting financial support [for a TV program]. The letter played

heavily upon a deep Christian concern for better TV programming. I am for that, and for any new television station or network that can give more and better programming, but I am concerned about our people's being hoodwinked into something they do not know about. I am not interested in degrading these efforts in themselves, but I want my people to be aware of what is really behind some of these and what they teach or promote doctrinally.

Tim Deahl  
Brinkley, Ark.

• I support both financially and prayerfully CNB and PTL. I support them not because of the "man" as you implied in your article concerning Pat but because of the many lives that are being won to the Lord from hearing the Word taught and preached as we do not hear it from our pulpits of our Southern Baptist churches.

Mrs. Julian Brown  
Aberdeen, Miss.

• After reading the whole article I am led to believe that we should not even support Billy Graham. Is that what you are suggesting? I realize the purpose is to get people to stop giving to these religious TV programs, and give to the Southern Baptist Convention. But do you think we should try to hurt those who are working for the same Lord Jesus Christ as we are, just because they do not belong to our denomination, and go to our particular church?

As a Southern Baptist, I have often wondered what some of our state secretaries, and our SBC denominational leaders are paid in salary and allowances. Would you have this information also? It would be interesting to see how they compare.

Sophie W. Parkinson  
DeLand, Fla.

• I am ashamed of remarks you made about [Robertson and Bakker]. As an employee of the Home Mission Board, you are supposed to set the example of true Christian relationships.

About their offerings hurting our churches, nothing could be farther from the truth. The churches have larger budgets; handle more money; pay pastors larger salaries, have

more well paid staffs.

There are too many helpful things to write about for you to dirty your Christian testimony before the world. We have enough things to overcome without manifesting the attitude that the Sanhedrin did against our Lord. If we can't say something good about someone, it is better to keep silent.

I hope and pray the Lord will lead you to never pursue that course again. The world sees things like this and immediately says, "See, even Christians don't get along."

Robert E. Connelly  
Decatur, Ga.

• Our Baptist churches are losing support that we should be getting. Not only is financial support lost but also physical attendance is lost as well.

Each day I grow more dubious of "fat cat evangelists." The Lord has not stopped using the church for the propagation of the gospel. I am very concerned over the present day trend concerning the local church.

Charles Taylor  
Bainbridge, Ga.

• You implied Jim Bakker and the PTL Club were preying on Christians everywhere. Do not churches pass the plate to support their ministries? PTL ministers to many people whom the church has not been able to reach. I, myself, am active in a Southern Baptist church—yet every morning I worship the Lord through the music and testimonies of PTL.

Jim Bakker has constantly begged the people not to send their tithes to PTL—rather to give to the local church the tithe. Through the gifts to PTL, airplanes have been bought for missionaries, vans to be outfitted as ambulances to a hospital in India, bread and milk for hungry children, etc. I realize that Southern Baptists have their own missionary interests to support—but I cannot see any harm in giving to feed hungry children no matter through which channel.

I am ashamed at this moment to be Southern Baptist. I feel you owe to Jim Bakker and PTL and the many wonderful people who are blessed by that ministry an apology and in print!

Helen Westerby  
Tice, Fla.

## in passing



### Cauthen: "He personifies missions"

By William G. Tanner  
HMB Executive Director-Treasurer

Missions is the glue that binds Southern Baptists into a unified convention. It was the impetus which brought the SBC into being, and it has remained the dominant force within our corporate life. Never was this more apparent than at the SBC meeting this year in Houston, as strong currents of division flowed around the assembled body.

Highlighting the meeting was the Wednesday night Bold Mission Thrust rally attracting more than 50,000 to the Astrodome and beamed by satellite to other groups assembled throughout the nation. Southern Baptist support for missions was never more evident, and it was one of the thrills of my life to share that moment with Billy Graham and Baker James Cauthen.

It was appropriate that missions receive the recognition it did here, for this was the last convention at which Dr. Cauthen would represent the Foreign Mission Board as executive director. This also marked his 25th year as head of the agency, and his 40th year of service in foreign missions.

One of the greatest privileges of my ministry has been serving as executive director of the Home Mission Board during the last three years of Dr. Cauthen's stay at the Foreign Mission Board. I see him as one of the most extraordinary leaders Southern Baptists have produced.

During these 25 years as FMB ex-

ecutive director, he has come to personify foreign missions. His consistent and passionate pleas for greater involvement in missions by all Southern Baptists have resounded from pulpits and platforms throughout the world, and the denomination has responded in an exceptional way.

When, in 1954, Dr. Cauthen came to head the agency, only 908 missionaries were under appointment, supported by \$8.7 million from the Cooperative Program, the Lottie Moon Christmas Offering, and other specially designated gifts. I can remember his calls for an advance in missions that would more than double the number of missionaries, and I was almost shocked at his daring and vision. There was the temptation to write off such challenges as exaggerations made only to help us see the magnitude of needs.

But his was no exaggeration. The number of missionaries has not only doubled, but tripled. We now have 2,906 foreign missionaries, and gifts to foreign missions exceed \$65 million.

These changes seem even more remarkable when compared to trends of most other major denominations, which, due to changing missions philosophies and reduced incomes, have decreased mission forces numbers and missions giving.

Dr. Cauthen led the Foreign Mission Board through some of the world's most turbulent years, when foreign missionaries were killed or expelled from many nations, in-

cluding China, where Dr. Cauthen himself served.

During these years, there was much need for readjustments; it was a time of shifting roles for the missionary as he became an equipper, an enabler of national leaders.

Baker James Cauthen has led us to see a world in need and to have a part in sharing our experience with Jesus Christ with the world.

When he addressed this year's SBC, Cauthen called us to a new commitment: "The time has come for a people called Baptists, along with all others who love Jesus, to rise up in the strength of the almighty God and tell the last human being on the face of the earth that Jesus saves," he said. "It doesn't matter what it costs us as individuals, as churches, or as a denomination, because we owe our absolute allegiance to the command of our living Lord."

Baker James Cauthen himself has personified those words.

At that final appearance as FMB executive director, the Convention gave him a standing ovation—before his message and after it. We cannot honor him too often or too much. His has been the leadership of greatness that has not rested with any achievement short of telling the last human being that Jesus saves.

Bold Mission Thrust may yet mobilize us all to achieve the goal that has characterized his life and ministry: reaching all persons with the good news of Jesus Christ. □